

tinue to make his terms and supplications, since he imposed them upon his own consciousness.

"... The Primitive Baptist sect . . . does not concede anyone is his own free agent, with power to select and follow, or to reject. Rather conversely, it holds (its adherents hold) that God does all the choosing, sometimes (not always) from time of birth, and regardless of the person's own preferences, bent, virtues, vices, or predispositions in the matter.

"You may then think congregations of the Primitive Baptist faith are a motley group. I think they are; and I also think congregations of the other faiths are. Of course God is far above and beyond the petty restrictions of any Church doctrine with its sectarian limitations; but I like the idea of (and find comfort in) a God who is not subject to being 'accepted' by mankind."

Mr. S.  
....., Georgia

Dear ONE's:

Things continue very rough here in Nebraska. There was a program on the radio recently, and it was an interview with a judge, and the things this man said about 'we people', and how we should be dealt with if under his jurisdiction, is a frightful prospect. It is very hard for anybody living on either coast to understand this Bible-belt situation which exists here. The highways are lined with signs such as, "Are you Saved?" . . . quotations of all sorts from the Bible printed for the edification of drivers.

Incidentally, this same judge (on the radio program) was telling about how "pernicious magazines" are getting into this pure country and contaminating our youth! My gawd, I am 58!!

Mr. L.  
....., Nebraska

Dear Chuck Thompson:

It is a wonderful thing to know that someone knows and understands my situation.

At the age of twelve, I was approached by a seventeen-year-old friend and for several months he and I occasionally had relations. At first, I had no idea what he was trying to do, and wasn't even old enough to reach a climax. Then, during high school and college there were several occasions for me to have relations with schoolmates, but there was never anything serious. However, about three years ago, I was approached by a short-time friend, and began a wonderful relationship. We not only enjoyed each other sexually but also socially. We were like brothers, our thoughts, habits, likes and dislikes were the same. Then, without a word, he announced he was getting mar-

ried. After finding that he really loved the girl and was serious about getting married, I knew there was nothing I could do to stop him. Until then, I really didn't realize how much our relationship meant to me.

I never have had to approach anyone before, and I can't seem to bring myself to try, much as I want to. Always being around a bunch of single fellows out for a good time, there has always been someone there to approach me. At present I work with married men and women and there doesn't seem to be anyone there for me now.

I fully realize this is a mixed-up affair, and really I don't expect any instant solutions. However, if you would send information concerning membership and a copy or two of your magazine, I would appreciate it.

Mr. McK.  
....., Ohio

Dear Friends:

Please find enclosed continuing payment on my current membership.

I do wish to thank you once again for all you are and have been doing for our people! I was really hurt that TIME would publish such a smear, and such a tremendous lie! But it just goes to show that we all must work that much harder. After all, we don't have to sit and take the TIME article, and other unchristian acts. We have more than enough people to win this war, if we all get off our rears, and contribute and work! Again I send my deepest love and devotion.

Mr. G.  
Albuquerque, New Mexico

#### YOU LOST MY POINT

Dear Mr. G.:

Your reaction to my article listed under As For Me, November, 1965, frankly surprised me. At least its content must have interested you or you would not have been able to discuss it in such detail; but you completely lost my point in writing at all.

I was attempting to be neither smug nor condescending as you so succinctly put it. Rather I was attempting in my small way to hold out a hand of fellowship to a breed of males all too seriously maligned by an uncomprehending and grossly ignorant modern day society.

Many of my closest friends are homosexuals, and they are intelligent and some of them brilliant human beings.

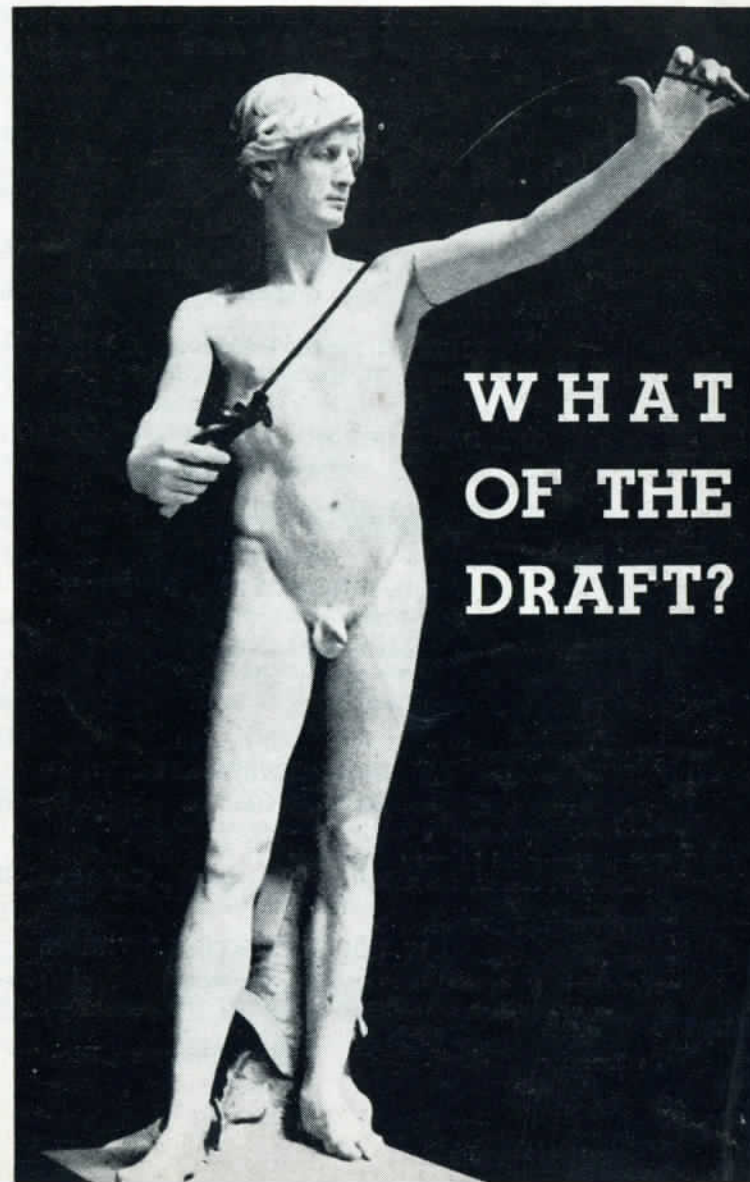
Nor was I trying to dish out pity to those who neither need nor asked for it. I regret you found my well meant attempt 'hog-wash', but nevertheless I intend to defend my right to have the courage of my convictions . . . to stand up for the downtrodden whether he be a variant or not.

Paul Menken  
Los Angeles, Calif.

# one magazine

## THE HOMOSEXUAL VIEWPOINT

14TH YEAR  
NUMBER 150  
FIFTY CENTS



## 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 to direct the affairs of the Corporation. Elected to serve until the 1969 Annual Meeting are:*

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Bookservice  
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" . . . a mystic bond  
of brotherhood  
makes all men one."

Carlyle

**magazine**

**Volume XIV**

**Number 3**

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# EDITORIAL

The military draft is a topic of general concern today, especially to the homophile. How is the young homophile to handle himself when called for examination? How is he to answer "the question" which is on all the forms, the question which asks about his sexual orientation? In fact what is he to think about military service at all in view of such a question? Does it not uncompromisingly spell out the view of the military that he is an undesirable?

Many choose to answer the question falsely. Thousands did so in the last war and went through their military service with honor, some of them with high distinction, coming out with no one the wiser as to their deception.

Others, not so fortunate or so discreet, were caught and discharged under such conditions as to blight their entire future. Some never will be able to enter into professions for which they were trained, never will be given the employment which they could well fulfill.

In still other instances the degree of persecution and harrassment some homophiles have had to endure at the hands of self-righteous military martinets has wrought serious psychological disfigurement, serious enough in some cases to handicap them for life. ONE's Social Service Division has interviewed such persons.

What of those who have declared themselves to be homosexual? In some cases they have been dragged through unspeakable humiliations at the hands of staff psychiatrists. At other times it has been the local draft boards who were the offenders. If the individual manages to come through such a declaration without harm he is just plain lucky. For, even if nothing overt is directed at him, his admission probably will become part of the record, and is there anyone who supposes that such records are really "confidential"? Is there anyone who supposes that his having admitted to being a homosexual could not shadow his entire future?

The chances that it will not are indeed remote. So-called "security checks" are now becoming more and more routine for all sorts of employment. Can't you see a school board hiring a teacher whose draft record states that he has declared himself to be a homosexual? Can't you see a manufacturer of missile components, with the very continuation of his plant depending on big government contracts, taking a chance on hiring an admitted homosexual? It has gotten today so that even some department stores (with their traditional necktie departments) are running security checks. Some of them are firing those whose record shows that they are homosexuals. Policies in street-cleaning departments are not known but that just might be about all that will be left if present trends continue.

So, where does that leave the young homophile vis-a-vis his draft board? It looks as if he has two choices: (1) to falsify his feelings, then wait for what happens; (2) to confess his orientation, then wait for what happens. A dreary prospect. Either way he may well have the feeling that he sits on a time bomb, and all too often such proves to be the case.

In its broader implications, what does the military position concerning homosexuality imply? Does it mean that the military Establishment has taken upon itself decisions which it has neither the scientific, legal or moral right to make?

Any informed person knows that there is no scientific evidence that homosexuals, *per se*, are undesirable, or that they are poor military risks. The military records of thousands of homosexuals point to just the opposite conclusion.

But, do the military have no such legal right? Is this not a pretty bold claim? Far from being bold, it is overly moderate. The utter illegality of the entire military position and its conduct toward homosexuals is quite without defensible legal authority.

Where in the Constitution can warrant be found for their procedures? Where, in legal theory and precedent is there support for judging individuals as to their class or status? Law may never be permitted to concern itself other than with acts. It may not, it cannot, rule upon matters of religion, of political or social views, of skin color or any other factors which are the mark of an individual's status and condition.

The question as to his sex orientation is, therefore, wholly illegal, quite without Constitutional support within our American system of government and is a disgraceful blot upon our military services. Yet, these services expect us to accord them both honor and confidence.

One of these days some courageous homophile is going to stand up and say, "I refuse to answer such a question. It is my moral right to so refuse. You are immoral to ask it. As an American I am willing to serve my country but it must be on the same terms as those accorded all other Americans. I deny your right to classify me as some sort of second-class citizen. In the name of my country, the United States of America, I demand that you live up to American standards of human rights and of law. This you are not doing, so long as you discriminate against me and my kind. You may not ask me such a question."

Is it fantastic to think that this ever might happen? Is it nonsense to ask, in such a case, who might be the true patriot? Homophiles today are asking such questions. They expect to have honest answers from their government. So far, these they have not had.

Richard Conger, Editor

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In cities where *Friends of ONE* (Non-voting Members) wish to do so, regular meetings of the Councils of *Friends of ONE* may be scheduled. These Councils are authorized activities of ONE, Incorporated designed to meet the regional interests of ONE's Members and to undertake projects for the benefit of ONE as a whole. Councils of the *Friends of ONE* have now been organized and are active in the following cities:

Chicago, Illinois  
Detroit, Michigan  
Kansas City, Missouri  
St. Louis, Missouri

Those wishing to join in the work of any of the Councils or interested in the formation of Councils in their own areas write for further information to Director of Social Services: 2256 Venice Blvd., Los Angeles, Calif. 90006.

# PRESS CONTROL & THE TYRANNY OF THE MAJORITY

by R. H. CROWTHER

A subject for frequent comment in ONE's "Tangents" section, as well as a theme for countless news items in the general press of the nation during 1965, "obscenity" assumes exceptional news significance as the year draws to a close. This is primarily because of two obscenity convictions currently before the U. S. Supreme Court for final decision. One of them—perhaps familiar to the greater number of American readers—is "Fanny Hill: Memoirs of a Woman of Pleasure," whose obscenity conviction in Massachusetts was appealed to the Supreme Court by Putnam's Sons. But the case which, in the opinion of many publishers, may make legal history, by leading the Court to overturn all U. S. obscenity statutes in the literary field, is that involving Ralph Ginzburg, and his 1960 obscenity conviction in Philadelphia, as publisher of EROS.

With broad and unprecedented changes thus imminent, and perhaps already accomplished by the time this goes to press, it is an opportune time for some general observations on current trends in this area, along with a brief review of some of the theoretical and practical problems involved, including the basic Constitutional issues.

Democracy as "the tyranny of the majority" vs. democracy as "liberty for minorities" defines an ideological battle which is being joined on many different fronts in modern times. As history unfolds, and as a result of our archaic and unrealistic sex laws, it is

entirely likely that sexual practices and mores within our society may become the focal point for the coming full-scale reevaluation of our democratic institutions, and the means for breaking the back of present political authoritarianism in the field of sexual morals and in other areas. Through centuries of Anglo-American tradition, this authoritarianism has undermined, in varying degrees, the classic principles of democracy (not to mention the more modern principles of constitutional government) by attempting to coerce minorities into conformity with majority (and very often quasi-majority) standards of behavior in many categories. Pornography and obscenity also comprise a closely-related and very important testing-ground for democratic ideals and practices, since, as with sexual behavior itself, they involve important areas of conflict between individual liberty and group tyranny. It is chiefly for this reason that these subjects so frequently appear in the news, and as topics for general discussion in the pages of ONE Magazine, and elsewhere.

Because of the virtual impossibility of establishing legal definitions in subjective areas, such as those involved with pornography and obscenity, a proper remedy might indeed be one proposed by the American Civil Liberties Union, noted in the N. Y. TIMES for 10/18/65 in connection with a report on Ralph Ginzburg's U. S. Supreme Court appeal. The ACLU proposal is

that the Supreme Court abandon its 8-yr.-old test of obscenity (established in the case of Roth vs. U.S.) in which obscene literary material must be proven as "utterly without redeeming social importance," and declare that *all* published material has the protection of the First Amendment unless it creates a "clear and present danger" of antisocial conduct. Yet this change will scarcely be a final solution, since it still fails to establish objective tests for illegality in publications, particularly in the area presently under discussion. Of course antisocial conduct, AS ACCOMPLISHED FACT, can be defined quite readily in terms of specific actions; but to define circumstances "creating a danger of" and conducive to such conduct is something else again—and something not nearly as simple as defining, for example, a fire hazard. It entails a prediction of what persons *might or might not* do in response to certain subjective stimuli, yet at the same time a prediction which asserts all the certainties of a *fait accompli*. But the moment we require that justice be based on *predictions* of human behavior, rather than *facts*, we raise enormous problems, especially in a field where every judge, jury, lawyer, and psychiatrist can hold differing opinions.

It is quite interesting to compare this "danger" test in the area of antisocial sexual conduct, with the same test in the area of antisocial political conduct. In fact, such a comparison is very helpful in bringing to light the uncertainties involved; for sanctions now used by postal and other censoring agencies are directed as much against politically subversive literary materials as they are against "morally subversive" or "obscene" materials, and similar sanctions could naturally be brought to bear under the ACLU formula, if adopted.

Obviously, a writing which deliberately sets out to inflame the public against existing government, advocates

armed insurrection, and tells readers where they can get free guns and ammunition, could be considered as establishing a "clear and present danger" of antisocial conduct. So could a writing which deliberately recommends mass rape, and tells men when and where they can engage in such activity. But what of an historical writing which describes armed insurrection of the most bloody sort, as, for example, in the Dominican Republic, or Cuba; or some other writing describing with full detail and the utmost relish a mass sex orgy in Ancient Rome? In neither of the latter cases are readers being invited or incited, much less assisted, to behave similarly; so that the creation of a "clear and present danger" of antisocial conduct would be impossible to prove from the writings themselves; and a judgment reached in this regard, if any, would necessarily have to rest upon mere speculation as to the subjective reactions of readers.

Plainly, the only permanent solution is the positive development of sound ethical practices and sound literary or artistic tastes in the public at large, by examples set in families and schools, so that our future citizenry will be merely uninterested in disorderly conduct and/or literary trash. ONE has always taken the position that it has the constitutional right to at least the same liberties of expression in a homophile publication as are legally tolerated in a heterophile publication. But ONE does not construe this liberty as license to publish a lot of meaningless rubbish. For example, certain editors (such as former Editors of ONE Magazine) apparently consider the four-letter words now in literary vogue as so cute and tantalizing and literarily mature that readers are likely to (and have) found them scattered about like salt and pepper. ONE's present Editors regard this practice as merely a literary fad which they are by no means constrained to adopt—especially since it has already been worked to death in

the tawdry and tasteless smut field. Thus, ONE tends to agree with James J. Clancy, counsel for the Citizens for Decent Literature, reported in the N. Y. TIMES for 10/23/65 as telling a convention of his organization that the smut peddlers are arousing the public's anger. "We can take consolation from this," he said. "They are merely hanging themselves." Whether they will be killed off by the public's anger, or, as ONE predicted in last December's issue, by the public's boredom, remains to be seen.

Unquestionably, boredom-at-large, not the anti-obscenity hysterics of a few, will prove to be the only and final "smuticide;" for without the boredom, increased censorship merely drives literary pornography, etc., into underground, illicit channels—without diminishing its volume appreciably—and thus it usually succeeds in creating a black market more active and more lucrative than the original legal market. Such censorship was recently attacked by Dr. Henry P. Weihofen of the University of New Mexico Law School, in Albuquerque. "The real question is not whether we are in favor of pornography (in literature) or against it," he said, in addressing a recent meeting of the local Library Association (ALBUQUERQUE JOURNAL, 10/6). "The real question is, granting we are against it, is it worse to allow such books to be sold, or to set up a censorship which will tell each of us what we are, and what we are not, going to be allowed to read?" Pointing out that such now-famed authors as William Faulkner, John O'Hara, Ernest Hemingway, D. H. Lawrence, and Aldous Huxley have had their books banned, he added: "I think librarians would agree that censorship is a cure that is worse than the disease."

But in contrast with such liberal and rational views is a READER'S DIGEST article (December, '65), crusading against pornography with all of

the DIGEST'S customary hoopla and blasting of trumpets displayed in top form. Under a typical scarehead title, "The Damning Case Against Pornography," O. K. Armstrong recites harrowing testimony from various legal agencies concerning crimes resulting from use of "pornographic" materials. The crimes primarily complained of, by everyone from J. Edgar Hoover on down, are crimes of violence (including sexual violence) committed by juveniles. But no effective effort whatever is made in this article (or by most policing agencies) to distinguish between the component of aggression and the component of sex in publications alleged as inciting to crimes of violence. On the contrary, amorous love and cruelty (actually contrary tendencies even in the sadist) are blindly equated, with total disregard of the facts of human nature, so that pornography, which properly refers only to what is erotically stimulating in literature and the arts, is arbitrarily and quite incorrectly made to denote all depictions of brutality as well.

ONE is being charitable enough to assume that this confusion (which no psychologist worthy of the name would tolerate) is simply the result of ignorance or misinformation, rather than indicative of the official triumph of the very motivations underlying the modern upsurge in criminal violence. It is to be hoped that, in Mr. Armstrong's recommended campaign against "this monstrous public enemy," authorities will take the trouble to discover what the enemy really is—and to realize that pornography, per se, is an extremely minor factor in the rise of criminal behavior today, compared with our constant glorification of cruelty and barbarism into ideals, even norms, of human conduct.

All of this is obviously part and parcel of the authoritarian, undemocratic trends existing in America, in which "tyranny by the majority" con-

tinually corrupts the democratic principles upon which this country was founded—a tyranny in which the ideal of freedom, the essence of all of our constitutional liberties and rights, has come to mean more and more the "freedom" of a powerful few to impose their views and enforce their customs on everyone else, whether these views and customs have any absolute social merit or not. From the social

unrest and the rebellion against the bonds of tradition evident on every hand during 1965, 1966 should be a year of climactic events, in which many minority groups will win for themselves the rights and freedoms constitutionally theirs. In this struggle, sociosexual conditions and issues in American society, including that of obscenity, will very possibly play a major role.

## ONE, INCORPORATED BOOK SERVICE

2256 Venice Boulevard

Los Angeles, California 90006

The facilities of the Book Service are made available to Friends of ONE (Members) as a convenience to them in ordering books, both old and new. This is neither a commercial sales operation nor a book shop, but is maintained in the interests of Members wishing to locate titles on homophile themes. To order, you must be a Member.

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Sanford Friedman, TOTEMPOLE, an important new novel which handles love between men with literary distinction and dignity. \$5.95

James Herlihy, MIDNIGHT COWBOY. Those who read his STRANGE SLEEP OF BABY FILBERTSON will understand that Herlihy's handling of male homosexuality is both off-beat and entertaining. \$4.95

Roger Vailland, THE TROUT. This European best-seller, now translated, is a typically French contrapuntal exercise in themes of seduction, con-games and lesbianism. \$4.50

Richard Miles, THAT COLD DAY IN THE PARK. Again, wickedness in Paris, with The Blond as the boy who can be bought and sold by man or woman. Particularly intriguing for homosexuals who like to think of themselves as dashing bi-sexuals. \$3.95

### NON-FICTION

Clinton J. Duffy, SEX & CRIME. By the former warden of San Quentin; the voice of great experience writing of sex in prisons. \$4.50

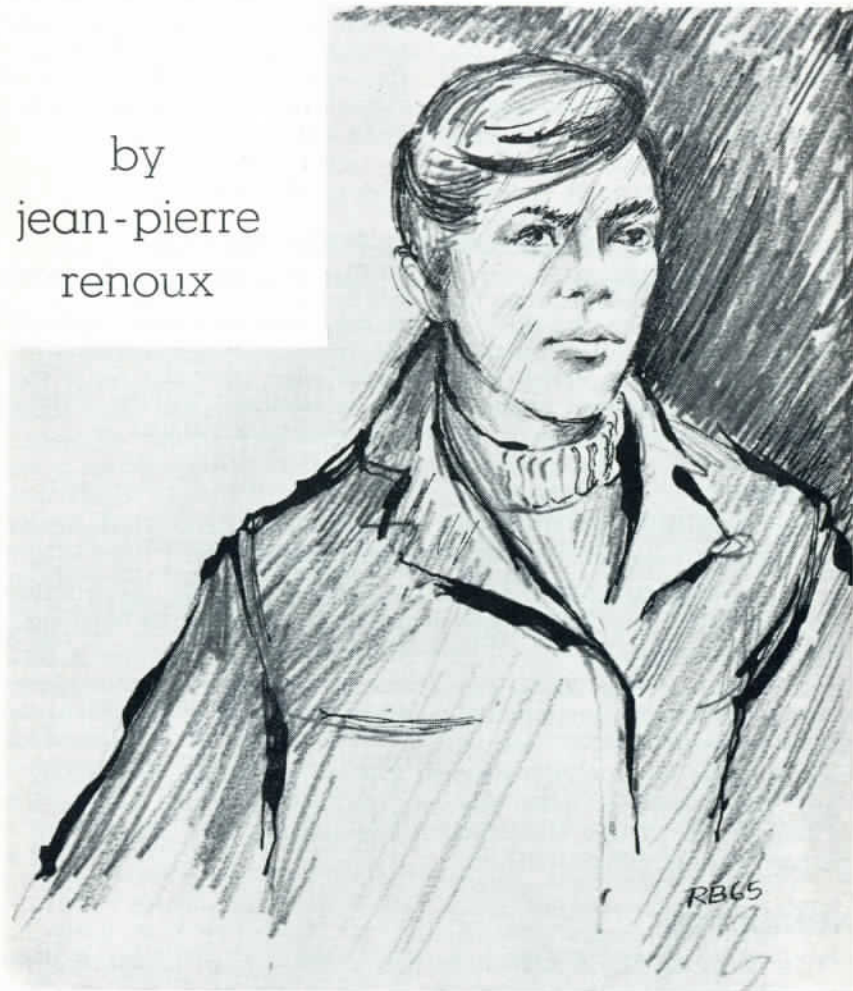
Judd Marmor, M.D., Ed., SEXUAL INVERSION. At last an up-to-date sober compilation of the views of psychiatrists and psychoanalysts, broadened by anthropological and sociological insights. The first volume to be recommended as a textbook by ONE's Institute of Homophile Studies. \$8.50

LAW & CONTEMPORARY PROBLEMS: SEX OFFENSES; excellent set of papers assembled by the School of Law, Duke University. \$2.50

Residents of California add 4% Sales Tax to their orders.

# it's been nice knowing you

by  
jean-pierre  
renoux



I'm sorry boy, sorry it had to happen. You must try to understand.

Paul stood in the middle of the sidewalk, paralyzed. His world had come to a halt. Everything much too unreal. Nightmare in full noon. What a stupid sentence that would make, he thought. But he could not even inwardly smile. All numb and cold. Bill continued: I know Paul I'm hurting you. I can't help it.

Can't you? reflected Paul. Can't you really? Why did you utter so much nonsense about love forever and pink clouds and US if you didn't mean it? Why? Why?

You see, Paul, I'm no good for you. I could never settle down with anyone. I'm too much of an egoist, I guess. You must understand.

Paul was not listening; dreaming about their first encounter, five days ago. It was the day after the Fourth of July, Bill had commented jokingly. It had been a dull party at one of Paul's friends in his pseudo-Bohemian flat on the Quai Voltaire. Then Bill arrived, introduced by a silly swishy boy called Belle. Bill, tall, sandy, handsome. Paul noticed at once the dreamy blue eyes and the strong jawbones; the tuft of blondish hair as a flame on the thick hands. American. Bill had been in Paris a few days only, on his way to Spain. They hardly spoke at first, both entranced by each other. Paul's English was just adequate enough to chat superficially, each getting located by a sort of preordained game, gleaning the essential information about the other: origins, tastes, desires. The conversation relented, halted in expectancy. Bill looked straight up at Paul, his eyes ardent, and advanced a hand. Paul felt his blood stop when Bill pressed his big hand on his own.

The five days which followed went like a mountain stream. Paul was light, immensely happy; like a bouncing chamois drunk on swift air. Guiding Bill, he discovered a Paris he had never seen before; a Paris which had been here for as long as he could remember, but that he had never actually seen or felt so acutely as he did with Bill. Bill's continuously boyish marvelling and his sensitive appraisal of the beauties of the city created an unusual current of enthusiasm in Paul. Walking hand in hand in the hushed glory of dusk in the Bois de Boulogne, silently participating in the medieval melody that was Notre Dame, searching for old maps on the Quais, sipping a late beer at the terrace of the Deux Magots in Saint Germain; and, the second night of their life, tracing their way to a minuscule cafe beside the church, and there, sheer ecstasy; the "Abbaye" was run by two Americans, black and white; in the evenings, they sang to a small friendly clientele ballads of long ago, strumming their guitars and twirling around them a web of enchantment.

Paul? I'm so sorry, boy. I have to go now and catch that train.

Can't you . . .

Paul did not finish the sentence. There was no end to it; there never would be an end to the emptiness that surged from the darkness of this noon. Bill made a helpless gesture with his hands and started to turn away.

Bill! Don't, please, don't!

He faced Paul again, looking suddenly old and weary. He put his hand on Paul's shoulder and looked at him for awhile, shaking his head a little, as if to say: "what can I do, child? I don't have anything to give."

I don't have anything to give any more, Paul. I'm just a shell.

I don't care. I'll be happy with very little, just being beside you. I won't be a burden, I promise. Take me with you, Bill, please, please!

Bill let his hand fall to his side, dejectedly. It's hopeless, he thought. I'd better get out of here fast.

Five days of glory, of the most exuberant happiness Paul had ever lived. I'm twenty-two, and I have reached the summit of human bliss. Nothing can be as fantastically ecstatic as the kind of love I had. Nothing. I'm twenty-two and there is nothing more to look forward to, now, nothing. I jumped to the crest of the mountain; now the only way is down. If only Bill would let me follow him, I'll be less miserable. He might even come to love me again. He might...

Bill, please . . .

Shucks, this kid is over-sentimental. Why did I get myself involved in

such a mess. I didn't even have to say goodbye; just go. My train leaves in three hours. If I go now, I'll still have time to call that little rascal Robert and spend awhile with him.

Well, Paul, I'll give you my address in Carmel. You can write me a note there when I am back in the States.

When, Bill?

Oh six, seven months, I guess. Maybe in time for Christmas. Send me a card, ok? if you haven't forgotten me by then.

I won't ever. You know I'll never forget you, Bill.

We'll see, we'll see, boy. Now I really must run. You be all right.

Bill waved a short salute, turned and walked away quickly before Paul had time to realize it. Paul felt fear invade him, choke him. He could not breathe. His whole body hurt for wanting to run after Bill, Life, that was vanishing away; he could not move. How long did he stand there, in the middle of the afternoon sidewalk, a statue of despair, of utter emptiness. Bill was gone. There was nothing ahead now, nothing to look forward to in the evening, in the days to come, and the weeks and the months and the years; if he lived that long. There was nothing to live for any more, ever. Black. Paul started walking like a marionette, not seeing, unconscious of the sounds and the crowd. He walked, slowly, following the curb, crossing the streets without looking. He sat on a mooring stone on the quay, empty, not even feeling pain. Dusk came swiftly, benignly shadowing everything, making life seem less real and harsh. The street lights reflected in the water started a meaningless dance. The Seine was black, like life, like Paul's bruised soul. He got up and stood on the edge of the quay, hypnotized by the dancing water, his mind a void. He felt himself sway a little in rhythm with the dancing lights; swaying more.

Stop!

Someone grabbed him by the arm, hurting him, tugging him back on the quay. A man who was saying things, words, things that Paul did not comprehend. He resumed his aimless walking, all alone in the emptiness of the warm July night, alone, old and cold at twenty-two.

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*(For comment from 1965 tour members see letters page 30, also January, page 29)*

**ONE, Incorporated, 2256 Venice Blvd., Los Angeles, Calif. 90006**



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.

**THE PRICE OF ALTRUISM**

The whole world by now has heard the promising news on homosexual law reform measures in England's Parliament, and the entire subject has, through many years, received such wide and careful attention both in the homophile and general press of this country that more scarcely needs to be said on the nature of the measures themselves again lost due to the dissolution of Parliament.

But a heartfelt tribute is most certainly due to the M.P.s whose dedication to these measures was thought to ensure their enactment into law—particularly to the Earl of Arran who originally sponsored them, and who learned to wear a martyr's crown during his persistent labors to bring them to final reading. In a House of Lords debate on the subject late last fall, according to the Hansard tran-

scripts for 10/28/65, the Earl stated:-

"I admit that many times I would gladly have been rid of the whole wretched business . . . Sometimes one feels desperate at some of the letters one receives. Most of my post is anonymous nowadays, and such letters do not exactly encourage one to continue. They are full of the most fearful condemnation. Curiously enough, they all seem to quote Deuteronomy and Leviticus, but never the Sermon on the Mount—except one letter from a man who calls the Sermon on the Mount 'that masterpiece of appeasement.' The obscenity of some of these letters passes all belief . . . But then, just as one is thinking of chucking it, one gets another of those ghastly letters from some man who is being blackmailed or who is facing criminal prosecution, or from par-

ents who are terrified on behalf of their homosexual son . . . So of course, one has to go on."

Homophile organizations throughout the world can well afford to salute the Earl of Arran and others of his stature who, from pure philanthropy and with nothing to gain but a sense of duty well done, have continued to press for the much-needed legal reforms. Their efforts have meant untold encouragement to homophiles everywhere.

#### **A LUTHERAN VIEWPOINT**

In the LUTHERAN WITNESS REPORTER for 11/14, Columnist Omar Stuenkel comments on Helmut Thielicke's "The Ethics of Sex," which calls for the homosexual "to structure the man-man relationship in an ethically responsible way." In a rather shocking repudiation of this view, and in strong contrast to other Church trends today, Stuenkel virtually asserts that it is impossible for a homosexual to accept his sexual orientation and still be a Christian. However, he charitably finds "merit in the suggestion" that "the Church should show the spirit of Christ by treating the homosexuals of our time as Jesus treated the lepers in His day." "I know of no way," he continues, "in which the homosexual can rightly continue to accept himself as he is without wanting to change or trying to change. Read Romans I. The burden the homosexual bears if he looks at life from a Christian context at all is indeed tragic and difficult. Nevertheless the responsibility is first of all his own to seek such help as he can to overcome his tragic dilemma." From ONE to Mr. Stuenkel, thanks for the droppings.

#### **WHAT WOULD MOSES SAY?**

Judaism, a traditional bastion

of antihomosexuality (Lev.20.13, et al), now seems to be relenting in its stand (even if Lutheranism is not), according to a position newly adopted by the National Federation of Temple Sisterhoods of Reformed Judaism. In their 48th Biennial Assembly, reported in a number of newspapers, the Sisterhoods also resolved for more liberal attitudes on abortion and divorce. Mrs. Henry Monsky, past president of the N.F.T.S., commented at length on the resolutions and, regarding homosexuality, observed that "while the Bible treats homosexuality as an abomination, today modern man understands it may be a symptom of psychiatric disturbances. We deplore the tendency on the part of community authorities to harass homosexuals . . . (and) urge revision in the criminal code as it relates to consenting adults." (L.A. TIMES, 12/4/65)

The women's stand, plus the fact that the men of the same assembly refused to adopt this portion of the resolution, further tends to refute Robert K. Woetzel's contentions on women's role in antihomosexuality, and to confirm the contrary view. (See this column in ONE for 12/65, "Woetzel on Homosexuality Laws.")

#### **THE CHURCH & "HOMO MARRIAGES"**

As reported by Toronto's JUSTICE WEEKLY for 12/11, Rev. Mervyn Dickinson of Toronto has publicly joined the widespread appeals for abolishing the laws relating to private, consenting adult sex behavior. He has stated that the Church should "recognize" homosexual unions, since "some homosexual relationships are expressions of a deep commitment and abiding love." There are "secret homosexuals in many pul-

pits," he states, "but none dares let his secret be known."

Other Toronto clergymen disagree on the "homosexual marriage" proposal. Catholic clergyman John J. Keating, for example, said: "I don't even want to comment on this proposal. It's sick."

Actually, the modern church's involvement with marriage is all rather presumptuous to begin with. There is no evidence that the founder of Christianity ever performed a marriage, or even "recognized" or "approved" one in his capacity as religious leader, or that he ever authorized his followers to do so. He regarded marriage as a union which "God hath brought together" (Mt.19.6, Mk.10.9). That the neo-Christian church later presumed it had the capacity to approve, and even to perform marriages, is about on a par with its presumption that it could create saints, or that it could remit sins on a cash-and-carry basis. The present day church could assume a more dignified posture in this area, if it left the social aspects of the marriage contract to secular authorities, and the personal, "spiritual" aspects to couples themselves, to maintain and display in terms of mutual needs, loyalties, and commitments.

#### **MEASURE OF PROGRESS??**

"WHOEVER IS GUILTY OF CRIMES AGAINST NATURE SHALL BE BURNT ALIVE." Faithfully Translated (circa 1750) for the Use of the English Inhabitants of the Danish Settlements in America, from the CODE of CHRISTIAN the FIFTH.

#### **THE INFAMOUS INDEX**

From the SAN ANGELO STAND-ARD-TIMES of 2/9, and other sources, has come word of Pope Paul's recent action in relation to the Roman Catholic "Index" of for-

bidden books, which since 1559 has dictated to adherents what books they may not read without danger of hellfire. About 5000 titles are believed to now stand on this Index, including classics such as Gibbon's "Decline & Fall of the Roman Empire" which record some of the many unpalatable and embarrassing facts in the history of the Roman church, as well as existentialist and other philosophical works which might entice the faithful into heretical views on cherished church dogmas. Naturally, the works of Andre Gide are also among the banned and damned.

Actually, the Index itself is far from abolished, but the entire machinery of the Sacred Congregation of the Holy Office, a major portion of whose functions once consisted of book censorship, is said to have been drastically overhauled, and its dictatorial powers in this direction considerably shorn. According to the San Angelo source, "In recent years, the Church has tended not to use sexual morality as a basic reason for forbidding books. Thus some of the gamiest of modern novels are not included," and "There has been speculation that by de-emphasizing the Index, the Church would allow it to wither away through disuse."

#### **SOMETHING FOR EVERYBODY!**

At the University of Syracuse, about 300 male students staged what was termed a successful panty raid on a women's dormitory during the recent blackout from power failure. Also caught by the same blackout were 75 men in the shower room at the gym.

#### **KANSAS CITY CONVOCATION**

Most recent meeting of representatives of various homophile organizations was attended by approximately 40 persons (KANSAS

CITY TIMES) and held there February 19, 20 to discuss questions of mutual interest.

So far as is known, the earliest similar convocation was in Amsterdam Holland in May, 1951 attended by delegates from many parts of the world, including the U.S. During the succeeding 15 years a succession of similar meetings, some with very substantial attendance, have been held in Frankfurt, Germany; Paris; Brussels; San Francisco; Denver; Washington, Philadelphia and New York, a dozen such in Los Angeles alone. All have been designed to further the aims and purposes of the various Homophile Organizations and to acquaint the general public with the lives and problems of male and female homosexuals.

As early as 1956 ONE's Mid-winter Institute called upon all of the then existing Homophile Organizations to describe aims and their methods for achieving such goals. Represented were: Mattachine Society, Los Angeles; also, San Francisco, Chicago, Long Beach, California and New York-Boston Mattachine Area Councils; Daughters of Bilitis; National Association for Sexual Research; Knights of the Clock; ONE, Incorporated; Mattachine Foundation.

In 1962 ONE called another such meeting. Represented were: Mattachine Society, San Francisco, New York; Vice Versa; Knights of the Clock; National Association for Sexual Research; Daughters of Bilitis, San Francisco, Los Angeles; Demophils; National League for Social Understanding; Mattachine Foundation; ONE, Incorporated. In addition to the public meetings a work session similar to that recently held in Kansas City was convened to which only officers of the various groups were invited.

After this fashion, the Homophile Movement has moved a little ahead, a little back, like waves on the beach, with the hope (and some encouraging evidence) that the tide is slowly climbing toward new benchmarks on the social horizon. The Kansas City February meetings now make the most recent contribution to what the newspaper report described as "the view that homosexuality is a justifiable way of life," a view with which ONE has always been in agreement.

#### THE "MISERABLE SEX EDUCATOR"

"The average mother does a marvellous job of sex education with her daughter, but the average father does a miserable job with his son," says Albany (N.Y.) pediatrician Paul H. Patterson, in addressing a recent conference of teachers and social workers in Chicago. "The average man has so much anxiety about sex that he is unable to permit himself to be exposed psychologically in discussing this emotionally-loaded topic with his son." According to the CHICAGO DAILY NEWS report, reprinted in the S.F. CHRONICLE for 11/25, Dr. Patterson thinks that, in contrast to mothers and their daughters, "fathers . . . are letting boys down in not providing masculine symbols for them to identify with." Since he mentions "hair-sprayed coiffeurs" and "painted toenails" as feminine symbols (appropriate only for girls, presumably), ONE wonders if this authority is acquainted with male fashions of the 17th and 18th centuries. And what, ONE also wonders, would he consider as appropriate masculine symbols? A baseball bat? A billy-club? A football? As phallic symbols, these might possibly have value for this purpose, but scarcely otherwise. ONE offers the observation that if our society were less interested in

artificial social and other distinguishing symbols for male and female, and more interested in the realities involved, children would be spared at least one important sector of confusion in their struggles toward maturity.

#### RAISING MANLY SONS, HOW TO

On the same general theme, the Detroit FREE PRESS recently ran a series, beginning 9/19/65, by Staff Writer Jeanne Duran, which opened by noting that the cliché, "boys will be boys," may no longer be considered axiomatic in sociosexual studies. Various Staff child-psychiatrists of Wayne State University School of Medicine were heavily drawn on for scientific opinion, and among them Dr. Joseph Fischhoff had a great deal of neo-Freudian doctrine to expound. He observed, for example, that in present-day American society, women actually wear the pants in many a family, so that young boys "reveal feelings that women in general, and especially their mothers, were more powerful than any man, including their fathers. Therefore, if one had to make a choice (in gender-identity) it was better to be a girl or woman, because of the enormous power that they imagine women eventually possessed." Such boys, without "treatment," are said to become "openly homosexual" in adolescence.

Again, Dr. Wm. Wattenberg, director of the Delinquency Control Training Center at WSU, is quoted as saying, "Being able to master environment directly and with some vigor is regarded as a masculine quality. A boy should be aggressive, in the sense of getting command over things and ideas; pushing forward; imposing himself on others. If a boy can't do this, he's stymied." And so on and on drones

the same weary old tune that psychiatrists have been singing for year, but never proving.

ONE never ceases to be amazed at these arbiters of sociosexual values and standards, their apparently helpless reliance on tradition for norms and distinctions in the character and social roles of the sexes, and their mistaken belief that these norms and distinctions are, or can be absolute. Such authorities so clearly reflect what Thomas S. Szasz has spoken of as the "compulsive heterosexuality" imposed by law and custom in many modern cultures, and they so clearly bear out G. Rattray Taylor's matrist-patrist theory of sociosexual attitudes propounded by him years ago in his SEX IN HISTORY (Vanguard Press, 1954). They also illustrate modern psychiatric disregard of the evidence from genetic and other biological studies, and from zoology and anthropology, that there are no naturally inflexible attributes for male or female, either in their psychological or sociological characteristics.

In spite of the psychiatric bias, the Duran series is far superior to the average standards of the daily press in its treatment of homosexuality. Sociologically, it is well researched, and touches upon most of the areas (schools, etc.) where sexual behavior can constitute a problem. Journalistically, it is well organized; while ideologically, it is well in line with modern appeals for more public information and understanding in this area, and less bigotry.

#### PSST! IT'S ANN AGAIN

Homosexual tendencies among youths must indeed be widespread, according to Ann Landers' report (mentioned in the Detroit FREE PRESS series) that "70% of the mail which I receive from boys 14

to 19 concerns their homosexual tendencies, begging for help, terrified someone may learn they aren't 'like everyone else.'" In a recent column, she described a mother who had divorced a homosexual husband, now finds her teenage son secretly gloating over stacks of photos of male nudes, and wonders if homosexuality can be inherited. (LANDERS: No. It is a disturbance calling for professional psychiatric treatment, and "don't lose any time.") Then there was the case of the worried young lady—worried because her boyfriend (though "I know for sure his sexual drives are normal") likes to wear her clothing and makeup, and succeeds in attracting more wolf-whistles from the boys than she does. (LANDERS: "He is a transvestite. This does not mean that he's homosexual, but it is a deviation, nonetheless. If you want to marry a man who enjoys wearing your clothes and getting passes from men, go ahead. But urge him to get professional help right away.")

Of course, both Landers' dicta on the theoretical issues are highly debatable. In the first instance, see ONE's Letter Column for Jan. '66, and other modern genetic reports in the field. In the second, ponder the statement of a married L.A. transvestite (male) who says: "I have to dress and 'feel' like a woman in order to make love to a woman. If I were a woman, I'd be a lesbian."

#### TERPSICHORIANA

It's homos who have made "dance biz" a sissies' game, according to Gene Kelly, a man who should know (as a professional dancer, that is). "Of course there are homosexuals in this field, as in other lines," he says (L.A. TIMES, 12/9, the Hal Humphrey column).

"Unfortunately, it shows more when a man dances effeminately. As a result of audience reaction, the stigma is added to, with the result that the virile males we need in the dance are left out." In case you are cringing under these disparagements, take heart. Gene saves the day by adding, "I am not saying homosexuals should be barred from the dance, but they should dance like men. I hired one once who danced like Sonny Liston. It isn't what they are, but how they dance that concerns me."

#### WAY DOWN UNDER

Even Sydney (Australia) has its "streets of sin" according to a recent Reuters dispatch, where prostitutes employ the most modern techniques to speed up business, like the walkie-talkie squawkboxes (Sample Squawk: "Esmeralda: tall guy, dark hair, lobby Hotel d'Amour, hurry, over.") And Bayswater Road offers a "house of perversions" advertising delights "we dare not offer to beginners." There is also, guess what, a "street of the homosexuals" with "bright-fronted shops and gay window displays," whose habitues "haunt the bars of its plush hotels."

#### THE FATE OF LORD MOYNIHAN

This section for Sept. '65 noted a report from London that Lord Moynihan had been arrested and accused in court last spring of importuning men for an immoral purpose, with a hearing set for May 5. ONE had no further word on the outcome until 12/31, on that date receiving the following news from our London correspondent: "I regret to report that Lord Moynihan took drugs a few days before hearing at court, and died. Court refused to strike the case from the records, and it remains on the statute book as 'unanswered.'"

## CONSULTATION & DIALOGUE

### a truly remarkable coming together

The following report of the January, 1966, "Consultation on Religion and the Homophile" was written by three young members of ONE who participated in a truly remarkable coming together of two social groups, often thought to be antagonistic to each other. The "Consultation" proved dramatically that this need not be the case.

During six sessions the clergymen, about a dozen of them, and the homophile men and women, argued, agreed, disagreed, ate together, shared housing cabins, played volley-ball, hiked, sang and prayed, as humans concerned together about a very human problem for which they felt themselves obligated to do something. What that something ought to be was the theme of their quest.

Included in the group were Episcopal, Presbyterian, United Church, Lutheran, Methodist, Roman Catholic and Jewish clergy and laymen. Others, while not religiously committed, still felt strongly concerned that two major segments of society ought somehow to better understand each other.

Homophile groups represented were: ONE, Incorporated; Mattachine Society; Society for Individual Rights; Daughters of Bilitis; *Pursuit & Symposium*; Society of Good Companions. A Trustee of the San Francisco Council on Religion and the Homosexual also participated.

At its February meeting held in Glendale, California, "The Committee" took formal action to incorporate as "The Southern California Council on Religion and the Homophile." Hence, less than twelve months after its inaugural meeting, the Council is very much a going concern. Several of its clergy took part in ONE's 1966 Midwinter Sessions. Members of ONE's staff have been fulfilling speaking engagements at various Southern California churches and before official church bodies with frank discussions of homosexuality. Individuals have been referred by clergymen to ONE's Social Service Division, which in return has referred those having religious questions to ministers on the Council.

The Council thus finds itself already at work in some very practical and useful ways. It hopes and expects that its usefulness will grow and be more widely understood as time goes on.

The Committee on Religion and the Homophile of Southern California was organized during the summer of 1965, and instigated by the Council on Religion and the Homosexual of San Francisco which was then just a year old. Members of the clergy and of homophile organizations were invited to form such a committee in order to discuss and come to grips with the problems of the homosexual in this area.

(For a more complete account, see Editorial, ONE Magazine, October, 1965.)

The Committee's activities took on the form of monthly, day-long dialogues between the clergymen and homosexuals, culminating in a three-day weekend of consultations at a church conference ground, in Pacific Palisades, California. Approximately 35 people attended the retreat on January 21-23,

1966, of whom twenty to twenty-five were in attendance at any given time. Not only did the retreat serve to discuss problems at great length, but it also gave the clergymen and homosexuals an excellent opportunity to observe the behavior and manners of each other by being in close contact for this extended period of time. This mingling together of homophiles and heterophiles was designed to have both groups analyze some of their misconceptions and stereotyped impressions of each other and to reformulate their opinions concerning each other in terms of the personal worth of the individual.

The consultation, chaired by the Rev. Alex Smith, (Methodist) began Friday evening with an introduction by ONE's Social Service Director, Chuck Thompson, who gave some of the basic facts concerning the existence and the extent to which homosexuality is found in our society. Mention was made of many famous homosexual men and women who have made great contributions to their country and to the world, and who have led very profitable and useful lives. This introduction served to acquaint those members of the clergy who had not been able to discuss homosexuality openly before and to establish an air for communication between the two groups.

Following this introduction, a presentation which set the theme for the remainder of the weekend was made by the Rev. H. Lynn Jondahl (United Church) who raised ethical questions concerning certain facts mentioned in the previous speech; questions such as the nature of love, the nature of relationships among people in general and homosexuals in particular, the purpose of sex, and others. The Rev. Jondahl made it clear that the concept of homosexuality does conflict with present-day theology, a conflict which has separated many homosexuals from the church. He mentioned that in order to

reconcile homosexuals with the church, this theology must be reevaluated. His speech paved the way for the more detailed discussions of the following two days.

The consultation Saturday morning was highlighted by contributions made by the Rev. Morton Kelsey (Episcopal) of Monrovia, Calif. The Rev. Kelsey presented a most comprehensive and enlightened thesis concerning Christian attitudes toward sexuality in general.

Dr. Leonard B. Olinger, Psychologist from Beverly Hills, elaborated on Rev. Kelsey's remarks, drawing from his experience as a marriage counsellor for both heterosexuals and homosexuals.

The next speaker, Attorney Stuart A. Simke, also from Beverly Hills, cited some of the conflicts between homosexuals and administrative law. He said that a homosexual who has been arrested is often unable to obtain a job because licensing regulations for businesses contain a morals clause which may therefore deny him a license.

Final speaker for the Saturday morning sessions was James Kepner, Jr., editor of the new publication *Pursuit & Symposium*. Mr. Kepner gave a brief history of the homophile movement, pointing out how the internal lack of clearly defined goals in its early days has shown up in today's diversified groups.

In the afternoon, the group was divided into three work sections of about eight persons each. These groups gave each individual a chance to express specific questions and attitudes, and to become more personally involved. The discussions rambled from promiscuity to gay marriages, from lesbians to transvestites, from the church's obligation to homosexuals to the homophiles' obligation to church and society. The three allotted hours seemed hardly sufficient to discuss any single aspect of the problem. Questions flowed endlessly.

Following supper, the group met again en masse for reports on the three afternoon section meetings. The discussion continued, trying to summarize the arguments and to identify clearly the exact nature of the many problems which had been raised.

Time was found during the consultation for social activities such as organized athletics, strolling and hiking about the beautiful hilly surroundings, and for general conversations during and after the leisurely mealtimes.

Sunday morning, the Rev. Smith led a simple, but thought-provoking, worship service. After a break, the group met to discuss the question, "where to go from here?" It was agreed that the weekend had been highly enlightening and inspiring for all attending and that the participants wished to be a part of future meetings and discussions, that a formal organizing of the group should now be pursued in order to more effectively advance its goals.

The final meeting, on Sunday afternoon, featured Dr. Fred J. Goldstein,

Psychologist from Beverly Hills. He presented a Judaic point of view on sex, and expressed personal doubt concerning the possibility of a reconciliation between the church and homophiles.

In general, the Consultation served to bring the homophile community in close contact with members of the clergy, thereby establishing an understanding of the two groups and helping them to see each other's problems. Ministers saw that homosexuals were not, of necessity, immoral or sick, and homophiles saw that although an individual minister might be sympathetic, he is bound by traditions and opinions of his church and its members and is often unable to speak out as much as he would like to. Both groups profited immensely and departed with the feeling that so encouraging a coming together as this had been bode well for the further exploration of highly significant human problems by this young and growing organization.

## BACK ISSUES

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**ONE, Incorporated, 2256 Venice Blvd., Los Angeles, Calif. 90006**

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Offered to Friends of ONE having questions and difficulties. Referrals may be made, after interview, to sympathetic and understanding physicians, attorneys, clergymen, psychologists and psychiatrists. No Los Angeles area referrals made without a personal interview. Write, or telephone for an appointment to ONE, Incorporated.

# The Broadening and the Deepening

by Mary - Faith Albert

ONCE they knew who and what I was, and I struggled to be that who and what.  
I loved them.

I was good and true and right, and I suffered guilt when I was bad and false and wrong.

And I struggled to erase bad and false and wrong from me.

And I struggled to add good and true and right to me.

And I was content in my struggle, and I was normal, and I deserved it when I suffered.

LATER we knew that we did not know who and what we were but we knew that we were as good

and true

and right

and normal as each other.

And we knew that we were better

and righter

and truer

than *those others*.

And we had the courage of our convictions to say that

*those others* were bad

*those others* were false

*those others* were wrong

*those others* were abnormal.

But we did not blame *those others*; we suffered for them.

We tried to teach them our good and true and right and normal way.

And they suffered for their ways,

and we felt nothing.

AND THEN the nothing of me and us began flowing in the flowing of me in the flowing.

ME. THEM. RIGHT. WRONG. TRUE. FALSE. BLACK. WHITE.

YELLOW. NORMAL. ABNORMAL.

are flowing in the flowing of me in the flowing.

Me am feeling SHAME, and it is filling me.

ME am failing.

Me am dying.

I am feeling shame and I am doubting me and questioning me

and doubting them and questioning them.

I am trying me and I am erring, trying, erring, succeeding and trying.

I am trying I and me, and I am doubting and questioning the KNOWING.

I AM FLOWING IN THE FLOWING.

I am feeling in the varying

the deepening

and the broadening of the flowing.

And I am not knowing and I am not fearing.

I am seeing the varying

the deepening

and the broadening of the flowing.

I am relating the varying

the deepening

and the broadening of the flowing.

And I am waiting for the knowing.

I AM SEEING THE KNOWING! I AM SEEING THE KNOWING!

I am flowing in the knowing.

I am feeling and seeing and relating

the varying

the deepening

and the broadening in the knowing of the flowing.

And I am not expressing the knowing, and I am not fearing.

I am waiting for the expressing.

I AM EXPRESSING! I AM EXPRESSING THE KNOWING!

I am flowing in the expressing of the knowing of the flowing.

I am feeling and seeing and relating

the varying

the deepening

and the broadening in the expressing of the

knowing of the flowing.

I AM DOUBTING AND QUESTIONING the expressing

the knowing of the flowing.

I am feeling and seeing and relating and expressing

the varying

the deepening

and the broadening in the doubting and questioning

in the knowing of the flowing.

I AM FLOWING TO YOU AND FLOWING FROM YOU

Ongoingongoingongoing . . .

AND I WITH YOU AM FLOWING

AND VARYING

AND DEEPENING

AND BROADENING IN THE FLOWING.

(Given During ONE'S 1966 Midwinter Sessions)



# READERS on Writers

Reader Craig Lee of New York City comments on stories and articles (*Magazine*, November & December, 1965) with verve, and a touch of youthful overstatement. It took fully a century for the United States (not to mention Massachusetts) to find out that Boston wasn't actually "the hub of the universe," but merely one out of many important and interesting American cities. We have no doubt that Craig Lee, and his sympathizers, will spot the signs of today's times more promptly and move ahead with them.

Please express my great appreciation to Mr. Conger and Mr. Roger Summers for the truly beautiful story "Along the Way"; but could it be too much to ask for a happy ending once in a while? One more thing: why do you discriminate against homosexuals under twenty-one? Until very recently I was one of those whom the homosexual organizations don't recognize as existing and I feel that equal rights must be won for all mutually consenting persons, not just "adults."

I have learned, to my great surprise, that the constrained liberalism of homosexuals in sexual matters does not always extend to political matters. I repeat my distaste and contempt for Mr. Menken's view; "validity" is an utterly irrelevant concept in this clash of attitudes; Mr. Menken's article is "representative," not "valid." His numerous derogatory and ignorant references to homosexuals fully justify my terming his article intolerant.

Assurances about leadership have a very hollow sound. It is because there are repressive pressures and because these pressures do affect and distort the lives of homosexuals that there is a homosexual movement in the first place. If potential leaders are not dis-

suaed from participation we must assume either that they have no knowledge or interest in such activities or that all such persons are already actively participating. I hope you will concede that that is patently absurd. As for the assertion that "After all, leadership HAS existed . . . for nearly 40 years," while I hesitate to sound bitter, I must say that that leadership has been remarkably ineffectual. By almost any standard, the homosexual movement to date must be judged a failure. There are millions of homosexuals in the United States and "the provinces" (Canada, my dear man, Canada); how many are members of the homosexual (no fair abbreviating) movement? It's been estimated that in New York City alone there are some 500,000 homosexuals; yet the membership of New York Mattachine numbers in the low hundreds. Of the fifty states and ten provinces how many have just laws regarding homosexuals? Damned few, baby. Yet there are millions of homosexuals in the two countries, many among the most intelligent, talented, and well-known people of their nation or region. If success is the ultimate criterion, the homosexual movement and therefore its leadership must

be judged grossly inadequate.

Realize that the Negro civil rights movement made negligible progress under the leadership of "professionals" and that it didn't really get moving until "amateurs"—mere college kids—decided to join in. Granted, the court decisions won by the professionals laid a strong base for the amateurs' efforts; the subsequent great steps must, however, be credited to the energy and drive of amateurs. Negroes had been advised to get an education, improve their manners, work hard, etc., etc., so that someday they'd be acceptable to the white community. And some made it. Meanwhile the professionals worked slowly and quietly thru the courts to gain their legal rights. And they won some important decisions. But the discriminatory laws stayed on the books, the lunch counters stayed closed to them, and the general public stayed unaware and unconcerned until impatient amateurs stepped in. Similarly, homosexuals are advised to prepare themselves thru "training"—how and to what end is not specified—before rushing in. And still the discriminatory laws stay on the books, the police raid parks and gay bars, and the general public isn't particularly involved or concerned. Is there not justification for doubting the validity of the established approach, justification for impatience and irritation?

Rationalizations concerning the splits in the homosexual organizations is perhaps interesting but nonetheless absurd. Had the thirteen colonies shown similar disregard for the need for union, the Revolution would never have gotten off the ground. The Revolution's "Join or Die" may be a bit strong, but "Join or Fail" is a motto all homosexual organizations should contemplate. It seems to me that it should not be impossible to unite unless the "leaders" involved are petty, bitchy, two-bit emperors more jealous of their prestige and position than con-

cerned with the success of the movement. If the latter is the case, union may require the emergence of one man or group of men sufficiently powerful and attractive to the people who count—the vast, uninvolved mass of homosexuals—to eclipse the present lot and force them to merge or lose whatever small importance they retain. Perhaps unfortunately, this does not seem a credible threat to hold over the heads of uncooperative leaders; but one never knows—there may just be such a man or men on the sidelines, getting ready to step in if they feel they are needed. Even in their absence, however, it should not be impossible to merge existing bodies into one—a single, commodious and well-staffed headquarters in New York (as goes the West so goes the East; as goes the East so goes the nation), the various publications and newsletters merged into ONE—if the leaders and membership involved are willing to expend some energy and show a little statesmanship and intelligence.

As for foreign languages, (see *Magazine*, November 1965) please realize that the primary purpose of language is communication; language which does not communicate is gibberish. If you wish to exclude—and thus insult—most to accommodate a few, go right ahead; but I object. Like those of millions of others, some of my ancestors sacrificed Dutch, Gaelic and German language to communication with their new compatriots, a sacrifice of no little importance. Is it so unreasonable to expect others to make a similar sacrifice or at least to make that sacrifice worthwhile by allowing us the communication they sacrificed for?

As for British spellings, please realize that affectation, by definition, is the adoption of something not natural. That Harry Otis is a "dyed-in-the-wool Westerner" yet used a British spelling in a poem shows that that usage was affected. It is partly because my

"roots" are so deep in this country that I take such pride in the development of our own streamlined and generally improved spelling. As for "Early American" spelling, you know that Early America was just British colonial property and our spellings were just those the British gave us; the language did, after all, originate in Britain. That is not, however, any reason for us to use original (i.e., archaic) spellings, words, etc. Of course "a writer proud of his American heritage is quite entitled to use such spelling as he elects"; it is the right of *anyone* to use such spellings as he elects; it is also, however, the right of anyone else to take exception to his spelling. If Mr. Otis used "harbour" to give a hint of foreignness or some "colour" to his poem, that is his right; but I would like to advise him as well as you that language is a growing, evolving thing, and the striving for simplicity (in spelling, vocabulary, syntax, pronunciation) is one of the most important aspects of that evolution. If I seem unduly picayune in my concern about language, it is because I am greatly concerned with the quality, ease, and encouragement of communication.

And a word for separate male and female branches. It must be recognized that most persons who are predominantly homosexual are to some extent fleeing from the opposite sex. To deny this would be patently inane and pointless. Lament it if you will but don't deny it. Dislike for, distrust of, and unwillingness to talk openly

with strangers of the opposite sex about matters as intimate as one's sexual orientation are almost certainly factors in the loathness of many homosexuals to join homosexual organizations. I know this is true in my case and I am sure I am not alone. Part of the purpose of homosexual organizations is to help homosexuals understand themselves and make the adjustments which will enable them to find the stability in human relationships and the comfort with the world necessary to their happiness. It is obvious that an organization cannot help a person if that person is unknown to the organization and will not come forward. Therefore things which discourage homosexuals from coming forward should be eliminated insofar as is possible. That lesbians may be useful tactically in encounters with opponents in no way justifies their unwelcome presence in an organization or rather branch of an organization by its very nature involved with a person's sex life when that person has chosen to keep women—even lesbian women—out of his sex life. *Separate male and female branches* would preserve the benefits of universality and greater tactical alternatives in a united front and at the same time preserve the privacy from the opposite sex homosexuals demand for their personal lives. The incredible insensitivity of homosexual leaders to this simple if subtle, tho very important, point helps to explain the failure of the homosexual movement to make an important impact on the lives of millions of homosexuals.

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# 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 CASE FOR SEXUAL LIBERTY, Vol. I. Albert Ellis, Ph.D., Seymour Press, Tucson, 1965, 141 pp., looseleaf binding.

Dr. Ellis attacks this subject with his usual literary elegance and scientific finesse—"So I *know* that sex, even in *our* crummy time, can be great fun . . ." According to the author, this compilation represents investigations begun in 1938. The original MS, entitled "The Case for Promiscuity," was completed in 1940, then rewritten in a condensed version under the present title in 1941, at which time a 10-volume publication was contemplated. The whole project then lay fallow till 1962, when the first portion was again revised into its present form.

In Part I of this volume, Dr. Ellis ventures some definitions of marriage, sexual liberty, and the various types of (heterosexual) relations, being careful to make it clear that he does not recommend "forcing sexual liberty" on anyone—indeed, that sexual liberty implies freedom to behave sexually in as promiscuous or in as restricted a way as desired, so long as it does not "unnecessarily and harmfully impinge upon the well-being of others." Then follows a chapter on "Advocacies," in which he describes a permissible latitude for sexual behavior, stopping, again, only at behavior "causing definite and needless harm to unwilling adults, or deliberately misled minors

. . . etc." He further advocates socio-sexual reforms directed against the enforced marriage codes (monogamy or monogyny) which are the rule in most modern civilized countries. In the third chapter of Part I, Dr. Ellis expounds the "ethical basis" of his advocacies, which basis resembles Par. II of the U. S. Declaration of Independence, as variously illustrated and qualified by himself.

Part II, by far the greater bulk of Vol. I, is entitled, "Evidence Against the 'Monogamous Instinct,'" and is spent almost entirely belaboring a point which has been quite clear to most people for centuries, namely, that monogamy is not the natural instinct of man. This axiom is discussed and illustrated through 13 chapters, in which the futility of legislating sexual behavior into monogamous (or apparently any other) channels (not "injurious to others") is held up before the reader as a sufficient ethical basis for not doing so. Even the "illegitimate" child (Chap. 13) is cited merely as a statistical instance of the non-monogamous tendencies of *genus homo*,—not as the very likely human victim of an impoverished economic and family environment, under the present conditions of most modern industrial and bureaucratic societies. Dr. Ellis may have some satisfactory theory, later to be unveiled, for fitting the care of infants and children into his pro-

gram for sexual liberty, or perhaps he has some method of ensuring the elimination of "out-of-wedlock" progeny entirely by contraceptive devices. At any rate, it is a pity he did not discuss this subject definitively in Vol. I, since his failure to do so will tend to undermine his qualifications as both a psychologist and sociologist, in the eyes of informed readers. Meanwhile, Part II is entertaining, if you like to read endless citations of what people have done about sex from time immemorial—in and out of bed.

R. H. C.

**SUPPRESSED**, by Albert Ellis, Ph.D., subtitled "7 Key Essays Publishers Dared Not Print." New Classics House, Chicago, 1965, paperback, 124 pp. 75c.

These rambles through Dr. Ellis' philosophic views on sexual morals and society are sufficient proof that he would be better off to stick with the juicy, down-to-earth facts of sexual behavior, and leave philosophy alone. In fact, this reviewer is inclined to wonder whether these essays were suppressed less because of his total candor in the former area than of his ineptness in the latter.

Dr. Ellis begins this series by taking a whack at the impressive-sounding subject, "Sex, Science & Human Values," which he romps through in something under 14 pages, in the course of which he gets himself hopelessly entangled in various semantic obscurities. At first it appears that humans would avoid all anxieties if they would avoid self-criticism—"if they would spontaneously or *unselfconsciously be*"—which seems to include also the avoidance of making any comparisons between themselves and others, and the avoidance of any concepts "of personal worth or worthlessness." But it turns out that what is really meant is simply that one should not criticize oneself in pejorative terms. Thus, one is not a no-good bum because one has behaved

"wrongly." One should criticize one's behavior only in terms of whether it is or is not self-defeating or injurious to others—though how this is to be done without comparing oneself with others, or without making some motivational connection between "being" and "doing," is nowhere made clear. Dr. Ellis seems to be saying that self-knowledge, self-confidence, and a constructive scientific approach to behavior and its consequences are essentials to a successful life—a splendid concept, but scarcely original, and barely even deducible from the terms he uses.

In the second essay, on "Sexual Permissiveness Today," Dr. Ellis reiterates his views that sexual permissiveness is increasing and should continue to do so, stopping somewhere short of having sex "in Macy's window." This will mean "less anxiety, less guilt, less conformity, and consequently greater emotional health on the part of those who are letting themselves go." But, "naturally, there can be some abuses," among which sado-masochistic orgies are described as "essentially self-punitive," and voyeurism as a substitute for "direct, healthy sexuality." He concludes that "the sex problem is still very much with us. But it's going, shall we say, the way of all flesh: toward freer and less guilt-ridden orgasms." And as a final philosophic touch, "What have we got to lose but our goddam puritanical chains?"

In essays three and four, on nymphomania and wife-swapping respectively, Dr. Ellis seems to be writing more in his natural literary element. Nymphomania? A very rare clinical condition, in which true sexual satisfaction is impossible—not to be confused with strong sexual desires. Wife-swapping? We-l-l . . . Dr. Ellis lists nine "sick-sick-sick" neurotic motives for spouse-swapping, discernable in "nutty," "looney," "off-their-rocker" individuals, (one is constantly impressed with Ellis' scientific language) but concedes

that the practice can improve sexual performance and versatility, and revivify flagging sexual desires, and that it must be much more thoroughly investigated before it can be universally condemned.

The fifth essay, on his own "Personal Sex Experience," is precisely that, and within its small compass manages to make Frank Harris' "Life & Loves" insipid by comparison; but in his sixth essay, he relapses into philosophy once more, this time on the subject of "Intellectual Facism," in which the confusions he creates in his first essay between "being" and "doing" as criteria of human worth, are infinitely compounded. Here, Dr. Ellis attempts to defend the thesis that increasing degrees of human talent in relation to cultural productivity do not establish any degrees of intrinsic superiority on the part of individuals exercising such talents. The valuation placed by Dr. Ellis on culture thus seems to be on a par with that of the person who once dismissed culture (and presumably civilization as well) with the remark that it consists merely of "what man does that monkeys don't." Trouble is, Dr. Ellis begins by setting up a fallacious standard of comparison, and ends by becoming well mired in his own quicksands. Thus he describes different degrees of talent (in terms of intelligence, creativity, achievement, etc.) as analogous to differences in race or sex. This is such a palpable absurdity that it seems incredible that anyone could be deceived by it. The proper analogue to mental *ability* or *talent* (if one is needed) is physical *ability* or *talent*. Thus the culturally productive and capable individual corresponds with the physically robust and capable individual, irrespective of other biological differences; whereas the "stupid" or moronic individual compares with the physically frail and inept individual, also irrespective of other biological differences. When

correct analogies are constructed, then correct distinctions and inferences can be drawn, and they are far from the illogic propounded in this essay.

The final essay is a seemingly interminable paraphrase of the "Golden Rule," which Dr. Ellis regards as a corollary to the precept: "To thine own self be true." This essay also contemplates various tenets, such as that "first of all, humans invariably *are* fallible or mistake-making individuals, and therefore to some extent *must* commit mistakes all their lives. Secondly, they normally only learn by trial and *error*, and therefore it is actually good for them to make many mistakes." Everyone has "a right to be wrong," and no one has any obligation or even a legitimate incentive to pattern his behavior on someone else's activities or preachments. Further, "Immorality or wrongdoing consists of doing things that needlessly harm yourself or others." In spite of all of these liberal views, Dr. Ellis still harps away that there are "Sex misdeeds . . . such as confirmed homosexuality, which defeat your own ends and deprive you of harmless satisfactions." As for bisexual behavior, or other "deviate" practices, "to blame yourself for any past, present, or potential sex mistakes is highly unethical and immature. Whether you are sexually right or wrong, wise or stupid, your first and foremost responsibility is still:—"To thine own self be true!" But the question of how one can be "true to oneself" without some degree of intelligence and self-awareness is again left hanging, as are most of the critical questions raised in this collection of Ellisia.

R. H. C.

**THE PAPER SNAKE**, by Ray Johnson, published by The Something Else Press, 423 Broadway, New York 10013, 1965, hard cover, 52 pages (many of them slack filled), 8-1/2 x11 inches, \$3.47.

A reviewer ought to read a book when he reviews it, so I read *The Paper Snake*. He ought to mention the subject and give you a notion of the author's competence in dealing with said subject. Reader, dear, here I have let you down.

I tried to find out what the subject of *The Paper Snake* is, but I'm still mystified. Somewhere along the line I missed the point or lost the thread of the argument and was unable to retrieve it.

It's supposed to be no fair peeking at the dust-jacket blurb, but this time I peeked. The blurb is by William Wilson (not the same as my friend Edmund Wilson), who is a master of

arts and a doctor of philosophy, and it runs to 600 words—not as long as *The Paper Snake* proper. Mr. Wilson doesn't say what Mr. Johnson is talking about. He himself seems a competent writer, and he is fairly successful in putting a good face upon the situation with which he is confronted.

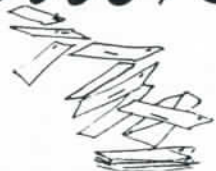
Mr. Wilson says, among other things, "The meaning in Ray Johnson's work is not logical . . ." I shall not contest that judgement.

*The Paper Snake* is copyrighted, I don't know why—that seems excessive caution.

The book is priced at \$3.47. Again I wonder why.

M. B.

# 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.

Originals of these letters in ONE's possession; names of small towns usually deleted.

## PUPILS DEAD GIVEAWAY

Dear Mr. Conger:

From a recent SATURDAY EVENING POST article, it seems that someone has perfected a contraption which photographs the pupils of the eye at the same time one is looking at an image. It is claimed that homosexuals can thus be identified at an early age, and thus perhaps be saved "from a fate more cruel than death." (Quotes my own!) Using this method, males are shown two sets of photos, one of nude men and the other of nude women. The pupils of incipient homosexuals dilate greatly upon viewing the former, and this dilation is apparent in the photograph.

Please accept the enclosed contribution for "our" fight for legal and social recognition.

Mr. L.  
Atlanta, Georgia

## "X THEORY" QUESTIONED

Dear ONE:

Re: the "scientific" note sent in from your correspondent in Hamburg, Germany, and reprinted in your January, 1966 Letter Column, it seems that at least some learned worthies in Europe may not be familiar with comparative studies of homophilia, such as those presented by Dr. Judd Marmor in his recent text, *SEXUAL INVERSION*.

On the strength of your Sept. '65 review of this volume, I have added same to my library, grateful for at least one scientific work which sets the causes of homosexuality in many-dimensional perspective. Dr. Schlegel may know a very great deal about genetics, but he evidently does not know too much about "learned responses," or about the influence of the sociosexual environment in determining sex orientation. Few sex psy-

chologists or behaviorists today would totally dismiss genetic factors as Dr. Schlegel appears to dismiss environmental & psychological factors, not to mention the well-developed, well-substantiated theories of anthropologists and sociologists in the field of sex behavior. It is delightfully simple, of course, yet hardly scientific, to imagine one cause for everything—but this is a common failing of specialists, especially German specialists.

I hope you will print this letter to help counteract the suggestion that the human personality can be entirely explained by chromosomes.

Mr. U.  
Los Angeles, Calif.

## OF THESE AND THOSE

Dear ONE:

Speaking on the homosexual's side, I believe the homosexual should try to conduct himself in public just like the so-called normals—but I do **not** believe in entrapment. Concerning the recent rews about college boys who are turning gay fellows in at \$10 per, I would say that the former would go for a one-sided sex act for the same price—if they had the chance!

Mr. A.  
Fairview, Ohio

Dear ONE:

While undergoing a recent three-week hospitalization, a friend brought me a copy of "The Devil's Advocate," by Morris L. West. I found it very interesting, and was especially impressed by the discussion between the homosexual and the priest on the church's attitude toward homosexuality. I think it is a very good statement of the homosexual's predicament.

Miss S.  
Long Island, N.Y.

Dear Sir:

Enclosed is a clipping of Ann Landers' column appearing in the SAN ANTONIO EXPRESS during January, 1966. Her viewpoints are so tradition-ridden as to be pathetic. For instance, "What they learn in Sunday School is what they should believe." There is no question—not even any curiosity—as to what they might be learning. Could be that they are learning that the moon is made of green cheese. Should they believe it? I often wonder if this isn't where Ann Landers received her education—in Sunday School.

As for letters she receives from homosexuals—should all be judged in accordance with those who write her? Has a well person any need for a physician? What about all those homosexuals who have no need to write to her? Nor any need for a physician?

Mr. P.  
San Antonio, Texas

## WHERE THE MAINSTREAM FLOWS

Dear Chuck Thompson:

Thanks for your hospitality during my recent visit to Los Angeles. Still am being pleased about ONE's Mid-Winter Institute; it was the best ever!

Don Lucas  
Vice President  
Mattachine Society, Inc.  
San Francisco, Calif.

Dear ONE:

I wonder if you are interested in the enclosed statement. I thought of it during the presentation of the religious aspects of our life, during the ONE Institute sessions. You may find it useful in future discussions.

I am afraid, however, that my correspondent has not found it very helpful, not helpful enough. He does not recognize the inconsistencies of his statements, nor does he relate his unhappiness, his maladjustment, to his failure to orient himself with either his god or his fellow men.

A bit about this correspondent: he has lived all his thirty-odd years in Georgia, which perhaps accounts for a great deal. He is married. His homophile "sinning" has been limited more by morality than by matrimony; but he is on ten years' probation which seems unwarranted by the insignificance of his particular sinning. He feels that his god was with him, however, which I suppose is not unreasonable to believe in a state that puts a colored man on the chaingang for looking at a white girl.

Your talks provoked much thought. Though I had encountered most of the information presented, your methods (humorous and convincing) gave me new insights.

Mr. G.  
....., California

(Excerpts from letters referred to above)

"I count some aspects of homophile relations sinful, but I count many aspects of normal outlets of sexual gratifications the same. Also, I never expect to be freed from the other forms of sin to which they may be peculiarly susceptible.

"This is not inconsistent with my professed religion and choice of denomination; and if it were, it would cause me little concern since I believe Jehovah in his omnipotence transcends mere ecclesiastical concepts of man, just as he exceeds every other puny manifestation of man. My own concept of religion is that it will take on many forms and convictions with many individuals, but at the hard core every man will have his own set of rules; and to him a rather consistent pattern will emerge as to what he personally must adhere to. There I think our merciful God will insist that he must con-