

TWICE
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GAY

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LETTERS**TO THE****EDITOR**

Dear Editor;

We are writing to register our agreement with "F. Y." regarding "Diary of a Call Boy and Gabriel's Column. We do not believe that the "Diary" and most of these ads are good material for "Gay".

The people who place such ads can use any of those strange little sensationalist papers which are published here in Toronto.

Although the latest issue of "Gay" was by far the best, there will no doubt be letters protesting the dropping of the two features; but surely it is far more important to increase the quality, number of readers and effectiveness of "Gay" than to retain as readers the unrepresentative few of the lunatic fringe who view "Gay" as another weird tabloid.

Pete and Friends.

Dear Editor;

Your June 30 edition of "Gay" was a complete disappointment. Your interesting articles such as Middle Sex Gabriel club, Diary of a Call Boy, Day and Night is missing-it is these articles that brought you all the patrons and now you let us down.

It is nice to see a change in any paper but it must please the readers, if you want them.

I work in a public relations office and my job consists of interviewing and having discussions with people. Since I am a member of the 4 "Gay clubs" I took the opportunity to discuss your paper with different members and about 85% of them would like to see the missing features brought back.

R. F. Toronto.

Platform

In each issue we will provide space for the use of our readers. Letters, essays, and manuscripts of various nature will be published, as a service to those readers who wish to express themselves openly. Submission of material indicates permission to publish same without further correspondence. Address all material to PLATFORM, Gay Publishing Co., 122 Wellington Street West, Toronto 1, Ontario. The editors of GAY magazine do not necessarily agree with opinions expressed in this column. GAY will not be responsible for the return of any unsolicited material unless it is accompanied by a stamped self-addressed envelope.

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The Retired Professor

The retired absent-minded professor had just left his home for his customary morning constitutional when he perceived an unusual pain at the back of his head. Fearing that it might be a recurring symptom of a neuro-malady he had suffered from previously, he decided to visit his physician without delay.

Upon his arrival and before having time to remove his overcoat the neurologist could scarcely restrain in a chuckle as he exclaimed: "Don't bother removing any more clothing. Professor: you forgot to remove the hanger from your overcoat when you set out for your usual morning stroll: didn't you perceive that projecting hook?"

As the would-be patient was leaving the consulting room the physician called out "And say Professor should you find your left heel paining you don't bother returning on that account: you forgot to withdraw one of your shoehorns.

As the old professor finally shuffled on his way out he was heard to mutter to himself: "I suppose if I'd been wearing a hat there would have been something inside outside my head".

If it is true that "there is nothing new under the sun" many of us must be paying top prices for second-hand merchandise.

He who bows to superior knowledge is neither surrendering nor jeopardizing all he knows.

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'BITS and PIECES'
by Swishie Puss.

Pauline paid a flying visit from New York recently to spend a few days with her sisters, Connie and Jamie.

I think the Prime Minister should have Miss B. unveil the new flag to the Country. It certainly went over well at the Melody Room.

Connie made the Globe & Mail! WELL WELL!

I had a very pleasant Saturday evening recently when for the first time I visited the Regency Club. Well-organized and well-run - you can dance, play cards have a game of snooker, watch T.V. or sit out on the patio and sip coffee. Their floor show is excellent, particularly the 'live' singing of Diane, Ricki and Kid Galahad. If you haven't been there as yet, by all means, pay Ricki a visit.

On a recent visit to Montreal I was surprised to see how the "Downbeat" has changed. Come on Solly; fix up that stage and get rid of that 3rd rate orchestra. I also paid a visit to "LeJazz Hot" to see Miss Guilda, a REAL SHOWGIRL! Monroe is not at the Tropical anymore by the way. She's in California they tell me with a snicker.... (whatever that means?)

What's this story being told in that Yonge St. bar the other day about being offered \$10,000. to spend a night with...! Really Dear, your stories are almost as good as your wife's.

Latest fad with steadies is matching bathing suits.



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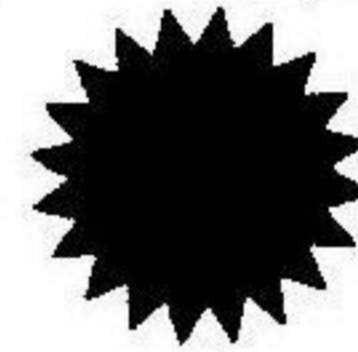
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HAMILTON ROLL CALL

by

Lord & Lady Chatterly

Well girls things are hopping in Hamilton and changing very rapidly. We are pleased to see Rick Tick leave town to work at the Warwick with Connie. Now certain marriages can be put back together.

The Music Room Reveiw has been replaced at the Rail by a group from New York. Robin, Dodi and Lee.

Welcome to Hamilton, girls!

Wedding bells are ringing for Larry on July 11 th. It will be a big festive time with dining and dancing after the ceremony.

Lord & Lady Wentworth are preparing to move soon into their luxurious little love nest. Good Luck girls.

We hear that Toronto is still trying to clean up after Chicita's party. It seems as though things were eally moving. Why didn't we get an invitation?

The
Wicker
Report



FIRE ISLAND

Signs being posted around Cherry Grove read: "Police protection being increased on public walks and surrounding areas. In case of emergency, call this number." Trouble is, dialing the given number gets you some retired married couple in Sayville.



"I'd have cracked up, if it hadn't been for Marilyn here."

TOP SECRET

A 3,000-word "Open Letter From the Homosexual League of New York" will appear in the November issue of Top Secret magazine, available at the newsstands in early August. Top Secret's requesting for such an article, and Confidential's favorable write-up on last year's ECHO Convention indicates there may be a large potential for "liberal" articles concerning homosexuality in the pulp magazines, a market that reaches social groups ordinarily not reached by other media.

LES CRANE SHOW

Only hours before air time, the Les Crane Show cancelled a scheduled program on lesbianism. Dr. Wardell B. Pomeroy, New York psychotherapist and Del Martin of the D.O.B. were to be the guests of the evening. The reason for the cancellation is unknown.

NEW YORK TIMES

Two N.Y. Times reporters interviewed Dr. Wardell B. Pomeroy at the D.O.B. convention on June 20 -- nervously, and outside of the gallery where the meeting was in session. The next day's published report was brief but fairly accurate -- except for calling the D.O.B.'s "an organization of homosexual women," whereas a more exact description might be "an organization for research into problems of female homosexuality."

DREW PEARSON

In his "Washington-Merry-Go-Round" column, Drew Pearson recently highlighted the reasons for defections to East Berlin. The major reason: Girls. While Pearson passingly mentions Heinrich J. Newton "who defected rather than face discharge and disgrace for alleged homosexual activity," he directs his attention to the major problem area -- heterosexual activity.

"Soviet agents have also become adept at tempting girl-hungry GIs with seductive sirens," he points out, "who usually desert the love-lorn soldier once he is across the border. They set up date bureaus, arrange sex traps."

In 1963, 54 of 84 persons who defected to East Berlin did so because of involvement with women. In the same year, not one person defected for reasons

involving homosexuality. These might be important figures to cite when facing newsmen inquiring about security risks.

NEW YORK

You don't have to read English in order to keep up with newspaper reports on homosexuality in this city of 900,000 Spanish-speaking citizens. El Diario-La Prensa has been running a series of articles on various problems of city life, written by Luisa A. Quintero. The issue of May 22 carried an article entitled "Desde tiempo inmemorial hombres y mujeres se han entregado a la desviacion sexual." ("Since time immemorial, men and women have given themselves over to sexual deviation").

LONG ISLAND

The Murray Morgan Show (WLIR-FM) interviewed three Mattachine representatives on June 18th from 11:30 P.M. to 1 A.M. The program will be rebroadcast on Labor Day when the Murray Morgan Show returns to the air. Meanwhile a second panel discussion, this time on female homosexuality, will be taped during July for autumn broadcast. The Daughters of Bilitis will participate in the second program.

RELIGION

In a nationally syndicated radio program, Rev. Clyde N. Marimoore, an evangelist and Christian psychologist, has been promising "salvation and rebirth through Jesus Christ" for homosexuals and others with "severe sex problems." Reaching the backwoods, his fundamentalistic program's delving into "salvation for homosexuals" is one more indication of the wide change in cultural attitudes toward the homosexual. Mr. Marimoore's book, Psychology for Living, gives numerous case histories of homosexuals who "although not overcoming their problem learned how to control it" -- presumably through Christian continence. Address: Rev. Clyde N. Marimoore, Box 206, Pasadena, California.

New York's "Middle-class" BY WILLIAM J. HELMER

gyms, athletic clubs, and Turkish baths also cater to homosexuals. Some stationers even carry a line of greeting cards for "gay occasions," and sometimes an apartment or rooming house becomes predominantly homosexual. Some homosexuals feel enough group loyalty to patronize mainly those establishments considered gay, usually because of their employees, but others are indifferent to the point of calling them "fruit-stands."

"DRAG BALLS" AND "SICK" BEHAVIOR

GAY social life takes many forms. Some men spend practically every evening in bars, drinking beer and exchanging news and gossip; others are continually holding or attending parties, which may range from sedate evenings of drinking, talking, and listening to music, to wild nights of orgy. Hundreds of gay parties take place during a New York weekend and the homosexual can usually find one open to him. The genuine orgy, however, is less common and regarded by some as rather jading and degrading, but still "okay if you like that sort of thing." A colorful—but not necessarily sexual—event in the gay world is the "drag party" to which guests may come dressed as women. Unlike genuine transvestitism, however, such masquerading is often done as a titillating joke, the idea being to dress like a ridiculous parody of the female in order to humorously exaggerate one's "perversion."

The term *gay*, which often strikes a heterosexual as inappropriate if not ironic, becomes meaningful at parties and dancing bars. Any private gathering is an opportunity to relax and "drop the mask" one wears in public, and there is usually an air of conspiracy and intrigue which is not without its appeal. Such conditions tend to promote a spirit of good-fellowship, and everyone tries to outdo each other in being friendly, sociable, and "gay." Part of this is artificial—the same sort of attempt at jolly behavior that may go on between males and females after a few drinks at a dull cocktail party. But no doubt homosexuals do feel a genuine exuberance in temporarily escaping the sense of rejection implicit in their frequent need to conceal their nature from employer, acquaintances, and family. The "gaiety" of many homosexuals is also expressed in a sense of humor, perhaps defensive, which often makes fun of themselves. ("Sorry I'm so late, dearie, but I kept tripping in my high heels.") Gay homosexuals I talked to frequently used such terms as *fag*, *fairy*, *swish*,

pansy, *screaming queen* (but rarely *queer*) to describe persons they did not like; however, they used the same terms often (plus the plain *queen*) in referring humorously to gay friends. One person introduced me to his roommate as a "queen for a day who is writing a fairy tale."

What I saw and heard of party life and bar life left with me the impression that the homosexuals, at least in those circles, are often quite lonely people who need to surround themselves with friends and stay continually amused. Some have virtually no heterosexual friends, serious interests or outside diversions, or long-range goals. They are content to support themselves through low-paying white-collar jobs, and otherwise are preoccupied with the intricacies of cliquish, competitive gay society.

About the only social event staged publicly for homosexuals is the "drag ball," at which so-called "drag queens" can legally impersonate women. These are held regularly in commercial halls and may draw a thousand or more persons, including a sizable number of heterosexual curiosity seekers. At the Exotic Ball and Carnival held in Manhattan Center last October, forty-four men were arrested for masquerading as women when New York Police Commissioner Michael J. Murphy saw the group as he arrived to attend a policeman's ball on another floor of the same building. The charges later were dismissed since the affair was a bona fide masquerade party, but one man was booked for indecent exposure.

Some New York nightclubs feature female impersonators and other "gay entertainment," but these are strictly offbeat tourist attractions for heterosexuals.

Drag balls, and especially the nightclub entertainment, are objected to by some homosexuals who say that they oppose any type of public behavior or appearance that sustains the stereotype of a freak who minces, wears cosmetics, and speaks with a lisp. In fact, appearance and behavior, to a large extent, determine whether or not an individual will find acceptance in gay society.

By far the majority of homosexuals have no obvious mannerisms and can pass easily in heterosexual society, and many claim to regard the "flaming faggot" with contempt. Similarly excluded from polite gay society are the hoodlums who engage in male prostitution, shake-downs, muggings, or other antisocial behavior, as well as the "degenerate fag" who regularly risks arrest by openly soliciting in public restrooms and parks. Generally speaking, any behavior which attracts heterosexual attention is

disapproved, if for no other reason than that it is considered bad public relations.

Many psychiatrists trace effeminism to a deep-seated identification with the female sex, pointing out that effeminate mannerisms are not necessarily an indication of homosexuality. Effeminate homosexuals often believe they are "just born that way," but I heard other theories advanced: One was that mannerisms sometimes are acquired, perhaps unconsciously, by young men who try to find acceptance in gay life by adopting what they believe to be its conventions. Another held that the ostentatious queen was simply a "sick and neurotic" person who cannot adjust to his condition, and who compensates by "thumbing his powdered nose" at the society which rejects him. Blatant effeminism seems to be more prevalent among homosexuals of the lower socio-economic classes; if so, it may be that such men are more distressed by their loss of masculinity and less able to reach an intelligent understanding of it, and thus are more inclined to exhibit abnormal behavior.

Some sexual tendencies are unacceptable in gay society. The more flagrant homosexual sadists and masochists have formed their own little outcast groups on the fringes of gay life and are characterized by their penchant for leather, denim, or rubber clothing, and by their interest in matters of "bondage" and "discipline." Some cultivate a tough, masculine appearance—black leather jacket, motorcycle boots, tight denims, sometimes a symbolic piece of chain dangling from the belt or hooked around the upper arm. Some wear a Band-Aid on the hand to indicate masochistic inclinations. The two types are lumped together and referred to as S-Ms or "sadie-masies" by other homosexuals who seem to know little about them and say they do not associate with them.

Transvestitism and fetishism, too, are generally regarded as "sick" behavior. The ordinary gay person tends to think of himself as an otherwise normal individual whose sexual inclinations are merely reversed; but he will say that he considers other forms of deviancy to be genuine "perversions," insisting that such inclinations are not "normal" to either the male or female. This is especially true with regard to violent sex crimes, and child molesting.

If anything, the gay person is even more scandalized by violent psychopathic behavior than other people, since the police, the public, and newspapers tend to use the term "homosexual" in describing any crimes involving members of the same sex, thereby implying that homo-

Nor Long Remember . . .

. . . Above all, there was the noble example of General Robert E. Lee. Lee's public life is familiar to us all, but most of us know little of his life in his own parish church. . . . Lee was present in the church shortly after the war when a Negro churchman came to the altar to make his Communion. The other people in the church, confused and resentful, stayed in their pews. Then General Lee quietly arose, walked up the aisle, and knelt beside the Negro.

—Sermon, by the rector of St. Peter's Episcopal Church, Oxford, Mississippi, October 7, 1962.

sexuals are inherently depraved. Ordinarily, criminal psychopaths who are homosexual have no wish to participate in gay life, even if they could find acceptance. Most of the people I talked to believed that homosexual child molesters and other "sex maniacs" were secretive and tortured men who were incapable of openly acknowledging their deviancy; hence they had no desire to fraternize with other homosexuals. I was told that many male prostitutes were homosexuals who refused to acknowledge their inclinations but used prostitution as an excuse to indulge in homosexual relations. Some, known as "rough trade," then beat and rob the "dirty queer" to preserve their own heterosexual illusions.

The bisexual—defined here only as a person who describes himself as one—is a kind of mulatto in gay life. He is rejected by conventional heterosexual society and sometimes by gay homosexuals who argue that there is no such thing as true bisexuality and that those who claim to be attracted equally to men and women are only trying to prove their masculinity to themselves. Bisexuals disagree vigorously, and criticize other homosexuals for being too narrow in their interests.

It should be kept in mind that homosexuals, like heterosexuals, do not always practice what they preach. Engaging a prostitute, extreme effeminism, associating with various "undesirables," accepting money, indiscreet "cruising" in public, and so on, are practices generally frowned upon in polite gay society, although an indi-

BY WILLIAM J. HELMER

vidual may well indulge in them when his friends aren't looking.

Sexual satisfaction is usually seen as a matter of personal preference, and homosexuals tend to be liberal in what they consider respectable sex. A person may specialize in the active or the passive role, or in partners who are very masculine, very effeminate, younger, older, or blond and blue-eyed. Sexual eccentricities, even when socially unacceptable by gay standards, rarely are condemned as wrong or immoral. To some extent, attitudes toward sex divide along familiar heterosexual lines—one person being casually promiscuous, another insisting on only one "boy-friend" at a time and exhibiting jealousy in the event of competition. A few seek to elevate their relationships to an idealized level—the ultimate spiritual union between two faithful lovers in what they conceive to be the classic Greek tradition. (Some homosexuals manage to establish lengthy or even permanent relationships, but successful "marriages" seem rare. One obvious reason is the lack of legal and social sanctions: family disputes are easily settled by separation.)

FREUD'S REASSURANCE

THE homosexual's position in society is often precarious. Discovery can cost him his reputation and perhaps his career. He is aware that, according to New York law, every sexual act could cost him years in prison (though it rarely happens). He feels society hates him, and unjustly. Frequently he is guilt-ridden, aware or not, and lacks the self-acceptance he needs in order to live comfortably with his condition, which itself is thought to be closely related to an unhealthy early psychological environment. These factors, rather than homosexuality alone, are what some believe to be the main causes of emotional instability, effeminism, violence, and other problems commonly blamed on sexual deviation. Homosexuals themselves argue that while these problems are indeed widespread, they tend to be exaggerated by psychiatrists, the police, and other authorities whose work brings them into contact only with disturbed individuals; they insist that many homosexuals can be reasonably happy and productive people, capable of leading quite as fulfilled lives as heterosexuals.

Although psychologists are far from agreement on the causes and remedies for homosexuality, there is considerable support for this claim. In a letter to a despairing mother, written in 1935, Freud himself expressed a general view of the

problem which many analysts would no doubt affirm today:

Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them. . . . It is a great injustice to persecute homosexuality as a crime, and cruelty too.

[You ask if we can] abolish homosexuality and make normal heterosexuality take its place. The answer is in a general way, we cannot promise to achieve it. In a certain number of cases we succeed in developing the blighted germs of heterosexual tendencies which are present in every homosexual; in the majority of cases it is no more possible.

What analysis can do for your son runs in a different line. If he is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains a homosexual or gets changed.

Some psychiatrists do consider homosexuality a severe emotional disorder that both can and should be corrected—if the individual sincerely wants to change. The relatively few instances of successful treatment would seem to indicate most do not. Another view which seems to be gaining wider acceptance is that homosexuality may arise out of faulty differentiation of the male and female components in the "psychosexual" development of the individual, and thus should be considered a character or personality problem rather than a deep-seated neurosis. Such broad hypotheses subdivide into numerous and often conflicting theories. Some experts are now re-considering the possibility that hereditary factors, which were once dismissed, may indeed play a role. There is however a fairly wide consensus that adjustment to homosexuality is sometimes preferable to attempts at cure.

Evidence that there may be no inherent connection between homosexuality and pathology has been gathered in a study conducted by Dr. Evelyn Hooker of the University of California and published in 1957 as a preliminary report on "The Adjustment of the Male, Overt Homosexual." For the study, thirty apparently well-adjusted homosexuals were matched for age, IQ, and education against thirty apparently well-adjusted heterosexuals. The teams then were given a battery of psychological tests, the results of which were analyzed blind by two of Dr. Hooker's colleagues who found themselves unable to pick out which of the subjects were homosexuals. Nor was there any significant dif-

(Continue next edition)

THE BIASED I

by DON PHILIP

THE PHILOSOPHY OF LAW: AN EXAMINATION AND CRITICISM

The first two articles of this series have been concerned not only with law relating to sex as it is widely enforced throughout North America, but also with the philosophy behind the law; a philosophy which is responsible for the law trying to regulate the personal moral and ethical behaviour of adult individuals.

For, as we have seen, the law considers that what two consenting adults do in private is NOT their own business. And when the law prosecutes, the severity or leniency of the punishment varies widely depending upon the enlightenment (or lack of it) of the presiding judge or magistrate.

RESULTS

One of the most unfortunate aspects of our laws relating to sex is the direct result of the lack of faith which the courts often exhibit in the expert testimony of social scientists.

Often only slightly emotionally disturbed individuals are trapped by periodic police purges (which often reach the "no holds barred" stage), and in many cases the courts ignore psychiatric testimony, imposing prison sentences. Irreparable damage is done to youthful offenders by the harsh social structure of a penal institution.

Thus the court may actually be helping to establish the youth's pattern of behaviour and he may leave prison conditioned to disrespect authority and, indeed, may be even to disrespect himself. Perhaps he'll become involved in more serious crimes and the pattern may repeat itself.

The law which states that homosexual acts in private between consenting adults is illegal often prompts the concealment of related crimes. In most cases the homosexual does not prosecute someone who has robbed him because of the sympathetic reaction of the courts and he is deprived of the protection which the law is supposed to give him

Venereal disease may spread more rapidly among homosexuals because many fear the reactions of authorities established to control it.

As a final comment on the results of the law, I would like to point out that it makes it difficult for homosexuals to seek out their own kind and often frustration prompts them to force themselves on innocent persons. Often disastrous consequences, both physical and psychological, ensue.

THE REFORMATION

The law and its administration are never changed overnight, and to try and establish a completely successful formula for the reformation of the law is a most difficult task.

However, one major change in the law is most urgently demanded: that ACTS OCCURRING IN PRIVATE BETWEEN CONSENTING ADULTS BE LEGAL. This law would re-affirm an individual's right to establish his own moral and ethical behaviour patterns, so long as he did not interfere with the rights of others.

(At present, such resolution is contained in the model code of law drafted by the American Bar Association, but to date only the state of Illinois has adopted the recommendation. The Wolfenden Report, prepared for the British Parliament also contains such resolution.)

(Cont. page 12)

The Down Beat Club

A CLUB WITH THE TYPE OF
ENTERTAINMENT YOU LIKE

—
ALSO

VISIT OUR WORLD FAMOUS TROPICAL ROOM

Peel and St. Catharine Sts. Montreal



THE FURTIVE FRATERNITY

REPRINTED FROM
THE GREATER PHILADELPHIA
MAGAZINE
December, 1962

By GAETON J. FONZI

Philadelphia's homosexuals lead a strange twilight life outside the law and outside of society.

SATURDAY NIGHT IS the gayest night of the week. They come from all parts of the city, from the suburbs, from as far away as Reading and Atlantic City: Handsome young men in natty, continental-style suits, rough-hewn workers in khaki pants and jackets, aging, pot-bellied executives in conservative business suits. Each gravitates to the haunts and spots that fit him best, provide what he's looking for. The young men drift to the Allegro, to the Venture Inn, to the Forrest Bar or the Drury Lane. A few will cruise along Spruce Street or through Rittenhouse Square, later wander into the after-hours S.A. Club at 13th and Locust (where, at one time, floor shows by female impersonators were the gayest attraction in Philadelphia) or dance cheek-to-cheek at the U.S.A. Club on Quince Street. Others will drop into the Westbury on 15th near Spruce or the Hush Room (where one of the bartenders is known as Kim Novak) behind Big Bill's on Locust. The rough trade will frequent the Surf Bar, the nameless bar behind the old Pirate Ship on Camac near Locust, the Streets of Paris on 11th, or the half-dozen holes-in-the-wall that cater to a crowd of mixed misfits. The aging businessman will not be so bold. For

him the more public spots, and his haunts will be his hunting ground, for he does not have the time nor the inclination for the circuitous pursuit, the courting ritual, that must be followed in the bars or clubs. His approach must be direct and blunt, a yes or a no, for he has come to find something that has been slipping from his grasp, a new kind of excitement to alleviate the boredom and fading confidence in a marital relationship that has gone dead and stale. So he wanders through the dark aisles of certain Market Street movie houses, lingers in the men's rooms of the railroad and bus terminals, winds up in the steam-filled anonymity of such places as the Bellevue Court Baths.

THESE ARE THE homosexuals of Philadelphia. They come from all walks of life and every economic class. They can be found in every job or profession, every type of business or industry. Some are blatant about their homosexuality, others are secretive. Estimates of the degree of homosexuality in American society today are widely divergent. The most widely quoted figure for urban areas places it at 4% of the population. One local psychiatrist estimates that 10% of Philadelphians are capable of having relations with both sexes.

Despite the statistics, homosexuality to most people is a repulsive subject that has no place in polite conversation. In fact, there seems to be—judging from the lack of its mention in newspapers and magazines, radio and television—almost a conspiracy of ignorance, silence, fear and abhorrence surrounding the subject. Although it was accepted in many early societies, the development of the Judeo-Christian morality was predicated on the sanctity of the family, fully accepting only those sexual relations which preserved that sanctity and propagated the race. It is not, for most people, an illogical extension of that morality to lump homosexuality with aggressively anti-social forms of perversion, such as child molesting, and to regard homosexuals as a proselytizing brotherhood of incorrigibles who voluntarily and hedonistically choose their way of life. Consequently, homosexual behavior has come to be regarded as a threat to the moral basis of the community and laws have been passed which seek to abolish it.

Today, some psychiatrists claim that modern man's frenzied rejection of the homosexual might be a reaction to the seed of homosexuality he carries within himself. Freud said that psychoanalytical study revealed the homosexual character—repressed, latent, sometimes sublimated and driven into the unconscious—in even the most perfectly adjusted person.

Yet the disparity between prevalent medical theories and current social attitudes in dealing with homosexuality is similar to the gap that existed in the 18th Century in regard to the insane. Generally, homosexuality is as taboo and as little understood today as insanity was then. Those who are bold or sick enough to acknowledge their own homosexuality are shunted out of society into a limbo as dark, lonely and remote as the cells into which the mentally ill were once tossed.

But these are the few.

The majority of homosexuals are everywhere, and though they are not a part of the heterosexual society, they live within it. They live in perpetual awareness and constant fear that they may be discovered, lose their jobs, be rejected by family and friends. They are, indeed, members of a furtive fraternity.

Said one homosexual, an executive with a large firm: "We are like spies in our own country."

SATURDAY NIGHT IS THE gayest night of the week. They come from all parts of the city, from the suburbs, from

as far away as the young men with leather jackets and d'ingarees, small fragile youths with pale pimply faces, short coats, tight trousers and pointy shoes. They come to 13th and Locust, to a multi-doored, honeycombed two-story building, a monument of Liquor Code Violations. They wander through the building's six liquor lounges, they stand outside under the marquee smoking cigarettes, talking animatedly. They drift into Dewey's for coffee, they wander in pairs down through the empty subway concourse. Then they go back into the building. Sometimes they use the Locust Street entrance, walking haughtily, past the bar girls that work the operation, one of the two rooms in the building that cater to heterosexual males. They walk around the bar, behind a curtain and through a door over which—to keep out strangers—a dimly-lit sign marked LADIES; behind it is a passageway that leads to two other clubs. Next to the sign are stairs to a large basement room with oval bars that flank a narrow stage and dance floor. On a weekend evening this is a crowded, smoke-filled den of twisting teenagers and wild music. Sometimes, with a lesbian they know, they will display their own dancing talent, an ability a few claimed they developed on a local, nationally-broadcast television show. Most of the time, however, they will squeeze into one of the two small rooms that border the passageway behind the "Ladies' room" door. Both rooms have unmarked entrances from 13th Street. The small one nearer Locust Street is crammed with men. The air is choked with smoke and reeks of stale beer. A few men continually wander through the room, rubbing by the customers packed around the bar. At one end of the room three thin Negro youths are laughing, wide-mouthed, at a tale being told by a fourth who swishes a cigarette through the air in wild accenting gestures. Nearby, in a dark corner, two youths have pressed themselves together in a corner, their faces close in whispered conversation. At the bar, a bird-like figure is perched sideways, thin legs crossed in front of him. He wears a knit sport shirt, open in front, revealing a white sunken chest. His hair is thin and his skin, stretched tight over a bony skull, sags loosely around his jowls and neck. His tweezered eyebrows are barely perceptible lines which arch over the dark hollows of his eyes. He is an aging queen. He stares holdly at every new arrival, puffs daintily on a cigarette, motions to the stool beside him which, though the room is crowded, remains empty. He is ignored until, finally, he catches the eye of a tall, blond young man who has just entered the room. The youth, clean-shaven, wavy-haired, wears a heavy black mackinaw, tight trousers. He sits down beside the thin man who immediately puts his arm around his shoulder and whispers in his ear. The youth smiles and nods his head. The thin man tells the bartender to pour his friend a drink. Then again he leans over, caresses the back of the young man's neck, and whispers into his ear. The young man laughs. The thin man is pleased and laughs also, a youthful sparkle returning to his eyes. He tells the bartender to pour his friend another drink.

THOUGH HOMOSEXUALS are not accepted by society—at least, not as homosexuals—they play a significant role in its development and direction. They are among the taste-makers, the fashion-setters. They are in the arts, in literature, in music. They are found among the most brilliant men—and women—in business and industry. Yet the homosexual's influence on society is often negative. He is the cause of certain hypocritical moral and religious attitudes prevalent today. He is the subject of a good deal of disagreement and betwaddlement among psychiatrists, psychoanalysts, physiologists and sociologists. And, perhaps more significant from a practical viewpoint and the

THE BIASED I (cont. from P. 9

If an individual does interfere with the rights of others, performing a sexual act in a public place, with someone who is not of adult years, with someone who is mentally incapable, or with someone who does not consent, then society and the law do have the right (and, indeed, must) interfere to protect the rights of others.

An enlarged programme of court-supervised psychiatric care must be initiated at state expense.. In these times of rapidly expanding state-sponsored medical care it seems ludicrous that so little attention is paid to the psychologically upset individuals who are sent to prison.

The law must not stand as a threat to the individual's right to make his own moral and ethical decisions providing these do not interfere with the legitimate rights of others. And it is only when this is realized that the law may be re-established as the protector of society and not the oppressor who often blindly causes so much greater harm than it is seeking to punish.



INFALLIBLE SYNCHRONIZATION

At twelve o'clock noon every day (except Sundays) when the massive peacetower clock in the House of Parliament, Ottawa booms out the mid-day hour, a gun is fired on Major Hill Park nearby. This has been an Ottawa custom for many years.

One day an interested visitor from South Bend, Indiana enquired of the gunner as to the cue which he took for firing the gun each day.

"From the first stroke of the hour by the peace tower "clock" came the prompt reply.

Soon afterwards, together with a small party of tourists the visitor ascended the Peace Tower and there learned all the interesting facts from the Guide concerning the huge timepiece.

"From what source does the clock get its authentic "time"? he enquired.

"The towermaster gets it from R---'s jewellery store" was the answer.

Before leaving the city, the visitor decided to drop in at R---'s jewellery store to select a souvenire or two to take home. Curiosity prompted him to enquire "Might I ask from what "source you obtain the exact time for which your firm appears to have earned such a reputation?"

"From our ship's chronometer, sir - most reliable" was the proud answer.

"And from what source does your ship's chronometer "get it?" was the next query.

"Oh, from the peace tower clock on the hill" came the assuring answer.

"And, again where does the peace tower clock get "it from?"

"From the man who fires the gun at noon" was the final answer. "He drops around here once in a while to synchronize "his watch with our ship's chronometer"

**GIVE TO CONQUER
LEUKEMIA**

Why Be Gray and Old Looking



Hundreds of men and women are discovering a way to look younger, feel more assured through improved appearance by using Formula "71". This amazing preparation restores natural colour to gray hair safely, surely helps to relieve hair's dryness and brittleness. Its gradula action never causes unpleasant comment, embarrassing glances. Simply comb a few drops of Formula "71" through your hair each day. Within a week you'll see your own natural looking youthful colour replacing the dull un-attractive grayness. Formula "71" is not a dye. It will not damage your hair, leave it streaky, stains scalp or fingers. Don't let gray hair continue to rob you of years, harm your chances of success. Try this scientific formula today! Formula "71" may be purchased at our clinic, Suite 213, 229 Yonge St. Toronto or C.O.D. by writing Dept. T.C. Suite 213, 229 Yonge St. Toronto. Only \$2.98 for a generous 8-oz bottle. By sending a cheque or money order for \$3.25, your order will be forwarded post paid.

GABRIAL CLUB

When inserting an advertisement in "GAYbrial's" column, be sure to enclose TWO DOLLARS (\$2.00) for each insertion, in the "Ladies" or "Gentleman's" department.

When answering an advertisement in the "Ladies" or "Gentleman's" columns, be sure to enclose ONE DOLLAR (\$1.00) for each letter to be forwarded. And also be sure to enclose a stamped envelope bearing a 4¢ Canadian Stamp, for any Toronto advertiser, and 5¢ Canadian Stamp, for any outside advertiser. Americans can send coins instead of stamps. Address all mail to:-

GAYBRIAL, P.O. BOX 969, ADELAIDE STREET E. TORONTO, ONTARIO, CANADA

When answering personal advertisements in these columns, care should be exercised to include the initial and number at the start of the letter at the top left hand corner, as an example -- Mr A. 113. Toronto. All letters must bear name and address of sender - not for publication.

Letters to be forwarded to advertisers should be placed in plain stamped envelopes outlined above but not sealed as all letters must be approved before being mailed to advertisers concerned. It must be approved before being mailed to advertisers concerned. GAYBRIAL will enter into, no correspondence, with anybody.

No advertisements or letters can be accepted from anyone under the age of 21 years of age.

B-201, Toronto, Ont.

Young man interested in meeting non-prudish males under 40, interested in Discipline.

B-202, Preston, Ont.

Uninhibited male in early 40's interested in meeting equally-uninhibited singles or couples reasonably free evenings.

B203, Endwell, N. Y.

A two Gaiter man, interested in meeting men who have appetite for real love.

B204, Scarborough, Ont.

46, Good appearance, nice build and physique, enjoy life, looking for the lady of my life, can you help.

B-205, Toronto, Ont.

Looking for young interesting discreet friends of both sexes, I will be more than willing to reply.

B-207, Buffalo, N. Y.

Would like to meet other exciting men. I am 35, 6' 2" 180 lbs, would like to meet people who have special desires.

B-208, Winnipeg, Man.

Interested, in corresponding with people who have knowledge of old fashioned discipline, of a mild nature.

B210, Winnipeg, Man.

Young single man, interested in meeting broad minded people, have varied interests will answer all.

B-211, Chapleau, Ont.

38, 5'10" 180 lbs. I would like to meet, or correspond with anyone that could advise and educate me in the exotic and unusual.

B-212, Renovo, Pa.

Would like to meet and correspond with males from 23 yrs to 40, if possible in St Cathrines, Hamilton and Toronto areas, must be sincere.

B-214, Kansas City Mo.

Sincere, Physique fan, interested in corresponding with Males in my own age group I am 24, 6'1" 175 lbs, prefer blondes.

B-215, Cooksville, Ont.

Clean-cut, well dressed males interested in meeting gentleman who likes a man as his companion. Picture if possible.

B-216, Willowdale, Ont.

Young muscular male, 27, interested in sunbathing, nudism, etc., would like to meet men in the north subs. of Toronto, but will corr.

B-218, Toronto, Ont.

Bachelor, in late 30's, interested in meeting broad-minded gentlemen that can educate me in the strange and unusual. Picture appreciated, all letters answered.

B-219, Mil. Wisc.

Handsome male, business man, interested in corresponding with males who have desires for the unusual. send photo if possible, in explicit letter.

B-220, Montreal, Que.

Looking for model or amateur Photographer for special posing prefer Montreal area, but will correspond photo please.

B-221, Buffalo, N.Y.

Bachelor, 6' 165 lbs 29 yrs have exclusive Buffalo Apt. willing to entertain males or females on shopping excursions, no prudes please.

B-222, Camden, N. J.

Unusual young man interested in the bizarre, and the exotic. would like to corr. with a transvestites, from the Toronto area. please enclose photo if possible.

B-225, Toronto Ont.

Generous man, 40, adaptable, interested in all sexes Exhilarated by silks & satins, Domination, Bizarre, she-males.

B-226 Toronto Ont.

Dominant male in early thirties 6' 195 lbs. interested in meeting docile men and women of all ages---will answer all.

B227, Toronto, Ont.

Young man, early 20's considered goodlooking fairly well built, wish to hear from fellows and butch girls, photo, phone no appreciated but not necessary will answer all.

B-228, Toronto, Ont.

Generous 40'ish man enjoys Dominant females, English Governess, bizarre attire silks & satins, is most cooperative. Adaptable.

METROPOLE HOTEL

King and York Sts.

Toronto

FEATURING

RALPH COOPER

NIGHTLY

EXCELLENT FOOD AT MODERATE PRICES

TELEPHONE EMpire 8-8691

Everybody is loved by someone sometime: even the "lemon" gets a squeeze.

Back Issues

Back-issues (except the first) are available at fifty cents per copy, and the subscription rate is \$5.00 a year or \$3.00 for six months. If you are in Toronto, and the news-stands are sold out, you may pick up a copy at our office.

While sitting in the office of a song Publishing firm having a casual chat with one of it's executives we were interrupted by the unceremonious entrance of a seedy-looking individual who evidently had no faith in barbers.

After an exchange of a few quiet words the visitor was abruptly ushered to the to the spacious "without".

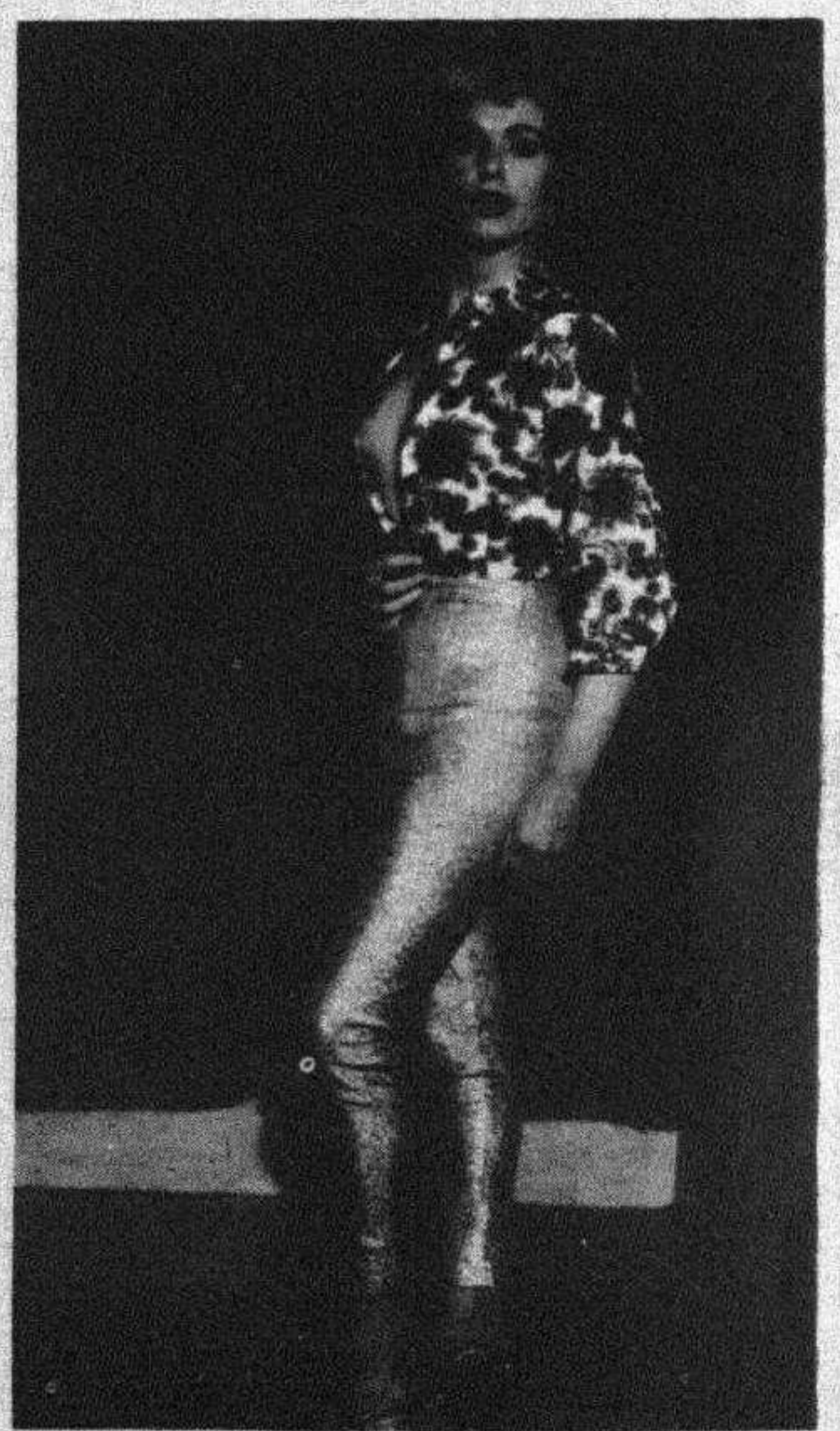
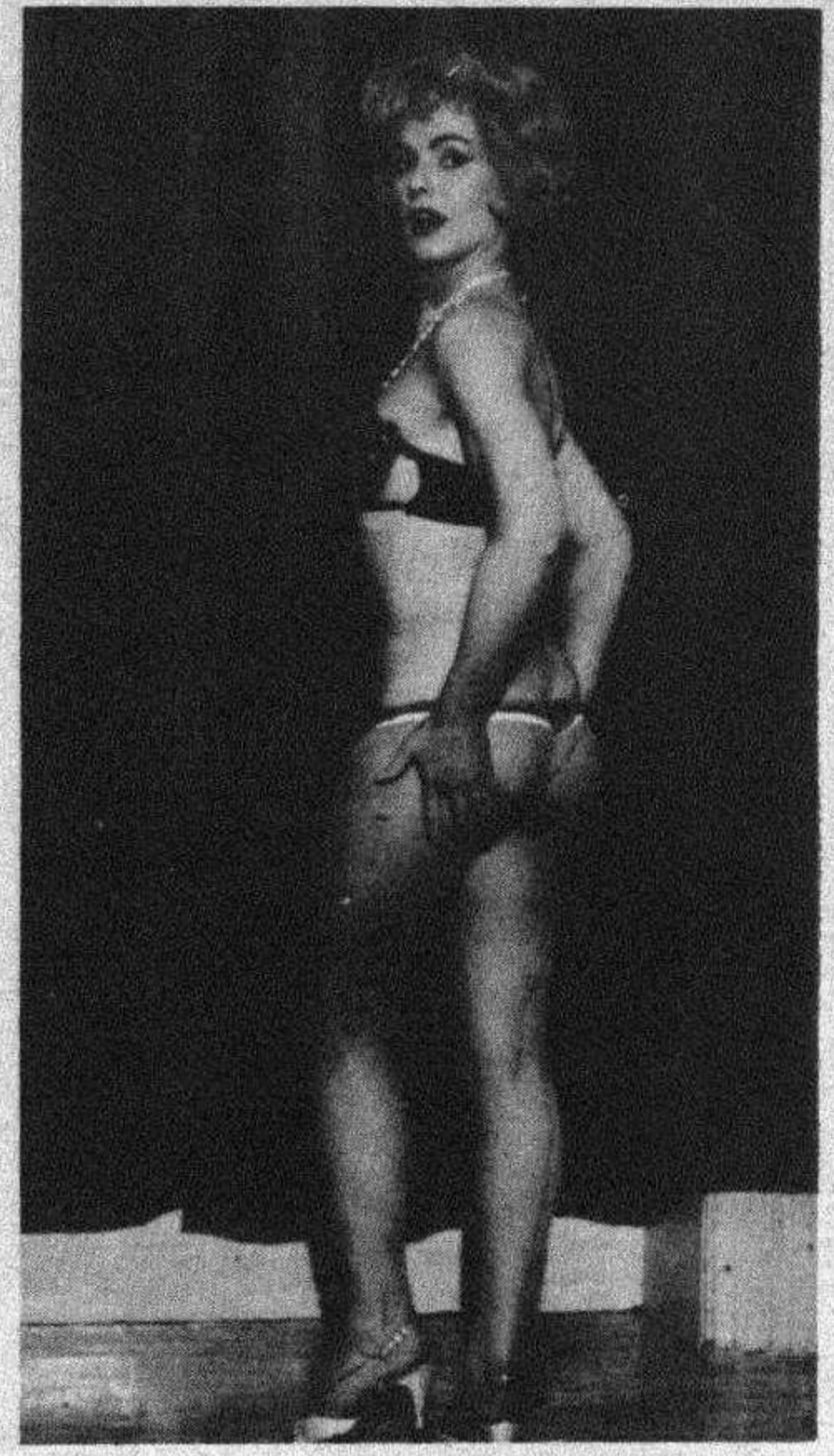
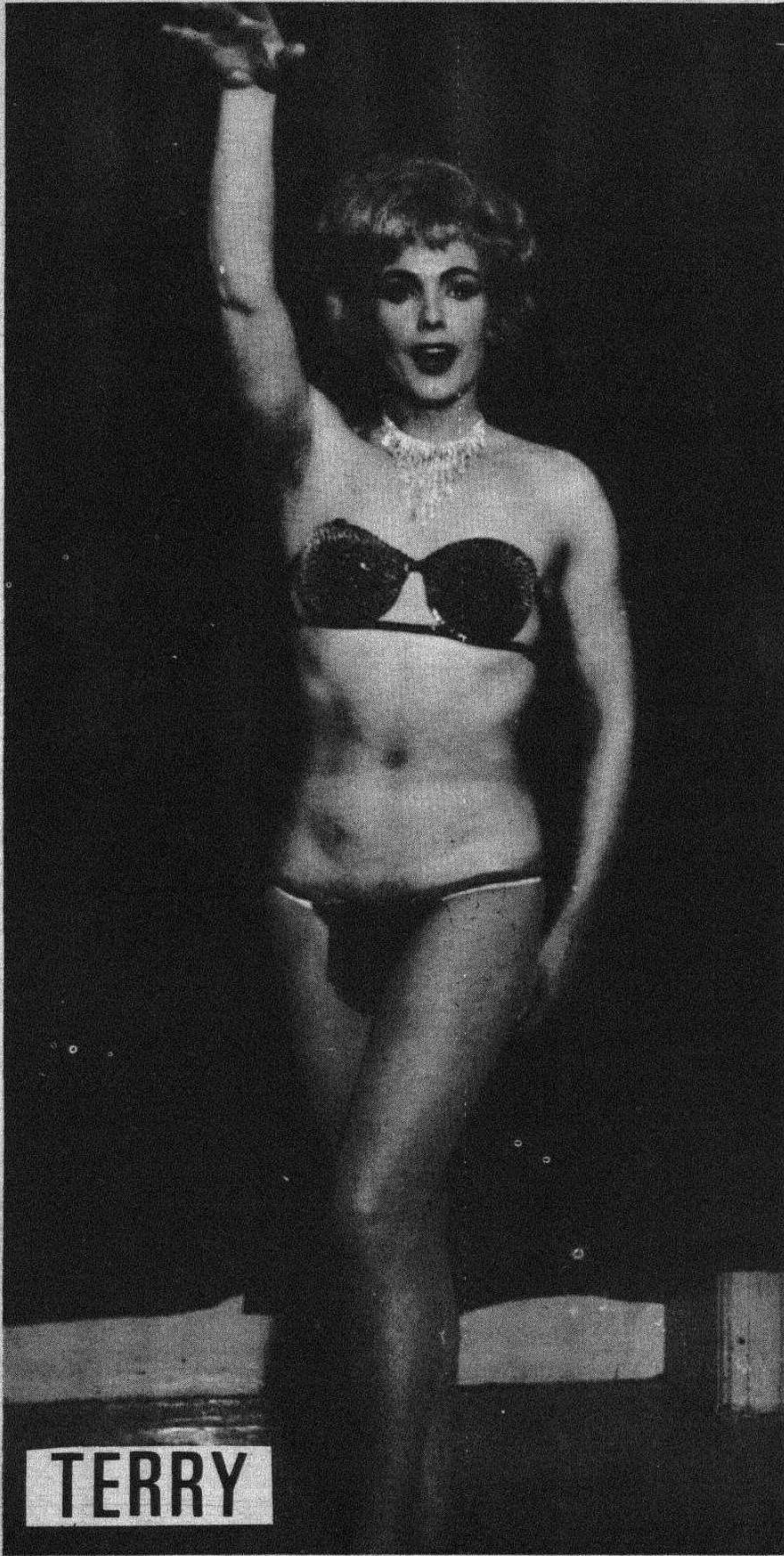
I enquired of my friend: "Why the bums rush?. Is he a victim of leprosy - something?"

"Naw, nothing like that" was the retort. He "simply said he'd been sitting up night after night perfecting "his song - lyric masterpiece about dreams coming true.

ADVERTISING MANAGER (to young, aspiring writer): "My firm is looking for a good original advertising slogan "to be written around a certain newly-introduced cheese.

"Like to take a cut at it?"

ASPIRING WRITER: "Er - d'ya mean with a knife? and about "how big around is the cheese?"



TERRY

THE TANTALIZING

Thirty years old, Terry has accomplished wonders in his field. With a bust operation, who knows girls.

Continued from P. 11

homosexual's day-to-day struggle to survive in an alien society, he has become the target of a vicious racket that has developed out of the lack of a standardized or sophisticated policy on the part of the police, lawyers, prosecutors and judges who enforce and administer the laws that pertain to homosexual activity. The result, in many instances, has been a mockery of justice and a breeding ground for corruption.

EDWIN, a milky pale, immaculately groomed man in his mid-thirties, exudes a meekness, mildness and certain gentility that mark him as a naive misfit lost in the crass crush of modern urban living. He speaks with a precision and softness of voice—an ungrating near-whisper—that completes his pacific demeanor. He is, it would seem, a gentleman in a sense long lost. Born in a small town in New York, he came to Philadelphia during the War when, as a conscientious objector, he worked with a local Quaker organization.

One of three children, he was bred to the social niceties, his mother taught him how to dance at an early age in order to better equip him for his place in a heterosexual society. But Edwin, though he "liked" girls as a youngster, never had the opportunity to develop a close association with any, so he grew up as a "loner," not really much concerned with either sex. After the war he decided to stay in Philadelphia, and, eventually, because of his clerical experience and his passion for detail, got a job as a librarian. Though the salary was modest, he managed to live contentedly in a small center city apartment, occasionally indulging himself by purchasing a new book or enjoying a feature at a second-run movie house. About 10 years ago, on one trip to the Family theatre at 13th and Market, he was approached by a homosexual and had his first such experience. He was then past his mid-twenties and it was the first sexual relationship he had ever had with anyone. However, after that, whenever he felt a need for such a relationship, he would wander into certain theatres and wait to be approached. One Saturday night early last year Edwin walked into the Center theatre at 17th and Market and sat down in the fourth row next to a young, casually-dressed man in a sport coat. "I don't remember the particular feature on the screen," Edwin says, "but eventually I placed my hand on the trousers of the man sitting next to me." Edwin waited, but nothing happened. He removed his hand. Then, to Edwin's surprise, the man leaned over and whispered, "Meet me in the back." Edwin, for some unexplainable reason, suddenly became frightened. He said nothing. The man got up and left. Edwin kept sitting. Soon he had the feeling that he was being watched and, turning around, saw the man who had been sitting next to him standing at the rear of the movie house. Now very nervous, Edwin got up and, in the darkness of the theatre, tried to move to another seat near the rear of the house where he wouldn't be seen. A few minutes went by. Then Edwin saw the man walking down the aisle to where he had been sitting. The man saw the empty seat, turned around and walked back up the aisle, looking closely at everyone in the theatre. Then he spotted Edwin. He tapped him on the shoulder, said, "Police officer. Come with me." It was the most frightening, humiliating thing that had ever happened to Edwin in his life. He was taken to Central Police Division headquarters at 20th and Pennsylvania Avenue and, after having been told to remove everything from his pockets, was handcuffed and locked in a cell. A half hour later he

was taken to City Hall to be photographed and fingerprinted.

He was in City Hall less than 15 minutes when he was told he was wanted on the telephone. Scared and surprised that anyone knew where he was, Edwin was relieved when a husky-voiced man told him that he didn't know him but that he would like to help him. "I happened to be at Central Division when you were arrested," the voice said. "You seemed like a nice man. Is this the first time that anything like this has happened to you?" Edwin said yes. "Don't worry," the voice said. "I'm a bail bondsman. I'll take care of the whole thing for you."

Within an hour the bondsman arrived at City Hall with a copy of the charge signed by a magistrate which released Edwin until his hearing the next morning. Edwin was heartened and relieved that someone would take an interest in him. He showed up bright and early the next morning for his hearing at the 20th and Pennsylvania Avenue police headquarters.

His bondsman was waiting for him. Also waiting was a lawyer who the bondsman said would handle Edwin's case. "He has a lot of experience along these lines," the bondsman told Edwin. "He realizes how embarrassing these things can be and he knows how to keep them quiet and out of the papers." The lawyer told Edwin that his fee would be \$2500 and asked him if he had the money. Edwin said no but that he would try to get it.

At the hearing Edwin was held for court on \$500 bail on two counts: Assault and battery and immoral practices. The bondsman put up the bail and offered to drive Edwin back to center city. On the way he stopped his car on a small side street and asked Edwin to pay him \$65 as fee for the bond. Edwin had his checkbook with him and wrote the bondsman a check.

A few days went by. Edwin called the lawyer and told him he was having trouble raising the \$2500. The lawyer said he had checked on Edwin's credit rating and found that he was a man of modest means and that he was going to do him a favor and cut his fee in half, to \$1250. To Edwin, that was still a lot of money and he could think of no way of raising it. He was afraid of telling anyone his problem and he was fearful that, if the story leaked out, he would be fired. Finally, out of desperation, he called his parents in New York. Humiliated and ashamed, he told them of his need for the money. His parents, both in their seventies, are living on social security, but they managed to scrape the money together for their son. Edwin paid the lawyer. However, within a few days he got a call from the bail bondsman, who told him that he hadn't paid the complete fee for the bond and that he still owed \$45. He insisted that Edwin send him a check for the money. Edwin said he didn't have the money and wouldn't have it until payday. Post-date the check, the bondsman said. Edwin did as he was told.

THE BULK OF THE HOMOSEXUAL ARRESTS in Philadelphia are made under the State penal codes dealing with sodomy and solicitation to commit sodomy. Punishment for sodomy can consist of fines up to \$5000, imprisonment for up to 10 years or both. Punishment for solicitation can be as much as \$1000, five years imprisonment or both. Both crimes are a felony (as they are in most states, with the exception of New York, where they are misdemeanors, and Illinois, where the law was changed this year making it not illegal for adult homosexuals to have relations in

(cont. next edition)

"Gay." Gay, vol. 1, no. 8, 1964, p. [1]. Archives of Sexuality and Gender, <https://link.gale.com/apps/doc/AYDIET868459636/AHSI?u=clga&sid=AHSI&xid=6d293d3d>. Accessed 23 Nov. 2020.