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# one

THE HOMOSEXUAL VIEWPOINT

13TH YEAR  
SEPTEMBER 1965  
FIFTY CENTS

# ONE, INCORPORATED

Founded October 15, 1952

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# one magazine

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# EDITORIAL

Only a few weeks ago the name Watts meant little to the great majority of people, even those living in the Los Angeles area. Today Watts stands as a symbol of social protest and uncontrolled violence, a byword in Moscow and Capetown, Bombay and Mombasa. The Governor of a great state, the President of the United States, along with thousands upon thousands of other persons have been compelled to take note of the lessons of Watts.

What are some of these? Have they any particular meaning for the readers of this Magazine? A commission of distinguished citizens has been appointed to probe the entire situation and to report its findings. Let it be hoped that their deliberations shall at no time lose sight of the social realities of the situation. For without the sobering controls imposed by such a frame of reference it would be all too easy to fruitlessly debate personalities and details and thereby quite miss the point.

The point is, let it never be forgotten, that whether we refer to slave masses in ancient Athens, toiling peasants under the Manchus, grimy colliers in the 19th Century English Midlands or to the underprivileged Negroes of Watts no substantial sector of society can forever be kept in meek subjection. Human nature just is not like that.

The breaking point will come in one or another way. During many historical periods this breakdown has in later perspective been termed "the decline" of a culture or civilization. Since the time of new social attitudes and new moral standards inaugurated by the American and French Revolutions, and irreversibly it would seem, cultures do not necessarily "decline" any more. Instead, they may forcibly be wrenched into new positions by evolution or revolution in response to the demands of minorities to be heard and to be heeded.

As Los Angeles will never be the same again, since "the time of Watts," nor Alabama since the days at Selma, so it may be held that the Homophile Movement represents another sort of revolt. That it is quiet, that there now appears little likelihood of such eruptions as have marked the emergence of the Negro minority, in no way alters the basic picture, i.e., that minorities no longer will tolerate suppression and repression indefinitely.

How unthinkable but a few short years ago would be an editorial such as this, or a publication in which to print it! Let those who profess themselves unable to discern the dynamics of social change ponder on that

simple fact a moment. Then, let them tick off on their fingers the number of other publications (good, bad or indifferent) which now freely publish homophile views. This simple bit of arithmetic furnishes as accurate a scale as any yet devised of the degree to which homosexuality has penetrated the very fabric of our society today.

And it will go farther. No force, no fulminations of law or of pulpit will alter the onward tide of social change upon which homophiles now rise toward their higher aspirations. Let those who become impatient or discouraged take the longer view and study what the social scientists have been telling us concerning the way changes come about. Let us congratulate ourselves that, from the evidence we have before us now, no Watts explosions are going to be needed or are likely to occur.

The Homophile Movement is a fact and a force in American life these days. An alert elite already has aligned itself with the higher levels of that Movement. This elite labors to bring about those higher levels of fair play and public morality that are the cornerstone and hallmark of American ideals of social justice.

Had more of us remembered that social justice is as inevitable as the sunrise there need have been no Watts. If more homophiles, and others, stand ready to learn and benefit from this lesson our society can move smoothly on to higher levels of personal freedom than it yet affords to most of its members.

Let us think on these things.

Richard Conger, Editor

## As for me...

### a forum for your ideas

It was O.K. with me when Lori wanted to go across Los Angeles to ONE to get her manuscript. I had the day off anyway and couldn't think of a thing I'd rather do with it.

The part about the manuscript was touchy, but recalling another trip to ONE, over a year ago, and a night somewhat later when a staff member had come to our apartment for dinner, I looked forward to the visit with more anticipation than apprehension.

Happily, the same staff member himself came forward to greet us at the head of the stairs. He sat down at the reception desk under the skylight, bidding us pull up a couple of chairs, which nevertheless he rose to do, while I stood blinking across the room at the tree tops framed in the sunlight of the far windows.

We began at once to talk as old friends, as Lori and he actually are, having known each other for over eight years, and Lori makes claim that her "career" began as an early contributor to the magazine.

He was as warm, charming and witty as I had remembered him to be; although what I admired most about him was the clear and equitable eye he could cast upon any topic of conversation, and I was more than eager to hear his appraisal of the split that had occurred in the ranks of ONE.

However, my turn was not yet. Lori and he had much to catch up on, and both current and auld acquaintance were hashed, after which legal matters came to the fore. Pressing forward in my chair, I listened with some amaze to the recounting of the Long Beach trials and to a contemporary case of two married Lesbians that ONE had been called upon to advise.

Manuel passed by us briefly, bidding goodbye, and went on down the stairs. He had an interesting face and I should like to have inquired about him, but Lori and the other one were uninterruptable. Now the conversation had turned to ONE's recent European tour. There was a really hilarious tale of an incident that had taken place in England, in which one of the group had innocently gotten into trouble with the gendarmes, but had made so much more trouble trying to be helpful to them, that instead of deporting our compatriot, the good babies had all but begged him to go his way in peace.

At which point, two other staff members emerged from the adjacent offices, and went to the closet to get their jackets. It appeared that we were all going out to lunch. Lori frantically wigwagged me to remind me why we had come, (she thinks I'm her agent), and I made bold to inquire about her ms.

Our staffer turned from the closet to face me, saying sweetly—(what we had been putting off knowing): "But my dear, it's not here." Stopping our shocked protests with an outstretched hand, he added, "I know—I know. Someone came all the way from Italy to pick up his ms., but every last one of them has been carted away."

We stood stunned in the midst of the luncheon exodus. Bill touched my arm. "You see—you, too, are involved."

If Lori was, I was, of course. It was a strange and far-reaching feeling. The ms. that Lori had left in trust with ONE, had been symbolically torn in two....

My mind traveled a freeway of its own to an unknown destination where Lori's words (every one of which are as jewels to me) might be in some rough, unlocked box, instead of in this safe repository she had chosen.

I did not dare ask if our *names*, which are also words, were in some unlocked box as well.

Lori took my hand silently, cautioning me with her eyes to shut my big mouth (which in spite of me had been about to fly open).

We all went together out into the bright sunlight. At lunch, we spoke of other things, and I even made merry in my fashion. Yet, later, half-ashamed to have momentarily exhibited that ever-threatening cowardice, I thought of the other part of what had once been whole, and of that "mystic bond of brotherhood" to which we, too, belong. Then I asked Lori if she was going to submit *another* manuscript to ONE.

She smiled at the general stupidity of agents. "Of course," she said.

Charlotte

# SEXUAL INVERSION

## A Review and Commentary

by R. H. Crowther

*SEXUAL INVERSION*: Edited by Judd Marmor, *Basic Books, Inc. N.Y.C.* 1965, 358 pp. — \$8.50

This new book, subtitled "The Multiple Roots of Homosexuality," is so important a contribution to the scientific literature in the field that it deserves far more than a cursory review. The following article, by an early writer for ONE's publications, is intended both as a review and as a commentary (from the homophile viewpoint) on the varied treatment given the subject by the seventeen authorities who have written expressly for publication in this book, and whose articles compose the bulk of the text. Following the general lines of this commentary, ONE Institute of Homophile Studies will continue to explore the book and its bibliographies, and give it further treatment in the Quarterly at a later time.

Judd Marmor, M.D., holds a number of distinguished positions, chief of which is that of Clinical Professor of Psychiatry at the University of California at Los Angeles. In bringing together the authoritative writings which make up the text of *Sexual Inversion*, Dr. Marmor has produced as far-ranging a scientific review of this theme as can be found in the literature today. His comprehensive approach to the subject is reflected in the widely eclectic character of the source materials represented, which include biological, sociological, and clinical fields of research. His own position is suggested in his introduc-

tion, in which he rejects the common psychoanalytic premise that "heterosexuality is the 'biologic norm', and that homosexuality cannot therefore occur without some anxiety-provoked inhibition of heterosexuality... All the evidence from comparative zoology indicates, on the contrary, that bisexuality, or 'ambisexuality' is the biologic norm and that exclusive heterosexuality is a culturally imposed restriction." It is on the basis of fundamental concepts such as these that society can begin to formulate a natural and non-inhibiting sexual morality; and the merits of the viewpoints expressed in *Sexual Inversion*, especially on clinical

matters, can best be judged against the background of Dr. Marmor's remarks, above quoted.

The text begins with the biological survey, under the headings of "Ambisexualities in Animals" (DENNIS-TON), "Hormones and Homosexuality" (PERLOFF), and "Etiology of Homosexuality; Genetic and Chromosomal Aspects" (PARE). These studies reflect the fact that modern biological sciences have become highly refined and sophisticated, so that little is left of the conjectures and presuppositions of a century ago. This is especially true of the three branches of research represented here, in which almost every new finding has helped to demolish the old myth that sexual orientation and behavior (psychosexuality) had some necessary, or "natural" organic basis. Today, as these articles indicate, the relations of genetic and hormonal factors to organic sexual characteristics and functioning is well-determined empirically, and it is equally well-determined that *none* of these biological factors determine psychosexual development. As expressed unequivocally by PERLOFF, "genetic factors exert no influence upon the choice of the sex object. Hormones, similarly, do not influence the choice of the object of affection." The zoological evidence is thereby indirectly supported, since to establish that genetic or endocrine factors do not influence psychosexual development and the resulting orientations simply indicates that psychological factors interact freely and independently to produce a variety of natural gender-identifications and behaviorisms. The notion that any single resultant can be a "perversion" of some "natural" sexual "instinct" is thus rendered wholly untenable.

The sociological survey follows the biological, and is carried out under the following headings:—"Male Homosexuals and Their 'Worlds'" (HOOK-

control over organic ones." The article also includes a review of much anthropological material on primitive cultures, leading to the conclusion that each culture produces its own special psychosexual norms and variants by means of its own unique structure of sociosexual and other community values; and that these norms and variants can be properly understood only in terms of the total social context in which they arise.

The SZASZ review of the legal and moral aspects of homosexuality dwells extensively on governmental attitudes, both civil and military, and students of the field will find little that is new in his treatment of the legal issues. However, he introduces some of the most pungent ethical commentary ever to appear in a scientific treatise. For example:—"In defining homosexuality as normal and homosexuality as abnormal, what is the basis for our judgment? The main reason for adopting this standard is the value of heterosexuality . . . for the survival of the species. But, from an ethical point of view, such a decision begs the question; the survival of the human species today does not depend on the procreative performance of every man and woman. On the contrary. Our biological survival is now threatened by too much procreation, not by too little." After a close analysis of the legal and moral strictures suffered by the homosexual in this and other societies, this author concludes:—"For men and women, the performance of the sexual act—whatever it may be—is complex and symbolic. No simple generalization about it can be valid."

In his discussion of the historical and mythological aspects of homosexuality, TAYLOR stresses the attitudes of different ancient cultures to homosexual practices, and makes the interesting distinction between ancient cultivation of homosexuality as a form of religious expression, and the not infrequent intolerance of it in other soci-

al contexts. Ancient Greek pederasty, for example—a non-religious practice—was originally supposed to be kept free from sexual passions, and a sexual act between man and boy under the pederastic relationship was a felony punishable by death according to the code of Lycurgus (825 B.C.). But as the succeeding FISHER article points out, Lycurgus was Spartan, not Athenian, and, at any rate, by the time of the Periclean era, pederasty in the Athenian state was openly and legally homosexual under the laws of Solon, who was himself homosexual and, incidentally, the originator of most of the basic principles and procedures of modern democracy. FISHER also states (without, however, attempting to assert a causal relation) that during the much earlier Homeric period, pederasty was unknown, and that during this period women enjoyed great freedom and played important social roles; whereas, after pederasty began to flourish, the role of women in Greece became greatly depreciated—shrinking, in fact, to little more than that of childbearer and domestic servant. These juxtapositions are so pointedly stated and elaborated upon that it seems more than merely possible that FISHER intends his readers to conclude that a rise in male homosexual activity within a society generally and necessarily results in a depressed, impoverished social status for women. His readers should be warned against jumping to any such conclusion. What we know of history is a reflection, not of everything that was said or done by everybody, but only of what a few have recorded, or otherwise left behind for posterity. Thus, because certain Greeks, during a period of ancient history, were highly forensic and literate on the subject of male homosexual practices, it may not be supposed that similar activities did not exist in the same degree in some other period, merely because that other period appears silent on the subject. It is a well-recognized source of sociolog-

ical error to assume that increased or decreased publicity about a certain activity reflects a corresponding change in the extent of the activity itself. News media today, for example, can exaggerate or minimize various social conditions at will, simply by journalistic outcry or silence. In the field presently being considered, very extensive contemporary surveys must be conducted and thoroughly analyzed before any sociological principle can be declared which relates specific sexual behavior to the specific social status of men and women. It would seem almost certain that there is some such principle, but sufficient statistical evidence does not yet exist to formulate it, or even to be sure of the direction in which it might operate. On the basis of opinions stated in earlier portions of *Sexual Inversion* concerning the dynamic influence of social and cultural factors on sexual orientation, it appears likely that the relative social status and role of the sexes will be found to govern general patterns of sexual orientation and behavior, rather than vice versa as FISHER encourages his readers to assume.

The clinical survey occupies at least half of the entire text, and includes the work of nine contributors, under headings as follows:—"A Critical Examination of the Concept of Bisexuality" (RADO), "Passing and the Continuum of Gender Identity" (STOLLER), "Pseudohomosexuality and Homosexuality in Men; Psychodynamics as a Guide to Treatment" (OVESEY), "Latent Homosexuality" (SALZMAN), "Clinical Aspects of Male Homosexuality" (BIEBER), "Clinical Aspects of Female Homosexuality" (WILBUR), "Sexuality and Homosexuality in Women" (ROMM), and "Psychotherapy of Homosexuals: A Follow-up Study of Nineteen Cases" (MAYERSON & LIEF).

In *Sexual Inversion* and other tech-

nical works in the field, the reader must carefully distinguish between *biological* bisexuality, which is the subject discussed by RADO, and *behavioral* bisexuality, which simply means the capacity for sexual interest in individuals of both sexes. The now-discredited biological theory of bisexuality, RADO points out, was suggested in part by the ancient mythologies concerning sex, in which the sexes were considered as having been created or derived from a single, androgynous root. This appeared to be related in some way to 19th Century embryological studies, which established that both male and female genito-urinary systems develop in the uterus from the same embryonic cellular materials. Putting this fact together with the contentions of mythology (and without reference to the possible truth or falsity of the latter) it was concluded that, whether male or female parts of the total sexual apparatus are produced in the fetus, the organism retains essential characteristics of the so-called "opposite" sex. This led to the concept of the essential biological bisexuality of the individual, as a means of explaining the phenomena of homosexual as well as heterosexual orientation. But the most recent findings for the human species, however, indicate that regardless of the particulars of embryological history, the direction of fetal sexual development is irreversibly set by genetic factors at the time of conception. The results of these factors, however (as previously mentioned), are limited to the biological sphere, and do not determine later psychosexual development. The latter, according to RADO, involves a "total pleasure organization in the individual"—including powerful orientational factors not genetically based or determined. Because of genetic evidence, biological bisexuality can no longer be considered a scientific principle, and the search for orientational factors

factors must therefore proceed in other directions.

The STOLLER review deals specifically with the extremes of transvestism and transsexualism, and includes case histories illustrative of the points raised. In some ways, it is closely related to and supportive of the biological survey constituting the first portion of *Sexual Inversion*, as well as of the conclusions reached by RADO in the article just preceding. This is because it illustrates the absence of any absolute and "natural" etiological relation between genetic sex and later psychosexual development, or even between genetic sex and biological sex. Further, it clearly draws the important distinction between sex and gender, the former being organically established, the latter involving both an "identity" and a "role," which may be quite different from each other, and which are, respectively, felt and acted out in consequence of elaborate, culturally-induced responses. According to STOLLER, the gradations of gender-identity are imperceptible, ranging in a continuum along both the sociosexual and psychosexual spectra, producing at the extreme the transvestite or transsexual. Along this continuum, cross-gender impulses are always experienced to some degree, or, as STOLLER expresses it, "Identification with aspects of the opposite sex, which expresses itself in cross-gender impulses, is found in everyone."

New theories have arisen to substitute for biological bisexuality and its Freudian corollary of latent homosexuality. In what resembles a hybrid between Freud and Adler, OVESEY theorizes about the motives underlying homosexual orientation, which he describes as homosexuality, dependency, and power. The first has sexual satisfaction as its end, while the latter two have "completely different non-sexual goals, although the genital organs may be used to achieve them." These latter two are termed "pseudohomosex-

ual" motivations. However, instead of applying this formulation to the specific area of homosexuality, OVESEY uses it to "facilitate understanding of homosexual anxieties in heterosexual males" (and to) "reconstruct the psychodynamics of homosexuality in the treatment of male homosexuals." A number of case histories are commented upon within the neo-classical Freudian framework, thus raising as many questions as are answered. It is stated, for example, that "homosexual motivation does not exist in isolation, but always in association with the pseudohomosexual motivations of dependency and power." But, we are told, the latter two motivations are also present in connection with heterosexual motivation. If all this is true, then scientific consistency suggests the parallel principle—not stated by OVESEY—that dependency and power as dynamic factors in heterosexual behavior are indicative of pseudohomosexuality. This would take the OVESEY formulation back to something which appears very much akin to the latent homosexuality originally discarded. As will be commented upon in more detail later, clinical evaluations of homosexuality suffer seriously from inadequate terminology, and in this case, there appears also to be an erroneous or incomplete conceptual basis.

SALZMAN attacks the concept of latent homosexuality from a slightly different angle, rejecting it because of its implication that dormant homosexual instincts exist to the same extent or to the same degree of potency in all individuals—a theory which is not only undemonstrable, but in actual conflict with scientific findings. SALZMAN seems to view sex as playing a general, interpersonal role in human experience as well as a procreative role, and persons "actively use the dramatic integrating power of sex for establishing contact with other human beings, even of the same sex." But right alongside of this reasonable and

objective view comes the typical Freudian twist:—"Homosexuality can be visualized as a neurotic disorder characterized by readiness to relinquish the biological or procreative aspects of sex to fulfill a variety of individual needs." The connection, here made, between "neurotic disorder" and "fulfillment of need" seems somewhat ambiguous, since in most psychoanalytic theory, the presence of one means the absence of the other. Perhaps some new principle of neurosis is aborning.

BIEBER's Freudian bias is well known from his study of homosexuality published in 1962. In *Sexual Inversion*, he states his general conclusion that "Most men are not latent homosexuals; rather, all homosexuals are latent heterosexuals." However, with the theory of biological bisexuality in the discard, it is difficult to see how the notion of latency in the above statement could be scientifically supported. The bisexuality theory is the only one which could logically admit the assumption of two different sexual orientations, one latent and one actual, co-existing in the same individual. Following classical Freudian lines, BIEBER describes the "homosexual adaptation" as a "consequence of immobilizing fears surrounding heterosexual activity" without, apparently, ever entertaining the possibility that the converse might be equally true, and that heterosexual adaptations may also result from immobilizing fears surrounding homosexual activity. This glaring, and unfortunately typical bias plainly results from (A) the vicious legal-religious bias against homosexuality which influences most modern psychoanalytic thinking, in spite of specious denials, and (B) the failure to account for the same legal-religious (i.e., social) biases and taboos as the source of most of the neuroses associated with homosexuality. These two factors conspire to prevent most modern psychoanalysts from reaching any realistic regard for homosexual or bisexual be-

havior as a natural manifestation for some or many individuals within a given ethnological and cultural framework.

The two articles concerned with lesbianism cover very well what is regrettable still a limited field of investigation compared with that of male homosexuality. However, they do not appear to add anything new to existing psychoanalytic theory, in which lesbianism is most commonly ascribed to the influence of an antisexual, perhaps frigid mother who fills her small daughter with fears of men, of heterosexual copulation, of the pangs of childbirth, etc., thus bringing about an eventual rejection of males as sexual partners. Father-fixation, penis-envy, and other possible causes are also cited, but with the general reservation that (as with male homosexuality) the causes are "psychodynamic rather than physiological" (WILBUR). Since woman never depends on physical potency (an erection) to enact a sexual role, active ("bitch" or "dyke") and passive ("femme") roles among homosexual women are even more difficult to account for than their counterparts among male homosexuals, it is observed. The involvement of woman with childbearing as an integral part of her sexual role further complicates psychosexual adjustment for the lesbian. Many lesbians definitely seek the sexual fulfillment of motherhood, while at the same time remaining emotionally committed to homosexual attachments. Considering the heavily Freudian undertones, it is predictably concluded that "Female homosexuality is a psychosexual aberration" but that if the lesbian is "incapable of making the transition to heterosexuality, she should gain enough benefit from treatment to lead a productive life, relatively free from anxiety, and to reconcile herself to her homosexual pattern with adequate self-esteem and dignity." (ROMM) Compared with BIEBER, who speaks of "the inevitable emotion-

al bankruptcy of homosexuality" the ROMM point of view seems almost reasonable, and awakens hope that psychoanalytic theory on the subject may eventually reflect the standards of objectivity expected of science generally.

The MAYERSON & LIEF contribution is a detailed statistical report on psychotherapy performed on nineteen cases, examined and treated under OVESEY's psychodynamic theories (see above). Their report is much too detailed to describe comprehensively within the scope of this article. Suffice it to say that after completion of therapy and a follow-up period of several years, improvement (from "slight" to "apparently recovered") is claimed for fifteen cases (among whom nine were described as "exclusively homosexual"). Of the fifteen improved cases, only one is described as "apparently recovered" at the conclusion of the follow-up period. In spite of the small sample studied, the therapists have drawn a number of general conclusions. From the prognostic point of view, the conclusion having the most general significance is that the degree of heterosexual readjustment as a result of therapy is in direct proportion to the degree of therapeutic motivation, and also to the degree of heterosexual orientation initially present. But obviously, parallel conclusions could be (and have been) reached in connection with other forms of learning or psychological conditioning, so that a new finding can scarcely be claimed in this connection.

In conclusion, it may be remarked that a number of other collections of writings in the same field have been published during the past few years. However, *Sexual Inversion* is perhaps the one of greatest interest and value, since it is not an anthology drawn from previously published works, but rather an up-to-the-minute cross section of scientific opinion solicited by

one who is himself a qualified professional in the field. The reader, therefore, may be confident that he is being introduced to the most up-to-date published findings on the subject of homosexuality.

Generally speaking, it is not surprising that the clinical surveys in *Sexual Inversion*, though more extensive by far than other aspects treated, are nevertheless by far the least coherent and persuasive from a scientific point of view. This defect is partly the fault of the terminology to which psychoanalysis has been wedded since the days of Freud; for in spite of all the facts now known about sexual behavior, psychoanalysts still use "homosexuality" and "heterosexuality" as if they were "either-or" categories into one of which each individual must somehow be fitted. It is thus no wonder that psychoanalytic literature on this subject continues to read like *Alice in Wonderland*. The "homosexual" and the "heterosexual," as individuals, are quite as fictitious as the Mad Harter and the March Hare, for which reason theories spun around these figments of the imagination are bound to have no more than a superficial gloss of science. When psychoanalysis begins to do more than give lip-service to modern biological and sociological findings on sexual behavior, and to recognize many natural variations of psychosexual development, with all its nuances of "cross-gender" inclinations; and when it begins to develop a terminology which accurately reflects the realities of human sexuality, it will have made an enormous stride into a scientific evaluation of the field.

But even more basic than terminology are the value-judgments under which sexual orientation and behavior are divided into the "natural" and the "unnatural"—therefore, into "good" and "bad." In spite of the evidence that psychosexual characteristics have no necessary relation to or derivation from biological factors, modern psy-

choanalysts persist in patterning their concepts of what is *psychologically* natural in the area of gender-identification and gender-role upon the narrow limits of what is *biologically possible* in terms of procreation. Why this tendency should continue to prevail is a mystery explainable only by the enormous influence exerted by religious and other moralistic disciplines upon our legislative bodies and upon public opinion generally. This influence forces the clinician—simply as a person in modern society—toward conformity with the prevailing value-judgments on "natural" and "unnatural" sexual behavior, while as a scientist he automatically tends to try to fit all clinical phenomena into a framework of pathology. Thus, the clinician either actually believes that homosexual orientation is, per se, a form of psychopathology, or he actually believes that it is not, but is hesitant or afraid to say so publicly. Perhaps no clinician (certainly none represented in *Sexual Inversion*) can claim to be absolutely free from the traditional moral bias against homosexual behavior, or claim to be concerned solely with the homosexually-oriented person's attitude towards and adjustment to this orientation, rather than with his "cure." Even Dr. Marmor, who in his introduction, allows that a homosexual adaptation can occur "without some anxiety-provoked inhibition of heterosexuality," nonetheless hedges on this point elsewhere, by stating that "in our time and culture," it can appear only in connection with "fear of intimate contact with members of the opposite sex." And again, after speaking of exclusive heterosexuality as a "culturally imposed restriction," he apparently sees no inconsistency in concluding his introduction with the hope that society will be able "ultimately to institute more effective means of prevention (of homosexual behavior) than now exist." From the fact that even so eminently objective

# Two Poems by Leo McAlbert

## EARLIER\*

he asks his friend to phone him

Let me be thought too busy in my fears  
Enmeshed and poor in patience as I am  
So weary reckoning your absent hours  
I have lost faith and hope and powers.  
My heart it seems was wounded thru mine ear.  
Canst enter there again, Sir, that damage to repair?  
So swift thy feet, and swift thy quick report  
Till pleasure and action make the hours short

## LATER

Praying to the goddess Isis, the poet curses the  
gloacha overshoes he gave his friend.

Let him mistake them when he puts them on  
Let the left be right and right left  
As he misled me.

And let them be too tight, much too tight  
When he tries to put them on  
But once on, Isis-goddess, TOO LOOSE  
(As he was)

Let them slip off

But not entirely

Only enough to make him slip

in the middle of the street  
in front of a large TRUCK  
—on—of course—a rainy day.  
And if he survives this

(Goddess! dear-beloved!)

Let every step he takes

Lead him only

To sorrow.

\*apologies to Shakespeare's Othello



# Tangents

news & views

TANGENTS is one of America's most interesting "open forums" for the reporting of events and the expression of individual viewpoints on the subject of sexual orientation and behavior. But it depends on YOU, the reader, for clippings, reports and letters which can be used for its columns. KEEP THEM COMING to 2256 Venice Boulevard by consulting your local news sources regularly, being sure to include NAME and DATE of publication with each clipping. UNDATED, UNIDENTIFIED CLIPPINGS MUST BE DISCARDED.

## NEWS FROM BRITAIN

### LONDON POLICE DRAW LATRINE DUTY or SOME ARE NEVER TOO OLD!

Compared to the U.S.A., which has developed very extensive and sophisticated methods of police surveillance over public toilet facilities, England seems to be badly lagging. At least the STRATFORD EXPRESS for 3-26-65 registers shock that certain police officers in a London suburb have been officially given a 'Peeping Tom' assignment. "We could see everything," reported officers Goodall and Gorbell, after watching through a ceiling grille while two men, one aged 54 and the other 73 (sic—but may-be they meant 37), committed an alleged indecency, the exact nature of which remained unspecified.

The affair might not have gotten so much publicity had not the suburb's leading citizen, 72-year-old Lord Sorenson, gotten into the act with a loud denunciation of such police tactics. "I agree that homosexuality is deplorable," announced he, "but nauseous as it is, this sort of spying is ridiculous. It puts quite innocent people in an intolerable situation. I share the desire to prevent young people from becoming involved in unpleasant things. But it's going too far when police adopt this method."

Editorialized the STRATFORD EXPRESS in the same issue: "The two policemen concerned"—(who had already kept a 14-day vigil on public conveniences in the district)

—were commended by the court chairman on 'their patience in dealing with a very unpleasant case'. They deserved the praise—but was the order by a senior officer—to carry out what may be thought a degrading duty—right? This is probably the easiest way of getting proof in indecency cases—but is it necessarily the best?"

And on 4-16-65 the same paper published an indignant letter which said: "I am astounded to read that the police locally have now sunk to a new low inasmuch as they are prepared to spend two weeks peeping through a grille in a male convenience in Leyton, on the lookout for sexual deviates. That it took so long to catch a pair of offenders surely proves there must be very little of this kind of activity in progress. But that the police should so outrage public liberty by sinking to such methods is intolerable. Far from commending the officers concerned, the chairman at the court should have surely thoroughly chastized them and thrown the case out." To which another reader replied: "Sexual deviates . . . may frolic to their hearts content in private as far as I am concerned, but not in parks, public lavatories and other public places subsidized by me."

This last, ONE might add, is precisely the state of affairs that it and modern homosexual law reform movements, are trying to bring about. Many will remember a parallel and well-publicized Long Beach, California case a few years ago which reached the State Supreme Court, in which the defense stood against the same 'Peeping Tom' methods which have been standard technique in California and other States for years, even though apparently somewhat of a novelty in England. In the California case above referred to, the de-

cision was rendered that for public indecency to be charged, the act must be under such circumstances that it could be publicly (not secretly or clandestinely) observed. This ruling has supposedly outlawed peephole procedures in California, but whether or not it has affected similar practices in other States is not presently known. TANGENTS will appreciate receiving reports or clippings from out-of-State readers on this subject.

## LONDON DRAG SHOW 'REVOLTING'

"Mary", "Grace" and "Lolita" were actually Pete, George, and Eddie (or something like that), so that when Roger Hall, reporting for the 4-4-65 issue of NEWS OF THE WORLD, spied them at the Lord Ranelagh public-house, gyrating about in their best wigs and gowns for the "Queen of the Month" contest, he was shocked into writing: "This Show Must NOT Go On!!" But it did, for that evening anyway, so Reporter Hall got a brimming eye-ful.

"Mary", it seems, was the incumbent Queen, who, according to Hall, clambered aboard a table, sheathed in glittering lame and with a gold-cardboard crown, and mimed and wriggled his way through a pop-song, after which "Grace" was elected the new "Queen of the Month." "Then, continues Hall, . . . came the most nauseating part of all. 'Grace' was crowned by the retiring Queen with the cardboard crown, received a large bouquet of flowers, and was kissed by him. At this point I'd had enough, and escaped into the night air . . ."

Later, however, he collared the operators of the house, who claimed not to notice anything extraordinary about the show—said there had been only one complaint so far, from a man astonished by the

apparition of a 'woman' in 'the gents.' In fact, the manager thought the whole thing "a bit of a giggle." Not so Hall, who says the tavern will "never have my custom, while they continue to offer this outrageous spectacle." The owners, subsequently consulted, are said to have taken a similar view. "We did not know this was going on and we will take steps to stop it immediately," they are quoted as stating. London readers—any more news?

From the pictures accompanying this story, the show may have been a bit crude. There are drag shows in the U.S.A. where wigs are somewhat unconvincing, and where stubbly beards clearly peek through the pancake makeup. But there are others where the drag queen raises 'her' art to a high degree of finesse, and doubtless London can match these also.

#### WILL MY SON BE A HOMOSEXUAL?

Quentin Crewe's 2-part article under the above heading (London DAILY MIRROR, 4-14—4-15-65) awakened a variety of responses. Though not actually very extensive in overall content, the article is unusually well-balanced, citing a variety of modern psychological and sociological opinions on the subject of homosexuality generally. Crewe did some field-work prior to writing his article, including attending a cinema known to be frequented by homosexuals. One experience there bore out what psychologists had previously told him, that in offenses involving minors, it is the minor, often as not, who solicits the act. In this case, after a fifteen-year-old boy sat down beside him and made the usual overtures, Crewe was able to talk with the youngster, and obtain some valuable information concerning his history and family life. The article concludes with standard

psychological advice to parents about how to "protect" sons by providing a "happy home" and opportunity to identify properly with the father-figure.

In spite of its general balance and freedom from condemnatory attitudes, Crewe's presentation perpetuates the stereotyped figure of the homosexual as a neurosis-eaten, anxiety-ridden, unhappy person, who "would give anything to be normal, to be able to marry and have children," etc. This drew the following responses, appearing in the DAILY MIRROR for 4-22-65:-

"Quentin Crewe must have met some very dreary types of homosexual during his survey for the MIRROR. I am a normal woman, but I know several homosexual men; two have been my dearest friends for more than seventeen years. They hold good jobs, are intelligent, humorous, and most sincere. They find partners of the same kind as themselves and enjoy living as much as most people. They do not spend time pitying themselves for something for which they are not responsible." And another correspondent writes:-

"It is man-made laws which have created the image of homosexuals as 'perverts.' Ours is an unending struggle against people who consider themselves normal, and yet ill-treat children and animals. If 'normal' people will not help us to change the laws which govern homosexual conduct they should leave us alone." And again:-

"Quentin Crewe's articles on homosexuality should make people realize that this country, so proud of its racial and religious tolerance, has an oppressed minority. Homosexuals are the victims of unjust laws."

#### PEER FACES VICE CHARGE

According to the London DAILY

MIRROR for 4-22, Lord Moynihan, 58-year-old former chairman of the Liberal Party Executive, "was accused in court yesterday of importing men for an immoral purpose. Twice-married Lord Moynihan... was charged with persistently importuning last Tuesday. He was arrested in Piccadilly Circus at 4:00 P.M. that day." The peer was remanded on bail until May 5th. ONE has not yet received information on the events of May 5.

#### HOMOSEXUAL LAW REFORM STILL HOT ISSUE IN HOUSE OF LORDS

In spite (or could it be because?) of the inclinations of some of its members, and in spite of the defeat last May in the House of Commons of proposed legislation on the same subject, the House of Lords continues with its discussions of homosexual law reform, according to official transcripts of House of Lords proceedings regularly received by ONE from London's Homosexual Law Reform Society. Debates in Committee took place on 6-21, 6-22, and 6-28-65, with a report thereon being made to the House on 7-16-65.

Present debates are centered, understandably, on the reasons for the House of Commons rejection of the previous proposals for law reform in this area. These reasons lay primarily in the opinion of a small majority in the lower house that the legalizing of all homosexual acts in private between consenting (civilian) adults over 21 was too broadly permissive, and that homosexuality is an "unnatural vice" which differs from "natural sin." As the report from the House of Commons put it, "natural (i.e., heterosexual misconduct) is, of course, deplorable, but unnatural vice is worse; because, as the law says, it strikes at the integrity of the human race." Subsequent

debates in the House of Lords have thus been in the direction of making the proposed reforms more specific and clearly defined, for example, removing legal penalties from certain kinds of presently-illegal sex acts but not from others. The proposed age of consent (21) also came under considerable additional discussion, as well as homosexual acts involving mental "defectives" and male prostitutes.

According to the July report, the initial homosexual law reform bill, rejected in May, was then extensively amended and given more detail in relation to the issues noted above. However, since no additional information has since been received, it remains to be seen whether the amended proposals will go as they stand to Commons, or whether they will be further modified by Committee debate.

Both before and after the May vote of the House of Commons, the views of many members of the House of Lords on homosexual law reform were aired in the public press. The London DAILY MAIL for 3-18, for example, quoted Lord Devlin as saying: "Homosexuality is usually a miserable way of life, and it is the duty of society, if it can, to save any youth from being led into it. But if there is no danger of corruption (of boys) I do not think that there is any good the law can do that outweighs the misery that exposure and imprisonment cause to addicts who cannot find satisfaction in any other way of life. Punishment will not cure, and since it is haphazard in its incidence, I doubt if it deters..."

A substantial touch of drama arose during the May debates when the 12th Marquess of Queensberry rose for his maiden speech in the House of Lords, and pleaded for adoption of the Wolfenden recommendations for removing all

penalties from homosexual behavior between consenting adults in private. Reporting this occurrence as a "dramatic reversal of history," U.S.A.'s NEWSWEEK quoted the Marquess as saying: "I do not believe that our laws on this subject are a solution. They have, if anything, helped to produce a nasty, furtive underworld which is bad for society and bad for the homosexual." To those to whom the title "Marquess of Queensberry" does not ring a bell, it was the 9th Marquess, and great-grandfather of the present Marquess, who accused Oscar Wilde of misconduct with the former's son—out of which episode grew one of the most sensational trials of the century, sending Wilde to Reading Gaol and to his eventual deterioration and ultimate ruin.

By no means, however, are all members of the House of Lords in agreement on the Wolfenden proposals. The same issue of NEWSWEEK goes on to report Field Marshal Viscount Montgomery of Alamein's views "that the bill (based on these proposals) would strike a blow at all those devoted to improving the moral fibre of British youth. 'Take a large aircraft carrier with 2000 men cooped up in a small area,' said Monty. 'Imagine what would happen in a ship of that sort if these practices crept in.' ... From this argument, it is quite apparent to ONE that the worthy Viscount has the notion that military regulations for aircraft carriers really ought to be the model for British laws generally. Or perhaps he anticipates getting all British males aboard aircraft carriers in the not-too-distant future.

Propelled into action by the parliamentary uproar in May over homosexual law reform, Monica Furlong, writer for London's DAILY MAIL, went herself to Holland,

which follows substantially the policies recommended in the Wolfenden report, and as a result of first-hand investigation, wrote a feature article published on 6-1, which is of such timely interest that ONE is reproducing it in full for the benefit of American readers. Under the heading, "Can't We Follow This Wise Example?" Miss Furlong writes:-

"Last week, while the Houses of Parliament were nervously starting and stalling over the issue of homosexuality, I decided to go and take a look at a country which long ago accepted the equivalent of the Wolfenden proposals.

"I went to Holland where, apart from the period under Nazi occupation, private behaviour between consenting male adults has been legal since 1911.

"What is particularly interesting about Holland is that it has moved on from a mere tacit acceptance of homosexuality to an intelligent consideration of the problems involved both for the individual and for society.

"In this the churches have given a strong lead and, since the Dutch are more actively religious than the British, this has had a profound effect on national attitudes.

"Seminars of priests and psychiatrists meet regularly to exchange information and observation, bishops and archbishops are fully informed of their proceedings, and there is an elaborate system of bureaus to provide pastoral help for those beset with homosexual problems.

"I first went to see a Roman Catholic priest, Pater Gottschalk, who has become well-known in Holland both for his outspoken speeches and articles, and for his pastoral concern for homosexuals.

"I have two great interests in life," he remarks cheerfully, 'homo-

sexuality and the ecumenical movement.' He explains that he meets homosexuality on three different levels.

"There is the homosexual who decides to live out his life alone, without real relationships with other human beings. Here there is much depression, loneliness, despair. I doubt if it is really satisfactory. Those who do it say that it is nearly impossible.

"Then there are those who form a stable friendship and set up a home with another person of their own sex. These friendships can be very good, very happy.

"Finally, there is the third group—alas, I must be honest, and admit that it is the largest—in which promiscuity flourishes, and which shades off into prostitution.

"When young men come to me and tell me that they are homosexual I urge them first of all to accept the situation—I believe the chances of cure are not good and those who claim to be cured are usually bisexual anyway — and secondly to develop a good and enduring friendship. Homosexuals need a positive attitude—to feel that good can come out of it—not to feel guilty."

"How, I asked, could he say this when the Roman Catholic Church regarded homosexual intercourse as mortal sin?"

"It is not a mortal sin, I am sure. All the priests who work on the problem become convinced of that. I personally tell practising homosexuals that they are free to receive the sacraments. I am sure the attitude of the Church must change.

"In sexual matters Catholics argue from 'the natural law.' But the concept of 'natural law' arose in the 12th century, and in those days 'natural' was defined by what was natural biologically. But now

we know that there is much more to man's nature than biology—psychology, for example."

"Pater Gottschalk's positive attitude to homosexual friendships finds expression elsewhere in Amsterdam at a club for homosexuals called 'Centre for Culture and Recreation.'

"The club owns pleasant premises in the heart of the city, and declares its aim to be 'the promotion of humane judgment and treatment of homosexuality; the giving of psychological, moral and legal assistance against prejudice and harmful legal codes; and the discouragement of homosexual prostitution.'

"There are now seven such clubs in different parts of Holland, and about 4,000 members altogether, both male homosexuals and Lesbians.

"The club is recognised by the police, and enjoys their approval so long as it is careful to admit no one under 21. Police officers have been quoted as saying that its existence reduces importuning.

"Sitting over a drink beside the club dance-floor I was struck by the quietness of dress and the total absence of the exhibitionist behaviour which, like most heterosexuals (and many homosexuals) I find a distasteful feature of bars frequented by homosexuals in England.

"And given the basic difference that people come to this club to meet their own sex, there was nothing here that one might not find in any dance-hall, except that (I am not sure why) people seemed to be more relaxed and at ease than in most mixed gatherings.

"Later I asked the man who founded the club whether it had always been like this.

"Not when we started after the war. In those days you see, we

felt outcast, and like all outcasts we had to protest. So we protested by dressing in a way other people found offensive, by behaving in ways they didn't like. We had to get our own back. Now, he shrugged, 'they accept us, or have begun to. We don't have to protest any more. We can behave like any one else.'

"I asked how it was that Holland, with its stern Calvinist history, had been able to permit such new and generous attitudes.

"You know we are very tolerant here, especially of minorities. I think it was the war. We saw all our Jews taken away—we had many in Amsterdam—for no reason but that they were a little bit different from the majority. The Nazi-mind, you know, likes everybody to be like everybody else.

"After the war, we felt—there is room for every shade of religion, of race, of feeling, so long as it harms no one else.

"But does it really take a war, or the agony of a pogrom, for men to learn this simple truth about living in society? In Britain, with our long tradition of liberty, are we really incapable of following Holland's wise and gentle example?

"I cannot believe it, nor that the derisory answer given last week by the House of Commons is a true

### expression of our beliefs."

#### "IF MEN HAD BABIES . . ."

In a subsequent issue of the DAILY MAIL, Eric Sewall reports further and in some detail on the continuing House of Lords debates. Among others quoted as favoring the Wolfenden recommendations is Baroness Gaitskell, who is reported to have said: "If men had babies they would be less squeamish about their own bodies, and perhaps less insistent about their disgust about homosexual behavior. There are many things which are not aesthetic about the natural functions of the body, both in sickness and in health. One man's disgust is another man's pleasure. One might think that all the sex habits between men and women were confined to a kind of platonic friendship—with a plastic model of Brigitte Bardot all wrapped up and hermetically sealed—and not with the temptations of the flesh." But the implacable Viscount Montgomery of Alamein, 78, after recommending (not altogether facetiously) that the age of consent for homosexual behavior be raised to 80, described homosexuality as "the most abominable bestiality that any human can take part in," and suggested that the appropriate title for the proposed homosexual law reform bill would be "The Charter for Buggery."

### MEANWHILE, ON THE HOME FRONT

**HOMOSEXUALITY CRIMINAL, SAYS AMERICAN SCIENTIST**  
The JOURNAL HERALD, of Dayton, Ohio, has come out with its own sample of reportage on this apparently ever-intriguing subject, with some emphasis on the reportedly-rising population of homo-

sexuals. In a 4-part serialized article beginning with the 5-31-65 issue, Jessie Donahue "exposes" the "third sex" in Dayton. On the whole, the article is simply a patchwork of opinions drawn from various sources in the medical, psychiatric, and law-enforcement pro-

cess, outlaw and prosecute it? Or tually and in effect criminal, and injurious to the public. The "Volstead" Act, which, for a few unhappy years, created a Federal crime out of the sale and consumption of alcoholic beverages, and thus ushered in the phenomena of gangsterism and "organized crime" as we know it today, was precisely parallel in its legal and social effects. Perhaps one of the most important sociological lessons to be learned today is that "crime" is purely a legal invention, not a valid category in the field of morals, and certainly not in the field of science.

Reporter Donahue also cites spreading male prostitution among juveniles—teenagers who "have found they can make an easy buck by selling themselves to homosexuals." It is not explained, however (nor, ONE thinks, is it explainable) why at a certain age homosexual behavior is not "homosexual," but merely "juvenile delinquency" or "prostitution," while at a slightly different age it becomes "homosexual." This is simply another instance of the chaotic thinking which prevails in contemporary legal opinion.

After describing a cross-section of the Dayton gay crowd as gleaned from a few bars and from police and medical records, and after recounting an interview with "Paul," a Dayton homosexual who pretty well conforms to the clinical stereotype, Miss Donahue's article concludes by calling for a "demand by public for action on homosexuality." The question to be resolved, as reportedly (and, ONE thinks, very sensibly) put by Lt. Thurman, head of Dayton's vice squad, is: "Do we consider homosexuality abhorrent as we have in the past? Do we label it a crime against society, and therefore try to suppress, outlaw and prosecute it? Or

fessions, all of them conforming to traditional, not to say medieval, formulae. Certain inconsistencies are notable. Dr. M. T. Faruki, director of Dayton State Hospital, is reported as describing a homosexual as "a basic sex deviate, who frequently engages in other types of degenerate acts. He is a man incapable medically and socially, and is considered a deviate by the medical profession. Medical and scientific men feel homosexuality is a criminal thing. We regard the act as other normal members of the community do, although our medical attitude is one of scientific bafflement rather than contempt." In contrast with this statement,—scarcely believable as coming from a scientist of any description,—is that of local police officials, who reportedly say: "The homosexual, apparently a normal person physically, who is attracted to his own sex, is not to be confused with a sex deviate. The sex deviate, considered a much more dangerous man, is a criminal who preys on the opposite sex." Again, it is reported that "The increase in homosexuality is nationwide, crime statistics show." But, according to Dr. Faruki, above quoted, "psychiatrists and medical men are aware of no increase in homosexuality, rather feeling that it has always existed, but is now practiced more openly." And so "authoritative" opinion continues on its dizzying merry-go-round.

The article emphasizes the rather common but nonsensical legal criticism of homosexual behavior—namely, that it "leads to an increase in crime"—without pointing out what the public often overlooks, that it is the laws against homosexual behavior which make it a crime to begin with, and open the door to blackmail, prostitution, and other activities which are ac-

do we accept it, recognize it, and even legalize it, as has been done in some foreign countries?" (And in U.S.A.'s Illinois, ONE might add!) These alternatives are also suggested by the article itself, which states that "Medical and psychiatric authorities recognize that the homosexual has always existed. Despite modern drugs, psychotherapy, and psychiatric achievements, most authorities admit nothing can be done to alter the homosexual's pattern of behavior and direct him to a normal male life." Nevertheless, the antique views of London and Caprio are elsewhere cited, that "Sex offenders must be looked upon by the courts as symptoms of neuroses requiring long-term psychotherapy," and that "psychoanalysis today offers the sexual deviate the greatest hope for a lasting cure."

Readers of this particular series could reasonably have been advised, "You pay your money and you take your choice." Perhaps it is just as well that the author made little apparent effort to sift and digest her materials, as in their present form they display modern disagreements and confusions on the subject in all their bewildering disarray. It can hardly be coincidental that the final section of this article is printed alongside a review of the pamphlet, "Toward a Quaker View on Sex," which makes a serious and effective effort to

weigh the ethical considerations involved with sexual behavior, noting, for example, that "it is the nature and quality of a relationship that matters; one must not judge by its outward appearance but by its inner worth. Homosexual affection can be as selfless as heterosexual affection, and therefore we cannot see that it is in some way morally worse." These and similar observations from the Quaker pamphlet provide a welcome antidote for the Donahue fare.

### QUEERS IN CASTROLAND

As reported in the Las Vegas Review-Journal for 6-7-65, and elsewhere, Fidel is now persecuting "homosexuality" and "other capitalistic inheritances." Naturally, these are being represented chiefly as offshoots of degenerate "Yankee imperialism." The Havana press joined the hue and cry initially raised by the Castro government, saying that "The homosexuals do not represent the revolution and the virile Cuban people." A Cuban armed forces weekly is said to have caricatured Uncle Sam as "dancing and holding hands with a homosexual and a young man with long hair," while Raul Castro warned Cuban youths "not to receive their inspiration from the twist and rock 'n' roll dancers. They should run away from those weaklings."

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# A BROKEN

# BOW

by Alan Scot

I had never seen the boy before, nor have I seen him since. He flicked into my life and out again like a firefly that chooses to light his lamp as he passes your nose. Yet still I find myself pondering about the boy and marveling at the encounter.

The boy straddled his bicycle at the curb as I crossed the street after dropping a letter in the mailbox. The letter was one to Shel and my mind was filled with tender recollections of our recent reunion in Kansas City. It had been a year since Shel and I had been together but it had been worth the wait.

Suddenly I became aware of the boy at the curb. He was struggling awkwardly with a length of wood which resembled an unpainted slat from a Venetian blind.

Suddenly the lad looked up at me. It seemed an impulsive act. A frown screwed his little face and he blurted out, "Mister, would you like to buy this?" and held up the wooden slat. His voice had a rasp of hopefulness, but the pitch rose as if to say, "I know you won't!"

Something about the boy struck me. I felt intuitively this was a special

moment . . . the kind of moment that dots life with flashes of insight and twinges of emotion . . . the kind most of us miss because we are not listening to life.

I stopped in my tracks. As I watched, that sorry piece of wood took on a new dimension. I now saw a piece of string dangling from one end of the slat. The lad quickly arched the wood and hooked one end of the string over the upper end of the slat. I dawned on me that he had a bow. There seemed to be no arrows. . . only a bow.

I studied him a moment then shook my head. I'm sure I half-chuckled when I spoke. No one had ever made me such an ingenuous offer.

"No, I don't believe so," I said. "I wouldn't have any use for it."

"Don't you have a boy?" he asked.

There was a contraction in my chest. "No, I don't," I said. I tried to answer casually—to cloak the little tremor in my voice. In the adult world I am prepared. But who can be prepared with children. With one unpredictable word they can pierce your heart . . . and your defenses.

It is always a surprise that others do not take my bachelorhood as granted as I do. I have to remind myself that I am thirty-seven. I probably look like I should have a boy; but I feel single. It is the only way I have ever felt. I do not feel thirty-seven, nor married, nor fatherly. But the boy could only conceive of me as a father.

"It's a good bow," he said. He pointed the bow skyward and drew back on the string. Suddenly there was a muffled cracking sound and the pine slat abruptly folded in the middle. Crestfallen, the boy picked up the end of the dangling string.

Some would say, "That's life!", but I only felt the sudden absence of it. Life was in the bow. It had been put there by the hands of a boy. For a while that worthless scrap of wood lived again. The lad had asked so little, but it was more than his bow could return. Now life was gone . . . lying slivered—a corpse in his hands.

For a second I wondered if the boy would cry, but he did not. A veteran of some 8 or 9 years does not cry. It was not the first bow to break in his hands.

But his face fell at the cracking sound. I couldn't see his eyes for his head was lowered. With his hands he tried to mend the broken bow. The break pulled apart and he tried to stick the ends back together but the experience of his years quickly showed him the futility of his efforts.

Now it was his turn to cloak his voice.

"Oh-h-h . . . I wanted to buy something for my mother."

In a few years he would learn strong words to insert after his "Oh-h-h," but now it could only be a helpless, mute moment in the statement. Just as well! What word could express such disappointment . . . none that I have!

"Oh?" I replied.

"It's for her birthday," he continued.

Once or twice I had walked on a few steps but the boy had followed along at the curb.

I still felt the touch of his question, "Don't you have a boy?" My life seemed happier than most. What would seem sacrifices to some, I perceived as gains. There was really only one exception . . . one sacrifice . . . and the boy had innocently put his finger right on it.

"How much do you need for the present?" I asked at length. He looked at me, puzzled.

"Fifty cents."

"Have you asked your father?"

Almost before I said the words I heard the cracking of another bow. I saw his gaze drop.

"I . . . I don't have one." He looked up at me and quickly down again. "Oh."

For a terribly long moment we could find no words. He wanted to—as did I. I longed to take back my question but I couldn't.

So, we just stood there—boyless man—manless boy.

Finally I spoke. "Fifty cents? Wait right here, will you? Maybe I can find something in the house."

He didn't believe me. . . "Aw, you're kidding me."

"You're kidding me!" He said it again as I came out of the house a few moments later. He looked at my closed fist as I held it out towards him. He looked unbelievably at my face then back to my hand as it opened over his and dropped a quarter, two dimes, and a nickel.

Two eyes lit up—no, four! He put the money in his pocket and mounted to the pedals of his bike, pausing only long enough to say one long "Gee, thanks!"

You can read, "Gee, thanks!", but you cannot hear it as I heard it. I cannot write vowels that long, nor make their pitch rise and fall as did his.

It was clear, he had not been led to expect such gifts of life. As he looked back at me I could see puzzlement in his gaze . . . an unspoken "Why?" on his lips.

I answered him aloud . . . "because I like you!" It required no answer so it did not matter that he had none. It will be awhile yet before he learns that "men just don't speak words like these to one another!" Time yet before he feels tension applied, just as he applied it to the bow which now lay broken in the gutter.

Dare we hope that those who stretch his bow-string to send his arrows across the arc of life will be sensitive enough to care if he is lemon-wood or pine? For there are those who think wood is wood, men are men, and women are women. But the loving woodsman knows the value of each grain and perceives there is room in life's great forest for every tree. The trees of the forest do not call names; and the only important deeds to them are drinking from the earth and reaching for the sun—the one, a need, and the other, a response to its fulfillment.

Somewhere in the city the boy still rides his bike . . . riding on to new hurt, new kindness—learning more of himself from his failures than his successes. In the self-knowledge of his limitations he will perhaps better understand the limitations in all of us, though they are never the same limitations from one to another; for we do not choose limitations—we only discover them . . . slowly. If we are fortunate, we come to accept them while yet reaching for the sun.

Perhaps the lad will learn to save his pity for those who never know either themselves or their limitations, for they can never know the strength that is in themselves and in others, though strength is there too.

And perhaps he will remember a kindness and a moment of rare communication. Perhaps one day, as he passes my house, a friend will point and whisper to him, "The guy that lives there is a queer!" . . . and perhaps—just perhaps—it will make little difference to him.

# BOOKS

Notices and reviews of books, articles, plays and poetry dealing with homosexuality and the sex variant. Readers are invited to send in reviews or printed matter for review.



**THE HISTORY OF PROSTITUTION** by Vern L. Bullough, Ph.D., and Bonnie L. Bullough, M.S., Research Assistant, University Books, New Hyde Park, New York, 1964, 304 pages, \$7.50.

We have here a very different type of book from many that have been written in the sex field, such for example, as Benjamin and Masters' *Prostitution and Morality*. Dr. Bullough makes no pretense of being a world authority in medical and sex matters, but as a competent historian writes a straightforward and not too erudite account of prostitution through the ages. He admits to a certain reluctance in beginning the research, but felt more strongly the importance of the subject as he progressed. While he avoids criticism and evaluation on the whole, he presents the facts upon which certain evaluations are inevitable.

Iwan Bloch is followed in the definition of prostitution: "a distinct form of extra-marital sexual intercourse characterized by being more or less promiscuous and notorious, . . . a form of professional commercialism . . . resulting in due time in the formation of a special type." (2) The subject is broad, however, and may include various ramifications. The book is organized chronologically but topically as well, covering Primitive and Ancient Societies, Great Religions, Western

Europe, Nineteenth and Twentieth Centuries, and some problems in the contemporary Changing World. The Eastern World is not included. The author is aware of his limitations in scope and hopes for many more studies in this "neglected area." He does not touch upon homosexual prostitution.

Some gleanings from the book may be of interest. It is rather surprising to find the attitudes of early Christianity. "Prostitutes were to be excluded from the Church as long as they continued their profession, but prostitution itself was to be allowed as a necessary evil." (67) Both St. Augustine and St. Thomas Aquinas held that prostitution was sinful but was to be tolerated as "the price of social purity." (68) Well down into the Middle Ages this view was sustained and prostitution accepted "as a fact of life." (116) But it was to be regulated and controlled by efforts which were none too successful even among the clergy. Later attempts at suppression were fought as it was maintained that "prostitution prevented the appearance of greater evils." (142) By the eighteenth century the legalization of prostitution was seriously urged. The establishment of public brothels, it was held, would lead to a lessening of the spread of disease and many other evils. In spite of bitter opposition many countries did regulate the practice with results probably bene-

ficial on the whole, although in later years the practice has been largely abandoned and the prostitutes left without legal protection from the many vampires who prey upon them. This statement does not overlook the many laws designed to suppress and limit the so-called traffic. Not the least of the forces preying upon the prostitutes are the very police and vice squads presumed to be the means of suppression and punishment when in fact they are partners in the business through almost universal pay-off, blackmail, and sharing of profits, miscalled "protection."

On the whole the author avoids criticism and moralizing, but a few generalizations may be drawn from the account. Curiously the problems of heterosexual prostitution are very much the same along with their possible solutions as those of homosexuality. In all probability sex relations between consenting adults should not be subject to legal control, although

minors should be protected and enforced prostitution outlawed. Corrective measures should be taken to "rehabilitate the young girl who is inclined toward promiscuity," but "legal harassment, imprisonment, fines, and other penalties imposed upon prostitutes," (260) and those chiefly against the lower class prostitutes, merely aggravate the whole situation. Much more study (especially by impartial and unbiased students, such, for example, as the present authors) is needed "to determine the factors which lead girls to prostitution, coupled with studies why men visit prostitutes." (261)

For those not too familiar with the subject the book is an excellent introduction, both for its readability and for its objective character. Its wholesome attitude toward the subject represents a definite step forward in the literature of sex.

T. M. Merritt

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# Letters



The views expressed here are those of the writers. ONE's readers cover a wide range of geographical, economic, age, and educational status. This department aims to express this diversity.

## THE HOMOPHILE MOVEMENT

Sir: I am writing you on behalf of a group of fifteen homosexuals. Our ages range from 20 through to 28. We are all professional people in occupations spread throughout New Zealand. Our problem is that we yearn to make contact with other homosexuals, both individuals and societies, throughout the world.

Here in New Zealand we are subject to restrictions somewhat more stringent than those found in most countries. Consequently, we are inclined to feel isolated and on occasions persecuted. In this regard I'm writing to you asking if you would send us some information about ONE and if possible some copies so that we can decide if it is worth while taking out subscriptions to the magazine. I hope you find that you can help us and possibly we may be able to help you by promoting the magazine among our friends within New Zealand.

Mr. V.

----- N. Z.

Sir: I am a college student, living on limited funds. However, I feel strongly about the work you are doing, so am delighted to contribute as much as possible. I only wish I could do more.

We need a group such as ONE, and we need it desperately! In no other way, except by banding together in an organization such as ONE can we ever hope to gain acceptance in a predominantly heterosexual world, and recognition as individuals, worthy individuals, who can and do contribute to everyone's welfare. I pray for the day we will be regarded as individuals, and judged on our individual strengths and weaknesses, instead of being grouped as a whole, an extremely undesirable whole (in "straight" minds), as we largely are now.

Mr. H.

Santa Ana, Calif.

Sir: Re: homosexuals favoring legalization of marriages and adoption of children by ho-

sending me things, though I asked them not to. I suppose that's all over now?

Seriously, though, I am fully behind you as ever. I hope you can get this mess cleaned up soon. Also I hope I can get out to pay you a visit soon.

Mr. S.

San Francisco, Calif.

Mr. Conger: Re: your "split." I am sorry that the two factions have not been able to arrange some compromise, such as each publication taking a different name—although it is sad to think that ONE after so many years would cease to exist. (Sic!)

It is equally sad that there is no national homophile organization, especially when we see the danger (as in the Jenkins affair) in which all homosexuals lie, the gigantic, great hatred, so similar, so horribly similar to the anti-Semitism of Europe.

Mr. S.

New York City

Sir: I trust you will forgive this direct approach, at a time when you are doubtless deeply preoccupied and troubled with the schism which has appeared so dramatically and suddenly (to your more distant friends at least) in the organization of "ONE."

Whatever the issues and personalities involved, the great danger may be being overlooked. It is that distant members, unable to decide which side is right, may withhold support long enough to ruin ONE entirely. This must not be allowed to happen. In your hard task you have my sympathy and support.

Mr. J.

Durban, South Africa

Sirs:

I must admit that I have been one of those who are "sitting on the fence, waiting to see what will happen" with respect to the counterfeited ONE being set up. This is a habit I have formed from a fear of taking a stand, due to a lack of self-confidence. Such behavior stems from the insecurities and self-doubts of adolescence. How could I gain self-confidence when the whole world (I thought) was telling me how rotten and disgusting an excuse for a human being I was. It got so I was almost believing such non-

sense. After all, when you start thinking the whole world is right and you are wrong, you must be losing your sanity. It took most of my teen years to realize that homosexuality is only a facet of my total personality, albeit an important one; it took a few more years to realize that homosexuality is a fact of life for a great many people beside myself.

Withdrawal is not the answer for a meaningful life, and my first step away from withdrawal was to offer my support for ONE'S work. However, it takes a long time to overcome behavior which is deeply rooted in one's being. I sincerely hope that if a homosexual revolt takes place in my lifetime, I will be ready to be a part of it. You at ONE are laying the groundwork for that great event, and I am proud and happy to be associated with you. Setbacks are necessary in order that we may take the important forward steps of progress. I am confident that the present problems you are experiencing will be solved, just as others have been in the past, and ONE will gain greater ground as a result.

Mr. W.

Toronto, Ont., Canada

Sir:

Glad to hear the L. A. County Superior Court has supported you with a restraining order against the false "ones." Am sure it will become permanent when all the facts are aired. Best wishes, as always.

Dr. M.

Detroit, Mich.

EDITOR'S NOTE:—Newsstand and other general readers, who may have seen a magazine resembling ONE published from another location in Los Angeles, should be advised that it is a spurious publication which was, on 8/23/65, made subject to a restraining order issued by the Superior Court of the County of Los Angeles. Contrary to widely-circulated reports such as are reflected in some of the above letters, there is still only one ONE, Inc., still intact after nearly thirteen years of continuous growth, and still located at 2256 Venice Blvd., Los Angeles. Any information to the contrary, suggestive of "splits" or "factions," is erroneous.

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mosexuals, it must be remembered that the original purpose for which the institution of legal marriage was originated was to insure the succession of property rights to legitimate offspring. Such does not apply (obviously) to homosexuals. Of far greater immediate importance to the homophile movement is (1) The right of homosexuals to employment by the Federal, State and local governments, the Armed Services, and private industry without fear of discrimination, (2) For homosexual acts between consenting adults in private to no longer be illegal, (3) For homosexuals to be able to solicit one another for homosexual acts, without fear of entrapment, (4) For homosexuals to be able to gather in bars and any other place without fear of harassment, and (5) For homosexuals to be able to live together openly AS HOMOSEXUALS without harassment or resistance from the public.

These are our MAJOR IMMEDIATE GOALS. Once these goals are accomplished in fact, THEN other goals will rise to become of major importance and perhaps THEN, two of these goals will be "marriage and adoption of children." But in the meantime, let us not confuse these with the issues of greatest immediate importance. Let's stick together on this NOW. Let's pull the rug from under the major points of resistance to our movement. Marriages and adoptions are not constitutional rights of such importance as the five goals listed above, and from the point of view of powerful religious groups, any such homosexual "threat" to their "holy institution of marriage and family" merely serves to align them against the fulfillment of the homosexual's primary social needs.

Mr. I.

Miami, Fla.

## ON THE "REBELS WITHOUT A CAUSE"

Sir: What a confusing world this has gotten to be. It seems as if we have enough troubles in the world without winding up with two ONES, or should I say ONE and a half, or possibly ONE and a splinter. Congratulations on the legal moves. The rebels are still