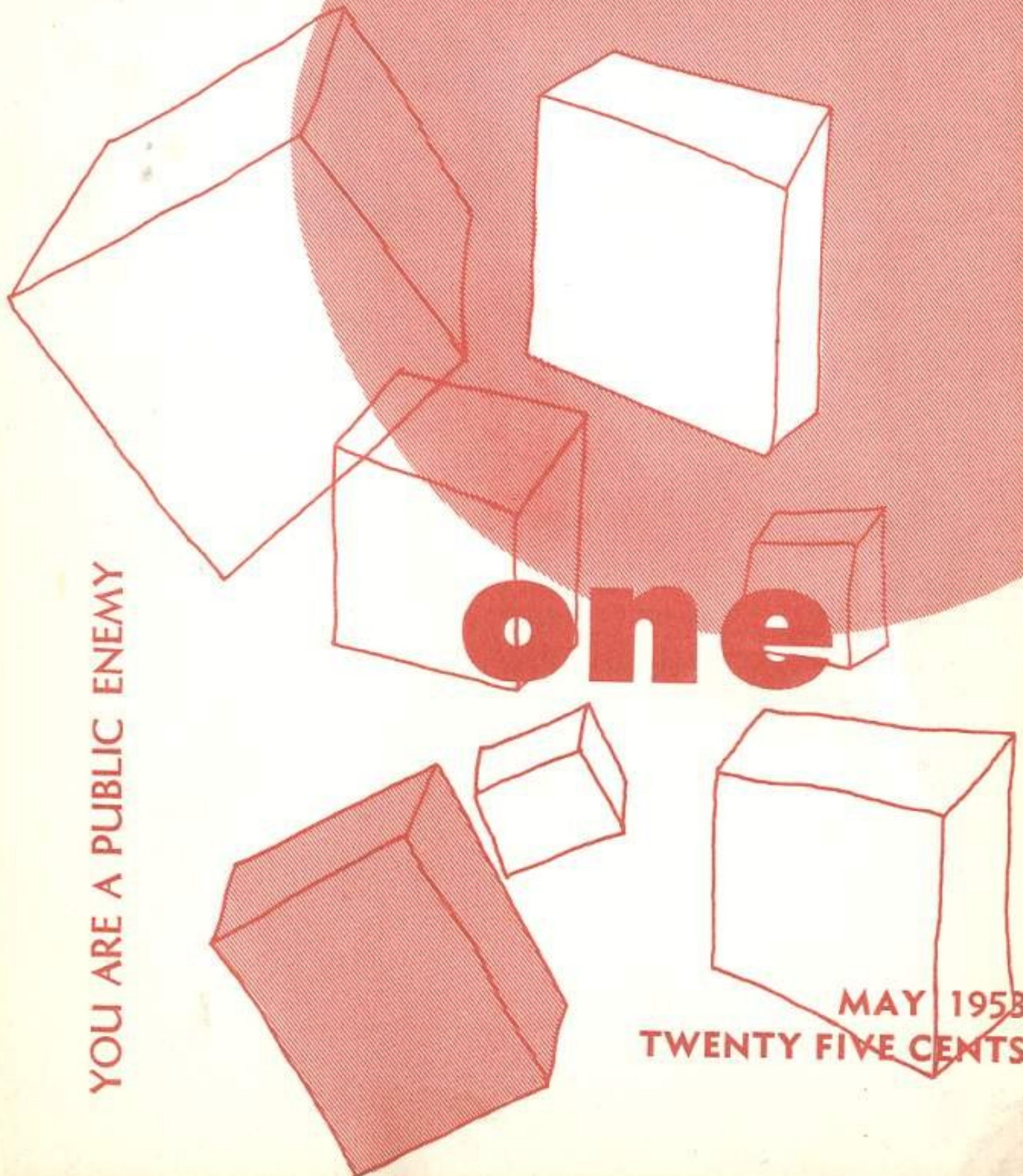


YOU ARE A PUBLIC ENEMY

one

MAY 1953
TWENTY FIVE CENTS



one

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

Volume One Number Five

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WHERE ARE YOU GOING?

The following excerpts are from an address presented before the Executive Council of the Mattachine Foundation. It is an unusually clear-eyed and searching study. Calmly objective, it asks questions which subdue the blithely enthusiastic and elate the dubious. To be noted, is its sharp contrast in ideology to the David Freeman article, "The Homosexual Culture" which follows in this issue.

I would like to call to your attention that the minority here dealt with is in no way a peculiar group so far as national, state or city sex laws are concerned. As the authors of a recent book (*Your Marriage and The Law — Pilpel and Zavin — Rinehart Pub.*) have stated in the Chapter, "Sex and the Criminal Law," that, "The chances are nine out of ten that you are a sex criminal." This statement applies to the general public, not to any particular group. It is good to remember at all times that sex laws in general are a compound of necessary prohibitions on the one hand and restrictive laws which no longer represent our contemporary sense of moral and social values on the other, and rest on a set of unspoken major premises which underline both sets of laws. (Refer to above mentioned book.)

In most states, it is a crime for any unmarried persons to have sexual intercourse; such acts would come under one or the other headings of three distinct "crimes": fornication, seduction and prostitution. If the parties are married, the additional crime of adultery would be brought in. In some states if both parties are married, but not to each other, the charges of bigamy can be lodged. The framers of these laws, not wishing to miss anything, have what are called "catch-all" statutes under the headings of Vagrancy, Loitering, Disorderly Conduct, Indecent Exposure, Committing a Nuisance, Lewd Behavior, Lascivious Acts, and similar statutes which can be and are invoked to punish practically any sex outside the marriage bed.

But our puritanical law makers were not satisfied with this. Even certain types of acts performed in the marriage bed are illegal in many states and, if one party wishes to accuse the other for violating such an ordinance, the party accused can be tried. Artificial insemination has been hauled into the courts on the grounds of adultery, insofar as the wife has conceived artificially, and the court decided that even though the wife had so conceived (if she had been telling the truth) she would be nevertheless guilty of adultery. This has made many doctors quite unwilling to perform the functions of artificial insemination until they know what the laws of each state are pertaining to such a subject. Of course, the use of contraceptives in many states is still taboo.

I mention these points to make all aware that you, as a minority, are not the only ones affected by long outmoded practices and enforcements under our multiple legal codes with regard to "sex crime." Further, in general conversation with those who are or consider themselves "normal" (whatever that may be) it is necessary to refer to the sex criminal codes that they are, in many instances, violating constantly.

One other point I would like to bring up before stating what type of organization we are establishing. It is that attitude generally termed "perfectionism." During the time I have been associated with the Mattachine Foundation, and meeting with discussion groups, even as a minister I have been amazed at the frequency with which "perfectionism" rears its devilish head. In the majority of instances, it can be traced to what psychologists might call "sensitive conscience." This is particularly brought into discussion when the member of the minority has a perverted sense of what is religious, indicative of his peculiar interpretation or slant on the subject.

At no time should normality be driven under and substituted by abnormality. At no time should members of the Minority feel that they, in their natural drives and urges, are different in any respect from other human beings. Their modus operandi may differ but basically the natural inclination and need is quite normal. Of course, I am willing to admit that the Minority has received such severe treatment from churches and social organizations that they have come to feel themselves, in many respects, outcasts. Aware of this, the persecuted and outcasts have attempted to isolate themselves from society. This is the worst thing that could happen.

In so many respects the contemporary multiplication of "Holy Roller" sects among the extremely underprivileged and the cults among the privileged, the development of humanistic religions, cults of psychoanalysis, and the growth of communities of misery, fellowships of the nameless damned among alcoholics, divorcees, and homosexuals, are the social phenomena that can be partially explained by the way in which the "out-groups," excluded by the churches, fraternal societies, clubs, and even employment, tend to develop healing or adjusting communities of their own. In so doing, *they accept the verdict of the majority and seek refuge in isolation.*

Their reaction generally is to set up such a high moral and ethical standard for themselves, in order to be received back into the accepted social order, they have to live even far more abnormal lives than that which society says they are already living. Abnormal perfectionist lives are just as great a menace as the so-called social evils which "the outcasts" are already living. Perhaps a very good example of this type of thing can be brought to effective illustra-

tion with regard to those few among the Negro race in this country who would rather isolate themselves as good Negroes, having no contact with the rest of our national population, than take a firm stand that they by birth are entitled to equal rights, equal participation and equal voice in the affairs of the country.

We should remember that legalism is changeable and has no permanent value. As the education of the population takes place, endowing it with a progressive and long range outlook, raising its ethical and moral standards in a balanced and tolerant way, so do *mores* and ethical values evolve. As a minister, were I to sow nothing but legalism I could expect nothing but a whirlwind of ethical confusion as a consequence. It is not the letter of the law but the spirit in which it is enacted, tolerated and made effective that counts. You cannot legislate morals or ethical behavior.

If those whom the laws are passed to protect, have no understanding of the causes, and think they are simply being legislated out of existence, the laws in themselves will be of no avail. Again as a minister and in order to perform this paradoxical function, I must, at the risk of being misunderstood by the more legalistic members of the churches, 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. The one gives life; the other kills and destroys.

Those against whom legislation is passed, are usually termed by the legislators the sinful hence are forced into taking advantage of the situation brought about by the legalist and their minds are beguiled and are forced to make their acts, not usually so terrible, all the more sinful in the eyes of the legalist by devising ways and means of skirting the laws enacted.

The ethical teachings of Jesus, the moral and ethical code of the Jewish people, the same of the Buddhists or members of any other ethical religion, never intended the minister to assume the role of a legalistic judge. When one does, he places himself in the seat of one whose only function is to penalize and excommunicate. People must be allowed the privilege to convict themselves or the meaning and philosophy that we as children of one Creator have a free will has no meaning.

Let us be very certain we who perform this pioneering work do not place ourselves in the seats of judges and render decisions more terrible than those rendered by our present civil courts against the Minority for whom we are setting ourselves the task to liberate.

Wallace David

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On April 8th 1953 the Mattachine Foundation Board unanimously approved a statement setting forth their opinions and consequent resolves concerning the Federal Administration's policy towards homosexuals either directly in the employ of the government, or indirectly involved with the interests of National Security as employees of agencies and enterprises doing business with government. On April 27th, 1953, to quote a United Press dispatch in the Los Angeles Times, "President Eisenhower today set up a tough, new loyalty-security program designed to rid the government of homosexuals, alcoholics and "blabbermouths", as well as employees deemed subversive and disloyal."

It is significant to note that U.P. did *not* say "homosexuals deemed subversive and disloyal." It stated simply and bluntly, as well as by its choice of sequence, that this TOUGH new program was aimed specifically at homosexuals and super-patriots as well as just plain patriots. The dispatch went on to say that the new order was made public at the White House after Atty. General Brownell discussed it with Senator McCarthy (R), Wis., and other members of Congress who have been interested especially in government loyalty.

In addition to association with subversive groups and other disloyal activities, the standards (to determine whether or not the victim is a loyalty or a security risk) include:

1. *Any behavior, activities or associations which tend to show that the individual is not reliable or trustworthy;*
2. *Any deliberate misrepresentations, falsifications, or omissions of material facts;*
3. *Any criminal, infamous, dishonest, immoral, or notoriously disgraceful*

conduct, habitual use of intoxicants to excess, drug addiction, or sexual perversion;

4. *Any adjudication of insanity or treatment for serious mental or neurological disorder without satisfactory evidence of cure;*
5. *Any facts which furnish reason to believe the individual may be subjected to coercion, influence or pressure which may cause him to act contrary to the best interests of the national security.*

The dispatch concluded with this sentence, "The President ordered the head of each government agency to use those standards in setting up security programs for his department." Packed into these innocuous words is the promise of many hundreds of sleepless nights for the white-collar and professional employees of civil service. In case the casual reader has dismissed the items in this dispatch with, "Oh, well, homosexuals were mentioned only in Point Three. That was to be expected," please note that the United Press did not entitle this new program, superseding the Truman Security Policy of 1947, as *tough* for nothing.

To labor under the illusion that the new "standards" of Eisenhower's Loyalty-Security Program are little more than a business-as-usual continuation of Truman's Security Policy, infamous as that was in its relationship to homosexuals, is to be thoroughly misled. These standards are not measures to be put into operation only upon the hiring of new employees. These standards are retroactive, and, further, are to be maintained on a twenty-four-hour-a-day basis. Item 1 clearly shows that the information to be measured by these standards does not come from direction examination but is information gained in the now standard pattern of unspecified charges anonymously preferred.

If you couple Item 2 with 1 and 5, you can easily see that any employee who is acquainted with a homosexual, is himself a security risk unless he volunteers his suspicions in *daily* rectification of his own "omission of material facts." As the Foundation Board pointed out in its statement, since a fairly conservative estimate of the percentage of homosexuals might be 13 percent (one out of eight), how many National Security employees *DON'T* know at least one homosexual in every eight of their acquaintances?

In these days of bureaucratic retrenchment and payroll trimming, it may be difficult for many employees, both in government and in enterprises doing business with government, to refrain from "rectifying omissions of facts" to guarantee personal success in the scramble and competition to keep jobs. And it is conceivable that the malice behind

malingering gossip and rumor-mongering may not be judged by Senators McCarthy et ux as evidence that the malingerer *himself* is guilty under Items 1 and 4, although under sane and sober requirements of the normal community he certainly would be.

In short, every item in the new standards can be used to hound and harry not only every homosexual in government and in basic industry, but all his friends, acquaintances, and associates, be they homosexual, homosexually inclined, bi-sexual, or heterosexual. Further, every name breathed as fact or as rumor, whether they be National Security employees or not, goes into the National Security files for cross-referencing to Armed Services Files and the local records of the Communities in which they live, towards another day of total mobilization, or a National Registration Act, whichever is first.

For the homosexual, to be loyal is not enough. The homosexual is required to be 100% anti-homosexual as well. He must agree, by taking a loyalty oath, to subvert the Constitution of the United States (which is not his to subvert) and testify against himself. Then, as a homosexual, he must testify against his own decency and integrity thereby making possible acts of aggression against every person he has ever known. Then, having destroyed himself as a person not only to the community but to his own conscience, he is to be tossed aside as a basic security risk by one or all of the five standards of the Security Program.

The homosexual's life is no longer a private matter to himself. It has become political by Presidential order. If the homosexual, despite this Presidential statement, which is policy BUT NOT LAW, believes that to maintain his personal life and morality is in keeping with his integrity as a devoted American then he must become himself another volunteer guardian of the inviolability of the Constitution's Fifth Amendment in the full understanding *that Civil Privilege must be the property of everyone.*

R. NOONE





THE HOMOSEXUAL CULTURE

In a recent issue of ONE, Jeff Winters suggested that homosexuality is too omnipresent to warrant labeling every living (and dead) individual as being in or out of the category. He also questioned the present insistence that "homosexuals" constitute a minority. As tempest-maker, Mr. Winters has been highly successful in stimulating diverse opinion, itself often tempestuous. This stormy petrel has stirred the following petrol on troubled waters—which may itself be a typhoon in disguise. The decision, of course, is yours.

Webster defines "culture" in a variety of ways. Among the definitions it lists are these:

"The complex distinctive attainments, beliefs, traditions, etc., constituting the background of a racial, religious or social group . . .

"The trait complex manifested by a tribe or a separate unit of mankind . . .

"The enlightenment and refinement of taste acquired by intellectual and aesthetic training; the intellectual content of civilization; state of being cultivated."

It is the last of these that Jeff Winters use in his article, and his tone would indicate he is unaware of the others.

When the Mattachine Foundation (for it is obviously the organization to which Mr. Winters mysteriously alludes) speaks of homosexual culture it has in mind the first of these definitions. And this is the definition, in reputable use by anthropologists and students of all the social sciences, which I have in mind in what follows.

What, exactly, do we mean when we talk about homosexual culture? Simply this: the manner of speaking and thinking, the beliefs, traditions and attainments of the homosexual minority. While it would be absurd to claim that this culture is a highly developed or "cultivated" one, it is equally inaccurate to protest its non-existence. The very fact of ONE'S existence and Mr. Winter's article, however misguided, are evidences of this culture. Were there no homosexual culture there would be no need for, no interest in, such a magazine as ONE. Not all cultural groups are aware of their existence as such, and until the development of the Mattachine movement there was little consciousness of the existence of our homosexual culture. The Mattachine movement, incidentally, is another manifestation of this culture and an expression of its impact on the dominant, heterosexual culture.

The existence of a culture implies, of course, that there are individuals who participate in it. In the case of the homosexual culture this does, indeed, rule out Mr. Winter's "big quarterbacks," "brawniest laborer," and "rugged athletes" who have wives and children, the truck drivers who have an occasional homosexual experience and even prisoners who turn to homosexual relations for sexual outlet and continue them for many years even though they are basically heterosexual and will again be so in fact upon their return to society. The homosexual culture does not even represent all the individuals whose sole sexual outlet is and always has been found with members of their own sex.

As Mr. Winters correctly points out, "This leaves the exclusively homosexual who is not only abnormal but in a distinctly small minority." For the manifestations of homosexual culture we look to this small minority numbering possibly a million and a half in the United States. Mr. Winter's lamentations notwithstanding, if ONE succeeds in reaching all the members of this minority it will have one of the *large* periodical circulations in the country, and his fear that this minority could not support a publication is not well taken. The homosexual minority will support a publication in its interest but not one in disguise. It is not the size of a cultural group which determines its influence. The Jewish minority, for example, has always been small but highly influential throughout the world.

Obviously a culture exists only so long as people participate in it. Some participate to a great extent; others only occasionally. The percentage of Negroes participating in the Negro-American culture is relatively large; the percentage of Jews participating in the Jewish culture relatively small. It is, however, the participants in a culture which keep it alive and influential.

Consider the homosexual culture (and I mean here the pure, 100% homosexual culture which is somewhat hypothetical) in which perhaps only a few of the 1,500,000 "absolute" American homosexuals participate. Who are these participants? What do they do? They are the homosexuals who visit the homosexual bars, who walk or talk or gesticulate in the universally-recognized, homosexual manner. They are the homosexuals who admit (at least to themselves) they are, indeed, homosexual and that their lives, plans, hopes and prospects must, accordingly, be different. A small minority of this small minority recognizes the existence of an emergent, homosexual culture—a way of life, a striving and a hope for a world in which they will not be hounded, degraded, ostracized. And some of them look toward the development of a homosexual ethic.

The author of "Homosexuals Are Not People" seems to regard the words "homosexual ethic" as almost unclean if not idiotic. The problems of the homosexual ethic are too broad to be discussed at length here and should be the subject of a separate essay, but I should like to say merely that the words refer to the establishment, through conscious understanding of homosexuality by homo-

sexuals themselves, of a code of behavior or morals by which the homosexual minority may operate. Our moral code obviously cannot be the same as the heterosexual one, since it is not based on the necessity of reproduction and the family, but there is no reason our present chaos of social and sexual contact cannot be resolved into a workable pattern. This would not have to be a set of fixed rules set down by a church or government, and in fact it could not of course be such. But as we come to understand ourselves and each other better there can and will emerge, by a kind of common consent, a standard of conduct to which we can at least aspire.

As for Mr. Winter's bisexuals, thousands of them participate in the homosexual culture, and they are, to all intents, homosexuals, an occasional heterosexual affair notwithstanding. Some predominantly homosexual individuals may have occasional heterosexual relations. This scarcely makes them heterosexual as long as they are *basically* homosexual in thought, desire, orientation and culture.

Mr. Winters asks, "Are those who drink coffee a minority?" Of course not, for the drinking of coffee happens to be a particularly American cultural attribute. If we could imagine, however, a group of people in the United States to whom the drinking of coffee had a profound religious or social significance and determined, to a large extent, their way of looking at life and the world, this group would be a minority. But there are also Englishmen, Germans, Frenchmen and Turks who drink coffee. They are not participating in American culture when doing so. In fact, not all Americans who drink coffee are participating in our dominant culture when so doing. White, Protestant bisexuals and heterosexuals participate in the homosexual culture at some time and to some extent. They also participate in the Negro, Jewish and Mexican-American culture at some time and to some extent. But this does not make them homosexuals, Negroes, Jews or Mexican-Americans.

Most homosexuals in this country as a matter of fact, do participate in the homosexual culture and also in the dominant, heterosexual culture and in any other culture from which they sprang or in which their lives involve them. A Mexican-American homosexual, for example, would participate in the homosexual culture, the dominant American culture and the Mexican-American culture. He would also participate in the Mexican-American, homosexual culture. He would use English at work and Spanish at home. He would make homosexual, sexual contacts in both languages and in both cultural areas. He would swish (if he were so inclined) in both English and Spanish or be butch within the framework of all three cultures as he felt the situation demanded.

The argument that the bisexual is the real problem of homosexuality is analogous to and about as sensible as saying that the Negro who can pass as

white is the *real* problem or the argument that the "Jew" whom no one can recognize as a Jew and who is a practicing Catholic is the real problem of the Jewish people! The fact that homosexuality, in one degree or another, is common to all of mankind is wildly irrelevant. Of course it is, but manifestations of American-Negro culture are also common to nearly all Americans. Most of us dance to swing-time or jive; most of us use Negro expressions every day whether we are conscious of them or not. Millions of us (if we are descendants of grand- or great-grandparents born in this country) have some Negro blood in our veins even though we have blond hair, blue eyes and freckles.

"Homosexuality, in one degree or another, is common to all." Undoubtedly true, Mr. Winters, but so what? Homosexuality will require attention long after legal and religious prejudice against it has been abolished if the homosexual culture develops a self-conscious effort to guide and direct itself in the interests of all of society. Before Hitler anti-Semitism had virtually disappeared in Germany,. Did this mean that Jewish culture had vanished there? True. the German-Jewish culture had undergone many transformations since the Eighteenth Century and was probably more German than Jewish, but it was still Jewish and did still exist. It was, moreover, still a factor in the whole, social life of Germany, for Jewish culture had enriched German culture out of all proportion to the number of Jews in Germany. And it is this enrichment that the homosexual minority seeks to contribute to American culture. Homosexuality, Mr. Winters, is about as irrelevant as Christianity.

David L. Freeman
Corresponding Secretary
The Mattachine Foundation, Inc.

■ *ONE does not say it has no opinions of its own, yet the reader should note the diversity of opinion printed in these pages. Mr. David, in this issue, warns against a cultural isolation; Mr. Freeman insists that the homosexual culture is unique; and Mr. Ferrar says the hell with both of them. The point of all this is, of course, what do you think? ONE is your voice. Use it!*





**TO BE ACCUSED
IS TO BE GUILTY:**



3. Casual Death Sentence

"Mike" stood before me, oppressed with the weight of defeat. This former Lieutenant of Free Poland, crushed, not so much by the unfortunate circumstance of his arrest, but by the vicious distortion of fact voiced by the perjured testimony of the arresting officer.

I shall never forget the pathetic note of disbelief in his voice as he asked me "But Mr. Mortenson, of this I am not guilty. How can the policeman, whom we should respect, say such things to the jury when he knows I did not do them?"

I assured him that in this land of justice and equality there are *some* people who care about fair trials. I felt profoundly ashamed to admit that the citizenry as a whole knew little and cared less about certain police methods. I found it almost impossible to explain that the Vice Squad detail of our law enforcement body resorted to unscrupulous methods of deliberate entrapment. That these men, whose sense of morality and truthfulness may have never existed, or at best, has undergone changes of expediency, do flourish in our city and do present under sacred oath such fabrications, distortion, and willful lies, that were they not officers of the law, they would be confined to mental institutions.

This man, whose heroic efforts during the war, in the service of the free world are internationally recognized and whose desire was to live a decent, useful life, was now faced with a sentence for a crime he did not commit. He would now be automatically deported under the McCarran-Walter Act simply because a vice cop so falsified his testimony as to leave an incredulous jury no choice but conviction. Deportation to his country would have meant execution at the hands of the present government.

His case was brought to my attention literally at the eleventh hour on Feb. 27. On Monday, March 2 he was to return for sentence. Obviously there

was no time to be lost. When I evaluated his case it was apparent that the attorney who had defended him had failed to present certain aspects of the case to the jury. This omission had cost Mike his freedom and indicated a lack of specific knowledge and experience on the part of counsel. So I went to work and promised Mike that my friends and I would launch a ceaseless effort to get him off the hook.

Certain organized avenues of aid were shut off because a key person was away in New York. Other key personnel would not take it upon themselves to back up Mike's case until their top man would return.

If the injustice and its consequences were to be rectified, I was obliged to take immediate action by any means left open to me personally. Accordingly, I got my own attorney out of bed tho I had no idea that he would be willing or for that matter experienced to take on a case of this nature.

To my everlasting relief I learned that he did and would. We called a conference, decided to call in a specialist as a consultant counsellor and went before the Judges with Mike that Monday.

The Judge, an eminently fair, unprejudiced man, listened to the plea of Mike's new counsellors and granted time to prepare a case for retrial April 1st.

In the meantime a transcript of the previous trial had to be ordered. The two capable attorneys then launched their debate which lasted more than two hours. As a result, the Court set aside the first charge on the grounds of insufficient evidence. The second charge stemming from the first was sustained as a matter of jurisprudence and sentence was suspended.

Thus Mike was not required to register as a sex deviate (under Calif. law this would have been mandatory) and since he had been exonerated of violating a Calif. Statute no McCarran Act deportation was invoked.

At this point we could have taken it to the Appellate Court, have re-tried the case on the second charge and won complete exoneration. It would then have been my intention to impeach the accusing officer on the grounds of perjured testimony and thus inject a restraining force on the rampant persecution practiced by police entrapment. I regret to say that sufficient funds were hard to raise and since the judgment would have to be appealed within two days we decided to rest our case.

This is an outstanding example where a great wrong could be rectified by an organization with the right sort of administration and having a constant fund of sizeable proportion.

At any rate I am happy to say that I, as an individual, was able to interest some few supporters who gave financial aid and that we, American citizens, thus gave evidence that Mike's troubles were regarded as our own.

GEORGE HENRY MORTENSON



WHAT IS HIS COUNTRY?

The Greeks had several words for it, just as we do, and all of them were just about as contradictory as ours. The following scene from Aristophanes' comedy "*The Thesmophoriazousae*," clearly limns the ambiguous attitude of the ancients toward the fact of homosexuality. Misguided moderns assume that it was wholly and heartily accepted as a part of Greek life. It was not. Yet it wasn't accepted in any way akin to our present idea of acceptance. Where some moderns are only tolerant, they were enthusiastic. Where we lynch, they were merely disgusted. To the Greeks, there were two completely opposed aspects of homosexuality. One was noble and strong relating to the love of military and athletic heroes. This was enthusiastically accepted to the point of being almost requisite. The other aspect was degrading; it related to the effeminate and physically weak who were preoccupied with pretty clothes, jewelry and perfumes. But while these soft ones were always good for a laugh or a sneer, their accomplishments were not ignored. Agathon, for instance, was one of Athen's most popular playwrights. He is lampooned in the scene to follow for his affectations but not his productions. Then, if the character of Mnesilochus pictured in this scene was actually as average a person as he sounds, the Greeks seem to have lived with profoundly contradictory views on the subject — yet they lost little sleep over it. Mnesilochus praises and damns Agathon from one sentence to the next with no qualms about inconsistency. What he and the average Greek really thought, is a question up to his long vanished gods. The only comment that can be made with any amount of certainty is that most cultures down through history have studied little and felt much on the subject. Many have tolerated homosexuality for reasons as irrational as the prejudices against it.

But the following scene is presented here for a taste of entertainment and a suggestion of the fun to be found in the works of the Greek dramatists. Incidentally, this is edited and revised because of terms which are thought shocking now but were wholly acceptable then as part of public entertainment. We don't like editing either, but it would be impractical as well as anachronistic to speak in terms unsuitable to our times. The same perhaps applies to behavior.

EURIPIDES and his father-in-law MNESILOCHUS are looking up a popular playwright named AGATHON. EURIPIDES has a surprising favor to ask of him. As the scene opens, AGATHON has just appeared. He softly reposes on a bed, is clothed in a saffron tunic and surrounded with feminine toilet articles. He sings a selection from one of his tragedies. His elder listener is enthralled.

MNESILOCHUS

What tender and voluptuous songs! They surpass the most lascivious kisses in sweetness; I feel a thrill of delight pass up me as I listen to them. Young man, if you are one, answer my questions! (*To Euripides*) Whence comes this androgyne? What is his country? his dress? What contradictions his life shows! A lyre and a hair-net! A wrestling school oil flask and a girdle! What could be more contradictory? What relation has a mirror to a sword? (*To Agathon*) And you yourself, who are you? Do you pretend to be a man? Where is your equipment, pray? Where is the cloak, the footgear that belong to that sex? Are you a woman? Then where are your breasts? Answer me. But you keep silent. Just as you choose; your songs display your character quite sufficiently.

AGATHON

Old man, I hear the shafts of jealousy whistling by my ears, but they do not hit me. My dress is in harmony with my thoughts. A poet must adopt the nature of his characters. Thus, if he is placing women on the stage, he must contract all their habits in his person. If the heroes are men, everything in him will be manly. What we don't possess by nature, we must acquire by imitation.

EURIPIDES

(*after several biological jibes by his father-in-law*) Leave off badgering him. I was just the same at his age when I began to write. (*to Agathon*) But listen to the cause that brings me here. Agathon, wise is he who can compress many thoughts into few words. Struck by a most cruel misfortune, I come to you as a suppliant. The women propose killing me today during the Thesmophia, because I have dared to speak ill of them. (*The Thesmophia was an annual festival celebrated by the matrons of Athens.*)

AGATHON

And what can I do for you in the matter?

EURIPIDES

Everything. Mingle secretly with the women by making yourself pass as one of themselves; then plead my cause with your own lips and I am saved. You and you alone are capable of speaking of me worthily.

AGATHON

But why not go and defend yourself?

EURIPIDES

Impossible. First of all, I am known. Further, I have white hair and a long beard. Whereas you are good-looking, charming and close-shaven. You are fair, delicate and have a woman's voice.

AGATHON

Never would I expose myself in your stead. It would be madness. It's up to you to submit to the fate that overtakes you. One must not try to trick misfortune, but resign oneself to it with good grace.

MNESILOCHUS

You fairy! That's why you're so accessible to lovers!

EURIPIDES

But what prevents you going there?

AGATHON

I should run more risk than yourself. It would look as if I wanted to trespass on secret nightly pleasures of the women and to attack their Aphrodité.

MNESILOCHUS (*aside*)

You mean wanting to be attacked! A fine excuse!

EURIPIDES

Then I am undone!

MNESILOCHUS

Send him to the devil and do with me as you like.

EURIPIDES

Very well then, since you devote yourself to my safety, take off your cloak first.

MNESILOCHUS

There, it lies on the ground. But what do you want to do with me?

EURIPIDES

To shave off this beard of yours, and to remove all your other hair as well.

MNESILOCHUS

Do what you think fit. I yield myself entirely to you.

EURIPIDES

Agathon, you always have razors about you; lend me one . . . Thanks. Now, Mnesilochus, sit down and puff out your right cheek. (*as he shaves*) What are you shouting for? I'll cram a spit down your gullet, if you're not quiet.

MNESILOCHUS (*rising and running*)

No, I won't let myself be gashed like that!

EURIPIDES

You'll be laughed at with your face half-shaven like that. Come here, in the name of the gods, and don't leave me in the lurch. (*His father-in-law obeys reluctantly.*) Now, hold still . . . There! It's done and well done, too! And don't worry. You look charming. Do you want to see yourself? (*hands him a mirror*)

MNESILOCHUS

But this isn't I! It's Clisthenes! (*a notorious homosexual of the day*)

EURIPIDES

Stand up. I'm going to remove the rest of your hair. Bring a torch or a lamp! Go on, bend down and keep up your courage! Oh, cease your whining. The worst is over. And don't worry about being all black there. Satyrus will wash you. (*Satyrus was a colleague of Clisthenes*)

MNESILOCHUS

Woe to him who tries to wash me!

EURIPIDES

Agathon, you refuse to help me, but at any rate lend me a tunic and a belt.

AGATHON

Take and use them as you like.

EURIPIDES

Now, first put on this long saffron-colored robe.

MNESILOCHUS

Ah, what a sweet odor! It smells of young men! Hand it to me quickly. And the belt? Fine. And now some rings for my legs.

EURIPIDES

You still want a hair-net and a head-dress. Agathon, lend us your night-cap. That's fine!

MNESILOCHUS

Does it suit me?

EURIPIDES

It couldn't be better! Agathon, have you a short mantle and some slippers?

MNESILOCHUS

Will they fit me? (*to Agathon*) You certainly don't like a loost fit.

AGATHON

Now that you have all you need, let me be taken inside. (*exit*)

EURIPIDES

You look for all the world like a woman. But when you talk, take good care to give your voice a woman's tone.

MNESILOCHUS (*falsetto*)

I'll try my best! But I won't go to plead for you unless you swear that if anything happens to me, you will leave nothing undone to save me.

EURIPIDES

Very well, I swear it. Hurry up! The signal for the meeting has been given. Farewell! (*exeunt*)

The following scenes, in which Mnesilochus thoroughly and completely bungles his plea for Euripides, are too delightful to edit and too long to reprint in their entirety. Read it and laugh at the Greeks, at the Greeks among us today and at yourself. The play is one of Aristophanes' best.

HIERONYMOUS K.



As for me . . .

Mr. Ferrar of Oakland, California, has given us permission to use his name with the following typhoon of opinion. In the tradition of this section, he uses ONE as Nevada for his testy explosion—much to the delight of the editors who welcome such challenges from “the other side of the fence”.

THIS MYSTERIOUS NAME

This is written in the hope your pages are open to opinions from non-homos and, what's more, critical non-homos. One of my brothers turned out to be “one of the boys” and, although I was a little ashamed of him sometimes, we got to be pretty close before he packed up and moved out of town. We write all the time and it was from him I got a copy of one of your recent issues. He wants me to keep posted on what gives on the other side of the fence and I guess you'll lift your eyebrows knowingly when I say I'm interested. But the main reason I mention my brother is because he gave me more of a chance to understand your situation than most people get. I personally don't think it's anybody's business what you people do privately. Publicly, it's something else again. And I realize that what the law concerns itself with with you, is only gossip and scandal when “normal” people do it. So, to my way of thinking, the physical part is beside the point.

But what I do think is important is how you people fit into society. My wife and I judge our “gay” friends the same way we do everyone else. And people are usually to be judged by petty little things: how they keep appointments, repay loans, hold to promises, whether they embarrass us in front of other friends, what they talk about, how they help out in a pinch, etc. All in all, how responsible they feel to the world. This applies to everybody no matter what they do in bed. Now, it seems to us that we either know the wrong “gay” people or most of you rate a little under average on some of these things. We know all right what a fight you have on your hands every minute of every day and how human it is to say, “The hell with the world!” when you feel you haven't got an even break. Still and all, this isn't the way people fight for their rights. They have to be *better* than average to prove they deserve those rights. It doesn't sound fair but that's the way it is and you've got to take up the challenge or go on eating crow.

The main point I'm working up to isn't as much the little ethical faults above as your attitude towards yourselves. From the motto of your magazine, it looks like you're fighting not just for rights but for *special* rights. The contents kind of insist you're all different through and through and deserve different considerations than other groups of people that haven't got full rights either. You set

yourselves apart—just like society does—and all this time I've been trying to show my prejudiced hetero friends how *similar* you are to us. I keep saying, "If the only way you can tell one is by peeking through a key-hole, then what's so important about it *socially*? Swishes are the exceptions, not the rule." Then *you* come along with this we're-basically-different stuff and everything I ever believed true about you is knocked in the head. You say you're a special minority. Well, I know a hell of a lot of guys you'd never guess were gay and they're not having any of this minority stuff. They're not hot to stand up and be counted. They just want the counting stopped. I know someone's got to speak up but must they *act* up, too? You've got a perfectly good fight on just civil rights alone; there's no need to haul in the biology; it's beside the point whether you're born or made gay. Show heteros that your denial of rights is *their* loss, too, and you'll begin to win acceptance as both sides fight side-by-side. Otherwise, if you keep hitting the sex aspect and biological "difference," you'll scare all the uninformed "normals" off.

You see, I thought you wanted to be just accepted—not honored. Anyway, what's so special about being gay except a lot of heartaches and headaches? Heteros don't brag about the novels and paintings they've produced because they go to bed with the opposite sex. They have inspiring love-affairs but they're inspired by the person, not the wonder of what sex they are. As for your contribution to history, for every homo genius down through the ages, there've been ten that weren't, just because that's about the natural ratio. Anyway, Carlyle wasn't talking about sex when he mentioned the bond between men and women. The way you use it, there's a definite implication that everybody's got a touch of the homo somewhere inside and that this makes a very special, "mystic" tie between them. Well, I'll admit all people are one but it isn't homosexuality that makes them one by a long shot. Or maybe you're saying just gay people have this special bond everyone else is out in the cold. Heteros who share homes, families and a thousand other things that you can't, have nothing in common? But even if you mean all people have a bond just because they're people, the masthead of a magazine on deviation isn't the place for it; that idea is so obviously true a reader can't take it for its face value; he looks for more meaning behind such a commonplace thought—especially in *this* magazine with *this* almost mysterious name.

Anyway you look at it, there seems to be a certain amount of confused thinking in the magazine. I strongly suggest you decide soon whether you want civil rights or a legal cult. When you realize that all your arguments should be aimed at whole society instead of just at yourselves, you'll make real progress. I hope you do.

Donald Ferrar

BLANKED-OFF VERSE



*To hell with poets' tears
and suicidal meditations in lyric form
and all the secret inventories of lovers' limbs
disguised as verse about the pretty universe,
clever little bleats The Chosen will understand
(and roll their eyes)
while the vast unwashed take it superficially
as mere rhymed garden-loving
when it's really a seed-catalogue
noted only for its cunning ambiguity,
saying nothing but
we-tender-secret-ones
on and on
Onan on
into dead infinities of repetition.
But mostly tears and meditations
repeating endlessly
we-tender-tragic-ones
as sterile and changeless as a metronome
wholly unaware that pain is not tragedy
that agony must be given meaning by the agonized.*

*All these odes are for some later time
when work is done
the laurel tilted rakishly on our brow
and we find ourselves
casting about for subjects to twine in rhyme
in the despair of those who have no sky
to shake their fists at
and must settle for lost-love, tragic-love, death-of-love,
passionate poems to rouse
when passion can no longer rouse itself
and every wine tastes of water,
some later, dulcet, ennuied time
when waiting work does not shame our pretty words as waste.*

*I am not sad.
I have no tears to weep,
no time for tender meditation on the tragedy of me.
I am afraid and furious at the fact.
I'm sick of kisses in dark doorways
pulling down the shades
watching every word I say
each inflection, gesture, step I take.
Sick of feeling a stranger in my own land
wondering what made that noise outside the door
who that was who rang and then hung up
who this is across from me
which of those I know is the enemy and when they'll strike,
sythe down all my world
and with me those I love.
To live in fear makes anger
and outrage in my deepest heart
and fight hardens in my fists.
There is no time for tears!*

SAUL K.

“LIKE TO MAKE SOME MONEY?”

You will be shocked to read the testimony below. The facts, which are being notarized as this issue goes to press, were submitted to ONE with permission to use the name of the writer. The Editors, however, are withholding his identity until the time comes when it can be revealed with definite purpose. ONE invites such documentation providing such contributors are willing to back up their statements.

At twelve-thirty, midnight, of Monday evening last week, I was standing near the corner of Melrose and Western looking northward in impatient expectation of the Western Avenue bus. I was dressed in a pair of dark blue denim pants and a navy blue leisure jacket. I became aware of footfalls behind me and a voice asked, “How would you like to help me roll a queer?” Before I could quite assimilate the remark, the person was standing next to me and asking, “How would you like to make some money?” When he asked the question a second time, I was able to say, “Sure, I’d like to earn some money—*honestly.*” The man grunted and turned on his heel.

Immediately reflecting on this approach, I thought of the possibility of the fellow being a psychopathic deviate from his breezy mannerisms and the nature of his proposal. I also considered the possibility of him being a member of the vice squad, who wanted me to act as “shill” or somehow entrap me. Acting on the latter suspicion I proceeded to the

corner and saw him just greeting an older man (my accoster appearing to be about twenty-eight years of age) who was getting out of a tan-coloured late model sedan (Ford, I believe) about two-thirds of a block west on Melrose. I recognized the older man as a plain clothes member of the Los Angeles Police Department. What were these probable vice squad officers doing around this neighborhood? The question was soon answered after a third person came up to them from the west (the direction of a “gay” bar). The two younger fellows walked up to the corner where I was standing, crossed the street and suddenly hesitated when they saw me. They were then on the southeast corner of the intersection. I deliberately missed my bus (1:10 A.M.), remaining across the street and glancing over at the vice squadders from time to time. They were pacing about aimlessly on the corner, star-gazing, lighting cigarettes, scratching and itching. What could they be waiting for? Merely my disappearance. When I eventually left to make a phone call, they walked over to the gay bar and went in. I later found out that these two vice officers had been in this bar previously this evening.



LETTERS

Dear Gentlemen:

An old German saying goes that "Wem im Glashauss sitzt, nicht mit Steinen werfen soll" (One who sits in a glasshouse should not throw stones).

Now, there has been much adverse comment on the Jorgensen case. As for me, it has many more implications than those which I have heard from others.

In the first place, it seems to me that a distinction must be made between transvestitism and homosexuality. To trace the origins of both of them, to establish their interrelatedness will remain subject to scientific research. The great question that remains still open is not only *what* can be done about it but also whether anything ought to be done about it. For the little minds the latter will always be irrelevant.

Two factors, I think, must be noted right here. The one is that many European psychiatrists believe that, notwithstanding links between the two, there are considerable differences between transvestitism and homosexuality. They certainly cannot be used interchangeable as terms. Where such implication is felt to exist, I would advise not to pounce on it, prior to examination of scientific records or facts.

A second factor that needs to be mentioned is the frequency of transvestitism among mankind. A historical analysis will reveal that some forms of it can be found almost everywhere. A mild type of that desire forms the basis for all the carnival feasts in the world, such as the masquerades of the Hittite Purulli-Feast, its counterparts in the ancient world, the Purim Feast of Jewry, the Mardi-Gras of Christianity and its pagan forerunners. In some people the desire is more manifest, and as it gains in determination, becomes an attitude enveloping the total personality.

As it happened, with the ex-GI, it was serious business. He succeeded in getting what he wanted. Who is going to throw the first stone?

Maybe in a more permissive atmosphere, castration could have been avoided. I have known transvestites who have been perfectly at ease with themselves and at peace with the world, after they assumed the role they wanted. Who was hurt by it? In the case we are thinking of right now, there might have been strong compulsions. But she was under the care of four men, and under treatment for some time. Should we, of all people, sit in judgment over them? Or over their attitude, which is a combination of most humane considerations with the essence of liberalism, that of the right to self-determination? Again, who is hurt? And for those who try to tell Christine that she must now be unhappy because of all that has transpired I have the joke about the lion at hand. It's about the explorer of long experience and the young man who had never before been on an expedition. They are somewhere in the jungle when suddenly a lion appeared who naturally frightened the companion. Said the experienced leader: "You don't have to be afraid of him. Don't you know that lions never attack when they aren't hungry?" "Yes," said the other. "But does *he* know?"

And one word more about what it may mean to others. Transvestitism may be an escape from manhood and its obligations. It does not have to be an escape from homosexuality. Most homosexuals, I am sure, don't reject manhood, either for themselves or their partners. And not all transvestites object to the male role or the physical manifestations of maleness. There is a wealth of differentiation.

Finally, it might be unwise to point the finger and say you are not this and will never be that; you cannot have that and the other thing. After all, we who are exclusively homosexual won't be blessed with children; we will never be fathers and our old age may, after all, be an ordeal of loneliness. I propose, then, that over against all heated debates in other circles, in our groups generosity rather than envy, definite facts and not befuddled attitudes ought to hold sway.

Or Sarua

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