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MAY 1961  
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## THE HOMOSEXUAL VIEWPOINT



# one incorporated

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



EDITOR	DON SLATER
MANAGING EDITOR	ROBERT GREGORY
ASSOCIATE EDITORS	WILLIAM LAMBERT MARCEL MARTIN STEN RUSSELL
WOMEN'S EDITOR	ALISON HUNTER
ART DIRECTOR	EVE ELLOREE
STAFF ARTISTS	DAWN FREDERIC GEORGE MORTENSON

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# one

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

Carlyle

## magazine

Volume IX

Number 5

May 1961

- 4 EDITORIAL Marcel Martin
- 6 PORNOGRAPHY THEY SAY Dale Mallory
- 10 JUST A LINE by William J. Harvey
- 12 TANGENTS news & views by Del McIntire
- 17 APOLOGY a poem by Dorian Mode
- 18 CASE HISTORY
- 21 BOOKS
- 22 "DEMAIN MATIN JE DOIS PARTIS POUR ANGOULEME"  
by Didgeon
- 26 HUMOR FROM HOLLAND
- 28 A FINAL WORD a poem by Allison Burton
- 29 LETTERS TO THE EDITORS

COVER: Mario de Graaf, courtesy **Vriendschap**

# EDITORIAL

Not once, but many times has ONE been called by friends and readers "provincial." Now the word "provincial" has several meanings and is subject to even more interpretations, but what, of course, is meant in this case, is that we are too concerned with our own local problems or interests to be able to take note of or care about what is going on in the world around us.

The basic drives, motivations, interests, desires and *problems* of the homosexual minority are certainly not confined to California or the United States. In fact, probably no other minority is more evenly spread throughout the world and in no other minority can the needs and problems be more thoroughly homogeneous. No individual, no group can be more cognizant of these facts than is ONE. Why then is it not more apparent in our pages? The answer to the question is easy; the solution to the problem is not so easy for the problem is *language*.

**one**

From the earliest days of the existence of ONE, Inc., there has been a conscientious effort made to keep informed on what is going on in the rest of the world. ONE's library contains many, many volumes in foreign languages as well as language dictionaries, foreign directories, atlases and so forth. ONE subscribes to, or receives copies of every *known* homophile publication in the world. But, alas, what happens? Copies arrive, are passed around, looked over briefly; eventually, perhaps, they are bound, and then take their places on the library's already groaning shelves, where they will be available if and when someone can make use of them. Almost every day letters arrive from abroad, written in the language of their writers. Some few can be read and answered; others go into the files to wait the day when someone might join our staff or visit us who can read and answer them for us.

For the work that is done here at ONE both in the course of every day operations as well as for the work necessary to carry on ONE Institute we need to know (and should know) every modern language; we need a really profound knowledge of Latin, Greek, Sanscrit and Hebrew—even Egyptian hieroglyphics.

It is not that we are entirely helpless; there are those of us who do have a reading knowledge of French, or German, or Spanish—enough, at least, to enable us to recognize that we should know more.

But between a reading knowledge (or even a thorough knowledge) of a language and being able to make foreign materials available to our readers there lie the hours and hours of painstaking, tedious and laborious work of translation.

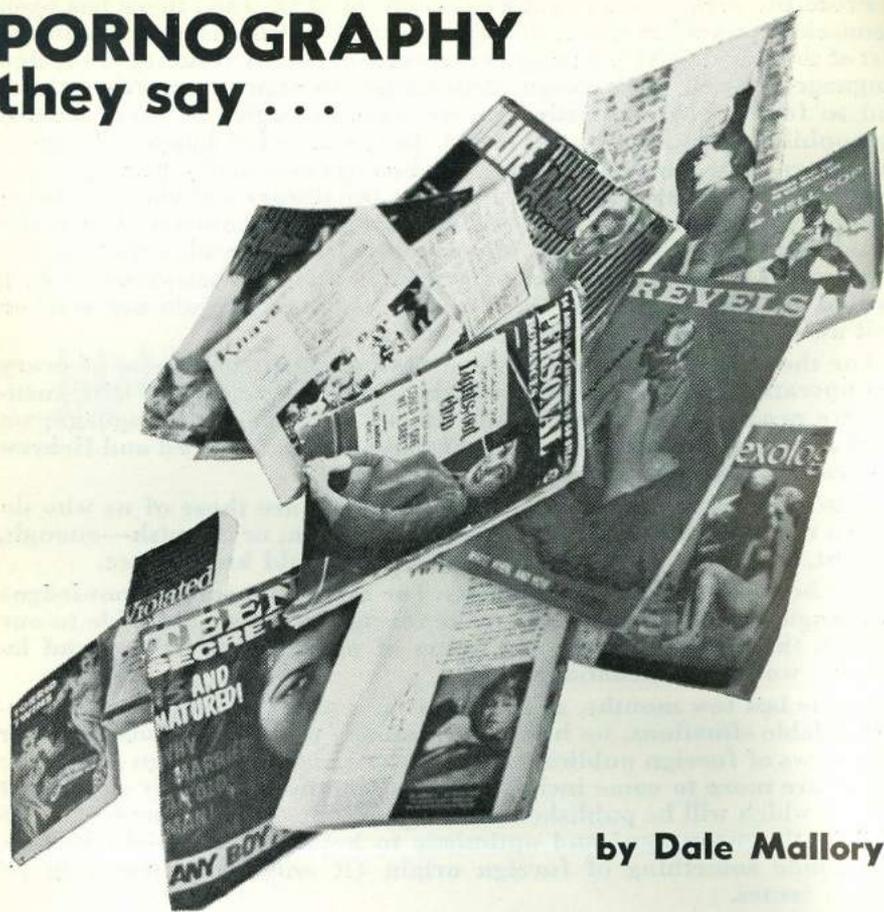
In the last few months, as the result of a series of fortunate but undependable situations, we have had available to us an unusual number of reviews of foreign publications and translations of foreign materials. There are more to come including some lengthy and highly significant studies which will be published in the *Quarterly*. At the moment we are sufficiently encouraged and optimistic to hope that we might be able to include something of foreign origin (if only news items) in all future issues.

To this end we should like to appeal to our readers for assistance. Those of you who live abroad or travel please write us about any interesting situation you encounter or any interesting information you may gather. (Please don't write us about the blond Viking, who was really a Greek god, you met in Copenhagen, or the adorable Italian, who spoke not a word of English but who was so sweet, whom you met in the Piazza di San Marco—after all, everyone has his own story of this kind.) Those of you who read, please send us reviews, abstracts, news items, translations, or the books, articles or news clippings themselves.

With the help of all of you perhaps we can make ONE not only more interesting to our foreign readers but to our American readers as well and, in so doing, make ONE a spokesman for the worldwide community to which we all belong.

*Marcel Martin*  
Associate Editor

# PORNOGRAPHY they say . . .



by Dale Mallory

Dale Mallory's article, although making reference to a series appearing in the Los Angeles Times several weeks ago, could as easily refer to almost any other city in United States. The current wave of pressure for censorship knows no boundaries.

Its proponents claim to represent decency and, above all, the ideals which have made this a great nation. Mr. Mallory subjects their arguments to searching examination, exposing the essentially undemocratic nature of their methods, and makes a plea for that basically American principle—the right of the individual to do his own thinking.

Readers of ONE will identify Otto K. Oleson as the Los Angeles Postmaster who attempted on two occasions to interfere with ONE's transmittal through the mails until his illegal behavior was finally stopped in the Supreme Court of the United States, (See October, 1953; March, 1957; February, 1958).

Tuesday, January 31, the Los Angeles Times ran an article concerned with the subject of Pornography, specifically the paperback novels on the newsstands of the city. It is my self-appointed task to take this inflammatory diatribe (one of many) apart, quote by quote, to see just what it amounts to. It must be understood that I am not knocking the Los Angeles Times, either for its public spirit, or for the nature of the articles they are running. It should sell lots of newspapers, since the same people will be attracted to the headlines about lurid books, prostitution and gambling, as would be attracted to the paperback books they condemn. The main fault with the Times' article, and with most such exposes, is that they fail to get over the first hurdle and see into the real heart of the matter.

While presuming to analyse the subject of Pornography in Los Angeles, the writer, in fact, discussed only one facet—the paperback novels which constitute 'borderline' cases. Hardly anything was said of true hard-core pornography (apparently there is little to discuss in the Los Angeles area), and nothing about such things as pornographic photography, as opposed to the physique and cheesecake varieties, or smutty recording. Maybe these things really aren't a problem in Los Angeles. In the discussion of borderline paperbacks the article did attempt to sound fair and open-minded, although only one 'expert' was quoted on the "other" side of the question, while they quoted almost everyone they could think of in condemning the paperbacks.

First, let us look at the quote by J. Edgar Hoover, director of the FBI. "What we do know is that in an overwhelmingly large number of cases sex crime is associated with pornography. We know that sex criminals read it, are clearly influenced by it."

Probably the statement is true, as far as it goes. What Mr. Hoover omits, however, is that for every thousand people who read these books that Mr. Hoover thinks are pornographic, less than one commits a sex crime as a result. By like logic, we should deny the whole population the use of sugar because of its effects on diabetics. It might also be said, with equal justice, that scenes of violence in movies and books are seen and read by the people who commit crimes of violence, but only the most censor-happy would propose such complete censorship of such violence as they do actively advocate against any mention of sex.

It might be well to point up here that there is a vast body of expert psychological opinion supporting the idea that such reading has very little effect on well-adjusted persons, that it certainly does not turn them into criminals, that a person who commits sex crimes is already maladjusted and that it is quite conceivable that this person would commit the same kind of crime even though he were never exposed to this so-called pornography. Certainly Mr. Hoover and other law enforcement officials have been unable to prove that pornography is, indeed, guilty of the ills that they lay at its doorstep. If Mr. Hoover and his friends would concentrate on ways to discover the potential sex (or other) criminal, and to provide proper and effective therapy, then we might, indeed, see some progress in the fight against these crimes. And if the courts would bring the interpretation of what is truly criminal by way of sexual activity up to date, instead of clinging to out-dated Puritan standards, I am sure the job of the law-enforcement agencies would be greatly aided, for all the policemen, etc., who are presently busy harrasing homosexuals (for but one example) could devote their time to far

more beneficial law enforcement.

The second quote to consider is from Los Angeles Postmaster Otto K. Oleson, who says, according to the Times, "I'd like to see national laws enacted that cover the corner stand. We need some good old-fashioned censorship to stop this—but we can't get the judges to go along with it." And how fortunate we are to have those judges.

Here is perhaps the most direct statement for censorship that has been uttered by a public official since the last Salem witch trial. "Good [?] old-fashioned censorship" is what Mr. Oleson wants. A vast majority of the citizens of this country seem to disagree with him about the goodness of old-fashioned (or any other kind of) censorship, as witness the progress that has been made away from it in the past 300 years, slow though it may be. Mr. Oleson clearly reveals that he, for one, does not agree with progress, with the strides that have been made by the world of sociologists, psychologists and law-makers toward a more enlightened, educated, individually-free society. It is shocking to hear such statements from men in public positions of influence, for Mr. Oleson apparently adheres to the philosophy of the few who shall dictate to the many.

Los Angeles County Sheriff Pitchess is quoted by the Times as saying, "It [pornography] has an untold harmful effect on the morals of our community. I can't see any justification for a book like *Lolita* to be sold." Neither can I, but apparently there are hundreds of thousands who can, and far be it from me to tell them what they may or may not read.

Literary merit is a virtue generally lacking in the paperback novels being attacked, but then, I hardly think the Sheriff is any better qualified to judge literature than you or I. And we might not care for some of the trash he reads, but we will defend his

right to read it. The supposed "harmful effect on morals" indeed has been told, by every proponent of censorship since time began. Told it is, but proven it is not. Find me one competent psychologist who will verify that "harmful effects" upon public morals can be attributed to reading habits—just find one. It will be a long search.

*Rather, it is the untold facts of life that have the most harmful effects on the morals of the community. It is the ignorance, the emotional repression, the prejudice that are fostered (perhaps unwittingly) by those who howl for greater censorship and punishment for sexual activities outside their understanding that is today wreaking havoc on the public morals.*

The Times goes on to quote a Judge Redwine. "We have had convictions reversed on appeal as a matter of law. The higher courts have held that the material did not appeal to prurient interest, applying the contemporary community standards, despite what the jury thought. Figure that one out."

It is not at all difficult to figure it out, Judge Redwine. In the first place, our jury system is a make-shift arrangement at best. To date it is the best and most democratic means we have devised to protect the innocent and punish the guilty, but with a little honest thought, it should be clear that a jury can be no better than the people of which it is composed. And it is composed of people remarkably uneducated for such a task. Those whose presence on the jury might be the most valuable, professional men, educators, lawyers, business executives, social scientists, are usually excused from jury duty, thereby leaving the job to housewives, plumbers, cab drivers and, very prominently, to retired people, whose ideas of contemporary community standards are forty years behind the community in which they live. Is it then any wonder that the higher courts regard such

convictions with suspicion? Let us be thankful for our rights of appeal.

Not wishing to belabor these points too far, let us examine only one more quote, that of Presiding Superior Judge Louis Burke. "It is high time we stepped in to eliminate this junk from the newsstands. We should organize public opinion district by district. I don't believe the ministers and decent citizens really know what's inside the covers."

I find it hard to believe that a man of Judge Burke's distinction truly advocates the return of the Watch and Ward Society, although there seems to be no other interpretation of his remarks possible. Where the Judge errs is in his idea that the "decent citizens" don't know what is contained in paperbacks. Perhaps he has not stopped to ponder on the volume of sales of these books. The Postmaster estimates that \$300 million worth of these books originate in Los Angeles (surely a sign of the healthy state of the publishing business in this city). That's a lot of 25c books. It makes the Judge's category of decent citizens who don't read any of them a pretty small fraction of the reading public. We must face the fact that such sales volume truly constitutes a public approval of these books, regardless of what we think of them as literature.

The suggestion for organizing the local merchants and citizens into groups to determine what may be sold in the community and to enforce their choice on the readers thereof is perhaps the most anti-democratic and dangerous one put forth in the whole article. It seems to revert to the belief that the majority is always right, or, at least that the majority should always dictate, and that the individual is not regarded as stable or intelligent

enough to decide for himself.

Our concept of democracy as a society in which each man may live in the light of his own individuality has made us a nation that is strong and free, but the constant pressure to widen the scope of this individuality (in this instance to include freedom of choice of reading material) has always met with die-hard opposition. That, individually, the public has shown itself to favor a liberalization of the contemporary community standards by the support and purchase of this borderline type of book is undeniable. Although it may be somewhat depressing to discover that the taste of the reading public is poor.

It remains, however, for these men to prove that such books are truly a threat to the community, or, for that matter, that outright pornography is a danger. Sexual activity, and sexual imagination are not so easily curbed or suppressed, and I know of no historical proof that pornographic literature, or paintings or whatever else you like, have been guilty of great social damage in the past, during times when the forces of suppression were less developed and, therefore, one may presume pornography was more easily obtainable than it is today.

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# Just A Line

by William J. Harvey

Dear Joe,

Meeting you at the party the other night was more than a surprise to me. George's friends are usually so dull. I wonder if you realize just how fresh and vital you appeared in that group. I am taking great liberties by writing to you but then I could not keep still. Hope you will not be offended.

At any rate we must see one another some evening soon if you think you can arrange it.

May 1, 1959

Sincerely,  
Bill

Dear Joe,

It was so very nice of you to acknowledge my little note with a letter. More and more you tend to surprise me or am I repeating myself. Well if you actually believe that George shall not mind, I do think I can arrange for dinner this Tuesday night, at a very nice place I have been to several times myself. Please call me if this is alright with you.

May 7, 1959

Sincerely,  
Bill

Dearest Joe,

I cannot remember ever having spent so lovely an evening you were so right in not wanting to be formal and sweeping me off to that perfectly charming restaurant. There in the quaint atmosphere of a cellar I do not think anyone save you could have made it so wonderful. My memory slips back often now to the candlelight, the wine, but most of all to you. I am keeping next week completely free just in case you might decide to call. After so many foolish nights with others who did not nor could not appreciate life I am proud to have spent one night with a real person.

May 12, 1959

Love,  
Bill

May 13, 1959

Dearest Joe,

Somehow when you speak to me or I hear your voice as I did last night on the phone, I am dumb struck. Words are lost deep inside of me, I can barely answer you. Yes you silly fool I do remember all about our evening together. I even recall perhaps more than I should, for I can still see your smile across the table from me. Feel that warm glow of wine accelerate my thoughts. The long yet ever so short walk to your door. The tender way you touched my face to say "Good Night." And the deep regret I left with for not having the words to say at that moment. I shall see you on Saturday afternoon, if only for a minute or two, so you might see my interest in you is more than friendly.

Love,  
Bill

May 17, 1959

My Dearest Joe,

I am caught in the fear that my affection concerning you becomes out of hand. After Saturday I now know we can never be what one might term friends. For as I had pointed out then my interest goes much deeper. George for all his faults remains one of my best friends. How could I offend him such. How could I dare dream of these things. All this without his knowing. No I must, if I should hope to be the man I profess, face him or deny you. A painful decision believe me. But then what decision is not so, for no matter which choice one makes someone is always hurt. Here in my memories you shall remain high on an altar of respect. Our's an innocent affair that was born to die. This then my decision to turn away from love and save a friendship. You will understand.

Love,  
Bill

May 20, 1959

My Dearest Joe,

Long after the brightness of our meeting has become a dull glimmer in your young memory, I shall still adore you. But we must be true to life and friends, I cannot see you again. You must stop writing and calling me. I will not try to explain to George but hope that he will realize I am trying to be a friend.

Often life finds divisions, points where two people are unable to continue together. Love is a vice when it comes as it has to us and I must free us. I shall long remember having met you.

Fini,  
Bill

May 20, 1959

Dear Tom,

Meeting you at the theater the other night was more than a surprise to me. The theater is usually so very dull . . .

Sincerely,  
Bill

# tangents

news & views

by del mcintire

## WURRA AND WURRA!

Edmund Bergler has asked whether homosexuality is "a Disease or Way of Life." Havelock Ellis called homosexuality an inversion, Albert Ellis, a neurosis. The Freudians consider it a perversion. At ONE we have for years examined the theories and sifted the evidence and, along with the experience of our own lives, have concluded that homosexuality is more nearly a way of life than anything else. We have certainly never believed it to be a philosophy, nor would we know quite what that philosophy would consist of if we did. In some of our Institute classes and in articles in the **Quarterly** we have related homosexuality and philosophy, but we have never, nor has anyone else to our knowledge, been acquainted with **homosexual philosophy**.

Imagine our surprise then when the other morning a handsome, red-bearded, young gentleman walked into ONE's office to announce that he would like to talk to us about the "World Assn. for Education to End Homosexual Philosophy." Our first reaction was to wonder how it is possible to put an end to something that doesn't already exist however much we may wish it did? Our second was to want to hear more of what our visitor had to say.

## WAEHP

He turned out to be Jack LaVelle, a dealer in Old Rare and Curious Books and writer, from Manhattan Beach. Although he wore the long chin hairs and came from the beach, he declared he was no beatnik but a man who simply found shaving too uncomfortable to endure. He had been approached some months before by a local saloon-owner, C. K. Andrews who asked him to write a prospectus or pamphlet which would encourage support for Andrews' California chartered Corporation, explaining that he was Director of WAEHP and producing letterhead stationery and membership cards which read, "World Assn. for Education to End Homosexual Philosophy," C. K. Andrews, Director.

Mr. LaVelle, who actually had no more reason to want to suppress homosexual philosophy than Parkinson's Law, accepted the job merely as a paid writing assignment. Armed with Andrews' childishly uneducated outline of a "collection of homosexual injustices," Mr. LaVelle came immediately to ONE's offices to make notes on the philosophy he was supposed to help put an end to.

The aims and purposes of WAEHP as stated in the completed pamphlet, a smallish fold-over printed on high quality paper, are

as follows: "If you are or are not a homosexual you necessarily should support . . . for personal good health, or belong as a member to, the World Assn. for the Education to End Homosexual Philosophy.

"The WAEHP is campaigning for a law to be enacted in all fifty states and Congress. This law is designed to protect children and others from the homosexual menace. It is also designed to afford clinical care to those homosexuals desiring cure or return to good mental health.

"Please be informed that this nation has already hit the saturation point as to the harmful homosexual percentage for population safety.

"Due to the perniciousness of the homosexual, venereal disease is at a new high for our times."

"The homo becomes more and more evidently mixed into the general population of a nation when that nation becomes decadent or is on the decline."

"Let us not rest until the homosexuals that need care and wish to gain mental health can be repaired by afforded medical care.

"Let's not rest until all of us that wish to protect our children and those emotionally unstable people from being engulfed in homosexual philosophy . . . can be assured that something is being done legally, economically and through clinical care for those that require it.

"WAEHP has planned projects for rest homes . . . for all communities where there are people who need our help."

Homosexuals friendly to ONE need not apply, we have found. I did, and learned that Andrews does not want to give this type of membership to what he calls the opposition. But he is supposed to be developing another type of mem-

bership reserved for such. In support of their position WAEHP claims that there are "16,000,000 mentally ill in the nation because of homosexual philosophy. 140,000 homosexuals in L. A. County." They add, "The pioneers of this nation built our country on moral codes, laws and religion. They were busy in those days and had no time for such things as the homosexual philosophy. This nation has fallen into decay morally. Allow this condition to exist and we shall destroy ourselves economically and fall into the position of past great nations. If we remain as tolerant toward the homo as Greece and Rome did in the past we can expect to duplicate their histories."

WAEHP appeals for help from all "healthy-minded people" and asks that "you help organize membership clubs to develop rest homes and clinics for these poor unfortunately ill people. Organizers needed in all states. Write your assemblyman or congressman today. SEND COPIES OF WAEHP FOLDER TO YOUR CONGRESSMAN OR SENATOR. Give the folder to someone else, and request extra copies through: World Assn. for Education to End Homosexual Philosophy."

Later investigation indicates that the men behind the Assn. are opportunists of the worst sort willing to turn their hand to almost anything that promises to bring in a fast buck. Listed as a trustee is Chas. Deck who gave heavy support to Pat Brown (now Gov.) when he was running for Atty. Gen. of Calif.

WAEHP has already attempted to influence legislation (with how much success we do not know) by submitting an anti-homosexual bill through Calif. Assemblyman, Chas. Chapel of Palos Verdes.

WAEHP's activities are presently more or less standing still while Andrews learns whether energies directed along the lines of the Birch Society are not really more worth while. The efforts of WAEHP could be extremely dangerous and less amusing if it were not for the self interest of its instigators. Andrews appears to have little honest dedication.

### MATTACHINE MENOPAUSE

Last month news filtered down to us from a past-president of the Mattachine Society that the Society's head office in San Francisco had abolished the charters of its Area councils Boston, Chicago, Denver, Detroit and New York (Los Angeles being already defunct)—each a lesser replica of the National office, with discussion groups, counselling, social activities and publication of Area Newsletters. A hasty phone call to San Francisco confirmed that Mattachine had indeed orbited into a third phase, blast-off date March 15th.

Reaction from the affected Areas was almost immediate and various. Denver with its usual aplomb and resourcefulness, was more than philosophical: "We of the newly established Neighbors, Denver area, have welcomed this new development with considerable relief.

"The problems of the Mattachine Society under its previous machinery, were, as we in Denver see them, due largely to a kind of built-in national ambivalence. On the one hand, the organization's very existence depended largely, if not entirely, on the somewhat autocratic character of its San Francisco . . . leadership . . . On the other hand and at the same time, the organization attempted, through its Area Councils and voting membership, to be democratic. The two are simply not compatible.

"Now there is one Mattachine

Society, a California Corporation, which can do precisely the things it has always done, but without the opposition of small groups scattered across the country."

Chicago was less sure of the benefits and not at all certain about some of the legal points involved: "By eliminating all of the Area Councils the Board has also apparently done away with the Annual Convention. But the Convention is the supreme governing body of the Society and the Board is responsible to the Convention . . . Somehow it doesn't seem reasonable that the Board can dissolve that governing body to which it is responsible."

"In a situation such as this we cannot help but feel that the best procedure would be to 'make haste slowly.'"

Boston's reaction was similar to Chicago's. The Area Council had just rented office space, and felt that in view of this, they had better attempt to move ahead in some fashion with or without the National Office.

Strangely quiet were the leaders of the New York Area Council who were probably more responsible than anyone or anything else for the dissolution. For years in many important and unimportant ways they have thrown monkey-wrenches into Mattachine machinery. A self-interest rather than a Mattachine interest seems to have sustained them in their perpetual opposition. The leaders in New York are now effectively squelched as far as the Mattachine Society goes, a healthy separation of the sheep from the goats.

### WHAT MATTACHINE WAS

The Mattachine idea was conceived in Los Angeles in 1950. It began as a Society with discussion groups and guilds sponsored by The Mattachine Foundation. In three short years it had a meteoric

rise and the name Mattachine became known to countless thousands across the United States and abroad. But in 1953 the zenith had passed. Guilds found themselves rent with dissension. An alignment into Foundation vs. Public-Society groupings took place. At the Constitutional Convention in May 1953 the form of the Mattachine changed. Considerable stress was laid at that Convention about "newness" and the "differentness" from the earlier Foundation format. The point was made that "we have no connection whatever with the Mattachine Foundation." Well that has been reversed by the March 15th directive.

To those standing apart from these developments both losses and gains are apparent. Without a doubt the greatest loss will be that of the broadened outlook of the Society coming from the additional talents and new ideas of the Area Councils. In some cases, such as Denver, where a superior Newsletter has always been produced, and where a strong educational program was developed along with the only hand book in the field that we know of, a decline is represented. The move may also eventually affect a decline in membership. To offset such losses, however, are certain undeniable gains. There has been a healthy simplification of administrative procedures, a streamlining of general operations more realistically geared to the Society's current capacities.

### SURVEY

Police in Dayton, Ohio, have listed 1,000 known sex offenders. Their pictures and histories are listed in a current "mug-shot" file set up a few months ago by the Dayton police. Homosexuals are, of course, lumped with degenerates, rapists, sex-slayers, etc.

Washington, D. C., courts have decided that three "physique"

magazines printed in that city are not beyond the reach of the obscenity standard laid down by the Supreme Court in the 1957 Roth Case. This standard was used to show that ONE did not arouse the prurient interest of its average readers. In the case of the "physique" magazines, however, Judge Walter M. Bastian of the U. S. Court of Appeals, in an entirely new interpretation, declared that the Roth doctrine in the present case applied to "the average member of the class for which the magazines were intended, homosexuals." The judge added that there was substantial evidence before postal officials that "physique" magazines were "intended for homosexuals." So what?

From the **Washington Post**: "The Treasury Dept., like the Post Office Dept., has been dabbling in censorship. We suggest to Secretary Dillon . . . that he close the chamber of pornographic horrors which his predecessor had maintained for the deletion of interested visitors."

"The Bureau of Customs makes a practice of seizing at the Port of New York, books which its inspectors do not wish their homecoming fellow-citizens to read."

" . . . the average citizen suffers the seizure of a book silently rather than risk the expense involved in contesting the seizure.

"Consequently, judicial determination of whether a seized book is obscene is a comparative rarity. And what sense is there in giving customs inspectors such power?"

"This is pure officiousness, as ludicrous as it is unbecoming to a free people."

Snide New York columnist, Lee Mortimer, once again zips open the fly on homosexuality. In a recent column he came up with the following revelation: "U. S. Intelligence sources are listing every known deviate dive in the country because

of the security risks in the event of trouble. The operators of some of the daffodil dens may not know it, but some of their 'gayest' customers [how true] are lawmen in disguise, busy taking down names and addresses. The military is particularly worried about the mushrooming of

such places near Army and Navy posts. I've been in several [we bet you have], in New York, California, and Florida, but will not divulge the names for security reasons . . . Early to bed and early to rise, and you won't get trimmed by a blonde with blue eyes." (Thank you dear.)

## Castel St Antonio

Lazise sul Garda  
(Verona)

GET AWAY FROM IT ALL

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## APOLOGY

I know you as I know my name,  
Yet shun you, when you pass me by.  
Your lips, in smiling, part as when  
They parted for me in the night.

But pass me quickly, for I hear  
Their strident voices scrape the wall  
Of our enigma. Quickly pass.

What waits for us? A death as vile  
As nails and hyssop, death in life.  
When fathers hate their sons who have  
No sons to bear. No prodigals.

They call the antic voice of time  
To grate upon the present ear—  
The horned Jewish patriarch  
To dash away our golden calf.

Our voices, too, are ancient ones.  
The hemlock's sons, the conqueror  
Who wept in victory and died,  
David's parent, Tamerlaine's.

But we are forced to turn to night,  
To ugliness, deceit, and fear.  
Once pure, our bodies' whiteness now  
Is pestilence, decay. The blooms  
Of yesterday are heaps of filth.  
Our golden calf a leaden cross  
To bear. A mark for life, it seems.

Scapegoats of the present day,  
Salem's witches, arcane rites  
Of carnal lust, mouths that drool  
Forbidden fruits well left unsaid,  
But better laughed about.

In all this, love remains in me,  
Regardless of Mosaic law,  
Christian ethic, rules of state,  
And, as I pass you by, I feel,  
A quicker heart, a slower pace.

Dorian Mode



Miss S. first contacted ONE's offices by letter. Several of these came along, each typed with impeccable neatness. Staff members endeavored to answer the many questions she asked as well as they could. However, it was their impression that, having discovered ONE, Miss S. was overestimating, not its desire to be helpful, but the resources and capacities of its limited staff. Later on she came to realize that, instead of having busy secretaries and consultants, ONE's Social Services were performed by the same handful of people who were publishing a magazine, a quarterly, conducting classes and doing many other tasks.

It was with great interest that we finally met Miss S. at the time when she made a special trip to Los Angeles to visit ONE's offices. She is from a small mid-western town and, to her

knowledge, knows of no homosexuals there. What made her effort especially noteworthy is that Miss S. possesses very limited vision and must walk with a red-tipped cane.

Her courage in undertaking a trip cross country by bus under such circumstances and on an extremely modest budget quite put to shame the timidities of those who fear this and fear that and circumscribe their lives thereby.

Since returning to her home she has written to tell how much it meant to her to meet the members of the staff and to talk over with them the many questions she had. Her case illustrates the breadth and the diversity of the work presented to ONE's Social Service Division.

Here in her own words is her "case history."

"I attended a rural grade school and high school. Following this I was a student at a business school, was an employee at a battery manufacturing firm, self employed in sales work, and employed at the Work Shop for the Blind. For a time I was a patient at the Mental Health Institute. I had a mental illness classed as a form of paranoia. I didn't ask for the name of my ailment until I was released from the Institute. I did some reading about the ailment and found I did have similar symptoms. It was sort of impossible for me to believe that a person could have such symptoms, but I became a voluntary patient at the Institute so as to have a reason to leave my hometown. Also the subjects of psychology, psychiatry, and people's problems had always interested me so I thought it would be a good place to learn more about these subjects, and I was in need of help there too.

"I was a patient at the Mental Health Institute at Cherokee, Iowa, from November 12th, 1956, to April 19, 1957. My parents didn't approve of the idea of my becoming a patient at the Institute, and they suggested that employment and other interests would solve my mental ailments.

"I was a patient in three different wards while I was in the Institute. The doors to these wards were all locked. Many patients including myself looked forward to the time when they were to be released so that they could gain their independence again.

"At the Institute the ward attendant in each of the wards was in charge of all the patient's clothing and other personal belongings. A patient was allowed to have a canteen card which they purchased with their own money.

"The card was kept in the attendant's office of each ward. Patients were allowed to buy pop, candy, cigarettes and other items at the canteen on a certain day of each week. Groups of

patients were accompanied to the canteen by the ward attendants. Some patients were allowed to attend the dance presented each week or movies presented twice a week. There were also Protestant and Catholic church services for the patients. Use of the telephone by patients was not permitted. All letters of the patient were left unsealed. They were all read and then sealed. The postage was paid by the Institute.

"A doctor came to the office of each ward every morning to check patient records and give instructions with regard to the care of the patients. No patient was allowed to talk with the doctor without the permission of the ward attendant.

"Drug addicts, alcoholics, paranoiacs, schizophrenics, manic-depressives, and patients with other less serious ailments were the type of patient treated at the Institute. There were probably some homosexuals there as patients, because they let their trend of living become a mental ailment, but I didn't know which of the patients while I was there were homosexual.

When I arrived at the Institute I was a patient in one ward for a month and during that time I had a complete physical exam. Then, one afternoon, I attended 'staff meeting,' which is one of the regulations for all people who become patients at the Institute. Several doctors ask the patients questions as to why they had become patients at the Institute. While there I also attended group therapy sessions one afternoon a week.

"Following my time on that ward I was a patient on the electric shock ward where I was given a total of 19 of these treatments.

"I was then moved to the next ward and stayed there during the last two months I was a patient at the Institute. I also spent two weeks on leave at various times at the home of

my parents. On this ward some patients were confined to their beds and an average of one patient died every ten days. This ward was a mixture of elderly and younger active patients. One afternoon I again attended 'staff meeting' and I was asked questions by several doctors regarding the reasons I felt I was well enough to be released. Following this I was granted a one year convalescent leave from the Institute.

"After my one year leave from the Institute I received my certificate of discharge from the superintendent. Due to my experiences there and the help I have received from my rela-

tives and friends I have been fortunate that I haven't had to return to the Institute as a patient again.

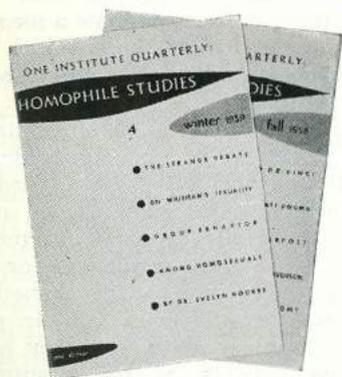
"Having found an organization that publishes a magazine like ONE is sort of like a dream come true. I hope that the homosexual trend of living becomes more well known in the future despite the opposition this way of life meets.

"I am glad I found the advertisement about ONE magazine several months ago and that I subscribed to the magazine at that time because the articles, stories, and letters from the other subscribers in the magazine have also been very helpful."

A.S.

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**ONE Institute, Education Division of ONE, Incorporated**  
**232 South Hill Street Los Angeles 12, California**

# 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 MIND OF THE MURDERER** by Manfred Guttmacher, M.D., Farrar, Straus & Cudahy, New York, 244 pp., \$4.50.

**THE CRIMINAL MIND** by Philip Q. Roche, M.D., Grove Press, Inc., New York (Evergreen Paper Back Edition) 299 pp., \$1.95.

These two definitive volumes deal with the same subject material, though from slightly different approaches. Both include detailed (and often lurid) case histories of murder, not for their own sakes, but as a springboard for launching a close analysis of the psychiatric profession in relation to legal procedures. THE CRIMINAL MIND deals primarily with psychiatric concepts and language as distinguished from legal concepts and language. THE MIND OF THE MURDERER, on the other hand deals primarily with the status of the psychiatrist in the courts, as the source of "expert testimony" in this field. In each book, case histories include the trial of the accused, including the role of the psychiatrist as "expert" in behalf of prosecution or defense.

The crux of the entire problem is, of course, in the definition of "sanity." The legal and psychiatric concepts revolving about this term have been widely divergent, and almost necessarily so, since the former rests

upon traditional moral values, while the latter reaches toward objective and scientific appraisals. Both THE MIND OF THE MURDERER and THE CRIMINAL MIND agree that, while the psychiatrist is called into court to help settle questions of "sanity" or "insanity," his testimony is often only half-comprehensible to a jury, and sometimes unconsciously modified to favor the side on which he is testifying.

In addition to the central subject of sanity, both books evaluate collateral terms and situations, for example, the accused as a psychiatric "patient" and his consequent right to privacy; or the hypothetical usefulness of juries composed entirely of psychiatric experts; or the term "insanity" as distinguished from mental "defects" or "illness." The reader will find each author thoroughly competent to weigh and describe the present inconsistencies between legal and psychiatric concepts, and will conclude that psychiatric testimony in the courts will at length exert a great effect, not only upon criminal laws themselves, but upon criminology generally, and upon judicial procedures in criminal cases.

The psychiatric profession is definitely on the side of that school of thought which chooses to regard anti-social acts to be a result of psychic illness, rather than as crime defined as such by law. Thus, the scientific and humanitarian view is coming

into gradual ascendance; and while psychiatrists would probably be the last to assert that their science is as yet brought to perfection, they are doubtless assured that they are on the right road toward a broader understanding and control of the problems of individual and social behavior.

Both **THE MIND OF THE MURDERER** and **THE CRIMINAL MIND** clearly and amply illustrate the changing trends of thought in this field and would be a valuable addition to the library of any student of this subject.

R.H.C.

**THE ROOTS OF CRIME** by Edward Glover, M.D., LL.D., Imago Publishing Co., Ltd. London, 1960, 422 pp.

Heavily Freudian in flavor, and somewhat too technical for ready popular understanding, this book is nevertheless remarkable for its gentle, impersonal and scholarly outlook on the serious personal and social problems of criminal behavior.

Although consisting of eight major chapters, the substance of the author's psychological views is contained in three, entitled "Diagnosis and Treatment of Pathological Delinquency," "The Criminal Psychopath," and "Sexual Disorders and Offenses." Other chapters deal with historical, clinical and legal matters, including concepts of criminal responsibility.

It is remarkable, and perhaps even significant, that the longest and most detailed chapter in the book is that on "Sexual Disorders and Offenses." This reviewer gains the distinct impression that the author feels somewhat apologetic over the fact that, in a book on crime, this subject must be included at all. He is certainly in complete agreement with the Wolfenden recommendations, and considers that basic sexual preferences, per se,

are not a proper subject for legal concern.

In the 33 pages devoted to male homosexuality, there is a notable lack of that insistence on the pathological approach, and of that condescension (faintly tinged with pity) which is invariably found among American writers on the subject. In this respect, the book reflects with exceptional clarity the Freudian attitude. Dr. Glover speaks eloquently of the homosexual *component* in all individuals as being chiefly responsible for many constructive social elements in modern civilization and as the source of "at least as many if not more creative and social processes (as of) destructive and anti-social manifestations." As to "treatment" of male homosexuality, he concludes: p. 243, "It is indeed more than likely that the answer to this problem, if it be a problem, is in the development of greater tolerance amongst the sections of the community which at present tend to make a scapegoat of homosexuality. In this sense the treatment of homosexuality as a whole should be directed as much at the 'diseased' prejudices of society as at the 'diseased' propensities of the individual homosexual."

R.H.C.

**ONE** welcomes for possible publication manuscripts which deal in a positive, non-apologetic, mature manner with the interests and problems of the male and female homosexual in society. Length: 2500 words or less. Payment in subscriptions.

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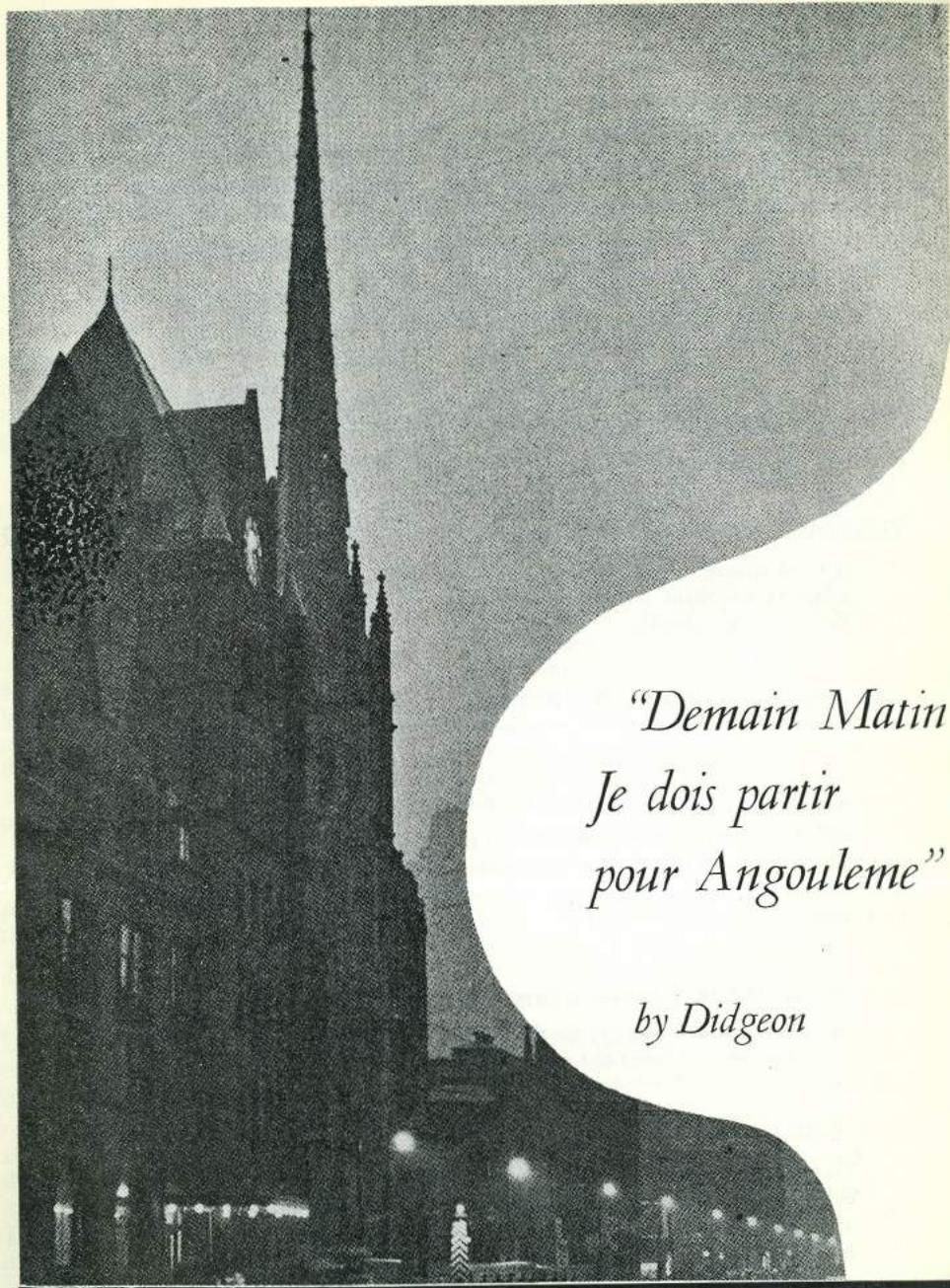
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*“Demain Matin  
Je dois partir  
pour Angoulême”*

*by Didgeon*

For years I knew Angoulême only as the last large city before Bordeaux on the road from Paris to the southwestern corner of France, a sprawling place with a cathedral and narrow, ill-paved streets, and a long slope in the highway from the valley below the town to the plateau above, where the road begins to run again, flat and straight, to the cognac country. If I had left Paris early

enough, I was trying to make Bordeaux in time for lunch, and the heavy truck traffic toiling up the Angoulême slope always slowed me down; if it was later, I had dined in Poitiers, the city before Angoulême, and had to cope with traffic while still trying to digest the Hôtel de France’s excellent *menu touristique*. But apart from this momentary impingement upon my consciousness, the existence of the city affected me neither one way nor the other: it was one more city, a spot on the map, like Turin or Omaha or Zurich, to be driven through or flown over, to be ignored.

It was through Georges that for me Angoulême became a symbol. I met him on the *quai de Branly* one drizzly Paris summer midnight, young, lean, blond, with a sparkle in his voice, a spring in his step, a warmth in his eyes which made him seem perhaps more beautiful than he really was. He was at a loose end that night, he told me, “but I have to leave for Angoulême at six in the morning.”

We made the most of those six hours: every minute counted, every second was perfect. It was more than a coming-together of two bodies, much more than a meeting of two minds—it was a complete fusion of two spirits, total and transcendent, it was at the same time the second act of *Tristan* and the communion of the saints. Toward the end we lost track of time; when we came to ourselves it was growing late, and finally I drove him through the deserted Paris streets at seventy miles an hour to catch his train. I left him on the platform after kissing him on both cheeks *à la française*. I never saw him again.

If I were to meet him tomorrow, I might well fail to recognize him, and he me, but that doesn’t matter. What particularly matters is that this was one of those truly rare encounters where each partner finds his ideal of perfection in the other. What I remember of that night is not the night itself, but the joy of it.

Only as I relived it later (and the reliving of joy is often more joyous than the experiencing of it) did I realize that the Georges interlude, as it must be called, had a common denominator with most of the events which have remained the most vivid in my memory: in brief, they’re always leaving for Angoulême in the morning. Not necessarily Angoulême, of course: Pittsburgh or Amsterdam or Barcelona would do as well, but for me Angoulême has become the quintessence of the transitory. Angoulême is disillusionment, bitterness, fear of tomorrow.

But at the same time it is Angoulême which has intensified and heightened my each joy. The black shadow of Angoulême and of its twin-spired cathedral, in itself a symbol, has made the sunlight even brighter, the sights and sounds and smells more clear and sharp and sure. If Angoulême is bitterness, it is also wisdom.

I feel this today more keenly than ever. For last night there was Rudy, and Rudy was Georges all over again. This morning, as I stood on the corner waiting for the bus, Rudy was watching me from his window. The bus was slow in coming along, so slow that it began to hurt. I was glad the bus stop was so far away that he couldn’t see my eyes filling with tears, blurring the outlines of the pale blue robe. For Rudy is all I have ever been looking for, and Rudy is what I have so rarely found. Twice now. Only twice.

Georges left for Angoulême in the morning.

My plane is just coming into Denver.



**HUMOR  
FROM  
HOLLAND**

... hij zit me eigenlijk nog niet strak genoeg!"  
"It isn't quite tight enough."



"After you . . ."

Courtesy  
Vriendschap, Amsterdam.



"We're going steady now."



"Lately, I dream of men . . ."



IK WIL NIET DAT JU NOG EEN KEER VOOR DIE SCHILDER POSBERT

"Don't you ever model for that artist again!"

## A FINAL WORD

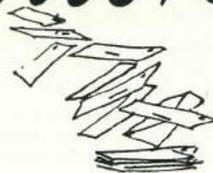
Clean, in a world of drabness,  
The face of a girl I almost had  
Cloys in my memories' heartbeat.

She brought, with her tentative passion,  
The smell of an autumn day,  
The grass of a new-mown sunburst;  
The sway of a silent ferry  
Moving the sea away.

She took, with her child's-sad leaving,  
A heart, old from a weary search;  
A heart, stunned by her echoing absence, deeply grieving.

—Allison Burton

# Letters



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

### MARCH MADNESS

Dear Sirs:

I would like to congratulate you on the March issue. I think it was one of the best issues you have ever put out. Even the cover was better than ever. Let's have more drawings by Mort, less by E.E.

**Mr. I.  
Houston, Texas**

Dear Sir:

About your dreadful March fiction: You had to go so far to translate from French a story like that one you printed? I would suggest a better title than "The New Butcher Boy." Why not, "From the Diary of a Peeping Queen"? Gentlemen, where is your good taste?

**Mr. S.  
Los Angeles, Calif.**

Dear Don Slater:

That fellow Steuart (March, 1961) shows a remarkable insight — into his own problem. Madmen are like drowning men: they want to drag everyone down with them. Why is it that men are not content to be crazy in silence? Why do they insist on telling everybody?

But I have a question: What does Steuart intend doing with the "perverts"? Surely he realizes that there will be a small percentage who will insist on being heterosexuals! Will he outlaw them from his Utopia? Or will he merely ostracize them and allow them to organize and publish (perish the thought!) a Heterosexual Magazine? Some future madman might even suggest a heterosexual culture! I know it's silly — perhaps madness — to ask such questions, but I've been reading G. B. Shaw, and you know what that means!

He has said, "The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man."

"When a man wants to murder a tiger he

calls it sport; when the tiger wants to murder him he calls it ferocity. The distinction between Crime and Justice is no greater."

**Mr. F.  
Sacramento, Calif.**

Dear ONE:

How could you have suffered a complete paralysis of all good taste and judgment in printing that vile and demented tripe, "Homosexual Procreation"? It's only comprehensible if motivated by some kind of suicidal death wish, since nothing you have ever printed is better designed to provide material for all your enemies with which to destroy you.

The article preaches an arrogant, hate-filled attitude towards heterosexuals, insisting on homosexual superiority. It monstrously advocates homosexual enslavement for the superman-offspring of artificially inseminated Lesbian breeders.

I am admittedly perhaps extra bitter that you see fit to print such totally worthless tripe and yet cannot find space for my own wasted contribution, "A New Theory of Male Homosexuality," which is enlightening, constructive and sense-making, as I'm sure you'd find confirmed if you printed it.

**Noel I. Garde  
New York, N. Y.**

Dear ONE:

It will be very helpful to know what type of responses you are getting from my article, "Homosexual Procreation." Knowing something of depth psychology, dead silence should be predominant. Then there should be some who agree with the footnote (on medical reports); others will say it is crazy and mad; some will cry religion; the rest will say we shouldn't treat heterosexuals mean like they treat us, or other such typical nellie, swishy homosexual responses.

The average Gay person who holds down a job goes out to a Gay Bar and picks up a trick, feeling that everything is fine and

dandy. He feels he has every human right, freedom and fairly reasonable social adjustment. The moment you start saying that homosexuals have lawful and moral rights to lead homosexual lives, then the fire-spitting starts.

The heterosexual tyranny and dictatorship is more gigantic than anything Hitler or Stalin ever dreamed up. Worst of all we find the Gay ones wanting to go along and conform to all this.

**James R. Stewart**  
San Francisco, Calif.

Dear ONE:

Thank you for Mr. Stewart's provocative and interesting essay. While not agreeing in general with his advocated solutions it is good to see intelligent homosexuals beginning to grapple with the moral question of their own position in society. Too long have they schooled themselves into untidily dishonest secretiveness about their own status.

Let us hope Mr. Stewart will have sufficiently enraged some of the supercilious into doing a bit of thinking on their own. How refreshing it might be to find in your future pages some more truly non-conformist ideas. Is Mr. Stewart by any chance subscribing to some elements of the philosophy of Ayn Rand?

Incidentally, I just might be willing to discuss artificial insemination a little bit more fully.

**Miss K.**  
Youngstown, Ohio

Dear ONE:

Your March issue was one of the best yet! "The Scavengers," and "The New Butcher Boy," were especially noteworthy. Thank you for these stories. Keep them coming! I've always enjoyed your Magazine, since I am homophilic.

**Mr. S.**  
\_\_\_\_\_, Texas

#### WHO IS EXPERT?

Dear Friends:

I am rather tired of "experts" after a recent college summer session in which I learned that the experts are in most cases guessing, and then testing to try to "prove" what they have guessed. Have you ever surveyed the various so-called scientific publications to see how much agreement you can find in them?

It is discouraging to note those who still are using the Rorschach and other tests for determining mental and psychological leanings of persons, so categorizing them for employment, prison, etc., when scientists know that these and all present tests are worthless for such purposes. A good fortune-teller could do as well.

**Mr. G.**  
Baton Rouge, La.

Dear Editor Slater:

Many years spent in trying to help nervous and mental patients in our so-called neuropsychiatric hospitals have brought me and my co-workers into contact with your people and with the wrongs perpetrated against them by self-styled "normals."

We cannot understand why you use the false term "homosexual," for it is a contradiction in terms, unscientific and unnatural.

Talk about "variants": the variants, if any, are what H. L. Mencken termed the Booboisie, those who have the ignorance and the gall to stigmatize other fellow-humans. These are the same "good" "normals" who ostracize others. How scientific! How civilized they are—not to mention how Christian!

**Mr. E.**  
New York, N. Y.

Dear Sir:

After having read many clinical books on homosexuality I have come to the conclusion that it is not a perversion nor against nature, but a very definite part of nature. This conclusion was very definitely strengthened when in my travels I discussed the subject with leading doctors and scholars outside the Judeo-Christian world.

To my surprise their ideas completely reverse the thinking and writing in our world. They accept homosexuality as one of the many facets of human sexual expression. It should be very heart-warming and psychologically reassuring, that in the world as a whole seven-tenths of the population do not look upon homosexuality as degenerate, perverse, shameful or against nature.

Instead, because of their many centuries of civilized development, they have come to realize that nature in all its infiniteness has made man a very variable animal, capable of expressing himself sexually in many ways.

It is so difficult to present such a misunderstood and controversial subject as homosexuality that I was pleased to find ONE the only book or magazine I have read that has the good taste to present the subject so honestly and sincerely.

The problem of a minority group is always hard to present and is so often misunderstood that even the best presentation is taken wrongly. In this modern day with all the advances in science you would think man would be more understanding of minorities and, instead of shunning them, would encourage them to join the community as an integral part of the whole for the good of the whole of mankind.

**Mr. G.**  
Eau Gallie, Fla.

#### VOICES FROM AFAR

Dear Sirs:

I have withdrawn my subscription from ONE for the reason that it is almost completely aimed at American circumstances. Of course this is understandable, but the way of life on the other side of the ocean differs so much from here in almost every respect, Gay life included, as to make the Magazine for me no longer of greatest interest.

It has given me an insight into the possibilities, needs and impossibilities in your country and this was indeed interesting. Don't grieve too much over my withdrawal but go on with your activities, so much needed in your country, just as **Arcadie, Der Kreis** and other publications are needed in Europe.

**Mr. S.**  
Groningen, Holland

Dear Friends:

May I take this opportunity to tell you how much I enjoy your Magazine. However, I do feel that the American viewpoint is quite different from the English. Personal contact during some visits to the States have confirmed this opinion. Nevertheless, your side of the question raises interesting points of view and enables us to look at ourselves, which I think is the best thing we can do.

Let us be honest with ourselves and then half the battle is won. Accept what we are, and live with it. I find that I can now live much more contentedly than previously and I must say your Magazine has helped me in many ways to find myself.

Here in England I find it is possible to live quietly and satisfactorily, finding one's other interests in life to compensate and complement one's emotional feelings.

**Mr. W.**  
Tunbridge Wells, England

Dear Friends:

Things here in France are not so bad as you have indicated (November, 1960; February, 1961). The Code Napoléon is still valid. Sexual matters in private are no concern of the law, provided they include neither rape nor violence, nor the participation of one under twenty-one. Prosecutions are for (1) indecent behavior in public places (bars, baths, public conveniences, parks, movie theaters, parked cars, etc.); (2) sexual relations with minors; (3) solicitation or pandering for male prostitutes, as well as female.

Many known homosexuals are civil servants, army officers, professors, judges, even police officials (I know loads of them), to say nothing of writers, painters and clergy.

Yes, I know there are two flaws in our freedoms (1) the ridiculous age of twenty-one, in-

stead of eighteen, as it was before the Fascist legislation of Pétain in 1942; (2) the wave of "morality" and Puritanism which has been developing during the last year in Parliament—not in the Government [sic].

Laws against prostitution, for the censorship of films, against immoral bars and dance halls, etc. The police have been obliged to act upon orders from above but, apart from a few spectacular and, after all, rather healthy actions, such as the suppression of many public conveniences which were obvious meeting-places and the closing of a few bars and baths, nothing has really changed. The judges are no more severe than they ever were. The Puritanical offensive in Parliament was purely artificial. No political party has made it an electoral or campaign issue.

**Marc Daniel**  
Arcadie, Paris, France

Dear Friends:

It is not very accurate to state (February, 1961) "Personal freedoms in Europe are indeed suffering." True, the fascist policies of De Gaulle are diminishing personal freedoms in France. But you will not hear homosexuals in Scandinavia complaining of limitations of personal freedoms. Even the Norwegian and Danish armed forces are subjected to no curtailments of their freedom of choice in sexual affairs.

It is a trait of the Scandinavian character to mind one's own business, and this obviously permits the individual to be himself. Meddling is not esteemed.

**Mr. B.**  
Oslo, Norway

Dear ONE:

The present situation, not only in Switzerland, but in France, Italy, Denmark and Germany as well is the most unfavorable one all of us have had to deal with in years. There is a definite trend to suppress the homophile as much as possible.

My own idea is that the general world tension felt at present needs once again a scapegoat, and what better scapegoats than we? Even the world-famous friendly atmosphere of Copenhagen has changed greatly, from all I hear.

All over Europe this is partly due to the fact, unfortunately true, that venereal diseases among homosexuals have greatly increased, a very sad fact, difficult to dispute. The laws in France and Italy are moving backward. Under these circumstances no improvements in Germany will be taking place.

**Rudolf Burkhardt**  
Der Kreis, Zurich, Switzerland