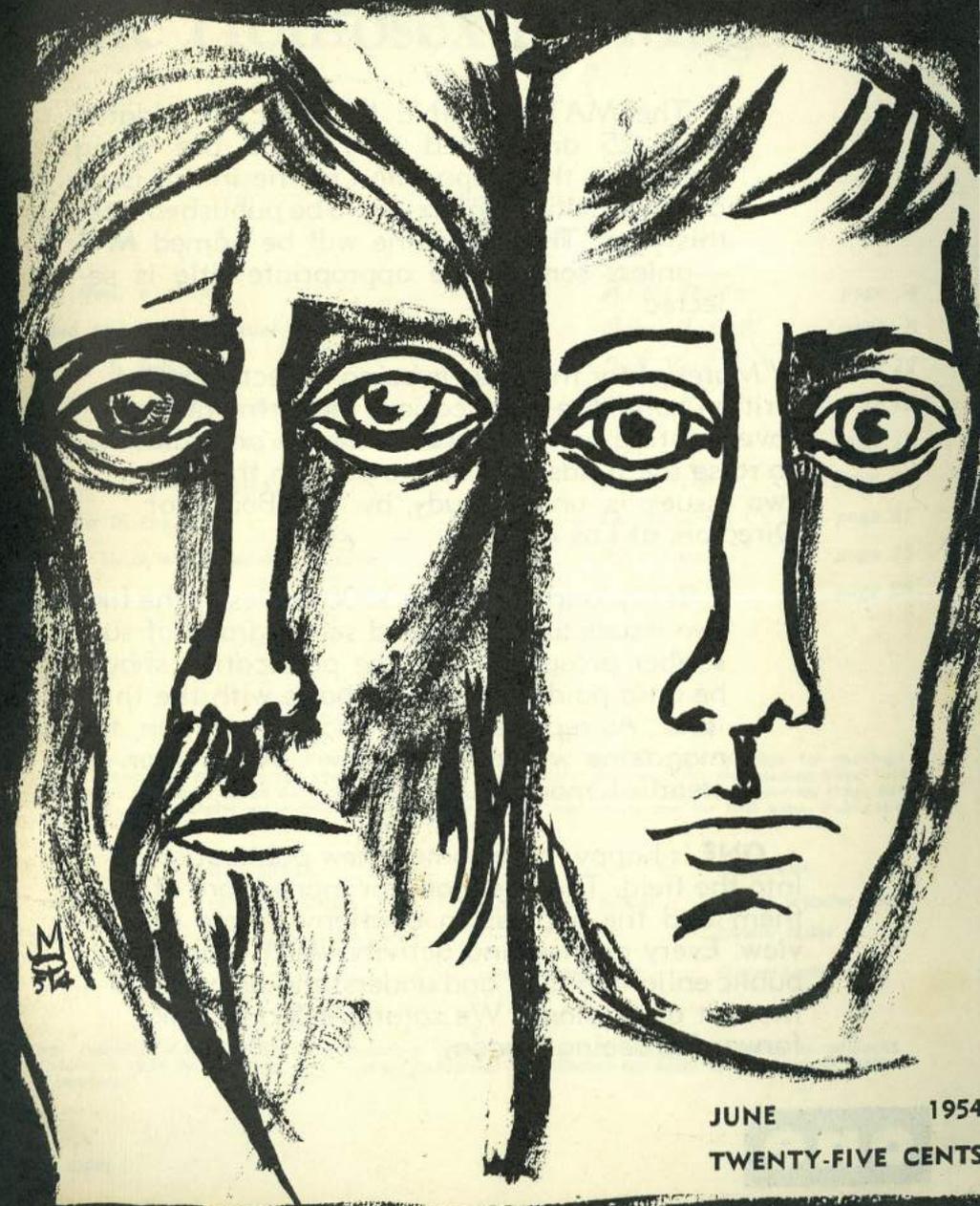


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RELIGION

AND THE HOMOSEXUAL

...for the Lord
seeth not as
man seeth -
for man
looketh on the
outward
appearance
but the Lord
looketh on the
heart.
1 Samuel 16:7



JUNE

1954

TWENTY-FIVE CENTS

News from

SAN FRANCISCO

OF A NEW MAGAZINE!

The MATTACHINE NEWSLETTER dated June 25 announced that "plans are going ahead for the preparation of the initial issue of the Society's magazine, to be published later this year. The magazine will be named **MS**—unless some more appropriate title is selected.

"Material for the issue is being collected and written, and the publications department is investigating production facilities. A program to raise the funds required to publish the first two issues is under study by the Board of Directors at Los Angeles.

"It is planned to issue 3000 copies of the first two issues to a large and select group of subscriber prospects, and the publication should be on a paid subscription basis with the third issue. As reported at the May convention, the magazine will come out six times a year instead of monthly."

ONE is happy to welcome a new publication into the field. There is room for many more of them and the expression of many points of view. Every agency and activity which brings public enlightenment and understanding helps the rest of us along. We salute **MS** and look forward to seeing it soon.



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

Carlyle

The Homosexual Magazine

Volume Two

Number Six

June 1954

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to God

When I feel your breath
You are the wind flowing over sunlit beach
where one lies to feel caressed in wholeness — touched
by wind and sun in every part —
half-dreaming,
half-knowing
of meanings far beyond meaning
in the rhythm of the sea.

When I lie with eyes aclose, not-seeing, then
You beside me are the noon-time sunlight
blessing clean nakedness.
You are the live tang of salt on the lips.
You are the wordless waves quietly speaking
of all that Your lover has need to know.

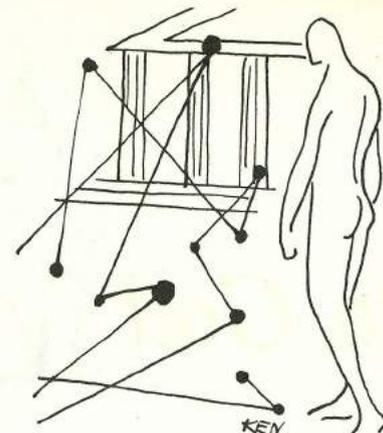
Nothing more is useful to know.

So I lie in Your nearness, touching You
without touching You by the least gesture,
complete and content . . . when Your hands
tug sharp at my hair
and we laugh suddenly together
and I leap to swim, and find You
far ahead of me in the sea —
leading the way.

You — now become the whole sea that immerses me,
and still
my Comrade in this sea — laughing, daring me,
leading the way,
You well know I shall follow You.
My gladness for Your love is the strength to follow You
even to the Horizon.



God and a Homosexual



If, as some say, religion shows a way to magic power over circumstance, then men under social or physical handicap need to seek it above all.

But if any one does seek, and find something, his experience is bound to be personal. Each man's relation with the Power is uniquely his, whether he comes upon it inside the organized church, or out. The church at best can be only a guide.

So the very most any man can say is, "This is how it was with me, when I looked for God. This is what happened".

Every such speaker is filtering God through his own little lenses. He can only feel humility when he says to another, "Would you be interested to look through them? Would you see what I see?"

* * * * *

A man's love nature is his essence. And if some priest had ever shamed me into trying to cast that away, what shell of me would have been left, for seeking Whole Truth?

I know the many ways of quoting, "Deny thyself and follow Me". But let me match that with the Testament's words about the Salt that loses its savor. No man worth his salt would ever deny his heart and essence, in seeking a God to help him make the most of life.

Indeed, all records agree in telling us that the only approach to God is through love, and never through the cold logic of our little 3-dimensional thought.

If, then, one's particular love nature were not acceptable to God, one would be damned entire. And — by some decree — the love element in a man could be destroyed, he would lack the one key for relating himself not only to God, but also to his tribe, his nation, and his neighbors.

The God I pray to knows my love to be quite as worthy as any other kind — whether for offering to God or man. And if anyone challenge his Authority, I will do as the confident Jews of old: I will gladly call on my God, to pit His Power against any god-idea of the challenging Philistines. *And we shall see who is the truly Living God, then and there.*

This God of mine — and of yours, if you want Him — is perfectly at home in any Christian church — though some of the narrower Christians might not recognize Him. And I have no hesitancy in addressing Him before any Christian altar. The two commandments to be observed in seeking Him, there or anywhere else — the simple injunctions to love — are laid down clearly in the Christian Testament.

But I got little enough aid from the organized church, in learning many things I needed to learn.

* * * * *



In the course of growing up, I have worked (like others) under limitations needless to count — and with one major asset. That asset was early discovery that any strength of character I possess grows out of my capacity to love a fellow man with loyalty — while any goodness in me comes from desire to merit love and loyalty in return.

Like countless others, I was still in my 'teens, and in uniform, when I learned what I could not have guessed. Not about sex, for that was old knowledge. I learned, rather, how *unselfish love can pull all of a man's scattered wits and parts together — unite him — transfigure him, almost.* It is an amazing experience to any of us when it comes; we can never quite describe it to one who has not known it; and we ourselves understand it no more than the soft iron that is suddenly magnetized — and finds itself lifting loads far beyond its own weight, by merest touch.

But I must somehow try to make you know what went on inside me then, for it all bears on a later discovery. What I felt for that comrade made me ten times the man I ever thought I could be. Energies were released; I was tireless; I was suddenly at once responsible and bold; I was freed from all the old doubts of self-value — for was I not preferred by the one I preferred? It was as if, were he behind me and a machine gun in front, I could have wrenched that gun apart bare-handed.

We took care of each other. One may put it that simply. And should any fool smile, I'd gladly line his throat with every tooth he shows.

For two youths had suddenly come into the greatest of ultimate human knowledge — how one man would give his life for another gladly. Some smirk when they say "love" — they can't distinguish one 4-letter word from another. We two had discovered together how the manliest thing in a man's life can be the manhood he gives to, receives from, inspires in another.

What man, after that discovery, would ever again capitalize the name of a god whose priest said, "*Tear that dark evil out of you, you son of the Cities of the Plain!*"

And that, incredibly was what a Baptist chaplain from Georgia said — the day when the dirt had been tossed into the grave I couldn't look at, and I was trying (and blindly) to reach out to some humanity to which I could talk.

It is very hard to make the incredible emotions of a boy seem credible on paper. You will forgive me for doing badly. Had I known more at 18, I might have managed to say to that plump chaplain, even in that moment, that the sin of Sodom and Gomorrah was transfigured at Athens into glory.

What I did, instead, was that night to tear a turned-down page from the Bible, with a verse on it that two fellows in a pup-tent had once found and read aloud together. Then I burned the rest of the book. The verse on the page I saved, and carried around till it wore out, was in Samuel I, 18 and read: "*The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.*"

After that, for a long time, there wasn't any health in me.

Where does a youth find guidance, in making good use of the fine potential which the fools would tell him to despise? In the Athens of Plato, he would have had great teachers. In today's world, he has his wits and the bars. I also found the libraries, thank God.

It was among the philosophers — Royce of Harvard, in particular — that I ultimately started looking for a God big enough to include me and my character in his outlook. As I got mature enough to think about an infinite God with infinite aspects, it seemed clear to me that he could be apprehended in whatever fashion served a human need — even a homosexual aspect — without any impiety at all. I found the eastern lands knew all this well. There, for thousands of years, God has been bisexual. Our own Shakers are said to have addressed a Father-Mother God; and Mrs. Eddy took over that idea into her Christian Science.

I saw merit in this. One of my personal problems, out of my youth, was that the very word "Father" made me cringe in my guts. And while the idea of God—as Mother—suggested no open arms to me, either—for my mother, I regret to say, was a completely voracious woman — yet there was an approach here. Such concepts held clear the air for me.

But intellectual concept — cold philosophy — bare definition —these are not religion. Religion is reaching out eagerly to a Living God —who can love and be loved, who can be spoken to, who may answer.

Britain's C. S. Lewis once wrote that the primitive Jews were very wise when they regarded God as a great Patriarch striding the hills. Any modern who vaguely thinks of God as pervading everything is using a pallid metaphor borrowed from chemistry; he is thinking of God as a Gas. And, said Lewis, how much better it is to choose a picture that holds deep emotional meaning for us — as we try to realize the Undefinable ideal.

The idea back of Lewis' words was to become crucial for me. It is of course in no way original with the Oxford graduate who moved from atheism into orthodoxy. In more than one of the Hindu schools, for instance, the neophyte learns that his first task — in seeking the Divine Power as a reality in his life — is to visualize God in a form that completely satisfies every aspect of his own particular character, a form that he can love with combined sensual, intellectual, and spiritual delight.

It was in this wise that I came to understand the First Commandment. You doubtless recall that only two Commandments were laid down by the Teacher in the New Testament. (Matthew XXII 37-40) The First requires that we love God with all our heart and all our soul and all our mind. This same commandment appears, in some form, in every religion in the world that is anything more than a mere code of ethic.

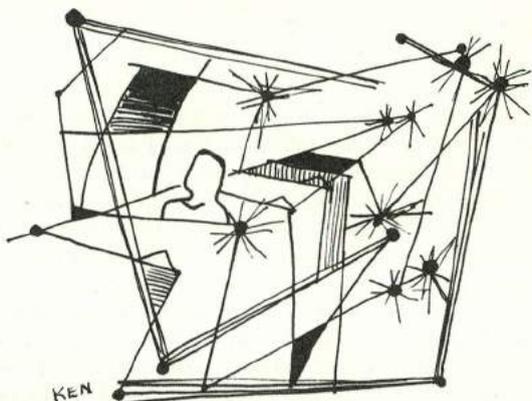
But it had always seemed to me a ridiculous thing. I had loved a comrade like that — all of him with all of me. But to love an Indefinable, Invisible Idea that way? I had long thought the texts absurd.

Yet now I began to see a light — to understand what our imagination is required to do for us. I began to sense, for instance, that the Catholics have showed instinctive wisdom — to a degree not possessed by Protestants or Mohammedans — in the use of images. The images in the Catholic Church offer you a choice of man, woman or child, as symbols to

help arouse — from unconscious depths — the love emotion that we channel toward the Power. To the Catholic, indeed, a figure of Jesus is actually a visual representation of God, since Jesus Christ is He.

The Catholic dogmas were not for me. But if the Catholics, or the Hindus, or any one else, knew anything that would help me find a Friend — then I wanted that knowledge.

I have had to relate all of this, to make any sense out of what happened to me on that bus. It is not easy to report, but I think I should try.



It was that day when I knew I was now completely, finally, and irrevocably alone — and felt no power in me to be alive. There is such a sickness that can overtake a man. I had done everything in the world I consciously knew how to do, in trying to move forward from black dead center — in any possible direction. Every effort had failed. And I had also prayed dumbly — had even asked for knowledge as to what I should pray for — without answer.

Now I was on a bus. Doubtless everyone else on that bus was going some place. I no longer had a place to go. All places were now the same. Even the empty seat beside me struck me as a mark of desolation.

In that moment I thought, "Why not?" I closed my eyes. I said no prayer at all. But I visualized God beside me in that seat, as a Great Comrade. The major difference between that Form and me was that His meant Power, and there was no power in mine. He had love to give, while no soul-sick man has even that left in him.

In this wise, I let myself feel His Arm around my shoulders, feel His Breath on my cheek. And then tears I didn't know about started coming down over my face, from closed eyes. If any one else looked or saw, I never knew or cared. The tears just kept coming, and I lay back on the Arm.

We have no adequate language for emotion, none for the great realms of experience that we call irrational only because — while completely real — they exceed the understanding of the very limited conscious. We can only say, "as if". Forgive me.

I knew little about this imagined Wonderful Guy who now sat beside me. I saw no face. I only was certain He had in him every element that was in me, along with all the wisdom and power and vitality I lacked. For He had created me out of His own substance; it was His very own elements in me that made the mirror through which I could glimpse Him. And He knew what to do with all these elements. They were all His, as well as mine. Every part of me was now His.

If He took over my management, fine. If He showed me how to do the managing myself, fine. If he did nothing but keep His Arm around me while I went to sleep forever right there, fine.

That was about my feeling, in that hour. Because I loved this Guy with the whole of me, anything that happened, or did not happen, would depend wholly on what He wanted, and did not matter to me at all.

But the most remarkable thing — as I remember all this afterward — was an enormous feeling that this Guy wanted and needed me fully as much as I wanted Him, and was as completely mine as I was His.

From that very hour on, life began taking on a different turn for me — by very slow degrees, at first — and then suddenly, in a way that solved a whole slew of problems overnight.

I had stumbled, you see, by sheer accident — or was it? — onto some realization of what the First Commandment was really talking about.

I'm sure a Freudian psychologist would raise alarmed eyebrows over that bus-ride matter. But then, the Freudians have plumbed so shallowly into the psyche, have discovered nothing more than the first level down. C. G. Jung would view that experience quite differently. Many a Catholic priest would understand it very well, in terms of the religious ecstasy recounted in endless Catholic annals. A Hindu familiar with Bhakti Yoga might say that a First Step had been taken. As our own Claude Bragdon has put it:

Yoga is that endless and all-absorbing love affair with God to which all others are initiatory . . . this mystical experience partakes of the nature of sex-intoxication . . . There is nothing with which we can better compare the mystic union of the finite with its infinite ambivalent . . . than the self-oblivion of earthly lovers locked in each others' arms, where 'each is both'.

Introduction to Yoga, Knopf, 1933

As between man and God — much as between man and man — a great love relationship has in it many elements; there can be the ecstasy as between lovers absolutely equal, such as Bragdon mentions; there is also the Big Brother-Little Brother relationship; there is the Father-son relationship; and all interweave and enrich each other. In the Song of Solomon, God is always as the great Lover who brings gifts; in David's 23rd Psalm, as the Leader who guides; in the New Testament as the Father whom one may ask for what he needs, "Ask and ye shall receive". And no qualification is written into that promise, please note. It requires no belief in a single dogma. "If a son should ask bread of any of you that is a father, would you give him a stone?"

I said that things changed after this. The fact is that within a few months a miracle came — if that is the right word for a key event which you cannot personally raise a finger to make happen, which is completely improbable under all circumstances you can see, and which you still have asked God to bring about.

Perhaps I can not say better what I tried to say at the start. Religious experience (as I stumbled on it) starts with meeting a Power in the psyche which is not one's self, and wholly transcends the self — yet a Power that must be felt deep in the heart and loved there, before it also lights our sky, and transforms our world.

Why it is that we do not begin to realize the care of God for us, until we have first found a way to love God, I do not know.

Now I should like to retrace my steps a little, in sympathy with those who point to the world around and say that a God of Love is incredible. I couldn't even conceive of such a God in my 'teens when I sometimes even had to eat my rations with my hands encrusted with blood — the dead blood of guys like me who were lying around in pieces and remnants, and

dying in lingering ways no farmer would even inflict on his stock. In those years, too, I went through other bitterness no sensitive boy would be prepared for.

So at 18 and 19 and 20 I knew there could be no God whatsoever — certainly none deserving a thought or a nod from the least of us. For even the least of us, if we had any power to act, would stop the insufferable evil I myself saw and experienced and lived. How, then, could there be a God — or, at least, a God worth knowing?

That is a completely logical viewpoint for any thinking man who has seen more hell under his own nose than the hell-fire preachers will ever dream up to threaten those who ignore their party lines.

The no-god logic becomes the more impelling, when we remember that some 30 million people have been slaughtered, in so-called cold blood in so-called Christian nations, right in our own time. And I, for one, would never pit logic against the arguments of cynics who see religion only as the opium of a doomed and despairing people.

So far as I know, there is only one way to escape from the terror of the logic — a way that every man has to test for himself — a way that starts with the realization that God has many aspects.

As dispassionate Principle, he clearly will not save the big wide world from anything. Just look around. But as a Personality, he will quietly enter into the life of you or me or of anybody else who loves him really, and wants him — and the experience of that one individual with the world then becomes better. *And what is the world, after all, beyond our own personal experience of it?* The only world I can ever know is "my world", the world I meet personally, in my own physical and psychic life.

That, as I found, is the only world that God transforms. And if this process is mere auto-suggestion or hypnosis—as some of the cynics would like to suggest — I can only say I've never heard of a practitioner of those arts who could induce with them, in anybody's life, the magic results I'm talking about.

And one more thing. Because our power to invoke God into our lives seems to start with our imagining power — which we really must use in realizing his presence there — let no one leap to the conclusion that He is imaginary. Our whole atomic science has grown up out of imagined pictures of "things" that nobody in the world ever did see. And one could go on with all that subject, and write a book.

But I want to tell one more story, and come to an end.

There came a day when a greatly needed Answer showed up on no horizon at all. Now I had learned various things as I went along. That we must never ask to have the will of another man bent to our own. That we must never ask for something that belongs to another. That we must never decree, in asking, how our Answer will come.

Within those limits, I had found it proper to ask for anything in the world that I'd help a son of my own to go after—if he needed it, wanted it, and I had power to help.

And so I felt distressed, and puzzled for a long time, when a request made in all sincerity seemed ignored. Then I woke up one morning with a sharp memory. I remembered a man from a long time before who had once done me a cruel injustice. His act against me had involved my whole livelihood. It had injured me the more, because he struck at me from the vantage point of a friend. That sort of close thrust makes a huge wound. Had I not been trusting him completely, he could not have struck so. So when this man made a gesture, months afterward, of apologizing, I wrote him bitterly that I never wished to see him again. Then I let my own anger and fear—for the betrayed man is a fearful man—sink down into the wound, and covered it slowly over.

This was what I remembered, that morning when I awoke remembering. I thought about that man and all his shortcomings for quite awhile. Then I sat down and wrote him a brief letter. I did not say I felt all right about him now. I merely asked this man to do me a small kindness. It was a small request I made of him, and I made it easy for him to decline. But my act of requesting was proof beyond words that I no longer was feeling any bitterness toward him at all.

He almost turned himself inside out to grant what I asked. But that was incidental.

What did prove important — when I reached this little island of forgiveness — was a new sense of integrity and power that flowed into me, much as when one stands up all naked and clean in a warm sun. And with this, my vital prayer was shortly answered too. I felt the great arm of my Friend around me again.

I do not explain this. The Testament makes much of the need for forgiveness, without explaining why. Perhaps the resentful man walls himself off not just from all humanity, but from his Lover too.

That idea has proved useful to me, at any rate, during years of trying to dredge out from the man the accumulated hurts and angers of a once-lost boy. But thought tells us little; the God I know about is known more through feeling — as when one senses the presence of the comrade in the room, without even lifting the eyes.

I sometimes feel that He must be specially interested in the efforts of men like me to forgive — just because most homosexuals in our society face so much we need to forgive, in reaching out to the world.

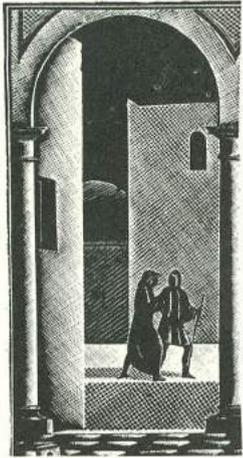
Arthur B. Krell

ONE again mentioned in another publication:

OUR WORLD, issued

monthly by Our World Publishing Company, Inc. featured in its August 1954 issue an article entitled "Let's Be Honest About HOMOSEXUALS" and mention was made of both ONE and the Mattachine Society. ONE commends OUR WORLD for attempting an honest evaluation of the homosexual problem and finds it refreshing in view of articles which have appeared in other publications.

WHAT IS RELIGION?



D. B. Vest

discusses five key questions which can help you determine what religion is and how it can contribute to your life.

No wonder rationalists and scientists are suspicious of religion and feel it should be opposed. The common fruits of the religious tree have for too long been cruelty and obscurantism, **the refusal to show mercy or to respect truth.** But the rationalists and scientists have been wrong when they said, 'we don't need religion and can get on without it.' **The real religion is necessary to man.** For as Pascal, the great mathematician, said, 'The heart has reasons which the mind doesn't know'. That means we have, beside our surface thinking mind, a deep mind that knows by feeling. Religion, this being together in a small group that feels unlimited liability for each member, is so necessary to our happiness and indeed our sanity that people, in hope of finding this, will join churches whose creeds they can't believe and whose intolerances they detest. For the core of religion (as was said by Royce, California's most famous philosopher) is 'devotion to a beloved community'.

What is Religion? That's the first question. We must answer it before we can go on to the second: **'What has Religion to do with the isophyl?'** Most people would say, 'The last person religion wants to have anything to do with is the isophyl. Hasn't religion, whenever it caught sight of him, killed him?' That's all too true. (Torquemada, the horrible Inquisitor General of Spain, burnt alive over ten thousand persons, a third of whom it is said were burnt on the charge of homosexuality.) But this religion of hate and horror, blood and torture is not the only religion. Indeed, it is a perversion of the original religion, the **true** religion, because that basic religion was and is exactly what the word religion means. **Religion means to re-bind.** (A ligature means a binding.) All religions begin — it is that which gives them their start — by being love religions. They have their first and great success because they show people how they may love one another. But then, instead of winning new members by **love**, they begin to try to make people submit by **force**. They also start having 'party purges'. Small, bitter, power-loving minorities turn themselves into heretic hunters. Those who won't submit to the threat are, when possible, tortured and killed.

Now this group of people devoted to one another demonstrates not only **a universal human need**, but the **particular** need of the isophyl. Many sociologists are puzzled by the fact that while divorce increases so does church attendance. This, however, is no real paradox. On the contrary, it is what we should expect. For as we are seeing the failure of the attempt to join two people together for life while denying them any other intimate adult tender companionship, we see them seeking a group that will understand them, a group in which love will be as intense, loyal, and self-forgetful, but also far richer in wisdom, resources, and patience than any young couple, ignorant and infatuated, can be.

And today, besides this return to orthodox church membership (which return too often ends in disappointment), we see an even more significant symptom of the return to religion that is the rapid growth of a new type of religion. These new groupings have been called 'ad hoc' churches. That is to say they are made of groups of people who had found themselves in a terrible fix. Society rejected them and they were sinking. They came together to see whether they could help each other. No one else could and very few even wished to try. Such groups (here called 'ad hoc' churches, because each serves a special need of one particular problem type) are the Alcoholics Anonymous, the Narcotics Anonymous, and Recovery Incorporated for those in mental trouble. But, besides these recovery, self-salvage groups, there are groups that advance an already attained status. For instance, many people who have had psychoanalysis feel the need for companionship with others who have gone through this discipline and now want to go on to further self-integration, to further understanding and control of themselves. These people are not patients convalescing from an addiction (like alcohol or morphia) or from mental derangement. Successful psychoanalysis and psychotherapy do for the mind what a good gym does for the body—they make the still healthy still stronger.

Here, then, is what the isophyl can and should look for in religion: the group that understands him, in which he will find friendship and support and service, which will save him from discouragement and **bring out the best in him.** As Carl Jung has said, all men of good will are agreed now about four of the five natural moral laws: The rule of Force should be 'through persuasion, not by coercion': The rule for Wealth should be 'to be creatively employed, not merely to be making money': The rule of 'the man of his word' is that he does not cheat: The rule of mental hygiene is 'don't think one thing and do another'.

So we find the answers to the four key questions: What is Force, Wealth, Your Word, Your Thought? But there is a **fifth** question, and it is causing most of our present confusion. Freud thought it was: What is Sex? Modern psychology is increasingly convinced that that is to put it too narrowly. The **real** question is: **What is Love?** And we are stalled trying to answer it, because those who believe in self control don't believe in up-to-date psychophysical scientific knowledge, while those who hold by scientific knowledge often look on self control as a hang-over from the blind inhibitions of superstition. **This, then, is the key problem that confronts modern man. By setting himself to solve it by learning to work with a DEVOTED group which believes control and love are two aspects of the same thing, the isophyl can not only aid himself and his fellows, he can forward religion and help mankind.**



A MINISTER AND HIS CONSCIENCE

by Wallace David

In an article in the May 1953 issue of ONE, I made the following statement:

"You cannot legislate morals and ethical behavior. As a minister, I must forego the self-preservative comforts afforded the legalist. I must accept the social responsibilities that come with the kind of religious interpretation that seeks the spirit rather than the letter of Divine Truth, its meaning and purpose rather than merely its language and symbols."



Anyone taking this stand must be willing to be misunderstood. Some, during the depression, condemned me for fighting for old-age-pensions and unemployment compensation. During the San Francisco strike I was with the workers, especially the seamen. From my own experience at sea, I knew the conditions that prevailed. I have long pressed for the philosophy of minority group "Integration" as opposed to "Segregation," while most churches are still sponsoring race and national congregations, lest the "elect" be contaminated by "furriners."

Thus, my response on receiving, in 1952, a circular from the old Mattachine Foundation, should not be surprising. It was hardly difficult, after reading Kinsey, to realize the need for such a program of research and education on the problems of sex-variants, with the aim of promoting social and moral responsibility and their integration into society.

My early service had been in a church where confession was optional, and private counselling had been my practice in later church work. My files contained coded case histories of hundreds who had come to me in twenty-five years of the ministry. Their most prevailing problems were sexual. Because of this, I sought a seminar in the early Thirties with Magnus Hirschfeld at his Institute For Sexology in Berlin. I am still much guided in giving advice by his approach, though many new and extended works are now available.

I did what I could as a minister to help the Mattachine Foundation (but felt required to withdraw from activity when the new society was formed). Through the Foundation I met many qualified persons concerned with legal, psychiatric and educational aspects of the problem.

It was particularly in the therapeutic field that I did considerable research.

Dr. Kinsey has reminded us of the origin of our sex-laws in the early Jewish codes, in turn molded by older formulations. Current books on the psychology of religious experience leave the investigator uncertain whether sexual acts pertain to nature or to the "spiritual" domain.

Examining the domain of the spiritual, we find the determining impulses in primitive religion; customs and taboos; ceremonials and magic; spirits, sacrifice, prayer and mythology. Studied objectively, the development of religion, culminating in a variety of churches, leaves little doubt as to the importance played by sexual acts.

Yet after examining the impulses of primitive religion, admitting their remaining influence in modern churchianity, we discover nature at work.

We claim today to be living in a scientific age in all departments of life except religion. But nature is not so divided and contradictory as the churches are. The consistent world view found in the study of nature, we call scientific or naturalistic. My subscribing to the philosophical school of "logical positivism" should not cause other religionists to feel I have no sense of the "moral." However, in this age of revolt, the tendency of the church is to react to science by advocating a new orthodoxy to preserve "the faith delivered to the saints."

Morals are expressions of human feelings, existing only in the mind, not statements of fact. The world is not a moral order, hard though this be to accept.

Churches have temporized with the problem of sexual acts. The medieval pronouncements of Aquinas are ignored in a few churches. But Church thought has dealt primarily with heterosexual deviations. The old denouncement against homosexual practices centered about the word reproduction. Any sexual act not aimed at offspring was immoral. The increased use of contraceptives, and now artificial insemination, have forced many churches to alter their views. Nor are the courts clear on this new issue. A Canadian court upheld a husband's charge of adultery against his artificially inseminated wife.

The etiology of homosexuality is still debatable. Those who wish to please the religious powers tinge their pronouncements with a bit of theology. The true scientist does not wish his decisions influenced by social or religious values. But publication of his findings is often criticized by those desiring to preserve the status quo, with its persecution of so-called moral offenders.

If sex-acts are natural, how is nature being offended? There is neither rhyme nor reason to the many contradictory explanations as to what is sexually normal and abnormal.

Words such as perverts, sex deviates, variants, etc., apply to violation of a particular people's customs, and are not synonymous with the term homosexual.

In my counselling, I have met with ten cases of heterosexual perversion to each homosexual case. What do those who describe homosexuals as horrible degenerates think of their own perversions? The preoccupation in "bull-sessions" with fellatio and cunnilingus would make it appear almost that the so-called completely normal sex acts are rare.

The old religious foundations, and the moral superstructures built upon them are falling apart. Morals now need a foundation on the solid bedrock of nature, not on the shifting sands of theological fancies.

We have a free will. Self-preservation, governed by the strong desire for safety is basic, and prudence becomes a governing moral factor in behavior. Physical health is necessary, and a degree of happiness essential, (that the individual cannot obtain alone) but nature seems neutral regarding the method by which we obtain our pleasures.

The churches have always been swamped with narcissists, erroneously categorized as homosexuals. Many psycho-pathologists agree that Plato, Aristotle, Descartes, Kant, Spinoza, Tolstoi, Wilde and many other writers and saints would not have made such great contributions to society had they not been *narcists*. It is difficult for the true homosexual to understand the narcissist, but the latter, often sublimating their great energies, have found a greater welcome in the church than the homosexual.

For therapeutic reasons, the Church should help the homosexuals understand the effectiveness and creativity of the narcissist. This is a more likely outlet than "conversion" to heterosexuality.

The fearfulness of many Churches to attract homosexuals into their fold contrasts strikingly with the message of a Jesus who "came to save sinners" and who made it clear that the "saved" had no need of him.

A minister of a university campus church recently told me, "I know I must have sixty or seventy young men and women who are homosexuals in our church. So long as there are no overt acts, I simply close my eyes to it." Objecting to this, I said he "ought to be about his Master's business. These people need understanding and it can only be given through a direct approach, not by praying that no one will find out such people are in the church." Most churchmen seem to prefer to avoid the issue.

The clergyman knows much of his congregation will be horrified if they discover he "knowingly and deliberately tolerated such people in the church." In my own case, the intolerance of a few became such an issue I felt it better to resign in order not to ruin my own effectiveness. *The churches have much to learn about being human before they can claim divinity !!!*

end

BUREAU OF PUBLIC INFORMATION NEWS

Early in June more than 150 of ONE's friends in the New York City area held a meeting which was addressed by Ben Tabor, an Associate Editor of the magazine. Mr. Tabor flew from Los Angeles to give the group an informal glimpse of "the inside story"—how it all started, what the magazine is trying to accomplish, and how its readers can help. A lively question and answer period followed.

Panels, roundtable discussions, and lectures are one phase of the educational work of ONE's Bureau of Public Information. Inquiries regarding this service may be addressed to Secretary, Bureau of Public Information, Room 328, 232 South Hill Street, Los Angeles 12, California.

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A Bold Study

By the Church of England



The Moral Welfare Council of the Church of England recently issued a bold "interim report" on THE PROBLEM OF HOMOSEXUALITY which is surely the most forthright statement on the subject ever to come from a Church body.

It is headline news when any Church agency allows that homosexuals per se are neither immoral nor unnatural, and that many homosexuals have been valuable members of society.

Distinguishing between homosexuality as a condition and those sex acts to which the homosexual may be tempted, it was affirmed that "*the condition itself is morally neutral.*" The homosexual was urged to avoid such sinful acts, turning for strength to Him "*who is faithful and just to forgive us our sins and to cleanse us from all iniquity.*"

While many students of the subject will undoubtedly look on some elements of this analysis as scientific oddities, it is essential that this study strip bare almost all current points of attack on the homosexual, save only the scriptural argument that God set one sole purpose for sex, making sinful by definition all sex acts not serving this purpose. The predisposition of Christian dogma remains the only standing argument against the general acceptance of the homosexual in society.

During all the furore stemming from such headlined cases as those of Field, Gielgud, Montagu and associates, Colerick and Ingram, a group of Anglican clergy and doctors (who bear sole responsibility for the present report) have been carrying out this study under the auspices of the Church's Moral Welfare Council. The present privately circulated pamphlet is in the nature of a preliminary report, to be followed by more thorough studies.

While insisting that homosexuality is a "*generally unalterable*" condition usually caused by unsatisfactory family life, homosexual acts are condemned for deflecting the "*activity of the sexual organ from its proper end.*"

As to the current English law:

"... In no other department of life does the State hold itself competent to interfere with the private actions of consenting adults... Such interference would only be warranted if there were proof that homosexual practices between males gravely affect society. Even if this were true, it could with justice be maintained that fornication and adultery threaten the well-being of society still more seriously."

"... It has been suggested that homosexual practices make a man of less use to society by rendering him secretive, undependable and nervous. In reality, however, these defects of character are due, not to homosexual practices, but to the fears of punishment and blackmail engendered by the law..."

"... A woman prostitute is liable to a maximum fine of 2 pounds: a male prostitute may be fined or imprisoned for 2 years as a 'rogue and vagabond.'"

"... There is no doubt that as long as the present law exists many a normal man who would like to offer an invert the ordinary friendship he craves for dare not take the risk..."

"... It is against the British conception of sociological principle to use the law in such a way as to create an aggrieved and self-conscious minority which becomes the centre for dissatisfaction and ferment..."

Concise and tightly argued, the chief points of emphasis were:

¶ That a person is not responsible for the fact that he may be homosexual, but is responsible for sinful sex acts;

¶ That the present law unjustly persecutes the homosexual, and actually seems to encourage child-molesting, blackmail and suicide;

¶ That society must protect children from attack, but has no clear right to interfere with the private activities of consenting adults, so long as those acts are not demonstrably anti-social;

¶ That the subject has not yet received the deserved and proper scientific study, and hardly can until the onus of fear has been removed—and that the state should commission such a study;

¶ That homosexuals ought to be encouraged to face their condition frankly, avoiding paths of self-justification, and seeking Divine help.

"It is a matter of Christian experience that faithful acceptance of a difficult way of life in response to a moral demand always finds reinforcement in a powerful movement from God toward man. To this fact the life of many a homosexual testifies today, who has found that his condition has become a mainspring of socially acceptable service to the community, e.g., in art, literature, drama, music, teaching, welfare services, the ministry, etc."

[Appended to the report were charts detailing the phenomenal annual increase in arrests for "indecent" and "unnatural offenses" from less than 200 in 1926 to almost 1,300 in 1952.]

NEWS FROM ENGLAND APRIL, 1954

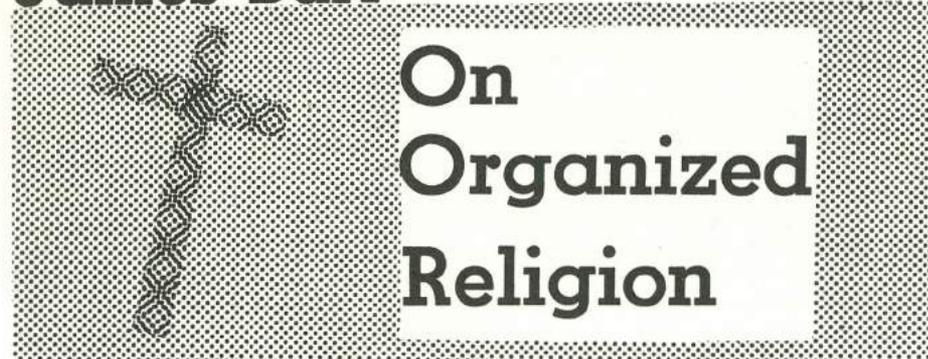


The British Home Secretary has announced, in reply to questions in the House of Commons from Members Sir Robert Boothby and Mr. Desmond Donnelly, that he is to appoint a parliamentary committee to examine the law relating to homosexual offenses. According to "THE OBSERVER" a parliamentary committee would be preferable to a more slow-moving Royal Commission.

The inquiry will study the probable effects of so changing the law as to protect minors and uphold public decency but discontinue the penalizing of private actions by consenting adults.

Every man must have certain essentials to be a full man. If he doesn't find the food he needs in one sphere, he will invade others.

James Barr



Today, the Thought and Art of the world suffer from a truly splendid system of censorship designed via the Apostles' Creed to protect us from the horrors of sinful reality and executed to send us in carload lots to prison, impotency, or the psychoanalyst's chambers. The great argument of organized religion is as hollow as it is big: "We must be right. Look at the good organized religion has accomplished. If you take it away, what will be left to guide the poor ignorant and the ignorant poor?"

One might think systems of government, law, morals and social behavior had never developed before the year One, when we all know that communities of cow-worshippers, pig-scorners, blood-guzzlers and so forth have always functioned normally and lived peacefully within trading distance of one another so long as one group didn't get hungry or fancy the other for entertainment purposes as lion food. One is almost tempted to believe that the laws of economics, if not art, are nearly as important to mankind as the laws of God. As for the good that organized

religion has accomplished, try balancing it with religious wars, persecution, frustration, poverty, and plain degrading beholdenness to other more powerful mortals, possessed too often with the instincts of brutes. The excesses of faith have broken up as many homes as the excesses of alcohol, dope, or vice. We must not ask organized religion to annihilate itself however, as it does us, but only to contain itself within the limits of fair play and stay out of politics, business, and art.

More men have lived by the laws of economic necessity than have died by the laws of any priesthood, and the world is no worse a place now than it has ever been, contrary to the carefully calculated fears of religious and political leaders. Actually it grows steadily better in spite of the leashes and muzzles of those seers and knowers of the unseeable and unknowable.

But the soul saving politics never stop trying. Within such groups lie the witch hunters of homosexuality. Yet ironically, the doctrines they preach swell the ranks of homosexuality every

year. In our fight for survival, which is exactly what we are facing today, it behooves us to go to our church leaders and ask, "What do you think of homosexuality within the barbed wire of your beliefs?" If the answer is, "God help you, and we will try to with all the wisdom and understanding we can muster," you have made a rare and lucky choice. But if the answer is, in effect, "You are abominable and vile and I intend to use my congregation to force our lawmakers to outlaw you," then batten down your hatches and get ready for a blow. You will be attacked (from the safety of their pulpits) by these dedicated servants of humanity. Most churches will reject you. They may offer you a deal and if you do not care for your integrity, you may do fairly well for

yourself, especially at testimonial time. If you do care and you insist that any agreement give you as much consideration as any other member of the congregation, prepare for the worst. You'll probably be the subject of next Sunday's diatribe.

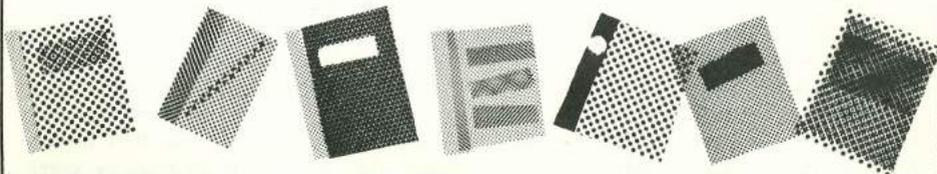
I have heard of only one church, located in Southern California, that opened its doors to meetings of homosexuals each week. But in this year of Our Lord 1954, the doors were slammed shut when the minister resigned. Where will it end? Perhaps, eventually, Nature will be allowed to show us the face of reality once more and we can dare live as human beings possessed of freedom and equality as Nature intended.



GIFTS TO THE LIBRARY

Among recent gifts coming from friends for ONE's library have been valuable editions of books by: Dubois-Desaulle; Caufeynon; Symonds; Hall; Tellier; J. F. Fishman; Stekel; J. Segall; Tarnowsky; Takahashi.

As the library grows it is hoped that it may in time become widely recognized as a center for scholarship research.



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THORN IN THE SPIRIT

the Homosexual on the Horns of a Christian Dilemma

"And . . . a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated . . ."

—St. Paul, in II Corinthians, 12:7,
Rev. Std. Version.

Three years after the publication of Sinclair Lewis' *BABBITT*, a young advertising executive hit with a best-seller intended to demolish the prevailing perverted notion that Jesus the Nazarene was a soft effeminate, and to demonstrate rather that THE MAN NOBODY KNOWS was really the very figure of the resourceful, back-slapping, aggressive American businessman of the 'Twenties. No more welcome message could have been found for the religion of the drum-thumping Billy Sunday era.

Yet few serious Churchmen considered this as more than a vulgar and rather silly effort to cut the heart out of Christ's character. This trumped-up masculine image was incongruous to him who said, "For I am gentle and lowly of heart."

The blessing for the poor in spirit, the mourners and the meek, those hungry for righteous, the merciful, the pure in heart, the peacemakers, the reviled and the persecuted was quite out of character with the Bruce Barton portrayal, as also was the insistence on perpetual forgiveness, loving enemies, avoidance of judgment and lack of regard for this world's goods.

The Barton view is not surprising, however, for though foreign to the Galilean, it has long been a strong current in the Church.

Curious, that from the other worldly Gospels, we have gotten a Church and laity so very much concerned with the wealth and affairs of the world, and so deeply involved in the proscribed "judging" and doing anything but loving their enemies.

Thus has precipitated a rough, not always obvious, dichotomy in Church history. A more obscure dichotomy stems from a related fact that would be fiercely denied by most Christians, at least by most evangelical Protestants.

The message and life of Christ, and therefore the core of Christianity, has a selfless and a notably feminine quality that would seem to render somewhat hypocritical the actual aggressiveness of most Christian nations, sects and individuals.

Lyn Pedersen

Most will resent the imputation of sexuality of any sort to Christ as sacrilege, demanding the asexual tag with no ifs-and-or-buts. It is true that the image that has come down to us of him, as well as of his mother, is an image of remarkable purity (although nothing in the scriptural account of his life forces us to presume sexual abstinence, and surely his mentioned brothers were not assumed to have been virgin-born) however, it is an illusion to suppose that the concept of purity is not itself a sexual image or symbol. The notion of purity is in fact one of the most highly developed, and most stimulating, of all sexual symbols.

Christ is generally assumed to have been pure, on the scriptural thesis that all sex is sinful, that we are born in sin, and that he of all men was sinless, both by his non-sexual birth and his own presumed abstinence. However, his own admission to doing those things which earned him a reputation as "a winebibber and a glutton" casts in shadow the latterday claims as to his purity. Many theologians believe that until his baptism, that is, during the unaccounted period from his twelfth to his thirtieth year, he may have been indeed like other men, neither pure nor even aware of his mission.

At any rate, the Gospels present him as a figure standing as it were between the sexes, or aloof from sexual position. His rarified attitude toward sin, sex and the family, his remarkable approach to women, his extreme gentleness (broken but occasionally by outbursts of anger — more demonstrative than violent), and his oft-mentioned special affection for the young John, "the disciple whom Jesus loved," his scorn for the "solid things" that count with most people, his very spirituality, are all traits that in any person not considered a divinity (therefore immune to analysis) would be marks of effeminateness, narcissism or even a restrained homosexuality. His makeup contained more of the qualities considered

feminine than the so-called masculine virtues. The Freudians have dwelt on this, and Nietzsche denounced Christianity as a soft effeminate cult.

But the Church passed quickly from Christ to Paul. We have in the latter a different sort of man. Many authorities have considered Paul a repressed homosexual, with homoeroticism quite near the surface, and with unmistakable misogynistic traits. His rigid strictures against women are certainly as alien to the Christ as is his act of sending back a runaway slave to his master, or his inordinate pride in his Roman citizenship. Yet how effusively affectionate he could be toward young men such as Timothy. The evidences of a strong homosexual impulse are so evident in Paul, and he so seems to protest-too-much when cursing sodomy, that many scholars surmise that this was likely the dark secret he referred to as the "thorn in his flesh" a weakness he admitted to having not overcome.

The old Judaism had been a most masculine religion. Its prophets were "angry men" very unlike the softer ascetics who became the typical saints of the new Church. Patriarchal and aggressive, anxious to set themselves apart from and above their neighbors, the early Hebrews had come to put harsh strictures on male effeminateness and homosexuality, although the latter had had an important part in the origins of their religious ritual. (Kinsey traces the ban on homosexuality in modern Western legal concepts to the wave of nationalism that affected the Jewish people after their Babylonian captivity.) Via Paul (as Kinsey notes) however, Judaism's narrow proscription against overt secular homosexuality came into Canon law, and a religion that was essentially effeminate (yet puritanical) in its ideals, dogma and ritual, came to demand an exaggerated (but presumably asexual) masculinity in its adherents, in all their activities other than religious service.

So long as it remained persecuted and otherworldly, the Church held to the feminine-type characteristics — saints and martyrs, male and female, were alike, with but an occasional compensating exception, in their virginal purity. But as the Church itself came to "live by the sword" and to "take thought for the morrow," "storing up treasures on this earth," it grew more like the older, somewhat more masculine religions it had replaced, even ceasing now and then to represent any moral bounds whatsoever. Yet the ascetic saint remained a major element in the world-view, if not in day-to-day practice, and the celibacy of the clergy remained to contribute to the repression of overt masculinity in the ritual. The Church continued to think of itself as Paul had characterized it as the Bride of the Lamb, passively awaiting the arrival of the Bridegroom. As virgin, as mother, as bride, the Church continues to this day to think of itself in the feminine cast.

The medieval Church, while officially proscribing homosexuality as a pagan vice, unofficially left a broad field in the monasteries for the homoerotically inclined, providing they could keep their inclinations somewhat below the active, or at least below the public level. However, homosexuality seems to have been about as common in medieval society in general as in most other societies. It had a notable degree of acceptance in many circles. One Pope granted a special temporary dispensation for sodomy in one monastery. A resultant Benedictine publication, *IN PRAISE OF SODOMY*, is still a source of friction between that order and the Jesuits.

But not until the Protestant revolt did the aggressive masculinism become so central to the Church spirit. At a time when the New Individualism had been married to the acquisitive spirit, Protestantism became much more aggressively "a man's religion," or a religion for the family, (the solid, respectable, go-get-

ting family,) and most of the "sissy" asceticism went out the window, save for traces in some of the small, mystically inclined cults. The masculine image of the Old Testament patriarchs was given new emphasis, most of the medieval saints were forgotten and the clergy was generally encouraged to marry and have families. Those who did not might well be suspect of Romanism, or worse vices.

Yet to this day, Church service makes a strong appeal to the homosexually inclined, and many Churches are covertly embarrassed by the effeminateness of large segments of the clergy. In "gay" intellectual circles it seems almost rare to find a serious young man who wasn't once a ministerial student, except among those who abandoned religion quite early. The sensual appeal, and the humanitarian appeal as well, that clerical service makes to the homoerotically inclined is, however, usually thwarted for the overt homosexual, unless he is skillful either at rationalization or at simply ignoring the dichotomy. But in some denominations, the incidence of practicing homosexuals among clergy and active laity is surprisingly high, although seldom officially recognized.

Aside from this, are we presumptuous in insisting that in males or in females, much of the strong personalized devotion to Christ (or to his mother, or to some particular saint) has a sexual cast, even though perhaps rarified? A young man rapturously affected by sensuous paintings of Jesus, or by the vividly hedonist imagery of such a song as *I COME TO THE GARDEN ALONE*, (And he walks with me, and he talks with me, and he tells me I am his own; and the joys we share as we tarry there, none other has ever known) is obviously enjoying an erotic experience, no implication of vulgarity intended. Sensuality is sensuality. When the object of the eroticism is of the same sex as the subject, then homosexual qualities are obviously involved, without any necessary implication that the enrapt young man referred to above



is an overt homosexual. We merely note the existence of the sexual or erotic element, just as it is indisputably present in the religious devotion of many elderly women.

Many Churches are almost frank in advising the homoerotically-inclined or feminately-inclined youth to enter the Church service (while banning the overt homosexual) for this Christian society will permit them little other respectable place in life.

The accentuated difficulties of the homosexual (and as Kinsey points out, the basis of the legal injunction against the so-called crime against nature) in Western society are almost entirely due to the Judao-Christian notion that all sex is a sort of sin, with a special dispensation granted those acts necessary to procreation, and absolute damnation for all acts not so aimed. This places homosexual acts under the supreme curse.

Our mores, however, are quite exceptional in insisting (for the record only) that the purpose of sex acts, from the viewpoint of the participants, is solely procreation, rather than human affection, or sudden passion, or simply pleasure. Despite this ridiculous notion, in all our romantic literature, there is hardly a story of two people approaching sexual union purposely to produce a child (except where an heir is necessary to the plot, which in such a case, is likely to be treated whimsically) and such a story would surely make silly reading.

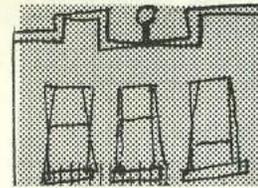
Thus in the Christian world, still somewhat embarrassed by the "masculine" qualities of practical living, contrasted to the "feminine" qualities of the faith, in a world which ostensibly believes all sex to be evil, and "wasted" sex doubly a sin, we have millions of men with a slightly guilty conscience — knowing their own actions have often sinned against their precepts. In line with Pauline logic, the homosexual is chosen for scapegoat.

The attitude toward homosexuality is a major element in Christianity's schizophrenia. It is sadly true that the Church has as yet seldom faced up to the complex moral issues before it.

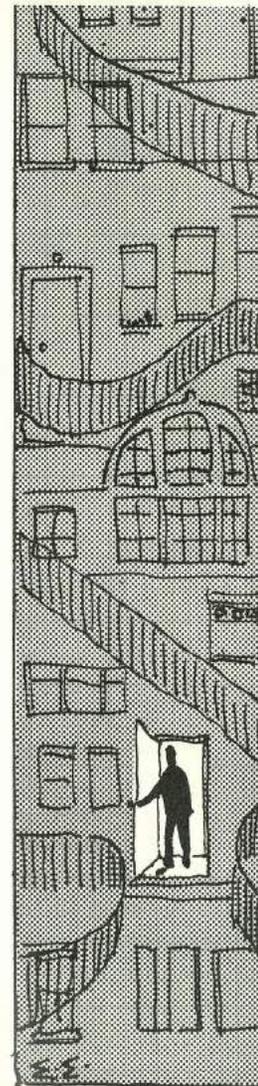
A few bold clerics have faced up to the issue of pacifism, which Christ seemed to enjoin. Many have tried to untangle the problem of the Christian attitude toward wealth and toward egalitarianism. It is time that the honest segments of the Church dare to initiate a bold investigation of the problems of effeminate-ness and homosexuality, and to do it in the spirit of him who said,



**"Judge not, that you be not judged,
For with the judgement that you pronounce
you will be judged.
And the measure you give will be the
measure you get."**



then shall we celebrate . . .



And when all's forgotten
the doors falling silently
the windows quiet
and shades of the dark hidden at last
there'll be a celebration of our birth
that we were born
but not as others were
the quiet strong weak and the bad
born with a shroud
the in-between
the twilight world . . .
We do not know whence why we came
do others?
nor why "the life" should fall
betwixt us so
nor why fate in her duplicity
should take away from us the right to know
who we really are

LETTERS.

Editor:

All readers must find the letters from other readers highly interesting. But since the writer's name cannot be used, we don't know, usually, whether the person is a man or a woman. Why can't each letter be signed with a single initial: M (male) or F (female)? Or perhaps the letters from women might be placed together in the magazine, with the letters from men either preceding or following? Personally, I should prefer the first suggestion, though any method you might choose would be satisfactory. Friends agree with me on this idea, as I believe practically all readers would.

Kansas City, Missouri

Let's hear from the other readers on this. It's your magazine—we WANT your suggestions.—Ed.

Dear Editors:

The May '54 issue is, I think, the best your people have done. I've wanted to know what happened to Lord Montagu and now I know—it's too bad but in this unheroic age a few martyrs are needed. (ONE might eventually suffer martyrdom.) "We Need a Great Literature" is excellent—I wish I had time to write an article showing my agreement and disagreement with the ideas presented therein. I believe truth in all its noble and ignoble aspects is more important than half-true ideals". As an example I'll cite the writing of Denton Welch—especially **A Voice From a Cloud**. And I wonder whether or not "acceptance by society" is what homosexuals really want. I suspect that "society", for many homosexuals, means something not only vaguely antagonistic but also dull—and certainly homosexual artists (that minority within the minority), while viewing society with a distant sympathy, thank their stars that they are well out of it.

San Francisco, California

Dear Sirs:

ONE reports the homosexual problem in every issue. And I'm not kicking — but the problem here isn't the same as it is elsewhere, or so I've heard. Why not tell us the situation in other countries? What's true and what isn't in the stories we hear about Paris, Capri and Mexico City?

BEAUMONT, TEXAS

You've been peeking! We're preparing just such an issue. Watch for it!—Ed.

Dear Sirs:

I read and re-read my back issues many times and each time I get something more out of them than I had the time before. My only complaint so far comes from the April '54 issue. It regards TWO. I liked TWO very much but thought it was to be a supplement to ONE and not a replacement for something. It seems that something is being left out when TWO is added. Please let's not omit anything.

SAN FRANCISCO, CALIF.

Editors:

Just a few lines here to let you know how priceless I value the recent April issue. The exposé of "Dr." A. G. Mathews in TWO was a startling and encouraging advancement, worth the price of a year's subscription.

LOS ANGELES, CALIF.

Dear Friends:

I read your magazine with the greatest pleasure, and think it compares with the best in Europe. I enjoyed particularly your frank and courageous attitude. Despite our "liberal" legislature in Sweden, and some revision of those medieval laws, I could still be kicked out of my job, perhaps out of the country, under some pretext, if someone should "find out."

HAGERSTEN, SWEDEN

Dear Editors:

I have just received 9 copies of your magazine dated from last August, and needless to say have been devouring each and every one. Being a gal, I was especially interested in the February issue and the "Letter to a Newcomer." This reminds me of my own sorry debut into this life a few years ago when the only port of entry seemed to be through "the swinging door." All too soon skyrocketing hopes were dashed to earth and in bitterness and disgust I returned to my previous solitude. But now your wonderful magazine has found its way into my dark hermit's cave and seems to shed a great ray of light. I am sure that it is doing the same for countless others who like myself have yearned for a Homosexual society of high level. We who have dreamed and have remained true to our moral standards have but lain in wait to answer the call that we have known in our hearts must someday come. Your magazine IS the call and I with the others am here, fresh from my cave, to do all and everything I can to help.

West Los Angeles, Calif.

Dear Editors:

I recently gave a copy of ONE to our Minister. He has asked to see each copy I receive and said he thought it would be of great help in his work, not only with his young people's group but also with parents who come to him for advice concerning their children.

I hope soon to give him a subscription as a gift. Why don't you encourage other subscribers to do the same?

SHREVEPORT, LA.

We wish that this issue could reach the hands of EVERY Minister, and every THINKING person. Be sure your pastor gets this copy.—Ed.

Dear Editor:

I've just finished reading your April issue; it has commanded my interest and my full respect for your pioneering and courageous spirit.

New York, N. Y.

Dear Sir:

The April ONE is outstanding for mature journalism. However, even if it were possible to discredit by exposure one of those who, under the guise of supposed authority, attacks homosexuality because it is profitable to do so, two others would take his place. No evil can be eliminated unless the cause is removed. Those who buy and read this material feel guilty about their own homosexual feelings. We must first make it known that homosexuality has nothing to do with femininity or degeneracy. And we must disown the cultists, faddists and quacks among American homosexuals who have brought discredit to the group and made it impossible for the rest of society to enjoy their own natural impulses. ONE should expose the sex-change headline-hunters female impersonators, gay bars and drag parties which create the present situation.

SAN FRANCISCO, CALIF.

Perhaps some of the homo-exposing publications would have gone broke long ago if all the homosexuals hadn't rushed to buy, happy to see at least something in print, even if totally derogatory.—Ed.

Dear Sir:

Please cancel my subscription. After having read the R.S.V. of the Bible, I. Cor. 6: 9-10—"Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals," etc., "will inherit the kingdom of God." I believe that though ONE may be doing a good job, there is no use in provoking homosexuals and carnal love. The answer is God who helps those that cry into Him. So sin can never be justified. Those who have homosexuality in their system must fight it because God has given them a cross to bear and he expects them to overcome it. Then and only then shall the individual achieve the Kingdom of Heaven. I sincerely hope that you will see such an idea and try in this way to help those afflicted instead of telling them to go ahead.

May God be with you and help you in all your undertakings and teachings.

WOOSTER, OHIO

ONE, interested in helping the homosexual, and throwing what light we can on his problems, does not encourage or provoke what you call carnal acts. Our magazine is carefully screened by our legal counsel to keep out any matter which might be construed as provocative.—Ed.

Dear Sirs:

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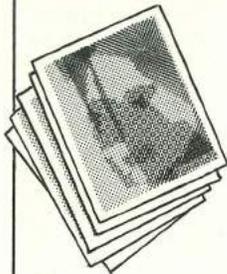
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