

butor will one day attempt an essay on Lawrence and homosexuality. This subject has always fascinated me because, apart from his obvious admiration for the male body and his desire for warm friendship, Lawrence almost invariably couples it with death.

For example in "The white Peacock" George disintegrates and dies; in "Women in Love" Gerald dies; "The Prussian Officer" ends in massacre. Biographers have given little attention to this subsidiary but recurring theme in Lawrence's writings and, so far as I know, an explanation of the love-death compulsion has not been attempted.

Thank you for ONE, Incorporated. May it grow from strength to Strength.

Mr. P.
Stellenbosch, South Africa

Dear Mr. Smith:

I liked your article "Coming Out" (June, 1962) very much and I will let a select few people I know read ONE who are open-minded enough to understand. I am in complete agreement with you and regret that so few, few people will read it. It is a blight indeed to millions of people who must live wasted, unfound years just because their way is not accepted by a society which suffers all the more by its own stupidity.

Mr. K.
New York, N. Y.

THE I'M SPECIAL DEPARTMENT

something there is
to quote a well-known
poet a well loved poet
a rather poor poet
when all has been said
but infinitely lovable
if you care for
teddy bears

but to return to the issue which i am sure

we both wish to do because it means money for you and trouble for me and that say the psychiatrists and they know is what we want though possibly it is not said by a Mr. Bergler who is a disturbed man and must be left in peace to meditate. You whoever you are a question of philosophical validity that perhaps will be pursued later. Much later. Inside once in pristine glory lay that silent art work pregnant of a thousand inspirations, a dollar need i say it bill, nak note and what have you and we find our philosophical discussion have advanced perhaps a premise

Before you lies a dollar bill which places you in a definite continuum of space and time and defines your immediate function . . . For this dollar bill I (not i) (for I have placed myself in this syllogism as the second premise) (thereby gaining some prominence in this ordered universe) require or rather as I am in no such position request a service. Returning however to our problem as opposed to your or my problems, uniting us for a brief moment in an infinity of brief moments I or i as you like would like a sample or so of your magazine and here your refers to an indefinable essence rather than to you personally who has entered all too much in this dissertation.

All this in a plain if possible envelope to save the embarrassment of my dorm-mates from having their male box tinged (pun intended) with any of THAT though I don't insist for everyone would think that it was just a joke that i was pulling their legs and not that I haven't wanted to, some of them. I wait if not eagerly at least expectantly and am though not yours, certainly yours semi-sincerely, which I assure you is always the best way to be.

Mr. T.
Amherst, Massachusetts

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NOVEMBER 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

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COVER: Eve Elloree

EDITORIAL

There is the story, already part of the lore of homophilia, of that heterosexual who was on one of those panel discussions held by a homophile organization and who was so bewildered when something he said brought down the house. His remark which caused that famous spontaneous roar of laughter from the audience of homosexuals he was at that moment looking at was: "I have never seen a happy homosexual."

The silly myth that homosexuality necessitates being unhappy is widespread. Even some homosexuals have swallowed it.

Now, ONE doesn't maintain nor shout from the housetops that being homosexual automatically makes a person deliriously happy, either. Nor do we go around ringing doorbells nor put up big public signs like "Are you having more sex lately but enjoying it less?—then why not try homosexuality?" Homophilia is not a religion and we do not recruit. We don't need to.

But neither is it the commonly painted picture dredged up from the despair of *The Well Of Loneliness* and the sick freakishness of the weird waxworks of Krafft-Ebing, Bergler, and Masters.

ONE believes the potential happiness and the value in life as a homosexual is great, and that the study of homophilia and of the lives of great homosexuals at ONE INSTITUTE proves it.

A life is like a camera. What is taken in while living can be developed negative or positive. To only buy the negative of a picture and not develop it is foolish.

— Alison Hunter

PRAYER TO APHRODITE by Sappho (600 B. C.)

... descending
from the heights of heaven,
come near to me, as once in the past you
came in Crete,
in the sacred vale where smiles an apple orchard,
where burns on the altars
in offering, incense.
Here a song of fresh water passes through
the branches
of the apple trees; the whole garden is shaded
under roses, and the shivering leaves
drip sleep.
Here, too, a meadow, grassy enough
for horses, is bursting into spring flowers,
and breezes blow gently ...
Come, then, your brow bound with a fillet, Cypris,
and into our cups of gold, voluptuously,
that nectar which is mixed at feasts
pour out!

—Translated by
Brooke Whitney from
the French of
Edith Mora.

Venereal disease rates are on the increase. Any person who goes to a public health office for a check-up and names a contact of the same sex will automatically be classified as a homosexual. Yet the State and administrative codes of California relative to health and safety state:

Sec. 3198 Health and Safety Code, State of California
MISDEMEANOR

Any person who refuses to give any information, to make any report, to comply with any proper control measure or examination, or to perform any other duty or act required by this Article, or who violates any provision of this Article or any rule or regulation of the State Board issued pursuant to this article: or any person infected with a venereal disease in an infectious state who knows of such condition and who marries or has sexual intercourse is guilty of a misdemeanor.

Sec. 3190

Every diseased person shall give all information required by this article, including name and address from whom the disease may have been contracted and to whom the disease may have been transmitted.

Sec. 3191

Every diseased person shall from time to time submit to approved examination to determine the condition of the disease.

Title 17 California Administrative Code 2636 b
Preventive Medical Service

Reports of examinations, cases, investigations and all records thereof made under the regulation for the control of venereal disease shall be confidential and not open to public inspection and no part thereof divulged except as may be necessary for the preservation of public health.

(This is an administrative regulation—not passed by the legislature—such regulations being authorized by Calif. Law 21,100). No case, as of 10/25/62, has occurred over objection of defense counsel.

This is only part of

THE PRICE OF PROMISCUITY

Many homosexuals discontented with their lot have from time to time found themselves wishing they could be more like heterosexuals. Most of us have at least looked for some acceptance from this quarter and hoped for eventual integration. Recent signs indicate that we may be getting just what we are asking for—perhaps even more—if we use the gathering evidence concerning the male homosexual and venereal disease as criteria. It is a case of getting the bad with the good. A marked increase in infectious syphilis has been noted in several major American cities. So we can assume that along with the gradual disappearance of the old taboos and barriers surrounding homosexuality and the ever increasing inter-sexual participation between homosexuals and heterosexuals, has come the blight of venereal disease, especially syphilis, introduced through the relaxation of homo-hetero distinctions.

A quarter of a century ago, homosexually transmitted venereal disease was almost unknown. As a result the homosexual became lulled into the belief that venereal disease, in a fashion analogous to pregnancy, was an exclusive complication of heterosexual relations. This erroneous concept (true as it may have appeared to be) that venereal infections are never or but seldom acquired through homosexual contacts has led us to a false sense of security.

For reasons of his own, Bergler long ago concluded that homosexuality of itself was a disease, with no further complications necessary. In his books he reported having made cures in several hundred cases. Were Bergler living today, he would now be able to cure, not kill, two birds with one stone, as it were. In the last three years, according to the records

of the health departments of Los Angeles, San Francisco, and New York, the homosexual has been responsible for over 50% of the cases of infectious syphilis in these cities. Here is the Los Angeles record from years 1959 to 1961: in 1959, of 159 men who responded during interview to the question of type of exposure, 89 or 56% named male contact; in 1960, of 324, 77% named male contact; and in 1961, of 500 men, 253 or 50% named male contact. From one of the districts (the Hollywood-Wilshire) in Los Angeles in 1961, the total was 86%. Figures are not yet available for 1962.

Are we to believe such a count? According to one Los Angeles health official who has asked to remain nameless and who was in charge of this phase of the City's VD program, we definitely should. This official took the trouble to come to ONE's offices and bring the facts as he knows them. The L.A. tally is based on answers given by men questioned at public health agencies who stated that their sexual behavior was entirely with other males for a period of six months prior to the time of the interview. The six month period is considered as the critical stage of infectious syphilis. For purposes of determining who was homosexual and who was not, the health officers arbitrarily excluded anyone who had had a heterosexual experience during the critical period. Now although the health department investigators' interviewing techniques are well-developed and even slick, undoubtedly some homosexual contacts remained undetected so we can assume that the percentages might actually be somewhat higher.

Now a big problem faces the homosexual and public health agencies. If we can generalize from the Los Angeles case and assume that the noticeable increase of reported cases of early

syphilis in Los Angeles is due to homosexual behavior, we ought to know why. Homosexuals tend to gravitate toward Los Angeles and other major cities because of the very size of these places. There is usually a greater opportunity for sexual expression in a larger city. Once there, the homosexual is neither more nor less wanton in his behavior than the heterosexual. But he more often tends to be indiscriminate in the choice of his sexual partners. In fact, a homosexual will frequently go to extra pains to find the bisexual type because of the mistaken belief he is getting a "man." The bisexual, either having never decided which side his bread is buttered on, or wanting to eat his cake and have it too, in varying degrees has a sexual urge towards either sex. He has relations with both male and female prostitutes, homosexual men and heterosexual women purposelessly and, to this extent, is truly a vicious element in society. To the bisexual the term "pervert" may properly apply. Yet the homosexual, persuaded into believing in his own femininity, continues to pursue either the bisexual or those from the group who are apt to find an outlet in homosexual practices when deprived of true feminine society. By so doing, the homosexual may have introduced venereal disease into his own ranks. It is well known that ethnic and racial groups can maintain their traits and customs unaffected by the influences of large surrounding societies by following the traditions of their groups especially if they are separated by the larger society and not accepted generally. However, where restrictions are eased, the characteristics of the dominant group will be absorbed by the less powerful ones: the Negro gets whiter; the homosexual gets syphilis.

Present legal codes aimed against the homosexual, and the unskilled and

unrealistic handling of the situation on the part of the public health agencies have not helped to relieve the problem. For instance, this article has been at least five years in the preparation. Health officials have repeatedly been urged to make their statistics and figures available to us so that we could alert our readers to the problem. We have more than once requested that an article be written by one of their doctors, who we have felt would be best able to describe the situation from the medical and health points of view. Last July, Bernard S. Rosenblum, M.D., Chief, Division of VD Control, Los Angeles County Health Service was approached and invited to do such an article. However, on September 18th we learned that U.S. health authorities in Atlanta would not allow Dr. Rosenblum to write for ONE Magazine on the grounds that the U.S. Public Health Service might come in for some criticism from Congressmen and taxpayers. May we not, therefore, conclude that the Health Service is less truly concerned than it professes to be?

In every State of the Union except Illinois and New York, homosexual acts between consenting adults whether in public or private are a felony, and in New York they are a misdemeanor unless performed with a minor. Under these circumstances, if any person known to me were to give public health investigators my name and address as a possible contact, I would consider him as low as a gay vice-cop, and he would deserve the same treatment. Yet many homosexuals thoughtlessly inform on their friends.

The homosexual with a venereal disease must be treated like any other patient by doctors. Hippocrates said "Extreme remedies are very appropriate for extreme diseases." All right.

But many clinicians think this applies to homosexuality as well as syphilis. If public health officers would really like to get rid of VD as much as the homosexual would, they will have to approach the problem with more understanding. In preliminary interview, details of the story should be noted with courteous but casual interest. Any tendency to reticence about sexual activities is understandable and should be respected. The importance of the patient's being made aware of the likelihood of his own infection, and his being asked to attend for examination, should be pointed out. On the other hand, if a homosexual patient is unwilling to disclose many particulars it would be well if the clinician remembers that it is not for him to play detective, and that his immediate duty is to the patient before him. At this point the attitude of the doctor is important because the diagnosis of some of the more unusual aspects of homosexually transmitted venereal disease is clinically fascinating.

As a result of fellatio, patients have acquired *Neisseria gonorrhoeae* from a partner with acute gonorrhea of the urethra or penile infection. Sodomy has precipitated anal gonorrhea and rectal chancres, etc. Some of the more exotic diagnoses have posed a considerable challenge to diagnostic acumen. The most compelling argument in favor of law changes that would allow the homosexual to speak freely to his doctor is that before the doctor can diagnose venereal disease resulting from homosexual transmission, he must not only be aware that it exists, but he must actively look for the usual as well as the less usual lesions. Associated with appropriate clinical history such seemingly innocuous complaints as minor anal fissure, ulcerated hemorrhoids, discomfort on defecation and anal discharge can assume considerable

clinical significance if there is a possible homosexual contact. Unfortunately for all concerned, these minor signs and symptoms may constitute the only manifestation of an active syphilitic or gonorrheal infection. If their true implications are unrecognized, these lesions bode unfortunate consequences not only for the infected person but his hapless sexual partners as well.

Homosexuals are delightfully imaginative in their sexual behavior. As a result the varied lesions of venereal disease may be found anywhere on our bodies. A rectal chancre will readily infect a sexual partner's penis, etc., and this according to health authorities is the most common method of syphilitic transmission encountered among homosexuals. Thus the fact that a patient exhibits a penile chancre in no way indicates that he obtained it through heterosexual contact, because such lesions may just as readily be acquired through oral or rectal contact which are homosexually as well as heterosexually possible. To insure his health, we feel the male homosexual who is participating at all should have routine examinations for venereal disease. He needs checkups based on sexual activity, not merely on symptomology (which may never develop). But these should be made by his private physician, and he should be morally free to lie concerning the contact until he is able to tell the truth with the same impunity as the heterosexual.

Unfortunately, most homosexuals do not recognize the importance of checkups. And even when symptoms develop, the misinformed homosexual may tend to discount their significance. This attitude complicates the physician's task. But when the homosexual becomes aware that he has acquired a venereal infection, he is faced with a dilemma which does not

confront his heterosexual counterpart. The health agencies must understand that he is reluctant to incriminate himself or his sexual partners by supplying information concerning his sexual practices, for in so doing he admits to behavior which is legally contravened and could result in arrest. For these and numerous other reasons, the homosexual must have honest reassurance through the changing of the law and by his doctor that the patient-physician relationship will remain confidential. Confidentiality must also extend to medical records. If this assurance is not available it is unreasonable to expect the homosexual to cooperate by supplying intimate information.

The homosexual can be cured of venereal disease. But there must be general enlightenment on all sides. Any collusion or semblance of collusion between physicians public or private, and law enforcement agencies, will spell disaster. Until the laws are changed, it is desirable for the homosexual not to name the person who may have been the contact. Anyone suspected, however, must be advised where possible. Health agencies must select doctors and investigators who have an ability to maintain a professional relationship with patients. Doctors should definitely not embark, no matter how great the temptation, on an analysis of the factors concerning the homosexuality of the patient. This is not his business. Anyway, I am sure the average venereologist has neither the time nor the qualifications for such an undertaking. We feel that most doctors are temperamentally unsuited to the attempt of any therapy where the question of the patient's sexual orientation is concerned.

The homosexual alone is not responsible for the comeback of venereal disease which was thought to be fairly under control in the early 1950s. The

use of various drugs and antibiotics administered for other than syphilis, etc., may have had the side effect of killing these diseases. Some of these medicines used are no longer so popular, and it has been suggested that this may be one of the reasons for the general rate of increase.

To whatever extent the homosexual is involved, and from the records he appears to be very much involved, he is responsible for controlling the effect on public health, but not at the risk of his own security. Under the present laws it is up to each homosexual to decide these matters for himself.

Don Slater

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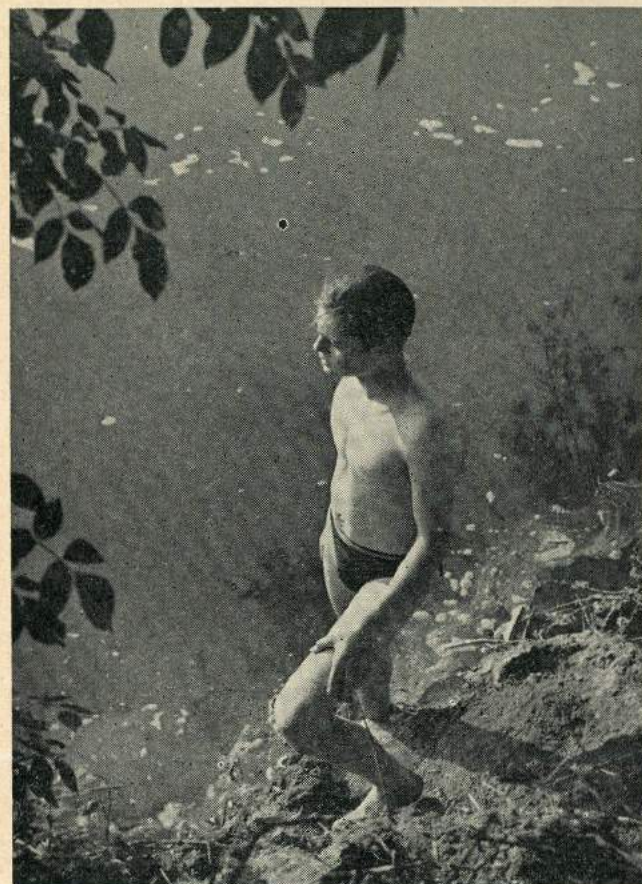
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WHITE CRANES



by
Bob Waltrip

Adrian and I ride toward the river in my old Chevrolet sedan. There are arrow-weeds along the dirt road, and the sun behind the darkening mountains on the other side of the river reflects through the broken windshield and shines into my eyes. Sweat is running down my sides from my armpits. The dirt road toward the river's shore is deeply rutted, and the old car bounces and rattles loudly, flapping its left front fender. An occasional rabbit runs across in front of us, wiggling between arrow-weed stalks and disappearing. A covey of quail, looking like silly women in plumed hats, run along before us, weaving from side to side, reluctant to take to the air. Damp hot river air hangs over us like a cloud. The smell of the weeds is in the car mixed with the catfishy-crawdaddy odor of the river.

Adrian sits against the door smoking, with an insolent curl to his lips, hanging his right arm out the window. He wears levis and a T-shirt, with tennis shoes whose shabby appearance would disgrace any court in the world.

He has no socks, and his little toe is sticking through a hole in his left shoe. He is thin and small, with a long Jewish nose. But he is pretty. His hair and eyebrows and lashes are unendurably black. The lashes are long and curled, and his eyes are a deep, unique hazel.

The road takes one last bumpy turn, then the river stretches before us, wide and grand. The water is rather grey, but not dirty—rushing into a thousand corners along the shore upstream, supporting bass and crappie and carp (and, somewhere, naked Indian boys) late in a summer's day—a perfect Mansfieldian sex symbol.

Startled by the sound of my approaching car, five white cranes leave the surface of a little cove and rise lumberously into the air, their whiteness contrasted against the sharp purple mountains behind them. The setting sun is turning red, and its light shines from behind the mountains onto the wet wings of the cranes as they fly downstream, arguing and calling to each other.

For a long time Adrian watches the birds dispassionately. Then he slowly raises an imaginary rifle and kills them one by one. Ka-pow! Pow, pow, pow.

"Let's go swimming," I say.

We get out of the car and walk to the edge of the water. Adrian removes his shoes and sticks one foot in.

"S'not too cold," he says, beginning to remove his clothes. I watch him undress, my fingers trembling at buttons. My stomach twists into a knot as he removes his shorts, standing with his naked back to me—unconsciously revealing his young beauty. Dark hair on the nape of his neck, thin brown shoulders, slender waist, and supple, subtle, buttocks fill me with such a pain that I clasp my hand against my heart. He is torturing me merely by existing.

I finish undressing, then walk to him and put my hand on that sweet part of his back where waist ends and buttock begins. His skin is warm and firm.

"Is that all you ever think about," he says, lightly, with his back still turned.

A hotness comes to my face. I jerk my hand away and put it behind my back. This is the first time he has said something like this. In the past he has always tolerated my attentions with a laughing half-disinterest.

He dives into the water and swims toward a sand bar protruding from the middle of the river, his little derriere seeming to flaunt its beauty. I stand at the edge of the river, naked and ridiculous—twenty-eight years old, rather ugly, horribly alone—a despoiler of youth.

Pain, passion, agony, frustration, and hopelessness are all flooding through me. This is the beginning of the end of my love for Adrian. Adrian the Youth. Adrian the heterosexual boy. In another few weeks he will have passed that era of youth wherein he was taught all the subtle nuances of sexual gratification.

I taught him sex, letting him know that the sex we had together was not important. I told him that he enjoyed me, but when he became an adult he would love and marry a woman. Married to a woman, he would be able to find a perfect union that was impossible in a homosexual world. I taught him that he must not enter my world.

I would have taught him more. I would have taught him how to love poetry—how reading Robert Frost could make a man want to curl up with a

fat, warm woman on an autumn night in a feather bed, with cold rain falling on a tin roof overhead. I would have taught him that Walt Whitman could instill in him a true, clear love of America, with its trees and rocks and sweating, honest men. I would have taught him these, but he was incapable of learning. He was young.

If the world knew of us it would condemn me for teaching him the power of his own body—for letting him explore mine, learning everything about the male. The world would punish me for teaching him always to be proud of himself and his masculinity, never letting anyone tell him that he was inferior and less deserving of walking this earth with the rest of men.

On long summer nights we have laid beside our fishing poles at the river's edge and talked of things that enter a boy's mind. I have talked to him about women—about the joy he will know when he falls in love. (While all the time I was burning with a tender, aching love for him that he never suspected and was incapable of imagining.)

I have talked to him about people; about their cruelty and compassion—telling him that he must always be kind. I have taken Adrian, a heterosexual boy, and taught him the excitement of sex, loving him and knowing all the while that I will someday lose him. But perhaps after I lose him and he is an adult he will one day see a boy on a city street—a boy wearing mascara and skin-tight trousers; a boy filled with fright and insecurity and a bottomless despair—and he will not hate him or fear him. I hope this will happen. That hope helps relieve my sense of loss.

"Do not judge your brother until after you have walked a mile in his moccasins."

The white cranes fly back over, heading upstream this time, their long necks straightened before them, snapping at insects in the air. The sun is making a wide red arc behind the purple western mountains across the river. Fat distant clouds are turning gold and orange and scarlet. Adrian is standing on the sand bar in the middle of the river, facing me and waving his arm, smiling. He has already forgotten what he said to me.

"C'm on in," he calls. "Ya 'fraid of the water?"

God in heaven. I love him so very much.

I dive, hitting the cold water cleanly and sharply. I surface and start swimming toward him.

tangents

news & views

by sal mcintire

TV BEEVES PEEVE OR ALL THAT MEAT AND NO POTATOES:

Roles for actresses on TV are very small potatoes these days and getting smaller and smaller—such is the gripe of an actress in an article in *The Phoenix Gazette*. She counted roles for women in night-time shows on one network and found that of 38 important parts only 6 were for women. The theory that TV viewers prefer watching handsome males rather than females “has been repeated so often it has assumed status as a basic television truth.”

Any gay TV viewer knows she's not exaggerating one whit. Sometimes it is even delightfully spoofed, as when that *Cheyenne* star was shown making a complete change of clothes—behind one of those antique bedroom screens that only let

you see the bare shoulders, a la Theda Bara.

The wonder is that the very ailing movie business hasn't caught on that the public is tired of all that cloying female adoration to the exclusion of everything else. They could take a lesson from old money-maker Cecil B. DeMille. If you saw his movies, you know he sure didn't limit himself to presenting just females sexily.

It isn't that the TV industry is so gay nor that TV's beefcake boys are gay nor that TV is going after the gay audience (though you'll probably hear a lotta bull to that effect). Straight men like to identify with handsome heroes, straight women like to watch them, and it is the straight homeloving families to whom TV is the cheapest and most convenient form of entertainment. The young TV industry needed a safe moneymaking formula and found it. Probably in time the formula will wear thin and females will

be back. After all, what about the lesbian audience?

THE HOROBIN AFFAIR:

Sir Ian Horobin, 62, and Roy Roger Girard, 17, English schoolboy, pleaded guilty to homosexual charges, and Sir Ian started a 4-year sentence to Old Bailey.

Of Roy, Sir Ian said “He is a boy to whom I have been virtually married for some time.” However, he admitted to affairs with other boys (giving them two pounds a visit). He had plenty of opportunities as warden of Mansfield House University Settlement, which he took over in 1923 when it was just a hut and in debt, and because of his brilliant work the settlement now has assets of 500,000 pounds and a reputation as the finest in Europe.

Of his affairs with boys, Sir Ian said “I saw nothing wrong with these relationships.” To a friend he said “I see things through different eyes from you. Your relation with your wife is far worse than my relationship with the boys.”

What triggered Sir Ian's downfall was a holiday in Spain. He had so many boys coming and going that the housekeeper publicly complained. Investigations began and later he was asked to resign from the Settlement.

Sir Ian's case got plenty of press coverage because he was so frank, but it has nothing to do with the famous report of the Wolfenden Committee. Sir Ian's affairs were with minor males, and he would still be in Old Bailey even if the Wolfenden Committee's recommendations had been law, as they would make legal only acts between consenting adults (as do the new enlightened laws of our State of Illinois).

Many people think it rational to have absolute parity between laws on homosexuality and heterosexuality. If the object of 62-year-old Sir Ian's affection had been a 17-year-old girl and if he had fathered illegitimate twins, the worst that could have happened to him would be to get stuck with child support—and he'd have been razed for cradlerobbing and praised for good old heterosexual potency and fertility. Unluckily, it was a boy, and he ends up in Old Bailey. Different standards.

GUTSY SCHOLAR WITH A SHOVEL:

The heteros are still busy claiming great men and geniuses. They'll stoop to anything to boost up their pitiful pride. And if you think we're kidding, you just haven't read many biographies!

But once in a while an honest and honest-to-goodness scholar with guts comes along with a spade and publicly starts shoveling. Such is Prof. Robert J. Clements, Director of Comparative Lit at NYU, who in the 8/26/62 NY TIMES BOOK REVIEWS walks with spikes slowly over Irving Stone's *I, Michelangelo, Sculptor, An Autobiography Through Letters*. (Prof. Clements previously gave the same treatment to Stone's *The Agony & The Ecstasy*.)

Mr. Stone, he says, “still aspires to the toga of scholarship.” But a “disturbing characteristic of the editing results from Stone's insistence on perpetuating his own image of Michelangelo.” This is done by “removing any kind of pederasty.” The “doctoring” occurs on letters to Febo di Poggio, Gherardo Perini, and the adolescent to whom Michelangelo wrote 51 poems, Cecchino Bracci—and then examples of the unindicated cuts are quoted.

But Prof. Clements is mighty grateful to Mr. Stone for one thing. At least in this book, he notes, Mr. Stone "refrains" from dreaming up love letters to women, such as Con-tessina and Clarissa Saffi—"those wraiths from the 'Agony.' "

Meanwhile, of course, "The Agony" is still on the best seller list, minting money like crazy by telling how hetero Michelangelo was. No doubt it will mint even more as a movie.

With Rock Hudson, maybe? He was quoted in a column a while back saying he'd like to branch out in acting roles, maybe "even a homosexual."

That would be casting with a twist. Or two.

I DREAMT I WAS VICE SQUAD CRUISING IN MY MAIDENFORM BRA:

Operation Decoy is what NYC cops call their drag act of dressing up policemen as women and having them saunter through parks to entrap pursesnatchers, molesters, and rapists. According to newspaper accounts, it is very productive of arrests. Wives and mother-in-laws help get up the drag and coach the cops. Some of the policemen found they were so attractive as women that they were bothered mainly by mashers, so they had to do an aging and uglifying process.

We're wondering how many young transvestites have delightedly signed up to make a career with the NYC Police Force. Transvestites have always had a tough time finding legitimate employment. We've long been used to the police brazenly using entrapment, so we won't even bother to wail about that. Instead, we'll just look on the rosy

side and keep the NYC Police Department in mind as possible referral for the next out-of-work transvestite that comes to ONE's Social Service Department.

OF MANY THINGS, OF CABBAGES & QUEENS:

Famed Italian movie producer Fellini raised holy hell because Italy's government-run TV network cut out of **I Vitelloni** a minute section showing the hero being refused a job with a comedy troupe because he wasn't a homosexual like all the others. Fellini said it was "an indispensable part" . . . The **Rentals To Share** ads in LA TIMES are still kinky—and obvious. Evidently one hetero man got tired of saying no—his recent ad runs "STRAIGHT working man wishes to share his home w/same" . . . The censors in England (where female homosexuality isn't even mentioned in the laws) ruled that children may not attend **The Children's Hour** and changed the title to **The Loudest Whisper** . . . The asking price by England's Royal Academy for da Vinci's "Virgin and Child with St. John the Baptist and St. Anne" was \$2,240,000.00 . . . Spokesmen for birth control are saying that the exploding population is a greater danger to mankind than extinction from the A-bomb . . . An ad in the **Saturday Review** for a book called **Love In Ancient Greece** is headed with the quote "Take a courtesan for pleasure, a wife for heirs, but look elsewhere for ecstasy" . . . Heard about the Frenchman who came to this country, and they asked him if he'd seen the movie, **Lolita**? "No," he says, "what's it about?" "A man who is in love with," they said, "a 12-year-old." "Well," calmly asks the Frenchman, "a 12-year-old what?"

"There is a young man coming along this road later."



I AM DOING THIS FOR HIM.

Dear Friend:

Have you heard a record by Tommy Edwards called "The Bridge"? It is an old poem set to music and tells of someone encountering an old man building a bridge over a stream he has already crossed. The passerby asks the old man why he bothers to build a bridge that he will never use and gets a reply that is very thought-provoking for all of us at One.

"I know that I shall never pass this way again," the old man says, "and I know that this bridge will not take away any of the hard work or the suffering I have endured on my journey. But there is a young man coming along this road later on. I am building this bridge for him."

Many of you who read this may already have experienced the hardships encountered on the journey of life, and might well ask why you should support an organization that you yourself may never need. The answer is- to help those young ones to come who have not yet traveled the hard road of being different.

If your gift could make their burdens just a very little less heavy, if it could spare even one from the heartaches of a heterosexual marriage destined from the outset for failure, or if it could give the

public just a little understanding of the truth about homosexuality, then, your contribution is one of the greatest things you will ever do to support democracy and protect civil liberties.

What if every person who is concerned with the mistreatment of homosexuals would give only \$5. Think how many books One could publish to put the truth before the public! Think how many famous writers might be paid to write good articles and stories for the magazine! Think how many attorneys could be put to work for us, how many psychologists could have economic freedom to really study homosexuality! And, these are the things that it will take to improve public understanding of homosexuals and put a stop to the ignorance so prevalent on every hand-especially the vote-seekers.

Won't you please give up just one night in the bars or one other little indulgence and do your part to help? It isn't even necessary to sign your name if you prefer not to. Just enclose a bill or money order or check in an envelope and send it today. Help ONE help us all.

Sincerely yours,

Board of Directors
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AGXFMR CO MJG TXEO TXY AG KJCVY. KMXIYBYS XM
WGKM, BIER, CW KMWBIBYS XTWCKK X HBXNNX, MJGKG
GEXKMBT, ACRBKJ HXBWK CO EGSK, OWCL LXXCEBYC MC
ACMMBTGEEB, XWG XLCYS MJG TJBGO PXFYMK CO
OECWGYMBYG HXBYMBYS.

— MJG KMCYCK CO OECWGYTG, AR LXWR LTTXWMJR.

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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.

THE HOMOSEXUAL SOCIETY

by Richard Hauser, The Bodley House, London, 1962, 167 pages.

One of the persistent problems in the sexual field to which considerable thought has been given in recent years is that of determining the extent to which there exists a homosexual society or culture distinctive in itself and capable of definition. The title of the present volume leads one to expect some light on this problem.

A society and a culture are not synonymous, but they are closely related. A society is a group of persons who are integrated into a system which, beginning in the "consciousness of kind" (Giddings), gradually develops certain characteristics which have a relative consistency and permanence, although the individual members of the group come and go. These common characteristics include particular ways of doing things, consensus of beliefs and sentiments, and a degree of integration which makes the society perceptible within a larger setting.

A culture group is more specifically defined in what is termed "a pattern of culture" and may include a series of categories: language; a group of material activities covering food, shelter, clothing, transportation and communication, tools, weapons, occupations, etc.; the arts; myth and scientific knowledge; religion; family

organization; property and exchange; government and laws; recreation; and war and intergroup relations. The anthropologists, such, for example, as Ruth Benedict and Margaret Mead, have found these categories practically universal, although the content of each one differs widely within ethnic groups.

The problem of the homosexual is then: to what extent is there an integrated society among them and a distinctive attitude or practice with reference to the cultural categories? As to the existence of a society of homosexuals, there is just now in our own times a beginning of a recognition of the "consciousness of kind" in the formation of organizations and the development of communication through periodical literature. As revealed in many letters to ONE, it has come as almost a shock to those who have suffered loneliness and isolation that they are members of a group which is widespread and historically of long duration. To call homosexuals a society is as yet premature.

The question of a distinct culture is still an open one and is occupying the thought of a number of serious minds, but the present weight of opinion seems to be on the side of the negative, finding sexual preference the only deviation from the cultural pattern of the ethnic or national group to which the individual belongs.

In his technique of developing his study, Hauser specifically disavows measurement and depreciates questionnaires. He conducted interviews and group discussions with some four hundred people and drew his conclusions from "people's opinions about themselves, their aims, their difficulties, and their potentialities." (9) He is aware of the Kinsey and the Wolfenden Reports, but is doubtful of their value particularly with reference to the extent of homosexuality in the population which he seems to think is less than the Reports would have us believe. It is, however, to his credit that he sees homosexuality as one of the most "intractable" social problems of presentday England, and favors free and open discussion of all its aspects.

The main body of the book is taken up with descriptions of the some fifty types he finds homosexuals falling into and specific problems which they have, concluding with some evaluations, conclusions, and recommendations. A few comments may be made with reference to certain points in the text.

At the very outset it would seem that certain prejudices have preceded the whole study. For example, the author says in his Preface: "We have tried to lay the ghost of the 'constitutional' homosexual and to indicate that homosexual living is socially induced." (9) I had thought that a hereditary, somatic element in homosexuality was now generally accepted especially in the cases where the preference is exclusive. Throughout the text the occurrences of such phrases as: "healed", (109) "social infection", (24, 144) "equated with enuresis", (140) "evil", (24) "tragedy of being homosexual," (23) "handicap", (133) "sufferer reverts to state of childhood", (85) "stress disease", (84) "breeding places of homosexuality", and many others,

certainly suggest a point of view not altogether consistent with the author's disavowal of any intention to denigrate homosexuals. The records of healings or cures are certainly very meager. The following quotation gives the author's view in a nutshell:

The above (the Prison Queer) will show how infectious the homosexual attitude can become; how convenience and desire can produce a deterioration where homosexuality can spread easily. We think that some bisexuals are pushed over the brink and while some may wish to return and will be able to do so, others may think that they *must* now remain homosexuals. Every such active spreading of homosexuality demands its victims. (59)

He says further: "people (must) face the fact that they have a stress-disease" and lists homosexuality with "drinking, gambling, drug addiction, robbery, violence, rape, etc.", (84) and later with alcoholism, mental disease, and criminality. (141) It is a childhood fixation preventing maturity, (85) and a shirking of family responsibilities. (86) He admits grudgingly that there are some homosexuals who are well adjusted and contribute much to society. (87) It seems a little ironic to the reviewer that a person could be well-adjusted who is equated with alcoholics, psychopaths, and criminals! That "homosexuals cannot be healed" is a myth; (109) it is equal to "a severe handicap" and is "a great pity." (133) "Homosexual practices are almost invariably the outcome of a sort of 'social infection' ". (144)

In conclusion the author gives many suggestions for "helping the unfortunate victims of a homosexual state of mind" which, in spite of the fine adjustment and social contribution of some of them, is still a tragedy and little short of a neurosis. One cannot

quarrel with his strong emphasis on more research and knowledge, but it still remains true that much of the unhappiness of homosexuals is due to the unwholesome and unjust pressure brought to bear upon them by an ignorant and prejudiced society, not to speak of self-appointed experts (?) who rationalize the very prejudices they purport to oppose. The book throws no light on homosexuality either as a society or a culture and in listing it with alcoholism, mental disease, and criminality, the author shows that he is not in harmony with the best thought of the present period in the area of sex deviation.

T. M. M.

ANOTHER COUNTRY by James Baldwin, Dial Press, Inc., New York City, 1962, 436 pages, \$5.95.

Every first rate novelist has a highly personal vision of the world, and within that vision he creates his novels. Although *Another Country* is a fine combination of craftsmanship, and powerful lyrical prose, the vision that encompasses it is not only limited, but also, is stereotyped to a surprising degree.

The craftsmanship — an immensely convincing and exciting plot — enables the life and death of Rufus Scott, a Negro jazz musician, (who commits suicide on page 88) to be the driving theme of the entire novel and to motivate the development of six other characters (Negro and White) in complex interrelation.

The degree to which *Another Country's* vision is limited and stereotyped is distressing when compared with the wide vision and lucid objectivity of Mr. Baldwin's essays. The love-hate affairs between Rufus and Leona (white), and Vivaldo (white) and Ida (Negro) are examples in point. The stereotyped tone and quality of those affairs is, perhaps, in-

evitable, because Mr. Baldwin is unwilling or incapable of portraying a sincere love affair between Negroes — homosexual or heterosexual. Since his vision is, generically, that of an intelligent, sensitive Negro who hates white people, his lack of portraits of love between Negroes places him in the anomalous position of the mythical painter who is blind to primary colors and, thus, is forced to express himself in secondary colors only. However, when those interracial couples verge on becoming hopelessly stereotyped, the voice of Mr. Baldwin, the *essayist* speaks out; and the effect is that of lights brightening a stage and revealing the players in full dimensions.

(It should be noted that not either Richard Wright, Ralph Ellison, P. Dodson nor any other Negro novelist has produced a major portrait of love affairs between Negroes.)

Mr. Baldwin portrays Ida as an ambitious singer, a part-time whore who lives with her white lover and who uses the grossest profanity. Although Mr. Baldwin reveals the adverse pressures, sociological and psychological, that molded her, the reader cannot help wondering whether Mr. Baldwin's intense concern with homosexuality inclined him to create an unflattering characterization of her — a beautiful Negro woman, the "natural" rival of Negro homosexuals.

This is not to say that *Another Country* is lacking in depth of vision and objectivity. On the contrary, the relationship between Eric and Yves is a sincere and moving dramatization of a homosexual affair based in mutual love. And Eric's and Vivaldo's conversation, after the one and only time they made love to each other, is rich with mutual respect.

The enriching quality that children can give to the lives of couples who love, or have loved each other is dramatized in the marriage of Rich-

ard and Cass (both white). Richard publishes a novel that brings him renown and money, but which is an abject compromise of the literary values that he and Cass once cherished in common. This forces them to re-evaluate all else they think that they love and share, including each other. They discover that, essentially, all that is left them are their children born of the time when he and she *did* love each other.

Eric's brief affair with Cass was his attempt to realize the fullness of his heterosexual needs without rejecting his homosexual needs. Perhaps, Mr. Baldwin meant to imply that bisexuality transcends both homo and heterosexuality?

Regardless of the peculiar limitations of Mr. Baldwin's vision, his consummate ability to transmute ideas and emotions into words lifts *Another Country* onto the level of the first rate novels of our time.

Chuck Stanley

THE DARK SIDE OF VENUS by Shirley Verel, Bantam (paperback) 1962.

To my taste, this is the finest lesbian novel since *Price Of Salt*.

About half the novel is of the hesitant courting between Judith, a 28 year old divorcee who despite youthful flings only recently has faced the fact that she is homosexual, and the young Diana. On their honeymoon ("homosexual marriage" is used and it is plain they intend to make it such) they are stumbled on by a horrified heterosexual friend in a position so obviously *flagrant delicto* they know there can be no doubt. Julian, the discoverer, gets very Christian and worried about their souls and insists they part. He threatens to spread the word to Diana's family and to the business associates of Judith, who is a top-flight London business executive. When the women are adamant, he actually does it — piously insisting,

of course, that it is for the women's own good. Diana's family descends and, finally, she is harassed into a heterosexual marriage. Months later, Judith is summoned by the desperate bride who hysterically blurts out her loathing of the maleness of her husband. She also reveals that she had been blackmailed into leaving Judith by her family and Judith's business associates threatening to heap great public scandal and harassment onto Judith. Judith thereupon changes jobs, and the two women go back to living together, shaken, and a bit uncertain of the future.

The novel overflows with superb scenes and cameo portraits of very real (and *real* real, not literary real) people, and a synopsis does it injustice. The style is clear and crisp and should appeal to all tastes.

Alison Hunter.

ALL THE SAD YOUNG MEN

All the Sad Young Men is a paperback novel published anonymously by Wisdom House. Other Wisdom House titles are *I Confess*, *Sexual Behavior Among Teenagers* and *Peeping Tom*. As one would expect *All the Sad Young Men* is an expose type of novel, revealing lurid aspects of the gay world. It is also an entertaining story of a middle-aging bisexual's discovery of the real thing, that is, the attraction for a superbly endowed young homosexual. On the back cover we are told that the author is "a well known TV and Hollywood actor, though not a star" who was "trapped in the world of the homosexual, the world of all the sad young men who are neither men nor women, only 'lost souls.'" This is somewhat misleading. The narrator of the story, who is presumably the author, finds his soul when he finds Gerry. The lost souls in the short novel are the auntie dress designer, the marijuana-addicted beatnik, and the well-heeled young maso-

chist. Another lost soul appears in the story within the story — the movie director who keeps a blonde beauty cloistered in nude pagan style. Not a lost soul is the narrator's sophisticated girl friend. The narrator's descent into the "half world" (gay world) begins one night when he is escorting his girl friend in the homo-infested night life of Manhattan's cafe society. Although his descent may be too swift and easy, the conflict within his mind provides the saving grace of a hint of drama. "Night phantoms" cruise 3rd Ave. at intervals of a few yards (!) and the habits of the 3rd Ave. bar signal their desires according to a code (?).

No, all this doesn't quite ring true—or, it is true in the sense that a caricature is true. The novel has the ingredients of a sensational, superficial and entertaining story; these ingredients are handled with some skill; and the pace is lively throughout.

Even the misspelled words are interesting. If the author would descend further, he might tell tales as good as those in the *Satyricon*.

Edward Denison

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The wall:
pastiche of broken hearts,
backrest of bums,
blackboard of adventure-seekers, daredevils all.
Lost in a shadow
and indiscernible
huddled
and indiscreet.
Soft lap of wave slap
plash on the breakwater,
mercury vapor glimmering through shrubs;
a limb moves timely,
undulates slow.
Coy-slow steps in unsurprised expectancy round the curve and retrace back
with agitated diffidence, practiced casualness, hopeful, hushed, and
stop
against the wall.
A whispered damn,
suppressed laugh,
murmured recognition of a fellow stalker.
Experience offers —
novice responds.
Walk away a while.
Cover.
Over.
Walk away.
Embarrassed participation
but reluctant cessation.
Though arousal's cooled, abandonment's refused.
Excited desires will one to
the wall.

—Tom E. Michael

ONE'S 1963 MIDWINTER INSTITUTE

WILL focus on a thorough examination of the legal status of homosexuals in the United States today with special emphasis on the implications for homosexual citizens in other states of the new legal code in Illinois in effect since January 1, 1962. In Illinois under the new law, homosexual acts in private between consenting adults enjoy the same legal protections as do heterosexual acts under such circumstances. Does this momentous change affect the right of the police and the courts in other states to continue to arrest and punish homosexuals? What are the prospects in other states for legal reforms concerning homosexual behavior? These and other questions concerning the lives of every homosexual man and woman will be discussed and debated by legal experts.

Attention will also be given to the civil rights of homosexuals as government employees, as public school teachers, as members of the armed forces, and as patrons of public health agencies.

You cannot afford to miss the sessions on these important topics. Plan now to attend ONE's 1963 Midwinter Institute in Los Angeles, the last weekend in January. Now is the time to make your arrangements.

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TO WHICH . . . to wonder . . .

Once upon a time when young
and floundering . . .
no money job or
room
I met a man . . .

he was kind and good
and generous too
He asked nothing!
Really he didn't!
but the truth about him
I found out
somehow

It turned out
In him
I had a foggot friend!
Queer as a three dollar bill
With a maggots bend
in his psyche!

now when he knew that I
knew too . . . well . . .
he said he loved me true
he would not do for all the world
anything to offend or harm me . . .
Indeed!
he wanted me not unless I wanted him too . . .
My God! Such Audacity!
I had never heard . . .

I said Nasty!
and fled . . .

now I'm older . . .
colder . . . married . . .
and fair jaded . . .
sagging of jowl . . .
bored . . . and fair
lame with it all . . .

and sometimes I wonder . . .

Whatever became of
my friend?

Would he say now he loved me
still?

. . . if he could see my greying head?
. . . and spreading paunch
line . . .

Besides . . .

I can't understand it
Why at times
in the night with my wife
At moments that don't seem right
At All!
his face appears
before me . . .
And He Torments Me!

in my thinking
I wonder ...
How would it have been
with him?
would it have been nice?
nicer than this ...
perhaps ...

after all ... was I ...
wrong ... Maybe?
or ...
have I missed ...
something ...?

O! My God!
then I yell
Of Course Not!
go to sleep! You damned Fool!

but I can't help
wondering ...
each time it happens ...
and now it happens ...
oftener!

and my wife suspects ...
something!

Last Night — My God!

I called her Harold!

Letters



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

AS OTHERS SEE US

Dear Mr. Slater:

It is difficult to tell which part of your October editorial was the more personally disturbing—the misinformation presented or the corruption of simple logic. It performed the great disservice of shaking the confidence of homosexuals as to the best approach in controlling their venereal disease problems and how they can help reduce the reservoir of infection in the community and thereby lower their own chances of infection.

Mr. Slater is not the only one who expresses amazement when first apprized of the percent of reported early infectious syphilis cases attributed to homosexual contacts. Most major health jurisdictions interview **all** early syphilis cases to determine the infected source and others exposed who may be still incubating the disease. A simple tabulation of this information permits identification of unique problem areas; not only the homosexual whose oversensitivity in these matters is appreciated — but also teenagers, certain socio-economic groups, etc. Any competence accrued to Mr. Slater through his limited and unstructured personal observations in statistically unacceptable to permit his discounting the validity of the information. One can raise legitimate questions as to the statistical accuracy of the figures quoted, and if the increasing rate is more apparent than real. This is only a matter of degree, and does not change the substantive position that homosexuals are ready and frequent victims of venereal infection. Dr. Cuming's statement, "No one knows the answer," was not meant to seriously question the validity of the statistics presented but only their interpretation.

On occasion it is possible that homosexual clients of public health clinics may have been offended by necessary actions of the worker, which in the retelling frequently become tales of persecution. To be completely honest, it is conceivable that in rare instances

there may be some truth in the client's allegations. However, one should not damn all public health clinics and workers on such limited examples. Using the same line of reasoning, private physicians could be considered incompetent to diagnose and treat venereal disease in the homosexual as some haven't seen a case in many years of practice, do not have the diagnostic tools readily at hand, are negatively oriented to the homosexual and venereal disease in general, etc.

The matter of confidentiality of venereal disease records in terms of public health facilities versus private physicians can become an endless diatribe. California Administrative Code Title 17 2636(b) specifically establishes the confidentiality of all public health venereal disease "Reports of examinations, cases, infections and all records thereof . . ." If in fact, a homosexual client suffers a tort by public health officials violating such confidentiality despite the legal injunction to the contrary, remedial action through the courts leading to financial compensation for the offended is possible. One may be reasonably skeptical if all private physicians would withstand the flag waving blusterings or blandishments of an FBI agent on a security check or take time from his practice and at his own expense hire an attorney to go into court to fight a subpoena. The best one can say is that the homosexual with a suspected venereal disease problem should seek a personally comfortable and competent medical setting. The private physician no more than a public health clinic has a monopoly in this area.

Mr. Slater presents himself as an informed observer in these matters but his expertise is seriously questioned by his stating: ". . . one of our very best preventives is to make sure it is homosexuals we are going to bed with." If he seriously believes the "old wife's tale" that venereal disease is a disease of females only, why didn't he preface his remarks with a statement to the effect that it only applies to bi-sexuals or to people so exposed. The simple fact is that syphilis is con-

tracted through close intimate contact, which in our society is sexual. No reference to the sex of the partners is necessary, except we recognize certain types of exposure are more intimate than others with subsequent increased risk of the transmission of the infection. The editor by ignoring the importance of contact investigation, which, in most cases, is best handled by public health authorities, offers nothing constructive for the control of venereal disease.

Dr. X.
San Francisco, Calif.

Dear sir:

I few weeks ago I requested a back issue of ONE Magazine and intentionally omitted the fact that I am seventeen. Covers such as that by Orloff (July, 1962) tend to intensify the stereotype of the "gay boy" and stereotypes tend to cloud understanding. Unamateurish drawings or photographic portraits of young men would be good, but steer away from the teen-ager haircuts and turtleneck sweaters.

The story and poetry material deals in sex more than in love. This only strengthens the commonly-held notion that homosexuals cannot experience real love. Placing the emphasis on love would not only aid homosexuals in finding the understanding so necessary for love, but would also emphasize the fact that love is a common tie between the homosexual and the heterosexual relationship. You might ask "What is the conflict, if any, between promiscuity and lasting love?" The idea would be to provoke individual thought and to share ideas. It would be under-rating normal intelligence to say that the average person cannot think on such a plane; he is just very seldom asked or even expected to do so.

The editorial emphasis should be on the similarities between the homosexual and the heterosexual. There are a great number of similarities; there is but one difference. I believe there is a definite change of attitude coming with the young generation of which I am a part. Such a change starts with the intellectual leaders and filters down. I have talked with many young heterosexual intellectuals and the present attitude toward homosexuality is one of slightly nervous curiosity, but not of disgust as was the case.

Mr. K.
Los Angeles, California

Dear ONE:

How hard up for material can you get that you would print such pointless and tasteless trash as "Danny and the Old Man" (September, 1962)? If the author needs catharsis to rid himself of memories of this sordid

episode of his youth, must he use your pages and try your readers' patience?

Noel I. Garde
New York, N. Y.

To the Editor:

I had hoped to be able to respond in ONE to recent evaluations of my book **The Homosexual Revolution**. Since space is not available, I will take that pleasure elsewhere.

Meanwhile, I propose that your readers consider the words of one Donald Webster Cory (as quoted in another publication): "To say that no one can be well informed about homosexuality in the U.S. from this time on, without reading this book (**The Homosexual Revolution**), is to say the obvious."

Probably it is just as well that there is no space in ONE for my response. I might have said the obvious.

R. E. L. Masters
New York, N. Y.

Editor's Note:

In ONE Magazine (August, 1962) Donald Webster Cory writes, concerning R. E. L. Masters' **The Homosexual Revolution**, "It's approach is shabby: the author shows patent ignorance, incompetence, and serves a few morsels of truth, heaps of useless speculation, distortions, hearsay, and half-baked ideas based on inadequate knowledge that cannot begin to approach what may honestly be called research."

THE HANDICAPPED HOMOSEXUAL

Dear Mr. Slater:

The handicapped homosexual has a special problem. He has to live with two conflicts: one, being physically handicapped, and the other, the sexual nature of a homosexual. He is constantly fighting with himself to save himself from falling apart at both ends. We can't follow our sexual desires. Our handicap prevents us from doing so.

I have often wondered how many men there are like myself and what I could do to help. I have come to the decision that what we need is our own organization, for there is no one to help us with our special kind of problem. I want to start an organization just for the gay wheelchair set. As it grows so will our understanding of ourselves and of others like us. This way we will be able to help each other face our problems.

Mr. Y.
Thornwood, New York

Dear ONE:

It is not natural for a male to have a deep-rooted passionate love for another male. I have never been to a gay bar because I cannot bear to see another homosexual ridiculed

or laughed at by others. I am a very sensitive person and know how terribly lonely some of these poor lost souls are. Anyone who truly understands the loneliness of these boys who can never become men, how can anyone ridicule us? I wish we didn't have to "walk in shadow."

Can a homosexual ever be happy? They are all such sad and terribly lonely men. I cannot understand how God wants these poor unhappy creatures to be around the normal ones. There should be government housing projects where these lonely men can live together and be sort of segregated, for the sole purpose of letting the normal people of the world live in happiness.

Everything I have ever tried to do has ended in failure. I am twenty-four. I wish I had the magic power to make all the lonely homosexual men of the world happy. I understand how it is with them, because I am one myself.

Mr. D.
Portland, Maine

Dear sir:

Would you please send me some information regarding your publication? I am a male member of the gay set. My profession is that of a male stenographer.

Madame Eterna Du Barry
Ottawa, Ontario

COURAGE AND DIGNITY

Dear sir:

I came upon your Magazine quite by accident today. I am twenty-two years old and came out in Europe two years ago. I know very little about American gay life and had wondered just why we did not organize in some way. I think seeing ONE was one of the most rewarding experiences of my life. I could not get over the very concept of your publication. I cannot tell you how pleased I am to have found someone who is willing to pay our cause more than lip service. It does one good to read something in defense, instead of against. I do not believe many eastern people have heard of your organization and the work it is trying to do.

Being a homosexual with dignity in the east is far from being easy. I have never been ashamed of my chosen way of life, nor shall I ever be, but it is very necessary to wear a mask. It gives me a sense of pride to know that there is an organization, although small and as yet not well known, trying to bring our submerged society above ground.

Mr. D.
Philadelphia, Pennsylvania

Dear sir:

I notice a letter from Omaha, Nebraska (September, 1962) suggesting you put your

name on your mailing envelopes. Please don't. I heartily agree with the good work you all are doing but personally don't think the time is ripe yet to advertise that much. If you do put your name on the envelopes I'm afraid here's one person that will have to cancel.

Mr. J.
Toronto, Ontario

Dear ONE:

I think a great many of us are basically cowards but would like to project ourselves more into the open. I've been a coward for years, but now I've decided to help ONE to be more well known. As yet I can't leave the Magazine in view around the house, but I've started leaving it in view on the seat of my car, etc. It takes courage, but that's something ONE's editors certainly have shown in their work.

Mr. L.
Windsor Locks, Connecticut

Dear sir:

I have been reading your Magazine for the past four years, since I left home. From reading it my fears that I was one of a small criminal minority have changed to a complete acceptance of myself the way I am.

It seems to me that one of the basic problems of our people is the disparaging remarks made in newspapers, books, radio, etc. Have you ever thought of establishing a Committee on Publication, such as the Christian Science Church has in all fifty states? Its job is to answer and correct misrepresentations made in public media.

Mr. R.
New York, N. Y.

Editor's Note:

ONE's Bureau of Public Information, established in 1953 for just such purposes, was described by its Secretary in Letters (February, 1962).

BOOKS, QUARTERLY, ETC.

Dear friends:

I have just finished reading James Barr's **Game of Fools** and feel I should at least send this short note to thank you and to say to Mr. Barr — **MAGNIFICENT**. Please, please Mr. Barr, write us some more plays of this superb quality. We need them desperately. Of course I'm a little late, by about eight years.

By the way, the "Campogram" (August, 1962), was fun! It took me about an hour to decipher the quotation from the Kinsey book, the clue for me being that the letters WR were for TH, O for A, etc.

Mr. U.
Washington, D. C.

Dear Mr. A. E. Smith:

As a musician I was very interested in the article about Tchaikowsky (QUARTERLY, Number 12), also yours on Whitman (QUARTERLY, Number 4). I hope some enterprising contri-