

ASK

newsletter

association

for

social

knowledge

p o b o x 4277

vancouver 9 bc

"Men are never so likely to settle a question rightly
as when they discuss it freely." --- Lord Macaulay.

May, 1964

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EDITORIAL

There is a challenge in the formation of a homophile association in Canada; a challenge for you and me to promote a better knowledge of the homophile and his definite existence in society, and a challenge for the general public to accept this knowledge with an open mind and intelligent approach.

There are two basic needs, and the Association will serve two purposes. First, it will offer the opportunity for the homophile to meet in decent, open and aboveboard surroundings - no different, in fact, from other associations in Canada except for the people it will serve. Second, it will provide a programme of education dealing with the homophile and his status in society.

It would be pleasant to think that it might serve a third important purpose as well: to show the general public that homophiles are ordinary people who like ordinary things, who can behave in an ordinary fashion; who are no better and no worse than anybody else; who are, in fact, human beings who happen to be attracted to members of their own sex rather than the opposite, but who are ostracised and penalized for this as if they were guilty of some dreadful crime.

If such an association can alter the public's image of the homophile sufficiently to make it react favourably to any improvement in the existing laws (and ultimately it is surely the public who must influence Parliament, and not vice versa), then this would enrich society --- because Twentieth Century Man expects a fair deal: and if he does not get it, turns sour, and sometimes goes bad - because "no man is an island", and removal of injustice from one section of the community gives credit to the rest.

It is important to see this Association in relation to the whole question of homosexuality, male and female. Like it or not, ignore it if you will - we have to fight a battle. And to win a battle we must have a clear notion of what we are fighting, and why. We are fighting ignorance and prejudice; we are fighting because, in what is called a "free society", we are not free.

It's as simple as that.

FROM THE PRESIDENT'S DESK

In recent months several men have been brought before the courts on morals charges involving male minors. These have brought about a great deal of controversy, both public and private. A S K has, in its constitution, already said that we, as an association, are formed "... to aid in the adjustment to society of such persons as may vary from the normal, moral and social standards of society" We also state as an aim: "To propose and support reform of the laws dealing with sexual variants to the end that the laws protect the integrity of the individual and the community ..."

As an organization which has not yet celebrated its third month in existence, we are naturally limited in the amount of aid we can offer to any individual at the moment, but whether we are equipped presently to offer professional help or not we can most certainly try as fellow human beings to apply a reasonable amount of understanding and compassion to the situation. We certainly do not condone the commission of acts which have led to the charges against these men; but do we show a civilized,

(continued on page 3)

A United Church minister told a group of homosexuals Wednesday night that his church strongly favors establishment of a treatment centre for homosexuals.

Rev. J. M. Taylor, of East Burnaby United Church, said the centre should be open to people who wish to go there voluntarily for help as well as those ordered there by the courts.

The centre should have a complete psychiatric and medical team to assist the homosexual in his return to heterosexuality, he said.

NEW GROUP

Mr. Taylor spoke on The Church and the Homosexual at a meeting of the newly-formed Association of Social Knowledge. About 25 men and six women attended.

An association spokesman said there were several homosexuals, as well as heterosexuals, in the audience.

The association was established about two months ago and hopes to be incorporated as a society next month.

The first objective listed in the association's constitution reads: "To sponsor projects of education of the general public so as to give them a better knowledge concerning sexual variation and correct general misconceptions, bigotries and prejudices resulting from lack of accurate information concerning sexual variation."

The operations of the association are to be chiefly

Hospital for Homosexuals Called for by Clergyman

VANCOUVER SUN: Thur., April 30, 1964

carried on in the Lower Mainland, the constitution says.

Mr. Taylor said the United Church of Canada has gone on record as deploring imprisonment in the case of homosexuality.

"Unfortunately, when a homosexual gets into trouble with the law, all we can do is punish him and thereby spread the malady to others in prison," he said.

COMPASSION URGED

He said his church believes that the average homosexual suffers more and more from isolation, guilt, fear, frustration and grief and should be met with compassion, understanding and love by members of the Christian community.

"Where these are withheld, it usually can be accounted for by misinformation and ignorance, because it seems apparent that with an increase in knowledge and understanding of the causes and symptoms of this condition there would be a natural change from disgust and rejection to acceptance and concern," the minister said.



"I would like to commend you on the formation of your Association. I feel that it is essential that we have an association that gives information to the public about what the homosexual feels about himself, and how he intends to help himself."

With these words, The Reverend J.M. Taylor, minister at the East Burnaby United Church, in Burnaby, B.C., ended his lecture at the A S K Open Meeting, held at the Sun Auditorium on April 29, 1964.

Rev. Taylor wrote an article in the September, 1961, Mattachine Review dealing with prevention as something to emphasize in connection with homosexuality, rather than punishment - or "Cure".

"We punish people in our society because we don't know what else to do with them", he said, and went on to state that a first step would be the creation of an atmosphere in society in which homosexuality, and sex in general, could be discussed rationally and openly. A four-article rebuttal was the outcome of these remarks in the Mattachine Review, which were prompted by his attendance at a conference earlier in 1961 in Greenlake, Wisconsin, and at which Dr. Evelyn Hooker of UCLA was a noted speaker.

Rev. Taylor will be speaking at a Family Life conference which will be held at the Christian Leadership Training School of the United Church of Canada, at Naramata, B.C., this summer.

On the following page we offer a précis of the main points from Rev. Taylor's speech.

Transcripts of his entire speech are available on application to ASK Publications, P. O. Box 4277, Vancouver 9, B.C., at the nominal charge of 50¢ each.

Alley chat

ERIC NICOL



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 Director of Readers' Services,
 The Province, Vancouver, B. C.*

My neighbor Baines was sitting in a garden chair reading a magazine as I dumped my prunings behind the garage. I tried to catch his eye, thinking to offset with cordiality the addition I was making to the unsightliness of the lane. At last Baines looked up, and I said:

"Hi!" waving tentatively and smiling with all my teeth. "How's it going?"

Baines regarded me thoughtfully.

"I was just reading," he said, "this article titled 'The Homosexual Next Door.'"

"Oh, heh, heh." (It would be hard to exaggerate how much I regretted the limp wave.) Dropping my voice a register or two, I asked:

"What magazine is that?"

"Maclean's. This article is a real eye-opener."

"Maclean's, eh?" I rasped. "I don't seem to have time to read that magazine, what with Playboy and Esquire. Did you see the Playmate for April? A real smasher." I drummed my feet on the ground and bayed masculinely.



Ignoring my display of orientation towards the female, Baines went on:

"It says here that the men who pretend to be most manly are often compensating for the exact opposite."

"I also read Homes and Gardens," I said, running my little finger along my eyebrow to remove a bead of perspiration. "I think a balanced diet in reading is important, don't you?"

"This article uses a word I never saw before—'homophile.' You heard of it?"

"Homophile? Isn't that what runs in the Spanish royal family?"

"That's a hemophile. 'Homophile' means liking men."

"Well, I guess that lets us out, eh, Baines?" I hooted. "Couple of old homophobes like us. In the spring a young man's fancy lightly turns to thoughts of homophobia, right?"

"Provided he's heterosexual," murmured Baines.

"Yeah, how about that? I said, and for the first time in my life I regretted not taking Greek at school. There doesn't seem to be much point in having French if your bilingualism doesn't help to keep you sorted out in the increasingly complex cataloguing of sex crotchets. To go around chirping "Cherchez la femme" and "Vive la difference!" merely marks you as living in the Stone Age of libido classification.



"Then there are the hermaphrodites," Baines was saying.

Ten years ago I would have said that a hermaphrodite was an over-size icicle hanging from the ceiling of a cavern. Now I know enough to shake my head and say:

"Poor devils."

"On the other hand there's no reason why a person should be persecuted just because he is not one hundred per cent heterosexual," continued Baines.

"Nobody's perfect," I conceded.

"When you were a kid, weren't you crazy about the muscle-man magazines?"

I stared at Baines for a moment before selecting the strategic answer.

"What muscle-man magazines?" I said. Seeing his expression turn quizzical I added: "Guess it's time to go in and shave again. Every hour on the hour, you know."

I left him there, with his literature, which between you and me struck me as pretty queer reading for a man in lumber.



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Well, it was bound to happen sooner or later

We quote from Jack Wasserman's column in the Vancouver Sun: "There's something rather plaintive in the name of the new city organization designed to spread 'legitimate' information about homosexuals. It's called Association of Social Knowledge, a trick name designed to contract into the initials, 'ASK' ???"

The name, of course, is Association FOR Social Knowledge. We don't mind the grammatical goof, but feel obligated to point out that the word "of" implies that we are full of it, and will condescend to dispense it to the uneducated, whereas Association FOR Social Knowledge is intended to inditste that we ourselves are also in need of social education. We hope this isn't too plaintive a plea to the Fourth Estate to see that we are correctly labelled! Thank you anyway, Jack.

COMMITTEE ROUND-UP

Report by the Executive Director regarding the activities of the Committees of the Association.

Apparently the compliments and favourable reports of last month's ROUND-UP made all the Committees forget that there was another month.

To date I have received only one Committee report on time; therefore most of this ROUND-UP will be somewhat off-the-cuff on my part. (Publications was the prompt Committee, by the way).

MEMBERSHIP is still holding the weekly Gab'N'Java sessions for new or prospective members on Tuesday evenings. One thing old members should realize is that this is a coffee hour to acquaint new people with the organization -- not a social for old members. When members come they should bring a new face with them. MEMBERSHIP has also revised the application form, as they felt it was inadequate. It has been decided that married couples should be enrolled as individuals, not as a couple; it was felt that difficulties could arise in the future as to what constitutes a "couple".

PROGRAMMING arranged two excellent evenings since the last report. What occurred at these meetings will be reported elsewhere in the Newsletter. It is sufficient to say here that the Open Meeting (i.e., the one for the general public) attracted about 35 people to hear a minister speak on his views on homosexuality; and the Closed Meeting (members only) heard a lawyer speak on "Homosexuality and the Law". Several further educational programmes have been planned for the May-June meetings. They have also started arranging their Fall programme with six guest lecturers. The Blue Sheet (members' special events page) should also contain a few social events for the next couple of months.

Remember: Open Meetings are the ones that the general public can attend, and are held at places such as the Sun Auditorium; Closed Meetings are the monthly Business Meetings held on the first Wednesday of each month in different members' homes.

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LIBRARY was all set to open for business, but we lost the home we had been offered for this purpose, and as yet no books are in circulation. No charge will be made to borrow books from LIBRARY when this most important service becomes available, but stiff fines will be levied for over-due or lost books. They have further decided not to try to sell books on a retail basis until A S K is much older.

RESEARCH AND EDUCATION is carrying on with its plans for a possible questionnaire to be distributed in the future to the membership. Other homophile organizations have written and offered their resources and support for whatever projects we decide to carry. If a questionnaire is distributed, we will need a wider selection of people to give it to than we have now, which means new members are needed. We will also need the entire membership's full support in filling out the forms accurately. Whatever format is decided upon, there will be no names mentioned, and only qualified people will read and analyse the results; the Executive and interested Committee members will not have access to this form.

PUBLICATIONS again speaks for itself. Last month's issue of the Newsletter brought in many favourable comments and several subscriptions from other countries. One other organization has offered to exchange its magazine free for copies of ASK's Newsletter; DOB in San Francisco, a lesbian organization which publishes the excellent "Ladder" monthly.

I do not know what surprising changes they have in mind for this month's edition, but I'm sure it is as good as the last, if not better. Publishing these issues means hard work, so if you new members have not found a niche, join the Press!

* * * * *

Welcome to all new members - please feel free to ASK questions about anything that puzzles you regarding any Committee.

And all Committees would welcome new workers with open arms!

So-long for now - be seeing you.

STRAIGHT TALK

The MACLEAN'S articles and the private member's bill in Commons are making a substantial contribution to public discussion and awareness of the problems of homosexuals and the need to respect their basic human rights. But the three or four current prosecutions for morals offences against children in the Vancouver area will undoubtedly have more effect on public opinion here than anything coming from Ottawa or Toronto.

There are two things that ASK and its members should be aware of in connection with these offences. The first is an awareness of the context into which these offences should be placed. The Wolfenden Committee Report in England, which recommended the legalization of homosexual acts between consenting adults, stated that "if we thought that any recommendation for a change in the law would increase the danger to minors, we would not make it." The Committee members were satisfied that the type of person who sought contact with pre-puberty boys was a separate group from the homosexuals who had sexual relations with people of their same age group. Therefore the legalization of homosexual acts between consenting adults would in no way increase sex offences against children. If anything, the opposite result might be expected: "If the law were changed in the way we suggest, it is at least possible that such men would prefer to seek relations with older persons which would not render them liable to prosecution. In this connection, information that we have received from police authorities in the Netherlands suggests that practicing homosexuals in that country are to some extent turning from those practices which are punishable under the criminal law to other practices which are not. Our evidence, in short, indicates that the fear that the legalization of homosexual acts between adults will lead to similar acts with boys has not enough substance to justify treatment of adult homosexual behaviour in private as a criminal offence, and suggests that it would be more likely that such a change in the law would protect boys rather than endanger them."

Secondly, we must always be concerned with the individual human values involved in each prosecution for a morals offence. Apparently we as a society do not feel sufficient compassion for these men currently being prosecuted to provide adequate psychiatric counseling and help. What has been accomplished if, after the allotted period of punishment by detention is over, the man is the same tormented person that he was before being found guilty? I am saying nothing new. Informed members of the public are quite aware of the need for expanded treatment facilities for those who need or wish help. But the politicians have given this area little priority. There has been a failure of leadership which we cannot continue to tolerate.

D.E.S.

Life and Look magazines are hurrying to catch up with MACLEAN'S recent reportorial coverage of the homosexual in society -- though it's hard to believe either can outdo the splendidly fair-minded Canadian write-up. Some D O B members have been interviewed by Life. Dates of publication of both American magazines are as yet unknown.

*The Ladder - May, 1964.
Daughters Of Bilitis, Inc.
San Francisco, California.*

I would like to know more about A S K by -

- () a) attending an informal "Gab'N'Java" session in Vancouver.
- () b) receiving a copy of the ASK Constitution and By-Laws.
- () c) receiving a copy of the A S K aims and principles.
- () d) subscribing to the A S K Newsletter. (Canada & U.S. \$2.00/year; other countries, \$3.00/year. No charge to members of A S K)

I have checked (✓) those items that interest me.

NAME _____

ADDRESS _____

CITY _____ ZONE _____

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Under



Covers

(ASK Library Page)

All the Sad Youngmen

CITY OF NIGHT (410 pp.)—John Rechy—McClelland & Stewart (\$7.25).

The homosexual is a contemporary cocktail-party commonplace—so much so that the phrase "He's one, you know" earns points only when it is applied to third basemen, racing drivers, and Government officials of Cabinet rank. It is tacitly conceded that serious plays must be about homosexuality unless they are about racial prejudice, that all bachelors are suspect, and men with wives and children are fooling no one either. Nobody admits to loving his mother.

Below this level of fascinated chatter is a world that the conventionally sophisticated prefer not to know. The difference is the same as between reading about leprosy in a Graham Greene novel and actually seeing a man who has no nose. John Rechy, a young (29) Texan, has written a book about homosexuality that offers a report of the male prostitute's world. Cast as a confession, it is not a novel except in form; what value it has depends on its truthfulness as eyewitness reportage. It has been wildly heralded. James Baldwin: "Rechy is the most arresting young writer I've read in a very long time." Herbert Gold: "One of the most remarkable novels to appear in years."

Intentionally or not, the author has fitted his prose to his subject; the writing is foppish, runs to such *Evergreen Review* clichés as "this is clip street, hustle street—frenzied-nightactivity street." Despite such mannerisms, Rechy shows with something like objectivity the curious life of the homosexual "youngmen." There are the "queens"—men who use girls' names, feminine makeup and clothes ("drag"). There are the "stud hustlers"—male prostitutes. And the "scores"—the men who buy the favors of the stud hustlers.

The hustlers are the oddest of the lot. They do not consider themselves homosexuals because they use sex (as they believe) only to get money. Secretly they fear going over the line, and they are contemptuous of "fairies"—youngmen who give sex instead of selling it.

Some scores dwell in distant reaches of aberration that make mere sodomy seem like sound mental health. Among them are the masochists; those who like to be beaten or stepped on, and those who like to be robbed. There are fetishists who like shoes, and men who dress youngmen up in costumes. There is even one whose pitiful quirk it is to prepare and serve home-cooked meals to naked youngmen.

Rechy's hero is a stud hustler who roams this world familiarly in Manhattan's Times Square and Greenwich Village, in Los Angeles' Pershing Square, and in the French Quarter in New Orleans (Mardi gras is Queersville, of course, because queens can wear their highest drag). It is a dreary world where the aberrant have made, and live by, their own conventions. Perhaps the dreariest part of it is not that so much of its business is transacted in the men's

rooms of subway stations. It is that the homosexuals Rechy writes about are, for every moment of their lives, wholly obsessed and ruled by sex.

Seized book freed

Not obscene rules judge

Sex Perversion and the Law, a book seized by police from Fraser Book Bin Ltd. last fall, is not obscene under the Criminal Code.

Judge Sargent has ordered the book returned.

The county court Judge held the book was one which could be used by a researcher seeking information in the study of abnormal sex behavior of individuals. "It is not fictional and is not a book to which a person would turn for light reading," he said.

He had been asked by the Crown to decide whether the book violated the obscenity sections of the Criminal Code by undue commercial exploitation of sex.

CLUMSY INSTRUMENT

Judge Sargent said he echoed the view that Dr. Geoffrey Fisher, then Archbishop of Canterbury, expressed in commenting on the book *Lady Chatterley's Lover*. The archbishop said: "The law is a very clumsy instrument for dealing with the matter of a moral discretion."

The judge also quoted the views of Manitoba Appeal Court Judge J. A. Freedman, whose lone views on an obscenity appeal were upheld by the Supreme Court of Canada.

"In this area of the law, one must be especially vigilant against injecting personal tastes and prejudices into legal principles," the Vancouver judge said in quoting Judge Freeman.

MIDDLE ROAD

The Manitoba jurist had commented that the standards of obscenity are not to be set by those of lowest taste or interests, nor are they set exclusively by those of rigid, austere, conservative or puritan taste and habit of mind.

"Something approaching a general average of community thinking and feeling has to be discovered," his judgment said.

"The effort must be made if we are to have a fair objective standard in relation to which a publication can be tested as to whether it is obscene or not.

"Times change and ideas change with them. Compared to the Victorian era, this is a liberal age in which we live. One manifestation of it is the relative freedom with which the whole question of sex is discussed.

"In books, magazines, movies, television and sometimes even in our parlor, conversations and various aspects of sex are made the subject of comment, with a candor that in an earlier day would have been regarded as indecent and intolerable."

CANADIAN STANDARDS

Judge Sargent said the Manitoba judge held that in Canada, the question of whether something is obscene should be based on Canadian standards.

In ruling that *Sex Perversion and the Law* is not obscene, the Vancouver judge said that its author appeared to have based the book on considerable research into textbooks and other documents. Twenty different information sources were used.

"One must consider that there are researchers in our society who seek to relate abnormal behaviour of individuals in connection with sex to abnormal or sub-normal mentality, and I can not close my eyes to the fact that this publication can be a source of reference to any person interested in such research."

Harry Rankin, who appeared for Fraser Book Bin in opposing the Crown's obscenity contention, said the book contained many excerpts from works of recognized researchers.

TREASURER'S REPORT

A S K needs help! YOUR help. April was not a very good month, treasury-wise. We need money desperately; money to get out future editions of the Newsletter, money to set up the Library to the point where it is a useful and integral part of our operation, money to purchase stationery and supplies for all essential services. YOU are our only guaranteed monetary source.

Recently I mailed notices to members who were a little slow in paying their dues, but this will only scratch the surface. We need the financial support of you people who are interested too, but are unable at this time to become involved actively in our operations.

Any donations can be sent to A S K, P.O. Box 4277, Vancouver 9, B.C., to my attention.

J. MacKinnon, Treasurer.

John Profumo, the political panderer, has taken a new job as a social worker. Wasn't he always a social worker??

HERE AND THERE

From time to time we will publish items of interest gleaned from other publications.

"Lesbian listeners to Pat Burns' controversial 'Hot Line' on radio station CJOR in Vancouver, B.C., were delighted to hear one of their own take on the glib and knowledgeable Mr. Burns one night.

"There have been remarks on homosexuality in general from time to time on the 'Hot Line' - both pro and con - but Mr. Burns noted that this was the first lesbian to call. And kudos to her! With a listening audience of many thousands she made her position clear and answered a barrage of questions freely and with dignity. In fact, it sounded like Jess Stearn interviewing for The Grapevine: the same straightforward basic questions and the same frank answers. And there's a contrast here: only those interested will read The Grapevine, but countless people listened spellbound to our articulate sister speak openly of something they would otherwise avoid.

"Congratulations to this young professional woman with the courage to voice her convictions. It was a dramatic yet anonymous way to stand up and be counted, and of inestimable value to the homophile cause."

The Ladder --- April, 1964.
Daughters of Bilitis, Inc.,
San Francisco, California.

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ASK LISTENS

WE WELCOME READERS' VIEWS AND QUESTIONS FOR PUBLICATION. WHILE ALL LETTERS MUST BE SIGNED, ONLY THE WRITER'S INITIALS OR NOM DE PLUME AND LOCALE OF ORIGIN (E.G. A.B., VANCOUVER, B.C.) WILL BE PUBLISHED. VIEWS EXPRESSED IN LETTERS PUBLISHED HERE DO NOT NECESSARILY REFLECT THOSE OF THE EDITORIAL STAFF OF THIS NEWSLETTER, OR OF THE ASSOCIATION. REQUESTS FOR THE EXCHANGE OF CORRESPONDENTS' NAMES WILL BE STRICTLY DENIED.

Gentlemen:

I want to take this opportunity to thank you for your most gracious hospitality to me while in Vancouver. I trust we shall see you again in the near future.

I was greatly impressed by your efforts concerning A S K. You are to be commended for the stand and step forward you are taking. I believe that these efforts will be very beneficial to the Society, and an example to the rest of society throughout the world, for never before as now has the door for understanding and acknowledgement been so open. One can sit by and talk about the open door, and what should be done; yet actions speak louder than words. The world at the present time is closely watching us and our actions. Having given us the chance and the opportunity, they now await our move. No society without backbone or respect for themselves ever lives long. Therefore let us not take all this lightly, or as a mere lull; rather, as you have done, establish such actions and backing. The greatest force we have is faith in ourselves, and courage to step forward. I emphasize the word step. A running hare is always caught, for he runs blindly.

Right now, the many people of the world's societies are willing to listen to what we have to say, and are willing to sit down and discuss it. Let us endeavour, in return, to be able to give them the answers to their questions. So the word is forward, the banner victory, remembering that "a free mind shall arise triumphant, a gleaming victory".

Sincerely, K.D.H.,
Seattle, Wash.

Your stand for action rather than words, and your emphasis on "step", is the premise for A S K's existence. - EDITOR.
(continued on page 9)

Dear Bruce:

It is with the greatest pleasure that I write this letter to A S K. We here in Canada's Capital wish to offer our heartiest congratulations to you for the intestinal fortitude that your group has shown in opening an office. We want you to know that you have the full support from Ottawa.

Please give our praises to the Editorial Staff of the ASK Newsletter. They have done a tremendous job on their first effort, and it certainly shows the teamwork and co-ordination of your members. Once again, sincere "congrats" to all at ASK.

Yours very truly,
G.D.N., Secretary,
Committee on Homophile Reform,
Stittsville, Ontario.

The Editor:

I wish at this time to thank the many people who worked so hard to bring our first open lecture to us and the general public, particularly those on the Programming and Publications committees. The subject of the lecture was a very important one and of great interest to many of our members. I would like to hear other qualified people speak to us on this same topic.

As to the speaker himself, the Rev. Taylor did very little to enlighten me or my fellow members on the subject of religion and the homosexual. I felt he was evasive on most questions and made very few factual comments. One statement he made, with regard to setting up a clinic for the "cure" of voluntary homosexuals, seemed rather incongruous when he went on to say he knew of no cure! What about those of us that don't want to be cured of a way of life that is all we have known? How impractical for me to attempt to revert back to a twelve-year-old and start my sex life all over again!

I was also annoyed at his inference that homosexuals should not live together as partners. Anyone can realize how much more inverted from society we would be if we all were to live alone, and in fact this association might never have taken root if this had been the case a few months ago. I would urge Rev. Taylor to come out into 'gay' life as an observer, see it from our side, and then report on it factually and fearlessly.

Thank you, D.R., Vancouver, B.C.

The Editor,

I left Rev. J.M. Taylor's "Religion and the Homosexual" irate, dumb-founded and confused, but more specifically with an increased awareness of, firstly, the awesome size of the burden that ASK has taken upon itself, and, secondly, the urgent need for A S K. When a respected church authority on homosexuality can be so confused and can so deftly pass the buck to "society", how in the world does the man in the street view the problem?

The church seems to be confused on all aspects of homosexuality. Particularly in evidence from Rev. Taylor's lecture were: a) his distinction between homosexual feelings and acts. b) his statement that no satisfactory cures are yet available, yet he fervently recommends rehabilitation centres. c) his statement that the United Church views all sex as God-given when it is not directed promiscuously, yet in an answer to a question from the floor he stated that the church views sexual acts between two homosexuals living together on a permanent basis as immoral.

It was not the content of Rev. Taylor's lecture that was of particular note, it was his state of mind; objectively sympathetic, yet misinformed, muddled and frightened of committing himself. I hope that my views on his address are shared by many of the ASK members who heard it, and that we all do our utmost to clarify this confusion in society's mind.

Yours faithfully,
J.S., Vancouver, B.C.

CHANGE OF ADDRESS

IF YOU ARE RECEIVING ASK BY MAIL, NOTIFICATION OF ANY CHANGE IN ADDRESS SHOULD BE GIVEN TO THE PUBLICATIONS COMMITTEE PRIOR TO THE 15TH DAY OF THE MONTH.

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- 1962 Jan., Feb., Apr., June., Sept. through Dec.
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vancouver 9 bc

December, 1964

Vol: 1, No: 9



Let us pray that strength and courage
be given to all who work for a world of
reason and understanding ✧ that the
good that lies in man's heart may day
by day be magnified ✧ that each hour
may bring us closer to a final victory of
man over his own evils and weaknesses ✧
that the blessings of peace be ours — to
live in harmony and sympathy with others,
and to plan for the future with confidence.



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FROM THE PRESIDENT'S DESK
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In the year that is ending, ASK has done some exploring and laid some foundations. We have not taken Vancouver by storm; but we have done more than many hoped or expected could be done. We have made some valuable friends. Without such friends ASK might as well close its doors or turn into a social club. We have produced a newsletter whose standards are excellent in comparison to some other homophile publications. We have had some valuable public meetings (with varied publicity - the religious panel was reported on in the Sun, Justice Weekly, Tab and Hush, the account getting more exotic each time). And, most recently, three members of the Association fielded questions on CJOR's hour-long Crossfire program, on an unrehearsed basis and over an impromptu, marathon three-and-a-half-hour period. This type of publicity will increase. In 1965, Vancouver will hear quite a bit about ASK.

Many things have happened in 1964: MacLeans ran an excellent two-part article on homosexuality; amendment of the Canadian Criminal Code was advocated by an M.P. (but the bill was never introduced into the House of Commons); a New York state committee made valuable recommendations for legal reform; Mattachine, the Methodist Church and the Glide Foundation sponsored a conference on "Religion and the Homosexual"; LIFE Magazine cleared the way, with a rather seamy expose, for the mass media in the United States to discuss homosexuality.

Not everything was on the positive side; financial problems forced the Mattachine Society to suspend publication of its Review for a number of months, and ASK was refused incorporation by the Registrar of Societies of British Columbia. This latter in no way impairs the ability of ASK to continue to function. It does bar the prestige and confidence that incorporation would bring. We were refused on the basis that our objects do not come within those specified in the Societies Act. The objects there specified are objects of a "national, patriotic, religious, philanthropic, charitable, provident, scientific, artistic, educational, social, professional, agricultural, or sporting character or any useful object....." so long as it does not involve commercial undertakings. We feel that we are fully described as an "educational" society, and intend to appeal the refusal to the Cabinet as permitted by the Societies Act. If we are still not successful, we will apply to the Supreme Court of British Columbia for an order compelling our incorporation on the ground that the refusal was improper. ASK is here to stay, and there is no justification for a refusal of incorporation.

1965 will be a good year if we want it to be. We have great plans; a Seattle meeting, a weekend conference at the time of our first annual meeting, and possibly a religious conference in the spring or fall. You know the need for ASK. Let us work together in '65 to ease the burden of discrimination and prejudice; let us work for peace and freedom for all peoples.

On behalf of your Executive and myself, I extend compliments of the Season and best wishes for a Happy New Year to you all.

Douglas E. Sanders,
President - Association For Social Knowledge.

ECTSPROSPECTSPROSPECTSPROSPECTSPROSPECTSPROSPECTSPROSPECTSPROSPECTSPROSPECTSPRO

Centuries ago a great artist was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ. For many years the artist labored diligently, and finally the painting was finished except for the two most important figures: the Christ Child and Judas Iscariot. He searched far and wide for suitable models.

The artist took the child home with him, and day after day the boy sat patiently until the face of the Christ Child was finished. But the painter still had found no model for the portrait of Judas.

The story of the unfinished masterpiece spread afar, and many men, fancying themselves of wicked countenance, offered to pose as Judas. But in vain the old painter looked for Judas as he envisioned him—a man warped by life, enfeebled by surrender to greed and lust.

Then one afternoon as he sat in the tavern, a gaunt and tattered figure staggered across the threshold. "Wine, wine," he begged. The startled painter looked into a face that seemed to bear the marks of every sin of mankind.

Greatly excited, the old painter said, "Come with me, and I will give you wine."

For many days the painter worked feverishly to complete his masterpiece. As the work went on, a change came over the model. A strange tension replaced the stuporous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work. "My son," he said, "what troubles you so?"

The man buried his face in his hands, sobbing. After a long moment he lifted pleading eyes to the old painter's face.

"Do you not then remember me? Years ago I was your model for the Christ Child."

ON CHRISTMAS morning I was telling the story of the Nativity to a group of youngsters in an armed-forces Sunday school. To test their attentiveness, I began to ask questions. Expecting a reply of either "the shepherds" or "the Wise Men," I asked, "Who was the first to know of Jesus' birth?"

Immediately a five-year-old waved her hand and shouted, "Mary!"



A FIVE-year-old boy had one line in a kindergarten Christmas pageant, appearing in an angel's garb to say: "I bring you good tidings!" After a rehearsal the boy asked his mother what "tidings" were. She explained tidings were news.

Came the performance and he became flustered. After a long, embarrassing silence, he blurted out: "Hey, I got news for you!"



A FRIEND of mine took her small son to visit a department-store Santa Claus. "And what would you like for Christmas?" asked the jolly old saint.

The child stared at him, horrified. "Good grief!" he wailed. "Didn't you get my letter?"



"Mark my words, Balthazar, we're starting something with these gifts that's going to get way out of hand!"



IN HER traditional Christmas broadcast to the British Commonwealth last year, Queen Elizabeth II said, "The Wise Men of old followed a star. Modern man has built one. But unless the message of this new star is the same as theirs, our wisdom will count for naught."



LORD, GRANT that I may always desire more than I accomplish.

Michelangelo

U N D E R C O V E R S

This being the season for sentiment, thankfulness, gaiety, scroogeness and other appropriate Christmassy feelings, it is only logical to expect that people concerned with books in any way, shape or form will push book-giving or receiving or getting through self-purchase.

For those who like books, no explanation is needed on how it feels to have a book you like in your hands. For how can you explain the sensuous glances you give to the pages; the babbling-infant, drooling look on your face when you read; the grave, owlsh eyes that devour, like a ravenous vulture, the words before them? To those of you who don't particularly like books, or don't read much, an explanation is useless. You may even be better off, for a book-addict is driven to look at all kinds of books (and there are literally zillions of them). You should have, beating in your non-book-addict heart, a pity space for the compulsive human bookworm who has to choose one book, and one subject, at a time.

Fortunately, the subject matter in this instance is somewhat limited; yet there are choices of authors, styles, levels and contents. It is in the area of choosing that the problem comes up - especially if you would like to give a book. I once heard of a person who gave books he liked to people, and the persons receiving them were flattered even if they hadn't the slightest interest in the subject matter. They knew it was a sacrifice on his part to part with them. There is, of course, more to this story, but I have said what I wished to say; and, taking the same attitude as the man who gave what he liked, I will suggest books I would like to receive at this festive once-a-year. But because space is short and the list long I will only suggest a few that I consider "musts" for me. Thus, with your permission and indulgence of my selfishness, my choices are presented to you with reasons or comments on some.

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ABERRATIONS OF SEXUAL LIFE after the Psychopathia Sexualis of Dr. Richard von Krafft Ebing (brought up-to-date by Dr. Alexander Hartwich).

SEX AND LAW IN CANADA by Dr. R. S. Rodgers (an eye-opener as to what is ridiculous, pathetic and unjust in regard to sex laws.)

SEX AND SOCIETY by Kenneth Walker and Peter Fletcher.

THE WOLLFENDEN REPORT (surprisingly clear in language; good suggestions presented).

LESBIANISM AROUND THE WORLD by R. Leighton Hasselrodt (a whirlwind tour of lesbian similarities and differences everywhere; even Vancouver is mentioned).

WE WALK ALONE)
WE, TOO, MUST LOVE)
CAROL IN A THOUSAND CITIES) all four reporting books by Ann Aldrich.
WE TWO WON'T LAST)

THE SEXUAL DEVIATE by Dr. Benjamin Morse. (Good, in that examples of sexual variants are given. Case-history types).

THE PROBLEM OF HOMOSEXUALITY edited by Hendrik M. Ruitenbeck.

THE GRAPEVINE) by Jess Stearn (person-to-person question and answer reports).
THE SIXTH MAN)

THE LESBIAN IN AMERICA) by Donald Webster Cory (the lesbian and the male homo-
THE HOMOSEXUAL IN AMERICA) sexual speak. Reporting type).

U N D E R C O V E R S (continued)

THE HEARTH AND THE STRANGENESS by N. Martin Kramer (fascinating interweaving of multi-stories; centred round one family and includes insanity, abortion, murder, lesbianism).

CITY OF NIGHT by John Rechy.

NOT FOR LOVE by Virginia McManus.

ORLANDO by Virginia Woolf (a literary experience. Transformation of Orlando from a male into a female is fabulously done).

OUR LADY OF THE FLOWERS by Jean Genet (Wow! Written while the author was in prison; the style is dreamlike realism).

THE EVIL FRIENDSHIP by Vin Packer (this paperback is well worth owning if for no other reason than that of a psychological study of how and why).

THE GOLD-RIMMED SPECTACLES by Giorgio Bassani.

RID ME TO LIVE by H. D. (Hilda Doolittle).

NIGHTWOOD by Djuna Barnes (the story is told in the first person - a doctor who rants and raves about everything. His monologue discussions are weird but brilliant).

THE LIFE OF RADCLYFFE HALL by Una, Lady Troubridge (this biography-autobiography is somewhat disappointing but does shed light onto the character of the author of "The Well Of Loneliness").

THE CHARIOTEER by Mary Renault.

THE HOMOSEXUAL IN LITERATURE by Noel I. Garde.

SEX VARIANT WOMEN IN LITERATURE by Jeannette Howard Foster.

GIOVANNI'S ROOM by James Baldwin.

MISS FURR AND MISS SKEENE from Selected Writings by Gertrude Stein (if written in the usual style of Miss Stein, this story should be composed of crazy rocknroll sentences).

THE TREE AND THE VINE by Dola de Jong (realization that perhaps the chance of love was lost by refusal to admit the love).

AND POETRY FOR THOSE WHO LOVE POETRY :

SAPPHO, a new translation by Mary Barnard.

CHRISTABEL by Samuel T. Coleridge.

THE FLOWERS OF EVIL by Charles Baudelaire.

POEMS OF THE PAST AND PRESENT)
SONGS OF THREE COUNTIES)
THE FORGOTTEN ISLAND) by Radclyffe Hall.
SHEAF OF VERSES)
TWIXT EARTH AND STARS)

SONNETS, the first 27, by William Shakespeare.

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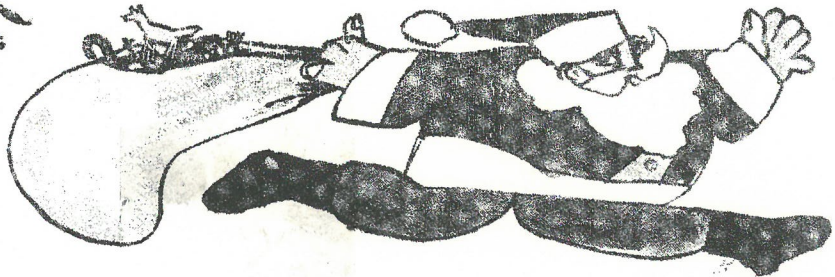
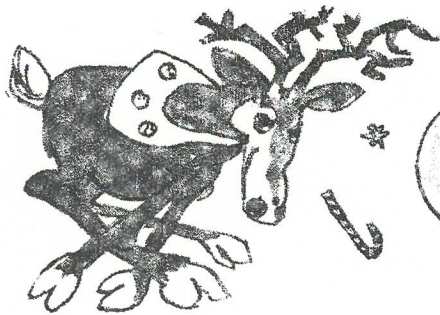
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the list could go on and on and on and on

but

the suggested suggestions are enough, don't you agree ???

P. S. MAY THE COMING YEAR GIVE YOU LOTS OF TIME TO READ .



We hail the British Columbia Safety Council for its inspiration (according to the Nanaimo, B. C., *Free Press*) to reward motorists who install ~~new~~ *tolls* in their cars with "a toll-free day on B.C. brides."



From England comes evidence that British officialdom, in the aftermath of the Profumo-Keeler affair, may be bending over backward a bit too far in its effort to avoid even the suggestion of heterosexual scandal in government. The London *Evening Standard* reports finding adjacent file cabinets in the London County Council Office marked MALE and OTHERS.



"What's going on here?!"

...with apologies to Clement Moore and his "Visit from St. Nicholas":

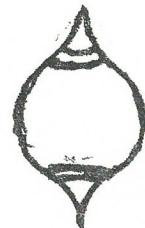
'Twas the night before Christmas and all through the pad
Not a hip cat was swinging, and that's nowhere, dad;
The stove was hung up in that stocking routine,
In hopes that the fat man would soon make the scene;

The kids had all had it so they hit their sacks,
And me and the bride had begun to relax,
When there started a rumble that came on real frantic
So I opened the window to figure the panic;

I saw a square short that was makin' fat tracks,
Bein' pulled by eight dogs who were wearing hat racks;
And a funny old geezer was flippin' his lid,
He told 'em to "make it" and man, like they did!

I couldn't help diggin' the scene on the roof
As I stood there just waiting for chubby to goof;
They stood by the chimney in bunches and clusters
'Till tubby slid down, coming on like Gangbusters.

Like he was the squarest, the most absolute,
But face it, who cares when he left all that loot?
He laid the jazz on me and fled from the gig,
Wailin', "Have a cool yule and man later, like, dig?"



Our nomination for Best Performance of the Year in a Multiple Role goes to Cliff Osmond, a six-foot-six, 275-pound actor who portrayed, according to the *Los Angeles Times*, "a former circus clown and Christine Kaufmann" in the Tony Curtis comedy *Wild and Wonderful*.

Revue, besides being song'n'dance skits, are notoriously known for material that is sexy, irreverent, satirical and mocking. ASKAPADES, held on December 11 at the Unitarian Hall, Vancouver, displayed versatility of revue qualities but not necessarily the notoriety.

The over-all performing ability of the cast was competent and showed an at-home attitude onstage. Hamming, mugging or over-acting appeared mainly in "Variations on an Adulterous Theme"; too much "guilty-little-me" in the American version (male), and over-zeal in the English (female). The French version gave the best visual portrayal of the well-known recording by Elaine May and Mike Nichols. Because this recording is so well-known, a visual hearing must be very carefully done, for the hearing version produces visual images, and seeing it "live" can be disappointing.

It is in the matter of staging and written material that criticism ranges from minor to major. Stage directions were handled well, considering the stage itself; but the dashing of cast members from wing to wing to come on again from the correct side was a bit disturbing to the audience, although attempts (usually successful and clever) were made to cover this up. A general criticism is that of the dance in the "Dine'n'Dance, Anyone?" number. It seemed to be prolonged needlessly. It would also have appeared more natural if there were couples of the same sex dancing together, with only one boy-girl couple; because the place portrayed was a homosexual dance hall. And although the dancing couples were fun to watch for their dancing styles, it was not quite true to form. Perhaps the director was squeamish on this point? "We Get Letters" and "Freudian Slips" were clever, but were too short and too quickly done. The Queen speaking to her people in "Honi Soit Qui Mal Y Pense" had a rather grim ending and to some, no doubt, seemed out of place; although the flower arrangement was delightful! Fillers "Melancholy Dane" and "Soap Opera" were correctly brief. "Population Explosion" ended with a bang and guffaws from the audience.

A most disappointing presentation was the closing number. Besides being commonplace, it was commonplace. It just ended, and left some of the audience with a let-down, left-out feeling. Endings are important, especially in revue, and should have a strong closing, leaving something to remember. "The Show Is Over Now" didn't.

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S T R A I G H T T A L K

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TRADING POST

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On November 24, CBC telecast an hour-long documentary on homosexuality on the program, OTHER VOICES. We had heard from Mattachine that this was being done, and word from a CBC producer indicates that they were originally doing three half-hours on the subject. They then combined two of the units into the one program, leaving some still unshown material around. The final portion apparently contains some interviews with homosexuals but none of the homosexuals depicted on the hour-long show spoke.

The show was excellent. It pointed out strongly that, of the Western-developed countries, only West Germany, England, Canada and the U. S. have criminal law prohibitions of homosexual activity. The commentary was sympathetic; it noted that, while there were homosexual patients and prisoners, there were also homosexual doctors and police officers. It was suggested that there are a quarter million homosexuals in Canada, which on the basis of Kinsey's figures seems a low estimate. The commentator stated that homosexuality is not a matter of choice, no more than lefthandedness. It really should have been pointed out that this statement is not accepted by everyone. Indeed, some of the experts interviewed on the program would have strongly disagreed. Dr. Albert Ellis argued that it was "unnatural" to be exclusively homosexual, and was convinced that a homosexual could be "cured". The cure consisted of conversion to bisexuality, and then the repression of the homosexual component of the bisexual's character. The conversion to bisexuality was to come about by conditioning training. This all seems based on the idea that homosexuality is learned behaviour, which is a theory being given considerable attention lately.

The program described some of the work of Mattachine and One. Showing examples of literature produced by various organizations, the cameras panned across an ASK Newsletter. Paradoxically, at about the same time the commentator was stating that no parallel organizations existed in Canada. Somebody slipped up on their homework!

We commend CBC on this program, giving as it did a variety of viewpoints on a subject on which there is no public agreement and little understanding. DES.

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WANTED :

copy of Donald Webster Cory's
"Twenty-one Variations On A Theme".
REF.# 108

FOR SALE :

Interesting, "live" conversation piece!
Philadendron family PLANT, 4' diameter,
has 16 spear-shaped leaves. Little care.

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legs 15" high, top surface 14" X 22".

CHEST OF DRAWERS with 3 drawers, painted black, 29" high, top surface 16" X 22".

Two BASKET CHAIRS with foam covering,
30" diameter; one green, the other mauve.

BOX SPRING AND MATTRESS with six 6" legs,
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L.P. RECORDING, "T.C.Jones, Himself!",
terrific party record.

TABLE TOP, oak, round, unfinished.

Best offer on all items! Drop by to see them at 1185 Haro, #11, anytime (except Mondays and Thursdays), or phone 682-1985.

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attention

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IT IS OUR PLEASURE TO ADVISE THAT ANY NEWSLETTER SUBSCRIBER TAKING OUT FULL MEMBERSHIP IN ASK WITHIN THREE MONTHS OF SUBSCRIBING WILL BE ENTITLED TO A \$2.00 REDUCTION IN MEMBERSHIP FEE.

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Back copies of ASK NEWSLETTERS are still available at 25¢ per copy; apply by writing the Treasurer, P. O. Box 4277, Vancouver 9, B. C.

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VOL. 1, No. 4

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FROM THE PRESIDENT'S DESK : : : : :

I had intended to use as a theme column this month the hackneyed old saying, "United we stand", but I find that in using the expression I began to think of the real meaning of the individual words. We so often take such expressions for granted, and sagely shake our heads in agreement and say, "That's so true!"

Do we know the proper significance of the word "united"? What stand do we really take? The dictionary says: UNITE - (1) to join so as to form one connected whole - (2) to cause to hold together or adhere - (3) to associate (persons, etc.) by some bond or tie.

Are we united? What is our "bond", or "tie"? Is it a feeling of persecution from "outside sources" which drives us to band together so that we can create our own community or ghetto? In self defense do we withdraw into our tight little circle which we know is safe (or is all of it)? Are we to succumb to our neuroses so completely that we find our security only among our own numbers? Is this why we are bonded together - united ??

If so, then I personally have been misheard, mis-quoted, mis-understood and mis-used, and I hereby state my resolution to have no further association with ASK! I, personally, have joined with other members feeling that we had a far different purpose than that of furthering our own petty insecurities; that of rooting out and curing these insecurities which arise from ignorance and fear. Having made a firm resolution to work for the best interests of the whole Association by trying to promote self-education, first in myself and then in my fellow members, I might then be able to take a step toward education of the public. But if I myself am full of fear and lack of desire to admit my shortcomings, or to work with others to be a better fellow human being, how can I hope to have others accept me as a worthwhile addition to society, instead of just so much more dead wood?

I find the meaning of "united" to be a working together, quite often in compromise, to promote and further a basic aim that of the right of the individual to live his private life as he wishes, so long as he is not infringing upon the rights of other individuals, and so long as he has as a basic aim the betterment of society. If he is, however, doing that which is detrimental to society, let us try patiently to help him to see that only that which helps society can help him. Let us not do this in a manner which is forceful or egotistical, but helpful for both the individual and society as a united whole, that we may stand and not fall.

COMMITTEE ROUND-UP.....

The Executive Director's report on committee activities.

PROGRAMMING is into a series of discussion groups, held every two weeks at members' homes. Topics will include homosexual marriage, drag, sadism, fetishism, etc. The first was very popular, so turn out for the rest and learn!

MEMBERSHIP's Gab'N'Javas are still held every Tuesday evening for new and prospective members.

LIBRARY's crying need is space to operate. Perhaps a rented office is the answer?

This is the last committee round-up that I shall be writing as a new executive Director is to be elected on July 22. However I shall write a "Foreign Report" now and then from San Francisco with news of how other groups here are functioning and will be keenly interested in receiving each copy of the Newsletter.

ASK can be an excellent source of information to the public re homosexuals but far more important is the education of the homosexual himself (herself). My philosophy regarding this can best be expressed by quoting Dr. Blanche M. Baker (a San Francisco) psychiatrist who until her death worked constantly towards bringing understanding between the public and the homosexual).

"Homosexuals are human beings, too. They are interesting real unusual, creative, beauty-loving people, if one can get behind the mask of camping pretense and sham so many of them feel compelled to wear to protect their sensitive souls from the condemnation and hate leveled at them by hostile and prejudiced, uncomprehending society. It is my firm belief based on years of experience working with many types and varieties of the clan in psychiatric practice, that homosexuals have a definite place in society today as in the past, but they themselves, must demonstrate their true worth by coming to know and except themselves, thus releasing their potentials which are all too often blocked by their lack of self confidence and reflected hostility. To my way of thinking, homophiles, both male and female, are really not so different from the rank and file of humanity except in their preference for a love object belonging to the same sex.

May ASK seek to further this self-understanding and self education every way possible.

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 STRAIGHT TALK ///// STRAIGHT TALK
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On May 20th, 1964, the Minister of Justice, Mr. Guy Favreau, said in an address to the John Howard Society of British Columbia, "I believe that what is now essential is a firm and comprehensive statement of the principles and policies that the Government of Canada proposes should be followed in the federal correctional field...In the federal field such a statement would necessarily involve the criminal law, the operation of penitentiaries and the parole system."

The Globe and Mail found the list of subjects to be covered by this statement very heartening. In an editorial published Friday, May 22nd, 1964, the Globe and Mail stated; "This is a most hopeful list, especially in that it suggests that reforms will begin with the criminal law. One undoubted reason for the growth of our prison population is that much of our criminal law no longer conforms to existing moral standards. People are being put in prison for acts which the majority of their fellows no longer consider to be wrong. A repeal of such laws would clarify our real criminal problem."

All these words are encouraging as we have been critical not only of the substance of the criminal law as regards sex offenders, but the type of treatment and detention available for sex offenders after conviction. Regarding this latter aspect, the John Howard Society of British Columbia have effectively quoted from Alan Paton's Too Late The Phalarope: "An offender must be punished, I don't argue about that. But to punish and not to restore, that is the greatest of all offences. If a man takes on himself God's right to punish, then he must take on himself God's promise to restore."

In a recent brief the John Howard Society of British Columbia has criticized our correctional system in Canada as being degenerative rather than regenerative. It suggests that new penal institutions should have a maximum size of 300 inmates, and should be in proximity to medical and psychiatric facilities. A new

emphasis should be placed on staff and the establishment of a satisfying personal relationship between staff and inmates. Great emphasis should be placed on the classification of inmates, so that maximum use can be made of minimum security institutions, while protecting the public from dangerous offenders.

The following portion of the brief was of particular interest: "The Vanderhoeven Clinic in Holland, is a centre for one hundred emotionally disturbed offenders. Patients are given extensive clinical treatment by a heavily staffed team of psychiatrists and social workers. Half of the inmates work in factories in the City of Utrecht. They return to the institution at night.

Men sent to this institution are usually not dangerous. This clinic makes treatment available for individuals at an earlier age in their illness. A man who has been convicted of exposing himself, and who might later in life become a child molester, may be apprehended and treated at a much earlier phase in his illness."

The brief favors a similar institution, stating that inmates who are essentially neurotic and less dangerous could be in an entirely different treatment program than those psychopaths who require maximum security.

We commend the John Howard Society on it's brief and the Minister of Justice on his stated plan to reappriase federal corrections. Let him be aware that informed public opinion will not be satisfied with a half-hearted re-appraisal from his department.

D.E.S.

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 CANON LAW AND HOMOSEXUALITY

At a recent Canon Law conference in New York City reference was made to homosexuality in relation to the marriage courts of the Roman Catholic Church. One of the grounds for the declaration of nullity of marriage in these courts is a lack of consent. It was suggested in a paper to the conference that a constitutional inability to give a valid consent might result from the homosexual nature of one of the partners to the marriage. This indicates a rejection of the view that homosexuality is a vice freely chosen.

THE ROUTING REPORTER....

On June 24, 1964, the final spring meeting of the Association was held at the Vancouver Unitarian Church at 8 p.m. A panel of three gave their views on the subject, "ASK, present and future; what should we be doing, and where should we be going?" Those on the panel were David D, Lee L., and Bob T., With Doug S. As moderator.

Bob was concerned about anyone who may come to us fearing they are homosexual, and seeking guidance. He felt very strongly that we were not well enough educated ourselves to be able to handle a situation like this. Discussion from the floor on this led to the suggestion that ASK should form a board in the future consisting of responsible citizens, comprising one male and one female homosexual, a doctor, a minister and a psychiatrist. It was generally agreed we were interested in the latent and teenage homosexuals, and would like to find a way to educate the public as well as reach these people who may need help.

David was interested in educating ourselves first about homosexuality, so that we can then help to educate the public. It was agreed we would have to do the groundwork, but it would have to be professional people such as doctors, lawyers and minister who would have to educate the public in our behalf.

Lee was very concerned with the lack of enthusiasm within the membership, which was showing in the waning number of attendees at business meetings, and he wondered if most people had joined because it was the thing to do at the time, or if we as an Association were lacking in keeping members interested.

It was announced that our executive advisor was leaving the city early in July, and a farewell party was suggested for her. Altogether the evening was stimulating, and the idea of holding discussion groups of this nature is an excellent one to encourage members to air their views, gripes, etc. I for one feel it was most successful.

B.C.

~ ~ ~ ~ ~
ONCE MORE, WITH FEELING

On his tenth anniversary, a bandleader who had played over 3,000 dance dates was asked, "What have you had the most requests for?"

"The men's washroom," he replied.

COME ON, GIRLS. WE NEED YOU!

Can you type? Write a poem? Write a story? Lick a stamp? Have you any ideas on what you would like to see in the NEWSLETTER? Then become a member and join the paper; with only one girl and all those males it's lovely but lonely! So join us and help us make an even better paper of interest to both sexes.

Are you interested in research and study? Then join our Research department. Do you have any ideas on how to raise money for the Association? Then join our Programming committee. Or you can join the Library committee, the membership committee. We need you now, one and all!

"Why should I join?", you say, "What have I got to gain?". You can gain, through research and study, a better understanding of yourself. You can help our lawyers, Ministers, etc., who are going to take our fight to the public to help them understand us and prove we have a place in society and the community. Help us to change the laws so any two males over 21 may have sex in private without the fear of a prison sentence (which can be up to fourteen years).

Have you ever worried what might happen if your families or your employer were to find out you were a lesbian? Then help us to educate the public so that, if not in our time, in the generations to come they can hold their heads high, tell their families, tell their bosses and friends without fear of being disowned or losing their jobs or a friendship; so they can take their proper place in society. Education on the subject is the only thing that will bring this about, so come on, girls, we need you!

The Association is made up of both homosexuals and heterosexuals, so there is no way of being labelled a sex variant because you belong to the Association. If you don't want to become an active member, join as an inactive member, or even send a contribution which will be gratefully accepted. Or even take a subscription to the NEWSLETTER for \$2.00 a year, which will be sent to you in a plain white envelope. If you want to know more about the Association write to ASK, Box 4277, Vancouver 9, b.c. Or attend a "Gab'N'Java" which is held weekly. There you will meet the membership committee who will answer all questions you may want to ask. For information about our "Gab'N'Javas", ask a member, or write to ASK, Box 4277, Vancouver 9, b.c.

COME ON, GIRLS, DON'T LET THE BOYS DO ALL THE WORK!

Nude and Lesbo Scenes Argued Re 'Twilight' Pic

Albany, June 23.

An erudite apology for bare flesh scenes and lesbian innuendos was advanced by Edmund C. Grainger Jr., counsel for Audubon Films, during arguments before the Appellate Division, Third Department, last week. This was on a petition that the Regents be ordered to license "The Twilight Girls."

Grainger was developing the point that U.S. Supreme Court, in the Roth decision of 1957, had ruled the obscenity of a work depended not upon individual passages or scenes but upon the "whole."

Stressing that the Appellate Division was required to "transport" itself into the position of what community standards were, Grainger said: "An evolution is taking place in contemporary community standards. Look at 'The Carpetbaggers' book; look at the ads for motion pictures of any kind; look at the magazines on the passing newsstands. Consider that

the New York Times, in front-page articles, recently highlighted sexual deviation in New York. The community standards have changed. What once might have appealed to the community's 'prurient interest,' no longer does so. Today, there is much less restraint than at one time.

After citing changed standards in other areas, Grainger switched from "semantics" to an interpretation of judicial determinations.

"This film," he asserted, is not 'hard core pornography,' to which the Court of Appeals limited 'obscenity' in the Richmond County News case (1961).

The "nudist aspects" which, with a sequence on Lesbianism, caused the Regents to hold, unanimously, in March, 1962, that the French-produced film could not be granted a seal, without specified deletions, "do not of themselves permit denial of a license," continued Grainger.

He also argued that the test of "obscenity" must be applied on the basis of the picture "as a whole, not on excerpts, which are miniscule." Grainger estimated, in a brief, that the total running time of the matter the Regents directed to be cut was "two minutes."

Charles A. Brind Jr., counsel for the Board, agreed in his plea for affirming the Regents' finding that "The Regents are concerned with only two small portions of it ('Twilight Girls')." The veteran lawyer observed "This picture is not a bad attempt." Brind seemed to rate it

higher in entertainment value than many of the films he had seen on so-called censorship appeals over the years.

However, Brind believed the Regents' properly ruled that without the excisions, "Twilight Girls" is "obscene within the meaning of Sections 122 and 122-a of the Education Law." Further, that "in its present form, the pictures appeals to the prurient interest of the public."

Brind objected, but without the verbal onslaught he launched previously against "A Stranger Knocks" for its two sexual intercourse scenes—during last fall's hearing before Appellate Division, and the subsequent arguments—rearguments before the Court of Appeals—to the "combination" of nudity and Lesbianism.

Referring to the scenes "where two girls embrace and act in a lesbian manner" and where one of them "takes off her clothes and returns to bed," the Regents' spokesman contended this, in effect, depicted female homosexuality. The nudity scenes—exposure of breasts—in the dormitory of a girls private school abroad and in a shower room—were a "buildup" to the Lesbian segment, Dr. Brind asserted.

Pointing out that many films "indicate" sexual intercourse has taken place or is about to happen, Brind commented the sexual act should not be shown. The same was true in the case of Lesbianism.

VARIETY



The girl I've been going with recently confessed to me that while she was in college she had several sexual experiences with another girl. Do you think this should make me reappraise our relationship?—M. M., Los Altos, California.

Assuming that she's kicked the habit, we think you've little cause for concern. Homosexual contacts among women are more common than is generally acknowledged; Kinsey's studies showed that almost 20 percent of all single, 25-year-old women had had some homosexual contact, and the rate increased with education level. One problem with such experiences is the psychological scars they can leave. The fact that your girl is willing to reveal openly her past experiences would seem to indicate that they've had little or no effect on her present outlook—and this being the case, they shouldn't affect yours either.

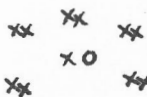


Only Explanation

A six year old girl wrote the following essay: "People are composed of girls and boys, also of men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My Mom is a woman, and my Pop is such a nice man that I think he must have been a girl when he was a boy."

We regret not having been able to catch in time for a review the reportedly showstopping act of a new all-girl vocal group currently on a Japanese concert tour, warbling the poems of Sappho set to music. The Lesbian Four.

"Sidney, are you sure it's all right bringing me to this Greenwich Village party?"



"The other day I told a psychologist friend of mine that I am a lesbian. She was shocked not by my confession but because I added that I am quite happy and satisfied with life in general. In her work she sees homosexuals every day, and they are, in her words, usually 'objectively miserable' people ready to jump from the bridge."

"Why is this so? Is it the social discrimination, financial problems, emotional upsets? We certainly have these in abundance and why not, since we create most of them ourselves and everyone knows how 'creative' we are. 'Normal' people have these problems too, except possibly social discrimination; however, they substitute racial and religious discrimination and still by and large are not 'objectively' miserable'. As for us, we don't even need to have social discrimination. If a gay person is recognized as such, he is advertising. In dress and mannerism, the butch in drag and the gay boy in tight pants want to be known. There are plenty of places to 'let the pins drop' without parading down main street on Sunday morning. So if you want that kind of recognition, have the guts to accept it when you get it."

"I for one am sick of being identified with the poor miserable dike who can't hold a job or a girl. If she'd get off her big fat pillow of self-pity, wash her lazy self, dress decently, and stay sober during the week, if she would stop offending the eyes, ears, and nose of society, she'd soon keep a job and a girl and learn to enjoy life. But this of course takes work and damn few homos will work at it. They must prefer running from psychiatrist to psychiatrist, on someone else's money, to sing their sad song, have a good cry, and be babied for an hour a week. Sympathy isn't love but it's easier to get and less demanding. This type should be escorted to the bridge. They are no good to anyone and do immeasurable harm to the decent, hard working homosexual."

"All this boils down to the realization that I've read your woe-filled letter and heard your sob stories from coast to coast for years and I'm not impressed. You beg for help but what have you done to earn it? When you are ready to get off your knees and fight not for yourselves but for generations to come - when you start benefiting society instead of dragging it down - when you join

the homophile movement instead of creating obstacles for it - then will the homosexual stop being an 'objectively miserable outcast' and become a useful being worthy of help and be accepted as a welcome part of Society. West Coast Member-

The Ladder
April 1963

* * * * *

The world of letters (latrine division) has lost one of its most commoliously dedicated academicians with the passing of Dr. Pelham H. Box, British collector of cloacal graffiti, who in his lifetime transcribed some 5,000 primitivist panoramas from men's-room walls around the globe.

#####

TRADING POST

WANTED:

Copy of James Barr's "21 Variations On A Theme." Reference # 108

####

WANTED:

A roll-away cot. Phone 255-2010.
Reference # 109

####

Leather-lovers! Satisfy that fetish! For the Leather Set - three "pieces". Most of you know at least one - rather well! Bruce's sofa and two armchairs are for sale. What bids? RE.3-9968.
Reference # 110

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We were taken aback a bit both by the implication and the outspokenness of a recent headline in the Daily Times, an Anchorage, Alaska, newspaper - "QUEER NAMED LODGE CHIEF" - until we read in the story below that the newly-elected president of the local American Federation of Government Employees is a fellow named Al Queer.

#####

UNDERCOVERS
ASK Library Page

ANN ALDRICH AND HER FOUR BOOKS.

GIRLS! Let's take a brief and casual look at Ann Aldrich's books, keeping in mind that they are in the reporting vein. Reviewing, therefore, will not be glamorous, will seem harsh, but will, as far as is possible, be truthful.

WE WALK ALONE: Lesbians are introduced as coming from many places, with many backgrounds, educations, cultures, interests, and many reasons as to why they are lesbian. Places where the ladies congregate (if they congregate) range from the obvious gay tourist spot to the hardly-known ~~tete-a-tete~~ coffeehouse. Viewpoints as to why some women are lesbian come from doctors, psychiatrists, ordinary people on the street, and from lesbians themselves. There is some mention of cures; laws are discussed, and it is pointed out that in some countries lesbians can be imprisoned. Parents, too, make mistakes upon discovering their daughter's love-interests. They don't realize that one-crush-on-a-girl-with-sex-included doesn't make a lesbian. In answer to the question, "Won't more women become lesbians if homosexuality is totally legalized?", Miss Aldrich says "Not at all" -- not if they weren't attracted to it in some way or another before. To end this book, the author sort of states that the lesbian is here to stay, but what she does about it is up to her.

WE, TOO, MUST LOVE: This book is mainly concerned with the various types of gay girls, their backgrounds, and how they got to be lesbians. A fact brought out in this book is that gay boys are often chosen as pals and regular boyfriends on occasions when male escorts are demanded. Also mentioned are "uncles" who usually are lonely, older men. They can be adopted by the girls as someone to talk to, and this relationship fills a need for both parties. The ending chapter describes a boarding-school for girls, and the "crushes" that occur there. Most girls outgrow this stage of maturing, but a few don't. It is these few who are in most need of understanding. And to conclude: the label "gay" is frequently un-gay, but nobody seems to be able to think of a better one.

CAROL, IN A THOUSAND CITIES: Here we come across parts of novels where lesbian loves are mentioned or brought about. Mallet, Kramer, de Maupassant, Kenmore, Morgan, are some of the authors quoted. Then we have statements by several psychoanalysts like Freud, Caprio, Thompson, de Beauvoir. Last, but not least, is the girls' views and it is not surprising that they vary greatly. As a result the book is just a little complex. Ann Aldrich looks at the U.S. lesbian magazine, "The Ladder", in a relatively unkind light; it seems to her that for every two steps forward in integrating the lesbian into general society, "The Ladder" steps back one with its absurd stories. Her last statement, "If this 'Ladder' is an approach to Lesbos, it seems hardly worth the climb", makes a reader feel he had better re-read the magazine! Lastly, there are excerpts of letters from lesbians or women who have had some love for another woman. Some of those reproduced are sad, some uplifting. Again it seems it is the individual's choice how to live, and for what. And, sometimes, the choice made can be very rewarding or very tragic.

WE TWO WON'T LAST: In this last book, some earlier statements made in the previous books are retracted, confirmed more strongly, or open to question. More knowledge of lesbianism brings more viewpoints. Sections appear on transvestism, male and female homosexual differences, children and parents of homosexuals, bisexuality, suicide. The book blends with the others but has more up-to-date information.

Considering all four books, I find that they are all informative, often very interesting, condemning in spots, rather hopeless in instances, but on the whole quite factual. Miss Aldrich has pros and cons on lesbianism, although she does tend to lean towards the unhappier side. As she is an admitted lesbian, her reporting is very well done. As one can imagine, the subject is complex and confusing; if normally-sexed persons (or even homosexuals) read any of these books and come out with a better understanding of lesbians as human beings, then Miss Aldrich has accomplished much. I congratulate her for her expression, because, although personally involved, she has not coated her viewpoints with niceties. If she had, her books would be useless.

I am curious, though, as to what her next book will be like.

V.T.

ASK LISTENS.....

WE WELCOME READERS' VIEWS AND QUESTIONS FOR PUBLICATION. WHILE ALL LETTERS MUST BE SIGNED, ONLY THE WRITER'S INITIALS OR NOM DE PLUME AND LOCALE OF ORIGIN (E.G. A.B., VANCOUVER, B. C.) WILL BE PUBLISHED. VIEWS EXPRESSED IN LETTERS PUBLISHED HERE DO NOT NECESSARILY REFLECT THOSE OF THE EDITORIAL STAFF OF THIS NEWSLETTER OR OF THE ASSOCIATION. REQUESTS FOR THE EXCHANGE OF CORRESPONDENTS' NAMES WILL BE STRICTLY DENIED.
Editor
Newsletter.

Dear Sir:

I have recently finished reading Life's (June 26, 1964) article on "Homosexuality in America." What the writer and photographer wished to accomplish I really don't know, unless it was a hate campaign against homosexuality; and there are enough hate campaigns around already. If this article was intended as an insight into homosexuality it chose a very queer way to go about it, for the article looks first at the sordidness, the tough aspect. Any good shown after the bad is rather like drinking cold water after the hot soup has burned: one remembers the burn. Perhaps showing the worst was intended as a scare, but "don'ts" usually accomplish the opposite. I did find, though, that the scientists' viewpoint offered good information as to some causes of homosexuality but I would have preferred seeing the word "psychiatrist" or "sociologist". Homosexuals are not insects or metals to be bottled and labelled, and that is what the word "scientist" made me think of. Perhaps it is my definition; if so I am willing to be corrected. Of course, the homosexual will build a society of his own. He cannot wholly enter into normal society, or is driven out of it, and since all humans are group - minded to a more or less degree the homosexual as a human is entitled to groups. The article does not point out the various groups but concentrates on one, and it is, to say the least, the worst one that could be presented. Unfortunately, much of what is presented for the group shown is true, but it is not the whole truth. Who is more shameful, the homosexual seeking company or the person deliberately setting a trap with himself as bait? It is almost like saying to a burglar, "Here is a nice home with jewels, money, furniture inside. You go in and take what you want, but when you come out I'll arrest you." A

cute way of getting a burglar, isn't it? Or is it more sickening than cute? Laws are supposedly made to protect humans, but who protects humans from tricks of the law? I can understand wanting to let the general public know that homosexuality is around them, but to ignore letting the public know that there are hard - working, intelligent, conscientious homosexuals around them also, I cannot. Mention is made of homophile organizations, churches' views, the Wolfenden Report, but only after the first image of the homosexual is presented. Rather late to present neutrality, I think. Something I find amusing is that in the general article female homosexuality is not mentioned. In the scientists' viewpoint they are mentioned briefly. I think the general public could be in for a slight shock if an article were to concentrate on the women and say little about the men. And since female homosexuality is largely overlooked, many homosexual women get the false impression that they are out of it and needn't be concerned about the harsh laws against male homosexuality. They are wrong, for it is their problem too. Any injustice done to anyone is everyone's concern. One doesn't have to be personally involved to see or feel injustice.

Sincerely,
(Miss) V. T., Vancouver, B. C.

We thank this correspondent for her frank and understandable concern over the present state of homosexuality in relation to the law in America. This Newsletter in Maclean's, Life, The Playboy Philosophy and the upcoming Look report in the near future.

- Editor

ATTENTION SUBSCRIBERS.....

IT IS OUR PLEASURE TO ADVISE THAT ANY NEWSLETTER SUBSCRIBER TAKING OUT FULL MEMBERSHIP IN ASK WITHIN THREE MONTHS OF SUBSCRIBING WILL BE ENTITLED TO A \$2.00 REDUCTION IN MEMBERSHIP FEE.

ASK

newsletter

association for social knowledge

p o b o x 4277

vancouver 9 bc

*"It is better to light a candle than curse the darkness."
-- old Chinese proverb*

JUNE, 1964

25¢ per copy; \$2.00 per year

VOL.1, NO.3

EDITORIAL

When a ship in harbour is ready to sail, she hoists the "Blue Peter". We in ASK, and many thousands of our sympathetic brothers and sisters everywhere, must realize it is time to hoist imaginary "Blue Peters" signalling our existence on the sea of life.

Most of us have been equipped with formal education, which is comparable to a set of charts. In itself, knowledge is like a chart; of no value except as it is used to steer our ship with understanding and judgment. Steering is necessary because we can't sail everywhere at once. Life is a voyage during which one touches at many ports. A happy outcome is due largely to the skill with which we pilot our craft from one harbour to another.

Men have progressed all through human existence because of a fundamental drive, a constant pressing against boundaries, and an enterprising spirit that drove them into adventurous searching for what lay over the horizon. Every one of us can look forward to the day when, instead of that cautious coasting which never ventures to lose sight of land, we will turn our helm and hazard a bolder navigation. But we must have provided ourselves with the required charts and with wisdom in their use.

This is not to say that it is always necessary to sail out of sight of land in order to have adventure. Bold undertakings are at hand everywhere to those of us who are fully alive and responsive to life's challenges. To stagnate in our attitudes, to tie up at a wharf and refuse to leave that haven in order to continue our growth and society's awareness, is to deny ourselves the development of our potential greatness through acceptance and acknowledgment.

Some people are only creatures of unrest, absorbed in short-term material quests. They remind one of Pellinore, one of King Arthur's knights, who spent his life in armour hunting a mythical beast. That is not the sort of ambition to make us happy. In fact, Sir Pellinore admitted to Arthur that he was bored.

The thing is to have a purpose. ASK has a purpose. It is both simple and complex; simple in its dedication, complex in its ambition. In other words, ASK knows its destination but has to weather the seas of misunderstanding and prejudice before it can sail into the tranquil waters of universal acceptance. ASK's purpose must be that final port of call, Acknowledgment, but we must be wary not to keep the chart locker closed while we head toward our goal, or we are foredoomed to eternal failure.

There's a rule which can be applied by those of us ambitious enough: find a vacuum and expand into it. What is there that needs doing and is not being done? Let's assess our capacity for doing things, and let it be our ambition to do the things that we can do best, in the areas where they are needed, and then put all our minds into it.

The meaning of the word "ambition" deserves attention. The big-souled man wishes to be, not merely to appear, the best. His desire is not to get himself put on display like a statue in a park, which has nowhere to go, but to continue to make

progress, and to make a contribution to life and society. Ambition is not enough in itself. There is plenty of work to do on this voyage. We must pursue our ambition with patience, vigilance, sagacity and determination. The alternative is to go to sleep in the bottom of the boat, letting the elements take us wherever they will. To be ambitious is to want to achieve. To achieve is not merely to gain something. The dictionary says "achieve" means to perform, to accomplish, to carry out successfully. That implies steady purpose and unceasing effort with some artistry of means. It is the feeling of doing things that really pays off.

The Crown of Life is the exercise of choice. All of us, everywhere, in and out of ASK, have a choice to make. We must prepare to grasp opportunity, a haughty goddess who wastes no time with those who are unprepared; or we can stand and watch her glide by, silently and swiftly, and mutter to ourselves, "Oh well, there will be a next time." We live in days when, in terms of quantitative knowledge, we all may know more than Plato or Aristotle. What needs to be done is to increase the quality of that knowledge, both within ourselves and within those that someday will proffer us the choice of accepting that opportunity.

We cannot make a small choice. It is deadly dull to be mediocre. We cannot be content with a life that offers, on the outside, a steady job, membership in a country club, a car-by-the-month, sports on television, yet on the inside haunts us relentlessly in the day-to-day charade of covering up our true natures.

We must learn to take knocks. He who dares to look his destiny steadfastly in the face, to measure his strength with its difficulties, to give up what does not count in his life and to seek with zest what will contribute to his self-fulfillment: that man has already ceased to be miserable. Courage becomes a living and attractive virtue when it is regarded not as willingness to die manfully but as the determination to live decently. A moral coward, one who is afraid to do what he thinks is right because other men will disapprove or laugh, is never a valuable member of any community. A courageous man will keep his faith in himself in the face of buffets which lay his weaker companions low. He will know when to avoid and when to fight. He will not be upset by having to wait, but will be brave enough to know that while it is not always wise to wait it is always desirable to have the courage to wait if it should become advisable.

Our chief characteristic must be that we are heartily in earnest. We must keep on believing in what we are doing. We must have the tendency to persevere in spite of hindrances, discouragements and impossibilities. We must know that to our natural ability and our grasping of opportunities we must add resolution and concentration. We must not look disdainfully upon people outside the fence we have built around our way of living. Our ship will call at many ports. In our own interests, as well as in the interests of society, we must get along with people of many sorts. To do so is a sign of maturity. Knowledge of the world is not something that can be taught in school, but a desire to receive it and wisdom in assessing it should be developed as early as possible. Maturity involves having willingness to listen and look, sensibility to what is real and what is illusory, ability to discriminate and choose.

When we stand at the helm, we must do so with our eyes fixed on the compass and the stars to guide us on the course we have set. Life is a sea upon which the proud are humbled, the shirker is exposed and the leader is revealed. To sail it safely and reach our desired port we need to keep our charts at hand and up-to-date, to learn by the experience of others, to stand firmly for principles, to broaden our interests, to be understanding of the rights of others to sail the same sea, and to be reliable in our discharge of duty.

We members of ASK would do well to re-assess our values, and to re-evaluate our worth. We should ask ourselves why we are members of ASK. We should ask ourselves if we joined ASK because we fervently believed in the need for ASK in Canada, or merely because it was vogue at the time, or maybe because the "other half" did. If we sincerely believed, we should ask ourselves if we still believe. And if we do, are we doing our share for ASK? Are we honestly doing our full, fair share?

These are harsh questions. They require honest, adult self-appraisal. And if the answers are honest, and if we find ourselves wanting, let's be adult enough now to admit it, and to make amends now to keep this thing alive, this ship afloat, this ASK, this Association For Social Knowledge.

The Third Sex

Psychiatrists and sociologists have long argued that homosexuality is an emotional aberration rather than a criminal form of behavior. Partly because of such arguments, heterosexual society has increasingly come to regard the male and female homosexuals in its midst with more tolerance and less hostility. One unexpected result of this attitude was reported last week: homosexuals, the 40-member Committee on Public Health of the New York Academy of Medicine said, now want to push homosexuality beyond acceptance to the status of "a desirable, noble, preferable way of life."

Although the committee clearly felt that the homosexual was still better off on a couch than in a cell, it was disturbed by "organized homosexuality's" desire to become a recognized Third Sex. The report cited the suggestion, advanced by some inverts, that homosexuality is the answer to the "population explosion." "If there is not more homosexuality than in the past, it appears to be more open and obtrusive," the report added. As one of the more obtrusive examples of homosexual organization, the report noted that in New York, inverts have established "a central office and a magazine of their own."

'Contacts': Although the report did not say so, the reference was clearly to the Mattachine Society, Inc., of New York, a group substantially comprised of inverts which publishes a monthly newsletter and holds regular public meetings to discuss homosexual problems. Last week, for example, at a meeting of New York's Freedom House, members of the society heard New York City health officer W.D. Mortimer Harris discuss the city's rising venereal-disease problem. VD, it turns out, is passed around among homosexual "contacts" at

an alarming rate, and was a major reason the academy study was undertaken.

Unfortunately, the committee found the medical profession itself has been slow to face up to the growing problem of homosexuality. According to Dr. H.D. Kruse, the committee's executive secretary, the academy is the first major group representing all branches of medicine to issue such a statement.

The 2,500-word report is nevertheless psychiatrically oriented. The homosexual, it states, is an "emotionally immature individual." The family plays the biggest role in the development of homosexual behavior. A common pattern, according to Dr. Abram Blau, is a domineering, overprotective mother and a passive, ineffectual father. Identification with a male figure, experts note, is important to the normal sexual development of both boys and girls.

Curability: Treatment of the established homosexual is difficult, the report noted, but contrary to widespread belief, homosexuality can be cured. Among 106 inverts in a study by psychiatrist Irving Bieber, 27 per cent "crossed over" to heterosexuality after psychotherapy. Admittedly, the chances of

cure depend to a high degree on the patient's desire for treatment. And in the light of the committee's findings concerning the attitudes of organized homosexuality, it would seem unlikely that the nation's homosexuals will make good candidates for psychiatric attention. But psychiatrists like Bieber believe many homosexuals privately want treatment. "Despite what many of them say," Bieber noted, "there aren't many happy homosexuals."

Not all experts agree with the academy report. Dr. Wardell B. Pomeroy, an associate of the late Alfred Kinsey who is on the Mattachine Society board of directors, declared that an appraisal of the problem by psychiatrists is "lopsided." "The only homosexuals they see are the disturbed ones," psychologist Pomeroy said. "Homosexuality is not an illness, but a preference." But Blau, a psychiatrist at New York's Mount Sinai Hospital disagreed with Pomeroy's support of the homosexual view. "Kleptomania," he said, "could be called a preference for taking things, rather than paying for them, but it's still a psychiatric problem."

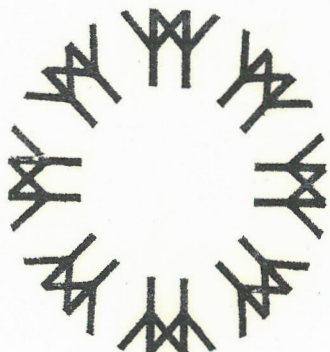
The Mattachines hear a lecture: Few happy homosexuals?



Newsweek—Bernard Gotfred

There's a Hint of Homosexuality In Montreal World Fair Symbol

Part of a letter to the editor in a German-language weekly published in Winnipeg. Mr. Scheede, of Montreal, formerly lectured in symbolism and heraldics at universities in Duesseldorf and Duisburg.



"Though the symbol of our World Exhibition has been finally accepted, we should better have another closer look at it.

Did it occur to nobody who was responsible for the acceptance that with a symbol like that they would advertise a "world exhibition of the homosexuals?"

★ ★ ★

WHY? WELL, THE DESIGN is the symbol of man, arranged in pairs and united in a circle.

If you put close to the symbol of a single man the symbol of a woman, this would mean friendship between man and woman.

If you arranged those symbols in close contact, it would give the meaning of marriage.

If you added one or more children you would have the symbol of a family.

If you arranged two symbols of man close together, that would mean friendship.

If these man-symbols are shown in contact, even partly, as in the symbol of the World Exhibition, this obviously would be the symbol of homosexuality.

Could you imagine the laughter if some evil-minded people started a well-prepared campaign all over the world?

★ ★ ★

TO THE THOUSANDS OF malcontents we present, with this symbol, a potential weapon with which they can do great harm.

Let us hope that responsible people will realize in time the consequences the use of this symbol may have.

**OUR SOCIETY NEEDS ASK SAYS
JOHN HOWARD EXECUTIVE DIRECTOR**

Mr. Mervyn Davis, B.C. Executive Director of the John Howard Society, spoke to an open meeting of ASK held at the Central YMCA on Wednesday, June 3rd.

Mr. Davis expressed his opinion that the criminal laws existed in order to enable people to live together in peace. If activities are not harmful to society, or in violation of another's rights, they should not be illegal. He therefore placed the private use of drugs in the same category as homosexual acts between consenting adults and felt that both should be legal activities.

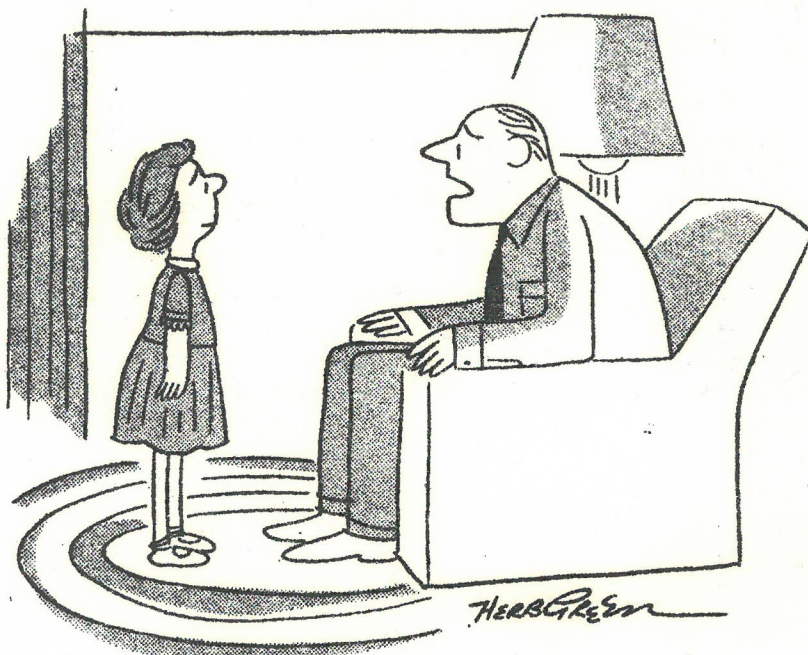
He referred to the homosexual prostitute as a person usually suffering from serious imbalance, being hostile and egotistic. He noted that homosexual prostitutes often begin their careers as youngsters in reform institutions.

Mr. Davis commended the group present on the formation of ASK, saying that ASK is something that society needs to better protect itself. He stated that ASK is trailblazing.

Pavlov revisited: Again, British researchers report successful conditioning through treatment based on aversion technique. Last summer the publication "Behavior Research and Therapy" described the cure of a transvestite, saying the method may lead to cures for homosexuality and other sexual deviations.

A 33-year-old male patient had strong desires to dress in female clothes since childhood. The doctors instructed him to put on his favorite female clothes while standing on an electric grill. As he did so, he was suddenly told to undress. At that moment he was given a sharp electric shock in the feet. This was repeated 75 times in 6 days. When checked six months later, the patient was found in men's clothes. The memory was so unpleasant, he had lost his desire to dress as a woman. Volunteers for research?

- The Ladder.



"It's time you and I had a long, long talk—son."

SOCIETY URGED:

**Clear Up
Myth About
Homosexual**

The B.C. director of the John Howard Society urged the Association for Social Knowledge Wednesday night to continue its campaign to educate the public about homosexuals.

Mervyn Davis, speaking to 25 members of the association composed of homosexuals and heterosexuals, said the public image of homosexuality is clouded.

"Many people think of homosexuals as someone waiting on a street corner picking up children and taking them into the bush where they ravish them," he said.

He said the association, which holds regular meetings and publishes a monthly newsletter, could clear up many misconceptions.

Davis said he thinks homosexuals who don't infringe on the rights of the ordinary citizen should not be punished.

**Homosexuality
'Can Be Cured'**

NEW YORK (AP) — Forty physicians of the New York Academy of Medicine said in a report that homosexuality is an illness that can be corrected.

The physicians offered psychotherapy as the best treatment, adding that prevention of the illness is easier and more effective than any treatment. To halt homosexuality, the physicians suggested "proper and authoritative sex education."

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 STRAIGHT TALK ////////////// STRAIGHT TALK
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"Screwed-up world without laws!"
 Sylvia muttered disgustedly to herself,
 "Queens, hustlers, fairies and me."
 --- City Of Night.

The review of Rechy's book, City Of Night, in the last issue of this newsletter concluded: "....the homosexuals Rechy writes about are, for every moment of their lives, wholly obsessed and ruled by sex. "Of course many heterosexuals in our society have sensual and materialistic values, but it is probably fair to say that gay society is, on the whole, more sensual and more materialistic than straight society. Perhaps, like the teenagers, gay people are simply adopting the most obvious values of our way of life in North America. Hollywood sensuality goes only skinddeep in our society. We have striking sexual repressions. Canadian divorce laws are punitive and degrading, and work on the assumption that sex is the beginning and the end of marriage. Many teen-age girls have hysterical notions of what can happen to them if they are caught alone on the streets at night. People are ignorant about contraception, and the sale of contraceptives is prohibited by our Criminal Code (a fine example of how ineffective a law can be).

Within our inhibited society is the gay community: free and promiscuous. No quoting of statistics on divorce rates can be very impressive when compared with the libertarian life of the gay world. Why don't gay relationships hold together? How many of them do? Would the heterosexuals be as promiscuous if social attitudes permitted, and the children could be taken care of? Is there as much guilt associated with sex in the homosexual's mind as there is in the heterosexual's mind? What emotional price are gay people paying for the lack of lasting relationships?

To me these are fascinating questions.

D.E.S.

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 CHANGE OF ADDRESS

IF YOU ARE RECEIVING ASK BY MAIL, NOTIFICATION OF ANY CHANGE IN AN ADDRESS SHOULD BE GIVEN TO THE PUBLICATIONS COMMITTEE PRIOR TO THE FIFTEENTH DAY OF THE MONTH.

* * * * *

COMMITTEE ROUND-UP

REPORT BY THE EXECUTIVE DIRECTOR ON THE ACTIVITIES OF ASK COMMITTEES.

MEMBERSHIP'S Gab'N'Java sessions are work'n; well in recruiting new members and telling prospective members about ASK. They are planning a special event for the first Tuesday in July, so if you know someone interested, here is your chance to bring them.

LIBRARY still desperately needs a home. We now have the books and clippings to begin operating, but need a room in which to do so. There are roughly 300 books donated already, with more coming in.

RESEARCH will not be active during the coming summer, as most of the members are professional people who have other commitments. They will resume in September, which should be a big month for ASK.

PROGRAMMING are presently planning a two-evening session for late July or early August, with two or three guest speakers covering several aspects of homosexual life. Watch for further news of this. Both the carwashes were successes, both in work and in enjoyment, that we've decided to hold others. PLEASE feel free to come and work, and/or have your car washed. We will keep you posted on dates.

PUBLICATIONS has surmounted another month, and here is the third issue of our Newsletter. More subscriptions have come in from all over Canada and the U. S., One complaint from a few people is that some issues are not printed clearly. This matter will be corrected. A permanent editor has been appointed. Typists are badly needed, for lay-out and stencil-cutting. If you want to work on this Committee, or even if you can only donate a couple of days a month to assist, contact PUBLICATIONS.

This writer leaves shortly for a week in San Francisco. Both DOB and the Mattachine have extended invites for me to drop in. If I return in time I will add a note on my visit.

That's all for now -- see you around!

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Editor's Note: At press time, we had word that both societies had extended hearty welcomes to our Executive Advisor, and given best wishes for our continued success. Of note to all members - copies of the Mattachine Review should come through any day now.

Under



Covers

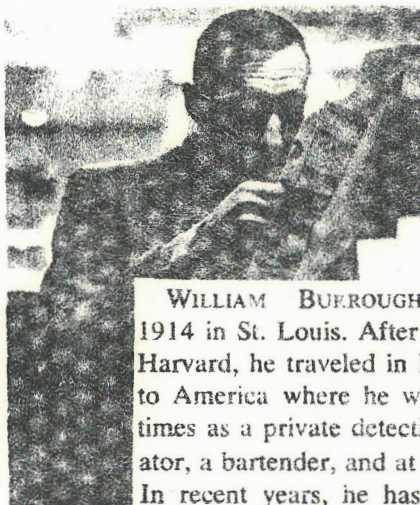
NAKED LUNCH

By William Burroughs

The action of "The Naked Lunch" takes place in the consciousness of One Man, William Lee, who is taking a drug cure. The principal characters, besides Lee, are his friend Bill Gains (who seems momentarily to turn into a woman called Jane); various members of the Narcotic Squad, especially one Bradley the Buyer; Dr. Benway, a charlatan medice who is treating Lee; two vaudevillians, Clem and Jedy; A.J., a carnival con-man - the last of the Big Spenders; a sailor; an Arab called Ahmed; an archetypal Southern druggist, Dec Parker; and various boys with whining voices. Among the minor characters are a number of automobiles, each with its specific complaint; a film executive; the Party Leader; the Vigilante; Jehn and Mary, the sex scrobats; and a puzzled American housewife who is heard complaining because the Mixmaster keeps trying to climb up under her dress. The scene shifts about, shiftily, from New York to Chicago to St. Louis, New Orleans, Mexico, Malmo, Tangier, Venice; and the human identities shift about shiftily too, for all these modern places and modern individuals (if that is the right word) have interchangeable parts.

The best comparison of the book, with its aerial sex acts performed on a high trapeze, its con-men and barkers, its arena-like form, is in fact to a circus. A circus travels but it is always the same, and this is Burroughs' sardonic image of modern life. The Bernum of the show is the mass-manipulator, who appears in a series of disguises. "Control", as Burroughs says, "can never be a means to anything but mere control-like drugs", and the vicious circle of addiction is re-enacted worldwide. Everyone is an addict of one kind or another, as people indeed are wont to say of themselves, complacently, "I'm a crossword-puzzle addict; a Hi-Fi addict", etc.

What raises the novel from a tedious and disgusting exercise in cynicism is its humour. Burroughs' humour is particularly American, at once broad and sly. It is the humour of a



WILLIAM BURROUGHS was born in 1914 in St. Louis. After graduating from Harvard, he traveled in Europe, returned to America where he worked at various times as a private detective, an exterminator, a bartender, and at many other jobs. In recent years, he has lived mainly in Tangiers, London, and Paris, and from time to time, in homes for narcotic addicts. His *Junkie: Confessions of an Unredeemed Drug Addict*, was published here in 1953.

comedian, a vaudeville performer playing some circuit. The jokes reappear, slightly refurbished, to suit the circumstances - some of the jokes are verbal, some mimic buffoonery and some are whole vaudeville "numbers". The effect of pandemonium, all hell breaking loose, is one of Burroughs' favourites and an equivalent of the old vaudeville finale.

Another favourite effect, with Burroughs, is the metamorphosis. The Hellsapoppin effect of orgies and riots and the metamorphosis effect, rapid or creeping, are really cancerous onslaughts - matter on the rampage multiplying itself and "building" as a revue "builds" to a climax. Growth and deterioration are the same thing; a human being "deteriorates" or grows into a one-man jungle. What you think of it depends on your point of view.

The impression left by the novel is perplexing. On the one hand control is evil; on the other, escape from control is mass slaughter or reduction to a state of proliferating cellular matter. There is no answer to the problem. Maybe Burroughs' next novel will be a prescription for salvation!

J.F.S.

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 TREASURER'S REPORT
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On May 30th and on June 20th, a few members of the Association For Social Knowledge spent the day washing cars. These 9 members weren't doing this for the fun of it...these people were aware of the fact that ASK NEEDS MONEY! And these people weren't afraid to go to work for the Association.

There is, however, an easier way to raise the funds of the treasury. When we had our organizational meetings, we set up a pledge system for the payment of membership fees. We realized that some people just couldn't afford the whole fee at once. At the time of this report, most of these pledges have been fulfilled. But some are still outstanding.

As you are all aware, business meetings are to be attended only by members, and the Blue Sheet is sent only to members. Members are people who have paid their membership fees. I realize that most of you have accidentally forgotten, so I will be contacting you by mail before the next business meeting.

By the way, for those people who would like to help ASK without involvement, we would gratefully appreciate any donations. All correspondence should be sent to my attention, The Association For Social Knowledge, P.O.Box 4277, Vancouver 9, B.C.

Thank you.

J. MacKinnon
 Treasurer

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ASK LISTENS

WE WELCOME READERS' VIEWS AND QUESTIONS FOR PUBLICATION. WHILE ALL LETTERS MUST BE SIGNED, ONLY THE WRITER'S INITIALS OR NOM DE PLUME AND LOCALE OF ORIGIN (E.G. A.B., VANCOUVER, B.C.) WILL BE PUBLISHED. VIEWS EXPRESSED IN LETTERS PUBLISHED HERE DO NOT NECESSARILY REFLECT THOSE OF THE EDITORIAL STAFF OF THIS NEWS-LETTER, OR OF THE ASSOCIATION. REQUESTS FOR THE EXCHANGE OF CORRESPONDENTS' NAMES WILL BE STRICTLY DENIED.

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MISCELLANY =====

The Coca-Cola Bottling Company in Sacramento, California, used polygraph (lie-detector) tests on its job applicants right up to Sept. 20, 1963, when a new state law prohibiting this practice went into effect. Applicants had been required to submit to a "Depth Interview and Polygraph Evaluation". These tests contained questions relating to the applicant's sex life and sympathy towards unions. Coca-Cola's claim: the tests would speed processing of job applications.

You bet!

- The Ladder

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HERE AND THERE - - - - -

We list below some of the organizations working in the same field as ASK.

DEMOPHIL CENTER,
 15 Lindell Place,
 Boston, Massachusetts.

DIONYSUS,
 P.O.Box 382,
 Fullerton, California.

LEAGUE FOR CIVIL EDUCATION,
 226 Embarcadero,
 San Francisco, California.

ALBANY TRUST,
 32 Shaftesbury Avenue,
 London W.1, England.

MATTACHINE SOCIETY, INC.,
 693 Mission Street,
 San Francisco, California.

* # * # * # * # * # *

"wherever a man is born and grows is a magic land, and no other will ever touch him in quite the same way. England in April has a magic for Englishmen that no visiting member of the Browning Society will ever feel. And only the Sherpas know the magic of Everest. A man knows and relishes his home and is cheered by the memory. And a man who has no home is lost to man."

- from "Act Of Anger"

by Bart Spicer

ASK

newsletter

association for social knowledge

p o box 4277

vancouver 9 bc

NOVEMBER, 1964

VOL.1, NO: 8.

THE BLIND LEADING THE BLIND

TAKE MY HAND. THERE ARE TWO OF US IN THIS CAVE.

THE SOUND YOU HEAR IS WATER, YOU WILL HEAR IT FOREVER.

THE GROUND YOU WALK ON IS ROCK. I HAVE BEEN HERE BEFORE.

PEOPLE COME HERE TO BE BORN, TO DISCOVER, TO KISS,

TO DREAM AND TO DIG AND TO KILL. WATCH FOR THE MUD.

SUMMER BLOWS IN WITH THE SCENT OF HORSES AND ROSES,

FALL WITH THE SOUND OF SOUND BREAKING, WINTER SHOVES

ITS EMPTY SLEEVE DOWN THE DARK OF YOUR THROAT.

YOU WILL LEARN TOADS FROM DIAMONDS, THE FIST FROM THE PALM,

LOVE FROM THE SWEAT OF LOVE, FALLING FROM FLYING.

THERE ARE A THOUSAND TURNOFFS. I HAVE BEEN HERE BEFORE.

ONCE I FOLLOWED THE THREAD UNROLLED BY A VOICE

AND WHEN I RETURNED MY NAILS HAD GROWN INTO CLAWS.

ONCE I FELL OFF A PRECIPICE. ONCE I FOUND GOLD.

ONCE I STUMBLED ON MURDER, THE THIN PARTS OF A GIRL.

WALK ON, KEEP WALKING, THERE ARE AXES ABOVE US.

WATCH FOR OCCASIONAL BITS AND BUBBLES OF LIGHT,

BIRTHDAYS FOR YOU, RECOGNITIONS. YOURSELF, ANOTHER.

WATCH FOR THE MUD. LISTEN FOR BELLS, FOR BEGGARS.

SOMETHING WITH WINGS WENT CRAZY AGAINST MY CHEST ONCE.

THERE ARE TWO OF US HERE. TOUCH ME.

(LISEL MUELLER)

IT HAPPENED A YEAR AGO.....

This month is the anniversary of the tragic and futile death of John Fitzgerald Kennedy, 35th President of the United States. Let's spend just a few moments in tribute to this grand man. The very goodness of him - the devotion to country, the dedication to duty, the determination of adherence to principles that he selflessly displayed during his brief tenure of the White House - these things have, in some measure, affected and enriched all our lives.

Reflecting on his qualities in preparation of these few words in his behalf, we came across some startling statistics which readers might find of interest:

Both Presidents Lincoln and Kennedy were concerned with the Civil Rights issue. While in the White House, both their wives lost children due to death.

Both men were slain on a Friday in the presence of their wives. Both were shot in the head, from behind.

John Wilkes Booth shot Lincoln in a theatre and ran to a warehouse; Oswald shot Kennedy from a warehouse and ran to a theatre. Booth and Oswald were from the south. Both favoured unpopular ideas, and both were shot before going to trial.

Booth was born in 1839; Oswald in 1939.

Both Presidents' successors were named Johnson. Both were Southern Democrats, and both were senators. Andrew Johnson was born in 1808; Lyndon Johnson in 1908.

Lincoln's secretary, Kennedy by name, urged him not to go to the theatre.

Kennedy's secretary, Lincoln by name, advised him not to go to Dallas.

The names Lincoln and Kennedy each contain seven letters; Andrew Johnson and Lyndon Johnson, each thirteen letters; John Wilkes Booth and Lee Harvey Oswald, each fifteen letters.

Andrew Johnson was not re-elected. The next President was a Republican, a general, and his last name began with the letter "G".

History did not repeat itself...

LEGAL REFORM : PROGRESS AND PROBLEMS

On October 28, 1964, Douglas Sanders, Vancouver lawyer and president of the Association for Social Knowledge, spoke on "Legal Reform and Homosexuality" at the Unitarian Hall. He discussed the history of reform of criminal legislation in western countries; Sweden, after three separate government studies, made consenting acts between adults legal in 1944, eleven years after Danish reforms. Mr. Sanders then described the work of the Wolfenden Commission in England, and the reactions in the English House of Commons when the recommendations were debated in 1960, and later in 1962. He noted support for the proposals from the Church Assembly of the Church of England and from a Roman Catholic Advisory Committee.

The most recent activity, he pointed out, has been the revision of the Penal Code of the State of Illinois in 1961, the Model Penal Code of the American Law Institute in 1962, and the proposed New York Penal Law in 1964.

Mr. Sanders dealt particularly with the problem of framing criminal provisions to protect immature children. He noted two approaches to this problem, the first of which selects particular ages and decrees that any relation with a child under that age is illegal, the second providing that relations are only offensive if the gap or experience between the participants is great, resulting in exploitation or imperfect consent.

The first approach has the advantage of simplicity and neatness, while the second deals more specifically with the evil with which the law is concerned.

Mr. Sanders said "the enforcement agencies here are making no attempt to enforce the law relating to homosexual offenses... the law in practice is not as it stands on the statute books. To this extent, we have a type of implementation of the Wolfenden Report in Canada. Public opinion is not yet ready to make express what is already the legal reality."

ASK AROUND THE SOCIAL CIRCUIT.....

The Brandy Brunch and Auction held on Sunday, November 15, was quite a success. The Auction made about \$40 for the Association, and the brandy brunch about \$10. It would have been nice to have had more members at the auction, but it was a pleasure to see so many new faces. Programming plans to hold another one of these auctions in the New Year, so don't throw anything out! If you are moving and have some article/s you are unable to take and would like to donate at the auction, just phone 526-5872. B.C.

STRAIGHT TALK

Because the First Amendment to the American Constitution prohibits the establishment of any religion, prayers and Bible-reading in schools have been held unconstitutional in the United States. Problems have arisen in the U.S. as to whether the Federal Government can give any assistance to parochial schools without breaching the First Amendment.

Generally, in Canada, questions like these have never been legal issues, though they have been political ones. Not until the Canadian Bill Of Rights was there any nation-wide legal provision relating to freedom of religion. The Bill Of Rights guarantees freedom of religion, but no one is quite sure what this really means for Canadians. The Bill Of Rights is still very new. The Courts have not yet dealt with its provisions in a definitive way. Present judicial thinking in the United States on their constitutional Bill Of Rights has not been constant over the years; for example, the school desegregation case was a reversal of a previous decision of the United States Supreme Court. We can probably expect a parallel evolution of judicial thought in Canada as to the meaning and effect of our Bill Of Rights.

When the American Law Institute drafted its Model Penal Code, serious thought was given to the question whether the First Amendment had any bearing on the power to enact criminal legislation relating to homosexual acts. It was speculated that anti - Homosexual criminal law might be construed as the enforcement or establishment of a particular moral or religious system by the power of the State. In the Comments appended to Tentative Draft # 4 of the Code, the drafters stated:

"The Code does not attempt to use the power of the State to enforce purely moral or religious standards. We deem it inappropriate for the Government to attempt to control behavior that has no substantial significance except as to the morality of the actor. Such matters are best left to religious, educational and other social influences. Apart from the question of con-

stitutionality which might be raised against legislation avowedly commending adherence to a particular religious or moral tenet, it must be recognized, as a practical matter, that in a heterogeneous community such as ours, different individuals and groups have widely divergent views of the seriousness of various moral derelictions."

One commentator, writing about the Model Code in the Columbia Law Review, argues that, if there is a consensus in society about the evil of homosexual activity, then anti - homosexual criminal legislation is not enforcing or imposing a specific moral code: it is reflecting the conclusions of the people. But if there is a substantial body of public opinion which regards homosexual activity with indifference, or if homosexuals succeed in achieving a respectable status in society, there is a possibility that the First Amendment will be interpreted by the Courts to render anti-homosexual criminal provisions unconstitutional. This sounds like a radical constitutional law argument. Yet, it has been seriously dealt with by both the American Law Institute and Louis Schwartz, writing in the Columbia Law Review in 1963. Only someone in constant touch with the Supreme Court of the United States could say whether the time is ripe to bring a case on this issue. Certainly there seems no question that the time is not ripe in Canada. Certain aspects of the Canadian Bill Of Rights make it a much weaker document than the American Bill Of Rights. Our Bill Of Rights is only a LEGISLATIVE Bill Of Rights, which means that it can be altered by Parliament whenever that body chooses to do so. Our Bill Of Rights is stated to be declaratory of the law as it exists, and the Courts have shown a great unwillingness to find that it alters existing law. But most basically, we do not yet have, in the law of Canada, the tradition of concern for civil rights that exists in the legal decisions of the United States. Such a tradition seems to be building in Canada, and paradoxically enough, it seems to be building without much help from the Bill Of Rights. Perhaps in fifteen to twenty years we can seriously consider a constitutional case in Canada if the House Of Commons has not acted first to reform, intelligently, our criminal law. D.E.S.

IS THERE ANY EVIDENCE THAT HOMOSEXUALITY IS A RESULT OF INHERITED OR CONSTITUTIONAL FACTORS? ON THIS QUESTION OF CONFLICTING THEORIES, ISADORE RUBIN, B.A., M.S., HAS THIS TO SAY IN "THE X REPORT":

It is distressing to read in modern texts a presentation of the complex subject of homosexuality which leads the reader to think there is one single theory upon which students of the problem agree. In this respect, most texts are biased, one-sided, or hopelessly out of date. Actually, anyone who approaches the subject in any kind of openminded fashion is well aware of the conflicting theories on such basic aspects of homosexuality as its nature, cause and treatment. This lack of agreement was carefully noted by the American Law Institute - a body consisting of some of America's leading theoreticians - when it drew up its Model Penal Code for sex offenders.

"Those who have studied the problem most", it declared, "are in such disagreement as to cause and the possibility of cure that a lawmaker must proceed cautiously in decreeing drastic measures." What are some of the theories which have been put forward to explain homosexual behaviour? What is the scientific evidence which has called these theories into question? In the latter part of the nineteenth century, embryologists discovered that, in the first few weeks of prenatal life, all embryos have the same anatomical features. Even though sex has been determined at the moment of conception, sex differentiation does not appear until the eleventh or twelfth week, as a result of hormones produced in the sex glands. Later it was learned that individuals of both sexes produce both male and female hormones, though in differing amounts. These discoveries led to the wide-spread belief among students of sexology that the homosexual was a member of the "third sex", a term popularized by the great Dr. Magnus Hirschfeld. This concept - that constitutional factors were responsible for homosexuality - was supported by such pioneers as Krafft-Ebing and Havelock Ellis. Under the impetus of this theory, the cause of homosexual behaviour was sought either (1) in the individual's inheritance, (2) in a lack of balance between the various glands which produce hormones, or (3) in somatic (body) factors.

Hirschfeld, in his book "Der Homosexualitat" published in 1914, declared that there was always a congenital element present in homosexuality. He therefore considered the male homosexual to be a sex intergrade whose genetic sex did not agree with his apparent body build. Havelock Ellis stressed hormonal factors; he saw homosexuality as "the result of a quantitative disharmony between male and female sex-determining factors." "There can be little doubt", he said, "that certain individuals in organic structure, and probably as a result of unusual hormonal balance, possess a special aptitude to experience sexual satisfaction with persons of their own sex."

R. Goldschmidt in 1916 concluded that there must be an hereditary basis for homosexuality. However, his conclusion was based only on an analogy with intersexes which he found among the gypsy moth. "This degree of homosexuality in the gypsy moth", he wrote, "depends on the stage of development at which sex differentiation is disturbed. Should this critical stage be reached very early in development, the end result is complete sex reversal." He argued that, just as there is an inheritance of body structures which constitute the intersexuality of moths, there must also be an inheritance of such behaviour among humans.

More recently, investigators such as Dr. W. Lindsay Neustatter, for example, in "They Stand Apart", have pointed to rare cases of women who have an excess of male hormones because of a tumour of the supra-renal glands. In these women he noted a "growth of beard, regression of the breasts, and growth of the clitoris, with alleged associated homosexual tendencies developing simultaneously." When the tumour was removed, the traits also disappeared. Other investigators have

also pointed to a possible link between an excess of female hormones and a relatively rare type known as the "eunuchoidal passive homosexual." Today, few investigators believe that homosexuality as such is directly produced by inherited or constitutional factors. Many acknowledge, however, that some predisposition may exist which instruments of research are not yet sensitive enough to detect. Unfortunately, too little research has been done to render conclusive findings.

Only two studies have suggested the possibility of inherited factors; one, by Lang in 1940, found that homosexuality seemed to run in families. Another was the famous study on twins by Dr. Franz Kallman. Kallman compared a group of 40 homosexuals who were one of a pair of identical twins with 45 homosexuals who had non-identical twin brothers. Identical twins which come from a single egg have exactly the same inheritance. Non-identical twins, on the other hand, come from separate eggs, and their common inheritance is not necessarily greater than that of ordinary brothers and sisters. In the 45 non-identical twins, Kallman found just under half of the brothers displayed overt homosexual traits. In the case of the 40 identical twins, however, all the twin brothers were similar in regard to the degree of homosexuality exhibited. Dr. Kallman also declared that, as far as he could discover, these twins had developed the condition quite independently, and, in some cases, had not even been brought up together. This suggested a possible inherited or genetic factor, since environmental conditioning alone could not explain this difference between identical and non-identical twins. However, this study by itself is not conclusive. Investigators who have tried to discover differences in body-build in chromosomes or nuclear sex or hormone production have generally come up with negative results. Several studies claimed to have found a difference in body-build, but their procedures have been called into question, and later studies have disputed their findings. On a number of occasions, the amount of hormones excreted by various types of individuals has been measured. No evidence that there was a different hormonal balance between heterosexuals or homosexuals as a group was ever found. In addition, those physicians who have used hormone therapy have invariably found that giving male sex hormones to a homosexual does not change the direction of his sex drive although it may have considerable effect upon strength of his sex drive. In other words, a male homosexual given male sex hormones would actually have his homosexual inclinations made stronger. Injections of female sex hormones would weaken his sex desires and ability while also having a feminizing effect on his body, but would not cause him to change his sexual orientation towards the opposite sex.

Castration - which would deprive the individual of the glands which produce sex hormones - has also not caused a change in sexual orientation, though it has had many other effects upon the body and upon sexual desire and ability.

One of the most convincing types of evidence that a person does not become a homosexual primarily because of constitutional factors has been experienced with persons who actually have body characteristics of both sexes. In many cases where confusion existed at birth, an individual has been assigned a certain sex and brought up in accordance with this assignment. In many instances it was discovered at puberty that the assigned sex had really been an error. Thus, it might be found that a child raised as a boy possessed female internal organs; an ovary, womb, etc. However, in most cases it was found that the individual's sex psychology and sex orientation depended, not on his actual body sex, but on the sex to which he was assigned and brought up. This of course indicates that psychological conditioning, particularly in the formative years, seems to be a major factor in determining the sex role of an individual. This is the dominant approach held by most students of the problem today, although many of them admit that there are possible constitutional factors which may predispose certain individuals more easily to conditioning in the direction of homosexuality. However, there are many differing points of view even among those who believe that, basically, homosexuality is a product of personality development and conditioning. The sharpest divergence is found between the psychoanalytic groups and the Kinsey investigators.

75 P.C. Support Wolfenden Proposals Legalizing Homo Acts Between Adults

Oxford Undergraduate Poll Result Published In Book

Seventy-five per cent support for the recommendation of the Wolfenden Report to legalize homosexual acts between consenting males over 21 is indicated in a survey of Oxford undergraduate opinion just published in the Old Country. The survey was carried out by the undergraduate society "Crime — A Challenge." Its present chairman is Philip Price of Pembroke College.

Forty-eight per cent. of the men and 53 per cent. of the women did not think it was morally wrong for consenting males over 21 to commit homosexual acts in private. Seventy-three per cent. of men and 80 per cent. of women did not think it should be against the law.

Questionnaires were completed by 404 men, or about 87 per cent. of those eligible, and 169 women, an "eligibility" percentage of 76.

Asked "What is your religion?" 42 per cent. of the sample replied that they were Church of England or Protestant Episcopal and eight per cent. that they were Roman Catholics.

A further 13 per cent. belonged to other Christian denominations and 34 per cent. placed themselves in the category "Atheist, agnostic, no religion at all."

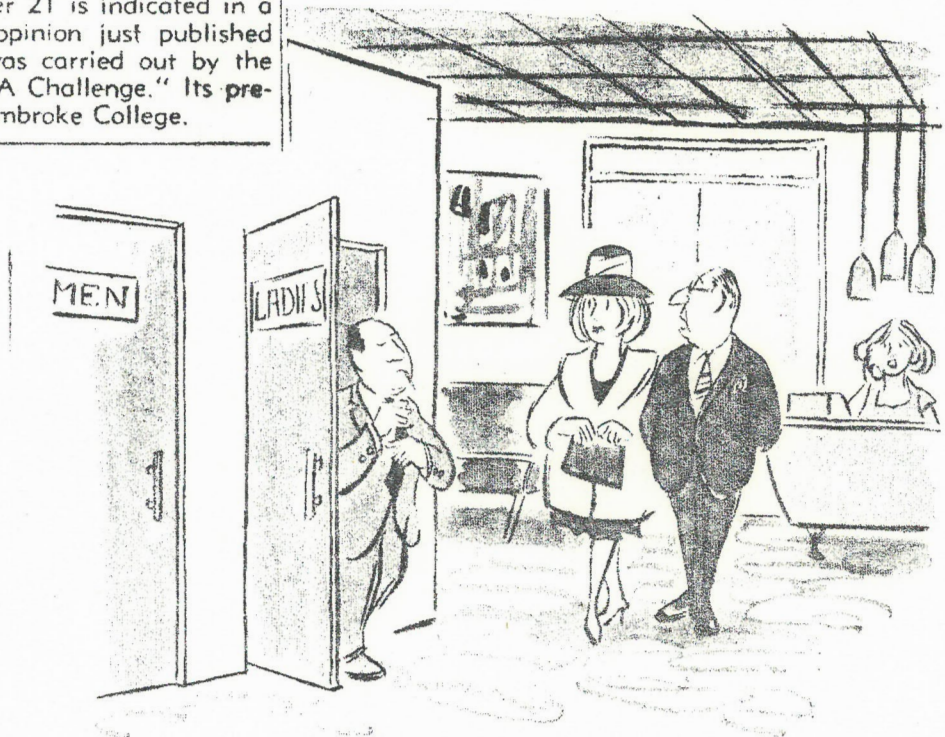
Questions asked in the survey concerned attempted suicide, euthanasia, abortion, homosexual practices and the criminality of dropping litter in public places. The survey was conducted in November and December, 1962, with the help of Mr. Nigel Walker, Reader in Criminology at Oxford and Fellow of Nuffield College.

Nearly half the sample thought attempted suicide to be always morally wrong. More than a quarter thought it sometimes but not always morally wrong, and fewer than a quarter thought it never morally wrong.

"Considerably fewer thought it should be a criminal offence than thought it morally wrong. But despite the almost unopposed passage of the sample thought that attempted suicide should be always or morally acceptable by 40%.

The doctor's action in helping an incurably diseased person was thought to be morally wrong by 50 per cent. and morally acceptable by 40 per cent.

The extension of the range of legal clinical abortion to cover all pregnancies due to rape seemed to be supported by 87 per cent., to cover pregnancies where the foetus was seriously deformed by 80 per cent., and to cover all unwanted pregnancies by 38 per cent.



".....and if they don't accept the Wolfenden proposals, Henry and I are going to Vancouver to get married.."

Church Might Encourage "Marriages" Between Homosexuals, Says Minister; Feels Change Needed In Criminal Law

Speaking before a number of admitted homosexuals at Vancouver, B.C., the Rev. William Nicholls, head of the Department of Religious Studies at the University of British Columbia and an Anglican minister, said the church might encourage "marriages" between homosexuals. He explained that the church could not be expected to give the "marriages" official blessing despite encouraging them.

The minister felt, however, that the criminal law should be changed to permit homosexual acts in private between consenting adults, which is along the lines of the suggestion made by the Wolfenden Committee. However, such acts should continue to be crimes where assault is involved.

He told the Association for Social Knowledge, whose aim includes educating the public about homosexuality, that the church has to take a differing public and private position on the question.

The minister said the official church view is that homosexuals who can't change their condition should accept char-

ity and continence.

"In private, one is faced with an individual in a particular situation which is never ideal," he said.

Mr. Nicholls said progress with individuals was to be made one step at a time.

"One immediate step is the encouragement of a stable and continuing relationship comparable to the relationship of marriage," he said.

"I realize that many homosexuals wish the church could ultimately give its blessing to such relationship and regard them as normal marriages.

"To ask the church to do this now would be quite unrealistic."

Prof. Nicholls said it is not

yet known scientifically whether homosexuality is a normal variation of the sexual condition or whether it is a mental or moral disorder.

"It might be a mixture of these," he said.

The minister said if it is a mental sickness it would be a disservice to homosexuals for the church to encourage them to remain in it.

If it is found to be a natural variant, it would be false kindness to try to cure them.

"If naturalness of homosexuality is established as a scientific fact the church should encourage, under the rug at least, stable homosexual unions," said Mr. Nicholls.

Mr. Nicholls said the church continues to believe that homosexual acts are sinful, but its views may change in the future.

He said he did not know at what age persons should be ruled adult but suggested 14 or 15 as a compromise.

THE HEAT OF DAY
by March Hastings.

" THE HEAT OF DAY " is the third pocket-novel written by March Hastings that I've read. And after reading this third, I am convinced that the author is a woman. Only a woman could have taken a simple boy-girl love theme and gotten away with it in this day and age. And the only thing that saves the story from being ho-hum is the fact that the "boy" is a girl. "The Heat Of Day" has two main characters; Hallie Whitman, and Sondra. Both are summer counsellors in a girls' camp, but due to various happenings they leave. Of the two, Hallie seems to be more mature, if nearly nineteen can be said to be more mature than plain eighteen. Nevertheless, once the girls have established their relationship, the reader sees a gradual change come over Sondra. In other words, young Sondra grows up when she decides to leave her love - Hallie - and finds she can't. Familiar, isn't it? And as in the standard boy-girl loveplot, the ending is a happy one with a sort of moral attached. Don't get me wrong; I like the story, it appeals to me because of its naturalness, its simplicity, its youthfulness, and it is refreshing to read a romantic, uncomplicated, untragic lesbian novel. It surprised me and pleased me, because it was unexpected.

A SINGLE MAN

by Christopher Isherwood.

Mr. Isherwood's new short novel, "A Single Man", takes place in a single day. George, an expatriate Englishman who teaches English in a college in California, rises, spends a day, retires to bed, and - one is supposed to suppose - dies in his sleep. In the course of the day we get a glimpse of what his life is, has been, and may possibly be; and we get his views on larger, eternal questions. George, by the way, is a confirmed homosexual. His lover, Jim, has died recently as a result of a car accident, and George is somewhat numb. The book has been written in shades of sunset; the waning of George's life and of his faith in teaching. The day of the story ends in dinner (at intoxication level) with an English divorcee who has cute ideas of taking him back to Merrie Olde and opening a cute inn. George then has an even drunker nude swim with a male student, which only succeeds in making him feel lonelier. Finally he falls into bed - to stay. This book is certainly slightly more entertaining than either of Isherwood's last two novels, but there is a little imprecision in the prose, and more than a little feeling of strain for emotional effects. It's as if he had taken some of the leftovers from a superb meal out of the fridge, and warmed them up; fine fare - but not hot from the oven.

L.L.

AMiable MAGIC

Terry Southern, whose remarks on "prancing gay" homosexuals were quoted in a previous ASK Newsletter, had a wild little book published in 1960 called "The Magic Christian", which has now come out in paperback. The book is a materialistic escapade with a completely rich joker. One sample both indicates the spirit of the book and remains within ASK's sphere of interest. Guy Grand, the hero, decides to fix a championship fight. Two million buys an agreement from the Champ to throw the fight in a gay manner. An undisclosed amount stimulates the challenger to carry the fight in a similar spirit. A further figure ensures that the Boxing Commission will let the show continue unhalting.

"The Champ and the challenger capered out from their corners with a saucy, mincing step, and, during the first cagey exchange -- which on the part of each was nothing so much as a young girl striking at a wasp with her left hand -- uttered little cries of surprise and disdain. Then Texas Powell took the fight to the Champ, closed haughtily, and engaged him with pesky windmill flurry which soon had the Champ covering up frantically, and finally shrieking, "I can't stand it!" before succumbing beneath the vicious peck and flurry, to lie in a sobbing tantrum on the canvas, striking his fists against the floor of the ring -- more the bad loser than one would have expected. Tex tossed his head with smug feline contempt and allowed his hand to be raised in victory -- while, at the touch, eyeing the ref in a questionable manner."

D.S.

LIBRARY REPORT SPECIAL.....

Perhaps, at this time, it might be useful to tell you, as a potential book-borrower, what the policy of the ASK Library will be, or hopes to be:

- 1) The majority of books (fiction and non-fiction) will centre round homophile literature.
- 2) Non-fiction books will pertain to ALL aspects of sex. Fiction books with themes such as incest and other sexual aberrations will be considered.
- 3) Attempts are being made to obtain all the best homophile works.
- 4) Many fiction books contain, to some degree, something about homosexuality. Because it is impossible to read them all, book checklists put out by various established homophile groups will be used.
- 5) Authors who have written on homosexual themes will have all their works, homosexual or not, represented in the Library (e.g. James Baldwin, Radclyffe Hall, Mary Renault).
- 6) Where it has been possible to acquire them, homophile reviews, newsletters and publications of other allied organizations will be housed in the Library, as well as various related articles taken from magazines, newspapers, etc.

Because ASK Library is made up of donated literature, there will definitely be many books the library doesn't have. If you think we should have a particular work, please feel free to give the title and author's name to a library committee member. And don't forget the library exists FOR YOU - SO USE IT!

One final word; the library must rely mostly on donations of books, so if you come across, buy, or are given, a work that concerns even in the slightest our field of interest, please consider donating it to the library. ASK has received clippings, magazine cutouts and book donations from a handful of its members regularly, but with our membership we should be able to expect a wider range of contributions. So if you see an article, at any time, that might prove of use to us in the long run, send it in. This applies at least as much to out-of-town and out-of-state members as it does to local members.

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PARTIAL LIST OF BOOKS READY FOR BORROWING:

Abby, Alain	LIBIDO BEACH
Adlon, Arthur	LESBOS IS FOR LONNIE
Aldrich, Ann	WE, TOO, MUST LOVE
Aldrich, Ann	WE WALK ALONE
Allen, Clifford & Berg, Charles	THE PROBLEM OF HOMOSEXUALITY
Baldwin, James	ANOTHER COUNTRY
Baldwin, James	GIOVANNI'S ROOM
Baldwin, James	NOBODY KNOWS MY NAME
Bannon, Ann	THE MARRIAGE
Bannon, Ann	ODD GIRL OUT
Barr, James	QUATREFOIL
Bassani, Giorgio	THE GOLD-RIMMED SPECTACLES
Baum, Vicki	THE MUSTARD SEED
Baxter, Walter	LOOK DOWN IN MERCY
Bellamann, Henry	KINGS ROW
Bergler, Edmund	HOMOSEXUALITY
Bergler, Edmund	THE WRITER AND PSYCHOANALYSIS
Berg, Charles & Allen, Clifford	THE PROBLEM OF HOMOSEXUALITY
Bowie, Joe D.	HALF WORLD

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A young author's first novel became a best-seller overnight. On being asked how he accounted for it, the author gleefully explained: "Just a lucky break. A book critic on a nationwide network said it contained a knotty problem, and most of the listeners thought he said 'naughty'."

COMMITTEE ROUNDUP SPECIAL

PUBLICATIONS. I think you will agree has been doing an outstanding job in keeping the standards of our Newsletter high. As most of you know by now, this issue and last month's were late in being published. This is due mainly to lack of help, and the Editor has a big job in finding material, editing it, and trying to arrange work parties so the paper can be out in time. So I will once again make a plea for help from anyone who can type, address envelopes, lick stamps, staple the Newsletter, etc. We can use all the help possible in this line; so if you can donate even one night to help out, please get in touch with the Editor.

As the MEMBERSHIP committee has been helping get the Newsletter out, they are behind on their booklet on ASK, but hope to have it in print within the next month, at which time a copy will be sent to every member. LIBRARY is now a sub-committee of Publications, and as soon as all the books are set up in their temporary home, a list of books will be published in the Newsletter, and a phone number given to all members so that they may utilize this valuable facility. If any member does not already have a library card, phone our treasurer, or write him c/o ASK, P.O. Box 4277, and one will be sent to you immediately. That's it for this month K.K.

HOMOSEXUALITY AND RELIGION

FALL LECTURE SERIES : LECTURE #3,

On Wednesday, October 14, 1964, an open meeting of the association was held at the Unitarian Hall. This was the third lecture in the Fall Series of Lectures, sponsored by the Association for Social Knowledge. The topic was "Religious Teaching and Homosexuality", and the speakers were Father James Roberts, who is attached to Mount St. Joseph's Hospital, Rev. A. Phillip Hewitt, pastor of the Unitarian Church, and Professor Wm. Nicolls, head of the department of Religious Studies at the University of British Columbia, himself an ordained Anglican Minister. The attendance at this lecture was the highest in the current lecture series, and in fact of any lecture that ASK has sponsored to date, which proved that the topic was of great interest and concern to the homosexual. All the speakers admitted they knew little about homosexuality, and had not

counselled any homosexuals themselves. Father Roberts, the first speaker of the evening, said that the Catholic viewpoint on homosexuality was that the homosexual was sick and should seek psychiatric treatment. When asked later if a homosexual could receive sacraments the answer was negative, as the church feels that homosexuality is unnatural and the act of sex between homosexuals sin. Father Roberts was also asked whether a homosexual who had tried everything possible for a cure (e.g. psychiatry, counselling from a minister, etc.) with no success could then attend church with a clear conscience. The answer was that he could, but that he must abstain from active sex.

The Rev. Hewitt, speaking next, said that, although he had never come across the problem personally in his church, he would like to think that both he and his congregation would take the same view as in "A Quaker View of Sex"; that being homosexual is no more sinful than being lefthanded. He felt the reason homosexuality was not spoken more freely of was probably because people fear the unknown or anything they do not understand, and that some may feel that if homosexuality were brought out into the open, they may possibly find homosexual tendencies in themselves. Rev. Hewitt said that his church lets the individual think for himself, and through the fellowship of the Church each individual decides for himself what is right and wrong.

Professor Nicolls, the final speaker, stated that his church's view on homosexuality would be the same as the Catholic view; that the homosexual should seek help, and if unable to obtain cure, should abstain from sex. His own view was much different from the official one; he felt that, not only should the law be changed to allow two persons of the same sex to indulge in consenting sex practices, but the age limit concerning minors should be dropped from 21 to somewhere between 12 and 14. He felt the Church should help counsel homosexual marriages, as they would need all the help they could get. This last statement has given Professor Nicolls much publicity in the press; from the factual write-up in the Vancouver Sun, and from a few low-standard tabloids, at least one of which twisted his talk for the sake of journalistic sensationalism, and referred to his as "some kind of nut". All three speakers agreed that the law should be changed to allow any two persons over 21, regardless of sex, to have sex in private, and that much more research was needed on the subject as a whole.

K.K.

A PERSONAL POINT OF VIEW

I am a woman. I am a Homosexual. I am a human being. I believe that, in religion as well as in psychiatry, the homosexual is NOT considered as a human being, and that the fact that the only thing that makes a homosexual "different", i.e. his sex preference, is forgotten. Many churches feel that the homosexual has chosen his way of life. To me this is ridiculous for the whole, although it may apply in isolated cases. ~~Ann~~ Ann Alrich, in her book "We Walk Alone", said "The Homosexual denies it, fights it, suffers it, and finally accepts it." I, and many other homosexuals, would not have chosen this way of life, had I had the choice. The Homosexual must always live a double life; one for his closed circle and the other for the rest of the world. If one is ever discovered to be a homosexual, one stands to lose one's job, one's friends, and in the case of males there is the threat of prison sentence and/or blackmail. I feel religion is a personal thing and is between oneself and God; not between oneself and one's church or minister. I, for one, find it hard to believe that a loving and forgiving God would hold homosexuality a sin. In the Ten Commandments, the first is "Thou Shalt Love the Lord Thy God with all thy heart with all thy soul and with all thy mind." The second is "Thou Shalt Love Thy Neighbour as thyself." God's first two Commandments stress Love; can love then be wrong or sinful? The Churches Views on homosexuality are that the homosexual is sick and is living in sin. ~~If the church~~ is going to close its doors to homosexuals on these two counts, it appears to me that this is changing everything the Church is supposed to stand for. The Church says we are all sinners, so why am I more of a sinner because I am a homosexual? The Church, I always thought was there to help sinners. I realize the Church doesn't know or understand much about homosexuality, but it does surprise me that some churches are taking such a definite stand against homosexuality. "Let those amongst you who are without sin cast the first stone." I am fortunate in having a minister who knows I am a homosexual, and accepts me as I am; I am allowed to take communion, and have been asked to join the church. I think the Church can help the homosexual in his everyday living, but I also feel that if one has a personal relationship with God, one can attend one's own church, regardless of its stand on homosexuality, with a clear conscience. ~~K&K~~

LETTERS TO THE EDITOR.....

Dear Editors:
As a distant member, I may not often have the pleasure of attending meetings, but I wish to express some of my opinions that may be of interest for discussion with other members, or for presentation in your Newsletter. I have recently become a member of ASK, and have since had the opportunity of discussing the purpose of our Association with friends. Their reaction was most interesting and may be a reflection of the attitude shared by outsiders, so to speak. It was apparent during our discussion that my friends felt a great respect and admiration towards ASK, but indicated a fear of joining such a group because of the danger of exposure, especially since some of them have attained a certain degree of success in the business world. In reply to these objections, I stated that it appeared to me more logical to join ASK than to risk exposure by visiting "gay" clubs, or by "cruising" in public places. Is it not the object of ASK to educate homosexuals to accept and cope with their problems so as to fit into society and obtain the respect of others? I personally feel that we can do a lot to convince society to accept homosexuals. On the other hand, we also have a duty towards society inasmuch as we must endeavour to behave in public and avoid offending others by irresponsible actions or behavior. All this sounds a bit prudish, but I assure you it is not in that frame of mind that I present these views. I enjoy reading your Newsletter and I am happy to note that you do not hesitate to publish articles from experts or reporters with whom you may not necessarily agree. We might as well get all opinions, good and bad; after all, we are asking others to listen to us, whether or not they agree with us or share our views. I expect to visit Vancouver about January 18, and hope that I may have the opportunity to meet other members while there. Looking forward to the next Newsletter, I remain, yours sincerely, R.R.D., Montreal, PQ.

CANADIAN
GAY ARCHIVES