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JUNE 1958
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THE HOMOSEXUAL VIEWPOINT

SUCCESSFUL HOMOSEXUALS



FIRST IN A SERIES

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A non-profit corporation formed to publish a magazine dealing primarily with homosexuality from the scientific, historical and critical point of view . . . books, magazines, pamphlets . . . to sponsor educational programs, lectures and concerts for the aid and benefit of social variants, and to promote among the general public an interest, knowledge and understanding of the problems of variation . . . to sponsor research and promote the integration into society of such persons whose behavior and inclinations vary from current moral and social standards.



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one



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

Carlyle

magazine

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Number 6

June 1958

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COVER PHOTO: Don Slater



EDITORIAL

The life of a homosexual is cheap.

The case of 21-year-old army specialist Bennie Luna of Yuma, Arizona, as reported by Dal McIntire in his "tangents" column for April, exemplifies a curious neurosis affecting certain individuals specifically and, in an extended way, the population as a whole where the murder or beating of a homosexual person is concerned. Bennie Luna admittedly beat and stabbed to death a school-teacher after he had slept in the man's bed because, as he reported, the teacher had made improper advances to him. The judge ruled out the possibility of a first-degree murder conviction "for lack of evidence" and the jury, upon acquitting Luna, congratulated him with tears in their eyes.

Thomas Nash went up and down the State of California preying upon homosexual men, actually murdering several, and each time was released by the authorities when he explained that he was only protecting his virtue from "those queers." But when he happened to brutally

strangle to death the little Rice boy under the Santa Monica pier last Summer, the population took notice and decided that Mr. Nash was dangerous after all. The boy who beat and shot Wm. Westcott in Westcott's Hollywood apartment, Rodrigo Castro, 19, got off with a light sentence in 1956 when he pleaded that Westcott had made indecent proposals to him. The cases go on and on. Daily news reports and clippings sent in from all parts of the country by One's disgusted readers attest to the near-hero position accorded the murderer so long as the victim is a homosexual.

The reason for this strange situation seems to be explained by Kinsey and the present-day psycho-analysts. Their studies show that unconscious impulses toward sexual deviations are more common than has been supposed. Unconscious desires to commit such acts are said to generate the most severe anxieties, not only in the obvious criminal, but in judges and general public as well, resulting in the excessively vindictive punishments meted out to sexual offenders, whether the offense is real or merely statutory.

But, oddly enough, and that which is not explained is that, not only have the people's reactions to their own unconscious sexual drives brought about harsh and unequal laws pertaining to sexual deviations and specifically homosexual acts, but the sexual repressions have induced a general neurosis whereby murder and mayhem are finally excused as long as the victim is a homosexual. This curious twist of "justice" allows many individuals, including some policemen, to "take out their neurosis," as it were, by making the nearest hapless homosexual the object of their morbid self-release, with the only result that one more homosexual is gotten out of the way, one neurotic feels cleansed and virtuous, and the rest of the prejudiced public unwittingly finds itself on the side of the criminal. It is only when the beast of prey makes the mistake of attacking an "innocent" or non-homosexual victim that the public sits up and takes notice and becomes outraged and, to late, asks why the man is loose, why he was not locked up before.

So under present conditions, the life of a homosexual is cheap. But the constant state of prohibition, of denunciation, of interference with our private life, of public inquiry, which is characteristic of the American attitude toward the homosexual, would appear in itself to constitute a neurosis of a very specific kind; a neurosis in which the mind is continuously obsessed by sexual thoughts, the omnipotence of which is testified by the frantic efforts that are made to overcome them. As we all know, the more serious the attack the more strenuous is its defense. Quantitatively, we think, the defense-neurosis of the Lunas, the Nashes, and the beguiled public, should be viewed as having the same significance and value as the so-called "homosexual neurosis" which, at the very least, gives positive expression to the libido.

Don Slater

Managing Editor

IMMORTAL BEETHOVEN —

a repressed homosexual?

by William H. Kupper, M.D.



"—He has the guiding light of his genius which frequently illumines his mind like a stroke of lightning while we sit in darkness and scarcely suspect the direction from which daylight will break upon us." (Goethe in a letter to Bettina Brentano).

The scowling figure of the mighty genius Beethoven has baffled all critics who have attempted to discover the true secret of his personality in terms other than "irascible," "preoccupied," or "bitter." In their descriptions of his youth, numerous authors have leaned the other way too—to create in the person of this ill-tempered man, the picture of a great lover, a Don Juan who wrote his finest love music mainly for the sake of glamorous women, both presumably known and unknown.

Yet contradictions stare at us and await rational explanations uncolored by the opinions of the Victorian expositors who were prone to find an-

other great lover in every artist they analyzed.

Beethoven is the man whose true love experiences have never been accurately traced, simply because many of the facts can never become known to us. As Romain Rolland, the noted biographer says: "This man, who is so hard with himself, so scornful of the feminine in man and its effusions, in his private life is extremely reserved—so much so that even his intimate friends knew next to nothing of his love affairs and chance alone has preserved for us the solitary letter to the 'Immortal Beloved'."

Many books have been written about the identity of the "Immortal Beloved"—this nebulous creature to whom Beethoven wrote flaming letters, never mailed, which were discovered among his effects after his death.

The names of the glamorous women who his biographers insisted had to

be Beethoven's innamoratas, are liberally sprinkled across the pages of all of his biographies—the Bruening sisters, Bettina Brentano, Magdalena Willman, Countess Guicciardi, Theresa Malfatti, Amalie Sebald, and others more obscure.

It is indeed true that Beethoven wrote perfervid letters to these women, and on many occasions bemoaned the fact that he was not ready to marry at the moment. As he on frequent occasions stated, marriage would have brought the greatest happiness to him, but somehow, things never did work out—he repeated his objections that he was not "established," had not sufficient income, that his deafness made him shy, etc.

Yet at that time, he was living on a regular pension supplied by his three patrons Princes Rudolf, Kinsky and Lobkowitz, and was apparently financially secure. Still he could not muster up enough enthusiasm for marriage, though he was young, and famous, and had only a slight degree of deafness.

The revealing fact is that his great loves, on closer examination, turn out to be unattainable women, such as teenagers, married or engaged women, and women too high above his social station. Somehow, Beethoven was always drawn to the impossible, as the type he had to marry. Oddly enough, in the conventional society of his time in Vienna, when celibacy was relatively rare, there appears to have been no woman satisfactory for marriage.

On the other hand, there were several young men, of about Beethoven's age, with whom he corresponded for the rest of life, and for whom he evinced the greatest affection and concern.

These men were Dr. Franz Wegeler, the Bonn physician, Stephen von Bruening, Karl Amenda, and Ignaz von Gleichenstein, among others.

Although Beethoven can only muster up amatory phrases like these in his unmailed epistles to the "Immortal Beloved" maiden:

"My angel, my all, my very self!—Can you alter the fact that you are not wholly mine, that I am not wholly yours? . . . If we were wholly united you would feel the pain of it as little as I do," etc. In his *mailed* letters to a man, he writes as follows:

To Wegeler (after an argument) "Oh Wegeler! do not cast off this hand of reconciliation; place your hand in mine—O God! but no more—I myself come to you and throw myself in your arms and sue for the lost friend, and you will give your self to me full of contrition who loves and ever will be mindful of you."

Then to Stephen von Bruening, after another argument: "come to my arms once more as you used to do."

According to Rolland, Count Franz Brunsvik, in whose Hungarian castle Beethoven completed the *Appassionata*, and to whom he dedicated the work, remained a bachelor at 40; was reputed to be not quite normal mentally, and was labeled by his sisters as "an ice cold knight" with no interest in women.

Beethoven's attitudes towards his parents further give us some insight into the true nature of his libido.

Throughout his life, Beethoven reiterated his profound love and reverence for his mother, to a degree which at times seems excessive, but on the other hand, he expressed his hatred for his father who was a drunkard, unscrupulous, and who possibly passed along syphilis to his famous son.

Despite Beethoven's adoration for his own mother, he displayed a violent antipathy towards Therese Obermayer, the mother of his famous nephew Carl. Therese married Beethoven's brother while pregnant and for this offense, Beethoven seems never to have forgiven her. He called her

the "Queen of the Night" and pursued her implacably through the courts to take her son away from her. It was apparent that for womankind in the abstract, Beethoven had the greatest respect and idolatry, which speedily turned to vilification if a woman departed from his ideal.

What then, was the true makeup of this man Beethoven, who at the age of 32 in his famous will—the Heiligenstadt Testament, apparently wrote what amounts to a suicide note to his brother Carl? Most biographers have assumed that this farewell note was written after Beethoven's realization that he was hopelessly deaf. The fact is that he was not totally deaf at 32, but had a hearing loss in certain tonal range, as is seen in the case of a person becoming deaf as a result of certain chronic ear diseases such as are seen in congenital syphilis and otosclerosis.

But imminent total deafness could not have been all of his sources of depression. The fact is that at that time, as usual, he had just been refused in marriage by an unattainable girl whom he had foolishly hoped to marry, namely Countess Julia Guicciardi. This girl was an impossible choice for Beethoven since she was not yet 17 and was noble born.

So Beethoven, at the age of 32, had come to the realization that both for physical and emotional reasons, he could not ever expect to lead a conventional life, and that he must either end his life, or live for his music alone.

Fortunately for mankind, he took the latter course. The Testament clearly marks a turning point in his life.

No evidence has ever turned up that Beethoven had any homosexual experiences. This would not be surprising even if Beethoven were an overt homosexual, since his life is now cloaked by the mantle of time, conventions, and greatness. However, the

evidence is strongly suggestive that this tortured genius was possessed by powerful subconscious, chaotic sexual drives which possibly never having been expressed physically, were eventually channelled for the good of society into creative endeavors of the loftiest and most profound order. These drives seem to have been of a homosexual nature.

In summary, supporting this hypothesis:

1). Beethoven was overly attached to his mother and hated his father.

2). He was closely attached to several young men of his own age and wrote them endearing letters.

3). All of his attempts at heterosexual adjustment and marriage were doomed to failure because he sought only unattainable women and these in a long, hasty succession.

4). He had an idealistic viewpoint of women common among homosexuals, and reacted violently against any women who deviated from the ideal.

5). He eventually developed classical paranoid trends towards people who offended him, according to the Freudian mechanism of the development of ideas of persecution in persons with repressed homosexual drives.

6). At the age of 32, he wrote what amounts to a suicide note, while in a state suggesting the familiar "homosexual panic" which commonly comes to urnings when the day arrives when they comprehend that they are surrounded by a hostile, unyielding, un-understanding world, seemingly bent on their destruction.

In conclusion, the author believes that Beethoven at no time displayed normal sexual drives, and that on closer analysis there stands revealed an unfulfilled homosexual whose sublimated genius has redounded to the greatest glory of mankind.

HE WAS A YOUNG BOY AND FRAIL,

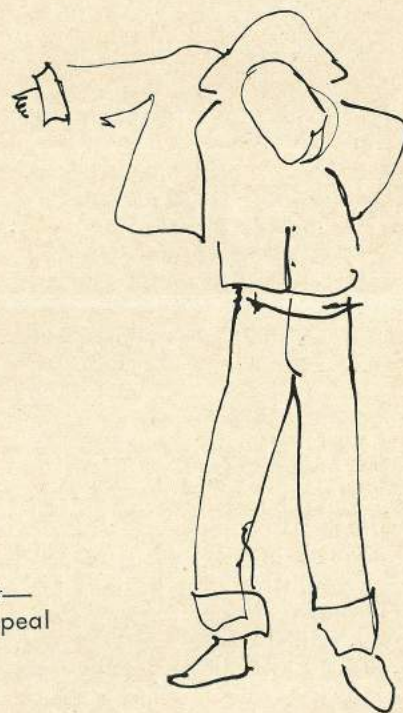
A little shy about speaking
To a stranger who smiled—
True Love was the Holy Grail
Of his young seeking:
Foolish, young, and lovely child,
Too fresh to last
Love's one short summer past.

He was a smart boy and so
Attractive about telling
What his innocence plainly showed,
that

He could never think or know
Life has a way of dispelling
All the dreams worth reaching at.
But, he was young
With so many songs unsung—
Love was a summer long;
The child-boy grew
Rusty with days of song
The summer through:
We sang awhile,
I lost my smile—
Then the ending
Of pretending:
Shining eyes,
Lovely face,
False good-byes
Out of place
In the time of going;
But he was a boy
With no way of knowing,
The end of joy
Is as ordinary
As dying—
Am I a fairy?
He asked me, crying.

He was a young boy and real
With the loveliness of youth,
Remarkably youthful and sweet—
Now he is disillusioned; the appeal
Is dying; he despises truth.
Often I see him on the street
Looking lonely and young,
The boy in the red nylon jacket.

DOYLE EUGENE LIVINGSTON



tangents

news & views

by dal mcintire

AUSTRALIA: Following the British lead, Premier Cahill told the Legislative Assembly of New South Wales that the State Government would arrange a scientific inquiry into the cause and treatment of homosexuality. Five months earlier, Mr. E. D. Darby (Liberal, Manly) had requested review of existing legislation to provide for psychiatric and remedial treatment instead of bonds and jail for men found guilty of "perversion." Mr. Cahill cited police reports of increased "sexual abnormalities" in recent years (688 offenses in Sydney during 1957) and also a report by Minister of Justice Mr. Downing, after examining prison administration overseas, that experts were unable to reach agreement on treatment. "Mr. Downing also advised me that an authoritative view is that no generally accepted criteria exists to enable a sexual offender to be recognized and identified clinically . . ." The committee to investigate the problem would consist of a medical representative, a clinical psychiatrist, a qualified social worker and two ministers of religion.

ROUNDELAY

BOSTON: Attorney Joseph D. Ward, recently shocked Law En-

forcement Officials Conference at the Parker House with lurid description of a "wedding" of 2 soldiers attended and applauded by 25 persons in Ayer. "The worst kind of immorality" he said, "exists and abounds in the Fort Devons area. There are nests of homosexuals infesting the young men." He called the "mock wedding" to attention of the soldiers superiors, but they ignored his complaint. He singled out Lawrence, Lowell and Worcester as communities which were being preyed on by immoral characters from the camp. "Why has the Attorney General ignored the homosexuals flitting from their nests at Fort Devons to sully the adolescents of Massachusetts?" he asked. Ward was an unsuccessful candidate for Attorney General in 1956 . . .

Newspaper columnist Dr. Paul Popenoe says, "Parents are always concerned about protecting their little girls from sexual molestation, but may not realize that boys need protection, too." And on he goes, finishing lamely with an indication that it is the child whose parents have had bad marital relations who **has a tendency** to have experience with deviates. And of course, no mention of heterosexual molestation, seldom mentioned in this context. After all, what harm can come

to little Junior if the nice lady next door makes a pass at him? Just so long as some pervert like her husband keeps his hands to himself.

Dr. Roderick Gorney, in a paper for the American Psychoanalytic Association warned of the psychic dangers of skin diving—beware lest the diver confuse mother ocean with his human mother's arms or womb, and floating in euphoria, feel that he is safe in mother's arms . . .

L. A. Dist. Atty. McKesson in row with Superior Judge Fildew over use of probation reports by judge in determining guilt of defendants in bookmaking and sex offense cases. The reports are not made under oath, contain much hearsay—and so would be barred from knowledge of jurors: "I know of no reason," McKesson said, "why a judge trying a case without jury should proceed by any different rule of evidence than he would be required to enforce if a jury were trying the case . . . A defendant should not be tried on his background, but solely on the question of whether competent evidence proves him guilty of the charge before the court."

LONDON: A former woman ferry pilot, Irene Joy Fergusson, announced she'd become a man, and would be known in the future as Jonathan. Fergusson is chief officer in Ministry of Supply in field of aircraft development. Sex change will not effect his job . . .

When Italian government recently banned licensed brothels, one young Roman darkly prophesied that next thing would be a great public works' project—to widen sidewalks. Now what could he have meant by that? . . .

THE CHRISTIAN CENTURY, an interdenominational liberal weekly, recently complained about alarming

increase of married students in theological seminaries (15% in 1936 to 60% last year), turning dormitories into nurseries, campuses into playpens. The growing costs to schools of such "massive swaddling" led one seminary president to beg students to hold down their rate of reproduction. Aside from undesirable condition of women working to put husbands thru school, while children get no proper care, article said early marriage deprives students of even a brief fling at intellectual freedom before they are borne down by practicality. "Heaven knows, the parish itself soon enough pats even the most independent preacher down into comfortable conformities. But that gentling will be one thing for the man who can remember a time when in his freedom he questioned and challenged and criticized—a different thing from the gentling of a man who from the beginning, driven by family practicalities, has been seeking the pattern that he might conform. The trouble with the church today is exactly its dreadful domestication. The last thing it needs is more domesticated ministers." So we see marriage isn't an unmixed blessing after all. But perhaps this analysis misses a main point. If ministers are to serve a challenging, independent moral function in society, it is not only mistaken that they be domesticated too early—they ought not be domesticated at all. Luther notwithstanding, Christ was emphatic on the point that wedlock was inconsistent with full-time service of the Church . . .

ARTS & SUCH

Senator Henty, Australian Minister for Customs, embarrassed recently when announcement that anti-Vatican novel, THE KEYS OF ST.

PETER, by Roger Peyrefitte, author of SPECIAL FRIENDSHIPS, had been considered for banning and then cleared, resulted in a large demand for the book. In future, said Henty, his censors will work in secret, and nobody will know about such considerations unless a book actually joins list of over 1,000 titles under ban . . . Ceylon recently became 33rd nation to join in an international agreement to ban production, possession and exchange of obscene printed matter . . . Recommend excellent biographical study of Madame de Stael and Madame Recamier, THE PASSIONATE EXILES, by Maurice Levaillant (Farrar, Straus and Cudahy, 1958) recounting a "love that surpasses that of friendship" which even Napoleon could not break up. Juliette Recamier was one of most beautiful, and Germaine de Stael one of most intriguing characters of their age . . . THEATRE '58, Detroit group of thespians staged highly dramatic, up-to-date version of famed old melodrama, "East Lynne" but **with an all-male cast**, which will go on to "Little Women," "The Boy Friend" and "The Women"—in productions for select, invitation-only audience . . . Current plays in London: THE CATALYST, by Donald Duncan, satire dealing with one man's love for 2 women—who love one another; and QUIANT HONOR, by Roger Gellert, which the DAILY MAIL reviewer calls the " frankest play about homosexuality"—dramatizing seduction of one school-boy by another . . . Painter Lucien Freud, grandson of the great doctor, recently did a portrait of his "male pal" (as a Chicago Trib columnist phrased it) and ex secretary and sent it off for exhibit labelled, "The Procurer." The sitter was miffed. "That is going to a bit too far," he says . . .

BLIND IN ONE EYE

Pretty Johnny Stompanato is dead of a butcher knife, and no one seems to care much except for Mickey Cohen, who is not much liked by L.A. police. We won't really comment on the role Adonis-Johnny played among Mickey's boys—after all none of the papers were so bold as to make any direct imputation of homosexuality. But, so the story goes, this movie queen picked up the "gangster" gigolo and showed him a high time, until daughter Cheryl, from whom the affair was not exactly kept secret, overheard a nasty quarrel between mamma and her lover-boy and promptly stabbed him in the stomach—it says here in the script. Griefstricken momma, according to her pressagents, who were called several hours before the doctors, tried to imitate God and breathe the breath of life back into the dying Johnny. Afterward, the papers were so indelicate as to print Lana's gushy love letters, supplied by Mickey Cohen, who had once called chief Parker a "liar," a "pervert," and worse things on a TV interview. Meanwhile the cops were bent on proving the victim was the villain, while Cheryl's trial was such a quick formality as to supply barely enough drama to fill the headlines. Of course the sordid amours of faded cinema cheese-wrath, and daughter Cheryl's account of the killing seems more or less justifiable—from her standpoint. But is the case to be dropped here? L. A. cops are vigilant enough to spend endless hours nosing around men's restrooms to catch illegal sex acts. Adultery is also illegal. And so is contributing to the delinquency of a minor. But of course, everyone knows justice isn't really impartial, and acts which in one case would

merit severest punishment will be quite overlooked in another case.

CALL TO REFORM

The following, signed by leading British writers, scientists, politicians, etc., appeared in the letter column of THE TIMES (London), March 7, 1958:

Sir, — We, the undersigned, would like to express our general agreement with the recommendation of the Wolfenden Report that homosexual acts committed in private between consenting adults should no longer be a criminal offense.

The present law is clearly no longer representative of either Christian or liberal opinion in this country, and now that there are widespread doubts about both its justice and its efficacy, we believe that its continued enforcement will do more harm than good to the health of the community as a whole.

The case for reform has already been accepted by most of the responsible papers and journals, by the two Archbishops, the Church Assembly, a Roman Catholic committee, a number of non-conformist spokesmen, and many other organs of informed public opinion.

In view of this, and of the conclusions which the Wolfenden Committee itself agreed upon after a prolonged study of the evidence, we should like to see the Government introduce legislation to give effect to the proposed reform at an early date; and are confident that if it does so it will deserve the widest support from humane men of all parties.

Yours, &c.,

N. G. Annan; Attlee; A. J. Ayer; Isaiah Berlin; Leonard Birmingham;

Robert Boothby; C. M. Bowra; C. D. Broad; David Cecil; L. John Collins; Alex Comfort; A. E. Dyson; Robert Exon; Geoffrey Faber; Jacquetta Hawkes; Trevor Huddleston, C. R.; Julian Huxley; C. Day Lewis; W. R. Niblett; J. B. Priestley; Russell; Donald O. Soper; Stephen Spender; Mary Stocks, A. J. P. Taylor; E. M. W. Tillyard; Alec R. Vidler; Kenneth Walker; Leslie D. Weatherhead; C. V. Wedgwood; Angus Wilson; John Wisdom; Barbara Wootton.

This was followed on March 10th by a lengthy editorial analyzing police statistics regarding cases of homosexual arrests. On the 9th, the following letter appeared in THE OBSERVER, a Sunday paper:

Sir,—There is news from the English provinces of renewed prosecutions of homosexuals. The Wolfenden Committee's report, which recommended that private homosexual behaviour between consenting adults should no longer be a criminal offence, seems to have been buried by the Government.

It is time, I suggest, that an organisation should be formed with the aim of keeping this matter before the attention of Parliament and the public. M.P.s and other persons with influence in public life should be circularised with the latest medical knowledge on the subject. A Private Bill giving effect to the relevant proposals in the Wolfenden Report should be drafted and submitted each session to Members lucky in the draw. One or other of the charitable trusts should be asked to give this project—or something like it—financial support.

George A. Combe.

Roseneath, Wormit, Fife.

THE FIRST EDITION

a story by Tucker Marten

Henry held Jerry's hand in his as the two climbed the stairs to Madeline's apartment. "I want to look at that rare first edition," Henry said. "Madeline has it locked in her apartment. You like Madeline, don't you?"

"She's not bad for her age," his companion replied.

"Well, you're still young enough for me, dear," Henry said in soft mock tones and laughed. He rang the doorbell.

"Henry, come in!" Madeline, a short, overdressed woman, called out. "Oh, I didn't see you, Jerry. Won't you come in also." She held the door open. "I didn't expect you, Henry. You haven't been around the bookstore lately."

"I've been busy. I heard you've got that first edition of Dickens' *Pickwick Papers*. I want to take a look at it."

"I have it, but I already promised it to someone. It'll have to take some clever excuses to keep it from him. Oh, I'll think of something. Sit down, sit down." She took the pages of the afternoon newspaper which had been lying on the sofa and crumpled them into little balls. "I'll make some cold lemonade."

"Well, make it just as sweet as yourself."

"You're an old lying flatterer," Madeline said before she disappeared into the kitchen.

"How old is Madeline?"

"About fifty, I guess. I've never asked her."

Jerry stretched his arms. "That's pretty old to me. For a woman, that is."

"Listen, you young student," Henry chided, "you're not going to stay twenty-five forever."

"No, but for a few more years anyway."

Henry laughed. "You're improving."

"Not a bad place she has here," Jerry had a habit of slurring his words. "Those are pretty pictures on the wall. Think I'll take a look at them."

"All right. I'll be back in a minute." Henry walked to the study. "I'm going to look at Madeline's collection."

Jerry examined one painting: it was a pastoral scene with a shepherd making undying love to his shepherdess. Just the kind of amorous thing you'd expect of a fifty-year-old woman, he thought. He glanced round the apartment, noticed the finely chiselled sofa legs, the expensive baroque lamp, the Chippendale table. A little bookstore couldn't keep up this sort of thing; *Henry must be helping*. He chuckled to himself when he remembered Henry's repeated excuses of business and bargains in order to come here.

"Here come the refreshments." Madeline was walking into the room with a tray of lemonade. "Oh, where's Henry?"

"He's looking through your collection."

"That's like a bachelor. Always running out on a woman."

"Isn't it!" Jerry looked at Madeline, then turned away.

"How about some lemonade?"

"Thanks."

Madeline poured the drink from the pitcher into a glass and handed it to him. "How's school coming? Finals are near, aren't they?"

"In about two weeks."

"Where do you go? Mr. Leverett told me but I forgot."

"Columbia. I'm an engineering student."

"Oh, yes, now I remember."

Jerry noticed the timbre of her voice—how strong and definite it was, as Henry had said. Maybe that was what Henry liked in her. As he sipped his lemonade, he watched the movement of her body. Even at fifty, her body seemed lithe and strong, and there was a gracefulness to it. A form. A bachelor at fifty-three was lucky to get her.

Madeline poured some more lemonade into her glass. Then she looked up at Jerry. "You see Mr. Leverett quite often now, don't you?"

"Let's call him Henry," Jerry said, a bit sarcastically, not able to repress his sudden resentment of her. "Pretty often."

"I wanted to talk to you about him . . . I like Henry. I like him very much."

"So do I." He liked the brittleness, the sophistication of his own voice.

"I know that. I don't care what you do. I mean, I won't try to be hypocritical."

"That's nice of you."

"I know you and Mr. Leverett—I mean, Henry—have had romantic—" her voice became saccharinely harsh—"relations. I don't blame him."

"That's damn sweet of you." He had thought that he would enjoy his conversation with Madeline. It would be sophisticated and urbane, but he didn't feel pleased somehow.

He could not understand his reactions. Somewhere in a distant street of his brain, a little automobile horn had been calling out for the pride and monetary wealth he had always wanted—the wealth his family did not provide him with, and the pride he could not have because of a poor and unsuccessful father. Then, when his father had introduced Henry, an old college classmate, to Jerry (the three had met coincidentally in the Metropolitan Museum on the second floor), the circles had become smaller but richer and deeper.

"I'm asking you to stop." Madeline hesitated, then continued. "I know he's attracted to your youth and your looks. But he'll get over this homosexual urge when we get together again."

"Don't you think I might like him?" Jerry asked.

"I don't know. You might be attracted to his money. He told me you're poor."

"Maybe," Jerry mumbled. "Let's stop this."

"You could get yourself a nice girl. You're young and you have a certain charm. If you need money, I could lend you some. I have a little saved up."

He liked Madeline for that. Straight from the shoulder.

"When Henry and I break up, he'll come back to you," he replied.

"I'm going to fight for him. You haven't won him completely."

"Don't you think it's rather odd of him to give us these minutes to discuss it?" Jerry asked. "It's convenient." Jerry lit a cigarette and blew smoke rings toward the ceiling. "I think I've won."

They were sitting across from each other, sipping lemonade and finding distracting things to do because now nothing remained to be said. Finally a polite cough forewarned them Henry was approaching.

"It was a wonderful edition, Madeline," Henry said as he walked to the sofa.

"Did you see the Swift book also?"

"Yes. I browsed through it. You know some people write their memoirs. Swift wrote his platitudes."

Jerry and Madeline smiled, while Henry guffawed at his witticism.

"Oh, Madeline," Henry said, "never mind the Dickens book. Let your customer have it. I'll learn to do without it."

She stood up. She knew.

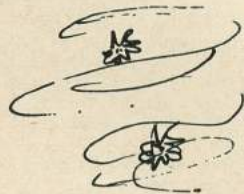
"I'll get you some lemonade," she said, hurrying to the kitchen, though she knew, that whether she hurried or not, he would be gone in a few minutes.

About Our Authors

CHUCK TAYLOR, author of "The Successful Homosexual" is a young Mid-Western student of directing techniques in one of America's best-known drama schools. He has been married and is the father of two children.

WILLIAM H. KUPPER is an M.D. and a practicing psychiatrist at present employed by the Army.

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CREATIVE GUILD

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one

READERS on Writers

The article "St. Paul on Sodomy," by Rev. Kenneth McIntosh (April, 1958) brought several lengthy replies. Excerpts from some of these follow, to form another of our series under the above heading.

"Brother Grundy" writes: The article on Saint Paul is a good example of the needless anguish that can be caused by faulty translations of the Bible. The use of the word "homosexual" in the Revised Version (I Cor. 6:9, 10) is unhistorical, misleading and unjustifiable.

The word connotes indifferently those who commit homosexual acts, which the Church regards as sinful, and those who possess a homosexual constitution, condition or sensibility. The latter state is morally neutral. Neither St. Paul nor the Christian Tradition generally has, until recently (see D. Sherwin Bailey, **Homosexuality and the Western Christian Tradition**) paid any attention to this distinction, or that between inversion and perversion. But Paul was doubtless referring to those who indulge in homosexual acts for mere pleasure, for money or a bad motive. He seems to be aware of the Stoic doctrine of the Connate Logos and therefore could not admit that there could be such a thing as a truly homosexual nature. Here he merely spoke for his time. The real homosexual may therefore conclude that the Christian Tradition has really nothing to tell him about himself and he can feel free to look for guidance in other quarters. Here he may find Instructed Good Taste a better guide than half-digested Greek metaphysics or Hebrew eschatology.

Mr. N. of Chicago writes: I do not write as a reformer nor a crusader, for I lack the qualities of either of these, but as a Christian, an American and a free, educated person. History is filled with accounts of those who have fought for Christianity, the American Republic, the Negro, but there is none willing enough, strong enough, or "man enough" in the homosexual world to stand up in behalf of his own people and principles, so therefore, strangers to this camp must lift up the torch of human rights and liberty to these slaves of personal, social and religious bondage.

Why? Because they are so deserving? No, no man deserves liberty, except he who will defend it. I do not propose that either you or I condone any immorality, lawlessness or un-Christian virtue, but I seek fair and just treatment for all people regardless of race, color, religion, or personal feelings.

Society, as it stands today, offers nothing to the homosexual but denunciation. Economically we approve, by our silence if nothing more, of barring them from every line of endeavor—yet we admit he must work to live—or turn to crime. In education we would deny him schooling, yet we claim education should be denied no one. In religion, we deny him the altar of love and mercy and the open door of acceptance—yet we preach that religion is free to all men—that God is compassionate.

The only justifiable path for us to tread in the sight of God and the light

of civilization is to lift the social and economic discrimination against the homosexual—otherwise be guilty of leading him to crime.

In 1860 Herman Melville wrote: "The more ignorant and degraded men are, the more contemptuously they look upon them whom they deem inferior." To condemn is much simpler than to understand. But shall we betray our own Christian and American ideals so? Will we say one thing and do another? Will you be honest with yourself before God and weigh this thesis sincerely in the balance of human rights, Christian justice and American principles?

Miss Christina Midence Valentine (author, *The God Within*) of Pasadena writes: Have just received my April ONE, with article, "St. Paul on Sodomy." The author could have made his stand more convincing if he had quoted from Jesus himself and from descriptions of his activities in the New Testament. To give examples: Jesus said the following, "Greater love than this no man hath, that he would lay down his life for his friend . . . **A new commandment** I give unto you, that ye love one another as I have loved you . . . Love the Lord thy God above all else, and thy neighbor as thyself." He also said that not all were born to marry nor to become priests, but that some were "eunuchs from birth . . . [some] were made eunuchs by man . . . [and some] made themselves eunuchs for the sake of the Kingdom of Heaven."

Furthermore, he consorted with thieves and prostitutes, to the shock of his followers and others, and when criticized for this, explained that the thieves and prostitutes were solving their problems better than many "righteous" citizens. If ever anyone were to understand the problems of homosexuals, Jesus certainly would!

I cannot quite agree with Kenneth McIntosh that the only reason St. Paul seemed to contradict the teachings of Jesus, was that he was a product of his times. The fact of the matter is, if I may call my own findings factual, that what St. Paul said about sodomy did NOT contradict the teachings of Jesus.

Behind all the legitimate religions of the world and of history lies a great and ancient body of esoteric knowledge, that is granted only to the sincere seekers for Truth and God, among whom are many who have temporarily become homosexuals because of such a search. Love comes from God, and those who feel a deep love for their fellow beings are simply following the commandment of Jesus—no matter what others may think.

One of the proofs that many homosexuals have become thus only because of an instinctive search for truth, love and God, their homosexuality being simply an outgrowth of an attempt to express their God-given instinct to love (brought down to an earthly level because of outside influences), is that so many of them are drawn to Oriental religions, which contain more of the truth than orthodox western religions. Their search for the truth has led them to such religions. The Catholic Church, of which Protestantism is an offshoot, originally taught the same esoteric truths as the legitimate Oriental religions, but, probably during the time of the evil Borgia (popes who worked on a material level), the sacred truth that would have set men free were hidden from them, and false teachings set up, along with superstitions fomented by the Borgia, and handed down to us.

I agree with Mr. McIntosh that it is not quite correct to lump homosexuality and immorality together, as a homosexual can be either moral

or immoral. However, I should point out that throughout the valid religions of the world runs an emphasis on celibacy. Jesus says nothing about celibacy as such, but when he spoke of eunuchs he seems to mean that one should abandon sex—not love, but sex—if he is to learn how to develop certain esoteric powers and hasten his evolution sufficiently to merit the Kingdom of Heaven.

The subject is too vast to explain in one letter. Those who would like an explanation of the above may read books such as those of Paramhansa Yogananda, **Autobiography of A Yoga**, or, **Life and Teachings of the Masters of the Far East**, by Baird T. Spalding, or my own book.

In spiritual evolution there are many different levels, and each one of us can either go up or down, or stagnate at one level. The homosexual or the heterosexual can progress from the lower levels of sensuality and lust to the higher levels of pure love, eventually achieving a natural celibacy as an outcome of his spiritual evolution and union with God, which brings a happiness that outshines and outlasts any happiness based upon the senses.

However, this teaching is not for everyone, as Jesus so wisely pointed out. So, when St. Paul uttered the words quoted by Kenneth McIntosh, they were addressed to the few, not only those who were righteous to start with, but also to those who, although immoral, were ready to rise one step higher, as was Mary Magdalen when she met Jesus and was transformed from a prostitute into a saint. We find many cases of promiscuous people turning overnight into miracle-working saints, after realizing that the ephemeral pleasures they had been frenetically pursuing were but husks.

I have found that many homosexuals cling tenaciously to their belief that their homosexual activity is right and acceptable, just as all too many heterosexuals in our day frantically defend the rightness and acceptability of promiscuity, adultery and the like, and practice birth control rather than contain their sexual drives.

Sexual continence is not the impossible, unnatural feat that it seems to be to most people in our age, whether homosexual or heterosexual. Those who have reached the stage where they realize that the pleasures of life based on the senses are but husks which bring only a transitory happiness, are usually also ready to realize the power of the mind in controlling all the processes of the body, and can learn to convert their bodies into tools at their command. Then they can learn to channel their sexual drive into useful channels, and how to awaken the sleeping powers within themselves, and to become capable of seemingly impossible feats. The creative force has many outlets, of which sexual activity is but one. When dissipation of this energy through sexual activity is reduced, the force of its outpouring through other channels is increased.

When Freud coined the word "sublimation," it was in recognition, perhaps unconscious, of this fact. This process is not only for homosexuals, it is also for heterosexuals, who have the same problems in their efforts to find true, lasting happiness.

Love, **in any form**, is sacred, so sacred that Jesus gave us a new commandment, to love one another as he loved us. The point I want to emphasize is that a distinction must be drawn between love, which is always acceptable in any form, public opinion notwithstanding, and lust (deliberate sexual activity), which is exactly what St. Paul was trying to warn us against, if I rightly understand the teachings of the great Masters.

THE FEMININE VIEWPOINT

by and about women

More on "The Problem of Meeting People"

by Florence Jaffy

Thanks to Alice Horvath for taking up "The problem of meeting people" in the February issue of ONE. But, as usual, and understandably, the problem seems simpler to those who've succeeded than it does to those who haven't. And it's easy to say that the isolated ones haven't tried—because *you* know that *you* tried, and didn't it pay off? The rich man knows that he is rich because he has worked hard (and he *has* worked); while the poor man blames fate (because hasn't he worked hard too?). But my purpose in writing is not to blame anything or anybody, but to make a few specific points:

(1) In the first place, it's perfectly possible to live in large cities and *not* know where the bars are. And looking for them can get to be a rather silly as well as a dangerous pastime.

(2) Secondly, Miss Horvath herself recognizes that bars may not be the best way for an isolated homosexual to find congenial friends. Robert Gregory, in his very interesting article in the same issue of ONE, is rather leery of bars as a way of making friends, and when he does use them to introduce the introverted

homosexual to this kind of life, he is careful to choose those bars "with a reputation for discretion and well-regulated conduct." How could his introverted friends—particularly if they included women—possibly find these places by themselves?

(3) Success in making this kind of intimate personal contact, which may come easily to some isn't just a matter of "trying harder" or overcoming timidity, etc. I honestly believe this sort of counsel to be almost useless, and can land the hapless one in constant hot water and/or disappointment. And I am *not* talking about the severely neurotic or physically handicapped. There are a lot of things involved here, but I think that ultimately the isolated ones must come, or be brought, together in a group.

(4) This brings me to the social club, Miss Horvath's own last suggestion. Miss Horvath does not mention one important fact: those people who have absolutely no acquaintance with the social world of the homosexual are in no position to start up such a group. *Of course* these people have to reach out, and look for themselves—but there has to be something there to

look for. The "ins" are the only people, it seems to me, who can start the ball rolling. Just as, in another way, the homosexuals in California have so magnificently started a few other balls rolling over the last few years.

This may all sound lazy, self-pitying, and audacious. Expecting others to do all the work. That isn't how I see it—because I know that I haven't been sitting around knitting. It is perfectly understandable that you who have achieved your own personal

goals, perhaps at great risk and cost, should expect the others to find their own way, as best they may. Well, I don't know how many others I may be speaking for, but let me say that I at least intend to continue working at this, as I have in the past. I would *rather* get what I want through my own unaided efforts; most people probably would. But leaving aside all pride or other emotion, and being coldly objective about it—I see little hope unless a social group exists or is formed, in many communities, which can be contacted.

Circumambient Love

by

J. Lorna Strayer

*There is no need for music,
When you are near;
For my heart sings,
A love song unwritten;
Lilting and melodious,
As bird-song,
Resonant and complete
In orchestration.*

*In your presence,
There is no need for speech;
Silence passes without awkwardness,
Trivialities can remain dumb,
Transmuted to circumambient love.*

The Successful Homosexual

Interviewed by
Chuck Taylor

(Names and places have of course
been modified)

Your name, please?

Pat—for Patrick—O'Connor.

Occupation?

Cop.

Division?

Highway.

Age?

43 . . . no, wait, 44. Next month's my birthday.

Are you a homosexual?

Yes.

When did this start?

I can't remember, but I was young.

Were you a homosexual before entering the police force?

Yes. As I say, I was only ten or twelve when I started playing around.

What started this?

An older brother.

Is he homosexual?

No, he was just playing. He's married now.

How did you happen to become a policeman?

The badge, the uniform. Besides, I was always getting other people out of scrapes, rescuing kittens, cooling off bullies. I figured I might as well make it my life work. I liked guns, too.

When you applied for police training, did you have any difficulty getting in?

They were glad to take me. I was a big strapping fellow, always was.

I can see that.

If you're wondering how a homo could get on the force, forget it. Who can tell? I looked the part of a he-man, so I never had any trouble.

My trouble's getting a trick who'll believe I mean business. I feel sorry for a lot of guys, truly sorry.

How's that?

The way they look. They're taken for queers, when they're not at all. It's a screwy, mixed-up world.

Do others on the force know about you?

Nawh. They never give me a tumble. Kid me once in awhile, is all.

About getting married?

Yes.

Are there many homosexuals in police work?

Same as in anything else, I suppose. It's hard to tell, because of the physical type and size you have to be, to get on the force. Also, anyone who was, would be pretty quiet about it.

Do you know any others?

Yes, I ran into one from a different town. I know one here. I have my ideas about a couple others, but it goes no further than that. I let them live their own lives, same as they let me alone.

Do you like the work?

It can be monotonous. You have to be so careful not to let it make a bum out of you.

How is that?

You have so much time on your hands. You begin loafing. Another thing is the temptation.

People offering you bribes?

That too.

Meaning?

Everywhere you go, people always want to make pals with you, buy you a beer, do favors for you.

Why?

To get in good with the law.

Bribery?

No, not that. It's just something about human nature, that wants to be in with the cops. It's like being on the winning team. In case you get in trouble, you have a friend. I don't blame them, but it puts us on the spot. You just have to be friendly, courteous, and let it go at that. Sometimes it's hard. You get awfully attached to people who are nice to you every day. You bat the breeze, even for a minute, and pretty soon you know all about them.

On highway patrol, do you see the same people very often?

Certain ones, yes. You're always stopping in for coffee, and gas, like that. I eat different places, too.

Do you know the gay spots in town?

Oh, sure.

Do you talk to the gay boys?

Oh, sure. They all know me, talk to me.

Do they know you're homosexual?

I've never said as much, no. I talk their language, some of them tell me about their love affairs, their petunias, and the pants they've just run up on the machine.

Aren't some of them afraid you're vice?

I've never turned any of them in, or betrayed a confidence. They know that. I've straightened a couple of them around, got after them about their conduct at the bar, but that's all.

Are newcomers frightened?

Oh, yes, for a few minutes. Then I greet the bartender, or waitress, and they know it's not a raid. Or the regulars will 'Hi' me like a long lost brother.

Do you think it's good for a cop to be friendly in a place like that?

It's good for the place, yes. Those who are there on legitimate business will be OK. Any dirt in the place, might think twice before pulling something. Not just because a cop's around, but because his victim may know the cop, and talk.

Have any of them told you about dirt?

Yes. A couple of times.

Does it help the police?

In one case it did. We were looking for this certain guy on other charges, and learned he was active around here. We got him later on the other charges.

Is there danger to the ordinary, well-behaved homosexual, from the law?

If he's well-behaved, he's not going to come to our attention, unless he goes to a gay spot, such as a gay bar. There, he's not disturbed, but he might be picked up in a raid, if that ever happened.

When is a homosexual investigated?

When someone makes a complaint, or he breaks the law, such as groping or exposing himself in public, where he'll be noticed by plain clothesmen.

Do they set traps?

Yes, they do. A person will never get caught in one if he behaves. Don't grope or let anyone grope you. Don't make propositions to go home, or to have sex. To go home and have coffee, yes. But just to go home? What for?

What problems have you had, and how did you solve them?

I've gotten along easy, as I say, because of my looks. Besides that, I'm extremely careful what I take up with, extremely. Wouldn't it be ironical for a cop to take up with dirt, huh? Wouldn't it? He couldn't even go to the police.

Thank you, Pat. From this interview it would appear that there is no one "type" of homosexual, nor

any single pattern of behavior to be found. Indeed, it is rather difficult to say just who is and who isn't, a homosexual. Many men are "gay" at one time in their life or another, perhaps for a short period, or over a period of years. Another fact is, one homosexual act, or even a series, does not make a person homosexual by temperament. To

confuse the picture even more, many apparently homosexual men wouldn't perform a homosexual act. Some have a difficult time, some have it easy, adjusting. In Pat's case, it is quite easy for him to live the life he chooses, because the public generally thinks of a homosexual as swishy. Which need not be the case at all.

BOOKS

The Road To Toleration

THE SPECTATOR (LONDON), APRIL 4, 1958
By RICHARD WOLLHEIM

The problem of homosexuality is one which impinges upon two of the most important regulative elements in society: the principles of law and the principles of morality. It is therefore natural to suppose that any serious discussion of the subject should take in both these elements. But this at the moment is most evidently not the case. For of recent years most of those who support reform of the existing legislation have made it their policy to concentrate upon and emphasise the legal aspect of the matter and to try and play down the moral aspect—on the assumption, presumably, that though people in general might be prevailed upon to modify their views on what should and what should not be punished, on matters of what is right and wrong they are inflexible. This policy has by now become some

kind of liberal orthodoxy, and it is certainly not without its victories. One such victory was the appointment of the Wolfenden Committee, with its interest limited to 'the law and offences against it; and another such was the widespread diffusion of an argument nicely attuned to the Committee's findings, that one should not identify sin and crime.

On grounds of expediency there is probably much to be said for this policy: as long, that is to say, as legislative reform seems imminent. But at the moment this is clearly not so. In consequence, the debate once more is on: and if it is, then it seems to me only right that it should now be conducted on the broadest possible front, with the maximum deployment of argument and fact.

And not only is this desirable on general grounds, but on this specific issue there seem to me two good reasons for deprecating the limits within which the discussion is conventionally confined. In the first place, the legal and moral aspects of the matter are not as distinct or as independent as certain well-intentioned but woolly-minded thinkers like Dr. Chesser* would have us believe. For if we continue to accept the view that homosexual acts are wrong—and this is, in effect, what is meant by saying that we should ignore their moral aspect—then how are we to distinguish between those acts which should be punished and those which should not be? A criterion is called for. But any criterion suggested is likely either to be ultimately inapplicable—along the lines, say, of John Stuart Mill's famous attempt to distinguish between self-regarding and other-regarding actions: or—like appeals to the public good or social welfare—to reintroduce, perhaps surreptitiously, the very moral considerations it professes to eliminate. Secondly, it seems to me very arguable that, if the law on homosexuality were reformed but the general moral opinion of the community remained unchanged, the position of homosexuals would not be noticeably improved. The fear of legal sanctions would have been removed, but the shadow of public opprobrium would remain. For those who think that homosexuality is sinful this is a consoling reflection—and it is indeed significant that at more than one point the Wolfenden Report rests on this argument to sugar its pill. For those, however, who take a different view of the matter, such a prospect is alarming. There is little point in liberalising the law, if this merely means that the

weapon of persecution is to be taken out of the hands of the magistrates and placed into those of the mob.

Accordingly, it seems to me that all those who subscribe to a rational as opposed to a dogmatic morality should ask themselves, if they hope to have a considered opinion about what should be done, Are homosexual acts morally wrong? Secular arguments designed to show that they are fall into three main categories. First of all, there are the arguments that are demonstrably invalid, either because the conclusion doesn't follow from the premiss, or because the premiss is ultimately unintelligible: the most obvious example of this type of reasoning is that which takes it stand upon the 'unnaturalness' of homosexuality. Secondly, there are the arguments that are perfectly valid in themselves, but unacceptable because they involve false factual premisses: such as, for instance, arguments that assume that homosexuality leads to cultural decline, or that adult sexual acts determine sexual preferences. Finally, there is one argument (advanced to me once by a philosophical colleague) that is both valid and plausible: namely, homosexuality arouses instinctive repulsion, and what arouses instinctive repulsion is in its nature wrong. The difficulty with this argument, however, is that it has consequences that many of its adherents would not accept. For while, at first sight, it seems to place disapproval of homosexuality on as firm a basis as any other moral belief, it does so only at the expense of making all moral beliefs ultimately subjective. And subjectivism in ethics I for one find deeply repugnant; whereas homosexuality I don't.

Once we concede that homosexuality as such is not wrong or sinful—though of course there are many genuine offences arising out of homosex-

* LIVE AND LET LIVE, THE MORAL OF THE WOLFENDEN REPORT. By Dr. Eustace Chesser. (Heinemann, 8s. 6d.)

uality, as out of heterosexuality—the problem somewhat changes in character. Society as we know it presents us with two opposed psychological conditions—homosexuality, and the reaction of revulsion against it: both deep-seated both doubtless of infantile origin; the two sometimes existing side by side in the same individual, and then leading to deep conflict and misery; but most often distributed across different people, and thus the cause of social stress and persecution.

For centuries society, under the influence of dogmatic or erroneous principles, has directed the full weight of its attention upon the homosexual, and has allowed the anti-homosexual to appear as the champion of virtue. I suggest that it is high time that the object of social attention was switched from the one element to the other. For, in the first place, it seems likely that the condition of anti-homosexuality is somewhat more remediable than that of homosexuality: and it is always the part of rationality, in any situation of conflict where moral considerations do not arise, to concentrate upon the factor that is more susceptible to our efforts. And secondly, there is, contrary to popular opinion, some reason for thinking that of the two opposed types the anti-homosexual is socially the more undesirable on account of the greater aggressive component overtly present in this personality.

It is, moreover, pleasant to think that in this new struggle it would not be the hideous weapons of punishment and persecution that were called for, but the amiable ones of education and argument. The foundations of intolerance may be deep, but its buttresses stand on the surface: and the most important of these is ignorance. Before we can even begin to talk in an enlightened fashion about sexual be-

havior, we need to shake ourselves out of the dogmatic ignorance in which we all lie concerning the habits and practices of others in the world, of those around us, perhaps even of ourselves.

In this connection I cannot believe that the policy pursued in the best faith by Dr. Chesser of glossing over the sexual aspect of homosexuality is really the correct one. At one point, for instance, Dr. Chesser asserts that most homosexual relations do not extend beyond 'an affectionate relationship,' and at another point that the incidence of sodomy is possibly higher in hetero-sexual than in homosexual relations. I am doubtful if either of these propositions is true, and am quite certain that it is a mistake to say so unless one is certain that they are. For, in the first place, what we require of the anti-homosexual is that he should be able to master his fear of the subject, and excessive caution on the part of the reformer sets him neither a good nor an encouraging example. Secondly, as a few minutes' conversation with rabid anti-homosexuals so often brings out, much of the neurotic opposition to homosexuality relates to and is bound up with its anal aspects: for this opposition to work itself out, it is important not to deny these aspects.

The road to toleration lies ultimately through a recognition of complexity. We need first of all to see that homosexuality as it manifests itself can be broken down into a number of different components: a psychological condition, a choice of object, a variation in aim, certain accompanying neurotic or psychotic symptoms, perhaps some constitutional factors. And then we need to realise how some of these components can also be components in heterosexuality or in other sexual deviations that are less markedly the target of social disapproval.

And finally knowledge of these manifestations needs to be supplemented by knowledge of yet other ways in which the libido seeks satisfaction, consciously or unconsciously, so that in the end homosexuality is seen as but one sector, somewhat arbitrarily marked out and quite irrationally stigmatised, of the continuum of sexual life, on which, after all, culture, civilisation, happiness, life itself depend. Even a disappointing production like the new anthology of Dr. Berg's* might be seen as an effort along these lines.

It does not follow that homosexuality is not an undesirable condition. Like all neuroses it is most likely to

* *HOMOSEXUALITY*, Edited by Dr. Charles Berg. (Allen and Unwin, 30s.)

lead to unhappiness, and any progress made in the way of remedial treatment (like that so encouragingly reported on by the Portman Clinic) must be welcome. But this in turn means that any attempt to add to the existing load of unhappiness, either through the direct action of the law or through the the indirect encouragement given by the law to blackmail and persecution, is to be deplored. Homosexuality is sometimes said to be a 'delicate' matter. What a strange word to apply to something which causes harsh misery and unhappiness to large numbers of people, and on which the opinions of so many of the rest are as irrefragable and as ugly as those concrete lampposts which are now so liberally scattered across our finest cities and countryside!

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The English Editor

of The Circle, Switzerland,

meets ONE

A six-week sojourn in the United States, mainly undertaken for the purpose of bringing about a personal meeting between our own Swiss monthly and the organizations in the States brought me finally to ONE.

When I arrived late at night and was met and driven into Los Angeles by friends, past palm trees and oil derricks, I realized once more how close the bond of brotherhood is that keeps homophile people all over the world together. This feeling was greatly strengthened the next day when I had the deep satisfaction of attending a special staff-meeting of ONE, arranged for the sake of enabling me to meet a number of the friends that I had been corresponding with for years, and to give us all a chance for the practical discussion of the work of our two publications. This meeting on a Sunday afternoon, in a house overlooking the lovely scenery of Southern California will remain in my memory as one which made me fully realize once again that at least there is one advantage to homosexuality—between us no barriers exist. We may talk different languages, live in different parts of the world, be of different races and religions, yet there is always an unfathomable feeling between us that makes us all one. I have never felt this more sharply than on the afternoon I spent with my friends of ONE.

Later, on two evenings of my short stay at Los Angeles, I had the further pleasure of both attending and speaking to the classes of ONE Institute. It was a most welcome chance for me to see the Institute at work, and so well attended too. I also had an opportunity to read the first proofs of the new ONE Quarterly—another highly valuable contribution ONE is making to our cause.

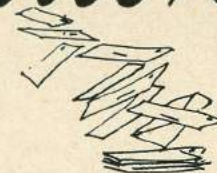
It is impossible for me to mention by name all the friends that I met at Los Angeles, but I feel that each one will know how much I appreciated the hospitality shown me in all possible ways. The days spent at Los Angeles and with ONE will remain high points in my memory; all the more so since they made me realize the importance of making personal contacts with friends.

So I would like to conclude by expressing the hope that many of my friends in the United States will some day return the visit I have been so happy to be able to undertake. They can all be sure of a very cordial welcome in Zurich.

In the meantime I extend my most sincere wishes for the continued success of ONE.

Rudolf Burckhardt

Letters



Dear Sir:

I enjoyed the letters of reaction to my article, "It Is Natural After All," (January, 1958, ONE Magazine). Mr. C. of Chicago apparently thinks he has an exception to the rule of consistent homosexuality in monozygotic twins. An investigation of the case would prove otherwise. It is always encouraging to find men of position like Mr. J. from the New England House of Representatives who are sincerely concerned about the need for knowledge of matters sexual.

Miss J. of Chicago is apparently a lazy reader. In my first two paragraphs I decried the 'pseudo-scientific.' In the third I clearly stated the purpose of the brief article; this purpose was reiterated in the conclusion. The fourth paragraph stated that the study was made by reputable, qualified, indeed distinguished men of science. The intelligent reader wishing to go beyond the limited simple premise of the piece is given every opportunity to do so on his own. The public and medical libraries contain the works of sexologists referred to in the piece. Miss J. is free to consult the monumental works of Drs. Myerson and Neustadt. The rigorous homophile sincere for scientific justification is capable of self-help.

Miss J. suggests that a large body of homosexuals do not wish to accept the genetic truth. To do so would deprive them of the luxury of revelling in their guilt. The joy lies in being 'sick.' They thrive on cloak-and-dagger lives of intrigue. To deprive them of being *tres gai* would be to place them in the same category as the average heterosexual shopkeeper or garage attendant. They would no longer be different, select, chosen. They would have to live like other normal human beings.

In short, to accept genetic truth is to accept responsibility as I said in my final statements. Far too many find homosexuality an island of refuge from reality and responsibility. Strange as it seems the world is full of people who prefer guilt and darkness to light and the freedom of truth.

Christopher Wicks
NEW YORK, N. Y.

Dear ONE:

It's a lot of fun being an individual, es-

pecially when one is of a minority group. The challenge is terrific, and playing that game brings its rewarding dividends.

I've been married (which is considered normal) but that normalcy left me with a great void, for I'm affectionate by nature, practice a severe code of ethics, know a lot of people, and just get a great big bang out of living.

Mr. D.
CHICAGO, ILL.

Dear Sirs:

I felt so sorry for the young girl in Sidney, Australia. I too have been lonely at her age although things have changed in the last four years for me. If she would care to correspond with me I'll be most pleased if you would give her my name and address. I have read widely on the subjects pertaining to women such as she mentions in her note. My interests also lie in music, gardening, travel, fishing and several other fields.

Miss S.
WINNIPEG, MANITOBA

Dear Editor:

You were downright cruel to Miss S., of Sidney, Australia and Mr. B., of Hartford, Conn. You were downright cruel! Don't you realize that these are two lonely, unhappy kids? Shame on you ONE! Why can't you run a series of human-interest articles that would bring some kind of help to them? Your articles are very nice, very ethical, and very informative, but they are cold as hell! (If it is cold there . . . I don't exactly know—yet). You speak with great authority, from great heights . . . and of course we read and nod our old grey heads in agreement . . . but what about the frustrated, lonely teen-ager, or twenty-ager? The kids want warmth, and ONE hasn't got it. ONE has facts. (God, you must be a well-disciplined bunch out there!)

You are advancing our 'cause' as nothing else has ever been able to do. You are showing us that we are not alone, and that others have the same problems. However, your magazine is aimed specifically at people who think, not people who feel. And I don't believe the human brain really begins to operate before the age of forty. The kids are emoting; not thinking. Of course you are correct in saying that letter exchange cannot be permitted, but cannot something be done?

When you do emote you give the already forlorn kids something like: 'Rest shall I Never . . . Hunted forever . . . Pitied, a pest . . .'. Does this HELP? Let's have some courageous writing. Let's have some chin-up stuff. I would certainly like to see a note of optimism in ONE. I see homosexuality as a wonderful way of life. I certainly rest; I am not hunted; I hope I am not a pest!

Miss W.
BROOKLYN, N. Y.

DER KREIS / THE CIRCLE

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**Former bound volumes available, 1953-1957
\$7 per volume including postage.**

Editor:

Please forward the enclosed to Mr. D., of Norway, whose letter and photo you published in your current issue. I am leaving for Europe the first of the week, so if you send this at once it will be possible for him to contact me over there.

**Mr. G.
SOMERTON, ARIZ.**

Dear Editor:

Will you please see that the enclosed is forwarded to Mr. Alden Kirby (cover, October-November, 1957, ONE Magazine), "Have read some of your poetry and enjoyed it very much. I am a collector of photographs, particularly the male figure. What do you have to offer of yourself? Am enclosing \$3 to cover the cost of some photographs of you.

**Mr. W.
BALTIMORE, MD.**

EDITOR'S REPLY:

You should know better than to make such a request. How do you presume to think Mr. Kirby would not be insulted by it? We are NOT forwarding your letter to him, nor are we returning the \$3 you included . . .

This, and the preceding letters indicate that readers are not apparently paying much attention to our continued and emphatic statements that letters will not be transmitted between readers or subscribers of ONE Magazine. Refer again to LETTERS, (Editor's Reply) January, April, 1958, for most recent statements to that effect. Thus, Mr. G., and all the many others who appreciated the letter and photo from Nofodden, Norway, must recognize that the legal prohibition against forwarding their letters is but one of the many evils against which ONE has been protesting during the past six years. We would welcome their support in our fight against discriminatory legal measures directed at the millions of homosexual American citizens.

Dear friends:

Keep 'tangents.' These things we must know. Do not get swish, but keep your mag well balanced. Most all homo books are tragic. Don't let that enter your mag. We must have some tragedy, but not all. Anyway, I like ONE.

**Mr. J.
SAN FRANCISCO, CALIF.**

ONE:

I moved a few months ago to San Francisco from another city where to my friends and relatives I **passed**. I had expected to build a small group of intelligent, conservative, presentable friends. People who would be interested, as I am, in anything as unexciting as a few drinks, dinner—perhaps a movie or play—or even nothing more than good conversation.

If any of your readers are contemplating a similar move, my advice is, don't do it. If your secret is safe and even though the atmosphere would be hostile if your secret were known—stay with it. Frankly, I'm beginning to wish I were out of this tolerant atmosphere and back with the group that despises homos.

In gay circles there appears to be but one direction in which one can go without contacts. And that direction is down. The bar crowd is open to everyone—the people whom I had hoped to meet are the lonely and solitary outcasts.

ONE is the only intelligent friend I've found here.

**Mr. S.
SAN FRANCISCO, CALIF.**

Dear friends:

The Board of Directors of the Dutch C.O.C. will gladly congratulate you with this important decision (in the U. S. Supreme Court) of the justice and rights which are guaranteed now. For thousands of homosexuals this will mean now that they can freely buy your

magazine on all newsstands in America. In almost all countries in Europe it isn't possible to sell our monthly on newsstands, at least not in Holland. The newsstands here only may sell those publications which are officially edited by a recognized editor of books and papers. In Germany laws are very severe against our magazines particularly when they have been illustrated in our 'way.'

Dear friends, we wish you much success for the near future with your beautiful magazine and hope you will win many new subscriptions and readers within a short time now.

**Bob Angelo, Editor VRIENDSCHAP
AMSTERDAM, HOLLAND**

Gentlemen:

What in heaven's name could have induced you to accept that 'Stripper's Schoolbook' ad from Venus Francesco, and also the 'Book of Repulsive Women,' from Olympia Books?

Your magazine has aims which are worded high-mindedly; you have just won a protracted trial; then why accept such sordid advertising and jeopardize your status, and leave such a bad taste in the mouths of your readers? If there are many more of such ads you will, I fear, lose some readers—one I know of!

So, in view of the fine articles and fiction you can and often do have and in view of your aim to increase rapport between two worlds, won't you please aim a bit higher?

**Mr. A.
CHICAGO, ILL.**

Gentlemen:

Although I share an innate sense of distaste with other readers regarding the 'Stripper's Schoolbook,' congratulations for running this ad once again in the April issue.

Those who object most strongly to this ad should remember that ONE represents those of us who strongly cry out for more civil liberties and rights for our own group in society today. To not allow an advertiser to

sell his product through a free press is exactly the perpetuation of the folkways which we as homophiles strive against. To deny this advertisement would result in ONE becoming a totalitarian publication.

I will not send for the book, but only because it is something in which I have no particular interest. It is feasible that there are readers who will send for this book with gusto and this is their right as individuals.

**Brother Jack
SAN PEDRO, CALIFORNIA**

Dear Sirs:

I admire your willingness to accept criticism. This is a sure mark of success and I know ONE will continue to make progress toward the goal we all wish for: understanding and acceptance. Thank you for existing. You have given me new strength and hope.

**Mr. R.
MACON, MO.**

Gentlemen:

I should like to express my appreciation to you for increasing my understanding of an aspect of life which often has difficult pastoral implications. While I disagree with many of the conclusions reached and judgments made in ONE I have found it stimulating and helpful in a difficult area of my work. It is one of the curses of our culture that we have inherited a Puritanism which makes honesty in any moral question almost unthinkable to many people. While the Church has historically had much Puritan influence in it and has, consequently, often had a puritanizing effect upon society, we need to remember that this Puritanism is not now and never has been the sole moral position of the Church. It is too easy to oversimplify history and blame the Church for a Puritanism which has often been primarily the refuge of the bourgeois or the fearful.

**Rev. L.
NEW YORK, N. Y.**

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