

Sir:

It is my considered opinion and, I am sure, others have opined similarly, that sex, per se, is a spirit force. I feel, and I am intuitive to a marked degree, that the important thing is not the orgasm but the relationship on a deeper personal basis with another that counts. Easy familiarity with something as occult as a soul is a coarsening influence on the pursuer. The world was not put together for such gross and roughshod purposes. You get to **KNOW** very few people in a lifetime, as it is. This is because the true self is not so chummy with you as you would like it to be. In the last analysis, sex does not familiarize you at all with another in most cases. It is actually a wall of emotion put in the way of true soul-acquaintance.

I sum up with my contention that science, especially physics, will crack wide open the hermetic seal that has held man in bondage for ages. Of course, Socrates knew that the astral world existed. This is why he did not fear to venture into death. It meant only going into another vibration. Sex "continues" in the astral realm, but it does not do so well in the purely spiritual realm which is not subject to emotion, but is the source of **IDEAS**. If a man balances his drives in a lifetime, he has a foothold on wisdom and even sanctity. And I say unto you that no dogmatic "churchianity" and pompous piety will hold back this denouement. It will be here sooner than they think. They never preached Christianity, only "priestianity" and vanity.

**Mr. V.**  
Santa Monica, California

#### MORE ON THE "REBELS WITHOUT A CAUSE"

Dear Mr. Legg:

We are all following with extreme concern ONE's legal battle to reverse the illegal seizure of your property. Although from this distance not all of the details are clear, it is not difficult for us to imagine that similar extra-legal action might be attempted by dissident members of other homophile groups unless an example is set to discourage this by firm legal action by ONE, Inc.

We are going through the usual growing pains. One of our problems is to make ourselves known to the people in the Midwest who are interested in the homophile movement.

We realize that this is a very trying time for ONE, Inc., but any publicity that you can provide would be most appreciated. A mention of our existence in ONE would be helpful. Good luck and best personal regards.

**Roland Keith, Secretary**  
Mattachine Midwest,  
Chicago, Illinois

EDITOR'S NOTE: Mattachine Midwest maintains a mailing address (**NOT** office) at 4753 No. Broadway, Chicago, Ill. 60640.

Sirs:

My own association with voluntary organizations with whom I am employed has long since taught me that through strife can come great good. During your period of trial you have been driven to extreme efforts to contact your loyal supporters. In fact I have had more written words from you in the past three months that I would normally receive in twelve. To you this may seem like needless work, but it is the stuff of which vital organizations are made.

Enclosed you will find my cancelled cheques if you require them for action in your damage suit. I have also enclosed a further contribution toward covering your losses during this time, plus my monthly support to December, 1965. We must continue resolute in our purpose to serve one another. We should all consider the motto of the organization for which I work—"NOT FOR OURSELVES ALONE."

**Mr. M.**  
Toronto, Ontario

Sir:

I want to congratulate you on your handling of your recent legal problem, and the outcome to date. I'm sure the final outcome will also be right, and will recognize the proper, lawful officers.

**Mr. A.**  
Atlanta, Georgia

Sir:

I am glad to hear that you took legal action against the Cahuenga group. It was tough enough to keep going without having to put up with emotionally immature and unstable staff members. I want to contribute the enclosed \$50.00 to the cause. Please renew my subscription.

**Mr. C.**  
Detroit, Michigan

Sir:

Thanks for your letter of 26 July. I am sorry to hear of the unfortunate goings-on, and do hope that the situation will soon get sorted out as I am sure that it does not do anyone any good to have rival editions of your magazine in circulation. I am currently receiving both; no doubt they will one day be of historical curiosity.


As I recently had a letter from "the other side," I am writing to them gently hinting that I feel it would be a good idea if the situation were resolved in an adult manner. If they want to pursue a separate existence, why can't they call themselves something else?

**Mr. G.**  
London, England

# one

## THE HOMOSEXUAL VIEWPOINT

13TH YEAR  
OCTOBER 1965  
FIFTY CENTS



*an indictment  
of our society*

# ONE, INCORPORATED

Founded October 15, 1952

*A non-profit corporation chartered by the State of California May 27, 1953. Its Voting Members elect the Directors (who also are the Corporation's officers) to direct the affairs of the Corporation. Elected to serve until the 1966 Annual Meeting are:*

W. Dorr Legg, Chairman  
Lewis Bonham, Vice Chairman  
Monwell Boyfrank, Secretary-Treasurer

Official Newsletter: *ONE CONFIDENTIAL* Marvin Cutler, Editor  
SERVICE COMMITTEES

Advertising • Business & Accounting • House • Promotion

BUREAU OF PUBLIC INFORMATION & LECTURES,  
Robert Gregory, Secretary

"To promote among the general public an interest, knowledge and understanding of the problems . . . of all social and emotional variants." (Articles of Incorporation).

## ONE INSTITUTE OF HOMOPHILE STUDIES

Thomas M. Merritt, Ph.D., Dean (Emeritus)

"To sponsor, supervise and conduct educational programs, lectures and concerts . . ."

## ONE INSTITUTE QUARTERLY OF HOMOPHILE STUDIES

W. Dorr Legg, Editor

"A magazine dealing primarily with homosexuality from the scientific, historical and critical point of view . . ."

## PUBLICATIONS DIVISION, Monwell Boyfrank, Manager

"To publish and disseminate magazines, brochures, leaflets, books and papers . . . pertaining to socio-sexual behavior."

Book Publishing Department  
*ONE MAGAZINE*, Richard Conger, Editor

## RESEARCH DIVISION

"To stimulate, sponsor, aid, supervise and conduct research of every kind and description pertaining to socio-sexual behavior."

Library, Leslie Colfax, Librarian • Research Council, Secretary

## SOCIAL SERVICE DIVISION

"To aid in the social integration and rehabilitation of the sexual variant . . . and to aid in the development of social and moral responsibility in all such persons."

Bookservice • Social Service Council, Chuck Thompson, Secretary

# one

magazine

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Number 10

October 1965

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COVER by Jane Somers

Editor	Richard Conger
Managing Editor	Robert Gregory
Associate Editors	Marvin Cutler Alison Hunter K. O. Neal
Staff Artists	Mark Haldane George Mortenson

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# EDITORIAL

Late in May ONE received an invitation to send a representative to a meeting on June 1st sponsored in Los Angeles by the Council on Religion and the Homosexual, of San Francisco. This body of clergymen and others representing a wide spectrum of faiths was on that date celebrating its first anniversary of formally organized effort in the Bay area. Feeling that to be an appropriate time to do so they issued invitations to clergymen and representatives of homophile organizations in Los Angeles to meet together and hear a report of what had been accomplished in San Francisco.

Eight or ten clergymen and a representative each of the Daughters of Bilitis and Mattachine Society flew down for the occasion. A representative each from Daughters of Bilitis and ONE, Incorporated, with Los Angeles clergymen, brought the total meeting to approximately twenty-five from the two cities.

Chairman for the day was Council Secretary Clay Walker, a Methodist clergyman from San Francisco. Principal address of the morning was given by the Rev. Ted McIlvenna, Director of the Young Adult Project which is sponsored jointly in San Francisco by the Methodist Church and the Glide Foundation of that city.

The Rev. McIlvenna's talk was both stirring and informal, giving vivid evidence of his awareness of the delicate nature of the confrontation between the church and the homophile community. He spoke wittily and from ample background resources of the church's fear of the present-day sexual revolution, of the quest for a new ethic of sexual morality now under way in many circles and of the radical social changes now taking place as the inevitable result of the impact of cybernetics upon industry and economics.

The afternoon sessions featured a recounting by Don Lucas (Mattachine Society) of the way the Council on Religion and the Homosexual came about and of the organization of its working committees (theology, public relations, social action, orientation) which now are active in San Francisco. He then proceeded to call upon each person present, in his capacity as Chairman of the Orientation Committee, to explain why he had come to this meeting and what he thought it might accomplish.

By the time he had gone around the circle and each individual had freely expressed himself it was clear that a Los Angeles group was interested in continuing the discussion. After attorney Herbert Selwyn outlined in brief the legal situation and police practices in Los Angeles the meeting dispersed just prior to the dinner hour, leaving a committee of four (two clergymen and two homophile representatives) to implement Los Angeles' further activities concerning religion and the homosexual.

At a meeting of this committee held in ONE's offices at 2256 Venice Boulevard, a date was set for the first all-Los Angeles meeting. This took place from 9-5 on Saturday, June 26th at a quiet and beautiful home in the Hollywood hills, offered for that purpose by a *Friend of ONE*.

As it had been decided not to expand the group until plans were better developed approximately a dozen men and women worked with time out only for coffee breaks and a very brief lunch, to arrive at the decision to meet again in mid-July, and by then with a pretty good idea of the direction Los Angeles efforts might take.

The paragraphs above are reprinted from ONE Confidential (June & July, 1965).

Since the time of the events reported above further Los Angeles Council meetings have been held during July, August and September, each attended by several Members and *Friends of ONE*, as well as by clergymen interested in the project.

A remarkable spirit of sharing and dialogue has characterized all of the meetings, each "side" exhibiting complete frankness and friendliness. It has been a privilege for all those from ONE who have taken part to witness another breakthrough into sectors of the public community in which little true understanding of the homophile situation had previously existed or had even been sought.

Throughout each of the meetings those participating have been keenly aware of the great dearth of reference materials and texts to which those wishing to broaden their understanding of religion and the homosexual might turn.

In order to make a start at filling such a need a staff member of ONE Institute prepared a booklet of articles and other items, all of them on religion, clipped from copies of ONE Magazine and ONE Institute Quarterly. With the addition of a short preface and an Index, both of which are printed on pp. 17, 18 of this issue, this has been given to the clergymen for their use. So much more material has now come to light from both the Magazine and the Quarterly that it would be entirely possible to publish a complete book of very worthwhile material on religion and homosexuality.

Meanwhile, The Council on Religion and the Homosexual, Inc., of San Francisco, has issued a "Brief of Injustices" which is believed to be of such general interest that ONE Magazine has secured the Council's permission to reprint it as an article on the pages immediately following.

From all the above indications it would seem unarguable that the entire relationship between religion, the churches and homophiles already has entered a phase that but even a few months earlier, possibly a year or two, would have been thought quite out of the question.

Whether we each may be religiously inclined or not, certainly all can agree that the development of better understanding between religion and the homophile is a very important step forward, for so much anti-homosexual feeling in the past has stemmed from religious groups and their leaders. It can be hoped that so fine a beginning shall prosper and continue.

Richard Conger, Editor

# The Council on Religion and the Homosexual

## A BRIEF OF INJUSTICES

*This "Brief of Injustices" is a cooperative achievement by various organizations and individuals in San Francisco, including the Society for Individual Rights, Daughters of Bilitis, Mattachine Society, clergymen from the Glide Urban Center and others. The design and production are by Pan-Graphic Press, several thousand copies of the booklet having been distributed by the interested organizations and through the Council on Religion and the Homosexual itself. It is reprinted here so that the readers of ONE Magazine may see the text for themselves, permission for its use having been granted by The Council on Religion and the Homosexual, of San Francisco.*

Police harassment and denials of civil rights in San Francisco to persons presumed to be homosexual have raised issues of concern to all citizens. To bring this situation to the attention of the public, the Board of Trustees of The Council on Religion and the Homosexual, Inc., has prepared this Brief of Injustices.

As a result of their involvement with the Council, many clergymen became aware of injustices which, until now, have been largely ignored by society. The clergy members of the Council's Board made their own investigation, and upon hearing their conclusions the Board of Trustees concurred. Consequently, this Brief is presented as the consensus of the Board.

To place this Brief in proper perspective, we list the purposes of The Council on Religion and the Homosexual, which has as its objective the promotion of a "continuing dialogue between the religious community and homosexuals."

1. To orient members of religious communities (both lay persons and clergy) on aspects of homosexuality (i.e., physical, economic, legal, emotional, etc.) in accordance with homosexual testimony and available scientific data.

2. To encourage members of the religious communities to provide opportunities for homosexuals of both sexes to present their views of homosexuality to various religious organizations.

3. To open up channels of communication so that members of the religious communities may engage in dialogue with homosexuals in order to bring about new and deeper understandings of sexuality, morality, ethical behavior, and the life of religious faith.

4. To study systematically the deeper dynamics of authentic human relationships from Biblical, theological and social science perspectives.

5. To engage in research which will further understanding of homosexuality within the larger framework of the present sexual revolution.

6. To enlist the aid of religious publications and other media in working toward a broadened editorial policy including more accurate and objective articles on homosexuality.

7. To provide an effective voice throughout the nation in matters of laws, policies and penal reforms governing adult sexual behavior.

8. To help professional people (clergymen, social workers, etc.) work-

ing in mental health and counseling fields to understand better their role in dealing with problems of human sexuality in our society with special reference to young people.

9. To encourage the formation of similar councils on religion and the homosexual in other areas of the nation and the world.

We feel that these objectives can only be obtained through a thorough and objective consideration of human sexual behavior from all points of view and with a deep concern for the human beings and values involved in such sensitive, personal matters.

The Council had its beginnings with a series of small group meetings which included homosexuals, members of the religious community, leaders of the homophile organizations, and other interested persons. After considering pertinent scientific and professional literature, we began a series of discussions with lawyers, doctors, psychiatrists, social workers, and others knowledgeable in the field. With this background we held a consultation involving thirty people interested in the project. From this consultation there developed the idea of The Council on Religion and the Homosexual. Goals were established; the Council was formed, and later incorporated, and the major work began.

Up to this point the results of our investigations were neither conclusive nor consistent. Therefore in order to understand better the ramifications of homosexual behavior, we began direct observation of the homosexual's relationships. The clergy started visiting so-called "gay bars," dances, discussion groups and other social functions. Many of us spent time examining the little-publicized problem areas in the homosexual's existence: male prostitution, the aging homosexual, and the behavior which police and society consider undesirable. In the process we met homosexuals of every type, from

every social and ethnic group, with every sort of religious and political outlook. From these investigations we derived a new sense of the difficulties we were to face.

As time brought greater knowledge we discovered that a majority of homosexuals are productive members of society, doing excellent work in many fields of art, business, industry and the professions. Contrary to the conflicting theories of psychiatrists and other behavioral scientists, many of whom hold that homosexuals are abnormal, neurotic, dangerous people, we found that most of the persons we met and talked to were normal in appearance and fully capable of deep, lasting and moral relationships. Also contrary to popular misconceptions, we learned that homosexuals were not inherently more criminal either in intent or actions than their heterosexual counterparts. As with any group of people, we discovered elements which constitute social or legal problems. But by and large this group in the homosexual community, as in the larger community, seems to be small. In short, homosexuals turned out to be no better or worse than their heterosexual counterparts, differing from them primarily in the choice of a sexual partner.

With this knowledge we were ready to act. The homophile organizations related to the Council volunteered to raise funds by sponsoring a benefit costume ball to be held January 1, 1965. It was through this event that we experienced first hand the harassing tactics of the police. We had apprised the police of the ball and the reasons for holding it, and had been led to believe the police would not interfere—but they did. Floodlights illuminated the entrance to the hall and police photographers took still and moving pictures of all persons entering and leaving. Police, both plainclothes and uniformed, attempted to enter the hall—and did—following the arrest of

three attorneys representing the Council and one woman member who was on duty at the door. Subsequently all four of those arrested pleaded not guilty to "interfering with police in the performance of their duty," and at their jury trial were found not guilty.

Now we are confronted with new and more serious problems. Can we continue what we have begun? Can we do anything constructive without provoking further hostile reactions from the police and perhaps even from the general community? Our answer: We know that we cannot accept quietly the unexpected pressures to which persons of homosexual orientation are being subjected.

#### I

During many discussions with lawyers, including those involved in the court cases which followed the dance, we have discovered that there is very little justice for the homosexual. The reasons for this are disturbing. For instance, we were surprised to discover that while it is not against the law to be homosexual, the law forbids specific acts which are illegal whether performed by homosexuals, heterosexuals, or presumably even by children. We question whether such laws are either just or reasonable. Sexual acts are among the most private areas of human expression. As private acts, they should not be the subject of law. We also believe that law should sustain the right of each individual to engage in private sexual activity. Most sex laws are unjust, vague, unenforceable or unrealistic. Such laws serve best to open up avenues for blackmail, police brutality, and the violation of civil rights.

The fact that the adult homosexual bears the brunt of a sporadic and prejudicial enforcement of such laws seems to be the choice of the law enforcement agencies themselves. In recent years there has been an increase in arrests for violations of these laws, but the enforcement has been directed al-

most exclusively against male homosexuals. If capricious enforcement of unjust laws continues, the day will soon arrive when irritated or overzealous police officers may, at their own discretion, impose their own prejudices on some of the most intimate and private concerns of human life.

*This, then, is the first great injustice: Homosexuals are being prosecuted under laws which cannot be enforced equitably.*

#### II

When we consider the effect of the moral standards of the community, we find that there are even greater inequities. In the Bay Area a sixteen year old boy attempted suicide and subsequently it was discovered that he was driven to this extreme by the brutal abuse of his schoolmates who found him to be bookish, a bit different, and therefore implicitly "queer." We have observed situations where parents have disowned their children when they discovered they were homosexuals. When a homosexual's sexual orientation is exposed the result usually is instant and overwhelming social condemnation, public shame and ridicule, the loss of employment, friends and church affiliation. As a result, dread of exposure has made many homosexuals fearful, guilt-ridden and secretive. Such citizens are easily intimidated by the public, the police, the courts and the unscrupulous lawyers to whom they sometimes have to turn.

Lawyers who have represented homosexuals have told us that most homosexuals, even if not guilty, will not fight their cases through the courts. They decide it is better to plead guilty and hope for the court's mercy. They are so suspicious and fearful of exposure and publicity they usually prefer to forego trial by jury, feeling certain other citizens will consider them guilty despite all contrary evidence. While still in the hands of the police many

homosexuals seem to be intimidated into making damaging admissions, often untrue, which are so incriminating that a merited defense becomes almost impossible. Hence, police statistics indicating the number of convictions may be more indicative of the fear and false guilt felt by the homosexual than of his actual guilt or innocence. Published police statistics which seek to prove that most homosexuals are criminals cannot withstand careful scrutiny from a scientific perspective. Basic prejudices and methods of enforcement preclude the scientific accuracy and importance of such data.

*This then, is the second great injustice: Homosexuals are being socially ostracized to the extent that they are often unable to avail themselves of effective legal counsel and unwilling to risk fighting for their legitimate rights in courts.*

#### III

We have learned much from our confrontations with the police. Before the dance some of us had two long meetings with members of the sex crimes detail of the San Francisco Police Department. What we heard astounded us. We had come to discuss the ball and the possibility of opening up avenues of communication. They were determined to examine our theological beliefs and why we had chosen to concern ourselves with people who committed what were to them sinful acts. During one discussion, we were informed that even masturbation was a crime against "God's Law." They seemed sure they were involved in enforcing "God's Law."

It has become apparent that the police feel justified in doing whatever they want to do regardless of whether it is merited or not, wise, or even legal. We have also discovered that the word of some persons representing the police department is undependable; their attitudes tend to be rather big brotherish, and their actions tend to be

oppressive if not unjust. We fear this may set unparalleled precedents for establishing a police state, where private fanaticism becomes public dogma, where eccentricity makes a man a felon, where suspicion invariably convicts, and where statutes come to mean whatever the police want them to mean. We were told, "Leave morals and law enforcement to us." In effect, they said return to the temple and pray. For us, however, God's action is not only in the temple but in the world confronting human need.

*This, then, is the third great injustice: Individuals who publicly assist persons perceived by others as homosexuals face attempted intimidation by police as well as other negative sanctions.*

#### IV

As we have noted, the choice of the persons against whom the penalties of law are enforced seems to rest with the police department. As a result, some homosexuals suffer from the inequitable enforcement of law. But we have found our greatest source of concern in the specific police tactics used to make arrests and obtain convictions. We are convinced that the police use entrapment or enticement in order to make arrests, although they vehemently deny resorting to such practices. It is our understanding that such methods are illegal. For instance, we wonder about the legality and justice of having attractive young police officers in civilian clothes making themselves receptive targets for approach and solicitation. Can such officers be expected invariably to resist the temptation to lead the conversation into areas where an arrest is assured? The courts seem to believe the word of the police. But we wonder if the police always tell the truth. There may be many cases in which policemen color the truth or distort facts to get a conviction. And we suspect that there may be officers who spend time peeking through little holes

into men's rooms or stationed behind vent screens. Others may stand at urinals inviting approach. As ministers, we have investigated many of the so-called "set-ups" used to make such arrests, and we can only wonder with what sort of men we are dealing.

It has been suggested that the frequency of arrests and their nature could indicate the existence of a quota system based on the principle that minimum police efficiency demands at least so many arrests of a certain type by certain officers over a period of time.

A more basic question is: Is solicitation with the intent to commit a sexual act of any kind justification for arrest and conviction? Is the discussion of possible sexual acts an adequate ground for considering that a person manifests sexual behavior presently against the law? If conversations about illegal matters are made equivalent to actual violation of law then we would have to incarcerate almost everyone.

*This, then, is the fourth great injustice: Enforcement officers use methods of enticement and entrapment to develop grounds for arrest and conviction of persons presumed to be homosexual.*

## V

It does not end here. We have learned that when a person is arrested he is fingerprinted, photographed, and a record is made of the charges against him. Even if the courts dismiss the case or find him not guilty, this record of arrest is retained by the police department. It can follow the person throughout his lifetime and be used much later to ruin him, particularly if the charges involve homosexual acts, which many employers consider a risky credit for an employee. It is unfair for employers to subject such persons to severe penalties on the basis of a police record of arrests—especially as arrests are made as a means of intimidation when the arresting officers know they

cannot make a case in court. It is especially unjust when prolonged unemployment results from less than legal arrests and less than just court proceedings.

But the police do not always stop at reporting the record. In many cases they tell the person's employer of the charges against him, or release this information to the press for publication, which has the same effect. The lawyers arrested at the ball were the victims of such practices by the police department which sent the San Francisco Bar Association a report that these attorneys had been arrested defending homosexuals. Fortunately, the ethics of the Bar Association are quite different from those of the police.

The same might be said, but in another way, in reference to the discriminatory policies adhered to by the military and governmental sectors of our society. Suspected homosexuals are ferreted out and discharged as quickly as possible. For instance, a majority of homosexuals have served honorably in the military services without being detected or demoralizing their companions. The unfortunates who are discovered are discharged on "other than honorable grounds." This becomes all the more lamentable since the younger ones often do not manifest behavior associated with homosexuality until they are in the armed services.

Government employees often are preemptorily discharged after expensive investigations disclose grounds for "suspicion of homosexual behavior." Yet it has never been scientifically established that homosexuals are undesirable in public or military service because of their susceptibility to being blackmailed or because of innate characteristics which affect job performance.

Returning to the private sector, many private employers discharge homosexual employees on grounds justified by little more than custom, preju-

dice and taboo. These attitudes encourage mass personnel inquiries consuming thousands of dollars and countless man hours, and often result in irreparable loss of talent and productivity which our society cannot afford.

*This, then, is the fifth great injustice: Persons perceived to be homosexuals are subjected to unreasonable and unfair discriminatory practices in employment based on the unfounded belief of employers that homosexuals are unstable or untrustworthy.*

## VI

It is common knowledge that the police engage in other forms of harassment. Harassment of persons in bars, on streets, or in other public places seems predicated on the theory that although most people, even highly trained ones, cannot detect the average homosexual, the police are fully capable of making such fine distinctions. Persons are subjected to questioning based on suspicion alone without there being any proof that illegal sexual acts have been or ever will be performed by that individual. Because of dress, manner, place of assembly, choice of associates, or just because the officers detect a seeming difference from the norm, persons may be detained for questioning, have makeup cards filed on them, and in other ways be publicly embarrassed and forced to endure verbal abuse.

Members of the Council and their wives have experienced such verbal abuse. In our encounter with the police, one said: "I never thought I'd see the day when ministers helped queers." One of the ministers was asked by a policeman in a condemning tone, "Would you want your son to be a homosexual?" Another question was asked, "What does your wife think of your helping homosexuals?"

*This, then, is the sixth great injustice: Persons presumed to be homo-*

*sexuals, on suspicion alone, are being willfully, publicly, and illegally harassed by police in injurious ways.*

## VII

Because homosexuals are subjected to the contempt of the public and the police, they become fair game for all forms of criminality. Fearful and distrustful of the police, the courts, and indeed of the public in general, homosexuals choose to submit to beatings, extortion and robbery by professional criminals.

Many of the major crimes committed in San Francisco, such as murder, assault and battery, extortion and robbery, are perpetrated on homosexuals. Few of the perpetrators of these crimes ever seem to be caught. A whole underworld of traffic in male flesh is reported to flourish in San Francisco, yet it often seems that persons most subjected to harassment are the homosexuals who, for one reason or another, find it necessary to be clients of male prostitutes.

We seriously question the advisability of the amount of police time and public money used to harass suspected homosexuals while many actual malefactors escape apprehension. We think members of the sex crime detail now spending their time in latrines, in plainclothes standing on the street corners, or in gay bars seeking to entrap unsuspecting citizens, could better protect our community by concentrating on major areas of crime.

It appears to us that disorganized and prejudicial law enforcement is almost as much of a problem as organized crime.

*This, then, is the seventh great injustice: Criminals who attack citizens often go free because too much police manpower is used to harass, entice and entrap suspected homosexuals.*

## VIII

Our investigation into the homosexual's behavior and his relationships

to his society led us to consider the so-called "gay bars." For the harassed homosexual there hardly seems to be any place other than the gay bar in which he may freely associate without baleful scrutiny and the need to wear a mask.

We investigated heterosexual bars and gay bars impartially, and at no time did we observe in gay bars any actions we might deem shocking or immoral. In most cases our arrival was not particularly noticed. We doubt that the patrons in the bars could have known that we were ministers.

It can be said that in appearance, atmosphere, deportment of clientele, and the nature of any sexuality which might inadvertently find expression, the average gay bar is forced to be well above its heterosexual counterpart.

After a thorough investigation of bars we met with various bartenders, managers and others who were familiar with the problems faced by the bar owner and his patrons. This led to a confrontation with the Alcoholic Beverage Control in a meeting we held with its regional director. Unsatisfied with what we had been told there, we examined court records of such famous litigations as "Stoumen vs. Reilly," or what is popularly known as "The Black Cat Case;" "Mary's First and Last Chance," a bar which was located in Oakland; and some more recent closures affecting "Jack's Waterfront," "The D'Oak Room" and "The Jumpin' Frog" bars which we had inspected prior to their closing. Legal matters were reviewed with several lawyers, and in some cases we talked with some of the patrons who had been arrested by ABC agents or city police in attempts to gather sufficient evidence to justify closing the bars.

At first we did not realize the full implications of our investigations. Basically what we found was that an agency of government, in this case the ABC, was using prejudicial enforce-

ment of a questionable law to justify the closing of homosexual bars under legal provisions it used much less frequently in cases involving heterosexual bars. Since the average life span of a gay bar seems to be something short of two years, while heterosexual bars usually remain open almost indefinitely, it appears that the degree of scrutiny which homosexual bars receive may greatly exceed that accorded heterosexual bars. Apparently they are usually closed on several grounds which may be summed up in this way: the licensee is running a disorderly house injurious to the public decency or morals, because within the premises and with his full knowledge he permitted lewd or lascivious acts, a public display or manifestation of aberrant sexual urges or desires, verbal solicitations indicating the intent to perform such acts, or that he allowed his bar to become a resort for dope pushers or addicts, prostitutes, pimps, panderers or sexual perverts.

It is very misleading to consider sexual pervert and homosexual as synonymous. For instance, some authorities consider the use of contraceptives as a practice of sexual perversion—the perverting of sexual intimacies from the intended purpose of procreation. The disagreements which exist between scientists, sociologists, physicians, lawyers and even the clergy about the etiology of homosexuality, its nature and manifestations, preclude such a connection between homosexuality and sexual perversion.

In addition, persons with homosexual inclinations have not been scientifically proven to be ipso facto criminals, intrinsically detrimental to civilization or infected with disease. Neither do they comprise a small element in the population which can be isolated, incarcerated or eradicated by repressive measures. Therefore, to close bars just because they are patronized by homosexuals, on the basis of the incorrect

belief that homosexuals are sexual perverts, is incoherent reasoning. In fact, we are told by people knowledgeable in the field that even if this spurious contention were valid there is no way to determine with any certainty what persons or groups of persons in a bar are homosexual. Therefore, as written, justice and equity in applying this law are almost impossible.

There are more basic issues. Charges drawn up against gay bars are an itemization either of verbal solicitations or of acts tending to the public display or manifestation of aberrant sexual urges or desires, which are directed to, or seen by, specific ABC undercover agents whose entry into and departure from the bar are unknown to its owner. In such a sense, the act of a man placing his arm loosely around the waist of another man, in a gay bar, within the view of such an agent, indicates that the man is a homosexual publicly expressing sexual urges or desires, or the intent thereto, which are clearly against the present statutes. This sort of evidence is used to establish that the bar owner is keeping a disorderly house.

To establish that a disorderly house exists does not require that a person named in a charge must actually commit an illegal sex act, so any interpretation of intent to commit such acts on the basis that a person is presumed to be a homosexual is unjustified and irrational. Most intelligent people would never sanction branding citizens as homosexuals solely on the basis that their thoughts, speech, mannerisms, conversations, attitudes, tendencies or psychological responses are in some manner or to some degree unconventional. Neither would they expect lay authorities such as the police, the ABC, or even the courts to be able to determine from simple aspects of non-sexual behavior whether persons were homosexual. Because there is a difference between the acts themselves and

the mere intent to perform them, there is no substantial connection between gestures or conversations and the specific sexual acts which are against the law. Therefore, justice itself would preclude confounding intent to perform with performance when the actual performance itself is substantially lacking.

Clearly, the manner of application and enforcement of these statutes depends upon the personal opinions and prejudices of the ABC and its agents, a type of enforcement which fosters oppression, blackmail and discrimination. We hardly think it prudent to invest the ABC with the exclusive, unlimited and unrestrained authority to suppress or regulate the behavior of bar patrons through its right to suspend or revoke licenses. Thus ABC becomes what it should not become, the keeper of morals for bar patrons in general and for homosexuals in particular.

*This, then, is the eighth great injustice: Licensed public premises, such as bars, are subject to prosecution because they provide services to homosexuals or persons presumed to be homosexuals. Conversely, homosexuals and persons presumed to be homosexuals are deprived of access to such licensed public premises which are available to other people.*

## IX

The methods used by the ABC to gather evidence against bars are not unlike those used by the plainclothes agents of the police department. Through deceit and inducement, lure and suggestion, both police and ABC undercover agents encourage solicitations for sexual acts. Such solicitations are not reported to the licensee until months or years later when they are published in the charges used to suspend or revoke the license. In reading the charges filed against several of the

bars, we concluded that almost any act or conversation in a gay bar is sufficient for arrest and for use as data in revoking the license. There is also the question of the strict legality of ruses and ploys employed by these agents in their efforts to make a case against the gay bar. We ask: In playing their part in an endless crusade to enforce the so-called moral code of society, are these agents free from disposition toward prejudice or a tendency to deliberately distort and alter the facts just to get sufficient evidence to close the bar?

*This, then, is the ninth great injustice: In order to make a case against a licensed public place believed to serve homosexuals or persons presumed to be homosexuals, plainclothes investigators employ methods of enticement and entrapment to secure "evidence" which is often proved false or irrelevant.*

## X

Although the ABC has repeatedly denied that it keeps files of charges on gay bars, or that such charges are being gathered against all gay bars in San Francisco, logic indicates that the entire truth is not being told. Somewhere a closed file or its equivalent, unavailable for public or legal scrutiny must be in the process of being assembled, for in many cases the dates of actual incidents used as evidence to suspend a license date far back into the bar's history. As we have stated, from our observation the standards of behavior in gay bars are equal to, if not higher than, those in most heterosexual bars; therefore unless we assume that carefully assembled files of charges are kept on such bars we are at a loss to explain the fact that almost all gay bars are eventually closed.

Since the files remain secret, since the undercover agents never report arrests to the bar owner, and since the ABC never publishes the charges until

action is taken to suspend or revoke the license, the owner of the bar is required to defend himself against accusations concerning acts which may have occurred months or even years earlier. Proper defense against such charges is then almost impossible. Indeed, in criminal court the charges against the person arrested and named in the ABC action are often dismissed for lack of evidence, but the arrest is still held against the bar. Such accusations, traditionally of dubious merit, are used at a cut-and-dried pro forma hearing where, almost without exception, they form the basis for the suspension of the license pending appeal. Appeals through the ABC almost always fail, and since actions on the constitutional issues in the civil courts are prohibitively expensive, most bars whose licenses are suspended are financially unable to fight for justice. Therefore they have no alternative but to go out of business.

The whole idea of suspending a license pending appeal seems to be a denial of due process. Unable to properly defend himself against vague and often uncorroborated charges of which he is unaware until his license is suspended, the licensee is found sufficiently guilty by the ABC to justify suspending the license, leaving him the almost impossible task of proving that he is innocent when in effect he has already been convicted. When we examined the actual court cases, the hearings and the appeals, we noticed that gay bars never seem to win reversals of any sort. As we have seen in the Black Cat case, those few that do fight their cases through the courts only achieve a temporary stay of execution. ABC pressure continues until something is found which will justify a revocation of the license. We feel the ABC is well aware that without funds the licensee cannot afford the great cost of taking the case into the courts where reversal might be possible. We

suspect that both the hearing and the appeal boards of the ABC are inclined to follow the basic dictum of the entire agency—that all homosexual bars must be closed. This arrangement is a prime example of the vicious circle in exercising unlimited power to try to convict. The ABC is the investigator through its undercover agents, the accuser through its list of secret and vague charges, the prosecutor through its published charges, the judge through its boards of hearing and appeal, and the punisher through its right to suspend a license pending appeal. Such policies and actions lead us to believe that a highly prejudiced concern with a moral function exists which does not properly fall within the purview of the ABC.

If they are disorderly, bars should be closed. But such treatment should be equitable, and should be based on investigations and charges which apply uniformly and which do not violate due process. Gay bars per se are not hotbeds of unspeakable acts, or the scenes of wild orgies. Just because homosexuals gather together there is no automatic offense to public morals and decency. We ministers have been in and out of these bars often enough to reach this conclusion.

*This, then, is the tenth great injustice: Private acts of unsuspecting persons which result from the deceitful enticement of undercover agents are used to suspend or revoke the licenses of public places; even though neither the enticement nor the private acts have ever been reported to the licensee.*

Our police department, ever alert in rooting out crime in our community, does its small part to intimidate the patrons of gay bars. Besides the use of entrapment and enticement inside the bars they also harass people as they enter or leave. Indeed, as we have discovered, in the last ten years arrests in and out of bars has increased sharply. We wonder if these statistics do not

suggest that in many cases arrests of homosexuals are like parking tickets, an effective and socially acceptable way of showing that the police are doing the job of enforcing "God's Law." Such indications provide little comfort when we read about murders and robbery on streets and in parks, or in one case, at the benefit ball, we observed over 35 policemen standing on the sidewalks.

As ministers, we are discouraged when we realize that some of these social problems stem in part from misconceptions about theology and the interpretation of the Bible. The churches cannot escape their own participation in the perpetuation of these injustices. Selection of scriptural references, for instance, contribute to the attitudes of parishioners. One may read the Ten Commandments, wherein homosexuality is not mentioned at all, or one may use the oft-quoted Sodom and Gomorrah passage to justify the extermination of all homosexual behavior.

We as churchmen cannot separate ourselves from our participation in the society which now perpetuates the injustices which we have described. At the same time we want to align ourselves with the causes which uphold the rights of persons, and against institutions which treat any person as less than a human and a child of God.

In drawing up this Brief of Injustices we feel we are helping to expose a pattern of social, legal and economic oppression of a minority group, based not on fact and scientific analysis but rather on taboo and fear. No amount of condemnation, intimidation or incarceration in penal or mental institutions can alter the fact that a large minority of American citizens has, according to existing laws, at least upon occasion been guilty of committing homosexual acts. Further, the unreasonable discrimination against homosexuals is demonstrated by the existence of a vast schism between the actual

sexual activities of the entire population and those theoretically ideal standards which legal codes seek to uphold. Thus that a few are caught and punished is even more reprehensible.

In sexual matters the law should be concerned with the protection of youth and the guarding of the public against force or predatory conduct. Other sexual behavior should be rooted in personal liberty and should be legally protected. Closely related, the right to peacefully meet in places open to the public is no more than the right of assembly granted to all citizens and should not be denied to the homosexual.

It seems to us the first duty of the police is to prevent crime, not to provoke it for the sole purpose of its prosecution and punishment. Surely the utilization of plainclothesmen to try to induce citizens to perform homosexual acts for the purpose of arresting them is neither the best use of our police force nor an act of public justice.

We also believe that Americans should reject any custom or law which would make any public authority the judge of private, personal moral convictions. Certainly such an authority should not permit a civil right to be whittled away indirectly any more than it should be allowed to be destroyed directly.

We feel that the test of a democratic society is in the extent to which it suppresses individual thought and action. For some time there has been a demand for regulation of every aspect of human behavior and the repression of more and more conduct that is supposedly different from the so-called norm. This in itself is an expression of a growing tendency to employ broad standards and vaguely worded laws which seem to equate sin with crime, and which are used by the police to scoop up possible violators as they see fit. The excessive concern of some Americans over what are essen-

tially areas of personal expression in sexual behavior, exercised between adults in private, can result in our becoming a nation of professional snoopers and privacy invaders, a society of voyeurs seeking to expose the scandals and defects in others which we refuse to recognize in ourselves. Laws based on such whims are a step backward. Such tendencies are diametrically opposed to the principles of equality we profess to maintain, reducing suspected homosexuals to the status of second grade citizens and inferior human beings. In addition, it is our firm belief that any law which is unenforceable is worse than no law at all.

Besides the violations of civil and human rights which these injustices imply, there are issues which reflect concern for human tragedy and waste of potential contributions to the growth of our society. The expenditures of public monies on witch hunts is only the smallest part of such waste. Greater losses occur in the reduced capacity of the individual to produce either for himself or his society. The dispersal of energies in countless small, yet terrible tragedies, seems unnecessary. We feel the chief goal in dealing with homosexuals should not be to try to reorient their sexual propensities through punishment and intimidation but rather to help them attain a satisfactory self-image and a meaningful relationship to society. Indeed, no one should be forced to suffer in silence or live in fear.

We believe that the only sensible criteria for judging human relationships are the maturity, necessity and justice inherent in each relationship. Social and legal justice is essential. Society must not suffer from cheap harassment perpetrated in the name of virtue when, in fact, it is the terrible vice.

Reacting to these pressures, the persecuted minority is forced into ghetto-like in-groupisms and secrecies which

lead the homosexual to perpetrate on himself insults and degradations far beyond those imposed by the oppressive and hostile society in which he lives.

**So the homosexual is forced to perpetrate the last great injustice upon himself, that of failing to realize the best in himself and his part in cultivating the best in his society.**

There is an old Chinese proverb which says, "It is better to light a candle than curse the darkness." This is what we have tried to do. We are convinced that to change these constantly reinforced patterns of injustice, existing barriers to the exchange of knowledge must be destroyed. We of The Council on Religion and the Homosexual must find ways to establish

communication between the homosexual and his society. Our work is not aided by police who harass us, by politicians who are fearful of talking with us, by segments of the press which prefer either sensationalism or silence, by portions of the religious community which prefer to condemn rather than to understand, and by homosexuals who reject any effort to approach them.

Fear will never set man free, and fear itself is perhaps the greatest obstacle which man must overcome. In our efforts to become free men we must be guided by the central ethical command of our Judeo-Christian tradition: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor as yourself."

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## AN INTRODUCTION TO THE STUDY OF RELIGION and the HOMOPHILE

Selected from ONE Institute Quarterly  
of Homophile Studies and ONE Magazine, 1954-1964

Edited by W. Dorr Legg, Director—

ONE INSTITUTE OF HOMOPHILE STUDIES  
2256 Venice Boulevard — Los Angeles, Calif. 90006

### P R E F A C E

The following pages are from issues of ONE Institute Quarterly, and ONE Magazine, published during the decade from 1954 to 1964. Numerous other articles, reviews of books on religious topics and a large number of letters could have been included in this selection as further indication of the high degree of interest evoked by the association of the topics of religion and homosexuality. However, the present selection will serve to raise many of the continuing questions which occur in such a connection, as well as some of the solutions which have been proposed by clergymen and laity.

It seems appropriate to begin this anthology with an examination of "Homophile Ethics," by Dr. Thomas M. Merritt, Dean Emeritus of ONE Institute. With serene maturity coming from a lifetime of professional work in philosophy and education, Dr. Merritt has summarized some of the eternal questions of value and standards with which religions are so deeply concerned.

James Kepner's "World Religions and the Homophile" offers a penetrating analysis of religious questions which perturb many thinking homophiles. Equally inquiring is the Crowther article, "Religion: Real and Counterfeit." James Barr's (author of QUATREFOIL, DERRICKS, GAME OF FOOLS) "On Organized Religion" is the protest of a literary man against the Church as he sees it. More critical still is "If One Needs Religion," by Allen Windsor.

"God and a Homosexual," by Arthur B. Krell (pseudonym for the author of several books on religious topics) presents the viewpoint of a homophile who feels he does need religion. But, "What is Religion," asks D. B. Vest (pseudonym for a well-known British philosopher).

"A Minister & His Conscience" describes the position taken by a Unitarian-Universalist on some homophile questions. "Thorn in the Spirit" analyzes the built-in dichotomy which pervades much of Christian thinking. "To God" is a homophile psalm, followed by "A Bold Study," a news report on the Church of England's study of religion and homosexuality, then in progress.

The Lyn Pedersen "EDITORIAL" summarizes religious news which had accumulated by a later date than the preceding item. The Rev. Wood's "Rahab, Harlot of Jericho" is a Congregationalist's short sermon on a Biblical text, while the following OPEN LETTER is the sincerely heartfelt plea of a Canadian theological student.

"Guilt & The Homosexual" by two priests of the American Eastern Orthodox Church is followed by "The Answer," an allegory. "The Church & The Homosexual" presents an Anglican viewpoint; "What is Natural to Man?" that of a Roman Catholic priest.

The James Barr "EDITORIAL" is another angry protest against the religious standpoint of many churches, while your Editor's "A Moral Imperative" is a call for the churches to awaken to their need for some clarifications in theology. "Can a Homosexual be Christian?" approaches such clarifications from the standpoint of a thoughtful layman.

"Then Shall We Celebrate" is a prayer which without a doubt many homophiles have often used in essence. "The Path of Truth" expresses a tolerant Eastern Orthodox viewpoint, while the succeeding short-story, "The Moralists," presents an especially angry commentary upon attitudes the author holds to be prevalent among many Roman Catholics. The concluding "Homosexual Behavior in the Bible" reflects the Rev. Wood's careful researches into Biblical texts he finds applicable to the development of theological positions appropriate to an understanding of religion and the homophile.

While this brief anthology makes no pretense to bring exhaustive, it is, so far as is known, the only work extant which brings together the thinking of clergymen of various faiths, and that of conscientious homophiles, on matters of concern to them both.

It is hoped that by so doing, the relationship of the churches to the homophile, and the alienation of so many homophiles from religious affiliation can be subjected to further and productive study.

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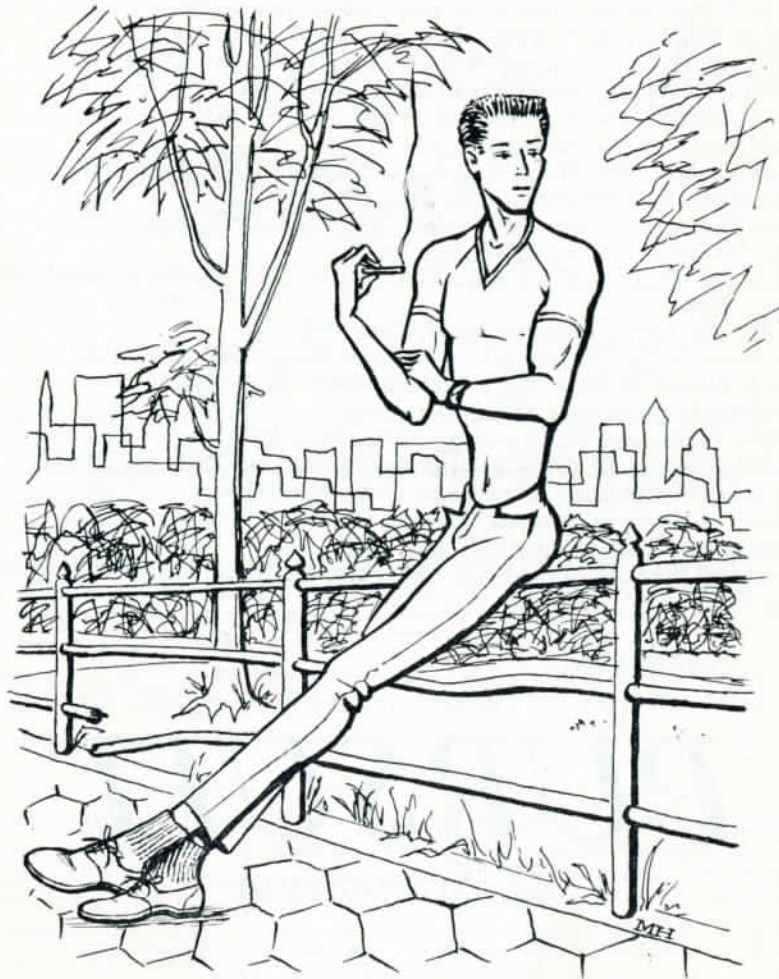
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# My Long Arms



by Paul Mariah

These are my long effeminate arms  
with which I salute you, manUnkind;  
my fingers are indicative  
of friendliness, caressive;  
my limp wrists could  
dabble in politics;  
my handshake firm, secure,  
thoroughly suggestive.

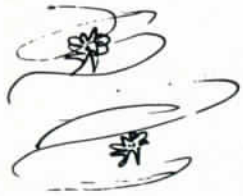
I slip in-and-out of crowds unnoticed  
except for the long  
effeminate arms which dangle  
at my supple sides.

On the third finger of my left hand  
I shall proudly wear the ring  
of homosexuality  
that it may band  
me as a brother  
in that mystic order  
of brotherhood.

The rites are love-rites;  
the ordination: self-acceptance;  
the benediction is beyond normal  
wear and tear of patience.  
Divine is the power of delicate hands.  
Only tender hands of forgiveness  
may be so loving. Kindness  
is within the bounds of my jurisdiction.

Let me wear my hands with grace  
and soft you will find my touch  
upon your face. Consciously aware  
of the presence of a stigma:  
I find the extensions like a wart:  
effeminately gened upon me.

# I'LL SWIM ASHORE



by David A. Johnstone

A houseboat, moored under the tall weeping willow, rocked gently in the wake of a passing motorboat. Inside the cabin on one of the bunks lay an African. He was naked and his black skin gleamed with sweat. On the opposite bunk a naked white skinned youth lay sleeping. It was July, one of the hottest Julys in living memory. From the transistor radio came the commentary of a cricket match.

Joseph breathed in deeply, it was stuffy in the cabin. One porthole was open but hardly any breeze worth mentioning came in to cool his body. He glanced across at Donald. The boy looked cool. 'Perhaps we South Africans sweat more than the English,' Joseph thought. Then his face grew serious as he remembered that many white people believed that Negroes all sweated and smelt strongly in any weather. Joe knew too that there was a great deal of hatred and dislike of dark skinned people in London, but not as much as in America. In America there was the colour bar. Thank goodness that the English didn't feel the same hatred that the Americans felt. Yet Don's mother was one of the few he knew who hated him just for his colour.

Donald stirred and sat up. "You awake Joe?" he asked.

"Yes ages ago," Joe answered, "come over here."

Donald got up and came to sit beside Joe. He looked at the difference in their bodies, touching the warm flesh as if unable to believe it real. Joe took the boy's hand gently and placed his lips to the palm. Donald drew his hand and Joe's around him and they fell back onto the bunk.

"I love your lips," Don murmured and traced his finger along Joe's sweat beaded top lip, which pouted slightly. "I love your whole body."

Joe didn't speak. Somehow there was no right answer. He liked to feel the boy's body close to his but in another way he felt uneasy.

Time passed slowly, from outside they could hear the lapping of the river beneath the boat and the call of the wild birds. Other than these sounds peace reigned on the river. Saturday was generally busy on the river, but today was regatta day and most of the usual crowd in their punts and rowing boats had stopped near the bridge to watch the local crew, and give their support.

Donald's mother would be there too, serving teas in the large tent with some of the other members of her Sewing Circle. Donald had the whole afternoon free to be with Joseph. Suddenly Joe stiffened. The sound of footsteps reached Donald's ears. Joe jumped up quickly and peered through the porthole. Someone was coming towards the houseboat. Joe couldn't see the person as the trees blocked his view of the path.

"Get your costume on quickly," he whispered, "it may be your mother, Don." Don pulled on the black swimming costume without answering. His heart was beating hard against his ribs. Joe was pulling on his own costume and still trying to see who was approaching. The footsteps stopped. Both men listened. Don's face was pale, it showed the fear of his mother discovering their hideout. Somehow if they lost this refuge then it seemed that Don would lose Joe. His mother hated Joe. She hated him for his colour. She called him "Nigger."

Joseph turned, placing a finger to his lips, he came across and quickly kissed Donald. "I'll go over the side and swim ashore," he said, "I'll see you at the gym tonight."

Donald nodded, longing to delay the Negro's departure, but his hand trembled as he raised it to wave to Joe. The other man slipped out of the cabin and over the side into the clear cool water. He swam under water away from the houseboat as a figure moved from the trees and reached the jetty.

"Donald," the voice was harsh, "Donald, are you there?" The woman stopped and listened. Somewhere a moorhen screamed to its mate. The cabin door opened and Donald appeared. He smiled, "Why, hello Mum, what are you doing here? I thought you were helping out at the regatta."

"Well I was, Donald, but I felt that something was wrong. I don't know what or why, but well you know me. I get these strange feelings at times," she paused and stepped down into the boat.

"Well, have a glass of lime juice with me then," the boy laughed. "Come on down, it's a bit untidy. I was sleeping or dozing when you shouted."

The woman followed the boy down the two steps into the cabin and looked around suspiciously. She wrinkled her nose.

"Oh Donald, it smells dreadful in here. Surely you cannot sleep in this heat. Have you been alone all afternoon?"

"Of course. I did see Mary Anne when she passed with her boy friend, but no one else," Donald lied, his back to his mother as he poured two glasses of lime juice. "Here," he said, holding out the glass, "this will cool us down."

Donald's mother sat down on the bunk where Joe had lain a few minutes before, and Don suddenly felt a wave of hate flow through him. How possessive his mother was since his father's death. If Dad had been alive he would have been able to live without having to watch every word and gesture. Watch for every sign that might give away his secret.

"I do wish you would be more sociable, Donald," his mother sighed, putting down the glass, "you could be such a help to me instead of always hanging around with those uncouth boys from the gymnasium."

"But Mum, you know they are my friends. You wouldn't like me to have no friends at all."

"Donald, I have never said that . . . it's well . . . you know that I condone your way of life. I try to be brave and not mind when I see you becoming more twisted every day. I didn't attack you when you told me how you felt, I tried hard to understand your feelings. But Donald I draw a line . . . You can be what you are all your life and I'll stand by you, but NOT with any Niggers!"

"Mother, don't say that word," screamed the boy, throwing the empty glass across the cabin. It shattered against the wall, showering glass and liquid in all directions. "I hate that word, mother, and I hate you too when you say it."

"Donald," shouted his mother, getting up and brushing away the spots of

lime juice from her dress, "be silent this minute. How dare you scream at me like that, I will not stand for it . . ."

"I'll scream at you as much as I wish to," shouted back the boy, his face red with anger, "I'm over twenty-one so you have no right to stop me. I'll say just what I want to. Now get off Dad's boat and don't come here again."

The woman's face paled. She screwed up her face and spat: "If you were in America they would call you a Nigger Lover."

"So what? I could stand it . . . so I love a Negro, is that so much of a crime? Yes, I really love him. That makes you feel sick, doesn't it? Well, feel sick! Think of your son in his arms, think of his black lips kissing mine. Go on, think about it."

"Be quiet, you dirty little queer," his mother screamed, lashing out at Donald's face with her hand. Her palm caught the boy across the ear and he reeled.

"Get out! Get off my boat," Donald shouted, tears starting in his eyes, "Dad left me this boat and you have no right on it . . . get off and leave me in peace."

The woman stared hard at him and then said quietly, "I wish you had never been born."

Donald swallowed. His ear burned painfully. He felt ashamed that his mother could see his tears.

"I'll expect you for supper at eight," she added as she left.

As darkness came the air became heavy. The promise of a storm hung over the river. Donald sat in the gloom not bothering to light the lanterns. Since his mother had left he had sat thinking. After pulling on his trousers and a sweater he lit a cigarette and watched the smoke rising towards the cabin ceiling. Drifting . . . free . . .

The idea of leaving home to live on the houseboat came and went in his thoughts, yet somehow in spite of the scene with his mother, deep down he knew he couldn't leave her. She had been wonderful in the past. She had tried so hard to be both mother and father to him since Dad's death. If only she'd lose this dreadful, frightening hatred of Negroes. Why couldn't she realize that they were human too? They felt the same pain, knew the same emotions. They were born, loved, married and died. God had made them in his image the same as the whites. Why couldn't his mother understand this?

If I was a woman and wanted to marry a Negro, then I'd understand her objections. Then I'd understand a mother's feelings. A marriage between a white woman and a black man, or vice versa, is always a big step. It needed a great deal of tact and understanding on the part of all concerned. There were the children to be considered, the fruit of such a marriage. There were many other just as important things to be thought of. Yet, if love was there, then it should conquer all. Love can build a fortress against the most cruel gossip. Love can protect and give strength. But could love protect the children too?

Donald got up and walked out into the night. Under the willows he paused again. His mother had accepted his 'abnormality' with great kindness. She had put her arms around him and told him that whatever happened 'he was still her own little boy.' She'd said that he could live as his heart directed and promised to be kind to all the friends he brought home. She'd even made tea for Jimmy . . . she'd liked Jimmy.

Above Donald's head came the rumble of thunder and through the trees came a cool breeze. He glanced at the wristwatch with its gleaming luminous numbers. Eight thirty . . . he should have been at the gym by now.

Yet still Donald lingered. His brain was in a whirl. He wanted so much to do the right thing. But which was right? He had a mother who accepted him. This was one of the luckiest breaks ever. How many other boys could have told their parents the same thing? How many would have understood? Was he foolish to quarrel with such kindness? Was he being unreasonable in his attitude? But still he couldn't refuse to see Joe.

Behind Donald came the sound of a branch breaking, and the boy turned to find Joe approaching. Almost running he reached the Negro and they embraced. "I'm sorry Joe, I'm sorry."

"That's all right Don . . . I understand. I saw your mother leaving. Did she guess?"

"Not that you'd been, although she soon got back to the subject of . . ." Donald paused, "I can't say the word. I hate it."

Joe's strong arms went 'round the boy's shoulders. "You don't need say it, I've heard it enough already."

In the darkness of the trees they remained.

In the darkness of a living room in a council house some distance away, a woman waited. She had been crying. She sat alone in an empty house, only the sound of the clock disturbing the peace. Without Donald the house seemed dead. The woman's eyes turned towards the windows. A flash of lightning illuminated the deserted roadway. Her worried gaze searched the pavements. Deep inside her she knew that whatever happened she couldn't lose Donald. She'd been shocked, indeed horrified, when Donald had first informed her of his feelings. Yet she'd made the best of it. She knew that Donald was still the same boy, still her son. Now it was time for her to make another decision—just as important. She had to learn to accept a Negro.

Since a child she had always been scared of Negroes. They represented to her 'the bogey man,' the black man who would eat naughty little girls, and with the years her fears had turned to hate. People generally hate something they fear.

With another frightening crash of thunder outside, the front door opened and Donald rushed in. He was soaked. Standing in the doorway of the living room, dripping water onto the carpet, he said, "Sorry I'm late mother."

The woman rose, switched on the light and came towards her son. She put her arms around his wet body. "Forgive me, Donald. Forgive me for all the horrible things I said this afternoon."

"I forgive you, Mum," whispered Donald, tears running down his face, "but I've made a decision. I'll leave Joe if you insist, but I'll never leave you."

The woman suddenly broke into sobs, her whole body shook. "There's no need to, Donald. I too have made a decision. Rather than lose you I'll try to love your friend, any friend in fact, be he black, yellow or blue even."

"Thank you, Mum," whispered Donald. "Now let me go and change before I catch a cold."

The boy ran upstairs, pausing only to shout, "Can I 'phone Joe and tell him the good news?"

"Of course, Donald," replied his mother, "invite him to supper if you like."

The rain lashed against the windows, washing away the past weeks of dirt on the panes. With the rain came the cool breeze, and inside the woman at the window came a strange feeling of tranquility. Her hatred was being washed away.

From upstairs came the sound of singing. The house was alive again.



# angents

news & views

## CENSORSHIP CONTINUES MOOT ISSUE

From California and elsewhere has come a spate of clippings on censorship. Films, books, morals, and mail are all involved. Locally, the L.A. TIMES and other sources have reported that L.A. County Supervisor Warren Dorn is backing a proposal for an amendment to the State Constitution which would permit local option at all levels as relates to ordinances controlling obscenity, prostitution, pornography and venereal disease. State laws, which are now the sole control in these areas, are considered by many to be inadequate, and it is expected that Dorn's proposals will win wide popular support. ONE takes no sides on political personages or issues, per se, but cannot refrain from some sociological comment on this development. At a time when the American Law Institute is developing a Model Penal Code which may eventually bring various State laws into consistency, surely any reversion from State Law to local option represents exactly the opposite tendency. The U.S.A. has come a long way from

19th Century provincialism, and the constant impact of our press and other media of communication and travel is rapidly erasing remaining cultural differences. It would certainly seem that, by now, public tastes and the requirements of public safety and welfare cannot differ so greatly from community to community that they cannot be adequately met by a single, state-wide body of statutes. If present laws, at State level, are insufficient to curb abuses, or if their enforcement is lax, it appears more consistent with modern social trends to attack the problem where it presently exists, than to bury the basic social issues under an avalanche of conflicting local legislation.

Again according to the L.A. TIMES for 5-25, the 1962 Federal law permitting inspection and delay of Communist mail from a foreign country was struck down by the U.S. Supreme Court as a violation of the First Amendment. In his opinion, Justice Douglas stated, in part, that the government cannot require "affirmative" action by citizens to get their mail, since "this requirement is almost certain to

have a deterrent effect." Meanwhile, L.A. TIMES for 4-14 reported that Sen. Long (D. Mo.) has said he "will press for speedy passage of an iron-bound law which would forbid government agencies or anyone else from opening first-class mail without a legitimate search warrant." This was as a result of information that first-class mail to delinquent taxpayers had been diverted by the Postoffice to the Internal Revenue Service for inspection. "It is deplorable," Long is quoted as saying, "that two of our great departments would stoop so low as to snoop into first-class, sealed mail." But PUBLISHERS' WEEKLY for 4-19 reported the initiation of legislation in the House of Representatives, for an alternate measure which would require the Postmaster-General to act on a complaint from any postal patron about material he receives which he considers "morally offensive." This is exactly the procedure recommended in ONE Magazine many years ago, in its issue of August 1961, dealing largely with postal censorship. Such an alternative to certain existing methods of postal surveillance found support in a letter to the Omaha WORLD-HERALD, published 4-22, in which the writer commented: "The pornographic trade seems to think it has 'constitutional rights' to publish its material. This may be. But don't I and other Americans have a 'constitutional right' to protection from an invasion of the sanctuary of our homes and our privacy by unsolicited pornographic materials?"

But what about the "covering" of a person's mail by postal officials? Walter Scott, in the ALBUQUERQUE JOURNAL for 4-11, quotes Postmaster General John Gronouski as saying "A cover simply consists of recording from a piece of mail the name and address of the send-

er, the place and date of postmarking, and the class of mail. The mail is neither delayed nor opened." However, if it is the purpose of the Postoffice to identify such accumulated information with a particular addressee, it must be with the intention of surveillance for some purpose, otherwise why bother? Then, too, as a further invasion of privacy pointed out by Guild Publications of Washington D.C., in a recent flyer on pen-pal and similar clubs, there is always the Postal Inspector posing as a private individual, and doing his best to trap the unwary into incriminating communications. Since this is an approved technique which can be applied to a great many users of first-class mail, it is clear that our postal practices are able to, and do, depart considerably from the principle stated by the late Justice Oliver Wendell Holmes, with reference to the First Amendment, that as long as the government operates the mails, their use "is almost as much a part of free speech as the right to use our tongues."

## OPEN MIND URGED FOR M.D.'s

MEDICAL TRIBUNE for last May urges M.D.'s, especially general practitioners, to have an open mind on sexual problems. Clarence A. Tripp, of New York, reviewed a variety of opinions and statistics on homosexuality, as a member of a panel discussing general medical problems in the field of sex. "Issues (of homosexuality) as sickness," Tripp says, "are made seemingly more valid in the eyes of clinicians by the fact that they so consistently see a sample of the population where homosexual tendencies are associated with severe guilt, conflict, or other neurotic disturbances. Certainly it is fair to say sexual conflict is far more frequent in a person who sees himself as part of a disapproved minority. But it is

now recognized, at least by sophisticated clinicians, that no action a person takes and enjoys can ever lead to neurosis unless he or she feels guilty about it." As for psychotherapy, he goes on to say, "I know of not one single validated instance of any basic sexual change ever having been accomplished."

### LESBIANS MAKE THE SCENE AGAIN

For two successive weeks, beginning 7-11-65, THE NATIONAL INSIDER, a lurid Chicago tabloid, gave lesbians front-page billing. The 7-11 issue concerned the Daughters of Bilitis, a national organization interested in the personal welfare and the social and legal rights of lesbians, whose New York City office was visited by the INSIDER.

Like ONE and the Mattachine, the "D.O.B.'s" were born in California, in the early 1950's and ONE has always had friendly ties with both organizations. The D.O.B. spokesman in New York, identified by the INSIDER only as "Miss X", described their efforts in behalf of lesbians in about the same terms ONE uses to state its own purposes in behalf of homophiles of both sexes. Like ONE, they are involved with programs of social service, education, research, and publishing (THE LADDER, a monthly magazine). After describing some of their research projects, Miss X remarked, "A group of New York clergymen has formed a panel to study lesbianism, too. Every faith except Catholics and Orthodox Jews are approaching us with an open mind. Although they apparently do not accept men as members and co-workers in their organization (ONE welcomes both men and women members), they are not averse to fraternizing with men in social affairs. "You should have

seen our last social," said Miss X. "We invited the local chapter of the Mattachine Society, the organization for male homosexuals, and we danced and had a real good time. You wouldn't have noticed that this was not just a regular group of people. There were even three male cabdrivers among our guests. Can you imagine anybody less feminine than a cabdriver?" (Suggestions, anyone?)

Less educational and certainly more sensational is the INSIDER's 7-18 expose, titled "I Lived In A Lesbian Hell." This is merely the first installment of a serialized story reportedly by a glamorous film star, who claims to have spent some time in the "Lesbian Hell" of Terminal Island Federal Prison. "Even now I shudder as I think back on the twenty-seven months I spent (there)," her story begins, ". . . for this place was crawling with Lesbians. I actually believe that many of them got themselves arrested on purpose, just so they could go there. Some of them had been in and out five or six times. They were allowed to have their hair cut exactly like a man's right there in the institution's beauty shop. They were allowed to wear government surplus combat boots and Army surplus leather jackets and khaki pants . . . Can you imagine the effect these masculine females had on women who hadn't seen a man in maybe five years?" An interesting question. ONE also reflects that it is relatively difficult for a woman to land in prison for lesbian behavior, so that if there are so many "butch" lesbians in prison, presumably for other offenses, this suggests that female homosexuality may have a higher incidence among the female population generally than the 6.5-10% commonly cited. Clearly, much more statistical work is needed in this direction.

### "SHEL'S CAMP"

For any who haven't seen it, August PLAYBOY's hilarious spoof on the lunatic fringe of the gay set is must reading. In that issue, cartoonist Silverstein goes to town on Fire Island—"where the fruits are unforbidden"—and returns to home base with some memorable sketches and photographs. The running commentary is half the laugh—for example, Shel's caricature of himself dancing with a curvaceous broad in spike heels and bouffant hair-do, and innocently saying:—"Gosh, Sally, imagine finding a great-looking girl like you in a place like this! . . . but what do you mean, you're **in drag?!?**"

### OSBORNE PLAY DENIED PUBLIC-SHOWING LICENSE

"A Patriot for Me," a play by John Osborne dealing with the life of Alfred Redl, homosexual colonel in the 1906 Austro-Hungarian army, was recently refused a public-showing license in London by the Lord Chamberlain, according to reports appearing in SATURDAY REVIEW and elsewhere. The play, however, did appear privately before smaller audiences at the Royal Court. Apparently it was not the general theme of the play which won the Lord Chamberlain's disapproval, but rather its stunning reproduction, on-stage, of the annual transvestite ball in Vienna, in which George Devine plays the bediamonded and resplendent baron-hostess, and where all the bewitching sirens and powdered noblewomen turn out to be men. As for the real-life Alfred Redl, upon whose tragic career the play is based, he seems to be almost the prototype for the modern image of the "homosexual security risk." A colonel and the head of Army Intelligence, he is blackmailed by

Russian counterintelligence into treasonable revelations of military secrets, upon discovery of which he commits suicide. According to reviews received here, Osborne's play, though historically based, is heavily interpolated with sermonizings on the homosexual's unenviable lot in modern society, with the heaviest criticisms being leveled at the anti-homosexual prejudices so strongly evident in our traditions.

### BE YOUR OWN PSYCHIATRIST AND SAVE MONEY!

"A homosexual can change into a heterosexual personality if he will steadfastly date a member of the opposite sex and force himself to pay court to her," writes Dr. Crane in a medical column for San Pedro's NEW PILOT, dated 7-30-65. "If you go through the proper motions," he continues, "then you will begin to feel the corresponding emotions. A homosexual who thus acts the role of a normally mature heterosexual person will soon begin to feel the emotions of the heterosexual. Act the way you ought to be and soon you'll be the way you act." The twin factors of motivation and physical capability seem to be overlooked in this astonishing formula, under which a person who isn't hungry should be able to stimulate his appetite by trying to eat a 10-course dinner. (Ugh . . .!) ONE will be interested in hearing from any non-heterosexual reader who has successfully applied Dr. Crane's prescription.

### MALE PROSTITUTION OUTLAWED IN CALIFORNIA

At long last, California has put through legislation aimed at controlling homosexual prostitution, according to a recent Hollywood

CITIZEN-NEWS report. The bill doing so was authored by Assemblyman Charles Conrad, and is something of a legislative landmark for more than one reason. In the first place, it is in the direction of applying equal legal penalties against both sexes for similar types of potentially harmful sexual behavior, and this, ONE feels, is a valuable step towards the ultimate goal of laws which will establish a single standard of per-

missible sexual behavior regardless of the sex of the participants. But of more immediate importance is the fact that male prostitution, unlike female, shades off abruptly into the even more sordid crimes of blackmail, violence, and robbery, and the law-abiding, self-respecting homophile can now begin to look for some relief from being victimized by thugs and thieves as he so often has been in the past.

## 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.



**QUEER PEOPLE** by Douglas Plummer, with an introduction by Donald Webster Cory, New York, 1965, 122 pp., Citadel, \$3.00.

It is to be hoped that one of these days a book about homosexuality may be issued without benefit of an introduction either by the ubiquitous Albert Ellis or the equally prolific Donald Webster Cory. Why is it, the question is, that publishers seem to assume that these writers contribute so indispensably to the publishing process?

Such questions aside, *Queer People* is a pleasant little volume. In nine brief chapters the author describes the ways of living, the habits and habitats of homosexuals in Britain, mainly in London.

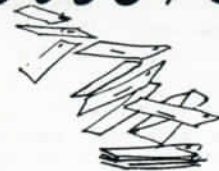
Many will term the pages special pleading. Undeniably they a little overdo the pleas for understanding, for

tolerance and for a better break from Society. Yet, what is said certainly is true concerning parental rejections, police harassments and blackmail threats. Newspapers and the Church also have to take their lumps. Only public body to come off well is the "Homosexual Law Reform Society," which is praised and over-praised for its good works on behalf of homosexuals.

Those who read the book should benefit. Will it be read by those who most would be benefitted? That is the question. In Britain, perhaps so. One wonders how wide its distribution in the United States will be. In sum, it is another part of that press outpouring which these days continues to render homosexuality each year just a bit more discussable than the year before. For its part in that social and literary movement *Queer People* deserves honorable mention.

H. B.

## Letters



UNDER NO CIRCUMSTANCES DO THE EDITORS FORWARD LETTERS FROM READERS TO OTHER PERSONS NOR DO THEY ANSWER CORRESPONDENCE MAKING SUCH REQUESTS.

### BOUQUETS & BRICKBATS

Dear Mr. Legg:

I want to tell you how much I appreciate your suggesting to Bill Peters of CBS that he contact me in Chicago. Just this morning we taped a full hour show, which of course will be cut down to 10 or 15 minutes.

I might say that I suggested in my interview that the culmination of my work in this field that we are concerned with will consist of a presentation to each and every State Legislature of a copy of the Illinois law, etc., and this will be sponsored by the Social Service Department of ONE, Incorporated. I know that you will watch for the program, and I might say that I mentioned many times your great organization.

You might scoop the field by advising your readers that the program will be shown in the current season and that I am on the program. CBS has refused sponsorship since they consider the subject so momentous in scope that it should be free of all commercials.

I hope you are well, and with my kindest regards, I am

Paul R. Goldman, Attorney  
Chicago, Illinois

Sir:

July issue excellent! I cast my vote for "Venice West."

Mr. L.  
Los Angeles, California

Dear Richard Conger:

I have recently received the July issue of ONE—and by that I mean the copy that comes from your address and not the "other one"—and feel I must write some protest with regard to the infantile editorials which have plagued the magazine these last few issues.

It is incredible that you should have been let loose to write such rubbish month after month . . . the July episode being the worst by far.

Please retire to a child's publication and hand over the Editorship to someone more able to cope with a sane adult outlook on life.

Mr. D.  
London, England

Sir:

Thanks much for your advice on my legal problems which you gave by telephone. The case is still pending, and I will inform you of the outcome. Incidentally, it might interest you to know that my copy of the June, 1965 issue of ONE was seized as circumstantial evidence. They seem to hope that this will help prove the likelihood of an offense! Ridiculous, yes, but that is the current attitude in the State of Wisconsin.

Mr. M.  
New York City

To Whom it May Concern:

I have been thinking of starting a new publication and thought you may be willing and able to supply some suggestions on how to start this magazine, called "TWO". . .

Instead of trying to explain the fact that no EFFEMINATE will inherit the Kingdom of God which you people it seems try so desperatley (sic) to do . . . well we are going to advise that "shacking up" with women and other sexual promiscuity (heterosexual type) is all right. We shall be stuck for answers to the fact that no adulterer or whoremonger etc will along with the EFFEMINATE, drunks, cowards, etc. will never inherit the Kingdom of God. Will be anxious to read your answers . . .

Mr. M.  
Phoenix, Arizona

P.S. I do not judge or condemn (sic) homosexuals or lesbians my friend . . . however isnt time that all of us get straight with God through our Lord Jesus Christ. I tried to inject some wry humor in this letter . . . but it is DEADLY serious. Your troubles are just beginning I am afraid . . . with ONE that is (ONE awaits replies from concerned readers. ED.)

Sir:

In THE HOMOSEXUAL REVOLUTION, Mr. R. E. L. Masters comments on the seeming disparity between the claims of homophiles as to the large percentage in the total population and the comparatively low circulation of ONE. What his research did not reveal to Mr. Masters is that the majority of homophile magazine dollars go for the physique publications rather than for more cerebral fare . . . and that these body books are selling like proverbial hot cakes.

Mr. D.  
Los Angeles, California