

the sexuality of the natives of Trinidad and the Caribbean area. According to my pen-friend, sex in general is a rather quite open public sort of thing in the everyday life there. This is reflected quite lustily (and lustfully) in the popular music of the area, even the popular records. My friend sent me quite a few popular 45s and among them was "Mr. Vaseline." I played that record over and over and it seems to me to have a homosexual theme in the lyric, as near as I could make out the way the native singer spoke English. Did you also come to that conclusion? It seems to me that my friend in Trinidad mentioned that both heterosexual and homosexual themes in the lyrics of songs are quite common. Homosexuality in the Caribbean area is evidently regarded generally in a sort of light, even sometimes jocular manner. This is true among the natives (non-whites), but not probably among the white residents.

To emphasize the general attitude towards homosexuality there, my pen-friend sent me a lengthy clipping from a Port of Spain newspaper, a detailed account of an all-male wedding which had taken place near Georgetown, British Guiana. It seems that there had been quite a large number of persons in attendance at the wedding. (There had been an admission charge of, I think, 50 cents.) So many people came to the wedding that it caused quite a traffic jam and police had to come take charge of the traffic. In the account of the wedding, all the participants had quite fanciful names. e.g. the pants had quite fanciful names.

The whole article was most amusing, I thought, but to the natives of that area it was probably regarded simply as an account of another social event. According to my pen-friend, such open homosexuality is even more common and open in British Guiana than in Trinidad. There have been perhaps a very few all-male weddings in Trinidad, but they were of a much quieter nature, a local happening of that sort not being played up big as it would be if it happened outside of the West Indies Federation. Even so, there is no police intervention if such a wedding takes place, so long as there is no disturbance of the peace.

From other clippings that my pen-friend sent me, I would judge that the authorities take more note of homosexuality if a white resident is caught in a sexual act with a native man. In prosecution for such an act, I have the feeling, however, that the authorities are censuring the white man more for being so indiscriminate in his choice of a sexual partner, i.e., a man of a different color, than for the homosexual act itself.

Mr. R. D. L.
Indiana

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THE HOMOSEXUAL VIEWPOINT

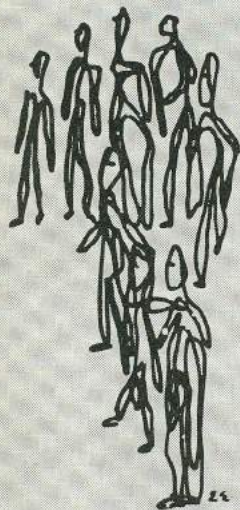
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" . . . a mystic bond
of brotherhood
makes all men one."

Carlyle

magazine

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editorial

On the off chance that Walter Jenkins' wife was acquainted with his sexual proclivities and that she understood and maybe even approved them, and that he was not one of those very sick homosexuals who hide behind women's skirts—there still may be a few observations left to make about this man's needlessly bungling behavior that appear to have escaped the numerous superficial and inexperienced commentators on the matter.

The nationwide "witch-hunt" against homosexuals in government jobs, in positions of security, as public school teachers, or in jobs requiring state licenses, must now, to all objective and intelligent men and women, look quite absurd. We are encouraged in this point of view by the acceptance of J. Edgar Hoover, long-time believer that all homosexuals were security risks per se, that Jenkins, who has admitted to "sex deviation," has in no way "compromised the security or interests of the United States in any manner." In the report to the President, Jenkins told the FBI that no attempt had ever been made to compromise or blackmail him. The President himself, who we find it difficult to believe did not know about Jenkins, must have concluded that here was a homosexual who could be trusted like anyone else. Hoover, in his report, also said that Jenkins told the FBI "he would lay down his life before he would disclose any information that would damage the best interests of the United States." Hoover after careful investigation apparently found no evidence that this was not true, and like the President, came to believe that Jenkins was a homosexual who would never betray a national secret—that he was, in fact, a quiet, conscientious man whose dedication to duty was amply recorded.

Excellent reasoning. ONE has been saying for years that homosexuals are neither more nor less security risks than are heterosexuals, and we are glad that for any reason at all J. Edgar Hoover is now of our opinion. Others agree too, and are saying so. In a letter to President Johnson, the American Mental Health Foundation asserted, "The private life and inclinations of a citizen, government employee or not, does not necessarily have any bearing

on his capabilities, usefulness and sense of responsibility in his occupation. The fact that an individual is homosexual . . . does not per se make him more unstable and more a security risk than any heterosexual person." It is as simple as that. And from now on the question of the suitability of homosexuals for placement in those positions of trust heretofore denied them must be determined on the basis of the individual merits of the case and not on some intolerant view of homosexuality as the highest sin—automatically to be equated with subversion.

The details of Jenkins' misadventure remain largely obscured, but that is his choice. We do notice that he was arrested from evidence that in a California court could not be used against him. Peeping through holes from rooms not accessible to the public, and into toilet booths to see what the occupants (both innocent and guilty alike) are doing, is considered illegal search and seizure on the part of the police in this state. But the disgusting practice on the part of the Washington, D. C. vice squad merely serves to strengthen by its disclosure at this time the ugly disparity and irrationality of the police methods throughout the country. Thoughtful men and women must now see that the extent to which the police follow up suspicions of homosexual behavior varies considerably between one police force and another and in accordance with the outlook of the officers in charge and on duty. We couldn't suppress a shudder upon learning the name of the cop who questioned Jenkins at police headquarters was Louis A. Fochett. Now a Lieut., Fochett during the middle 1950's as a Detective Sergeant vicecop was known in the D.C. area for his brutality and sadism, and at one time he was under Grand Jury investigation for it. And Fochett was equally well-known for suggesting physical intimacies to suspects and otherwise "enticing" them to effect his arrests. In the Guarro case and many others he was admonished by the trial judges for making "advances" but he persisted in the practice until one suspect in a park flipped him into the bushes and we heard nothing more of him until he turned up with a promotion, questioning Jenkins.

In effect, by saying that his investigation shows Jenkins' security to be good, J. Edgar Hoover has raised a contradictory note to some of the standard rules that govern our affairs. Might we then inquire where is the evidence for the common belief that homosexuality has greatly increased, that it has led to the "widespread" incidence of blackmail, or that there is really a vast network of organized vice surrounding homosexual groups such as Hoover himself likes to assume? Might we conclude that the present laws about homosexuality are absurd? Why shouldn't we abolish the illogical distinction by which according to the sex of the partner of a physical intimacy one man is to be considered less subject to blackmail than another?

The task now is to encourage the government to speedily carry out a change in its attitude toward the hiring of homosexuals. The temptation will be for the conformist government to continue to deprive itself of the distinguished services of many men like Jenkins rather than face the outcry of the more primitive sections of the public and press. We believe that the country as a whole is prepared for this change, and now that J. Edgar Hoover in sending flowers to an extremely foolish homosexual has put himself decidedly on our side, the opposition should offer full cooperation in ridding us of this offensive anomaly.

Don Slater, Editor

THE MORAL DECISION ABOUT HOMOSEXUALITY

by Iris Murdoch

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When homosexuality is discussed these days it is often said that "we ought to know the facts." In these discussions it is sometimes assumed that homosexuality is a social problem or disease for the removal of which we need the help of psychiatrists, sociologists and other experts. I wish to argue that the problem of homosexuality is fundamentally a moral problem which the whole community ought to face, and that the facts we need in order to make a judgment about it are quite ordinary facts which are accessible to the observation of ordinary people. However, since the various arguments in the dispute have become (especially of late) so involved, it is first necessary to sort out a number of separate issues.

The discussion about whether the English law ought to be changed is not the one with which I am here concerned. Of course the law ought to be changed, and support of this reform is clearly compatible with very various views about the desirability of homosexual practices. Nor do I propose here to argue with those who object to homosexuality *only* on the ground that there should be no sexual relations outside marriage. Someone who, on this ground—perhaps for religious reasons—condemned all irregular unions, would seem to me to be making a perfectly arguable moral judgment which one

must respect, whether or not one agrees with it. There are also people who interpret their religion as simply and without argument forbidding homosexuality, and with these I will not, indeed cannot, dispute either.

Comprehensible too, though less worthy, are the cautious citizens who argue that one ought never to be a party to persuading or allowing another person to do something of which society disapproves. However, those who find homosexuality objectionable often adopt a rather more complicated position, relying on arguments from what they take to be the 'special nature' of a homosexual as opposed to a heterosexual relationship, and these are the arguments I want to discuss.

Naturally there are all sorts of general moral considerations which apply to unions of either kind, and about which there is a large measure of agreement. One ought not to seduce minors. One ought to aim at a steady relationship. One ought to be truthful and loyal to one's partner. One ought not to be promiscuous. How exactly we conduct our sex life is an important moral problem for all of us, whether we are heterosexual or homosexual. These general considerations would only enter into our moral judgment about homosexuality if it could be shown that homosexuals were, and heterosexuals were not, inclined to practices of which on

other grounds we disapproved. I shall speak of this further below.

Irrational fears

It is clear at once, if we consider the hostility which the mere idea of homosexuality often encounters, that many people dislike and fear homosexuals, in a way similar to the way in which people dislike or fear black men or Jews, without being able to understand why. A psychological explanation of these irrational fears, if it can be given, would be helpful, and this is a point at which scientific study can usefully contribute. Let us now however consider the actual arguments which articulate persons who regard homosexuality as undesirable may bring forward.

It is often said that such practices are 'unnatural'. This is an ambiguous term which may be offered as a description or as a moral judgment and is in need of clarification in either case. Many 'natural', in the sense of easy, instinctive human activities are immoral, and traditional morality frequently pictures the good life as the defeat of nature. So the label 'unnatural', if it is to operate as a moral condemnation, will need to be translated into other more specific judgments. If, on the other hand, the label is offered as a description meaning 'very unusual', it would seem to be a false description since homosexuality is very usual. Persons who use the term 'unnatural' often wish in fact to profit from both senses and to offer an unspecified moral condemnation of other persons whom they wish to regard as a small peculiar minority.

Before going on to consider how the charge of 'unnatural' behaviour can be translated into more unambiguous terms, let us look at a version of the charge, often current among the more enlightened, to the effect that homosexuality is a disease which psychia-

trists should be called in to cure. It seems to me that this notion is usually a *moral* judgment in disguise, and that it would be difficult to produce any coherent empirical filling for the idea that we have here to do with an 'illness' in anything like the ordinary sense. That homosexuals can be 'cured' has yet to be proved, although of course anyone's attitude to sex, whatever it may be, could be profoundly disturbed by the kind of drastic 'aversion treatment' of which one sometimes reads with horror in the press. Milder attempts at 'cure' usually amount simply to attending to whatever distressed condition has brought the unfortunate homosexual in question into the hands of the 'experts'. The majority of homosexuals lead ordinary busy lives as clerks or grocers or university dons, and in generalizations about such persons it is sometimes forgotten that the well-balanced members of this community, as of the other one, escape notice.

Unfounded assumptions

It is sometimes said, as a rider to the view of homosexuality as a disease, that there are very few 'natural' homosexuals. I am not sure what the meaning of this statement is or whether it has any meaning. Compare "there are very few natural celibates." Human beings are extremely complicated and the tissue of environment, chance and choice which involves them in what may be called their 'destiny' is hard to unravel. Some people, it is true, look as if they had been framed physically upon the model of the sex other than that to which they officially belong; but such people very frequently turn out to be heterosexual. If "there are few natural homosexuals" means that there are few 'physically ambiguous' persons who are actually homosexual, or if it means that few homosexuals have detectably peculiar glands, this may

be true but does not entail any particular conclusion. To conclude here that few people are naturally homosexual is simply to make an unfounded assumption about what it *is* to be homosexual.

It has long been recognized that the majority of homosexuals are perfectly ordinary in their physical appearance and make-up; and if one must draw a conclusion from this, a more sensible one to draw would be that homosexuality is natural to many people as a function of what makes them human, not as a function of what makes them animal. If, on the other hand, the dictum means that there are few who cannot be persuaded, bullied or otherwise coerced by society into abandoning their homosexual practices, then it is plainly not true. In fact it is very difficult to give a sense to the word 'natural' in a human context of this sort. Some people have always been homosexual, others have become homosexual after a brief heterosexual prelude, some have both characteristics, and some, having searched vainly for a heterosexual mate, settle down later in life with a homosexual one. There are a great many paths into this condition and a great many different ways of living it, which is just to say that it is an ordinary human condition.

Vicious circle

General arguments from 'nature', whether frankly metaphysical or pseudo-empirical do not, it seems to me, successfully demonstrate that homosexuality is 'undesirable.' Such arguments, when they are not merely expressions of irrational fear, are often in fact confused or summary versions of a moral view, and it is this view which I should now like to attempt to clarify. It might be briefly stated as follows: "A homosexual relationship is a poor, even a bad, sort of human relationship, and

it is better not to have such relationships in our society. Homosexuals are promiscuous, neurotic, jealous and generally unstable people. They should be curbed and discouraged and if possible the breed should be made to die out."

I would wish to emphasize that those of us who are acquainted with homosexuals are capable of assessing this argument out of our knowledge of human nature without the help of 'experts'; and persons who do not know any homosexuals are not likely to be helped here by a sociological treatise. It is obviously desirable that more should be known about homosexuals and that more people who are homosexual should openly declare themselves to their friends and acquaintances. Since the law and social prejudice make such behavior hazardous this particular vicious circle is hard to break. It may help to break it if people who do know about homosexuality frankly express their opinion on what is, in my view, the only plausible argument which could show it to be 'immoral'.

It is extremely difficult to be precise here. There are plenty of neurotic and unstable homosexuals and there are plenty of promiscuous ones. But there are a great many who are none of these things and many heterosexuals who are all of them. Let us consider the charges separately. A homosexual relationship is said to be impoverished or unsatisfying. If by this is meant that such a relationship is 'merely physical' or that such persons do not really 'fall in love,' this is untrue. Homosexuals in love can experience the same entire and unselfish devotion of body and soul to another which is characteristic of heterosexual love at its best. Joined to the charge of 'poverty' is the charge of 'promiscuity.' A homosexual, it is said, just wants to find another homosexual. Some do; but plenty of heterosexual

men just want 'a girl'. Indeed if one reflects on the extreme promiscuity of heterosexuals, both in the past and today, I doubt if any charge of exceptional promiscuity can significantly be made against homosexuals. Nor do I think that it could be shown that homosexuals are noticeably more 'neurotic' than other people (assuming this to be an undesirable characteristic, which I would not necessarily concede), unless one were to make this true by definition: though it is true that the life they lead is in some respects more difficult than that of heterosexuals.

Most difficult enterprise

This brings us to what seems to me the only serious and important piece of the 'hostile case': that a homosexual menage is essentially unstable. It may well be true that it is more difficult to establish a stable long-term homosexual menage than it is to establish a stable long-term heterosexual married menage. The reasons for this are obvious, and some of them are removable and some are not. The secrecy imposed by society obviously makes the dissolution of a relationship an easier matter. When you are not known to be 'married' you can part quietly without undergoing the public misery of a divorce. This may be a source of instability though it may also be a blessing. There is also the fact that homosexuals cannot have children: this seems to me the only purely biological fact which is relevant to our problem. The arrival of children in a heterosexual menage constitutes immediately a powerful moral reason for the continuation of that menage; whereas the homosexual menage lacks this particular motive. All this may be true, but what follows from it?

It seems to me simply this follows. It is possible that those who choose, or who find themselves instinctively

upon, the homosexual road are engaging in a way of life where it may be harder for them to settle down with a permanent partner, or, to put it another way, where they will not be forced to stick to their decisions. The search for a permanent partner is probably for most people the most difficult as well as the most interesting enterprise in which they ever engage. There are of course many who do not want such partners, and these can be found among both homosexuals and heterosexuals. But the homosexual who does want a steady menage may find it more difficult to achieve one because society will not endorse or approve of or even notice what he attempts, and because he is childless. It may also be that he becomes more possessive and jealous simply because his 'possession' is less secure. A heterosexual in the same situation would experience exactly the same difficulties. A homosexual has here the advantage that he cannot be trapped in an unhappy union which both sides continue only because they fear social disapproval. On the other hand, affection and loyalty may be more readily supported and made to grow in the context of a permanence which is simply taken for granted and not bedevilled by secrecy. In fact many homosexuals do succeed in their search for a steady partner and do achieve a happy and stable menage.

Ridiculous insult

It does not then seem to me that the arguments from the 'special nature' of the relationship succeed in showing that there is anything inherently immoral about being a homosexual; and I have argued that other 'objections,' often framed in would-be scientific terms, are really disguised moral judgments. Or one might say that many people regard homosexuality as an illness in order

to avoid having to make any straight moral decision about it. Of course persons who are really mentally ill about their sex life may need suitable help, but heterosexuals will need such help just as much as homosexuals. To treat the ordinary homosexual as a sick person is a ridiculous insult to a group which includes, as we all perfectly well know, many of our most distinguished men and women.

In the end it is a simple matter of human rights. One has a right to choose to be celibate: though even this right is sometimes challenged nowadays and the celibate person looked on with suspicion or contempt. One has also a right to choose to be homosexual, or to accept the fact that one is, and to be left alone. Human beings differ vastly, and being heterosexually married is not the only 'proper' or 'rich' or 'rewarding' way of life. The choice to be homosexual is a hazardous choice, for the reasons I suggested; but the choice to be celibate is a hazardous choice, and the choice to marry is a very hazardous choice. It is not easy for human beings to achieve a completely contented and orderly existence whatever they do: and responsibility for others and service to the community can be found on all these paths.

The law must be changed, that goes without saying. But what else can be done to produce a sane and decent attitude to this matter? It is unfortunate that many well-meaning people, who rightly say that we need more information, are still treating homosexuality as a social ailment which 'scientific facts' will help to cure. But if there is illness here it is our society at large that is ill, in the sense of being prejudiced or morally blind. The facts which will cure this prejudice belong to the ordinary talk of ordinary people, and should gradually become more accessible if those who know about homosexuality

will refer to it sensibly, and as homosexuals gradually emerge from the demoralizing secrecy which is at present forced upon them. Doubtless homosexuals will always be a minority and doubtless they will always be with us. What is needed is not more science but just more humane and charitable recognition of our right to differ from one another.

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SONNET

A month ago I gayly laughed to hear
Well-meaning friends in some dark bar who frowned,
Insistent that a lover must be found
To ease my mind of loneliness and fear.
I clinked a coin and drank another beer.
My fate was not to ride love's merry-go-round;
Immune to love, I merely camped and clowned:
"Well-meaning friends, please do not interfere!"

A match was struck, a cigarette was lit,
The soul behind two eyes met mine somehow
(For souls can touch, although they cannot cling);
My heart took wing, and like a bird in flight
In that cold bar I felt the fires of spring.
I am like all the rest: I am not laughing now.

D. D. Dumas

Innocent and Curious Bystander

by p. e. britton

He has sat there a long time. He has sat there longer than I have sat here beside him.

He was here when I came in.

I wonder how long he has sat there. Perhaps he has always sat there. It would not seem too improbable to be told that he has always been here, sitting there, staring into time. I wouldn't be surprised. I wouldn't be surprised at all if the bartender told me that. He might be a kind of pulmonary manikin designed to stare straight before him through space, into time, silent and unknowing of anything besides the simple act of staring.

What does he see? What goes on inside of him, inside his mind? God knows! Most likely nothing . . .

The mindless . . . the derelict . . . the unknowing . . . the lost . . .

God knows what! The insane . . .

Stop it! He's just a kid, more likely, no more, no less.

I am lonely. I wonder if he is as aware of me as I am of him?

He is not old. He might be very young . . . with a kind of bitter, embalmed youth; or much older than he seems, but still embalmed in the tissues of static existence.

Who am I to judge? . . . a fellow human being . . . anyone . . . anything.

. . . The old man is a busy one. All eyes and wondering if I'm worth making it with, working his way up to putting the make on me. So let him! It's a dirty business and he's a dirty old man. So maybe the poor sons-of-bitches can't help themselves. So what? That's not for me to figure out . . .

If only one could take a chance on someone with at least a little hope that it might turn out all right. If only we could be honest with each other . . . really honest, without fearing to be hurt . . . If only there wasn't so much bitterness and fear in this world . . .

I've always been a dreamer. Now that I'm an old man, I've got to wake up. I've dreamed almost my whole life away. But it isn't so easy to wake up. The dream always begins again, in spite of all we do, creeps up, and begins again, somewhere along the line. And it always happens before we know it's happening again to us; and we're taken in again.

I wonder if he has any dreams? I wonder if any of them dream now-a-days. I don't think so. The young don't dream anymore. At least, not the same way we did when I was young. It's all bitter disillusion and resentment now. What do they want? What was it we were too stupid to realize was the unobtainable that they have found out about?

. . . It's a filthy world, pop, but I didn't make it. I've only got to live in it. So, dad, so sorry! Just watch out. Play it cool, old man. I don't want to hurt you. That, you would never believe or understand . . .

He's so quiet. Just sitting there, he seems oblivious to the whole world; but I have the feeling he isn't missing anything.

Is he a hustler? Or just a lost kid?

But isn't that all any of them are, regardless?

. . . Now, old boy, all I have to do is give you a tumble. Play the old eye game in the mirror. Then you'll buy me a beer, and we'll be on our way. Yesireebob! To far-outsville . . . for you, old man . . . for you. . .

His face is sad and lonely. His eyes are asking me the old question. No, I musn't feel that way. That's a mistake. I musn't pre-judge him, or the situation. That's how we get into trouble.

. . . Come on, old friend, make your bid. You're hooked now. I can feel it coming. Play the game. That's what you want, isn't it? So what the hell? Get on with it. I can tell, you're no different from the rest of them. So, I'll play you out for what you are. But I'll give you an even break. I'll let you make all the moves. I won't push you into it. It's all up to you, daddy. Take the bait, or don't, just as you choose. . .

His glass is nearly empty. He has been nursing that beer for a long time. Poor kid.

Should I buy him a beer? Or should I not?

What hurt would it do? Just buying him a drink doesn't mean that much. It isn't as though he were sitting clear down at the other end of the bar and I had to send it down to him. That would be spelling it out. But he's sitting right here, next to me.

Does pride matter that much, if he should refuse me? But, of course, he won't. Does it matter that much, anyway? To be . . . just friendly . . . what hurt's in that? Even if he does take it wrong. Why should I care? What have I to lose? O! Vanity! Thy name is old aunty!

. . . Ready, Pop? The old eyes are reading it all now, aren't they, you sick old crud! But I promised, and I'll keep that promise . . . so just watch out, Pop! . . .

"May I buy you another beer? Or perhaps you'd like something else?"

"Why not? And beer's good enough."

"I hope you don't think I'm being forward . . ."

"I never jump to conclusions."

"That's very wise. One can avoid a lot of trouble that way."

"So, thanks for the beer."

"You're very welcome, so long as you don't misunderstand . . ."

. . . Fat chance! Pop, I don't have to. I know too damned well what's going on inside you! . . .

Sometimes it gets too lonely. Sometimes a man is driven beyond all endurance by loneliness. Then he has to take a chance. You have to break down. Give in. A little, or a great deal . . . take the chance . . . risk the cost . . . But, at least, we can kill a little time with some talk, what harm is there in that?

Must it follow just because I talk to him, buy him a beer, that I am determined for more than that? Just because he is a man, does not guarantee desire . . . there is much else . . . Or is there?

Sometimes it gets too lonely . . .

. . . Old man, we've talked. You've listened to all my lies about myself. And I have listened to your's. All those lies that are expected to be heard. Isn't it time to say to hell with the posing, the gaffing, the sugging beer? It's time to move on, old man, to move on, just you and I. I've felt your knee against mine,

time and again, the little nudge. I've felt your hand brush my leg, but very accidentally, of course! You're all the same! And you're no damn different than all the rest. Christ! How you disgust me! Groping . . . groping . . . with all your dirty little groping lust . . . but clever enough—clever enough, not to do enough to make anything of it, really, but enough . . . enough . . . Old boy, let's get on with it! . . .

"I've got to take a piss."

As the younger man hove himself from the bar stool, the older man had his time for wondering, that time had run out on him for further hedging. Put up or shut up? he wondered . . . is this his move? he asked himself, do I dare make a move now myself? . . . should I follow him? If I make no move now, I'll be safe. Do I really want him? Do I like being alone? How many chances do I get not to be alone? Do I want this enough to take the risk?

If I don't make any 'first moves', what risk is there to take? If I don't do anything first, but just let him see that I am available—willing—for whatever—if he has anything in mind . . . What a Hell all this is!

Most likely he is as frightened of me as I am of him. What the hell is so wrong with love—love of any kind—that it's a crime? I suppose hate, indifference, coldness, contempt, neurosis, loneliness, and all the rest of it, is better—even insanity—alcoholism . . . Why shouldn't he think I am a cop . . . if I am so suspicious of him?

What is this world we live in? What's so horrible about two men preferring one another instead of wanting a woman? What's so almighty in how you have an orgasm?

Yes, I like this guy. Maybe he's a hustler; maybe he isn't. But what if he is? What's so terrible in that? And that's entirely a personal matter between him and myself. In reality, what in hell do I care if he is? If he is kind . . . I need him . . . he might be just a nice, lonely guy down on his luck. He didn't object when I touched him. He might even like me . . . if I'm going to move, I must move now.

But is anyone ever worth the risk?

But urges urging him urged him off the bar stool and propelled him, weary legs and hesitancy, to the rear of the room and through the door designated MEN.

He was still standing before the long trough urinal, the young man. He had taken a long time to relieve himself. He did not look around when the old man entered, or look at him now that he stood beside him. But now the young man began an elaborate play of draining himself. He made sure that he was unmistakably showing himself off. Now the older man began his part of the game, as elaborate as a dance, with the greatest feigned indifference and deliberation not to notice, concentrating religiously upon his own function. But the young man's play continued too long; to such a duration of time that there could be no mistake of his intention. The old man looked at last and tried feebly to make his looking as unobtrusive as possible. Then he lifted his glance to see the younger man observing him with an expressionless face. The old man smiled weakly, flushed, and looked away, immediately, down at himself.

The young man put himself in order, zipped up his fly, turned away from the urinal. The old man finished and turned around. The young man, butt supported on the rim of the wash bowl, in an easy sprawl, was staring at the old man with a serious, studying, hooded look. The old man did not move, bird stare, hypnotized, no word, a catch in his throat from expanding pulse. As a tableau, it held between them.

"It gets very lonely, sometimes . . ." the old man managed to say weakly.

"I suppose it does." A flat statement, made in a very flat voice.

"I . . . I . . . like you . . ."

"I like you alright, too, I guess . . . Got a cigarette?"

"I wish I weren't so old . . ."

"You're not that old—not too old . . ."

"For what?"

"You got a place where we could go? I ain't got no place—yet—for tonight . . ."

"Did you mean it—that I'm not too old?"

"For what? To have sex? Hell no."

"Is that what we're talking about?"

"Isn't it?"

"Yes, I suppose it is."

"You know it is. And that is absolutely sure!"

"All right, I have an apartment . . . not far from here . . ."

"Now, I want you to get one thing straight—I ain't no hustler . . ."

"Have I indicated that I thought you were?"

"No."

"Well, then, if you say you're not, I believe you."

"Okay. You sure you want to have sex with me?"

"My apartment isn't far . . ."

"But you want me to have sex with?"

"Yes."

"Okay. If you're sure that's what you want."

"If you want it, too. I'm sure, if you are."

"Oh, I'm sure enough . . . I always am—of what I want to do . . . How do you know I'm not a dangerous character? Maybe a cop?"

"Are you sure I'm not?" the old man laughed, "So you take a chance on me; I take a chance on you . . . and if we lose, does it really matter that much? No matter how little or how much we want out of this life, to get anything, involves a risk—of some kind."

"So, let's go."

They left the bar. Suddenly silence between them, that peculiar silence that one often observes between men when they have met, decided upon this course of event between them. As though either there was nothing more to be said, or each suddenly falling into deeps of his own mind. As though decision swept away all that goes before as mere facade, fake, and illusion, for reality too immense and serious to be commented on.

Out in the bright sunshine, they blinked, and moved off into the crowd together. As they proceeded along the street, two uniformed police officers were coming towards them. The arrest transpired quickly, scarcely before the older man could realize it was happening to him. It was like a film that had come to the end, now the last of it clicking over and over again, crazily, on the spinning reel. He could not think. He was given no time for it. He could not grasp it. He was given to chance to. He could not feel. It was all a long way off. He filled with a great numbness.

" . . . no worry about false arrest, or any bullshit of any kind. I've got the son-of-a-bitch on tape . . ." the young man was saying. And the clicking handcuffs were happening to someone else.

He was just an innocent and curious bystander.

tangents

news & views

IN N.Y. AGAIN

Sunday afternoon, Oct. 4, ONE Inc. held a buffet at the Waldorf Astoria Hotel to honor members from all parts of the U.S. who were departing for Europe the following day.

The Tour, conducted under the auspices of ONE's Social Service Division, is to our knowledge the first all-gay excursion ever to be undertaken. It is also a new extension of the many privileges ONE provides for its members.

Fifty members from N.Y. and nearby cities heard the Tour's Social Director, Rudi Stuart give a stirring call to homosexual men and women everywhere to throw off their fears and "become real men and real women, as is our right."

Tour Manager, Chuck Thompson, introduced the Tour members from as widely separated states as Georgia, Michigan, Colorado, and California. Mr. Thompson also gave many details of the fascinating places and events the group would visit and participate in, in Denmark, Holland, England, France, Germany, Switzerland, and Italy. He expressed the hope that such tours could become annual events for the sharing of homophile viewpoints between friends in different countries.

ONE Vice Chairman, W. Dorr Legg, then threw the meeting open

for the answering of questions from those in attendance, and he announced a major break-through in the acquiring of funds to sustain ONE's work on behalf of homosexuals everywhere.

Following a social hour in which all present had the opportunity of mixing congenially with each other, ONE's second N.Y. City meeting adjourned. (See Nov. **Conf** for complete report.)

ZOOLOGIST PRODUCES QUEER QUACKERS

Dr. Friedrich Schulz, of Munich, Germany, has a whole brace of homosexual honkers and real queer ducks. Through a process called "sexual imprinting," the scientist has produced mallards that cast lecherous eyes upon their male swimming partners, while ignoring the tender advances of their female admirers. In order to sexually imprint the fowl, five day old ducklings are isolated with their fellows for a period of fifty days. After that, they are turned loose in mixed company. But after nearly two months in stir, they prefer the company of their fellow cell-mates, and most of them refuse to have anything to do with females. The female ducks, on the other hand, are not so easily influenced. They rarely respond to sexual imprinting, and take off after a limp-wristed mallard the minute they're set free. Sponsored

by the Max Planck Institute for Behavior Studies, these experiments are being conducted in order to better understand how animals communicate and react to each other. Several psychiatrists are speculating as to whether sexual imprinting could be effected upon human babies. Schulz refuses to say one way or another. Meanwhile, another scientist, Dr. Robert C. Nichols, of the National Merit Scholarship Corporation, is trying to prove that human beings are more influenced by heredity than by environment. He has bred rats that are either stupid or brilliant. The smart rats produce smart offspring, and the dumb rats produce dumb offspring. He's awfully excited about this.

BOYS TO BE COIFFED, NOT CUT

Barber Darrell Wilde, of Beverly Hills, predicts that in seven years American men will be having their hair "done" rather than cut. Wilde states that more and more men are going in for custom-made hair styles, and claims that hand-tailored hairdos are good for the health and ego. (At \$5 to \$25 a clip, they would certainly be good for Wilde's health and ego.)

AN OLD PROFESSION GETS A YOUNG SUPPORT

Fred Cherry, of P.O. Box 1017, Brooklyn 2, New York, is forming a committee to urge the legalizing of prostitution. He and a gang of young fellow-crusaders picketed before the Women's House of Detention at Sixth and Greenwich Avenues in New York, circulating a petition requesting that prostitutes be left alone by the law. The gals in the pokey (not knowing what the gents were up to on the street below) screamed imprecations from the windows. The meeting was finally adjourned when

Cherry was presented a summons for blocking the sidewalk. The heckling hookers never knew they were berating their champions.

COUPLE LOSE TOT

A married couple in New York was recently called before District Attorney William Cahn of Nassau County, and forced to surrender their three month old adopted son. It seems that the groom was actually a woman. The couple is instituting a court battle to regain custody. The adoptive mother is a 31 year old divorcee who can not bear children, and her spouse is a 40 year old woman who wears her hair short and works as a house painter. The couple has lived together for four years as man and wife without arousing the suspicion of their neighbors.

THE LITERARY SCENE

Joe Orton, a young playwright, has a play running in London titled "Entertaining Mr. Sloane," which is about a brother and sister who fight for the sexual favors of their boarder, handsome, young Mr. Sloane. (Our informant didn't say who won.) . . . "Queer People," by W. H. Allen, is a ho-hum expose, published in England . . . Edmund Bergler, dead since 1961 in more ways than one, has a thoroughly horrid article in the October 1964 *Coronet*, titled "Twilight Love." (What else?) It is a reprint from Bergler's book "Homosexuality: Disease or Way of Life?" which was written in 1956. "Twilight Love" consists of Bergler's bitching about the great number of homosexual book reviewers (Maybe the ones that booed his books?) and reiterating the tired old saw about homosexuals being sick, but darn it they just wouldn't admit it.

POTPOURRI

Three men were arrested in

Houston for selling lewd male photographs. The trio had been advertising their wares in an international health magazine, and had checks and money orders from all over the world in their possession when arrested . . . The Hollywood Citizen News (fondly remembered for its "mad dog" campaign against homosexuals) has been bought by the Valley Times . . . Phoenix, Arizona has a brand new set of obscene literature laws that are presently being tested in court. The laws state that anything is obscene that displays "interest in nudity, sex, or lewdness going substantially beyond customary limits of candor." Hmmm . . . Police say New York's Bryant Park is not all bad. It's "not a center for violent crime—merely a hangout for winos and homosexuals." . . . The Ninth International Congress of Penal Law, meeting in The Hague, adopted a resolution that said homosexual behavior between consenting adults should not be prohibited by criminal law . . . Superior Court Judge Evelle Younger running for job of Dist. Atty. of Los Angeles, is bemoaning the courts' inability to find a legal method to "protect young boys and girls under 18 from exposure to obscene movies, photos, magazines and books." . . . In Chicago, the smut hunters have book dealers so terrified that the dealers are selling copies of **Candy** under the counter, even though there has been no official ruling against the book . . . In New York, writer Ada Bushness Dimond died and left \$250,000 to a male friend he hadn't seen in 12 years.

GOOD AND BAD JOURNALISM

Two Negro publications, **Sepia** and **Elegant**, recently ran articles on homosexuality. While **Elegant's** article was honest and well researched, **Sepia's** "reporting" was

the exact opposite. The editors of **Sepia**, members of a minority themselves, can not be forgiven for such dishonest reporting, quoting of bigots, etc.

THE LAW

To people who rejoice over the sexual liberty given to people in other countries, we bring the news of a case in Tel Aviv, Israel, in which a man was given a year's suspended sentence for "having carnal knowledge of a woman against the order of nature (sodomy)." Of course, the woman was his wife, and she gave her consent, but it made no difference in a land where Old Testament standards still are The Law. Again, Jews, a minority, persecuted in other lands, by other religions, have themselves become bigots, denying others freedom in private matters, imposing their own religious beliefs on non-Jews, etc.

AND BACK HOME

Here we go again. This time Maury Green, KNXT's 6 o'clock special news report on September 23d, told us that homosexuals are flocking to Hollywood and flaunting themselves along the boulevard. This is due, he explained, in part, to the **Life** Magazine article, June 26. Many homosexuals, not knowing where to go, do now. Green did say that the article was of a reportive nature only. It wasn't intended as a guide to . . . Pictures from the article were shown and police 'trolling methods were described.

The Hollywood Problem was further described by Claire Grimes of the Hollywood Chamber of Commerce. In his usual derisive manner, he said that real estate values in Hollywood drop because "wherever homosexuals move in, normal people move out." Yet, is it not true, houses and apartments

purchased or rented by the gay community have been improved because no self respecting homosexual would live in some of the run down houses that are found in much of Hollywood today?

Grimes also stated that he and the C of C quite often bring pressure on owners of buildings that rent to businesses which in turn cater to homosexuals. Owners are pressured not to renew the leases, etc.

Captain James Fisk, Hollywood Police Department, also on the tv show would have us know that many gay bars are springing up; even though the police manage to close a few. Private key clubs are another problem the police are having in controlling the homosexual. "Bar owners are operating under a fallacy in their thinking," said Capt. Fisk. "They are only concerned with today's profits—with no thought to the future. When the homosexuals take over a bar, all the normal customers quit coming. Then the owner must become dependent on his homosexual customers. And when the homosexuals find another bar they prefer, they quit the bar they have been going to, and the owner loses his business. The homosexual thereby causes an economic problem." Well, we certainly agree with the Capt. on his first point; all too many bars are only out for immediate profits and do nothing to protect their customers.

Maury Green summed up: "It is not against the law to be a homosexual." Just be discreet and do nothing. This then is the fallacy of the homosexual's thinking and instead of doing nothing, the homosexuals should boycott the stores which are supporting the Hollywood Chamber of Commerce. What then, Mr. Grimes? B.W.M.

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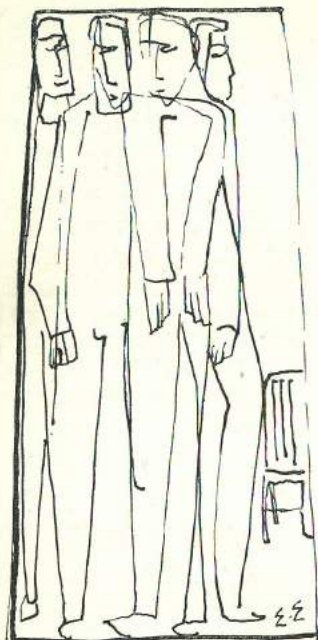
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2256 Venice Blvd.
Los Angeles, Calif.



You Need Not be Alone

by Chuck Thompson

Judging from ONE Magazine's Letters Section, conversations I have had with friends, and my own personal experience, all homosexuals at some time in their lives, and for varying periods of time, feel very lonely.

That there are millions of us in this country, and that one out of every ten males with whom we come in contact is either an active or latent homosexual, are now established facts, and knowing this has made me feel much better.

I was a "late bloomer." Though I was always anxious to establish some contact with other homosexuals, I just never managed to locate them in my travels. Many of us are either too shy to make contact, or we just don't know where and how to begin.

Where possible, the best solution is to move to one of the cities where homosexuals exist in such large numbers that a more open life is possible; i.e. Los Angeles, San Francisco, New York, etc. Large homosexual commun-

ities exist in the three cities named, and it is easy to become a part of them. Perhaps you should first take your vacation there, and judge for yourself whether you wish to make the permanent move. The cities mentioned are large enough to form a shield for our lives.

If one of the homosexual societies has a branch in a city you plan to visit, or a city that is near your home, be certain that you drop in and become acquainted with their work. The meetings and work periods provide excellent opportunities to become acquainted with other homosexuals, to discuss your problems, and to make a contribution to the work of the organization.

If there are no homophile organizations in the city of your choice, how then do you go about meeting other homosexuals?

It might be best to lay down a suggestion about making contacts, before discussing places where one makes the contact. Discretion is al-

ways necessary. More and more one runs the risk of meeting up with a member of the vice squad. An exchange of conversation that does not border on the gay side is best. One leads up to questions which might establish the interests of the other individual very slowly. It is difficult to lay down exact ground rules; one has to play it "by ear."

You might first establish contact with members of those occupations which are commonly believed to have large numbers of homosexuals; for this purpose you would want to know interior decorators, hair-dressers, florists, and, yes, teachers, clergymen, and doctors. And it makes no difference whether you like these types or not. They make safe contacts for getting started.

Many YMCA's provide a reasonable place to make friends as a large percentage of the men who visit them are homosexual. Participate in the open swimming periods, work out in the gyms, become a sun-deck frequenter, and learn to "love steam." Many health clubs also attract the gay crowd.

My own personal method of quickly detecting the "fellow traveler" is to watch the eyes of those around me. Do they wander, and to what is their attention drawn? I find this is a nearly fool-proof method of spotting a potential friend.

I am rather enthusiastic over the steam baths as a place to meet other homosexuals. Most cities have them, and many of them have become very popular with our people. Steam baths exist not only in the U.S., but in many other countries of the world. Some of the finest gay baths are to be found in London, Paris, Stockholm, and Amsterdam. But you must realize that they are potentially dangerous. They are patrolled regularly, and some managements cooperate with the police. And worse still, one tends to let

down one's guard because of the permissive atmosphere and get carried away in more ways than one. True, when a steam bath is exclusively homosexual (and most major cities have at least one), the patron has a wide number of persons from whom to choose. There is little of the guesswork that one finds in bars, where the question arises, "Is he?" or "Isn't he?"

I have never personally enjoyed gay bars, because too many members of the vice squad patronize them, and because hustlers find them a good field. However, if one exercises considerable prudence, they can at least provide one with a good chance of finding out what is going on in the town. There is no law against talking to anyone, and usually a probing conversation will determine the nature of the person to whom you are speaking.

A few cities have private clubs for the gay set, where dancing is a part of the activity. It is often possible to visit these clubs, at least as a guest. London, especially, has many fine clubs that welcome American tourists.

Once I establish a contact in a new town, I ask a lot of questions and find out other places where the gay crowd meet. Knowledge is quickly gathered in such a way. My little "black book" is bulging with facts picked up from my travels around. I ask, not only about the city I am visiting, but of other cities my new friends may be familiar with.

But after all, it is still possible to be lonely in a large city. And for this problem there is no easy cure. I can only observe that today a homosexual need not want for company. The way is to shed one's reticence and start leading a gay life in any one of the many homosexual communities. And strangely enough, a homosexual takes less of a chance of being discovered by leading such a life than in any other way.

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.



DEFENDER OF THE DAMNED: GLADYS TOWLES ROOT by Cy Rice, (Citadel, \$4.95).

Purple jacket, lurid photographs, swooning prose and borrowed title (courtesy of Arthur Weinberg), this biographical work is just one more Nizerism—a book written about a lawyer for the purpose of blowing his own horn and promoting business. It has about as much literary merit as an advertisement for Wheaties.

The descriptions include cross-examination of several children, a prostitute and various husbands and wives accused of doing away with their mates. These passages are something less than startling, and the exhibition of the old needle-threading gambit in a rape case is so stale and desiccated as to make it necessary to pinch one's nostrils.

If Mr. Rice is to be believed, Mrs. Root's qualifications to practice law consist of an exposed bosom, fantastic clothing, rings on her fingers and bells on her toes, a pair of lambs dyed to match her chromatic hair and peacocks that wear diapers; not to mention a talent for dragging busy doctors, hairdressers and department store managers out of bed in the middle of the night. It's hard to believe that the defense of persons charged with crime can depend upon these vaudeville antics or upon the occupancy of a fourteen-room office in the worst part of Hill St., down-

town Los Angeles, with a black marble bathroom.

The author makes quite an issue of Mrs. Root's sympathy for homosexuals, whom he calls alternately "deviates" and "perverts." He quotes her as saying, "You are sick. You have broken the laws of God, man, and nature. You need help." A "pervert" client is quoted: "Being a social outcast . . ." For sex education in the public schools she recommends films entitled "Girls Beware," "Boys Beware," and "Seduction of the Innocent."

Nowhere in the book is there anything about the profundity or majesty of the law, or about the intensive research into the law required of the serious practitioner. The author has made his protagonist into a circus performer who cannot be taken seriously as an advocate in defense of human rights.

If Mrs. Root wants to be regarded as a lawyer, not a clotheshorse with spectacularly bad taste, she had better hire a different press agent.

Pearl Hart

BRIGHT DAY, DARK RUNNER by George Cuomo, Doubleday, 1964, \$5.95, 421 pp.

One begins reading this novel with the firm conviction that he will not like it. The first-person protagonist, J. (for Judas) I. LeBlanche, is one of the world's greatest cooks, by his

own confession. He is also a red-headed smart aleck who enjoys throwing his weight around. You hate him at once. But slowly, without your knowledge, he is transformed from a swaggering braggart into a good old-fashioned hero. (And God knows there are few enough heroes in our novels these days.)

The story is laid at a Cape Cod summer resort, at which LeBlanche is the head chef. The book is marvelously filled with carefully laid and disastrously executed plans of revenge, people getting into and out of bed with people, and people plotting and being plotted against. The characterization is excellent. Among those present are a dumb, muscular life-guard ("He handled words like some people handle foreign money."), his dumb, innocent girl friend, and a good natured middle aged woman who shares her bed with LeBlanche, in a nice way—like shaking hands. There is also her dog, Triumph, who is senile and blind, and suffers from gas.

This is an important book for the homophile, because Philip Gear Manchester, who works as a maitre d' at the resort restaurant, is homosexual. He is presented as being nothing more than what he is. In other words, he is described as being homosexual in the same sense that he is blond and thirty years old. Philip is filled with good humor, and sees life as nothing more than a personal challenge to his ability to knock snobs and dullards off their perches. In one scene he and LeBlanche take over a sight-seeing bus filled with old maid school teachers and conduct them, in the middle of the night, to a whorehouse, where they leave them standing stupidly in the parlor while the madam screams for the police and the patrons blush uncomfortably, feeling that any minute they're going to be rapped across the knuckles with a ruler.

The book is marvelously funny, as well as curiously sad. Mr. Cuomo interrupts the Cape Cod narrative to interject several flashbacks that are deeply, disturbingly tragic. That he can easily jump from one to the other stands as an eloquent monument to his skill. He says things well. LeBlanche and his sweetheart, in one scene, are talking:

"But why doesn't everybody else feel like us? Why don't we feel like everybody else? Maybe there's something wrong with us."

"Of course there is. There's something wrong with everybody."

"Normal people don't have anything wrong with them."

"That's what's wrong with them."

If the homophile reader is looking for a book containing a homosexual character who has sex, cuss fights, alcoholic bouts, and attempts at suicide, he will be disappointed in *BRIGHT DAY, DARK RUNNER*. Philip Manchester is one of the sanest, best-adjusted characters in the book. LeBlanche says: "The fact that Phil was queer didn't bother me, and shouldn't bother you either, or give you foolish notions. In the course of my life I've been friends with all sorts of drifters, knockabouts, shrews, rapists, drug addicts, policemen, politicians, businessmen, even school-teachers, and no one's ever seemed concerned about my explaining *them* away."

The author defends Philip only once: "What's wrong with this country isn't Phil Manchester—it's all the bastards who get our attention away from their own sleazy dishonesty by pointing their greasy little self-satisfied fingers at guys like Phil."

In truth, Phil doesn't need to be defended at all—even to heterosexuals. He is a wonderful, charming, funny, completely admirable man. And for that, I cannot thank Mr. Cuomo enough. At the end of the book he doesn't commit suicide. He

rides happily off to Boston with a shapely waitress whom he has promised to get a job, because he knows the manager of a large restaurant there. (A man—of course—who is a complete stranger to him.)

BRIGHT DAY, DARK RUNNER is a real novel, not just a book. It's happily filled with real people, impossible situations, wild humor, deep tragedy, and happy circumstances. Mr. Cuomo looks at an absurd world and embraces it—in all its absurdity. Let's give him a hand.

Bob Waltrip
WAITING FOR THE END by
Leslie A. Fiedler, Stein & Day,
1964.

In his latest book, the key to famed literary critic Fiedler's view of homosexuals is found in this phrase:

"... the homosexual, pursuing the phantom of youth and immune to the responsibilities of a family..."

This is the Freudian idea, also in the book that made Fiedler famous. LOVE AND DEATH IN THE AMERICAN NOVEL that homosexuals have not graduated to "adult" life. Many believe that proportionately there are just as many hetero's as homo's who are pursuing the phantom of youth and immune to responsibilities. We are not homosexuals because we want an "easy" life (a laughable idea to homosexuals). Perhaps Mr. Fiedler wasn't rolling in riches and had to scrape a little on the meager salary of a university professor (20 years at Univ. of Montana) while raising a family (the book is dedicated to 3 sons). Oh, my the rough life of the heterosexual! Tough titty.

But one thing you can't say of Fiedler—and about the only thing that hasn't been, even in that scathing article in the 7/9/64 N.Y. REVIEW OF BOOKS—is that he is dull and reticent. On homosexuals, he certainly calls a spade a spade (or, as another anti-homosexual wit once put

it, "Let's call a spayed a spayed"):

"James Baldwin, however, precisely because he is a homosexual as well as a Negro..."

"... the Effete Dandies or Homosexual Decadents, from Truman Capote to Tennessee Williams..."

"Allan Ginsberg is, moreover, an urban Whitman... and he is, like that prototype, a homosexual, though, unlike Whitman, he has abandoned all subterfuge and disguise."

Fiedler's knowledge of literature is encyclopedic, and this coupled with his obsession with homosexuality certainly makes him important in our field. Who else on earth would ever have found a lesbian section in an American novel written in the 1790's by Charles Brockden Brown and known enough of the author to call him probably homosexual? Fiedler's premise that American literature is drenched with homosexuality is silly when compared with, say, the French, with their homosexual literary giants, but if you're interested in the literary you can't afford to miss Fiedler's arguments for that premise.

A. E. S.

THE GOVERNORS AND THE GOVERNED by William A. Robson, Louisiana State University Press, Baton Rouge, Louisiana, 1964, \$3.00, 68 pp.

There is a saying that great things come in small packages. This work is not monumental, but *The Governors and the Governed* discusses probably the most important problem in America today, the conflict between the people and the "government" or the bureaucracy that supposedly serves the people. The Republican candidate for the Presidency, Goldwater, is basing his campaign upon the claim that there is too much interference in the private lives of Americans by the federal government. The southern states are pleading for more "states rights," although some

people believe this merely means that the southern states want the right to deny rights to the Negro. The homosexual is in constant battle with governmental agencies, such as the police, and vice squad, the Post Office, the military, and the civil service, for denials of rights and jobs due to his homosexuality. Homosexuals maintain, as does Goldwater, that the state has no business directing their private lives, although it is not known that Goldwater would apply his beliefs to homosexuals.

While Professor Robson does not supply headline making answers or claims for the problem, he does do what is necessary in finding solutions and changes. What the Professor has done is to first state, in simple, clear, unbiased terms, the problem. He has put the problem in its historical context and taken it out of its immediate emotional involvements.

In the first section of the work, based upon three lectures given by Professor Robson at Louisiana State University's 1963 Edward Douglass White Lecture Series, the background of the governments' growth, comparing different countries, and the growing interference of governments in the everyday lives of their citizens are discussed. Robson points out that bureaucracy is here to stay because it is meeting the needs of the people. The problem is to keep government submissive to the needs of the people. Professor Charles S. Hyneman in his book, *Bureaucracy in A Democracy*, points out that bureaucracies are judged by the way they use their power, not by size and cost; that all who possess power must exercise power within limits acceptable to the nation as a whole; that misdirected use of power will follow if proper controls are not placed upon the government administration; that it is the elective officials who must supply this control. Robson suggests that police review boards could be useful since

the citizen sometimes feels helpless before the power of the police or other governmental agencies.

The second part of the book concerns the communication between the citizen and governmental agencies and also communication between the agencies. The great need is for the citizen to understand the government. Prof. Robson observes, however, that in Washington there are over 3,000 information officers merely giving out publicity on different agencies, while there are only half that number of reporters. He mentions that some reporters rely exclusively upon these "hand-out, canned" news statements and do not check their accuracy. He feels that in war time it may be allowable to use distorted reports to keep information secret, but he adds that too many agencies at other times merely cover up blunders and seek to persuade the public to a particular point of view with their canned statements. The Public Health Departments have sometimes done this when reporting on V.D. and the homosexual. In general, to maintain and encourage the citizen's faith in the government, there must be less of the idea of the government being "they" and the citizen being lonely "me."

The final section of the book concerns itself with the citizen's attitude toward politics. We see that all too many citizens take no active part in voting, etc., and merely rely on who and what the government is from what they see on tv. Prof. Robson concludes that if the citizen expects to have more control over the government, he must bestir himself enough to elect good leaders. As he says, "It has been well said that great statesmen, like great poets, speak to one another from peak to peak. Mankind cannot do without great statesmen, least of all in this dangerous, excitable, crisis-laden age in which we live."

William Edward Glover

EAST COAST HOMOPHILE ORGANIZATIONS DISCUSS CIVIL RIGHTS

"We who represent the homosexual minority . . . hereby declare that human individuals expressing basic differences from their fellow men are entitled to the right to pursue their emotional and sexual happiness freely and equally within reasonable limits; the natural right to live unconventionally in peace with mankind and the right to press for changes in religious, social and legal codes and attitudes to make this possible; all of this to be accomplished by established democratic procedures and from the findings of social and psychological sciences in accordance with the high moral and ethical aspirations of homosexuals everywhere."

A Homosexual Bill of Rights
Education Div., ONE Inc.
January, 1961

ECHOing by almost 4 years ONE's Seventh Midwinter Institute on homosexual rights, the homophile groups on the East Coast met the weekend of October 10th in Washington, D.C. to argue against the discrimination facing the "second largest minority group in the United States."

The following summary of the ECHO Conference will sound remarkably familiar to those who attended our own meeting in 1961. *The Washington Post* ran an article on the conference. It commented favorably on the meetings, and it mentioned that there was some difficulty in obtaining a hotel in which to hold the conference, but it did not mention that it was impossible to place an advertisement for the conference in the local papers.

We understand that the text of the conference is to be mimeographed and distributed, but we have no details on this.

One unpleasant feature occurred during the Sunday session (a religious panel of clergymen including 2 Unitarian ministers, one Methodist, one R.C. priest, and one rabbi). The gathering was intruded upon by a member of the American Nazi party, who stalked into the room and announced that he had a gift for the "lousy, queer kike rabbi" . . . or words to that effect. The gift was a carton containing jars of vaseline (implication clear). It just happened that among the guests was a young member of the D.C. vice squad. His presence there was known to most people, and, in fact, many of those present had become quite fond of him—and he was enjoying the conference enormously. So before the Nazi got too far, the vice squad boy apprehended him and hauled him off to the police station.

On the morning of Saturday, October 10, Robert King, E.C.H.O. Coordinator, opened the second annual conference of the East Coast Homophile Organizations at the Sheraton-Park Hotel in Washington, D.C. with a strong keynote address. Mr. King presented himself to the group as a "liar and a criminal" and suggested that the homosexual's greatest burden is that of having to constantly deceive his friends and fellow citizens. He also introduced the thesis that the homosexual community has considerable power to elect politicians favorable to its cause.

In keeping with the announced theme of the conference, "Homosexuality: Civil Liberties and Social Rights," the remainder of the day was spent discussing the legal and political aspects of the homophile position. Mr. J. C. Hodges, President of the New York Mattachine Society delivered a talk entitled "Politics is Everybody's Business" in which he cited the example of two San Francisco elections in which the League for Civil Education attempted to demonstrate the voting strength of the homosexual community by supporting particular candidates. In both cases, according to Mr. Hodges, the result of the L.C.E.'s support was negligible. Mr. Hodges' contention was that homosexuals must exert their influence as individual citizens through their local political organizations rather than through homophile organizations if they are to succeed in electing favorable candidates.

Following Mr. Hodges, Professor Monroe H. Freedman, Associate Professor of Law at the George Washington University and Member of the Executive Board of the National Capital Area Civil Liberties Union, discussed the Charitable Solicitations Act, a D.C. law under which persons and organizations desiring to raise funds must register with the D.C.

government, and HR-5990, a bill introduced by Representative John Dowdy (D. Tex.) designed to restrict the Act. According to Mr. Freedman, Dowdy has a rather peculiar and intense interest in homosexuality and pornography relating to this subject and was "out to get" the Mattachine Society of Washington through HR-5990. In an entertaining talk he described some of the exchange between Dr. F. E. Kameny, President of the M.S.W., and Dowdy at Congressional hearings on the Bill. The text of these hearings is available upon request from: HR-5990 Hearings, Room 445, U.S. House of Representatives Old House Office Building, Washington, D.C. The Bill was passed in the House but was defeated in the Senate.

A telegram was read at the Saturday luncheon in which Donald Webster Cory sent his blessings to the conference and expressed hope for greater unity and cooperation among homophile organizations. Mr. Hal Witt, Member of the Bar, D.C. and Executive Board Member of the National Capital Area Civil Liberties Union, delivered a fine luncheon address in which he considered the relation of the law to sexual acts in general. His thesis was that any acts which take place between consenting adults in private and do not interfere with the rights of others are simply not within the purview of the law. This is not a new idea but one seldom hears it presented so clearly and so forcefully as it was by Mr. Witt.

In the afternoon session S. S. Sachs, J. W. Karr and G. R. Graves, Members of the Bar, D.C., each gave short talks. Mr. Graves suggested that homophile groups ought to place particular emphasis on first obtaining procedural equity for employment cases involving homosexuality before attempting to change the employment or sodomy laws themselves. His talk dealt largely

with Federal practices and he pointed out that presently there are many cases where persons accused of homosexual acts are not entitled to due process of law. Hal Witt and David Carliner, Chairman of the National Capital Area Civil Liberties Union and Member of the Bar, D.C., joined the above lawyers for a legal panel discussion moderated by Dr. Franklin E. Kameny, President of the Mattachine Society of Washington. In the course of the discussion Mr. Witt commented that homosexuals ought to "stand up to be counted," that's to say, they ought to allow people to see them as responsible members of the community and also as homosexuals. A question from the floor asked if it is necessary for homophile groups to wait until someone gets into trouble to test the law. It was generally agreed by the panel that cases in which the government is made the defendant are an effective means of testing the laws but that few homosexuals have the courage or the means to initiate this type of action. Dr. Kameny asked if a board of several lawyers working on a major case would be effective and the panel agreed that it would be. Dr. Kameny then asked if the lawyers present would be willing to discuss the formation of such a board of lawyers and the development of a test case. After the fashion of lawyers, the answer from the panel was somewhat less definite on this question but most members agreed that they would consider participation on such a board.

A cocktail hour and banquet concluded the official activities for the day. This provided an excellent opportunity for the participants in the conference to get together and exchange ideas on an informal basis. At the banquet two citations were read; one to Representative Dowdy for being the public official who had done the most to help the homosexual

cause in the last year. The citation was delivered in absentia and was intended to point out that the attention which Dowdy caused to be called to the homosexual question lead to a great deal of serious thinking about the problem. *Life Magazine* was cited for its June 26th article on homosexuality. David Carliner delivered the banquet address but added little to what had already been said earlier in the day.

Sunday got under way with a rather expensive "brunch" (\$1.50 for coffee and pastry). There was an informal debate scheduled between Dr. Kameny and Dr. Kurt Konietzko, Ph.D., Sociologist and Member of the Philadelphia Parole Board, titled "Homosexuality: Legislation vs. Education" following the brunch but Dr. Konietzko was delayed by a train wreck. Following this there was a religious panel discussion.

The religious panel discussion got started and Rev. Lewis, Minister of the River Road Unitarian Church; Father Harvey, Instructor in Moral Theology, DeSalles Hall, Maryland; Rev. Hawthorne, Director of the Washington Counselling Service, Foundry Methodist Church; Rabbi Lipman, Rabbi, Temple Sinai; Rev. Martin, Minister of the Church of the Holy City (Swedeborgian); and Rev. Marshall, Minister of the Davies Memorial Unitarian Church discussed the alienation of the homosexual from the religious community. It was generally agreed that homosexuality is something like a sickness and as such cannot be considered sinful in itself but that homosexual acts are sinful. In counselling homosexuals it was felt that the first attempt must be toward conversion to heterosexuality and only when this is impossible may an adjustment to homosexual life be considered. Rabbi Lipman pointed out that non-Orthodox Judaism is essentially a system of law which reflects the social

attitudes and requirements of its people and only when the social attitude toward homosexuality changes will the Jewish Law change its attitude toward the subject. It was also pointed out that as a social structure the Church is based largely on the family unit and it is often difficult to integrate single people, homosexual or not, into the activities of the Church. The panel was moderated by Joan Frazer, E.C.H.O. Secretary.

Dr. Konietzko arrived as the religious panel discussion ended and the debate was held. Dr. Kameny took the position that legislation ought to be the primary concern of homophile groups while Dr. Konietzko held that it would be more productive to first attempt to educate the public to the true nature of homosexuality and that legislation would then follow. The debate was a bit pressed for time due

to the earlier delays and the positions of the two participants were not sufficiently divergent to lead to any well defined conclusions. In the end both parties agreed that both an educational and a legislative approach were necessary but there remained a difference of opinion as to which should take slightly greater precedence.

The E.C.H.O. member organizations, The Daughters of Bilitis, The Mattachine Society of Washington, The Mattachine Society, Inc., of New York, and the Janus Society cooperated to produce an interesting and stimulating conference which was certainly a success. It is to be hoped that future conferences will be as productive as this one. The discussion and interchange of ideas such as took place this weekend in Washington will certainly contribute to the advancement of the homophile cause.

EXCHANGE

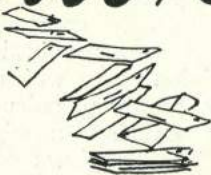
I am ready to give my heart of a fool
Into the keeping of your careless hands
For the pleasure of grasping the evasive strands
Of your hair, of knowing if your breasts are cool

Or warm and how you will respond
To my teasing fingers, to the kisses I shall press
Upon you until you are driven to confess
There ought be, between us, a lasting bond.

Yet I know you will give no promise to me.
You will yield for a whim, anxious to be rid
Of a love even your lax rules forbid.
Thence I shall be bound while you go free!

Gabrielle

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.

READERS ON WRITERS

I would like to contribute the following thoughts in response to previous discussions in ONE.

I have understood, perhaps wrongly, that the real enlightenment in the U.S. has been with the Supreme Court (federal) which, I understand, is appointed not elected. In any case there is a very interesting field of study in the relationships between the political theory of a country's government and its attitude to the freedoms of individuals and groups. There is no place here to go into the effects of the climate of opinion, the sociological backgrounds which make countries and people what they are, but it seems to me that there is a basic difference between countries with a written constitution and those without. Perhaps it should be narrowed even further to comprise those with written Bills of Rights with a judiciary ever on guard to prevent encroachments on the various freedoms, as against those where there is no tradition of judicial review. In short, those countries which accept the British position and make the legislature supreme will tend to have a particular group of attitudes towards rights which fall within the moral sphere, and these will be different from the attitudes upheld in a country where appeal may be made against unjust laws. Both methods have their pitfalls, and it may be harder to change written provisions than it is to make new decisions in common law. Nevertheless, in those countries where the legislature is supreme it is extremely unlikely that a minority will ever be able to achieve any great change in law. This is largely because any legislature is dependent on voting support and is unlikely to favour a measure which brings a great deal of adverse criticism and only a little specialized support.

In my work as a librarian I have had cause to watch the progress of censorship, and the protest against it, in many lands. The record in the U.S. is more than encouraging. I am at present working up a lecture

on censorship, more on its background and inner workings than on its current performance, and I have frequently come across the statement that pornography is an incitement to crime, and somewhat less often the statement that nothing is really known of its effects. Some people like to look at photographs of nude men. The interesting question is, what effect does this have? What part do pictures play in the sex life of homosexuals? Are they used mainly by those with no other outlets? What age groups do buyers of photos fall into? Are buyers city dwellers or rural? I would like to have any information your readers might have on these questions.

B.S.M.
Canada

Dear Editor,

I am simply terrified to learn, through Mr. Barnes' article in last July's issue of ONE, in what a Nazi, immature and puritanical country I have the misfortune to live.

Could Mr. Barnes tell us what poor Frenchmen can do to be nationalized Americans, or how to exchange our out-of-date Code Napoleon for the wonderful liberal Penal Code of California? Surely it would be a great relief for all of us to know that, because evidently the fact that the French code is, as yet, the oldest one not to condemn homosexuality seems unbearable to Mr. Barnes, and we should be only too glad to oblige him in going to prison at Los Angeles for homosexual offenses, just to show him how un-liberal we are.

Yours (all the same).

Marc Daniel
Paris, France

OTHER VOICES

Dear Editors of ONE:

I think someone from the gay world should once and for all express an opinion as far as these so-called body-building magazines are concerned. In this month's issue of *Manual* there is an article called "The Beginners Guide to Cruising." In my opinion this is hardly the thing to be printing in a magazine open to the public. When

an article tells (as this one does) how to approach, how to make the first move and what to do in bed . . . I think that is where to draw the line. Being gay is one thing, but flaunting it about town is another and I think this should be stopped. I am far from being the prude and am not afraid of being discovered or found out, but there are certain basic things that are and should remain our private business. I am sure you will agree.

Mr. R. B.
Flushing, New York

Dear Mr. Slater:

I have just been paging through some back issues of ONE, and have come upon a letter written to you by Mr. E. M. III of Palmyra, New Jersey, and published in the January, 1964, issue. With the sentiments expressed in that letter I heartily concur.

Those of us who are "under age"—I myself am nineteen—do have rather a tough time of it; we can't, as E. M. said, "hang around bars and wait to be 'picked up,'" and I frankly doubt that I would if I could. There is more to it than being a Christian (although that is by no means a minor consideration). We're also men, not animals—to hang desperately around bars and street corners like a bitch in heat, just waiting to be "picked up," is both degrading and disgusting. And because many of us live at home—perhaps with several brothers and sisters or with "concerned" parents constantly about—we have to realize that if we could find a friend—which is a jolly unlikely possibility without more than a little prowling—the pleasure of his company would be hard to come by, even if we only wanted to talk.

Right now, I'd be quite satisfied just to talk. I am so fed up with all the stupid little games I have to play every waking hour of every day just to "act normal" that to be able to say what I think once in a while would seem the greatest of blessings.

I do not pretend to understand the legal complexities of our oppressed condition, but I often have wondered why there is not kept locked away somewhere a file of names of persons like myself and E.M., so that we could perhaps have the name and address of a comrade—even a far distant one—with whom we could freely correspond. It seems to me that ONE would be a most proper intermediary in such a plan. (Editor's note: See Editorial October ONE.)

Many an adolescent, I think, would find his condition easier to bear if there was someone with whom he could share it. We aren't ashamed, nor are we particularly unhappy, but we are very much alone. We are not, because we cannot be, members of "normal society," but we cannot, because of our age, be admitted to homosexual society. If I were able, when the blasts are

especially icy, to sit down and talk to, or write to, a fellow wanderer, mine would be a happier journey through the wilderness, and a more confident one. I think that there are others who feel as I do.

Let me finally say that I think that ONE is without question the finest magazine of its type anywhere available, because it is the most perceptive and the most responsible of those publications. Neither your fiction nor your articles are ever in poor taste—as often is the case with other periodicals. Your Editorials testify that homosexual society has a nobility that is too often forgotten. Thank you, sir, for a fine magazine. I assure you of my very highest regards.

Mr. J. J. L.
Whittier, California

Dear Mr. Legg:

I appreciate your having kept in mind remarks I made at the ACLU meeting some months ago.

I have looked over the material you sent me. I am sure that such material makes those who have the problem of homosexuality feel better about it.

The psychiatrist deals continually with rationalization; each patient that he sees would prefer to prove that the product of his past mental approaches to the world must represent how the world actually is.

I think I can say without equivocation that the respective testicular and ovarian hormones know nothing about such side issues of human civilization, and that basically what neither of these hormones need in a love relationship is more of the same which they already have.

No one better than a psychiatrist knows how difficult is the task whereby humans become civilized, and no one any better than a psychiatrist can think upon the proposition that a human adaptation in which normal relationships with one-half of the human kind are avoided can in any sense be called mature adjustment.

This does not mean, that by one route or another, the human animal, subjected to the civilizing process, so turns out that one-half of the human race is undesirable at the intimate level, and that, therefore, energies are devoted to maximizing the relations with one of one's own kind.

J. Victor Monke, Ph.D., M.D.
Beverly Hills, California

Dear Sir:

On June 18 you wrote acknowledging a record I sent you. Several years ago I got a pen-friend in the West Indies through a legitimate pen-pal organization. In the last couple of years or so we have not corresponded regularly, but while we were corresponding with each other more frequently, I learned from him something of