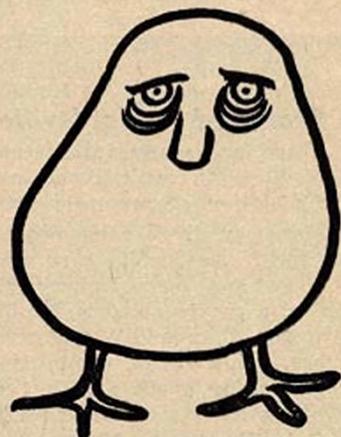


freethought criticism and satire

The Realist

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preventive war

PSYCHOTHERAPY AND ATOMIC WARFARE

by Albert Ellis, Ph.D.

Even if we take the optimistic position that no responsible group of statesmen is likely, within the near future, to plunge the world into a major atomic war, all the psychological facts which we have at hand would lead us to conclude that there is an excellent chance—indeed, almost a certainty—that sometime within the next century or two some small group of irresponsible crackpots, who may well have no political axes to grind, will consciously and deliberately unleash many megatons of atomic destruction that will blow up a large part, perhaps even all, of our world.

Let us face it: the days of peasant wars and revolutions, with the safeguards that are inherent in the necessity of inducing thousands or millions of men to take up arms against hordes of other men, are long past.

Although techniques of propaganda and mass persuasion have improved enormously over the past several decades, the very best persuaders are going to have a most difficult time inducing their countrymen to set a series of atomic warheads in motion against the enemy, when those who are pushing the lethal buttons know full well that it is only a matter of minutes when a similar set of buttons will be pushed against them and their loved ones.

But, within the next several decades or so, this kind of mass persuasion will not be needed. For by that time, if technological invention continues to make its usual advances, almost *anyone* will be able to set an atomic holocaust in motion. And *someone*, from the present looks of things, almost certainly will.

Several obvious points can easily be called to mind in this connection. In the first place, atomic warheads are gaining in power almost every day, so that exceptionally few of them will do incredibly much damage. Secondly, they can be launched from submarines or “friendly” commercial or private airplanes, so that they can strike an enemy with practically no notice whatever. Thirdly, they can be detonated from space satellites, thus giving them vast range and power.

All this is obvious. But there is an equally important point that is less obvious and that needs more stressing: namely, that with every passing day it becomes easier for fewer people with less resources to manufacture and to launch more deadly atomic weapons.

Where the production of the first atomic bomb required the expenditure of billions of dollars and millions of man-hours by the greatest productive nation on earth, the producing of even more destructive atomic warheads may today be done by some of the smallest nations of the world with greatly reduced expenditures.

Tomorrow or the day after—just as sure as (megatonic) shooting—almost any bright high school student (or paranoid schizophrenic Ph.D.) will be able to manufacture atomic weapons in his basement—as he now produces what a short time ago would have been prohibitively expensive sound movies or television shows.

Let us assume that this day comes to pass and that any curiosity-driven adolescent can take his atomic-powered automobile, furnace, or other device and start converting it into a missile with an atomic warhead—just as he now, if he really wants to do so, can blow up his house with homemade rockets. What, at this time, is going to *stop* this youngster (or oldster with young ideas) from blowing his parents, gang rivals, girlfriend's other suitors, or half the countryside in his vicinity to hell?

Suppose, for example, that this individual, who has the ability and resources to produce some kind of an atomic weapon, has been unjustly failed in school, sus-

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editorial type stuff

In Praise of Tabloidville

There are many intellectuals who put down the N. Y. *Daily News* without ever picking it up. This is a violation of semantic gravity.

Moreover, these same poached eggheads will criticize the *News* for its rape and violence stories—and then go ape over Ingmar Bergman's *The Virgin Spring*, a movie about a family of blondes who have more fun than a TV commercial, eating frog sandwiches, being raped, committing violence and, in the end, bringing about a 14th Century miracle. Positive Thinking has come at last to the art theatre.

Only the *Daily News* would have its Inquiring Photographer ask: "Do you consider Mayor Wagner to be primarily the candidate of the Democratic Party or the Liberal Party?"—and then have Mayor Wagner give one of the answers. Said the first politician ever to run against himself on a reform platform and win: "... I belong on both the Democratic and Liberal tickets."

Only the *News* could capture a nation's standard of values so succinctly in a single headline: "Death-Ray Bomb Is Our Next Step—N-Weapon Kills, Does No Damage."

And only the *News* could print a letter that is a veritable parable of the Cold War:

"Those sadistic Legionnaires of Harmony, N.C., make all decent people sick with their plans for their annual 'bunny hop,' set for Dec. 14. I cannot understand why the national headquarters of the American Legion does not stop this bloody slaughter of defenseless rabbits with stick and stones. I wish I could get in on it, to see how many of these frenzied idiots I could bag with a club."

Hamminess, Inc.

This is just to announce that I am on radio for 7½ minutes Monday through Friday night at 10:30 on WNCN-FM (104.3 on the dial) and on Saturday afternoon at 3 o'clock on WBAI (99.5 on the dial), except for the first week in December, when I expect to be in Chicago, where I will most likely present another "Afternoon With a Self-Styled Phony," so if you would like to be informed of details, please send a stamped return envelope, unless you sent one the last time that I made a similar announcement but nothing came of it.

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PSYCHOTHERAPY AND ATOMIC WARFARE

(Continued from Cover)

ended from the football team, severely blamed and punished by his parents, and boycotted by some of his previously best friends. Or suppose he is a member of a small, determined set of religious fanatics, all of whom sincerely believe that the world is irretrievably wicked and that God has designated them to bring it to a glorious end. Or suppose that he is a fairly typical paranoid schizophrenic who, because of his own self-loathing tendencies which he projects onto others, heartily believes that everyone is after him and that the people around him are seeking to destroy him.

Do you honestly think that such an individual would hesitate for very long before he calculatedly unleashed all the atomic might that he could possibly muster?

Let us even assume that such a person (and his fanatic helpers) could not, within the next couple of hundred years, get together more than a small and relatively harmless atomic bomb—say, one that could destroy no more than a few square miles of earth and a few million people peaceably residing thereon. This kind of an explosion would of course not destroy the world, nor even a single nation. But if rightly timed, in a period of world crisis when two great political powers were wildly (albeit perhaps not too seriously) threatening each other, could not such a single explosion lead to repercussions that would quickly set both these powers on the atomic firing lines?

While we are making these not too far-fetched assumptions, let us make still another. Suppose that an exceptionally disturbed, sadistic individual has no electronic aptitude nor inclination to make his own atomic weapons. But suppose he somehow manages to worm his way into political power in one of the sizable world powers—as have, on many occasions, such madmen as Nero, Ivan the Terrible, Rasputin, and Hitler. Is it possible for such a person, even against the soundest and most restraining advice of his political and military leaders, to start a push-button atomic war that would soon engulf most of the civilized world? Obviously, it is.

Being a hard-working psychotherapist, I find that one of my main functions in life is to calm and assuage people, rather than to upset and scare them. But just as Robert Lynd once cogently asked, "Knowledge for what?" so must I ask, "Calmness for what?" And the only sane answer I can think of is: Calmness so that human beings can be more effective in discovering the kinds of work and play that will make their lives, individually and collectively, more satisfying.

I cannot, in all good conscience, therefore, fail to sound some kind of alarm in regard to atomic destruction by psychopathic and psychotic individuals if I fully believe—as I do believe—that not to sound such an alarm may well eventually invite world-wide disaster.

So I repeat: Even assuming that no responsible man or group of men is likely to start an atomic holocaust in the next few years, what can we say about the chances of irresponsible crackpots setting off pandemic destruction within the next century or so? The only honest answer I can think of is: The chances are excellent.

Is this only one psychologist's opinion? By no means. At the recent annual convention of the American Psychological Association, such outstanding psychologists as Urie Bronfenbrenner, Ralph K. White, and the

incoming President of the Association, Charles Osgood, made press headlines by pointing out the important influence of human thinking and emoting on the probability of some nation's starting an atomic war.

And Erich Fromm, in his new book, *May Man Prevail*, insists that group psychology can just as easily lead us into as keep us out of a world-wide conflagration. "Just as there is *folie a deux*," Fromm notes, "there is insanity of millions." And this kind of insanity, he contends, could quickly start those push-buttons jiggling along the missile range.

How are human beings likely to behave psychotically in such ways as to cause them to encourage or actually start an atomic war? In several ways. Large groups of people—as Fromm points out—may engage in paranoid thinking, and confuse a *possible* attack from others as a *probable* attack. Or they may narcissistically disengage themselves from the outside world and become war-mongering fanatics. Or they may indulge in automaton thinking, or what George Orwell called double-think, and accept two contradictory views of world affairs at the same time.

But this is only the half of it. While group insanity is hardly uncommon in the world, *individual* emotional illness is much more ubiquitous. As is frequently observed in the mental hygiene literature, about one out of ten Americans now spends some time in a mental institution (or mental ward of a general hospital) before he dies; about one out of five receives non-institutional psychotherapeutic help; and perhaps four out of five could well use psychological treatment at some time during their lives.

And any one of these millions of neurotic and psychotic Americans (or Russians, or Chinese, or Albanians) could, theoretically, one of these years, set off an atomic conflagration.

Reasons why individuals (as well as groups) become mentally deranged are, again, many. I have spent the last half dozen years cataloguing some of the major irrational ideas that are widely, almost universally, believed by our citizens, and that inevitably induce many of these individuals to become seriously emotionally disturbed. Here, for example, are a few of these irrationalities:

1. *The idea that it is a dire necessity for an adult to be loved or approved by almost everyone for virtually everything he does.* This perfectionist notion leads innumerable people to be thoroughly anxious, dependent, and vulnerable. When, because of dogmatically holding this idea, they then become terribly hurt, they frequently resentfully withdraw from normal human contacts and dream up grandiose schemes of "protecting" themselves—or of "showing them." Paranoid tendencies, with severe feelings of persecution, are the frequent result.

2. *The idea that one must be thoroughly competent, adequate, and achieving, in all possible respects.* This belief induces many individuals to seek only to be King of the May, rather than to look for intrinsic satisfaction in their work or art. Rather than risk being a mere mortal, they strive for everything that is high and

*A psychotic interpersonal relationship involving two people, e.g., where husband and wife both become psychotic with similar symptomatology.

mighty, inevitably fail in some important respects—and then hate themselves and others for failing. Defensively, they may then decide to shoot the works—even if the works is the entire world around them.

3. *The idea that certain people are bad, wicked, or villainous and that they should be severely blamed and punished for their sins.* When perfectionism is turned outward instead of inward, it takes the form of moralizing against others: seeing how wrong they are (which they may well be) and viewing them as vermin (which they are not) for being wrong. This kind of moralizing, or insisting that other people *should, ought, or must* be different from the way they are (instead of sanely holding that it would be *nice* if they were different, but—too bad—they just aren't) leads to fanatical religiosity and nationalism: the philosophies which are most likely to induce some crackpot deliberately to set off an atomic storm.

These are a few of the major forms of perfectionism and extremism which lie behind seriously neurotic and psychotic thinking and behaving. When an individual is obsessed with merely *one* of these kinds of ideas, he can easily kill; in fact, not infrequently he does. But whereas in the past and present he only has tended to kill one or a few people, in the not too distant future he will fairly easily be able to kill millions.

What is going to stop him from doing so?

Certainly not international agreements, peace organizations, the United Nations, or any similar kind of movement for preserving peace among nations — although these may all help reduce the chances of his lethal propensities bearing serious fruit. Because his is largely an *individual* problem; and he *personally* must be stopped from taking it out against the world.

What about my own favorite specialty—psychotherapy? Will that make the world safe from atomic weapon-obsessed crackpots?

Not by a long shot; at least, not the way we use it at present. First of all, only a fraction of the seriously disturbed individuals who are now extant actually get any amount of intensive therapy. Secondly, many who do get it refuse to work at it, and do not therefore receive appreciable help from it. Thirdly, it is usually much too long a process to head off most destructive individuals. Long before the psychopaths and psychotics we psychotherapists see are effectively calmed down, they have usually committed a number of offenses additional to those committed before they came to therapy. And remember: one single atomic offense against humanity may well be more than enough!

There is considerable accumulating evidence, moreover, that severe mental illness is *not* (as the Freudians and learning theorists too cavalierly often assume) entirely learned during the individual's early (or even later) childhood. Much of it, instead, is of biological or biosocial origins and cannot *merely* be eradicated (though it can often be considerably ameliorated) by intensive psychotherapy.

Human beings—as I think I shall conclusively demonstrate in a book that I hope to begin writing soon—are not only raised but are also born with tendencies to think crookedly about themselves and others. All of them—and some in particular—find it much *easier* to be irrational than rational in important respects. Moreover, they tend to live in the kind of societies—includ-

Thru a Fallout Shelter Darkly

by Terry Carr

An unfunny thing happened to me one day when I was walking across Union Square on my way to lunch.

The U.S. Army had a big Civil Defense display, and several small rockets raised their snouts from the backs of trucks and trailers—a Nike Zeus, a Polaris, and a couple of others. I paused and looked at them; up close, the welding of the bodies seemed flimsy, like something you might get out of a box of Corn Wafers or maybe Puffed Heroin ("shot from hydodermics!").

I shrugged and went on. But gradually I became aware of a voice being broadcast from a loudspeaker somewhere: "Do not go outside. Radiation and fallout still contaminate the area. You will die. Your children

ing our own—where they are actively encouraged, not only by their parents during their early years, but by every conceivable means of mass communication during all their lives, to be anxious and hating.

Consequently, by the time they come for psychotherapy—if and when they do come—it is much too late for the therapist merely to give them a few wondrous insights into their early upbringing and to expect this kind of mental magic to change their entire disordered personality structures.

Much more than the usual kind of psychoanalysis must be done if neurotic and psychotic individuals *really* are to be cured. This is no place to give the details of the reconstructive kind of psychotherapy that is needed in this respect. Let me just briefly state that an effective psychotherapist, in addition to showing his patients precisely why they originally became disturbed, has to help them become sufficiently de-indoctrinated from many of the longterm effects of their culture and from the prejudices and cravings of their biological underpinnings so that they can truly see, question, and actively keep working against the major irrational philosophies of living which they have unthinkingly operated on for years before they came to therapy. And this kind of therapy, although more efficient and even briefer than classical psychoanalysis, still takes time.

More to the point: the most effective form of psychotherapy is lifetime prophylaxis. If we are ever to discover and successfully treat just about every dangerous psychotic who might blow up the world, we shall certainly have to start seeking out these potential lunatics when they are small children and doing everything in our power to see that they never become too seriously disturbed in the first—or last—place. This means, among other things, that we must begin to teach all our children, just as soon as they are able to understand any teaching, that they do *not* have to be loved or approved by almost everyone for virtually everything they do; that they must *not* necessarily be thoroughly competent, adequate, and achieving in all possible respects; that people who make mistakes and commit wrong deeds are

will die, your dog will die, your pet goldfish will drift lifelessly on the surface of his tank. Do not go out."

There was a truck which housed a Civil Defense display: *Come In And Inspect The Model Fallout Shelter*. The voice of doom was being broadcast from there. I started to walk on by, but then it struck me that the book I was carrying in my hand was *The Long Tomorrow*, one of those novels about the painful task of rebuilding civilization after atomageddon; it would be somewhat ridiculous for me to embrace one while rejecting the other. I turned and mounted the steps.

The voice, it turned out, was from a Civil Defense l.p. on *What To Do Till The Fresh Air Comes*. A large photo was posted showing a man and woman and a four-year-old boy, all smiling and toothbrushed with Gleem. A sign next to it said, "These people spent two weeks in this fallout shelter." I grunted to myself, thinking that it was a good thing they didn't have halitosis, and went inside.

The area was roughly ten feet to a side. A bunk-bed occupied most of the room; one corner was taken up with a toilet (the lid was down) and washbasin. There

not villains who should be severely blamed and punished for their sins; etc.

It is my stout contention, in other words, that intensive psychotherapy for human beings who become dangerously disturbed is not enough if we are to save ourselves from an eventual atomic holocaust. In addition, we must have intensive *educational* psychotherapy, from nursery school through the college years, for *all* people who might possibly become seriously disturbed. Which means you and you—and me. Or, rather, your children and your children—and mine.

Prophylactic psychotherapy, or the early and long-continued teaching of children that they *need* not hate themselves and others, that they *can* live without intensive, prolonged anxiety and hostility, is the only effective solution I can see to the problem of how to prevent serious neurotics and psychotics from wreaking atomic vengeance on a moralistically-viewed world.

Some would say, no doubt, that several of the major religions of the world, such as Christianity and Zen Buddhism, precisely consist of this kind of prophylactic psychotherapy, since they strive to teach people to love instead of to hate, to be at peace with themselves instead of striving to be King of the May. In part, I would agree. But then I would wonder about the conformity and hostility of most Christians and the authoritarianism of the Zen Buddhist masters.

What we call prophylactic psychotherapy, however, does not matter. The main thing is that somehow, from early childhood onward, we unfrenetically teach our children, by personal example and existential encounters as well as by every efficient didactic method our educators and psychologists can devise, that they can fallibly and all-too-humanly enjoy themselves in a perfectly imperfect world while freely giving others (within reasonable bounds) the full right to do the same.

If we can preventively teach our present and future youngsters this kind of a way of life, we and our descendants will have little to fear from atomic destruction wrought by individual crackpots. If we cannot or do not—whoosh!

About the Interviewee

Danny Davis describes himself as a leading exponent of the art of enemy manufacturing and a retired caterer to lynching parties. He has a record called "The Close Shaves of Danny Davis" and a book called "The disUNITED Nations Coloring Book." Wherever he goes, Mr. Davis never fails to inspire a flurry of apathy.



Danny Davis as Danny Davis
"Have receding head, will travel . . ."

An Impolite Interview With Danny Davis

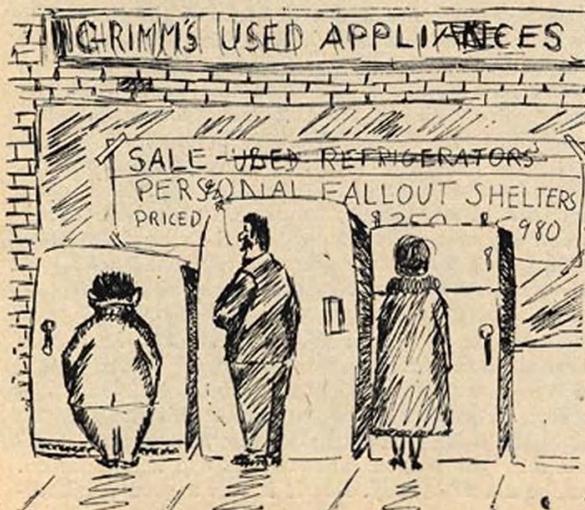
was just enough floor-space to enable one to stand up and stretch—no more. One entire wall was taken up with shelves, most of which were filled with canned goods—peaches, cherries, spinach, creamed corn, and the like. The full realization of the horrors of atomic war struck me like a fetid blast from the stockyards: I have never been able to stand creamed corn.

Ah, but one of the shelves was filled with books. I was surprised and gratified; it had never occurred to me that the planners of our future life realized the value of books. I stooped to read the spines, wondering briefly why they had chosen hardbound books instead of paperbacks when they could have saved space by the latter choice. Well, undoubtedly this was a selection of the great books of the world: Tolstoy, Shakespeare, Joyce, Dostoevsky, Goethe, Dante . . .

It wasn't. There were about a dozen books, of which a third were boys' books on baseball. There was *Twenty Ways to Better Spelling* and *Wall Street: Men and Money*. There was a cookbook which concerned itself mostly with which wines should be served with each meal. There were several novels: Niven Busch's *California Street*, and others by Yerby and Winsor (*America With Love*). And there was *The Child from Five to Ten*.

I stared at that bookshelf for several minutes in absolute stupefaction. I tried seventeen different theories for the selection of books I saw; none of them made sense. The only one that held together at all struck me as unbearably cynical, and of course I rejected it out of hand.

So I left, and I didn't bother taking any of their free literature. I went and had a double-malted, and in the weeks since then I've almost managed to forget the whole thing.



October 1962

Q. Since you classify yourself as a controversial comedian, why is it that I've heard of Mort Sahl and Lenny Bruce, but not of you?

A. Very simple. Number one: bad management—I signed with a very big agency; they don't do a darned thing for me. I'm going to get a release very shortly. Trouble with being with a big agency, you get lost in the shuffle. Number two: a lot of the comics want to keep me as their writer rather than leave me go out—"Whattaya wanna go back to performing for, you're making a good living writing for us."

Q. Which ones do you write for?

A. Well, I'd rather keep it anonymous. One of the guys is Jackie Mason, though.

Q. Some critics feel that Jackie Mason is a passing fad—

A. Nobody can really say. Overexposure can kill you, and too much underexposure makes you unknown like I am.

Q. I'm not speaking of Mason in terms of exposure, but in terms of the limitations of what he actually does.

A. I think that what he's doing is the little Ghetto Jew, a caricature, the same as Chaplain did in the days of the little undertrodden man. Five years ago, people told Jackie he couldn't make it because he had an accent, he was a little guy, and his humor was limited. Today they tell him, "Jackie, you've made it because you're a little guy, you have an accent, and your humor is limited and marketed." In other words, according to these prophets of nowheresville, his liabilities have become assets.

Who's left from the early days of TV? All your greats have disappeared; near-greats and ingrates. Everybody's disappeared except Ed Sullivan. Who's the

last guy that you'd book in a night club as a warm, friendly master of ceremonies? Sullivan.

Q. They booked him in Las Vegas.

A. He was booked in Las Vegas where all the tourists and kooks go with the double-breasted suits and white-on-white shirts, and they say, "Hey, man, now we're gonna go and see Ed Sullivan!" I mean they go to freak attractions. Oscar Hammerstein the First used to book freak attractions from different murder trials into the Palace Theatre and all over the United States on a tour. "See Lizzie Borden, the ax murderer"—with a wooden dummy block, and she'd maybe chop up some different things like, you know, wax statues of her parents.

Q. You said that Jackie Mason caricatures the Ghetto Jew; how does this differ from your characterization of a Jewish President?

A. This is a man that belongs to a particular religious faith. This does not mean that he speaks with a Yiddish accent like Jackie Mason does. Yiddish is not a language, it's a jargon used by the Ghetto Jews in Germany, Poland and Russia. It's a combination of German, which is very guttural, with Polish and Russian thrown into it. But most of your Jews in the United States have been assimilated. You take people like Barry Goldwater, who is one-half Jewish. He was born Morris Goldwasser. He anglocized his name; changed it. A lot of people in show business do the same thing too. The only one around with a Jewish name is Cardinal Spellman.

Q. You have a bit about Saint Patrick's Day—

A. I do a thing with an elderly Jewish woman who's watching the parade. One thing that struck me—how come Brendan Behan's here leading the parade? Shouldn't he be in Ireland on Saint Patrick's Day? This is something that always bugs me. After the parade, I went and bought myself a can of green paint, and I ran around the saloons on Eighth Avenue, painting shamrocks.



Danny Davis as Jack Paar

"I do a clean show—all bathroom jokes . . ."



Danny Davis as the All-American Boy
"I buy my shoes from Flag Brothers . . ."

Q. I know a girl, by the way, who was arrested last year for painting the green line on Fifth Avenue orange at five o'clock in the morning on Saint Patrick's Day.

A. Well, that wasn't so bad—it was on the back of some of the drunks laying there.

Q. Do you want to talk about the thing you do on capital punishment?

A. Well, I do a takeoff on what happens in the mind of a man walking the last mile. I do a bit—in addition to *The Hoodlum Rabbi*—called *The Last Mile-and-a-Half*. Now, *The Hoodlum Rabbi* is a takeoff on these movies which look to do anything for shock. *The Last Mile-and-a-Half*—in the beginning everyone said, "Whattaya doing, man?"—because I originally had the bit written as a musical: *The Caryl Chessman Story* (Hollywood was going to put it out), but I had to soft-tone it because everybody went, "Ooh, ooh," you know. Even the people who dug that type of humor. So I figured, well, I'll be a sellout, but only in a small way. In the end, the guy gets a reprieve.

I'll give you an example of some of the lines. The guy walking the last mile: "Well, this is it, swinger, today they drop the switch. One good thing about it, I won't have to file a tax form this year. They say when you're walking the last mile, your whole life flashes in front of you. Well, it better hurry up, I haven't got much time left. . . . Get your hands off me, I know the way! What am I rushing for? They can't start without me. I'll take my time. I thought the warden dug me; what a lousy way to end a friendship. Just my luck. I'm gonna get executed on Yom Kippur, I'll be cheated out of a last meal. What kind of a place is this? The guards want you to tip them."

It goes on and on in that tangent. And he blames everybody but himself—a sort of a form of projection, which most convicts do. In other words, he blames his mother, his upbringing, he blames his lawyer, he blames the jury—everybody but himself. Because, I believe, all right, so you came from a bad neighborhood. Man, so did everybody. But if it was a good neighbor-

hood, it's still a bad neighborhood, the way the schools are geared today.

Q. How about the other Presidents that you do?

A. Well, first of all, the Existentialist President makes everybody get up and swear an oath of allegiance to Henry Miller. And the beatnik President, he has a sign on the White House, "In Zen Buddha We Trust—All Others Must Dig Up the Bread." The woman President: "Call off the summit conference, I have a date at the beauty parlor."

Q. Is your shaved head an affectation?

A. No. Everything's an affectation with me, but that isn't really it. I have the shaved head for a different reason. I was losing my hair, and I looked in the mirror one day, and I didn't want to do like with imported hair brought over from the other side, and guys use black hair dye—I never believed in capped teeth, elevator shoes, I wear my glasses when I work—I'm a baldheaded Jew with glasses. I'm not really bald; I'm receding. So I figured, let me take it off. What the hell, you know, comb it around? Then I figured, I'll take a liability and try to make an asset out of it.

Q. You have to shave your head every day, right?

A. I shave every day all the way around. I'm the only guy in the world with a head with five o'clock shadow on it. But I don't care, because it makes me look like an exchange student from Siam. You ought to see what they exchanged me for—the Asiatic flu.

So the first thing I got was, they could stone me, like they used to do to the collaborationists; they used to shave off all their hair after the war. But instead all the kooks used to stop me on the street and give me the Yul Brynner business. I used to swing with a lot of chicks that way. They used to think I was Brynner.

Q. How do girls react to it?

A. Well, it's a funny thing. Most girls dig it. It is unusual-looking to see a young guy with a shaved head. And it doesn't look too badly on me. I did do *The King and I*—it got me that (but I did my version of it, in a Second Avenue theatre, I was like Shul Brynner)—



Danny Davis as Hitler-in-Hiding

"The Fourth Reich—to each his zone . . ."



Danny Davis as the Wandering Jew

"Gee, Mister, you don't look Jewish to me . . ."

but actually, what happened was, it set me apart. I did it before *The King and I* came out, incidentally. I've had this shaved head since I was twenty-two years old.

Q. How do you feel about night club comedians?

A. Well, you take a guy working an ordinary square night club for squares. What happens is, you go out there and you look at these kooks, flips, with the mundane, terrible lives they lead, like the worker bees and the beehive. Their only relaxation—they go to a club, they want to see what they never saw on television. And what do these wives say? "Take-me-bring-me-give-me-show-me, why-don't-you take-me-bring-me-buy-me-give-me-show-me?"

Then the comedian walks on the stage and says, "My wife is a piece of shit." And the guy goes, "Yeah—you're right!" It releases hostility. To me, this type of humor is an expression of hostility. "Yeah, man—you're right!" And the women laugh out of embarrassment. "You know what my lousy, rat-bastard kid did?" "Yeah, you're right—my kid's the same way too!"—and they laugh. It releases all the tension, all the hostility—it's like a mass catharsis for the audience.

Now, you get into the field of politics. "Eisenhower was a shmuck." "Yeah—you're right!" You find out what they like and don't like, and you go about it.

For the younger group—they're not married—so you say, "Chicks are no damn good." And they break up. "Yeah—you're right!" And you say politics and the school system and this and that—they say, "Yeah, you're right!" Now these kids are great up to a point. They're at this age where they're able to be molded—they're rebelling against their parentage, their heritage—all kids rebel against this, so they're great for a certain stage, but then they get out of school, and they start to conform. The wife, the kids—slowly they're like everybody else. Big Brother is still watching: CBS with the big eye into the home.

October 1962

May This House Be Safe From Pansies

"What I actually resent most about a lot of homosexuals is their dull pretense that they belong to an injured minority, like the Jews and the Negroes and the Puerto Ricans in our midst. They seem to feel that they ought to have proper pansy representation in Congress, pansy policemen, pansy juries and pansy firemen, that their special condition ought to entitle them to certain legitimate tax deductions, and that our unfair world should be compelled to recognize and to appreciate their unique prerogatives and potentials. These cats don't act like sick people, they act like superior people, and if you tend to denigrate their status they instantly bring up ancient Greece, the sonnets of Shakespeare and the poems of Oscar Wilde."

—Alexander King
May This House Be Safe From Tigers

Q. How do you feel about night club audiences?

A. Well, it's a bunch of crumbs. If they had anything better to do, they wouldn't be in a joint watching me work. They'd be doing things more constructive.

Q. Do you ever tell them that?

A. Yeah.

Q. How do they react?

A. They laugh. They think I'm putting them on.

Q. But you mean it—

A. I mean it up to a point; if they wouldn't be there, I wouldn't earn a living.

Q. Why did you quit, though?

A. They wanted me to go out and do imitations of James Cagney, and Peter Lorre, and old jokes—so I quit. And I was making a good buck; I was up to \$750. I threw up after my last show.

Q. They probably thought it was part of the act.

... Have you found that there's a relationship between being able to get laughs from people and their laughing at what you say being a sign that they like you?

A. No. Some people are salesmen, and they have to sell themselves with their personality—make themselves well-liked, like Willy Loman [in *Death of a Salesman*] before they can sell their wares. A lot of guys, their big stock in trade is being warm and friendly. I'm not warm. I'm not friendly. I don't intend to be. I have no reason to be. They laugh at me in spite of themselves, not because of themselves. They laugh—I shock them into it, I trick them into it—but if they like me, swell; if they don't like me, swell too. Nobody ever erected a statue to a critic.

Q. Not in Freedomland, anyway.

A. Which is another thing that I'm bugged with. They've got the gall to call this place an amusement park. The Chicago Fire. The big earthquake. The assassination of McKinley. I mean if these are the kinds of things that break you up, maybe they're right, it is an amusement park. But actually, it's sort of like a historic Disneyland.

Q. How do you feel about political jokes?

A. The trouble is, too many of them get elected.

Q. What do you think of the Cuban prisoner-trading deal?

A. It's like during the war, when Eichman wanted to go and trade a million Jews for ten thousand trucks. And this shmuck of a British general says, "What am I gonna do with a million Jews?"

LIVE AND LET LIVE

Part Three

Editor's note: This is the final installment of WBAI's program of a discussion carried on by a group of homosexuals.

Do you find the society, the civilization in which we live tries to set up these artificial differences? For example, they set up very rigid codes regarding you. For example, so far as I know, the act of sodomy is a crime, soliciting is a crime, is it not?—a misdemeanor—various other homosexual practices are scorned on by the law and actually affected by the law. I'm not talking about the fact that the society in a kind of "manners" way regards it as bad manners. I'm talking about they actually—then, of course, obviously, the Army—in the Army the penalties against homosexuality are extreme. I know, for example, because I knew a boy who was court martialed in the Army under these circumstances. Why, do you suppose, the heterosexual world tries to set up these elaborate distinctions?



Danny Davis as the Elder Statesman

"Senior Citizens of the world, unite—you have nothing to lose but your pains..."

Because they don't like anybody to be different. You know about the un-American hearings—

I feel that it's—you're fairly close to the truth. It's a little—it's not quite so simple. But if I am one thing—okay, I am A, and somebody else is B. I have the tendency as a human being to feel that A is better than B. (Door buzzer in background.) Considering that, I think that everyone will agree that the majority of society is practicing heterosexuality. I will not agree that the majority of society is heterosexual. But they are practicing heterosexuality. It's a minority that practices homosexuality. Therefore, since the majority are, as a rule, in control, whether you have a vote-your-own-dictator system, as we have, or dictator system where the dictator puts himself in, still the majority controls, because if you have a dictator, be he voted or otherwise, he has to have the will of the people, to some degree, in order to stay in power. If he puts himself in power, okay, they'll overthrow him, physically. If he's voted into power, he has to keep the votes. Therefore, the majority, to some degree, rules, and this is dictatorship by the majority.

Yeah, but now you're answering in terms of groups once again, and we've just defined that you, yourselves, are not a group in the ordinary sense of the word, and you're answering in terms of a kind of smugness—I mean, you're saying this is the group acting on me—the majority acting—what is happening in the individual? When the individual decides, for example, that you are a homosexual and, therefore, you are less valid as a person than he is. What is happening in his head?

This is because, as I said before, if a person is A, and somebody else is B, the person that's A thinks A is better than B, and the person who's B thinks B is better than A. Now, if the majority of the people are A, then they will vote laws or cause to have laws legislated discriminating against B because B is obviously less valid because fewer people are B than are A. And vice versa.

Do you think it's also because they are partially B themselves?

Of course, and they are rejecting this.

That isn't only it. There's something that I've found and there's a story—and you can say this, and most homosexuals will nod in agreement—that the heterosexual male doesn't get upset by the effeminate, very obvious homosexual on the street, but let a very masculine, unobvious homosexual—let him find out that *this* person is homosexual, and it seems to send all types of forces in action, and I don't think it's because there's something in them necessarily. I disagree with your idea of the real bisexuality of our general public. I think it's a question of: Is this guy—he's more masculine than I am, you know, he has twice the muscles that I do, he's twice my size, and my god, he's a queer! I mean, he doesn't want to think in these terms, because *this* guy might be queer, but is his best friend a queer? Is his brother-in-law a queer? Is his father a queer?

It's a question of identification. It can be a second hand identification. But when you have a muscle-bound type that somebody who isn't muscle-bound but who happens to be basically heterosexual find out that this muscle guy is—queer, as you say—of course he reacts to this. He reacts very strongly. He says, "My God, this man is more masculine than I, and look at him—

he's a queer. Therefore I have doubts." Then it's projected: "I have doubts about my best friend, my brother—"

Marty?

What I was going to say—I don't think that most individuals ever question their moral values to begin with. They more or less take them for granted as what they've told. In fact, I think about a week or so ago on WBAI, there was a German psychiatrist or psychologist who gave a lecture and had the nerve, shall we say, to get up and say that every society has to have values. It doesn't matter whether they're right or wrong—every society has to have values. And he was very sincere about this. This was the norm—to have the values, not whether they were right or wrong. And I think mainly the prejudice against homosexuality goes back to the Judeo-Christian morality that's been around for so many years, and I think this is the basic morality of this country today.

This is true. But don't lay it on just the Western culture, of which the Judeo-Christian background is the strongest influence. It's true also in the East.

It's true also in the East but not specifically. For instance, in the Moslem countries this is not true. There is not this tremendous pressure.

No.

And it's true in several other countries—

But there you have a completely male-dominated culture in the Moslem cultures, which also has something to do with it, doesn't it? I mean, the fact of the matter is that woman is regarded almost like—say—among Jews—Orthodox Jews—as a kind of chattel, as a kind of something which has no rights of her own. No rights of fulfillment for that matter—sexual fulfillment. Now, let's return to that a moment because I think this important—the question of sexual fulfillment. Do you feel that the heterosexual world finds that perhaps that their own frustrations, their own heterosexual frustrations, are questioned by your fulfillment as homosexuals?

Yes, I feel that way. I feel that, because of the extreme puritanism of heterosexual society, which is lessened in homosexual society but by no means is missing from it, that somebody looking on a homosexual society sees that people are relatively free. They have sex, they enjoy it, and they're more fulfilled sexually in many ways—not in other ways—but the heterosexual has—in the first place he has the double standard, which of course has been talked about in heterosexual circles now for several years and it's become something to talk about—that the female is supposed to remain chaste but the male can go and chase. We don't have this problem in a homosexual society. The idea that you're supposed to be married to one person forever and ever and ever. Two people get married and that's it. This is doctrinally Roman Catholic—and while divorce is allowed in almost every other religion, there's the carryover, the morality.

Do you feel that homosexuality represents a kind of anarchism? This is what I'm trying to suggest—

No. I'd like to say something now because this conversation's taking a very wrong bend—

That's right.

—because from the way it's going it seems as though homosexuality is something that one grows to manhood and one decides that I'm going to be homo-

sexual, and he's more or less from the point that Peter is taking, he's equating it to being a libertine or being a hedonist because, you know, this offers complete sexual freedom, I can have sex with a male, I am rebelling. That is not so. A homosexual does not choose to be homosexual because he is going to rebel. You are homosexual. You do not choose it. It's not a decision to make. When you grow up, you follow the course, you know, of being homosexual, and this is dictated by your own character.

There's something very, very much in point here. When I first came out into homosexual society, I was caught by the intrigue of it, and I think a lot of heterosexuals are. I took two heterosexuals to a homosexual bar last night, and I saw most of the people dancing as Babbitts—East Side types, West Side types, little phonies that had to have all the status symbols of our society. The first time I met Bohemians I said here were—you know—“These people are free.” But homosexuals and Bohemians are different. They're not free. Most of them follow a narrow, little set of rules. Different rules, but in their own little society, they're just as narrow as anybody else and there are as many Babbitt homosexuals as heterosexuals, but they see, here's a guy who does this and that, and they think, Boy, what freedom—

I'm not denying that, but the way the conversation is going, it's going as though a homosexual—a boy grows up and he makes a decision that I'm going to be a homosexual. That's what I'm rebelling against. It's not so. You don't grow up and say, “I'm going to be a homosexual because I can have more freedom than heterosexuals—”

Let me ask you this, because I find this very interesting. Is it possible that there are in homosexual society, itself, certain kinds of actions, homosexual actions, which are regarded as perversions? In other words, do the homosexuals make distinctions between normal sexual practice among homosexuals and homosexual practice which they consider to be abnormal among themselves? Very interestingly enough, you know this was—I read a whole series of letters in Encounter—I just bring this up—in the British magazine Encounter, revolving around the fact that a British scholar discovered in reading Lady Chatterley's Lover that the scene, which is one of the great scenes in Lady Chatterley's Lover, in which Lady Chatterley is supposed to be most fulfilled, he discovered by reading the text very carefully, involved [anal intercourse]—and the interesting thing about it was all these liberated people who thought Lady Chatterley's Lover should be published and were very anxious that Lady Chatterley's Lover be published, they rejected this. They thought that was perverted, that Lady Chatterley's Lover shouldn't be published, and what right did this man have to suggest that this was what was going on. This was true love, they said. It couldn't involve anything like that. (Laughter.) And these were the liberated people, not the puritans. I'm wondering now whether homosexual society involves—sets its own defining standards regarding what is acceptable sexual behavior on the part of a homosexual.

I'd like to—there's two dimensions to that. One thing is someone that has a fetish. In other words, maybe that likes to—well, you get into the classical—someone that likes to make love to hair or something.

This is as much looked down upon in homosexual society as in heterosexual society. But there's another type of narrowness here. For instance, we were talking earlier about the homosexual who likes this rough trade—likes to go up to the young heterosexual or semi-homosexual who thinks he's a man and wants to find a queer to take him for money and then beat him up. This is considered a *social perversion* among the homosexual group by and large. There are all types of patterns—people that go to the Village—there are some people that look down on homosexuals who go to homosexual bars, and the people who go to homosexual bars look down on those people that follow devious practices of walking along the waterfront and knocking on truck-driver cabs and climbing in with the truck driver. And the East Side parties they look down on everybody. And the point I'm making is there are a thousand different little patterns of living.

What you're saying, too, is that homosexuals resent difference as much as heterosexuals do.

Yes.

If I may break in and just say one thing. It's to clarify a point. I don't think we should talk about homosexuals or heterosexuals. I think we should talk about people who happen to be homosexual; when you say homosexuals do this, you're making a vast mistake. There are homosexuals who do this and there are homosexuals who do absolutely the opposite.

Well, we can just speak about the symptoms of the—

When you're trying to be general, you make terrible mistakes and I think we should avoid it as much as possible.

But, you have to be general—

You can be general to a degree, but as soon as we say that homosexuals have the same puritanism that heterosexuals have, we're making a double mistake because we're saying that homosexuals all, or heterosexuals all, have the same puritanism.

This is valid except I find that you'll find homosexuals that never go to bars, that live in very quiet little what-you-call sewing circles in Queens and Brooklyn, and I'll say to them, “You know, most homosexuals really go to bars and enjoy dancing together.” And they'll rise up and say to me, “Dancing—with another man?” Because *my* social thing has been a certain pattern—

You're talking about, now, individuals who are in a sewing circle—

That's right and they disagree violently with people who have different frames of reference, and this goes along with your idea that all homosexuals don't do this, and all heterosexuals don't do that.

But there is a general pattern.

There is a majority pattern, or majority patterns. In other words, there's large groups that do this and large groups that do that—

Then a certain per cent dissent. Is that what it is? Let's say that the whole world—as we're trying to formulate it out of this thing—they resent any kind of threat to the status quo. Isn't this what it amounts to? There is a homosexual status quo more or less.

Individuals in the society are opposed to any dent in the status quo, but you cannot say that heterosexuals are pro-status quo and anti-change—nor vice versa, that heterosexuals are. This doesn't follow.

So homosexuals represent a kind of anarchy, now?

No.

No!

No!

That's the whole point.

Well, to the heterosexual world—

To the heterosexual world. In the mind of the average heterosexual, the homosexual is some kind of libertine. This is true. This is almost invariably true. It's not 100% true, but it works out to a large percentage of being true.

Jim, what do you think about this?

Well, I would like to pick up a point that he mentioned earlier, and that is the fact that the homosexual world has taken over quite a lot of the heterosexual patterns of behavior. This bit about gay marriage—I don't know if that's been discussed at all—it's really a farce to see how they carry it along to the point where they must be complete high fidelity toward each other, and at the same time, it does break up, just as in the hetero-world, and the pattern keeps repeating itself.

I'd like to interrupt here, just to say for the tape here, that Jim is a new member; there's a new voice on the tape. And he differs from the others only insofar as he's fifty years old, and we asked someone—

What is your profession, Jim. Can we ask that?

Just generally—your line of work.

Well, office work.

Okay, now what is your longest homosexual relationship? What's been the length of time it's lasted?

I'm afraid that that's a qualification, I'm out of the group. I haven't had any.

My question has been answered.

May I ask a question?

Yeah.

Have you been homosexual for a long time?

Well, yes, I would say so—

I'd like to get in this about anarchy—

I want to talk about harassment, which I think is practiced—

Yeah, but let's talk about anarchy so we can settle this. The heterosexual sees homosexuality as anarchy, but they really see it as a competing system, and this is not true. It's not trying to compete. We're not trying to overthrow heterosexual society—

Not as a group. No.

Not as a group. We're only trying to live with it, whether it's bisexuals or homosexuals.

As a group, homosexuals are not of any particular political mind. This I have found out much to my horror, but they are not. I feel they all should be—every blooming homosexual in the world should be anti-state—anti-establishment, anti-government, because every government—with the exception of Napoleon's, of course—has put down homosexuals. If I may say one thing about the government attitude here towards the equation of homosexuality and Communism, the Communist Party—which of course is a radical group, and I belong to other radical groups, although the Communist Party, in my opinion, is counter-revolutionary—the Communist Party is probably the most puritanical group in the United States of America. It's more puritanical than the Women's Christian Temperance Union. They're impossible. I've tried to talk with these people—with Communist people. They're impossible to talk with. They have—they're like a bunch of early Salem,

Massachusetts puritans.

Then basically, inherent in our democracy is a tolerance towards minorities; and homosexuals being a minority group, naturally it would be—well, it's just, let's say, freedom in our system should be—well, let's say, a tolerance towards homosexuality is just a democratic idea.

Would you say, for example, the Soviets would try and force minorities into assimilation—

Of course.

Which is true of this country, but they're more subtle about it here.

I'd like to cover something relating to this idea of, you know, Communism and homosexuality. I'm going to broaden it to what I call "radical fringe groups." Now, since I've been active in the Homosexual League and have set up this program and everything, I've been watching the *Village Voice* and other newspapers, and one time I read an item: "New trends on college campuses," and they mentioned a group, and this group called themselves The Libertarians on St. Marks Place. Well, I arrived. I walked in the door. There's a big sign "Solidarity" on the wall, and I don't believe these people were Communists, but they stood around and talked about "How can we turn the campus college into the radical individual thinkers? How can we stimulate dissent?" And do you know what happened? I sat there and I listened to everything they said, and they were real way out—they weren't Communists, but they were way out in their thoughts—and I said, "Hello, I'm Randy Wicker from the Homosexual League of New York, and I'd like to talk to you about making homosexuality a legitimate political and social issue in our day." And even in the dim light you could see them go white. I'm not kidding you. There were 23 people, and I stood in the middle of the room and they stood in the corners, and the only persons that talked to me were the two women in the group who came over with some kind of crazy idea that sex wasn't something you were rational about, and she said, "Well, after all, everyone should do what they want to do, and it should be no one else's business." And I said, "That's terrific, but 99 and nine-tenths of the country don't agree with you." And then she went off, and the last time I saw her she was wandering down the street with her husband, and they were in some real way out discussion about homosexuality, and I heard so much misinformation in that whole argument I couldn't stand it any more and I went the other way.

I think we can fairly say that we've established that all societies, more or less—all heterosexual societies, since most societies, contemporary societies, are heterosexual—or let's say, they own up to the fact—they put themselves forth as heterosexual societies, whether they're Communist or, let us say—what do we call ourselves—democratic? Or neutral—you know, that they recognize that—the thing I'm saying—now here's the simple statement: officially they regard the homosexual as a kind of anarchistic threat. A threat to the existing order. And as a result of this, there is a certain amount of harassment. Now, I'd like to talk about the harassment for a moment, because I don't think that people are really fully aware of what this is concerned with, what happens in this sense, what kinds of particular corruption are involved in this, and really what's at stake here—who is involved in it. Perhaps we ought to

begin with this: Most of you probably lead fairly commendable private lives; most of you have talked against cruising, for example, I assume, but I use the subject of harassment other than the harassment you find in employment, and have you witnessed this kind of harassment, and how does it operate—in what subtle ways?

I've seen harassment when you get into employment, you get into situations in the armed services where such things as associations with known homosexuals, or being accused of being homosexual is grounds for discharge. Sometimes this is done to very naive, slightly effeminate boys who fall in with a group of homosexuals, and they just think Joe is really funny because he's so effeminate and he's really not queer but he's a lot of fun because—he doesn't fit with the other boys either for some reason. And then you swing over into other types of harassment when it comes to such things as personal. I call it harassment when a child can't talk to the family or when you can't be honest in your relationship with people. Legal harassment usually only falls to those people that ask for it—the person who is asking for trouble going into men's restrooms or out on the street approaching minors, things like that. These are the people that get in legal trouble.

Well, you don't call that harassment, do you. They're asking for it.

No, that's what I'm saying. They're asking for it.

Are all of you—are any of you veterans of the Army, for example?

Veterans or have been in the Army.

Why don't we go around this way. I'm 4F for being homosexual. I managed to convince the psychiatrist that I was. A great number of people try to convince the psychiatrist that they're homosexual and he says, "Aw, come on, now—you're kidding me" and drafts them, and two years later they might find out they're homosexual and get a dishonorable discharge.

I was in the Navy, and I felt that—well, at the time I knew that I was homosexual and I resented it because it automatically made me different and I didn't want to be any more different than I already was. And I went into the Navy with the idea that somehow I might be—the term I used then was "cured," and I understand now the better term might be adjustment—but I felt even though I did have—you know—I was homosexually inclined, I didn't feel that this was, you know, should, you know, keep me from going into the Navy, and I did, and I didn't have any difficulty.

Let's go to Jim next.

Well, like you, I told them I was a homosexual and I decided to face up to it rather than get into a mess once I got in.

And Peter?

I'm 21 years of age. I haven't been in. The homosexuality doesn't enter into it in my case because I'm an absolutist pacifist, and I don't even acknowledge draft boards as being valid.

Bob, do you intend to—

Well, I'm young but I think most homosexuals tend to avoid the service. They prefer not to go into it.

Harry?

I have been in the service and I think perhaps one of the reasons I went into the service was to develop my masculine side, and basically I associate it as a masculine trait and, being bisexual, I surely didn't

want any one side to get a hold of me.

Marty?

Well, I enlisted when I was 19. The primary purpose was getting away from the family, and the fact—the idea of being a homosexual wasn't a particular problem, because it hadn't really come out at that time. And it was rather 4 years of hard work.

And Bill?

I declared myself.

We don't get the harassment, incidentally, that other groups who may be heterosexual or homosexual get. For example, Puerto Rican groups on the upper East Side who are beaten nearly to death by policemen rather often, and nothing is ever said about it in the papers, and nobody ever raises a clamor. These people are ostracised for reasons which are even more incomprehensible to me than the homosexual.

Well, do the police use any kind of covert methods? For example, would they, for example, in a public place, in an undercover way approach somebody whom they assume to be homosexual and try to make a pick-up, and then—I've heard they do use these procedures and then, once a man responds, then they—

Yes.

Yes. I've never had this happen personally to me, but I've had friends who have had the problem. It occurs more often in Chicago than in New York, and it's a very bad thing in Chicago.

San Francisco, supposedly, is the most liberal town, and if you read the homosexual publications from San Francisco when they heard that I was active here, they said they didn't know there were any homosexuals left in New York 'cause they thought they'd all moved out there. But once in L.A. I was doing this thing. I was walking down the street. I'd come from a friend's house and I was going home, I was tired, and the policeman roared up, jumped out of the car, grabbed me, and started giving me this big thing about what are you doing here, you know there are a lot of queers around this neighborhood. And the mentality is very similar; he said, "You know, there's only one thing worse than a queer, and that's a nigger." And there's this just general reactive type of personality that runs all the way through. You can guarantee the guy's a conservative Republican on top of all this.

Has anyone ever met a homosexual policeman?

Yes.

Yes, I have.

New York?

New York City.

I won't ask for badge numbers.

Central Park beat, and I've witnessed him traipsing off in the bushes with people, but I've never witnessed if anything occurred after they got there.

There was only one case in New York City that I would say was a really flagrant violation of civil liberties, and that came when there was a killing—there was a raid on—juvenile delinquency became a big issue about two years ago, and if you watched the newscasts closely, they said, "Today 392 young juvenile delinquents were picked up in the west 70s" and it would go on to list 212 of these were "procurers"—beginners in the solicitation of men. And all they had done was to make the numbers big and to build their own political careers was to go around through the 70s and every time they saw a slightly obvious homosexual—

and the ones up there generally speaking are of a rather poor background—they picked them up and put them in the wagon and the numbers grew. These people weren't the ones that were robbing stores and killing people, but they were the ones that were scapegoated.

Yeah, but not only in the sense of the scapegoat—we've sort of talked about the scapegoat—what actually happens?—There are gay bars in New York. The law says you can't have this kind of activity—you can't acknowledge this kind of activity—yet they function with liquor licenses and so on and so forth—

This is an irony. In California, the Supreme Court ruled that homosexuals had the right to go to a bar or restaurant as anyone else, under the right of assembly, and they also ruled that you couldn't revoke a liquor license because it was a homosexual bar, saying the two reasons: right of assembly and that the bartender could not be expected to tell who was and was not homosexual. Now, you can revoke license on the grounds of immoral, obscene behavior, and I would imagine where you had a homosexual bar where dancing went on, this was true. And generally speaking it's never been tested to the United States Supreme Court, but it's something on a lower level, the liquor licensing agencies set up their own rules and they shut up a bar. Right now you can go down to the Village and there are two or three with "Raided Premises" signs, and the bar owners don't fight it to the court because generally there're underworld elements, they don't want to bother. They'd rather take their marbles, and go over to a quieter area of town and re-open. Because the homosexuals don't own their own bars, and no one—the homosexuals are not willing to stand up and fight these things legally, and the underworld certainly isn't interested in it.

You mean when a homosexual goes for a liquor license, the liquor board would say that they wouldn't grant him a license because he's homosexual—aren't there homosexuals who could afford to have a liquor license if they wanted to?

Well, as a matter of fact, I know of an owner of a number of gay bars, some of which—over a period of the last four years when I've known him, he's owned a number of them—some of which have been closed. This man is in what is commonly called "The Mafia" or the underworld. However, he also happens to be homosexual. And so there you have a mating of the two things, and the money goes to the organized underworld, and at the same time this man is homosexual.

So, there is a kind of a—you know—just like any other kind of puritanical society, you cover up and therefore the corruption comes from within. Is this what happens here?

Yeah, well, I think this is especially evident in the Village now.

What about colleges and universities? What is their attitude toward homosexuality? I mean, if a man is an unabashed homosexual, say, and he's a member of the faculty; or let's say, if he's a member of the student body. How do they feel about homosexuality and homosexuals—

I think he'd be called down for redress.

Yeah.

I had a particular experience with—

If his behavior's flagrant—

—with this in a southwestern university. I had a roommate who was kicked out on no more than an accusation. There they were called in. You'd be told, "Someone said you're a homosexual. Within the next seven days the State Police will give you a lie detector test. You can prove your innocence by taking that or you can drop out of school with a clean record." Needless to say, people dropped out of school right and left with clean records. And I was very active in campus politics, and when I was running for student political office, they called me in and said a homosexual cannot be a public representative of the student body. And I was put in a situation where I had to rant and rave and pull all the heterosexual stereotypes out of the closet, and what have you. And it was a very sad situation. Now in Manhattan, a boy—

Well, were you ousted?

I was not ousted, but I had a roommate who was; I had several friends who were, who actually were very mild people. But I had gotten in a public position. They were a little bit afraid to touch me. Now, here in New York City there's a difference. On the high school level—we'll begin there. In certain of the different technical high schools, where there's almost gay cliques that develop. I know boys 16, 17, 18 years old in some of these high schools and there tends to be a great deal of liberalism. I know one case where a boy who was so effeminate in a New York high school that had to wear make-up, the social worker took him out of high school, put him through hairdressing school, and now he's earning a hundred and twenty-five dollars a week and he's 18 years old and he's carrying his weight in society. Without this type of liberalism, it couldn't have happened.

I'd like to ask one final question, and this I wish you would all give an answer to this if you would. If you could address, let's say, a corporate straight world or that is to say, the straight world, in as frank terms as possible—that is, leaving out obscenity—how would you—what would you say to them regarding the homosexual? What attitude would you like them to adopt toward homosexual society?

Well, I'd sum it up in a phrase. I'd say, just: "Live and let live."

I'd spell it out. I'd say, "T-H-I-N-K"—and this program has been a breakthrough in this regard. I think the fact that WBAI is here tonight taping this program is the first "T". I want to look forward to seeing the "H-I-N-K" in all phases of society and especially among the thinking community in this generation and maybe in the whole community in a generation or two.

Peter, what will you say?

Well, I'd say I'm not willing to be accepted. Or tolerated. I want to be recognized as what I am and then accepted for that. But not tolerated.

Harry?

I won't put it as strong as that, not being of the same political leanings as Peter is. I would accept tolerance gladly.

Marty?

I'd say that my personal life is my own business and it's not the right of society or any other individual REALIST—Galley 30H—to tell me what I should do as long as I act within the realm of my own rights.

Jack?

Well, I would say in regard to the homosexual that society *could* do us a justice by simply being more compassionate and more understanding.

Bill?

Yes, I agree. I think we all have skeletons in our closets, and the less stones thrown the better.

"THE PILL"

Editor's note: This is the final installment of a British TV documentary on the birth control pill.

Elaine Grand: Some doctors, however, are opposed to the pill and drugs like it. For a basic reason: they say it tampers with the hormone structure of the body.

One of the doctors who will not prescribe the pill as a contraceptive is a consultant specializing in problems of fertility.

Consultant: What interests me really, what I've given my life to, is health; and I wouldn't risk anything that on a long term would mean a loss of health—to anybody in any circumstances unless you had no alternative and it was a matter of life and death, which I think one cannot apply to contraceptives.

There are various points which one must make.

Firstly, of course, the one that we're using now is—comes into the group of steroids, or shall we say in endocrine substance. Everybody knows about cortisone and that sort of drug and this comes into the same category. We don't know whether, if it's used for a number of years it might not have some ultimately serious effect upon the major endocrine gland of the body, known as the pituitary gland, on which the other glands depend. Possibly it may not do so, but certainly these substances cannot be viewed as safe until we've had at least 20 years experience.

And one must remember that they're not being used here to cure—it's not a disease, is it? And so there's no justification in taking a risk in order to cure a person of a complaint.

Then the present combination of drugs contains what is known as an oestrogen, and all oestrogens are what are known as co-carcinogens. They are possibly potentiators of cancer in certain circumstances and that can't be ignored.

The present pill contains a particular oestrogen which is excreted with great difficulty by the liver. Some women taking that drug produce toxic symptoms from liver congestion and inability to get rid of it—and it may go round and round in the blood stream accumulating in effect.

Elaine Grand: Clearly, doctors are divided about the pill. Additionally, many doctors—family doctors—have not worked with the pill and do not know very much about it.

The reaction of one of its early users is interesting. He gave the pill to mothers in large-scale tests in Los Angeles. He is Dr. Edward Tyler of the University of California, and he talked about the pill in a closed-circuit television programme for doctors in America.

Dr. Tyler: I must admit very frankly that our initial attitude toward the oral progesterone method of conception control was one of scepticism, and Dr.

Pincus and I had early differences of opinion concerning this method of conception control.

But I will also confess that my opinion is continuously changing.

The longer our studies proceed, and the more we see long term users of these progesterones, the more impressed we are with their effectiveness and in their usefulness as a method of contraception.

Elaine Grand: Now, remember the mothers who are actually taking the pill.

Is their reaction likely to be typical?

We talked to the head psychiatrist at the Cassel Hospital in Richmond.

Psychiatrist: Well, you're really asking me to make some generalizations, and you know—when you are dealing with human affairs—generalizations are absurd. And this is because every individual is unique.

People will act in character under all sorts of circumstances and they'll act in character according to the pill. So one can say safely, it will suit some people and will not suit others. You see, there are in any marriage all sorts of adjustments to be made and some marriages are—let's face it—sexually incompatible. One partner always wants to spoil their own sexual pleasure, or sometimes the sexual pleasure of another. These people who may get on quite well in other respects, just don't get any happiness, or reach it very rarely. The pill will make no difference to these people.

There are some people who use modern contraceptives in the way of a cap or a sheath who battle on with these difficulties quite courageously and cheerfully. Then can achieve sexual happiness almost in all circumstances. There are not very many of these people, but they can do it. The majority of people, and there's a very great number of them, have a kind of chancy sexuality. It goes up and down, and varies a good deal. Sometimes these people are put off by one thing, sometimes by another, and the interruptions of the tenderness, love-play, passionate excitement, by the need to use contraceptives makes sometimes a big difference to these kind of people.

I think they would feel a good deal easier in the development of their feelings during their approach to each other, if they could use the pill.

I want to make it quite clear, however, that the pill is not a panacea for sexual happiness. There aren't any panaceas for happiness; I think it will just help some people.

Elaine Grand: Would it be helpful to young couples who are sharing their first sexual experience and who don't like the established contraceptive appliances?

Psychiatrist: Well, let's face it—there are two kinds of young couples. Those who are married and those who are not.

Those who aren't do have sexual adventures, but these are usually not planned; they are on the spur of the moment, often furtive, sometimes unexpected to one or other, or even both parties. Now the pill is not going to be used by these people. The girl is not going to prepare herself over a long period by taking the pill regularly, and I don't think it will make very much difference to these unmarried couples who are having any kind of sexual initiation.

For the young married couples—let's face it—the first period is often experimental, often clumsy, ignorant, anatomically and technically. Among the com-

plications that young couples have to face these days, if they're contemplating any kind of contraception, is of course, the mechanical clumsiness of the established ones. So a pill for these people may be of some assistance.

But again I'd like to repeat, some people can surmount all kinds of difficulties; and no matter how easy you make the path for other people, they will create difficulties for themselves.

Elaine Grand: Doctor, would it be a good thing if there was a contraceptive pill for men?

Psychiatrist: Well, at present, the mechanical contraceptives are really of two kinds; one is by the woman, and one kind used by the man. In some families it is always the woman who takes charge of the arrangements. In doing so she assumes a sort of responsibility for the sexual act of the pair. In others it's the man who is in charge of these arrangements. And marriages differ—some with the man in charge of these things, some with the woman. It indicates a difference in attitude towards it, between the two sexes.

Now the pill puts the whole onus on the woman, and not every woman will want this onus. There are some shy women, modest people, who prefer to at least pretend that they're not interested in it and who like to be approached by the man, to be persuaded, talked into it; be cajoled or coaxed. This is something she enjoys and sometimes some men enjoy this too.

Now, with this situation—with the woman having to take the pill—is a tacit assumption that she is always interested, and some women will not like to make this assumption. They would prefer to believe that the man is always interested and if there could be a pill for the man I think it would be a good thing.

But perhaps we'll have to wait a little.

Elaine Grand: Now, what about people's beliefs—their faith—and The Pill.

The attitudes of the churches toward contraception generally are well known.

Protestants are, in varying degrees, in favour.

For the Church of England, the Lambeth Conference of 1958—dealing with the Family in Contemporary Society—said family planning was a question parents should decide for themselves. It said, and I quote:

"The choice must be made by parents together, in prayerful consideration of their resources, the society in which they live, and the problems they face."

A study group of the World Council of Churches, meeting at Oxford some two years ago reported quite clearly.

It said, and again I quote:

"Sexual intercourse within marriage has in itself a goodness given by God, even when there is neither the possibility nor the immediate intention to beget children."

And, referring to developments like the pill, the report said:

"Granted that the attempt might rightfully be made, there appears to be no moral distinction between contraception as a means of family planning, or the use of the so-called "safe period," or indeed of the use of drugs which would—if made effective and safe—inhibit or control ovulation in a calculable way."

On the other hand, Roman Catholics and orthodox Jews are definitely opposed to conventional contraceptives.

How does the pill fit into this?

The Chief Rabbi's office in London sends us this statement:

"The use of the pill would be permitted as a means of birth control ONLY when conception may prove dangerous."

What about Roman Catholics?

Neither the Vatican nor the Hierarchy in Britain has spoken specifically about the pill, but it has been discussed within Catholic circles.

Father Christie: I know that you're hoping that I'm going to say exactly what I think. If I use my faculty of speech and say something else you'd think I was a liar. That's the basic reason why the Catholic Church condemns artificial birth control. It's the use of a faculty concentrating on the pleasure of it and deliberately obstructing its natural and proper outcome.

If I go for a walk, it's a natural action properly performed. It depends on what I'm going to do on the walk whether it's a good walk or a bad one. So if I go out to knock somebody down and rob him, it's a bad walk; If I go out for the good of my health, it's a good walk.

In the same way when people perform the sexual act, knowing that it's being performed at a time when conception is unlikely, but it's properly performed, it's the motive that matters. If the motive is selfish, it's a bad act. If the motive is good, it's a good act.

Now, about this pill. It all depends on what the pill is going to do. If it's only purpose is to sterilize, even temporarily, and that's the only reason for taking it, then it's just to us another form of contraception.

On the other hand, it might have other purposes—it could be a fertility pill, or it could heal people, it could have I think what is called, a therapeutic effect. So if a woman has grave difficulties about her menstrual periods, and this drug is going to cure that—but it has also the effect of temporary sterilization—granted that there is a sufficiently grave state of health there, it's possible then that the drug could be taken, one effect being permitted in order to achieve another good effect.

Elaine Grand: An important question with any drug is the price.

The pill is comparatively expensive. And while it is comparatively expensive in Britain, it is prohibitively expensive in poor countries like India, Malaya and Latin America; people in those countries really cannot afford to pay anything for family planning.

In this country, these are the facts about the pill.

A woman can get it under the National Health Service for only two shillings a month *provided* she needs it for medical reasons—if, for instance, it would be positively dangerous for her to have another child. She cannot get it under the Health Service simply because she wants to use it as a contraceptive.

Most women in Britain get it by private prescription. Then the cost is just under a pound for a month's supply; It actually works out at about ten pounds a year.

The cost may come down, however. At the moment seven drug houses are doing research on a pill in Britain and some may well have success at a lower price.

The pill is an established thing. It has been used in many countries—Britain, America, Germany, in fact

more than fifteen countries. Eminent doctors report that they have found it efficient.

But, clearly, it is not quite enough. For world-wide use, particularly in the poorer countries where population is growing most rapidly, it is too expensive. For many people it is too complicated, the very business of counting days is too complicated. And there is the question of side-effects.

So what of the future? Is a simpler, cheaper pill likely?

We asked a consultant endocrinologist at a London teaching hospital—a doctor most concerned with this kind of drug—to tell us what he sees in the future.

Endocrinologist: As I see it, the future development of the pill is going to follow two main phases.

First of all there will be improvement of the pill as we already have it, a better tolerated pill, one that is cheaper, one that gives better control over the menstrual cycle.

Then there is the question of more subtle approaches, a way of controlling the reproductive processes more subtly, so that other activities of the endocrine glands are not interfered with.

There are, for example, antigonadotrophins, that is, substances which interfere with the activity of the hormones produced by the pituitary gland, without acting on the pituitary glands themselves as the present pill does. These could prevent ovulation but would not be having any other action on the body. There is already work on this, but its clinical usefulness is not yet with us.

Then, work has been going on with substances which would prevent the embedding of the fertilized egg in the lining of the womb. The trouble with this kind of approach is that the substance developed might well be an abortifacient, that is, one that could procure a miscarriage; and this would obviously be an objection to its use for birth control purposes.

Next, we have a still more subtle approach, namely to try to prevent the fertilization of the egg without stopping ovulation or in any other way affecting reproductive processes. We know that fertilization involves certain immunological reactions, the kind of reaction involving antibodies, and it might be that an approach rather like vaccination could be used here.

I must further say something about the possibility of dealing with the husband. There are, of course, ways of preventing the male from producing sperm, but this is altogether too crude an approach, and I don't think would ever meet with approval. But the possibility of preventing the sperm from swimming, although not preventing their being formed, might well be a useful method of birth control. At present, this is something very much of the future because we don't have the means of achieving it, yet.

Elaine Grand: We asked the doctor how long it might take to develop one of these more efficient pills.

Endocrinologist: Well, I don't see any of these more subtle approaches becoming available within the next five years, but maybe within the next twenty we will certainly have something more intelligent, more scientifically desirable than the ways of preventing unwanted pregnancies than we have at the present day.

Elaine Grand: It sounds like a longish job; but in the world of medicine, twenty years is rather like tomorrow.

On these longer term prospects it is interesting to

hear again from our woman doctor who specializes in fertility problems. Now, remember that she said she is firmly opposed to the present pill:—

Consultant: Well, I think that we've got to find a pill—I believe that the public have now got the idea—I believe that the doctors feel that it would be ultimately easier to manage. It's aesthetically more satisfactory.

It's at the moment very expensive, but I've no doubt if we work, we shall find something which we can afford—and something that the larger populations can afford; they have a greater problem.

But I think we may wait twenty years before we have something which fulfills all our needs.

Elaine Grand: Perhaps the last forecast should come from Dr. Gregory Pincus, the man who invented the pill.

Dr. Pincus: There's no doubt in my mind that there'll be many new scientific developments in this field. For example, we have a material very much like Norathynadrel which is very much more active and may prove a solution to this problem in terms of expense and perhaps even simplicity. The forms of such contraceptives are not important. They can be injectible, they can be pills, but that they will emerge as an inevitable result of what we call the scientific process.

As you know, after penicillin, there has come a host of antibiotics; after the discovery of cortisone there'll come a large number of new cortisones. This is the inevitable result of the operation of the scientific mind.

Elaine Grand: Of one thing we can be certain: A breakthrough has been made.

Science has produced a new method of birth control which may, in time, affect not only the world's population, but the world's happiness.

The breakthrough so far is not perfect—remember the pill must be taken under proper medical supervision.

But the progress already made is important—important enough to make its telling worth while.

