

Alice B. Theatre records

Inventory

Accession No: 4199-001

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ALICE B. THEATRE
Accession No. 4199

CONTAINER LIST

Box

- 1 SCRIPT - "Hidden History, True Stories From Seattle's
 Gay and Lesbian Elders" 1992

 UNRESTRICTED INDEXES, SOME TRANSCRIPTS
- 2 UNRESTRICTED INTERVIEW TAPES AND ONE PARTIALLY
 RESTRICTED TAPE
- 3 TAPES AND INDEXES FOR USE WITH SOME RESTRICTIONS.
 ANONYMITY MUST BE MAINTAINED.

ALICE B. THEATRE
Accession No. 4199

Inventory
Boxes 1 & 2

| Name | Description | d.o.b. | Ethnicity | Region | No. of tapes | Transcription | Index/Summary | Notes/restrictions |
|--|---|-------------------|--------------|--------------|--------------|---------------|---------------|---------------------------------|
| Abrams, Doreen | | 3/24/29 | Jewish | WA, 2 yrs | 2 | | Index | None |
| Alexander, Victor | Teacher | 12/7/30 | W | WA, 32 yrs | 1 | | Summary | none |
| Bisson, Carl Louis | Worked in publishing | 4/26/37 | W | East | 1 | X | Index | None |
| Blair, Stephen R. | Soldier, Hollywood propman | 1917 | W | West | 1 | X | Index | None Copy of photo included. |
| Blanes, Nola | Graduate School Counselor | 7/30/33 | W-Finn. | WA | 2 | X (disk inc.) | Index | None |
| Carter, Robert L. | None | 10/9/29 | Black | WA | 1 | X | Index | None |
| Enders, John W. | Soldier, teacher, executive | 10/3/25 | W | West | 1 | | Index | None |
| Engel, Kay | Music teacher housewife | 11/30/23 | W | West | 1 | X | | None |
| Faucher, Alverta | Social worker | 12/17/35 | W | WA | 1 | | Summary | None |
| Glover, Ellsworth William & Kosbab, Richard F. | Statistician Actor, secretary, realtor | 5/17/23 5/3/23 | Spanish W | East East | 1 | | Summary | None |

| Name | Description | d.o.b. | Ethnicity | Region | No. of tapes | Transcription | Index/Summary | Notes/restrictions |
|------------------------|--|---------------|------------------|---------------|---------------------|----------------------|----------------------|--------------------------------|
| Holifield, Karl Lewis | College Teacher, TV executive, Air Force officer, Translator | 11/5/1921 | Black | Seattle | 1 | X | Index | None |
| Hunt, Glen | Soldier, activist | | W | Seattle | 1 | | Index | None |
| Joiner, Allie | Deaf, advocate for the deaf & hearing impaired | 5/22/36 | W | | 1 | | Summary | File includes notes on session |
| King, Margaret | Teacher, coach | 3/31/29 | W | Seattle | 1 | X | Index | None |
| Lyons, Jean | Biological technician | 12/9/30 | W | Seattle | 1 | | Index | None |
| McKay, Malcolm | Professor, AIDS educator, actor, counselor, hypnotherapist | 4/21/40 | W | South | 1 | X | | None |
| McPherron, Robert | None | 7/16/25 | W | Seattle | 1 | | Summary | None |
| Paulson, Don Irwin | Artist | 5/17/33 | W | Seattle | 1 | | . | None |
| Rencken, Joan | Journalist, massage therapist | 11/22/31 | W | WA | 1 | X | Index | None |
| Riopelle, Robert (Bob) | Military officer | 1940? | W | | 1 | | Index | Includes notes on session |
| Rule, William | None | 1916 ? | W | | 1 | | Summary | None |

| Name | Description | d.o.b. | Ethnicity | Region | No. of tapes | Transcription | Index/Summary | Notes/restrictions |
|-------------------|--------------|---------|-----------|---------|--------------|---------------|-------------------|--------------------|
| Styles, Hurdie C. | None | | Black | Seattle | | X | | None |
| Turner, Tamara | Activist | | W | Seattle | 2 | | Index | none |
| Whitaker, George | Statistician | 2/16/41 | Black | West | 1 | | Index and Summary | None |
| | | | | | | | | |
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ALICE B. THEATRE
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Inventory

BOX 3

| Name | Description | d.o.b. | Ethnicity | Region | No. of tapes | Transcription | Index/Summary | Notes/restrictions |
|-----------------|----------------------|---------|-----------------|---------|--------------|---------------|---------------|--|
| Ahto, Ramona | Foster care Licensor | | Native American | WA | 1 | | Index | Name may not be used. |
| T.C. | Computer work | 4/19/23 | W | WA | 1 | X | | Name may not be used, pseudonym "T.C." may be used. Masked until 2010. |
| Ed Cushman | Architect | 7/19/18 | Jewish | Seattle | 1 | X | | No mention of business establishments of father nor of narrator's architectural firm. |
| Easterly, Linda | Social worker | 1917 ? | W | Seattle | 1 | | | Name may not be used, nor any identifying information |
| Jarvis, Vickie | Nurse | | W | | 1 | | Index | Name or partner's name may not be used. |
| "Anonymous" | None | 5/4/25 | W | | 2 | | | Name may not be used, refer to as "anonymous." |
| Lockett, Ed | Teacher | 1934 | W | South | 1 | | | Narrator's name may be used, no other names or identifying information may be used in publication. |

| Name | Description | d.o.b. | Ethnicity | Region | No. of tapes | Transcription | Index/Summary | Notes/restrictions |
|---------------------------------------|---|------------------|------------|--------------|--------------|---------------|---------------|--|
| Morgan, Barbara & Swansen, Mary | Works with elderly Physical educator | 1927 1923 | W W | WA WA | 1 | | | Names may not be used. |
| Peterson, Loretta (Petee) | Nurse | 10/6/27 | W | South | 1 | x | | Change name in production or publication |
| Van Voorhees, Eugene "Steven" | Businessman | 1931 ? | W | Seattle | 1 | | Index | Names may not be used in any public use of the tape. |
| Younge, Richard G. | Clergy | | Black | West | 1 | | Index | Name may not be used, as well as indentifying information. |

He had intellectually aware and understanding parents, who were open about sex. There were three boys, the first two quite masculine, and he, the youngest, who was "sissified" and identified with girls. The family was of mixed religions though not avid about any. They were well off but lost their business when Victor was a child.

At fourteen, and in 9th grade, he began working part time as an usher in a theater where he had his first sexual experience with an older man. This man advised him that he wasn't alone in the world. At the time, 1943, it was illegal to be gay. After graduating high school at 18 and 1/2, his boy friend, Pat, moved in with him at home at his mother's suggestion. Earlier she had severely cautioned him against having sex with girls, and he was told that he could not "mess around at home." A few months later Victor joined the Navy, [During this time, he may have been taking courses at college.] while his friend stayed on and married Victor's mother's best friend.

In the Navy he had little sex, two men only, but says that there was a purge during this time, 1953. He tells stories about being approached by men and gives more examples of gay purging, even naming male nurse trainees as nests of homosexuality. He maintains that while in the Navy he had sex only off base; then gives more examples of the difficulties suffered by gays in the military.

Victor's parents were a very loving couple, his father more than his mother from his description. His mother was very interested in her gay son's sex life; while his father, who had been close to his son all his life, was supportive.

At twenty-four after finishing his military service, he had had only casual pick-ups, no permanent relationships. All his family were devoutly patriotic. He had enlisted in the Korean War. His oldest brother was a pilot in World War II, was shot down, and taken prisoner by the Germans. The two older brothers were super straight. After his own military service, Victor went back to college and finished his degree. He had had very little sex during this time. He did not know what a Bath House was. He went to a small town one hour south of Seattle and taught school very successfully. He had no sexual contacts there and said that he preferred older men.

Victor went to a Bath house first at age 37 in Seattle. There he met other gays who would go to a Bath House instead of a hotel. There were showers and condoms available. He also enjoyed bars and clubs in Seattle and found people very amenable and helpful, except for the police. They were abusive and 'nasty' and took bribes. He discusses other problems with gay life.

Freedom for gays, he states, depends on laws being passed, that is., to be able to dress [freely] in drag and look like "psycho-sluts" Victor would like to go to church this way.

He is asked about people who make him feel threatened, and he responds: "At work sometimes." Seattle had passed an ordinance [protecting gays], but this was not in effect where he taught. Anita Bryant was influential at this time, and he "stayed in the closet." However, he would like to be able to walk into a room with and announce his lover. At his school one boy did present a few problems and threatened to tell the principal that Victor had touched him. He didn't follow through.

Protecting gay rights is something that makes Victor proud to be gay. He is not confrontational [but] “a pansy deep down.” He feels that young boys suffer from being accused of being gay and those who are and see this happen suffer also. When asked , he says that he would choose to be gay if he had the chance to live life over, then he contradicts himself and says he would take marriage and the straight life.

On advice to gay young people today, Victor thinks they need to be talked to privately to let them know what they are up against, i.e., parental trouble and rejection, teen age suicides, unsuccessful marriages. He cannot go into the schools to do this for Pat Robertson would say that he is recruiting. He states that gays don't alienate parents, then tells of a suicide caused by the parents' hostility. Young people also need to know about AIDS and PFLAG or Parents and Friends of Lesbians and Gays. He protests Pat Robertson's accusing gays of being “evil.”

On Victor's own sex life, he says that at 12 necking was sensuous. He discusses and compares movies about gays: A German hard core movie with S and M, etc., which he doesn't like, and “Making Love” with Harry Hamlin and Michael Ontkean, his model for deep and lasting love. He discusses Baths again as safe places to meet other gays and then brings up celebrities whose reputations have been ruined or enhanced by publicity, i.e., Pee Wee Herman, whom he says practiced safe sex, and Magic Johnson who did not. Yet Pee Wee Herman who was hurting no one is ruined, while Magic Johnson who probably did by not practicing safe sex is being applauded.

Faucher, Alverta (Vertie)

Wed., 6 p.m., 1992

interviewer, Laura

She grew up on a hops farm near Yakima with two younger brothers. Her father was French Catholic and her mother converted, though religion did not seem to play a large part in her life. The family was very tolerant, and led a simple life, though they were not well off during the depression. Vertie grew up a rather independent child; her mother was not well. She joined 4-H when she was ten and was active until 21. It paid for education, travel and gave her much self esteem. She developed a love of audience by giving demonstrations, which led to drama study at Yakima Community College and the University of Washington.

Vertie's father supported Japanese farmers nearby and Indian treaty rights. For this he was called unpatriotic. He never tolerated discrimination or prejudice. Vertie attended Wapato High School, a very ethnically mixed school. She had had as a child no awareness of homosexuality in men or women. But she did have crushes on girls in Junior High and High School. Her mother was taken aback when Vertie kissed a girlfriend on the lips. She was however expected to date, but didn't want to be physically close to boys. She did sense a difference in herself during high school and became aware of a gay community at college in Yakima, where she studied theater and after at the University. After two quarters at the University Vertie went to England and lived and worked on farms under the auspices of 4-H.

When Vertie returned from England, she finished her degree at the University of Washington in Social Work. There she had chosen gay men as friends and was most influenced later by gay and lesbian social workers. One of these men she fell in love with; he was like a mentor to her. She took her first job at the Juvenile Court. Later she worked at Neighborhood House and lastly at the Housing Authority. She never felt discriminated against and was not in a position where it would happen, for she always had liberal-minded and tolerant employers. Vertie had been brought up to depend on herself for her livelihood. Nonetheless, she always worried about losing her job.

During Vertie's working life she did keep in touch with the theater, and discusses the difficulties of being gay in that milieu. She also discusses going to gay bars, where she was not especially active. She wasn't a drinker; but she did join in 1978 the first gay Alanon group and says that it probably saved her life.

Asked about the importance of her being lesbian, she felt that it allowed her to have intimate relations and freedom. Her parents never knew, but she felt that her father would have been accepting. Her brothers were; and the youngest said that he'd felt she was always different somehow. She didn't profess her lesbianism until she was forty, though she had had unimportant sexual experiences with both men and women earlier. She couldn't explain why it took her so long to admit her being lesbian.

Vertie feels that the gay community today must continue to work to protect itself and compares it to racial minorities. She also feels women must be educated and get advanced training in their fields. But if gays try to be like mainstream society they will lose their fascination and intrigue. She feels tolerant about more colorful gay lifestyles than her own but prefers a quiet life. No longer involved in causes as she was, she feels that the important work of twenty years ago should be recorded, that people need to know the cost of advances and goals of today's more safe and open lifestyles. However, she agrees that there are many differences of opinions about the levels of openness today.

Glover, Ellis and Rich Kosbab

February 17, 1992

Drew Emery, interviewer

Glover and Kosbab, both 69, own a house on Whidbey Island (also the one next door.) There is a tour of the house with its expansive view. There are also many photographs which bring on a discussion of Kosbab's acting career. Ellis Glover was an accountant. They have been together since the early 50's. They share an active life together; both are collectors, they travel, ski, own pets and are film and record buffs. Neither have had difficulties with their families over their relationship and have even lived with Glover's mother. They have owned houses in Connecticut and in California as well as Washington state.

Their friendship and association is based on trust, and there are no money problems.

Glover and Kosbab met in Central Park West (a cruising area for gays in the 40's and 50's) in New York after each had broken off another relationship. Glover also had some difficult relationships with his

mother, though the two of them lived with her for 2 1/2 years. But he was a generous and industrious man .who worked two jobs. Kosbab acted, was a secretary, and worked in labor relations.

These two were never flamboyantly gay. Glover's mother and brothers knew of his relationship and though the odd remark was made, the two were accepted, possibly because Glover took so much responsibility for his mother's welfare. They have always referred to each other as "my friend." Neither confided in his parents, and the latter accepted them.

Asked if they suffered during the McCarthy era, they answered that they were not touched by this, because they were not flamboyant gays, though they did have the odd fling with others. Because there was a lot of homophobia, they lived in rural areas and lived quietly; and though not always completely faithful, they never split up (but seriously considered this after 10 years together.)

Kosbab was not actively gay until age 24 and had a wild three years in New York afterwards. He was attracted to Glover who was "a laughing and handsome type with a great build." They discuss in detail their life after moving in together. There was always fear of being caught and arrested. They discuss details of cruising by gays in Central Park during the 40's and 50's and ways that the police would trap gays in restrooms and the like.

They are asked how things would be different if they hadn't been gay. Kosbab feels that he has more compassion for people in general, but asks "How can you say?" Glover thinks that he would be doing exactly what he is doing now. He was married when young and lived no differently then. He feels that the two are reasonably prejudiced, though less so with other minorities.

Joiner, Allie Margaret.
interviewer
interpreter

March 10 1992

Patricia Van Kirk,
Cynthia Wallace,

Allie Joiner was born May 22, 1936 in Eldorado, Arkansas. It is uncertain whether she was born deaf or became so at 8 months with the onset of a bout of whooping cough. Her deafness was confirmed at age 2. At 3 she went to a deaf school where she was very impressed with an older girl. Her father had taught her her name, and they both worked at his office on printing her name and learning numbers. She was sent to the Arkansas School for the Deaf, and her parents moved to Little Rock to be near her at that time. Though lonely at first, within a week she was quite happy at the school. Her parents lived close to the school , and she stayed with them much of the time. Her parents were very good to her; they did not sign but communicated with her very well. When she was 9 her parents had a boy, who was asthmatic. Her mother moved to Texas with him, and Allie stayed at the school where she was happy. At 14, she transferred to a school in Louisiana where she could learn more math, especially algebra. After 2 years there, she entered Galladet College.

Allie played around a lot in college. She had had some sexual experiences with girls at the School for the Deaf, as well. She had no interest in boys, but knew only of her feelings and experiments with sex with girls in dorms. It was terrifying to hear of people expelled from the College for same sex activities. She was uncomfortable with 2 women in college. She regresses to life at her former school where an older woman whom she liked approached her and was rejected. This was a first exposure and uncomfortable. Allie was not uncomfortable experimenting with sex with girl friends. As she became older she admits to playing around at school with boys and girls. At college, however, she fell in love with a young nisei woman; their relationship was physical, not emotional. When she graduated from college, she broke all rules with straights and gays. However, when she joined a soft ball team in South Carolina, though she learned from and enjoyed the group, she was surprised at the double standard operating among the members. Some were married, and this was puzzling to Allie.

Allie at 29 was married for a 1 1/2 years to a man she very much liked, though it was a marriage of convenience. He objected to her lack of loyalty to him, yet the marriage broke up when he molested the daughter of their friends. They continued to be friends after, and she could never see herself married to anyone else. Allie continued to have female relationships at Colorado where she went to school, at Albuquerque and at Santa Fe. She went to bars a lot and drank a lot. At the time of the interview she was a recovering alcoholic. In 1971 she came to Seattle. She gives a list of bars she used to frequent where she met deaf lesbians.

After hearing a lecture by Susan Browns-Miller and under the influence of Karen Bosley, she began to identify herself as lesbian. Karen Bosley asked her to attend a lesbian caucus. Heretofore, Allie had been acutely aware of the disapproval of the deaf community for gays and lesbians and had not wanted to commit herself. However, she had begun living with Esty, her long-established if reluctant companion in 1971, two years after they had met. Esty was her first significant relationship. Before Brown-Miller and Bosley, she would not have confessed to being gay to the deaf community. However, at 35 she felt more sure of herself, began living openly with Esty, and becoming active in gay and lesbian politics. She knew when she started speaking up in meetings, such as Washington Association for the Deaf, there would be name calling but decided she didn't care, that she needed to speak up for gay and lesbian rights.

Allie had become a counselor and when asked by the interviewer if she had difficulties with her clients because she was lesbian, she admitted to two cases where there had been some intolerance. Two other questions the interviewer asks she evades. On being asked to give advice to younger people, she does say that they need to be sure of their feelings, need to speak up for who we are, and to try to be good role models. On being asked about the future for gays, she responds that they are making progress: Women's organizations have joined forces lately. She relates that there is no oppression from the hearing gay community, that in fact they are more supportive. Allie is left with a sense of power from these experiences.

McPherron, Robert

Ned Morgan,
interviewer,
Jan. 4, 1992

Mr. McPherron was born in Seattle in 1925. He responded to being asked about his first homosexual experience by revealing the information that he had “played around with a young man, a neighbor next door when he was a boy. Not until he was in high school did he have further experiences, when he stated that because he was the stage manager for drama, he had plenty of opportunities with classmates for sex behind the scenes. At the time he and his associates were called “queer.” Not a word he liked; but there was no attacks or gay-bashing.

At 16 and 17 Mr. McPherron went to bars. Seattle was filled with soldiers and sailors during the war, and the bars were filled with straight couples and gays (who did not dance together then). He gives the impression that gay men were very discreet. Later he opened his own bar, the Golden Horseshoe. In order to have gay dancing and entertainment. It was however, against the law to be gay, and the police had to be paid off for not interfering. Mr. McPherron names a councilman who was liberal enough to allow gay bars to survive. He also names prominent gays in Seattle. Mr. McPherron had another occupation, that of freight auditor for a trucking company. He did this work along with managing a theater in New Orleans. He lived in Hawaii for five years, where homosexuality was an accepted fact among native Hawaiians, who thought that homosexuals were unique. He returned to Seattle, joined and became president of the Queen City Business Guild to combat harassment from police, also The Knights of Malta, and a gay yacht club. His own family knows about his homosexuality, his mother since he was ten, and accepts him as he is. He is not effeminate, so he does not have to suppress his homosexuality. Usually, he discovers others by eye contact only.

Mr. McPherron discusses the difficulty of having monogamous relationships and the differences between older and younger gay men. There was little or no drug taking, except for marijuana “which had been around a long time.” His social life mainly consisted of going to bars, parties, dinners with varied age groups with no hustlers allowed. The internet provides him with dates. His advice to younger people is to get super educated. He felt that taking public speaking and drama was very helpful as was typing. Books he recommends are Whitman’s *Leaves of Grass* and Gore Vidal’s *Pillars of Fire* [?] He mentions acquaintances with celebrities in New Orleans, where he managed a theater. At the time of the interview, Mr. McPherron lives a comfortable life and keeps busy. He has no pets but “lots of clocks.”

Paulson, Don

D. Emery
Interviewer
Apr. 21, 1992

Mr. Paulson was born in Seattle, near Seattle-Tacoma airport, in 1933. His father was Swedish and married his mother who was from Auburn when she was twenty. There were three children; Mr. Paulson was the second child and always showed a propensity toward artistic ability. His father was a failed singer and had a bread route for which he rose at 5 a.m. to carry out. He started drinking when he

gave up singing and was not a mean man but unsympathetic. He seemed to be more interested in his sports-minded older son than the younger Don Paulson. His mother put a stop to some punitive voice lessons which his father decided he should try at age eight. Afterwards, they largely ignored each other, and when his mother divorced his father when Don was fifteen, the latter seemed relieved. The remaining family went to live in Auburn with the maternal grandparents.

As a child Mr. Paulson did not know about sex with boys. He did relate to a precocious boy in the neighborhood at age eight or nine but kept that to himself. He also had crushes on girls in his class. He became aware of gay people when he learned of a neighborhood boy who would have sex with others for a fee. The young Paulson was interested. However, he was very busy with arts and crafts and quite talented. In fact, he felt that his father had been jealous of Don's artistic talent and people's interest in it. His mother and grandmother, however, were very protective and loving. They knew he was different but put it down to his being an artist.

Mr. Paulson feels that being gay helped his art and that gay people "are better designers and are better at art, [that] straights are not expressive enough. Men are not supposed to be artistic. At 16 or 17 he realized he was gay and felt very self-conscious about being gay. He asked his mother to see a psychiatrist, and she agreed. This man told him that no one would know from looking at him that he was homosexual and to accept himself as he was. He had no more "hang-ups" after this session.

When Mr. Paulson joined the army in 1953, he "met Les, his first love." This liaison did not last, but he met a straight young man named Ronnie in basic training. After his release from the Army in 1955, he had difficulty establishing contact with other gays. In Seattle "no one ever seduced him." He did go to The Garden of Allah, a famous gay bar there. He went to New York and there had numerous one-night stands. He also met Les, a 20 year old minister, who was more friend than lover. They remained friends for 30 years. He had other lovers and was as he says "sort of married four times." Now he does not look for a relationship but has lots of good friends. He concentrates on being a painter. When younger he met many painters and artists in Seattle through a young man, David with whom he lived for two years. They are still friendly. He appreciated meeting and having friends among Seattle's artistic elite, who were intellectually stimulating and who also helped him sell his own work. With these people he never had to hide his relationships. He also found that straights were very accepting of gays in the art world.

Mr. Paulson was also asked about frequenting gay bars and describes the reputation of various ones. The Garden of Allah was apparently the most popular. He describes it as something out of Toulouse-Lautrec. Apparently everybody who was anybody went there, including Rudolph Nureyev and Margot Fonteyn, not to mention Johnny Ray. [The tape ends in the middle of this conversation.]

Whitaker, George

Laura Blankenship
Interviewer
Jan 18, 1992

George Whitaker was born in 1941 in Santa Monica, CA. He was the second child of six children. His parents were from Louisiana and Arkansas; his father was a boxer with the title of "Little Joe Louis." The family was very close and religious. George was religious until he found that it was anti-gay. He had realized he was different but attached no importance to it until he was 22 and his brother chided him for not going with girls, after that he realized that he was attracted to men. George and his family were black with a mixture of Irish and Amerind. He became involved in the Civil Rights Movement. He also made his first sexual encounter accidentally on the beach at Santa Monica. His entry into the gay world began when he went to Hollywood soon after and went home with someone he met on Hollywood boulevard. He talked lots and learned lots, especially about going to gay bars.

Mr. Whitaker was a good student as a boy and education was very important to him. He worried about losing his job later when he knew he was homosexual. Security was very important. He had visited grandparents for six months of the year when he was young, and apparently the difference in lifestyles in the South and those he knew in California made a lasting impression. He wanted to succeed in life. He never would have friends in the workplace, and in this way was able to keep his lifestyle secret from his co-workers. He did speak up when he felt it was necessary for civil rights, for gay rights, etc. His fellow-workers were used to his being outspoken for the underdog and apparently did not associate him with gays. Because his family had lived in an integrated neighborhood, he never paid much attention to color in his sexual relationships.

George frequented bars a lot and would drive long distances to go to ones he especially liked. His relationships were not long-lasting, and he knew nothing of gay groups. He was adventuresome and would try anything "as long as it wasn't fatal." He was "a very good-looking man" and preferred quiet and collegiate bars, while shocked by those called leather s and m's. As a child he had preferred being with adults and his parents showed lots of confidence in him, coming to him for advice when he became better-educated. However, he kept everything separate: his work, activity in civil rights, his personal, and gay life. He was most involved in Civil Rights and Stonewall. Though he defends his lifestyle constantly, he skirts completely his actual experiences being gay. However, in 1968 he met the partner still with him; this was his first lover. Before he had had one night stands only but was ready to settle down. The relationship prevents his going to bars on weekends and steadies him. He doesn't associate much with other gays and doesn't find too much in common with other gays.

Mr. Whitaker thinks that he will be set free on retirement. Then he can work for gay rights. He feels that children should be made aware of the good things that gays do instead of hearing the opposite. Though he speaks out about gay rights, no one has accused him of being gay. He is proud of rights for gays and lesbians and of Stonewall when gays stood up for rights against police harassment. But like others he feels some gays should stay in the closet, especially politicians, but who should not vote against gay issues. He generalizes about gay accomplishments and is very conservative about teen-age boys' sexuality. He felt for himself at least that this was a time for seriousness. It was important that he become independent as an adult.

Rule, Bill

Drew Emery
Interviewer

Feb. 6, 1992

Bill Rule was born in Ellyria, Ohio in [1915?], He graduated from Ohio State in 1940 with a degree in architecture and was in the Army Combat Engineers for 4 years. After the war he came to Seattle and worked for George Stoddard's architectural firm and then for John Graham. Later he went to work for a structural engineer until 1982, and then he retired.

Mr. Rule first realized he was gay after his army service. A gay man next door approached him and "he let it happen." He was 30 years old. He then "cruised and brought a lot of trash home" until he met "another chap" with whom he lived for 18 years, though this man was a severe alcoholic. His hero during this time seems to have been Jack Starr, apparently a very good and very popular transvestite entertainer.

Mr. Rule talks at length about the difficulties of living with his alcoholic partner, his own mother and his partner's mother. The latter was brought to live with them, so that she could help care for Bill's mother, who was infirm. When his partner, Jerry, "the cruiser and drinker," contracted syphilis, he no longer had sex, and after the latter threatened to tell Mr. Rule's employer that he was gay, He was afraid that his mother would suffer if the neighbors knew, and that he might lose his job. His mother died, and he invited Jerry and his mother to leave.

Mr. Rule was influenced by two homosexual men who had lived in the duplex with Bill and his mother. Both of them were named Ken. One was an organist and told Bill to stay straight if at all possible, because the life of a gay was so hard. Bill was self-confident but did not want a niece and her family, whom he described as "macho" to know that he was gay. He led a quiet life and never went to bars because of his partner's alcoholism. His mother's infirmities prevented parties at their house. He never experienced derogatory remarks and always appeared to be straight. People did notice that there was only one bed for him and his partner, however.

Mr. Rule is conservative politically and does not believe in supporting gay rights, in fact finds it a waste of time. He is however, very religious and attended a gay church after he had met Joe, fourteen years before. He has no heirs so has tried to set up an architectural scholarship, so that the Rule name could live on. He wanted no children himself, and accepts being gay. After a sermon in which the minister told the gay congregation to love themselves, he has felt proud and was proud to be a survivor. He is proud also of the contributions of gays, but worried that he might be found out by making a misstep. He thinks, however, that being gay has lost much of its shock value, and even children are more accepting. He worries about losing his vision because of diabetes as he gets older but is giving his organ to the Bailey Boushay house for the enjoyment of the sick men there.

ALICE B. THEATRE
Accession No. 4199
TRANSCRIPT

Narrator: Karl Lewes Holifield
Interviewer: Milton Farquar

Original transcription by Roger Carson Price. Edited by Karl Lewes Holifield.
Retyped by Mikala Woodward.

MR. FARQUAR: My name is Milton Farquar, and I'm the interviewer. And this is a narration by Karl Lewes Holifield, who was born in, on November the fifth, 1921; and he is originally from Seattle.

MR. HOLIFIELD: Thank you, Mr. Farquar. Older people like me enjoy reliving certain parts of the past, not all of it.

As a child I went to what is now T.T. Minor[?] School for the first four years of school. In those days the public schools were quite good, but because -- and at that time there were only three black students in the school. But because white students of the working class spoke differently than my parents thought I ought to speak, they took me out of that school and sent me to a school in Vancouver, Shawnigan Lake School for Boys, for two years. I didn't like it and came home; but when I came home, I should have been in the sixth grade, but I had actually passed the eighth grade exam. So I was tutored by a rector of the Episcopal church at that time, one of the Gould family, whose relative designed the University Library. And I found the private teaching much more interesting.

I grew up on Capitol Hill, at a time when there were very few black residents. I think there were the three families.

And then we later moved to Madrona, where we were again [one] of, three families -- that is, the Gayton family, who [were] prominent in Seattle; and Winfield King and his mother, Leetta[?] King -- she was a famous pianist and teacher, and Winfield was a jazz pianist; and our family. We lived in the Madrona district' and I went to Garfield High School, graduating in 1939. This was just before World War II, and I was entered into the University of Washington and later attended an Eastern University.

My discipline at the time was premed. be a doctor. My role model was Homer Harris, who is now a skin specialist in Seattle. He is older than I. He was a great football player at the University of Washington; and he had a scholarship to Iowa State, where -- (or the University of Iowa), because the coach at Washington was a known racist, by the name of Jim Phelan -- P-H-E-L-A-N. And Homer didn't get the opportunity to, to play as he ought to have. So he accepted the scholarship to Iowa and became very famous in football circles.

After I left college, I entered the Air Force [Army Air Corps?] and was commissioned an officer, after much hiatus, filing lawsuits to get out, because of discrimination and that sort of thing.

During high school years, some friends of ours were the Roosevelt family. Anna Boettinger Roosevelt lived in Seattle with her husband, John Boettinger, who was publisher of the Seattle P.I.; and they lived on Capitol Hill. And being a fancier of dogs, I used to walk their dogs, as well as my own; and they had as a houseguest King Olaf of Norway (then Crown Prince Olaf). He became Olaf the Fifth, King of Norway, who is now dead. And I used to walk his dog as well.

And pretty soon I became well known in society circles as "the Dog Walker" and made a lot of friends and enjoyed myself thoroughly. And I charged a dollar a dog, and I was making a dollar a dog a week. And I was making forty-fifty dollars a week, which --

MR. FARQUAR: And how old were you then?

MR. HOLIFIELD: Fourteen-fifteen years of age [chuckle], you know; and that was good money in those days, when people were getting fifty cents an hour, you know.

And I went to Italy as John Boettinger's interpreter; German interpreter; and I had studied Italian, too, so I knew it to some degree and learned it even better in Italy.

Then the President died in April of 1945, and Colonel Boettinger was summoned home, and I was sort of askance, if you know what I mean.

MR. FARQUAR: No. [Chuckle.]

MR. HOLIFIELD: [Chuckle.] Well, my my, my mentor was gone.

MR. FARQUAR: Oh!

MR. HOLIFIELD: And the military didn't know quite what to do with a person of black extraction who spoke foreign languages and who absolutely refused to go to segregated units. So I was sent briefly to War Crimes trials, where I served briefly as an interpreter.

And later I was put in charge of a recreational center at Kochel am See, in Bavaria, a ski resort, which I absolutely loved; I adored that. And then, later on, I went to the military government in Erlangen, Germany, and then to Wiesbaden, headquarters of the Air Force [not so called until 1947?]-and came home and was assigned to Lockborne, Ohio, where Colonel Davis commanded the all-black 332d Fighter Wing.

Now, I had visited these fellows in Italy, so I knew them quite well, including former Senator Brooke[?] of Massachusetts, and many other people, officers: Hannibal Cox, of Chicago, and a whole bevy of very wonderful people. But the 332d Air Force [Fighter Wing?] was later integrated.

And then I was assigned, briefly, to Biloxi, Mississippi. Well, my father's cousin was in command there, and I was an embarrassment to him. He is a white man; and I having the same surname -- I was an embarrassment to him. So he wanted to get rid of me. He wanted to get me off that base. And when the -- the integration of the Air Force[?] hadn't yet been complete. And when I reported to duty at that base, they hired a black batman -- or a valet -- to wait on me, because they didn't want white soldiers to do this. And they gave me a staff car to go to town to get a haircut, because I refused to be segregated. And when I ate in the Officers Mess, they put up a shower curtain around my table.

MR. FARQUAR: Now --

MR. HOLIFIELD: [Chuckle.]

MR. FARQUAR: [Chuckle.] In the military, were you -- when, at what time did you discover your own gayness? And what time did you start --

MR. HOLIFIELD: Well, I discovered that in college, needless to say.

MR. FARQUAR: [Guffaw.]

MR. HOLIFIELD: [Chuckle.] I made my debut -- so to speak. I was very young, and I was very -- very popular, needless to say, because I was a hairless boy, at the time. And in those days decent women didn't have sex with men, because that was their marriage security. Every man in that time, as your parents would recall, wanted a virgin wife. And so as a consequence, boys in

college could either go with prostitutes occasionally or a loose girl. And if was a loose girl was bounced from one to another, or if they found somebody who was effectively effeminate, you became the substitute for the girlfriend.

In fact, I had relationships with some of the most prominent people in the nation, one of whom's father was the Secretary of Commerce under Roosevelt. And an interesting thing happened there -- in that one winter it was very cold in New Jersey, and his father had a mansion at Palm Springs, and they took the whole class -- professors, students -- of course, (students weren't married in those days). I mean male students -- there were no girls. So he took all the students in our class and the professors, their wives and children, to their estate in Palm Beach for three months. And this caused a lot of consternation, because I would go out with the boys and the police would throw me out of a bar and the boys would fight and break it up. So finally, the police left me alone. I went anywhere [chuckle], where I wanted with my group.

MR. FARQUAR: So the -- actually, the racial thing was more of a, a -- I'd say a, thorn in your side than being than your sexual --?

MR. HOLIFIELD: Yes.

MR. FARQUAR: --choices.

MR. HOLIFIELD: Yes. It -- the racial thing was a thorn in the side of all of us, including white people who wanted to be your friend as an individual. And of course, younger people are more idealistic; and they revolted against this very much, especially in the upper social-economic levels. See, they didn't care; they weren't ashamed to go someplace with you. Nobody was going to call them a "nigger lover" and get away with it. See?

The white working man who might have been attracted to you or might have liked your was very constrained by his social inhibitions -- and, and also public opinion -- from being involved with you. So as a consequence the, and the squirearchy of the South is such that people who had money and power could (irrespective of race laws or anything else) do exactly what they wanted.

My father's mother was my grandfather's cook. And she was half-Irish at that. My dad and his brother in the early 1900s had gone out with a, a kind of village girl. His, his father owned a plantation in Auburn, Alabama, where he was raised, but later he was brought to Frankfort, Kentucky, where my grandfather was the attorney general and owned a distillery. And he and his brother, Joseph -- my uncle Joe, who just died recently in San Diego at the age of a hundred and one -- went out and they seduced this girl in a buggy. And

then she, of course, cried "Rape." And the rape, the, the lynch mob came to my grandfather's house to extract vengeance.

And my grandfather said -- he came out with his rifle on the verandah and said, "Look." He said, "This is my house. These are my niggers. And you work for me. And the first son of a bitch that moves an inch further is going to get blasted away." And that was it.

MR. FARQUAR: Oh! Well, you know, you just brought up the part of your, your family, which I'd love to hear about the fact of your family and its moving to this part of this world.

MR. HOLIFIELD: So then my, my grandfather sent my Uncle Joe and, and George west -- to go to school, to get them out of that environment. Now, they had three half brothers: Addison Jay, who was the, who was an officer in the Army; and Chet, who was a Congressman from Los Angeles, from 1942 to 1986; and the other one was an admiral in the Navy, and his name was Bedford Holifield. Lived in Washington, D.C. These, these three were white; and Joe and George, and their sister May. My Aunt May lives in Saint Paul now. Her husband was a, was the head of the Veterinary School at the University of Minnesota. And of course, she's rather elderly -- so she still lives in St. Paul.

But this, of course this mixed melange of family -- well, George and Joseph came west, then Chet decided to come west. Chet flunked out of school at the University of Virginia, and he became a merchant in Watts and set up the Emporium. But now he was allegedly completely a white man, so to speak. But it was to his advantage that he had black relatives -- or people of black extraction. So -- and my father by appearance was white. So -- and this enabled him, when he came here and went to school, to get quite good positions, until they saw his family: my mother, who is brown skinned, and myself, and my two brothers, who were born later. See? And if he went a company picnic or something, and he would bring us, and with impunity. He didn't care, so to speak. And people were shocked, you know. And then, after a while, they got used to it.

MR. FARQUAR: You're the first, then.

HOLIFIELD: Yeah, I was the first. Uh-huh. And so at any, at any rate, this -- my situation in, in the South was that that was the first time I had been south, was to Florida. And when I went east to college, I went to visit my grandfather who -- in Frankfort, Kentucky -- who said, "Come and visit me. I

just want to see what you look like." And then he was completely entranced by me, and we got along very well.

And his brother, who was British and we called him "Uncle Pinky," was visiting from England. And I got along very well with him. He taught me to drink gin [chuckle], Tanqueray & Bombay gin. Every morning before breakfast -- he had side whiskers, and he had a very pink florid complexion -- and was rather elderly at that time. And he had served in one of the British wars -- I can't remember historically which one it was. I know it wasn't Crimea. I think it was in South Africa. But -- and he had a parrot -- and of course, he liked dogs as I liked dogs -- and he had a parrot and six King Charles Coralier[?] spaniels. My father's family had invented in England the Clumber spaniel [1783], as it's called. That is a mixture of a basset hound with a spaniel. During the French Revolution these Frenchmen sent their spaniels to Britain for safety, and one of my ancestors tried this experiment. And he lived at Clumber House, which was in Yorkshire; and they got the name "Clumber spaniel." So my, I acquired my taste for spaniels, I think, from my Uncle Pinky, who had six of them. And he called them "children." And I called my spaniels, "children" as a consequence. Wherever he went, even where dogs were not allowed -- the best restaurants -- the six spaniels went with him. [Chuckle.] And so -- in an entourage! So we, I had quite, quite a good time in that, during that visit.

And then my grandfather decided he would pay my tuition and my expenses. And he said, "You can go anyplace, anytime, in the world that you want. Just let me know."

Well, my father didn't want me to do that; but later on, as I grew more adult, I was, became more adept at doing that, without my dad's knowledge, you see.

MR. FARQUAR: Now, this relationship with, with your grandparents, your grandfather and your father -- and this is a time you're like in your late teens --

MR. HOLIFIELD: Yes.

MR. FARQUAR: Did they realize your interests, your sexual interests, at that time?

MR. HOLIFIELD: Well, my father was concerned because I didn't grow a beard. At, at 16 and 17 I didn't have a beard and had no body hair. And he -- although I don't think that I acted effeminate, but -- men were always attracted to me. So I assumed I must, there must have been some signal. And my father, of course, like all fathers of that genre -- [chuckle] a genre, I should say

-- wanted to believe and hope for the best, and not accept the worst, so to speak. But my grandfather knew immediately that, that I was gay.

And he told me, he said, "Be yourself. Be discreet. And don't get any diseases And don't get involved in any scandals." And he said, "Don't demean yourself because of your proclivities. Go ahead and be yourself." And he said, "And remember this: that nobody's completely masculine or completely feminine, and that the people who'll be your worst critics are those who are trying to hide their homosexuality." And he said, "As a lawyer I've seen many, many cases." And he said, "In this state -- in Kentucky -- and in all the Southern states, sodomy is severely punished; and it hasn't rooted it out at all. It's more flagrant than ever. Depending on who you are, it's severely punished."

So -- and my father would never acknowledge my gayness per se. My mother recognized it and told me virtually the same thing independently that my grandfather had told. But my father refused to believe this until many years later. He -- well, I'll put it this way: he put on blinders, you know. He said to his friends -- they said, "Well, why isn't Karl married?" -- "Well, Karl's eccentric. And he's an intellectual, and he's eccentric. And you know how that is. And we'll get, we'll hammer some practicality into his head eventually." You know.

But at any rate, so -- then in, and of course in, in Europe among the officers I. I had a virtual ball. It was like turning the rabbit loose in the briar patch [chuckle], you know? Generals! senators! admirals! -- I've had them all.

I had one admiral who was later the Commander of the North Pacific Fleet, who tried to get me transferred from the Air Force to the Navy, which was an impossibility, you know. But I, on my leave I took a cruise with them, flew home, and went to Alaska on this destroyer with this admiral -- and came back again.

And so, while I was not, I was not absolutely a whore, so to speak, I, I, I did have a variety of sexual experiences with men that I liked. And, but mostly I was a coquette.

MR. FARQUAR: [Guffaw.]

MR. HOLIFIELD: [Chuckle.] I used to go out with men and flirt with them, and kiss them, and then leave them at the doorstep at night -- unless I really desired them, which I didn't always do. And I found that in coquetry once you went to bed with them, the novelty was sort of over. They still liked you very much. But they might even get very jealous or do crazy things. But,

but the idea was to keep them on a string as long as possible; and you had your choice and your variety of people -- see?

So at any rate when I decided to get out of the service, I --

MR. FARQUAR: Which was when?

MR. HOLIFIELD: Nineteen forty-seven [1947], '47 or '48, I -- that period. See, from -- I was in from '43 to -- I extended one year.

And when I decided to get out of the service, of course, then I became a professional student, so to speak, and I didn't do anything for a couple of years -- or maybe more than that, I'm not sure exactly, because my grandmother had died and left me a little, a little income: four hundred dollars [\$400] a month, which at that time was very adequate. A lot of families didn't have that.

And so I could live -- I went to Victoria College in Hong Kong and studied from a Doctor Hu Shi, who was the great King Arthur specialist, the legend of King Arthur, for a year, because he knew the Celtic language, and, and found that an error of translation had, was responsible for the legend. When it's said that King Arthur took the sword from the stone, saxum[?] -- it said Saxum, not saxon. What it meant was, in reality, that King Arthur overcame the Saxons and freed the Celts -- in Britain at that time. And this took a year to learn -- and all the wonderful, marvelous themes and variations on this subject. [270

And I was really entranced, because I went to school three hours a day; and then I was, lived at the Raffles Hotel in -- pardon, it was Singapore, not Hong Kong -- lived at the Raffles Hotel and, and rode horseback and swam in the afternoon, played tennis, and had -- made love at night. Had a lovely time. If AIDS had been abundant then I probably would have had it. So -- and as one becomes older, one can become monogamous. It's easier to do.

So at any rate -- and I was in Indonesia -- stayed there a while. I, I went to India. I visited a friend who was a maharani, who -- oh, oh, I, I must tell you this:

We're now up to 1956, and the Seattle Art Museum was having a show, Ancient Indian Sculpture. And they needed an American who had been in the military to escort this show to about ten major cities in the U.S. So I happened to have, have been an acquaintance of Raj Nehru, who -- his father was the Prime Minister of England -- of, of India. And I was selected to accompany this exhibit around the United States.

Betty Bowen, of the Seattle Art Museum, married to Captain John Bowen, who was a wonderful, marvelous person and a good friend of Richard Eugene Fuller, Dr. Fuller's. We all went to Epiphany Church in [?] St. Mark's together; and, and Betty Bowen selected me -- for this. And I really enjoyed this.

And I took this, went with this exhibit on tour around the United States: Atlanta, Los Angeles, Washington, D.C., Boston, Chicago, et cetera, et cetera. And then as a, after the tour was over, there were nineteen [19] boxcars of sculpture. Imagine what a big proposition this was. [Section deleted.]

So then a particular maharani -- and delicacy forbids me. I don't know whether I have her consent to mention her name or not. But she had been educated at Mills College, in Oakland, California; and she was a friend of Dizzy Gillespie and several other people. And her husband, the maharajah, and she had -- they had a, an arranged marriage, as many Indian families did. And they had their son. And then they could each do what they wanted. And under, after the independence of India, they had to live in India to collect their income. They had turned over their ruling authority to the government of India. But to collect their India -- their income -- one of them had to live in India at least six months of the year.

He, he liked the women of Britain. He was living in, in, I think, in, Sussex someplace with a show girl; and she was living in the, the palace, which is about a hundred miles from Bombay. And she liked, as a consequence, to give parties and have entertaining things happen. And so her, some of her sculpture had been here; and she invited me to be her guest for seven weeks. So I went to Bombay. I was met with her private train. It was only four cars, but a very -- it was very Edwardian, quite luxurious. And I met some of the other guests.

And of course, Dizzy Gillespie came later on. His rock group -- or they weren't "rock" then -- jazz group played, Modern Jazz Quartet? -- from San Francisco. And several other people. And she wanted to give a play, the Death of a Salesman at the Prince Regent Theatre in Bombay.

So all the guests in the house at that time -- her, her, her palace had about a hundred room; we never ate twice off the same set of china. And the routine of the house was very lovely. Because it's very hot there, we didn't -- most of the activity occurred at night. But about 7 o'clock in the morning -- and 6 to 7 it began to get hot -- and what we would do was go to bed about 3 or 4 o'clock, and then sleep till noon, and then come down to the English breakfast in the dining room -- or it could be sent up to us.

And then in the afternoon it was very hot; so we would read, mostly stay in bed and read, till 4 afternoon and drink hot tea and gin to make one sweat, because they have air-conditioning -- they had these lovely fans, though -- and read the fashion magazines and all the New York Times, the London Times, and then at 4 in the afternoon you got up and, and took another bath, and went down to a fabulous lunch.

And then after luncheon you went to the drawing room, where they had card games, until we get cooler in the evening. And then you would go swimming in the pool riding or star-gazing or whatever, you just had a wonderful time. I ended up staying seven months, instead of seven weeks.

I was there because this woman entrapped you with silken strings of glamour. She was completely cosmopolitan. She, she liked a variety of men. Her son, who was 19, she protected very carefully. And she told me, "Now I don't want you making any advances at my son," she said, "because he is -- we want him to marry and have a child and, and to have a better marriage than we've had. So we're letting him choose his wife."

And the son on several occasions tried to seduce me; but thank God I had sense enough, and virtue enough, to resist, because of the servants in this place were -- there was practically no secrecy.

So she asked me, "What, what is your sexual preference?" Do you like blond men? Do you like -- what do you like? Tell me who to invite for you." And this sort of thing.

So I was very coy, and I just said, "Well, whomever you invite, we'll see what they're like."

But I went to Bombay once. I could escape occasionally during the week and go to Bombay in her, in her car, with a driver. You don't dare drive in India by yourself, because of the -- well, unless you knew their language. Traffic signs are different, as you know; and customs are different. And I went to Bombay, and the American Navy was visiting.

And I went to the country club, and -- it was called "Beach Candy." And there were all these wonderful sailors. So the driver had told the maharani, said that I was socializing with these sailors.

"Oh," she said, "that's wonderful. We'll invite several sailors to the house." So she called the commander and said, "I'm the Maharani" so-and-so and so forth. "And I'd like to extend my hospitality to some sailors."

And he said, "We'll send officers."

She said, "No. Send enlisted men, because my son is 19 and I'd like to have young men that can relate to him."

And Honey, it was like -- it was divine. The first group came, and they were -- had a three-day pass. And then the next group came, and the next group. And I just had so much fun, it was unbelievable.

But then after this—

MR. FARQUAR: This was in the '50s.

MR. HOLIFIELD: This was in the '50s, yeah.

MR. FARQUAR: Yeah.

MR. HOLIFIELD: Let's see: '56. Then '60s came the civil rights movement. And I was then living at home, working as a rental agent, which is a very boring job. So I was involved with three other fellows and starting a local newspaper, called The Puget Sound Observer, the copies of which are in the, the University Library.

And Gil Baker -- who was from Seattle, that's a friend of mine, too -- was a photographer par excellence; and he worked for Boeing and King Television. He did the photography. And the other people who were involved knew nothing of journalism; and they'd put up a few hundred dollars and thought they were in control. But that was not actually the case. Some of them are still here, so I should be careful, so I don't get sued for -- it wouldn't be libel, but one has to be cautious.

Anyway, I was the managing editor; and we made this paper in response to "Facts," which had become nothing but a, a shopping news. And we wanted to jerk it into journalism. And as a consequence, his paper almost failed. And our paper, which had plenty of money, didn't need that. We had our advertising for token purposes. But it was tax write-off anyway. We didn't need the money. So it was quite successful, and I can show you copies of it. You might find them interesting.

And I had it an all-volunteer staff. [Section deleted.]

And in 1966, I went around the world on a ship. [Section deleted.]

When I was in Vietnam, I went to a diplomatic corps party. Richard Nixon, as you know was running for election. And the Vietnamese aristocratic women, Marshal Khee's[?] people, in spite of the hundred-degree temperature -- came out in their furs, sables and minks. They used to go by American aircraft to Paris on shopping tours. Now, mind you, their country was being ravaged, and we permitted this kind of thing.

At any rate. in one of these parties the Cardinal of Saigon, the highest ranking prelate in Vietnam, came and, of course, offered a prayer. And the prayer was for the success of Richard Nixon. And these ladies got down on their knees and prayed. And it made me so goddamn mad, so furious, to think that they would have a -- gall to try to meddle in our internal affairs, of this country. I later reflected: I must have acted like Rigoletto when he said, "Vile race of courtiers," when they abducted his daughter. And I gave them all a tongue lashing and that-- I was surprised that I had lost such control of myself -- that was, made it intolerable to stay any longer, so to speak. I went to Hong Kong.

[Section deleted.]

When I came home, I went back to, I went to graduate school at Syracuse, where I had quite a good time, too -- enjoyed it very much -- got a master's of communication in television, worked for Allen Funt for a while and then worked for a television network as a script writer.

[End of Side A]

[Side B]

MR. FARQUAR: Well, let's now continue with, with-you're in New York.

MR. HOLIFIELD: Right! And I'm in graduate school at Syracuse -- which has produced people like Walter Cronkite and others, which is the broadcast industry training grounds, so to speak -- and having a wonderful time in New York City.

I've gone to New York City. I have had one of Allen Funt's scholarships, so I went to work for Allen Funt, as an advance man in his Candid Camera team. And I've lived on East 77th, in a building that he owned, in a basement

apartment – a garden court apartment, which was quite nice, not as large as yours – but very, very nice apartment.

MR. FARQUAR: In what year was this?

MR. HOLIFIELD: Nineteen sixty-nine. Okay? [Section deleted]

But the job with Candid Camera got to be very dangerous. As the advance runner, people 'd say, "You know how explosive" -- people in the upper east, in the United States are, sometimes. And truck drivers and bellhops or anybody else -- and you can play these tricks on 'em. You have to be very careful. You have to try to contain the element of surprise without danger to yourself. So I decided this job was a little too dangerous for me. So I quit.

MR. FARQUAR: You felt danger, threatened, because of what? Is this because of a racial thing or because of essential --

MR. HOLIFIELD: Well, probably because of a combination of racial, not essential, but a combination. If you go up -- and you're going to a little one-horse restaurant, and Joe Doe is in there having pie and coffee. and you' re going to play one of these Candid Camera tricks on him, you don't know what he will do. Many of them exploded. And -- but if you tell them in advance that, what you're doing -- it ruins the, the spontaneity of the situation. So I had reason -- I had to duck for my life so many times, I thought: " This isn't worth it. " And, but -- but Funt was very generous and gracious about it.

And I went to work for a network as a script writer on As The World Turns, which to me was equally odious, because the ready-made American daydreams that you had to contrive were very disgusting to, to me sometimes. And so, in order to get the, the flavor of it, I would ride the, the omnibus in some place like Queens or Bronxville and listen to the women talk, with a secret tape-recorder, and I could always get a story from that. You know, they -- these -- and this apparently is what soap operas are: a kind of reflection of everyday life, at the lowest common denominator -- [chuckle] which we all enjoy from time to time. But [chuckle] it gets to be very tiring. So I was there, oh, probably eight months to a year.

And then I decided to quit and come home and teach at the University. That's when I met Norman and Connie. Norman was a student in the School of Communications, where I was assigned as, as director of the Student Service Center and as a lecturer. And Connie was on the faculty at the University at the time. They weren't married at that time.

And needless to say, I was in my home territory. And I had a marvelous time. I had lots of wonderful students, many of whom have become quite prominent and many of whom are just wonderful people. And I had a marvelous time.

And I was glad to come home to see that Seattle -- "The Queen City" we used to call it, was liberated. Now, it got the accolade of the "The Queen City" during the Alaska Gold Ridge -- Gold Rush thing. And a lot of people are not aware that the reason it was called "The Queen City" is because when the miners and, and the loggers and all these people used to come to Seattle, one of the first things they sought out was a "queen" because there were very few women available to them. So they called it "The Queen City."

Now, I was very enraged because my, one of my superiors at the telephone company got the name changed to "The Emerald City," which is really kind of silly, because Dublin is also called "The Emerald City." But naturally, they didn't like the sexual connotation; and they instinctively -- they didn't know the history of it -- but they sort of instinctively knew why this was the case. But the Seattle of the 1890s and on, because of -- you have large numbers of single men congregating without sexual outlet -- was a virtual gold mine for queens. Period. And always was.

Which brings me back to the Seattle, if I may, of the -- when I grew up, in which when -- after I was a teen-ager and had come back from the East. Many of our top Northwest artists were gay, and a very prominent restaurateur -- and I don't know whether I'm supposed to mention the name or not.

I was at a gay party once, in the 1950s, which -- if the building had been destroyed, not a bank would have opened the following day; the insurance industry would have been deprived; the maritime industry would have been deprived -- almost all of the top companies would have been deprived of their key people. And I'm not talking about hairdressers [chuckle] or floorwalkers; I'm talking about executives, Honey [chuckle].

And it -- this was all sub-rosa, subterranean. It was, in one way, it was open and -- but people closed their eyes to it -- but the idea was: "Do what you want; just don't get involved in a scandal. Don't become public. Don't" -- you know: "Be discreet." See?

MR. FARQUAR: And this, this was around --

MR. HOLIFIELD: This was in the the '50s.

MR. FARQUAR: In the '50s.

MR. HOLIFIELD: Yeah. From the -- of course, the '30s. I understand -- I was too young then to know -- but I was even more garrulous and, and, and [chuckle] open. You know. But this was in the, this was in the '50s. Yeah. And --

People from Hollywood would come up here to have a good time.

MR. FARQUAR: Just go ahead and finish.

MR. HOLIFIELD: I remember a very famous musician and composer coming up here and taking a suite of eight rooms at the Olympic Hotel and giving an orgy.

In -- later on, in the '60s, Rudolf Nureyev came here and took over a local hotel for a huge party. In any other city, maybe except New York, San Francisco, or Los Angeles, the place would have been raided. But it wasn't, and people pretended -- the straight people -- pretended not to know. I don't see how they could help knowing. And the gay people were very discreet, very careful; and fortunately there were a minimum of scandals. There were some scandals -- and quite outrageous though -- but generally speaking, there were a minimum of scandals.

But what I was glad to see was that the gay people of Seattle presented an image of "we're just other people. We have -- some people like tomatoes, and some people like cucumbers. Our sexual appetites may be different; but other than that, we have the same aspirations and goals as anybody else. We want to live well. We want to have fun. We want to have a good time." And the clergy seemed exceptionally saturated with gay people. Again the pretense was made not to recognize this. And the clergy in those days, if they were involved -- and I'm sure they were -- with choirboys and other such things--were very careful not to have these people squeal on them or get caught. And --

MR. FARQUAR: So the watchword of the day, as I would -- that it appeared -- just "discretion."

MR. HOLIFIELD: "Discretion." And discretion involved not being flamboyant -- not only not being flamboyant but not disclosing your personal life, because heterosexual people didn't go around talking about, "Well, I fucked my wife three times last night" or "I -- standing along the street, picking up a prostitute." It's the same thing.

Well, now, the police were ever vigilant. Don't get me wrong. And we used to cruise First Avenue. There was a theater called the Green Parrot. I don't know if you've heard of that or not.

MR. FARQUAR: No.

MR. HOLIFIELD: The Green Parrot is between Pike and Union, on the west side of the street on First Avenue, adjacent to the [Pike Place] Market . It was an all-night theater. And sailors who couldn't get back to Bremerton -- they'd missed the ferry -- would go in there and, oh, a great variety of people would go in there. It was a great pickup point -- for gay people. And then there were the peep shows, up and down First Avenue.

And I remember: a, a, a member of my church, [secton deleted] a retired admiral, married -- to a woman whose family were some of the movers and shakers. I remember running into him at the Green Parrot. I sat down next to a very handsome young man, and he was on the other side of this man. You know, when you first go in, it's very dark and it takes a while for your eyes to adjust. And he looked over and saw me, but the row of seats was near the wall, so he had to pass me to get out. And he was trying to climb over the seat in front of him -- and somebody yelled at him -- so he had to go by me. And I looked at my --

"Why, Admiral T-----[?] what are you doing here?"

And he said "What are YOU doing here?"

I said, probably the same thing you are, my dear!" So -- [chuckle] -- but I, I -- he, he said, "Well, I --." And so I went out with him, into the vestibule.

Then he said, "Well, I'm glad it was only you and not somebody else."

I said, "Well, you never know who you'll run into." I said, "Now that we know and understand each other, let's enjoy each other's company."

Which we did. And he -- sometimes we would have parties at his house. His wife spent a lot of time in Palm Springs and Europe. We would have big parties at his house, and my job would be, you know, to go out and recruit the guests. And I'd take one of his cars; I wouldn't drive my car, because I -- if anything happened, I didn't want to be [chuckle] responsible -- and pick up the handsomest young men I could find and bring them to the, his house.

I remember once we had the French Navy here, on some kind of a goodwill tour. I loaded that station wagon up with French sailors -- made two or three trips. And we had lots of people at the house, and we had the most marvelous time. He, he hired a, a Mexican mariache band. And we had a marvelous buffet. And they swam in the pool; and they used the sauna; and, and they stayed over the whole weekend -- just were remarkable.

Of course, the neighbors protested. [section deleted] They didn't know who was at the party, because when we drove in, past the gate, the garage was screened from the street; they couldn't see who was there, but they knew there were a lot of people there. But they couldn't understand, because they couldn't see a lot of cars. See? Because we told the other people like us, who were of our ilk, who were coming, "When you come, park your car someplace, else, and walk up here. Or we'll send a taxi to get you. But we don't want any license numbers taken."

But we used to have such a good time and, and the gay community was so closely knit: there were not caste distinctions. And we used to go to the "Double Header," which later became notorious, because it was cheapened by -- I don't know what. But at that time, gay people of all classes convened at the, the Double Header.

[section deleted] The Mocambo was right across from the Smith Tower -- it's kind of a triangular little building -- and it started out as Don's Seafood in the '30s. And then later on, in the '50s and '60s, this other person got it; and it had marvelous cuisine, great bar, and was a lovely place to meet. The 5 o'clock happy hour -- we used to call it "the watering hour" -- then the place was just packed.

And then you went over to the "Double Header," which was more the loggers' hangout in that time, for "rough trade," so to speak -- which was always a lot of fun -- and they danced and stomped. [section deleted]

MR. FARQUAR: Never.

MR. HOLIFIELD: Oh, you -- I must take you there. You must see it. And it's really typical of old Seattle, the Gold Rush days.

Now, during the Gold Rush the territorial Governor, Isaac Stephens had a steward, who happened to be a black man, who would outfit loggers and miners going to Alaska. They would come here penniless from Minnesota, Wisconsin, Dakota, California -- any place; had some strong, virile, brawny young men -- and they wanted to get to Alaska. So what he would do is he

would give them the clothes, the Black Bear coveralls, and the boots, a bed sack, and the tools that they needed to just outfit them completely. And then they would sign over their first months' wages to him.

And included in that, he would -- he ran kind of a whore house on the side, except that -- and this is not included in the history books; it's only verbal with the black community -- because there were no or very few real women. There were a couple of madams, but they charged too much. He would have young gay people in women's clothes -- would accommodate these customers. It was one of the reasons it was called "Queen City." But had none -- nevertheless, he would outfit these men; and included in the outfitting of the men the cost would be -- this "woman of the third sex" -- or of the second sex -- for so many nights a week while the person was here.

And nobody ever -- I am reluctant to mention his name, except to tell you that his nickname was "Big Bill." He was very tall, a very courtly man and very strong man; and nobody ever double-crossed him. [Section deleted]

And so the, attitude in Seattle was -- while it was not one that said "Come on and be gay," it was one saying that all people have a right to privacy, [section deleted] to live their own lives. Now, officially on the books, there're all these laws that we have to enforce -- on loitering, on sodomy, on whatever -- but there were very few arrests for sodomy. Very few. And as a consequence we had a freer environment than most places.

And then, of course, with the change of the fabric of our society, after the Korean War, and then later as Seattle became a more, advertised as a more livable place to live, we got more and more people coming here and discovering that they had freedom. And we also had more people coming here, bringing their own mores of prejudice from the Midwest, South, or other places-which we didn't have before.

Now, they will tell you about --- read an article in this morning's paper about the lack of opportunities for black people in the '60s. They couldn't work in the, in the grocery stores as clerks. Maybe there were no armies of black people working in the grocery stores as clerks; but that is untrue. There were people working everywhere, in everything except as taxicab drivers. And I was involved in the boycott in the '60s against FarWest [Taxi]cab, which was successful, which brought them down. Yellow Cab hired black drivers. Even GrayTop. [section deleted]

MR. FARQUAR: [?]

MR. HOLIFIELD: --watch what I say, don't I?

MR. FARQUAR: We'll take care of it.

MR. HOLIFIELD: [Chuckle.] All right. Mention -- delete "GrayTop."
[Chuckle.] They used to hire thugs -- really -- especially in the '50s and '60s, you know.

So as a consequence, we had a freer racial situation, not en masse, that was suited to the small minority population which was here, which was pretty well assimilated. But as we began to get more people and white fears arose, we -- and also we got more white people with different mores -- these is where our different racial imbalances occurred -- and attitudes. And also, as we began to get these other people, this is where the fear, the homophobia began to arise.

And I say, different people coming from different parts of the country, bringing with them their prejudices and their mores. And as a consequence, our social scene changed, to become more chaotic -- during the '60s, and I think possibly during the '70s. But CORE, the Congress Of Racial Equality, did a very good job under Walt Hundley in bringing these things into focus and into balance -- and accounting for the employment of the black masses.

And after all, that is the -- because we didn't have a mass here before, we didn't perceive a problem. If you were a good doctor and you were black' you could, you can survive on the black community. As a consequence our doctors, our lawyers, our other professional people had mostly white customers. Now, that would not be possible in a place where racial bias was rampant -- not saying it wasn't here, but it wasn't rampant.

And the fact that we had no discrimination is another significant thing. And then the, one of the facts that in the State Constitution, which was authored by an ancestor of mine, William Owen Bush -- rather, he was elected from Thurston County to the Legislature; and he was responsible for putting into the Constitution of the State of Washington the words to the effect that there shall be no discrimination in, in schools in Washington, based on race, color, creed, or caste. Now, in those days, in 1861 to 1869, those were unbelievable terms. And this was -- remember at that time the, the majority of minority people here were Native Americans; and they were tribal.

And the -- during that same period we had the -- the -- Blethen [section deleted] riots against the Chinese. Should I -- that's a fact, but I don't know whether to mention that or not. Chinese were accused of taking white men's jobs because they were imported by Sam Hill to lay the railroad tracks for the,

the railroad expansion. Well, no white man would go out and do that -- in all kinds of weather. See? [section deleted] And as a consequence, many of the Chinese didn't remain here except to run laundries.

The Japanese came later. They were truck farmers. They did not offend, as they do not now probably, the white racist mentality, as much -- because they were iconoclastic and they didn't intrude into the mainstream of life and they weren't perceived as competing for jobs. [section deleted]

MR. FARQUAR: No problem, go on.

MR. HOLIFIELD: During the 1940s, Franklin Roosevelt came here to visit his daughter, Anna Roosevelt Boettinger. And he traveled with a detective, with his little dog, Fala; and Jim Farley, who was the Postmaster General; and of course, Warren Magnuson, who was in the Congress. And he invited a bunch of journalists to the Olympic Hotel, to the Marine Room, which was downstairs, that downstairs part of the hotel now even -- and, to have coffee. And they all marched down from the Rainier Club.

He rode in his open touring car, and he felt perfectly safe in Seattle. In, in Chicago somebody had tried to assassinate him in 1933. And he, in most of the big eastern cities, he was very careful about exposing himself; but he felt perfectly at home here -- and drove down in his car, because he was cripple. A lot of people didn't even know the President was cripple. The majority of the population didn't, because they only saw newsreel pictures of him speaking -- you know, or some thing. But at any rate, until later he admitted he had, he had infantile paralysis and he set up the Warm Springs Foundation, et cetera -- but at any rate, he, he invited them to the Olympic Hotel, for coffee.

They went downstairs; maybe there were a hundred people. And he in his stentorian voice said, "Waitress, bring coffee for all the folks here." And she didn't respond. He said, "Did you hear me, waitress?"

She said, "Yes, sir, I did."

"Well," he said, "when are you going to bring the coffee?"

She said, "Well, I'm not going to."
And he said, "Well, you know who I am?"

She said, "Yes, sir, you're the President of the United States. But if you were Jesus Christ, I couldn't bring you coffee."

"Why not?"

"Because, sir, this is a union house. Coffee's over at 10:30, and lunch doesn't begin until 11."

He said, "We'll wait until 11, then. Far be it from me to violate the union regulations, because there're only 47 states and the soviet of Washington."

And everybody laughed. [Chuckle] and [chuckle] he, he turned it to a public relations advantage. He -- well the populist attitude of the State of Washington was in this genre, that we had our populist traditions; the Wobblies[?] historically were the unionists for the lumber industry -- we had all of this populist base, mixed with other trends, which were squirearchy trends, which were, seemed incompatible. But out of this outrageous mix grew the State as we know it today.

MR. FARQUAR: Would you give, account for that base, then, for the, you know, the, the gay and lesbian movement and why it's so strong here and -- and the women's movement is so strong here?

MR. HOLIFIELD: Because of individualism. Because we believe -- now, the political parties that want us, to force us, to become either Democrats or register as Republicans, see? Washingtonians have always voted across party lines -- for the individual. Now admittedly, the Democratic Party stands for more of the aspirations and the ideals that I think that minority groups entertain.

But some of the Democrats have been the greatest demagogues, and some of the Republicans have been the most liberal. I think, for example, that Dan Evans, who was our Republican governor, was one of the finest Democrats we ever had. [section deleted] As a senator, I think he became more conservative. But as governor he aspired to what's good for the majority of the people -- and what is personal freedom? How much shall we infringe on personal freedom? And I think that this basis, this populist basis, in this State has been responsible for the more liberal attitude -- notwithstanding the fact that in -- more recently, as campaigns have become nationalized, that certain churches would pour millions of dollars into here to try to rob a woman of her right to control her own body.

Now even so, in spite of that infusion of capital -- without it, even -- the populists' prevailing attitude of the people of Washington has prevailed. The line [lion?] of Judah hath prevailed and hath fought the fight -- as Elijah says.

MR. FARQUAR: I'd like to get back to, just a particular question, because you had mentioned --

MR. HOLIFIELD: Sure.

MR. FARQUAR: --publications that you were involved in --

MR. HOLIFIELD: Right.

MR. FARQUAR: And were there ever -- when do you remember the first publication that had to do with gay and lesbian issues, or something like that?

MR. HOLIFIELD: No, I -- I don't recall that, as such. I think that -- as Oscar Wilde was condemned for the "unspeakable" crime, [chuckle] so to speak -- that this was the unspoken truth, for a long time. And gay and lesbian publications as such, to my knowledge, only arose maybe in the, in the '60s and were -- we depended largely on things from California or the East, for this kind of thing. We didn't have separate gay and lesbian publications. Not that they wouldn't have been accepted, but that I think people felt so integrated in the basic society here that they didn't feel the particular need of them. And their sources of communication were largely word of mouth. So --

MR. FARQUAR: Also, home parties were a very big thing, I see -- I remember --

MR. HOLIFIELD: Yes. House parties were the thing. And because even among -- usually you found, in hotels and restaurants and bars, strangers -- or people who didn't have social anchor, so speak. And the only -- the major difference was the gay community reached out to, to bring these people in. We would comb the bars. And say if somebody is from Cincinnati, and he is interested in this life style, "Well, fine! Join us." You see? They extended the hand; the outreach was there.

And home parties were largely the thing also because the privacy of the home was sacred, in this city, in this state. Very, very people interfered. Your neighbors might complain, but at the same time there was a very little police intrusion in the home life.

MR. FARQUAR: And so you never married?

MR. HOLIFIELD: No.

MR. FARQUAR: Of course, I --

MR. HOLIFIELD: No, no. I, I didn't. Of course, I didn't marry a woman -- if that's what you mean -- at all. But I've had a few husbands in my life. And of course, this -- one of the situations in the, in the African-American community I feel was the, the macho image that so many men had -- which was unfortunate. And for a while the churches condemned the gay life, so to speak.

MR. FARQUAR: You said "for a while."

MR. HOLIFIELD: Yes. I feel--

MR. FARQUAR: Do you think that's changed?

MR. HOLIFIELD: Well, I think when people as -- like Reverend McKinney[?] -- recognize that we're all God's creatures and that we all need a church home, if we want it -- that is, this shows a great and radical change. When -- and a lot of this is because of the historical dissection or analysis of the quote-unquote "the sin of Sodom." What does it mean in the Bible? And, and, and is it really a sin? Is -- in the shame-and-guilt culture how does, what part does this have?

And the fact that the Jewish community, which for a long time, you know, they, they were very, very opposed -- openly opposed homosexual activity. And in the Jewish community so many famous homosexuals have emerged -- in spite of this prohibition. And the -- in my own church, the Episcopal Church, which has been my -- many others -- wracked with this problem: the heterosexual people in the Church saying, "It's sinful; everybody should be married" and all this sort of thing, and yet priests emerging as being homosexual -- and people in the Church acknowledging or admitting their homosexuality.

Twenty years ago I couldn't have talked like this, without jeopardy to friends and, and situations. You know? But at this stage of life I feel that I am completely emancipated. My family may not completely appreciate this, but I -- and the children in my family understand me thoroughly and accept me as a human being as for who I am. My brothers and their wives have ambivalent feelings. They're mixed feelings of tradition, babbling, reality -- and fear, probably: will their uncle's homosexuality affect our children? And yet they've always trusted me, and, and, and I've been entrusted with the children, and obviously it hasn't -- so far as I know.

MR. FARQUAR Well, affected them in an adverse way --

MR. HOLIFIELD: Yes.

MR. FARQUAR: -- as far as they're --

MR. HOLIFIELD: Yeah: as far as they're -- well, you see, most heterosexual experience -- people, it has been my experience, think that somehow or another homosexuality, like AIDS, is transferable -- or can be transferred by mosquitoes virtually, you know. They're not quite sure how much influence -- and they, they think so, of so often a gay person seduced a child. As you know, nobody can be seduced unless they want to be.

And another thing: incest is not a particularly popular inclination among gay people. We're just like any other parent, uncle, or friend. We don't, you know, we're not going to try to seduce our kin. That's ridiculous. But still there are these hangovers in, back deep in the mentality. And I find them particularly so in the minds of the women in my family, the wives in my family.

And I think that more women are afraid of this than men are -- by far. Because all the men have gone through the homosexual phase in their development, whether it's playing "grab ass" in the locker room, or masturbating with other boys - whatever. So they are -- whatever attraction there is or whatever fear or danger there is, they've emerged from it. So they know it's not any great danger. And there's not a case of -- it's not a case of arrested development; it's a case of -- they tell us now there may be some physiological basis for it; but whatever it is, it's a case of personal preference.

We're not, I am not the sexual being I, I am because I'm impelled by some planet to be that. I want to be what I am, and nobody made me what I am, I made myself what I am. Nobody seduced me as a child; I was not abused as a child. But when I got the opportunity to be gay, I, I, I exercised it to the hilt. Still do.

MR. FARQUAR: When do you think that you came to this idea?

MR. HOLIFIELD: Well, I -- when I was a teenager, for example, I used to listen to the Metropolitan Opera on the radio, because I loved opera. And the San Carlo Opera used to come to Seattle, a touring company, and I used to see that. And I used to identify, for example -- at 13, 12 or 13 -- I would identify with Carmen and hide.

And among the neighboring kids I, I -- our neighbors consisted of: there was a Jewish family, a Norwegian family, a German family, two Swedish families, and

four English families, and ourselves -- oh, and an Italian family -- all in a two-block area.

And so we kids had a clubhouse which was provided by this man who invented [section deleted] the Kirsten pipe, which in the '40s was quite an innovation. It was a pipe that filtered itself, called the Kirsten pipe. And his family became very rich off of this thing. But he built us -- he bought a lot at the block and built us a clubhouse, had an architect design it and build it. We had a little auditorium that seated 50, and we had a stage, with spotlights and curtain.

And so I had several productions: the wedding scene from Lohengrin, in which I played the bride [chuckle], and Aida, in which -- the pyramid scene -- and again, I was Aida, because I had a clear pure soprano voice at that time. Don't change -- I was angry as hell when it changed. And then I was Leonora in Il Trovatore. And that was my doing, and I -- and we, we'd get lace curtains and pieces of fabric; and no adults were allowed in the place, except by invitation.

And the, all the neighbors came; and they didn't think anything wrong with this. "Oh, Karl's going to be an actor." Well [chuckle], you know, I didn't become an actor, and I've still -- I remember some of the ol' ladies now were so disappointed: "Well, Karl didn't become an actor." You know. And my father would say, "Oh, yes, he's quite an actor." [Chuckle.] But --

MR. FARQUAR: In other words, you're saying that it's more of a sensi - you felt as though you, you came to it as a sensibility.

MR. HOLIFIELD: Yes. You know, I, I was -- found myself -- I identified with these things. In spite of, you know, my father, the -- to give you an example: he was -- being raised in the South, he was a great hunter -- bird hunting or deer or whatever. And a fisherman. And he -- I remember when I was about 10 years old or something he took me deer hunting. He said, "Now, here's how you aim. And here's what you do. " And I rem -- and I'm nearsighted. And even so, I had a pair of safety glasses on; and I, I saw a deer at about 10 feet away. And I looked in the eyes of this animal, and I couldn't shoot it. I didn't identify with the blood sports, which in his family were a mark of manliness. Right? And he was very angry at me because I didn't shoot the deer. And I said "I couldn't, because it looked at me. It's one of God's creatures. You want me to kill one of God's creatures?" You know, even at 10, I used to put up good arguments. And he had no response to that, of course. He -- you know.

But, but see, what I identified with -- and football games, they didn't interest me. I had to -- I played in a band for a while at Garfield, played the clarinet. I

also played in the orchestra at the Swedish Tabernacle Church at Bellevue and Pike. It's now the Mission Covenant Church – George Benson[?], councilman Benson's church – because so many of our neighbors were Swedish, you see. And I had this influence, and I guess I was the only black Swede there -- so to speak. And I -- in fact now I belong to the Swedish Club -- that's another thing I don't care to tell you how that came about on this particular program -- but have for many years.

But I identified. I picked out of the environment those things which appealed to me. I was not interested, I did not like to get my hands dirty working on a car. The other, some of the boys in the neighborhood had a Model-T or an old car that they'd work on.

"Come on, Karl. We -- join us."

"No, I'll make you punch and cookies." And I'd bring the punch and cookies. See? I always played the woman's role.

I remember in those days girls didn't necessarily play with boys. In fact, the boys were, would -- the pre-teenage boys, the teenage boy at that stage disdained girls. "Oh, that old girl! We don't want her." So I was the girl in the neighborhood and perfectly acceptably so. Although I never had sex with any of these other children, I'm sure that I could have; I was just too dumb to take advantage of the opportunity at the time.

Because I remember one of the boys telling me once, we were -- I had my own bicycle, but whenever we went on a bicycle trip to Volunteer Park or someplace, which in those days was pristine, pure, safe -- I would ride on the handlebars with, on the crossbar with one of them, and he would pump me. And I remember one boy getting an erection once and say, "Why don't you put your hands on that? Why don't you play with that?" You know?

I said, "Oh, I couldn't do that." And I think of all the missed opportunities that, that occurred. Going camping and that's, all the boys wanted to sleep with me. And I slept alone -- in a sleeping bag, you know. I had to virtually fight 'em off. But they instinctively somehow or another knew. But that didn't change our relationship later, when we became men. And --

So our life because of the -- maybe largely due to the segregation of the sexes, so to speak -- this, this made a great difference too. Girls didn't play with boys at that stage. In high school they dated boys, but they didn't play with 'em. And also, decent women didn't go into bars or taverns or go to public dances. And these boys, the boys I grew up with, and the boys I knew -- all married

quote-unquote "decent women" -- of that genre and ilk, at that time. See? And they would have fucked anybody they could've, probably; but they -- the, the old saying was, "'Of beers and sex,' the boys boast, / 'Is of the beer they get the most.'" And that was certainly true then. And is --

But I discovered myself, and I, and I discovered that I liked things that were considered to be more feminine than masculine. I was not interested, for example, in -- as I say -- in repairing the motorcar. Or I was, I didn't like to get my hands dirty. Right? I liked to cook. I liked to, to clean the house -- help my mother clean the house. [section deleted]

And the fact that, as I said, by the age of 16 and 17, when other boys were developing their secondary sex characteristics and I didn't have any, he sent me to an endocrinologist here. And the doctor [section deleted] gave me shots, to make my beard grow. Well, I've always resented that, because I think that if I had remained beardless how much less -- and then I got a more dense beard; now I have a very tender skin and a very tough beard. And in those days endocrinology was not very well advanced either, you know. And in fact, Dr. Ridlawn[?] told him, he said, "I think you should cease this, because there might be side effects later that would be bad." So he ceased it.

But he was -- do everything he could to masculinize me, without -- he, he didn't try to make me feel criminal. He just said, "This is what I want you to do; this is what you ought to do. This is the model and the role that we have for you. And, and, and he tried to urge me to do these things -- see. [Section deleted]

MR. FARQUAR: You know, there's one question I'd like to ask, because during your New York period you spoke of work and that sort of thing. But how was the New York theme for you as far as the, your experience as being a young adult "out," a gay person?

MR. HOLIFIELD: Well, in the city I was very -- very careful, very apprehensive. At Syracuse I had a marvelous time. And had -- because I had acquaintances and friends from Syracuse, I had contacts in the city. And then, as you know, New York can be a very private place; you were very strictly within your set of friends.

And one of my very good friend's father was the doctor who operated on John Kennedy when he was shot. And he lived in Bronxville and, but he later moved to Manhattan. And he, we used to go to the opera together. And then I had another very good friend, who moved to New York, whose father was the senator from, one of the senators from North Dakota. And I had several women

who were friends. We weren't sexually involved, but just very good friends -- in New York, which in Seattle was not the case.

In Seattle in, for example in the African-American community, the people were always trying to find husbands, potential husbands for the girls. And of course, I was not in that market. And sometimes I would be virtually, I -- just to please my parents -- I would go to a dance. And I would dance with the girls and then meet the boys afterwards [chuckle], because in those days I say the boys didn't take the girls out afterwards. See? Because these were marriage-market people, so to speak.

And I remember some of the girls -- I used to have a very good complexion. And, and I would use perfume; and some of the girls would be very jealous -- say: "Oh, you've got a smoother complexion than I have." And, and "I think Harry likes you better than he likes me." And of course, I wanted to be bitchy and say, "Well, if you only knew." But I, of course, wouldn't say that. And I'd say, " Well, he's just a pal, just a buddy." You know. That was a term that was used. "I only want a buddy, not a sweetheart" was a song of the time, you see.

And so it, it was, to quote the Cosby program, "a different world" -- and yet the same. All the basic underlying things are there. See? [section deleted]