

one

OCTOBER 1962

FIFTY CENTS

THE HOMOSEXUAL VIEWPOINT



one incorporated

FOUNDED 1952

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

Carlyle

magazine

Volume X

Number 10

October 1962

ARTICLES

- 24 HOW ABOUT A HOMOPHILE MONASTERY? James Alexander

POETRY

- 6 CHILD OF DARKNESS p. e. britton

DEPARTMENTS

- 4 EDITORIAL
19 TANGENTS
26 BOOKS
30 LETTERS

COVER: by courtesy of Der Kreis, Zurich

EDITORIAL

We hear on all sides that venereal disease among homosexuals is increasing at an alarming rate. Reports of widespread incidence come from public and private health agencies, venereal disease councils, officials and individuals — all of whom are much concerned with the situation, and most of whom claim to have the statistical data to support their beliefs.

Without question, much of this talk is anti-homosexual propaganda, but also unquestionably, some of it is true. Separating the fact from the fiction has become the main problem for us. We long ago found that there is more to the situation than meets the eye.

We can remember the day when a venereal disease contact from an homosexual experience was highly unlikely—when, in fact, no one even remotely known to us, no matter how promiscuous, had ever picked up a disease through a homosexual source. Apparently things have changed. Dr. Edgar C. Cumings, Associate Director of the American Social Health Association, addressing the August 25th Mattachine Conference in San Francisco, said that the most recent San Francisco City Health Office figures attribute 80% of all reported venereal disease cases to homosexual origins. Los Angeles and New York report about the same; Buffalo's records show 30% male contact. Other major cities find no transmission through homosexual contacts.

The high figure of 80% we quite simply don't believe. And there is a shocking variable between 0-80%. Where does the truth lie? Dr. Cumings, himself, in his talk was careful to add, "No one knows the answer." This is what we have felt all along.

There is another and even more ominous side to the situation that ONE can document: public health authorities in their determination to stamp out this dread disease have, in some cases, used unethical practices when they suspect a homosexual contact. A certain investigator for the Los Angeles City Health Department, Hollywood District, got the names and addresses of several innocent and unsuspecting homosexuals during the questioning of a man he believed to be homosexual and who had come to the City Health Department for a checkup. The investigator put the man at ease by suggesting that he (the investigator) was a friend of ONE and that he had written for ONE Magazine. Neither statement was true. Other persons have been routed out of bed at early hours and ordered to come to the city health office for questioning where their names had been given as a possible contact. It is yet to be established that information given to the public health office is not also available to the public, the police and courts. But all authorities deny this possibility vehemently. They contend the Health Department files are confidential.

We hope these gentlemen are sincere, and that what they say is genuinely so. As it now stands the homosexual may be afraid of having a venereal disease, but he may also be afraid of having a checkup. As long as the law against homosexual acts exists this is not illogical. But the solution is simple. Under

no conditions, or for any reason, should a homosexual set one foot inside a public health office. If anyone of us needs a doctor, let him go straight to a private physician whose ethics should hold that which is between the doctor and his patient in confidence.

Until we know where the truth begins and the fiction ends, and to be on the safe side, every homosexual whether he thinks he has a venereal disease or not should have frequent, periodic checkups with his private physician to make doubly sure that he doesn't. Also, one of our very best preventives is to make sure it is a homosexual we are going to bed with.

In the meantime, we are watching for a complete, documented report, from the people who claim to know, clarifying the whole situation.

If it can be proven that the homosexual is 80% responsible for the spread of venereal disease, we must then take the cure no matter how painful.

Don Slater, Editor

BIRTHDAY BAZAAR--ART FESTIVAL

A BAZAAR (RUMMAGE SALE!) WILL BE HELD IN ONE'S LOUNGE, 2256 VENICE BLVD., LOS ANGELES, ON SATURDAY AND SUNDAY OCTOBER 13TH AND 14TH. REFRESHMENTS (FOR A SMALL FEE) MUSIC AND AN EXHIBITION OF DRAWINGS BY A LEADING L. A. ARTIST. PAINTINGS, TURKISH BRASS LAMPS, CERAMICS, JAPANESE BRONZES, CLOTHING, CURIOS, ANTIQUE FURNITURE, BRIC-A-BRAC AND A GROUP OF OUTSTANDING BOOKS FROM ONE'S LIBRARY--WE HAVE THESE ITEMS ON HAND, BUT WE NEED YOUR CONTRIBUTION URGENTLY, THOSE OLD VICTORIAN WHAT-NOTS THAT HAVE BEEN IN THE ATTIC OR GARAGE SINCE UNCLE HECTOR DIED . . . ANYTHING FROM NECKTIES TO THAT WHITE ELEPHANT ROCKER. BRING YOUR JUNK TO ONE'S OFFICE PROMPTLY AND THEREBY HELP YOUR FAVORITE PHILANTHROPY. TELL YOUR FRIENDS! EVERYTHING PRICED TO SELL! BARGAINS GALORE! WE NEED YOUR HELP TO MAKE OUR 11TH ANNIVERSARY A SUCCESS.

PLACE:

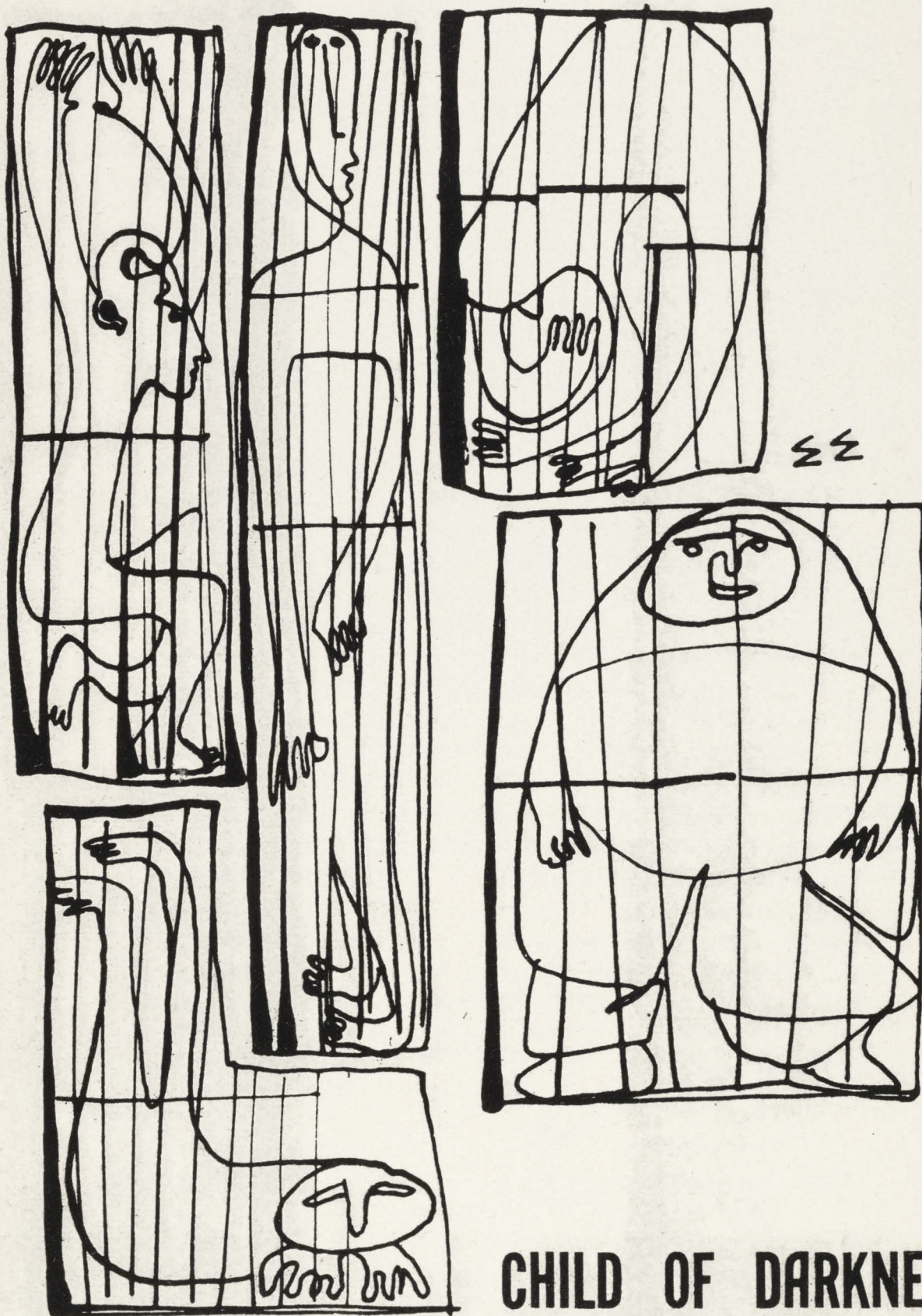
ONE's Office
2256 Venice Blvd., L. A.

TIME:

Saturday and Sunday
Oct. 13th-14th

HOURS:

Saturday: 12-8 P.M.
Sunday: 2-6 P.M.



CHILD OF DARKNESS

read at One's Midwinter Institute by the author, p. e. britton

I've seen them booked into the county jail
sent to asylum prison hell
run into a cell
the short the tall
the fat the thin
for them no doubt
without question
of innocence
or guilt . . .
they are what they are

I've seen them
mixed with murderers
I've seen them side by side
with thieves
the young the old the in between
lumped
with the drunk
the derelict the insane
the addict the gunman
the prostitute
they're grouped
with the pimp
the strongarm thug
bandit pusher of dope
horse and stick
And in the eyes of the gentlemen
of the State
Legislation and the Law
They are lowest of the low
Lowest of all by far
are these

the Hoodlum the gangster the embezzler
of widow orphan the poor working jerk
and the church
are clean but mildly delinquent boys
by comparison to these
fair
far better
in the Judicial Eye
than these . . .

Depraved beyond redemption
Impossible of rehabilitation
nothing to save . . .

and so they are . . .

What They Are
As God Created a Tree
So Made He them
in His Own Design and Purpose
but it is given unto men
to be wiser than God
Question that Wisdom
The Plan of that Creation
Destroy as they would please
that which does not please
meet with their satisfaction
or that of which they do not happen
to approve . . . Exterminate and Kill
of His Creation . . . as they will — as they choose . . .
Destroy
Rather than
Understand . . .
Kill
Rather than
Let live . . .
so it is given unto men . . .
and the world in which we live
is its own testament

I've seen them all
booked into the county jail
the short the tall
the fat the thin
the smart the dull
in a long parade
run into a cell
one and all
the young the old the in between
sheep
with heads bowed
to the slaughter . . .
For what?

turnkeys turn keys
locks click
cell doors
bang
shut . . .

behind them . . .

For What?

the bail bondsmen
lick their greedy lips
and attorneys lust after bank books
How well heeled are you Mister?
A legion of mercenary vampires
howl glee over the feast of blood
Dollars
in a great flood

You're just a cog laddie buck
in the Big City Machine of Corruption
Now You're Big Business
Bub! Part of a Slot Machine called Vice
Set up for the Profit of the House . . .
dig down deep sonny
into them jeans
This is gonna cost
a lot son
And Hurt Like Hell!

this I promise!

and learn all about justice
in the enlightened land
of Promise . . .
Milk and Honey
for them . . .
a boot in the tail
for you . . .
Ya no good bum!

So

I've seen them come
and go . . .
without a trace . . .
without a tear . . .
the lost Face
the rejected sons
of Mankind . .
I've heard them called a lot of fancy names
pansy fruit and fairy
punk and queer . . .
I've heard Legislators Cry
for their blood
Hue for Capital Punishment Yell
Death for them in a gas chamber
Mutilation by Castration . . .

I've heard them called molesters
of children Violators of the young
Defilers of the Pure
ruiners of our fair manhood . . .
down Washington way they say
they're Subversive . . .
Traitors to their country . . .
I've heard cops and chiefs say
they'd rather touch excrement
than one of these That there's only one way
to deal with the sons of bitches . . .
with a bullet . . .
I've heard them damned from the pulpit
One and all without exception
regardless of Deed or qualities . . .
Damned to eternal Hell
Without Clemency
without mercy . . .
by the shepherds of the Spirit
the men of God . . .
Damned
beyond the Grace
of Divinity . . .

I've heard them labeled
insane malformed retarded of development
Regardless of Deportment
or manner of Life
by men of humane profession
who lay claim to intellectual objectivity . . .

The Great American Untouchable

In new Conformist Socially Oriented Lingo —
Neurotic Misfit
Unfortunate . . .

Perhaps a politer way
to put it But
the result is all the same
Outcast Kicked Out
and pariah . . .

And what in Hell Is It All About?
What's the Nature of this foul and beastly crime?
What's the truth about this Scandal of the Ages?
well . . . my children . . . my dears . . .
I'll tell you . . .
it's like this . . .
you see . . .
they love each other . . .

due to their own particular
makeup — they are attracted to members of their own sex
they seek out one another
their own kind . . .
to find their own particular
fulfillment . . .

Good God! is that all?
I hear faintly now and then
from one or another of the straight set . . .
and the Great Unenlightened . . .
Do you mean to say . . .
they repeat in a kind of aghast and Horror . . .
Men are arrested beaten tortured
destroyed . . .
for that?

yes
I reply
yes . . .

unfortunately . . .

and in this twentieth century . . .
and it is
just as simple
as that . . .

And I am ever amazed at the general ignorance of mister average
citizen
who seldom
if ever
sees an inch
from his nose
stuck in his own particular niche
and to his own particular
grindstone . . .

and of the rest
I've heard it said
by them — so okay don't beat them
don't mistreat them
so maybe they aint sick nuts or criminal
so maybe they're normal . . .
But Change The Laws?
My God! Man are you Mad?
Never!
a queer's a queer

for all of that! given his head
Why man! He'll wreck the whole damned works!

(meanwhile good old square sam goes on paying
for Hydrogen Weapons . . .)
Why give a Queer his way and no man will be safe
on the streets!
You know that man!
they'll be out chasin' and Rapin'
everything in britches!

We'll all be seduced by him!

dear square sam
are you really such an easy mark?
such a pushover for something
you yourself do not want
to do?

Square Sam Tell Me
True
Just what are you afraid of?

could it be
just maybe
yourself?

how long will it take men to See The Light . .
sex and all its variety
rutted deep in the billions of years . . .
common to all kind . . .
old as Flesh and the Animal . . .
was . . .
and always will be . . .

how long will it take
men otherwise so clever wise and rational
to grasp the simple biological truth
about themselves . . .
a sexual
animal . . .
a biochemical Plant
Highly Specialized
and Individuated . . .
no two alike in Taste esthetic or desire .
no two in Needs of
Expression
equated . . .
To be Legislated

only wherein he turn
hurtful or destructive
to others . . .

To Recognize what it is that turns
the act of Love
simple and natural
as breathing the breath of life
to a thing
sick depraved destructive full of hate
and nasty?

Dear World don't you think perhaps
the time has come for a reassessment of things
conjugal and coital?
perhaps in the Light
of actual Life
mores and manners
As they are really lived
now . . . and always have been
Don't you think we are old enough now
to come in out of the moonlight and roses
and start Living
in Reality?

What a delight! Were it to be so!
but
it
isn't

so
queer is queer
and always shall be . . .

though they be of Virtues
pure as angel feathers though they be Saintly
as haloes . . . though they make contributions
Great and Good to all the world . . .
let them be known by their natures
And They Are No Damned Good!
period

all their accomplishment
put down demeaned besmirched
Without Exception
Regardless of Intellect
moral and spirit
Let One of Them
Stand Up

And Be Counted
Admit without demurrer denial
or apology
his own true nature

and he is Damned!

I've seen them
put down pushed
into the streets
out of their houses
out of their homes
out of their pockets
out of their minds
into the gutters
shoved hard in the face
strong armed
into their graves
flung for experimentation
in asylums herded into jails
expunged of all worldly goods
cursed and damned never thanked
for graces or services . . .
they've died in wars and served their country too you know!
and they've come back
to the same old brutality
and lies
to suffer
stripped of all pride
to live their daily lives
in constant jeopardy
and fear
to be denied the simple human pleasure
of friend or family
to skulk in secrecy
and tremble at every knock
upon their door . . .

Forced to live
disreputable lives
without honor
Respectability or Grace
of simple honesty . . .
Dependant on crumbs
of understanding from all too few
the merciful . . .

My God! What Valor!
that they live at all!

To know not one day
free from the onus of
Criminal . . .

and the world complains
of them!
that many of them go to pieces!

My God!
Are these the children
of Cain? or of men?
Are these the children
of Furies and Whoredom?
or of women and mothers?

In the Sight of God
How dare the parent
hate and deny the child?
how dare the world hate these then?

I say they are the Natural
Seed and Sons of men
Given of Nature
As all others are given . . .

I say in the Misery of their condition
their Hell in World Opinion
I Say
They are the cheated and defrauded!
In that Despise and Hatred of them
They are the poor spawn
of the Devil of Ignorance
the children of the Satan
of Lies and Superstition
Poor Criminally Disenfranchised
Yes!
This I say they are!
Monstrously Used and
mistreated . . .
Yes!
This I say
Are these!

I've seen them dead
on a white table in the county morgue

and subject even then
to smirking look and remark . . .

Oh come see the pansy!
oh do!

and I've watched us buy
o my brothers!
the very Filth of Propaganda
used to kill us
I've watched us come to believe
the rotten lies
spread against us
I've seen us come to writhe
in guilt
though innocent of wrong
twist neurotic
even welcome
our persecution
as our just punishment!
cry out against ourselves
bear witness to our detriment . . .
I've heard my own bear testament
that for what they are
they are undeserving of Mercy
of the God that Created them!
and I've seen us creep and crawl
and ever sink downward
to our degradation . . .

And for What?

that we are Homosexual?
that we are Homophile?
That for that we are no more unnatural
Than the hand that bears five fingers
the foot that has toes
the face with eyes mouth and nose

My God!
My Brothers!
When do we wake up?

When do we recognize the truth
of the Situation before us?

and my heart cries my brothers
before the truth of it . . .

in a nation proclaimed of Liberty
and Justice
of Freedom
In the Community of the Christian Ethic

Devoted and Dedicated to the Human Enterprise
Of Rights — Of Progress — Of Enlightenment . . .
it is we who have failed!
We have failed my brothers
to Fight!
superstition ignorance and lies
and the vice of political and economic graft . . .

We Have Failed
To Defend Ourselves
And Our Nation
From the Filth of tyrannies' Causes!
We have failed
as Men and Citizens
We have failed the Spirit
of Nobility that gave birth
to Freedom
This Nation Under God
its Constitution and
The Bill of Rights!

We have failed . . . and we have forgotten . . .
free men are not born . . .
They Are Made!
that Freedom is not a possession
That Liberty is never won!
But these are things
forever defended!
That Rights are neither held by birth
nor given
But are forever Protected
By one's Whole Life Strength Mind
and Spirit at all Times!

we have failed o my brothers!
and we are cowards!
we deserve these our now
suffering and cowardly desserts . . .
and unto Eternity . . .
or the barbed wire Infirmary and the Oven at the end of it
Claims us . . .

Until We Learn
To Get Up
Off our butts!
And Proclaim Before the Entire World
That We Are Men
That This Nation is Ours
as well as belonging to others . . .
That We Have Right To Our Loves

the same as they
under the clear bright sky of God
in the pure light of Day
That We Too have Our Right to the Pursuit of Happiness . . .

o! my brothers!
Learn To Stand
Tall!
and proud . . .
To Prove to All
that you are of the Living Stuff
of Life
With much to offer!
and a willingness to give!

o my friends
cast off guilt shame and sorrows
Let Us Now
Have Done
with weakness!
Let us make of Ourselves
Now Heroes of Our Tradition!
True Sons
Of Noble and Ancient Fathers!

Let Us
Now Walk Upright
Noble as Men
As God So Intended
Strong and Proud
In the sun!
My Brothers
We Are Men
My People
Let us Wipe Out Forever
the stigma of the word
Unnatural . . .
No More Queer Freak or Sick Are We
than the rest of mankind!

and neither more nor less . . .

We Are Citizens Of This World!

tangents

news & views

by del mcintire

"Big brother" policies of our Federal government were made more "brotherly" and less "big" in a small but significant way by U. S. Customs at the end of August when three books — two of photographs and one of drawings — were declared to be "Admissible importations" into this country. Previously, the shipments of books, destined for Dorian Book Service and Cosmo Book Sales, two unrelated booksellers in San Francisco appealing to homophile clientele, had been held to be obscene and therefore were impounded under provisions of Sec. 305 of the Tariff Act of 1931.

After several small shipments of the books **Der Mann in Der Photographie III**, and **Der Mann in Der Zeichnung** had been received by Dorian and duty paid on them, a larger shipment was intercepted at San Francisco early this spring. The volumes, one of photographs and one of male physique drawings (including a reproduction of Piscasso's

"The Student") were to be destroyed or sent back to the point of origin—that is, **Der Kreis**, the Swiss organization which published them. ONE's own bookservice had successfully imported and sold large numbers of the **Der Mann III** book in 1958 and 1959 without comment from Customs but had voluntarily discontinued selling the volume.

Partners Don Lucas and Hal Call of Dorian Book Service determined that they would tolerate no interference from Customs concerning shipment of these books. A series of letters was initiated with Customs. Deputy Collector O'Reilly at San Francisco, when told that Dorian proposed court action to free the books, promised to seek a review of the ruling made by higher authority in the Dept. in Washington.

Nothing happened and on June 25th, the Federal Supreme Court, in the case of *Manual Enterprises vs. J. Edward Day*, Postmaster General (see tangents, Sept. '62 ONE),

decided that these magazines (MANual, Trim, and Grecian Guild Pictorial), although probably designed to appeal to homosexuals, were not obscene; further, stipulations were made in that decision that an administrative branch of the government, under executive influence, had no authority to censor, and still further that Congress had not the power to grant such authority because the whole function was really vested only in the judiciary.

However, news and policy get around slowly in a Federal bureaucracy. As late as August 27th, the Collector of Customs at San Francisco wrote Dorian: "Since these books are considered to be obscene within the meaning of section 305 of the Tariff Act, the case is turned over to the United States Attorney for institution of forfeiture proceedings."

This bad news was offset 3 days later when under date of August 30th came another letter: "We asked the Commissioner of Customs for a re-examination of these books. He now advises that the Bureau of Customs has reversed its judgment about their obscenity, based on a recent decision of the Supreme Court . . . and now considers these books as admissible importations. We are, therefore, processing these books for collection of duty and they will be delivered to you by postal carrier."

Dorian has since reported to us that now the books have been declared legal, the publisher has announced they are nearly out of print. Readers who want a copy should get their orders in right away.

OLD HAT MAKES NEWS

What on the West Coast would receive only passing notice due to its familiarity hereabouts has in N.Y.C. caused quite a stir and ex-

tensive consideration because as **The New York Times** put it, finally for the New Yorker a "Taboo Is Broken." The occasion was a discussion by 8 male homosexuals who spoke over the radio about their attitudes and problems.

The broadcast appropriately called "Live and Let Live" took place Sunday night July 15th over radio station WBAI-FM, sister station to long-established KPFA-FM in Berkeley and KPFK-FM in Los Angeles. WBAI-FM and the 8 homosexuals are to be congratulated for bringing the subject to New York's airways. One wonders why it took New York so long to break the "radio taboo," as they call it. As Don Slater, ed. **ONE**, wrote in a letter to **Newsweek**, July 30 which had given "Live and Let Live" a full page coverage, "The eight 'acknowledged homosexuals' who talked over WBAI . . . could well salute Curtis White, of Los Angeles, whose precedent-shattering KTTV television appearance in the spring of 1954 . . . as an 'acknowledged homosexual' was viewed by an audience of many thousands . . ." It is true that since that early date many homosexuals—both men and women—have appeared on radio and television in San Francisco and Los Angeles, one of the latest being only a few months back when Hal Call and Jaye Bell of the Mattachine Society and D.O.B. respectively sat facing the television audience right here in Los Angeles over a major TV station.

Listening to the rebroadcast of "Live and Let Live" over KPFK the other evening, this reporter was more than ever convinced that no homosexual, no matter how well trained, should ever allow himself to speak extemporaneously upon the subject. Freshness and candor result, of course, but the program

will always lack purpose and direction. In 1962, it is no longer enough to just have a bull session about homosexuality—unless you think of the subject like **Newsweek** as a “discussion . . . of lives in the shadowy half-world of homosexual society.” The most articulate of the 8 participants was a former member of the now dissolved New York Mattachine Area Council who had apparently gained valuable experience thereby. The remarkable thing about the broadcast seems to have been “a breakthrough in the conspiracy of silence” on the subject over New York’s airways. It is to be hoped that we will soon see these 8 courageous homosexuals on television.

MATTACHINE DOES IT AGAIN

The Mattachine Society’s 9th Annual Conference, held August 24 and 25 in San Francisco, was one of the most successful of these occasions ever convened. A Friday evening reception in the Society’s attractive headquarters set the tone of mingled seriousness and fun which marked the whole occasion.

The Saturday sessions featured short addresses by Don Lucas, Executive secretary of the Society and Harold Call, President, followed by a most serious paper on VD given by Dr. Edgar C. Cumings, Associate Director, American Social Health Association. He carefully laid out the ground-work for his listeners’ evaluation of the great complexity of the problems to be solved in this “behavioral disease,” as he called it, stating that despite the social nature of the whole question only three cities in America today have psychiatric case workers attached to their VD clinics. He cited many figures and unanswered questions whose contradictory implications he was frank to acknowledge.

Following a delicious luncheon (all of the food was good, for which the Jack Tar Hotel deserves a salute) Rev. Robert W. Wood, author of **Christ and the Homosexual** had been scheduled but, due to illness in his family, had instead to be represented by a fifty-minute tape of his talk. Listeners heard a forthright, unsparing exposition of his views concerning the areas of conflict between the churches and the homosexual and the changes both must make before much accommodation can be found between them. He spoke cuttingly of “a dialogue of the deaf,” in which Christian theology must be called upon to drastically revise its attitudes toward homosexuals.

Afternoon sessions were devoted to about an hour’s description by Dr. Evelyn Hooker, UCLA psychologist, of the two books on which she currently is working and for which she still is unable to announce a publication date. Her talk was one of the most frank of the many she has given for homophile organizations but was, at her request, “off the record.” Marshall W. Krause, staff counsel of the Northern California ACLU, gave a deceptively quiet and unassuming presentation of the legal framework within which many homosexual problems occur and the position of the ACLU vis-a-vis the same, marking him as a most shrewd and capable young attorney, friendly, yet apparently quite convinced of the essential rightness of “the heterosexual viewpoint.” Some listeners found his bland dispassion a bit chilling if it could be thought representative of the general attitudes of civil libertarians.

Richard Schlegel, announced as a doctoral student in political science at American University, Washington, D.C., gave a fiery and seem-

ingly well-documented account of alleged "immoral practices" in military and other federal employment circles, using this expose as argument for the case he stated he was preparing to force court determination of the right of any federal agency to use criteria of morality and immorality in questions of federal employment. His contention was that not only is there no constitutional permission for such, but that the constitution expressly forbids anything along such lines.

Following penetrating and skeptical questioning from the floor there was a widespread feeling that this was perhaps the most "radical" and challenging paper ever presented before an American homophile organization.

The evening's Annual Banquet offered a reading both serious and gay by Los Angeles poet-bard, p. e. britton, followed by the main address "Changing Attitudes Toward Homosexuality," by Dr. Karl M. Bowman, Director Emeritus, Langley Porter Psychiatric Institute, University of California School of Medicine, one of the truly great names in American psychiatry. His calm, almost folksy manner was quite devoid of mannerisms and technological gibberish as he told of the slow and painful progress toward rational public consideration of such forbidden subjects as alcoholism, VD, narcotics and homosexuality.

As an MD he took exception to psychological thinking which minimizes the biological aspects of homosexuality, citing the plight of stock-breeders who find many of their costliest blooded bulls either allergic or indifferent to the females of their species. He urged upon homosexuals and their organizations an awareness of the great value of their exhibiting increased

attitudes of social and public responsibility in their attempts at improving their status.

Visitors from far and near, including a group of eleven men and women from the newly founded DIONYSUS Society of Orange County in Southern California, made up the large and enthusiastic attendance at the Conference, spending the following day in sight-seeing and post-session discussions with their hosts before returning to their homes and jobs.

FROM ONE CONFIDENTIAL

Readers of CONFI have already had a complete report (July, 1962) of the Daughters of Bilitis Convention held in Los Angeles June 23 (and for business sessions only the two days following) with an attendance of about 100 women and men.

Their program included a research paper on female homosexual couples by Mrs. Suzanne Prosin, graduate student in sociology, followed by a panel discussion of "The Place of the Lesbian in Organized Religion" moderated by Dr. Evelyn Hooker (see above) and three clergymen, an Episcopalian, a Unitarian and a Baptist, also a psychologist. While the audience was courteous much hostile rejection of the seemingly unrealistic, ivory-tower attitudes of the clergymen was apparent. The psychologist on the panel, Dr. Fred Goldstein said that religion must face the facts of life and relinquish its authoritarianism.

Another sociologist, Dr. Paul Rowan, of Los Angeles State College, gave a most practical talk on the effective strategies of minority-behavior in relation to a generally hostile social majority. Featured on a panel devoted to the presentation of the lesbian by mass media was

Jess Stearn, author of the flashy best-seller "The Sixth Man." Mr. Stearn added little to anything, except a clearer understanding of **what** makes him tick.

Other speakers were an attorney and Thane Walker of Honolulu, a book reviewer and a TV producer. The incoming president of the Los Angeles Chapter a few days later appeared on a major TV program, the same program that in 1954 (see above) first, so far as is known, presented a homosexual to a TV audience, one potentially numbering millions. Thus, once again West Coast homophile organizations made history.

LADOB announces their October 5 Business Meeting will feature a tape of the Paul Coates show with the L.A. Chapter president.

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FEES

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How About A Homophile Monastery?

by
James Alexander

History affords the stories of many ventures into voluntary segregation with happy and beneficial results both for the venturers and for the societies in which they operated. The origin of the Judeo-Christian culture that still persists in the West is found in a divine call to one man and his family to leave his people and go into a land apart. From this sprang "the peculiar people" of God, whose cardinal obligation was to dissociate from neighboring tribes. Peter exhorted his followers to be strangers and pilgrims among the peoples of "this world." St. Augustine saw the Christian people living together in a "City of God" that was set apart from purely mundane society. Many took this literally and withdrew to live in deserts as hermits. By the time of the Middle Ages, this cleavage had hardened into a choice, and (in contrast with today's prevailing opinion) at that time heterosexual marriage did not claim

to be the ideal of every Christian, and anyone could decide he was "called" to a life nobler than that of the married state and could enter into a "more perfect" celibate society.

These considerations should help a conscientious homosexual to some happy conclusions and, possibly, goals for action. The discovery that he is not fitted for the life of marriage and parenthood should not make one feel like a hitherto unheard of monstrosity. Since time began, millions have decided against marriage and parenthood and have been held in honor and reverence.

Mere negation, of course, did not win this honor and reverence. It was their positive decision to embrace a "more perfect" way of life. Each homosexual who is imbued with orthodox Christian belief must consider the possibility that he has been providentially suited for entry into

the "more perfect" life of celibacy in a monastic community.

Here the whole line of reasoning might end, but there still remains a few loose ends for the Christian homosexual, and many more for those who do not happen to subscribe to Christian belief. There must be many homosexuals trying to live correctly in monastic communities at this very moment and many who have tried but left with the feeling they did not belong.

If the major religions of the world expect to retain the loyalty of their homosexual members, they must face and live up to the truism that God is not only the God of the heterosexual majority but of all men.

Now, the Christian—and, therefore, presumably the Christian homosexual—believes that God's grace is sufficient to overcome any temptation. It would follow, then, that in a proposed Christian monastery for homosexuals the brethren would be able, with good will and reasonable happiness, to resist homosexual thoughts, words and actions. Unfortunately, the vast majority of homosexuals, including not a few Christian ones, could not in conscience subscribe to this belief. Whatever might be said for any other kind of person having the willpower to resist any other kind of temptation, it can safely be stated that the average homosexual cannot sincerely think himself capable of remaining in lifelong celibacy and yet retain sanity and a vestige of happiness. The *essential part of the* "more perfect way" is, surely, that people of like mind voluntarily segregate themselves to the betterment of themselves and society at large. The Homophile Monastery would be a community for homosexuals pursuing noble aims—but yet dealing realistically with the problems of its members. It would be for those serious homosexuals who wish to voluntarily segregate them-

selves from heterosexual society and live under a life that is religious but which tolerates their sexual needs.

The rules governing the sexual practices would necessarily be strict and accepted as on a par with divine law. The members should be convinced that whatever they do in accordance with the community's rules is done openly and guiltlessly before God, and there should be a certain tie-in with religion and ritualism. The member even while gaining personal satisfaction and relief should not exclude from his mind that this act will help himself and possibly others to be better members of the community, just as a heterosexual married couple while enjoying sexual acts should not exclude the desire to be parents and assist in the continuation of the human race. The rules should stipulate against the permanent pairing off of couples, which would work against the oneness of the community, but the rules should also prevent uncontrolled promiscuity.

Is this idea of a Homophile Monastery no more than an impractical fantasy? Perhaps. Many homosexuals wouldn't be interested at all. Many have no desire to segregate themselves from the world. But many serious-minded homosexuals will be attracted to the idea as a worthwhile goal. Probably some have been members of Christian monasteries and would like to return if only there were some way of serving God and yet not denying the very nature of their being. There must be others who have not dared attempt to enter such institutions that expect perfect chastity. But whatever kind of a man a homosexual might be, surely all would take pride if a Homophile Monastery were translated into reality and made to work, and it is not an impossibility that it would be in time as honored and as revered as are the names of already existing monastic communities.

BOOKS

Notices and reviews of books, articles, plays and poetry dealing with homosexuality and the sex variant. Readers are invited to send in reviews or printed matter for review.



ASEXUALIZATION, A Follow-up Study of 244 Cases. By Johan Bremer, 1959, New York, Macmillan Company, pp. 366, \$5.00.

The present volume is an elaborate and detailed, scientific research study of the effects of castration upon two hundred forty-four clinical cases, two hundred fifteen men and twenty-nine women, by the Medical Director of the Gaustad Mental Hospital in Oslo, Norway. An excellent review of the laws and practices of various countries is included.

There seem to be three types of persons subject to possible castration: oligophrenics or mentally deficient "with adjustment difficulties mainly of a sexual origin," sex criminals, and finally habitual sex deviates, largely homosexuals, "who fight against and suffer from their urge, who have committed or are in danger of committing sexually criminal actions particularly when they are in danger of forfeiting their social standing." Thus most of the cases where the question of the desirability of castration arises have some institutional connection and very often a frankly abnormal or criminal element in the situation which is not necessarily inherent in the sexual deviation. A few cases of the third category are perhaps the only ones pertinent to our interest here in view of the strenuous effort being made elsewhere to define much more clearly the difference between criminal and non-criminal deviational behavior. As

a matter of fact there were only twenty-two homosexuals among the two hundred fifteen men studied. The results with this group are summarized as follows:

The homosexuals show fundamentally the same quantitative reduction in sexual activity as the heterosexuals, — but the fundamental sexual direction is definitely unchanged. The transvestic traits of a homosexual showed no change. Four cases — two homosexuals, a pedophile and an exhibitionist with a masochistic trait — showed a "normalization" after castration with heterosexual activity with adults. The normalization is interpreted as a result of a decreasing urge that makes it possible for them to govern the deviating urge stimuli. (p. 306)

More general conclusions as to somatic changes, etc., are difficult to make since the groups are not differentiated with reference to these effects, although the author does say that "by far the most satisfactory results were obtained in the case of the habitual sexual deviates, including the homosexuals and the oligophrenics or feeble-minded." He says further:

The castration operation always involves an injury — owing to the mutilation itself, to the changes of endocrine origin — sexual, somatic and psychic — and to the unfortunate emotional reactions (p. 318)

The author warns strongly against castration except under the most stringent regulation and study of all the factors in the situation. It would seem to this reviewer that the subject is of interest only to those students of inversion who still hold to the now rapidly disappearing view that homosexuality is pathologic and subject to "cure". With the enacting of more rational legislation and the development of a more sane attitude toward sex in society at large, it would seem that the homosexuals who become neurotic in their attitude toward their own tendencies need the help of a psychiatrist or at least a counsellor rather than drastic measures designed to destroy their sexual life completely.

T. M. M.

THE WHEEL OF EARTH by Helga Sandburg. McDowell Obolensky, 1958.

This fine first novel contains two women who are homosexually married to each other, big, bluff Gen, and petite, feminine Frankie. For a non-homophile novel, it is amazingly explicit, and there is no censure, no "sympathy," and, indeed, a hint of admiration. Frankie is a major character, but her marriage is not delved into and is treated as a minor factual episode, but the two women reappear frequently.

The novel as a whole is of a hill-folk Kentucky family, centered around Frankie's sister and the sadistic father. It is not for everyone, due to its dark and brutal tone and obsession with nature, animals, and cruelty.

A. H.

LESBIAN LOVE IN LITERATURE edited by Stella Fox. Avon Press, 1962, 50c.

From the view of someone not interested in the homophile movement, this is a fine literary collection. But from the view of the homophile movement, one must quibble. The selection

shows a definite anti-homophile view. The average person after reading this paperbound will be only surer that all homosexuals are sick, sick, sick.

That could not be said of the book that comes the closest to being the male equivalent of this one, Cory's *21 Variations On A Theme*. This is not because female homosexuals are sicker. It is not because there is a dearth of pro-homophile lesbian stories. It is simply because one editor was pro-homophile and the other not.

With that important reservation, (and taking into consideration that the world we live in and its literature has viewpoints other than the homosexual viewpoint!), this collection is highly recommended. The tone is definitely literary, and the editor isn't pro-homophile but her batting average on literary quality is certainly high.

The 10 pieces are: Ch. 14 from *Monday Night*, Kay Boyle; *Paul's Mistress*, de Maupassant; Ch. 11 from *The Illusionist*, Françoise Mallet; Ch. 19 from *Ann Vickers*, Sinclair Lewis; Ch. 15 from *Mademoiselle de Maupin*, Gautier; *The Sum Of Two Angles*, Calder Willingham; Ch. 6 from *Dusty Answer*, Rosamond Lehmann; *Shame*, D. H. Lawrence; *Bliss*, Katherine Mansfield; "Nyetochka Nyezvanon" from *The Friend of the Family*, Dostoevsky.

There are two horrifying suicides by two of the five male authors, de Maupassant, and Sinclair Lewis. The latter's piece is probably the most viciously anti-homosexual in all of literature. In *The Illusionist* the older woman takes off her heavy leather belt and gives the younger a detailed lashing. In *Monday Night* one woman takes over the wife of a man in prison and dresses up in his clothes and flaunts in front of the man's young son.

The only piece that could remotely be called pro-homophile is from *Dusty*

Answer. That is a very poetic novel with not a neurotic or vicious scene or person in it. But it is really negative, being of a young girl's rejection in love.

There is nowhere in the collection a hint that there might be such a thing as a homosexual marriage or a "happy ending" homosexual story.

We of the homophile world are not Pollyanna-ish. ONE has often published stories with sad or tragic endings. When such a collection as this is all in one direction, the complaint is legitimate. Mr. Cory, for instance, also included in his collection the anti-homophile *Paul's Mistress*.

There is a complete void of humor, unless one wishes to count the unintentional humor of the oldest piece from *Mademoiselle de Maupin*. It dates from 1835, and its silly stylized posturings, impossibilities, and tittering stage whispers to the reader make it a chuckly camp.

Regarding *Bliss*, homophile editors have disagreed on whether it is even glancingly variant, but certainly it is not a story revolving around "lesbian love" and has no place in such a collection. It is, however, along with the Dostoevsky, the most perfect writing as art in the collection.

It is interesting to note that no piece is from the last ten years. The youngest is the Mallet from 1952. That was when ONE incorporated and when the homophile movement in general commenced. The first issues of ONE, with its regular publication of fiction, came in 1953. Thus, a ready outlet for pro-homophile fiction is an innovation. But some fine pro-homophile lesbian fiction has managed to get published for many years.

What would be your ideal "pro-homophile" lesbian anthology? Choices would vary and be subjective, of course.

Alison Hunter.

Solution to August CAMPOGRAM

Miss S. of San Francisco writes "The September CAMPOGRAM translated should read":

"In New Orleans in the winter of '39 there were three male hustlers usually to be found hanging out on a certain corner of Canal Street and one of those streets that dive narrowly into the ancient part of the city. Two of them were just kids of about seventeen and worth only passing attention, but the oldest of the three was an unforgettable youth." Opening of Tennessee Williams' **One Arm**.

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Letters



Under no circumstances do the Editors forward letters from readers to other persons nor do they answer correspondence making such requests.

ADAPTATIONS AND ADJUSTMENTS

Sirs:

It may be of interest to you that though everyone in this small town is convinced that I am a "queer," I have a huge practice. I never date girls; I have many boys who come to visit; my lover comes up often enough to be recognized and greeted on the streets — and no one seems to mind. Quite tolerant I feel.

Dr. K., M.D.
---, Wisconsin

Dear ONE:

I'm getting mighty sick and tired of being classed with prostitutes, narcotics violators, police characters, etc. (see enclosed news clippings) so am enclosing a small offering to assist the cause.

Please, no more articles about our brethren who throw all caution to the wind and even advertise the fact that they are homosexual (see "As For Me," July, 1962). In the face of present-day public aversion to homosexuality only a "nut" or an independently wealthy person would flaunt his homosexuality before the public.

We would all like to, but unfortunately we all must earn a living and to do as "Rickeno" says he does would mean that most of us would soon be looking for a roof over our heads and something to eat. Until such time as the public, and the law, become more lenient toward us we have no choice but to hide our inclinations. Articles such as that "As For Me" only tend to make us angry.

Mr. L.
Roseville, Calif.

To the Editors:

Your Magazine has undoubtedly done a great deal to help homosexuals adjust to the repercussions of living on the outskirts of a society which does not approve of their actions. I feel you have grossly neglected the homosexual who marries heterosexually, bears children (sic!) and buys a home in the suburbs.

I am associated with a law firm that is highly respected. Recently an attorney of thirty-five with excellent qualifications was not accepted for employment by my firm in favor of another man, precisely because he was not a family man. This is not an isolated case. An acquaintance who is employed by an employment agency told me that many personnel managers tell agencies that regardless of qualifications to send them no applicant who is not married; the reason — instability.

What is the solution? Well, everyone must find his own, but I believe the majority follow my course. At thirty I became conspicuously different within the social circle in which I both desire and have to live. I married an attractive girl and am a father of a three-month old boy. I have a lover who is the father of five children and who, with his wife, is frequently in the social company of my wife and myself. It would be unthinkable to go to a gay bar, or have a copy of ONE in our homes.

Through the course of the years, particularly after much drinking, I have discovered many married men to have homosexual tendencies which they later quietly admitted were there all the time. However, I feel that we are making a better adjustment to life than most of the homosexuals you write about. We have the security of a home and a family. We do not hate our wives, on the contrary, we are fond of them. But we are not about to fight the world and jeopardize our jobs. After reading ONE I cannot but help think that perhaps the personnel managers are not completely wrong, for, what is one of the basic characteristics of most of your subjects? Is it not instability?

Mr. T.
Cleveland, Ohio

Dear ONE:

It makes me very happy to know that a corporation such as ONE exists and is helping those of us of the Third Sex to be accepted

by society. Many of us give up on the thought but so long as there is an organization like ONE I'll never give up.

Bravo on your column (July, 1962) "As For Me."

Mr. C.
New York, N.Y.

VD: BOGEY OR MENACE?

Dear Editor:

In reply to Mr. K's letter (July, 1962) there is undeniable proof that the statistics which show a fantastic rate of increase in homosexual VD cases are true. But as many fair-minded doctors and investigators in Public Health Service clinics will tell you, the statistics represent only a part of the story, and the interpretation given to these statistics is almost universally distorted.

Facts are that (1) there is probably no more VD today than at the outbreak of World War II, percentage-wise; (2) methods of investigation have improved vastly in the past five years and more persons are coming to clinics and admitting their source of contact; (3) cooperation between private doctors and the VD clinics is more evident.

Higher statistics, especially among male homosexuals, are not so much from an increase of infection as from vastly improved methods of getting at the infected people themselves. In one large city, for instance, there was very little known about how to determine if one man got syphilis from another male five years ago. Today, investigators are turning up dozens of cases. A statistical comparison may show a 500% increase between 1956 and 1961.

Actually, the truth may be that only twelve males were reported in 1956 whereas sixty new cases were discovered in 1961. Possibly over one hundred may be reported in 1962. Unfortunately, newspapers too often would headline "VD Rate Shows Male Homosexuality Increased by 500%." This is nonsense.

Great tribute is due to the advent of daring officials in public health work who are non-judgmental, but are dedicated to reaching those possibly infected and to treating them, holding all the records in confidence. With this as a goal, use of today's drugs can go most, if not all, the way to wiping out the great danger that VD poses to all.

Harold Call, Editor
Mattachine Review
San Francisco, California

Dear Editors:

The Letter of Mr. K., of Baltimore (July, 1962) has bothered me this past week. It is true that the number of VD cases is on the increase in homosexual contacts. It is alarm-

ing not only to public health officials but to sociologists, welfare workers, juvenile authorities and hospitals. Private physicians are supposed to report all VD cases but a great many do not, conveniently forgetting to file the report.

If Mr. K. will consult his friend who is supposed to be an authority on VD, this authority should tell him that there are not two but six (yes, six) different types of venereal diseases. I am also sorry to report that the Wasserman is only a test for one of these, syphilis, and that this test will not show a positive reaction for a period of from six weeks to two years AFTER contact.

So, if Mr. K. is happy that his Wasserman is negative now, I do hope for his sake it stays that way. I don't want to scare him but I don't want him living in a false world of security. I would like to add further that he is not helping anyone by telling them that it is unnecessary to tell how you contracted the dread disease; the nature of your disease is quite influenced as to HOW.

All cities and states have reported a steady increase via homosexual contact. It is located in no special city or section of the country. A very hard question to get answered is the reason for this increase. We cannot get the truth from everyone and when there is a person who talks the question is does he tell the truth or is he just bragging?

The six types of VD are: syphilis (the most common); gonorrhea (second); chancroid (not to be confused with the chancre of syphilis); Balanitis gangrenosa (caused by a type of Vincent's infection - trench-mouth); Lymphopathia venereum; Granuloma inguinal. There are also venereal warts that are contagious and may be acquired by sexual contact.

I do hope that I haven't scared everyone, but one should not take chances which may lead to permanent injury. Thank you for letting me set the record straight.

Mr. W.
San Francisco, California

Dear ONE:

Very few know how to recognize the obvious symptoms of VD when they appear, or when seen on someone else. What's more, one major factor overlooked by the press, public health specialists and virtually everyone is that a single shot of penicillin (or of several other antibiotics) will completely mask the symptoms until the disease is well into the very hazardous Second Stage, which may be two or three years later.

The social stigma attached to VD doesn't help, as most gay boys are easily panicked when it comes to any such manifestation. A further complication is their propensity to have sex with perfectly clean-cut numbers, who can

be just as infected as that wonderful piece of rough trade last week. As long as the public attitudes on morality, sex and law continue to prevail we are all in danger from social diseases. I don't mean to sound pessimistic, but we must recognize once and for all the fact that the seamier (or more misunderstood) facets of life do exist. What's really needed is a revolution in which we take off the rose-colored glasses and see the enemy in the cold glare of clear, unsmoked lenses. Then we can commence to fire away.

Every gay boy and girl owes it to himself and to his friends to go to his physician and have a blood test taken. Every three months is a sensible approach. Such a course of action is an enormous step in the direction of assuming greater social responsibility. Remember, it's only when the social diseases are undetected and untreated that they become dangerous. But you're off on the wrong start if you say, "I don't need a regular check. I'm very careful; I wouldn't go to bed with anyone who wasn't scrupulously clean." No matter what one's choice of sex partners, it still remains a proven fact that one can be well-scrubbed and still carry VD.

A health feature on a regular basis in the Magazine would be most useful if it treated the problems and issues facing gay life. You could cover VD and many other mental, physical and emotional subjects, thus carrying the work started by the late Dr. Blanche Baker one step further.

Mr. M.
New York, N.Y.

FROM THE LAND OF RADCLYFFE HALL

Dear Alison Hunter:

For some time past now I have wanted to write you and express my appreciation for your fine editorials. I must say that I find them fresh, stimulating and in good taste. You see it is most difficult in this country, I find, to get talking to a deviant female; that has been my experience at least.

It is to be grasped at and, I hope, fully appreciated by the whole homosexual world that here in this Magazine is the very thing to start off a new phase of creativeness by giving the deviant, male and female, something to express themselves in; to show that we have, after all, intelligence, ability and the know-how to state our viewpoint.

Yes, I find that I am in agreement all the way with what you state re Radclyffe Hall and Krafft-Ebing (October, 1961). And now to another editorial of yours (March, 1962): it takes courage for the homosexual to resist and keep cheerful amid the intense hetero propaganda, but we must keep our heads and press on. When the time comes, and it most certainly shall come, when the population

problem shall have to be faced on a large scale, I believe it is then we shall have the most useful contribution to make.

An intelligent permissibility of homosexuality is the solution—not pills, poisons or potions. When it finally dawns upon people that the Homosexual Periods have been the most progressive, then we shall look more fully into the hope for our next one. Too many deviants have not a real clue as to where they stand and what is yet required of them. This is where the existence of the Magazine and of ONE Institute is a must for our future.

The idea of yours re the individual appeals to me immensely. For years I have plugged the thought that it is the individual which is the smallest unit of society, and not the family. Let me end consideration of this editorial with a great and mighty, Hear, Hear, Alison.

And now to your next one (July, 1962) which strikes me rather deeply because I know of a real-life tragedy of an Unlit Lamp who put an end to his terrible, misery-filled existence. He was talented, a brilliant artist and designer, but he always picked out the wrong people in whom to confide and fall in love with.

I find myself also in agreement regarding the Overlit Lamps, just giving a flurry of light without any particular distinctness, nor usefulness. I have hope here in a very serious-minded group of young deviants who are not as promiscuous as the usual run of the group. They are keen on ONE, so here is hoping. It is all a matter of leadership—I think James Barr makes this allusion in his "Game of Fools."

As you say, the coin has been put in the slot now. Let us listen carefully to the 'drum-beat' and get marching. Carry on Alison and let's have more of your forthright views and searching editorials.

Mr. T.
London, England

FAREWELL TO FRANCESCA

Friends:

Since it has provoked quite a bit of comment, "Francesca and the Wicked Giant" (May, 1962) is the kind of ribald but happy camp that should appear more often in the Magazine. Must homosexuals always suffer?

I recently read Yukio Mishima's "Confessions of a Mask." It is excessively introspective and follows a rather tortuous path to its conclusion emphasizing, however, that homosexuality remains an individual problem of adjustment, no matter what the attitude of the surrounding culture.

Mr. C.
Philadelphia, Pennsylvania