The background is a solid green color. Overlaid on this is a complex, abstract pattern of white lines. These lines form a series of overlapping, rounded rectangular shapes that resemble a grid or a series of interlocking frames. The lines are hand-drawn in style, with some irregularities and varying thicknesses. The overall effect is a dense, textured pattern that covers the entire page.

# HOMOSEXUAL MARRIAGE?

**one**

AUGUST 1953

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hood makes all men one." Carlyle

Volume One Number Eight  
August 1953

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# Your Little Magazine Won't Last

ONE tossed an article into its readers' laps last month which turned out to have a lighted fuse. The editors are no less than overjoyed at the response to A. X.'s description of how very negative our prognosis is. The deluge of mail is almost evenly divided between suggestions that the writer be congratulated or crucified. Following are a pro and a con which were particularly lucid.

## Con



## Pro



Dear Sir:

If you say anything with enough heat and emphasis, the unthinking will believe you. So A. X.'s diatribe in your July issue will impress some people. But it is largely nonsense.

He tries to show that your fiction must exclude every topic but homosexuality. You cannot publish a story of a girl warning about a broken dam because the author could not logically drag sex into it. But that is exactly what any professional writer would do! If the girl merely passes the word about the dam, that is simply an anecdote. To turn it into a story, the author must make her a Lesbian, a whore, crippled by polio, rejected by the football captain, or any of a thousand other things. All fiction is a counterpoint of unrelated ideas. If you don't introduce something irrelevant, you have no story. Even in fiction of the Chekov type, where nothing actually happens, there is an implied conflict of unrelated ideas.

Con't page three

Gentlemen:

A round of ringing applause for Mr. A.X. ("Your Little Magazine Won't Last") He seems to know the facts of life. What perturbs me is to find the editors of ONE falling all over themselves to prove his case for him.

Hard on the heels of Mr. A.X.'s pungent words about romantic clap-trap comes as malodorous a specimen of it as ONE could hope to unearth from a dank file of *True Homosexual Confessions*. Mr. A.X. must have thought he was writing satire when he outlined the formula for the type of story he fears. For "towering happiness" he has: "Paul sniffed Dave's hair and shuddered with delight." Mr. Freeman, creator of that bit of unconscious satire "*But They'll Outgrow It*", matches him with the same currently fashionable male names and throws in the color angle and a barn besides: "Dave . . . remembered the fragrance of the newly-cut alfalfa and the scent of Paul's hair which mingled to a heady

Con't page four

one

How many memorable stories of heterosexual love can you think of which exclude all elements but love itself? Take the most famous of all love stories, "*Romeo and Juliet*." A.X. must be horrified because Shakespeare dragged in the totally irrelevant matter of the feud between two families. We know it is irrelevant to the subject because the overwhelming majority of lovers never come up against any such problem. Yet it makes the play. If Shakespeare had left it out and confined himself to a description of the feelings of the lovers, the whole thing would have been insipid. My point is that homosexual stories must be written the same way accounts of normal love are: they must include non-homosexual topics.

A.X. calls your subject matter "crushingly limited." Actually, there are few subjects available to fiction with the immense variety of homosexuality. There are more gradations to it than to normal love. There are people who are gay but won't admit it, those who want to be but don't dare, those who hate themselves for it, others who derive strength from it. Some effeminate men turn out to be normal, while other men are thoroughly masculine in all respects but one. There are homosexual introverts and extroverts, homosexual heroes and cowards, geniuses and buffoons, homosexual cowboys, bootblacks, evangelists and senators. There are people in every walk of life with a dash of homosexuality which comes out at moments of crisis in unexpected ways. There are bisexuals so

evenly balanced that they veer first one way and then the other. Stories could be written from all these angles and a thousand more. The possible variety staggers the mind!

I go along with A.X. in one respect. If all you print is the kind of stuff he thinks you must, I agree that One's days are numbered. It would be fatal if your stories turn out to be ex-parte arguments in favor of deviation. And if they are merely descriptions of homosexual feelings, you will be purveying nothing more than a watered down form of pornography. After the novelty wears off, this type of thing will please no one. It is too pale to be satisfying as erotica and too dull to get by as straight fiction.

The public loved, and the critics praised, Ring Lardner's stories of ball players because he wrote of them primarily as human beings, only incidentally as athletes. Other writers treat them as automatons who do nothing but play games. As a result, their fiction is lifeless. Mediocre writers fall into this error whenever they depict any specialized group of people. Homosexuals are primarily just people; 90% of their personality is identical with that of heterosexuals. Their stories are the same as those of normal people except that homosexuality is one of the many factors which shape their lives. If One's stories are simply case histories of homosexuals as such, they will be bad psychiatry and rotten entertainment.

Many fine stories dealing with sex deviation have been published, all the

way from Thomas Mann's "Death in Venice" to Edgar Box's "Death in the Fifth Position." I have just finished reading this last item. It is a murder mystery—yes, a murder mystery with several homosexual characters and incidents, and wonderfully entertaining. Of course, One cannot acquire fiction of this class due to lack of money, but I believe you must gradually work up to it if the magazine is ever to become the real, big success I hope for.

A.X. asks, "Who cares *whom* Shakespeare went to bed with after reading Hamlet!" The answer is: many people care. Books have been written on this very subject. Clemance Dane wrote a play about Shakespeare's mistress—it ran a year on Broadway! If A.X. admires "Hamlet" so much, he should know there is a homosexual element in it. "Crushingly limited subject matter" indeed!

Most of A.X.'s arguments are as ill considered as this one. His only valid points are the obvious ones: your difficulty in getting good material and in holding out financially until you do. This very obstacle must determine your editorial policy, which A.X. says you lack. Of course, you lack one. Your only possible course is to judge by quality alone. Print everything you can lay your hands on that is good: fiction, verse, informative articles, research, polemics, arguments pro and con, digest of classics in homosexual literature, stuff written from any viewpoint whatever, material only partially concerned with homosexuality. The sole requirements should

be that it measures up to a certain standard of excellence.

Homosexuals probably average higher than the general public in literary and artistic taste. There is undoubtedly an enormous latent demand for a magazine just like One. If you can get material sufficiently interesting, I am sure you will succeed. Frankly, I would not spend my money for any periodical to get the kind of fiction and verse you've published so far. But I appreciate your difficulties and believe you can gradually improve the quality of your offering. If it is apparent to your readers that you are trying to do so, the intelligent ones among them will be patient.

L. G., Los Angeles

## Pro

Con't from page two

aroma and kind of made you dizzy." Mr. A.X.'s stripped-down version of "agonized parting": "Life was now a vast empty plain." Mr. Freeman tops this with one thesaurus tied behind his back: "Paul had forsaken him, and there was nothing but to throw himself into the abyss." And while Mr. A.X.'s sensitive stomach turned at "reunion" (or "boy gets boy") and he could only gasp feebly: "Thud, smack, squeeze, yum-yum"—Mr. Freeman is made of sterner stuff and gurgles an explicit "I love you, Dave boy" besides some rich beautiful prose about the "mystic autumn twilight" and the "glorious overpowering emotion" of you-know-what.

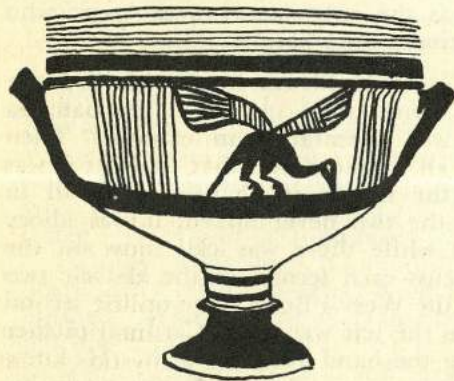
The question is this: Must we give Mr. A.X. credit for prophecy as well as for cold good sense? Or may we admit the truth of much of what he says and try to avoid the pitfalls he so clearly points out? Surely the men responsible for the excellent June issue of ONE should have enough critical acuity to smell out trash even when it comes from a contributor whose previous efforts have been worthy of serious consideration.

Not that Mr. A.X. is himself on wholly solid ground. Good, even great, fiction about homosexuals has been and is being written; you need only consult Mr. Corey's recent short-story anthology *Variations on a Theme* for proof of that. And such fiction is not limited to a

sexual theme; there is more to a homosexual's life than the fact that he prefers to go to bed with someone of the same gender. Mr. A.X. says that the homosexual has no civil rights. True; isn't this a subject for fiction? He says that the homosexual is forced to be a complete and utter coward by virtue of the necessity of constant caution. Maybe so; why not write about that? An honest story, deeply felt and expertly written, can have more impact than columns of statistics. Mr. Freeman has felt deeply and written pulp. Perhaps others, with more talent, can feel deeply and write literature.

Homosexuals are human beings. Human beings are worth it!

J. A., Los Angeles



King Agamemnon answered:

"Before you all I will proclaim what I have to offer Achilles. Seven tripods untouched by the fire, ten ingots of gold, twelve horses. And I will give seven women skillful in women's work, Lesbians, the most beautiful women in the world . . . and I will honor him equally with my own son, Orestes, my well beloved son who is now at home living in wealth and luxury. And seven flourishing cities will I give to him."

Homer's Illiad  
translated by W. H. D. Rouse

# I Can Spot One a Mile Off!

I knew what I was getting into when I took the job. My dad was exactly like Mr. Peters before the vegetarians got ahold of him. The day of the interview his first words were a concise autobiography. Omitting "Mr.," "hello" and all traces of friendliness from his invitation, he simply stood in the door and bellowed three words: my last name followed by a question mark and "come in" barked the way a sergeant says forward march. Not wanting the job, I got snotty and he gave it to me as if I were the goose that turned out to be the only successful alchemist. He slavered at my curtness. Gad, it's irritating to be treated nicely by someone you've treated badly. With the hope I could irritate him in return, I accepted.

George Masterson Peters never spoke to another man in tones weaker than a shout nor did he address males by other than their last names. This gave his customers that man-to-man feeling and his employees the impression they were butlers. All women were "Miss", recipients of gallant murmurs if pretty and, if otherwise, he mouthed everything he said to them as if they'd just this morning learned English and might be able to think for themselves in years to come if they put up a valiant fight against their gender. In addition, this booming gent had a fission-like way of commanding requests, somehow making accusations of compliments and issues of everything. He was the only man I ever knew who could make **It's a nice day** sound like an ultimatum to nature.

Of course, Mr. Peters enjoyed violently good health and loudly hawked the benefits of early rising and fresh air as if he owned stock in them. His panacea for all ills from chapped hands to paranoia was, "**Dammit, man, exercise!**" Then almost inevitably, sports were to him all in all. Like a bull that thought it was brave instead of merely obedient, he joined the nation in chanting football in winter and baseball all summer. Naturally the two never mixed; it was idiocy verging on sacrilege to mention a foul ball while there was still snow on the ground. This human megaphone could discuss each second of the historic two foot run by "Baby Doll" Zlamoczyzkowicz in the Weevil Bowl game on the second Saturday of February, '09. He could discuss the left wrist of a Cardinal pitcher vein by vein as if he'd spent hours holding the hand attached to it. He knew every score, player, date and play of every game since Patrick Henry made his famous remark about liberty while trapped in a baseball dugout. George Masterson Peters made dull conversation.

I, on the other hand, had a downright perverted interest in basketball and tennis, those two shadowy sports that no really successful businessman ever admits enthusiasm for. One's kid stuff and the other's somehow not as American as it should be. So it was natural, I suppose, that within the first hour of my employment there Mr. Peters should shout merrily at me the national test for strangers: "Well, my boy, what do you think of the Braves after yesterday!" I thought first of an uprising but that wasn't likely because Indians aren't forced to listen to baseball talk. So I said the first noncommittal thing to pop into my mind, "Great! They'll represent us in the next Olympics yet!" He looked at me strangely and went to answer the phone. Later I caught him looking my way as if he'd discovered me while biting into an old apple.

Except for a few pep-talks to the assembled salesmen, Pharaoh Peters said nothing to me for the next few days. Then he cornered one of the yesier boys near my desk and thundered a few opinions on men who weren't red-blooded enough to be enthralled with America's Number One Sport—which baseball isn't, by the way. He reflected extensively on the lack of virility of men who don't know the difference between a bunt and a punt—forgetting the female fans who often make louder fools of themselves at a game than any two men. And he ended with the wildly irrelevant information that, "I can tell one of these here nancy boys a mile off. Yes sir! I don't even have to know how he stands on baseball. All I have to do is look at him for two seconds and I **know**. I've trained myself to do that because I'll not have a filthy pervert around my office rubbing any of it off on me!" He flicked the smallest glance in my direction and started off as if he'd just accomplished great things at the polls.

Now I told you I didn't want the job in the first place, so it was at this juncture that I said, "**Peters, come here!**" He stopped, looked stupefied and darned if he didn't obey to the extent of returning to the middle of the office. I continued: "All right, if you want me to shout what I have to say. I've been here four days and I've outsold you and all the other salesmen put together. This is in spite of the fact that I'm a confirmed pansy who despises baseball fans because they're snobs and hate exercise. If you want me to stay on and make you rich, lay off nancy boys, and calling me by my last name. I'm going out for coffee. Have your decision ready when I return."

To some businessmen, it's not dishonorable to crawl for cash. Yet I've never heard such a regal apology as King Peter's. I felt like paying a fine when he'd finished. It went to the effect that he knew I wasn't a pansy because he could tell one a mile off, and no man could have my deep voice, interest in basketball and tennis and virile charm and be one, and no man with my courage, guts and magnificent sales ability could ever be one however unmarried he might be and, now that we'd mentioned it, I did plan on getting married someday, didn't I?

I said, "No, I'm living with a guy I like very much. A wife would only get in the way." He laughed heartily as if I were the century's sharpest wit. He added, "That proves it! Pansies always skulk! No, my boy, a salesman has to have push and a good brand of gall and simply the right glands to make a go of it and anyone can see you have them!" I said, "You can?" He clapped me on the back and shouted, "Sure, son, I can tell one—"

"But what about Mrs. Peters? Her sales record always has been better than yours from those charts up there. Where does she get her push and gall? Injections?" He looked suddenly sad and sober: "Women, my boy, are something else again. Now let's get back to work, huh? I want you to get out there with that great big good-looking smile of yours and plug and persevere and don't take no for an—etc., etc."

There followed a peculiar situation. I wanted to prove that a gay guy can have all the success that anyone else has in a supposedly "normal" field like selling. My record soared and everyday in every way short of swishing I reminded Father Peters that I was one of the boys. He only laughed and became surer that I wasn't. He couldn't be fooled, no sir! Oh, the old boy came to love me. Nothing was too good. Raises, gifts, dinners with the family (to which I brought my room-mate whom they also loved) and he even insisted his son find me dates. One night they dug up two girls for my boy and me. His son wanted to go to the amusement pier down on the beach. But what happened in the Tunnel of Love is another story.

That son, by the way, was his father's pride and joy. He'd excelled in every sport known to man, had trophies in all of them, a terrific jail record for street fights and a reputation for being the worst of cads with more girls than ever graduated from Bryn Mawr. He was a huge young guy and this father, over whom he towered scared him stiff. He lived in constant terror of the paternal frown. One day I put my arm around his shoulder and said to his dad, "You know, I like this boy of yours. Better keep him out of my reach." Dad laughed fit to kill and went to tell Mrs. Peters my latest funny. But Sonny leaned over me to growl softly, "Look, bub, lay off that stuff. I'd hate to think what would happen if he ever found out about me." They tell me my smile was pathetic as I stood there looking up at him.

Once I saw him down at a gay bar called the Red Heron ("Where Witches Hunt!") but he was so uncomfortable that I only said hello and walked on by. That was around the time his remarkable father ran into a customer with three daughters whom he promptly began wooing for his son, my room-mate and me. The idiot actually got as far as a large banquet at which we were all supposed to meet and fall desperately in love. Nothing came of it except my boy came home profoundly dazzled with the boss's son. Things were a little too confusing to

be amusing so I began casting around for another job. When I finally gave notice, they were all thunderstruck. The father talked to me like a son, the son talked to me like a lover, and by heaven, if Mrs. Peters didn't stay, "We must talk this over, darling! Let's just you and me go down to the Red Heron and have a drink."

I stayed.



Ben Greer

## For Men Only?

For six months I have been subscribing to a man's magazine. I thought it was going to be a magazine for all homosexuals. I have been debating as to whether I shall renew my subscription upon expiration.

Up to now, the staff obviously lacks interest in the feminine counterpart and apparently assumes that we, too, are indifferent. To prove this point, and at the risk of appearing afflicted with a mathematical mania, in going through my six issues of ONE I found only 43 occurrences of the feminine pronoun and these primarily in letters and book reviews—18 out of 43 about a "woman" who is really a man.

This lack of interest seems in my opinion to be the feeling of the majority of homosexual males. Homosexual women DO NOT share this view. Not only do they feel a kinship for the homosexual male, but they welcome their friendship and companionship. It is a great relief for the Lesbian to be able to have a compassionate feeling for a man, devoid of sexual attraction.

I know not ALL homosexual men feel that because a girl is a girl (Lesbian

or not) she should be avoided at all costs. But, even fellows I know have noticed the fact that ONE is not written with the idea of appealing to gay girls.

It may be true that perhaps we have no need to worry about entrapment cases—though I'm not familiar with the female legal entanglements (and ONE has not informed us)—nevertheless, we are concerned about it as any member of any minority is concerned for other members. We gals don't consider ourselves in one little group stating, "We are homosexual GIRLS!" or even THINK it. This is the male homosexual's attitude. Rather we women would state simply, "We are homosexual". Have you ever heard anyone say "I am a Republican Woman" or "I am a Methodist Man"? Silly, isn't it?

How can a magazine written for the minority, disregard one half of that minority?

I may be laboring under a misinterpretation. Perhaps you would welcome the feminine view point. I'm sure we have much to offer if it would be acceptable to ONE.

J. P.



# REFORMER'S CHOICE: Marriage License or Just License?

*The following paper is, in the opinion of the editorial board, one of the most important which ONE has published. Its implications are staggering. The author(ess?) was little short of staggering, too, in the mild letter which accompanied this historic essay: "I hope the enclosed will not seem an impertinence." But on second thought, Writer Saunders, it is impertinent and exactly the type of impertinence all thinking persons and this magazine vitally need!*

There is something terribly wrong in the reasoning behind the organization which calls itself the Mattachine Society. This applies also to the magazine ONE. It is true that in both the reader sees commendable unification, excellent anger and astonishing enthusiasm—yet a person comes away from them feeling uneasy. Can it really be as simple as all this? Does the answer lie in merely "all of us getting together"? A person wants to withdraw a bit from all this bouncing energy and mull over what he or she has heard. You review the prospectus of the Society and go through the back issues of the magazine and this uneasiness increases. Then you sit back and try to visualize our society as these well-meaning enthusiasts would have it. And suddenly you realize that their plans are impossible! They have missed one of their most essential points and committed a basic and staggering error.

It has to do with acceptance. The Society desires to win from society acceptance for the deviate. On the surface, this aim is certainly fine. Yet look at the tremendous change it implies! Nor is this reference to the change in the general prejudice. That is simple compared to the huge problem which acceptance for the deviate proposes.

Imagine that the year were 2053 and homosexuality were accepted to the point of being of no importance. Now, is the deviate allowed to continue his pursuit of physical happiness without restraint as he attempts to do today? Or is he, in this Utopia, subject to marriage laws? It is a pertinent question. For why should he be permitted promiscuity when those heterosexuals who people the earth must be married to enjoy sexual intercourse? The answer does not lie in the fact that the deviate cannot reproduce; this is irrelevant to

the effect upon society of his acceptance as a valuable citizen.

This effect would be one of immense consternation for it would be a legalizing of promiscuity for a special section of the population—which, incidentally, now begs for its rights on the very grounds that it desires the respectability and dignity of all other citizens. It is not likely that either of these would be attained by a lifting of legal sex restraints for this group alone. Actually such a change would loosen heterosexual marriage ties, too, and make even shallower the meaning of marriage as we know it. It cannot be seriously claimed that this would be a good thing. The problem of marriage versus promiscuity is an old one, still moot and fondly dwelt upon by the dissatisfied. Yet for heterosexuals, at least, there yet has not been found a better arrangement on which to base the family unit. Heterosexual marriage must be protected. The acceptance of homosexuality without homosexual marriage ties would be an attack upon it.

Then let us look at homosexual marriage. Here indeed is a dubious proposition. Available statistics do not indicate that most or even a large percentage of deviates want a binding and legal marriage. Undoubtedly if it were possible there would be more who attempted it and many who might make it work. Yet today, even among the most stable and respectable of homosexuals, there are very few who have lived together an appreciable time. It is true that social pressure makes success in

such marriages highly unlikely. Yet one would think that in a movement demanding acceptance for this group, legalized marriage would be one of its primary issues. What a logical and convincing means of assuring society that they are sincere in wanting respect and dignity! But nowhere do we see this idea prominently displayed in either Society publications or the magazine ONE. It is dealt with in passing and dismissed as all-right-for-those-who-want-it. But it is not incorporated as a keystone in Society aims—which it must be before such a movement can hope for any success.

Yet even were homosexuals generally eager for legalized marriage there would appear many, many very human problems which only generations of living would effectively resolve. For instance, should the Mr. and Mrs. idea be retained? If so, what legal developments would come of the objection by the "Mr." that "Mrs." doesn't contribute equally? In heterosexual marriage, the wife has the general drop on the husband in that she bears children hence needn't punch a timeclock as nature apparently decrees he must. Will there be a new law forbidding one person to be "kept" by another then? And what of adoptions? Must the State be forced to give over a child to a pair of Lesbians merely because they are a legally married couple and have identical rights to childless heterosexual couples? What effect would a home with both parents of the same sex have upon masses of children? Or would the time

come when homosexuals would be forced to care for children as part of their social duties? How many homosexuals would actually want to bring up a child?

But perhaps most important is the fact that the concept of homosexual marriage cannot come into being without a companion idea: homosexual adultery. To those living adulterous lives since discovering themselves to be deviates, this comes as a ludicrous suggestion. Yet to heterosexuals it is of great moment and quite to the point. Equal rights mean equal responsibilities: equal freedoms mean equal limitations.

Then this acceptance will cause as great a change in homosexual thinking as in heterosexual—perhaps greater. No more sexual abandon: imagine! Me, married? Yes, a great change in the deviate himself, yet nothing in the literature of the Mattachine Society and little of ONE is devoted to initiating and exploring this idea of necessary homosexual monogamy. The idea seems stuffy and hide-bound. We simply don't

join movements to limit ourselves! Rebels such as we, demand freedom! But actually we have a greater freedom now (sub rosa as it may be) than do heterosexuals and any change will be to lose some of it in return for respectability. Are we willing to make the trade? From the silence of the Society on the subject, perhaps not.

It is unfortunate that enthusiasm demands more action than thought, and that necessity often makes us run wildly before we've decided exactly where we're running (although we may be quite sure of what we're running from). Commendable as the Society is, it appears that there is yet to be conceived in its prospectus a concrete plan for the homosexual's place in society. Until we know exactly where we're going, and the stuffy and hide-bound—who can help us exceedingly—might not be willing to run along just for the exercise. When one digs, it must be to make a ditch, a well, a trench: something! Otherwise all of this energetic work merely produces a hole. Any bomb can do that.

E. B. Saunders

➤ *ONE, by its very nature often discusses illegal sexual practices as well as the legal rights of those who commit them. Being mutually connotative, it is nigh impossible to separate the two. This, however, is not to be construed as an implicit approval of criminal acts, nor as an incitement of others to such behavior. If ONE had such an anti-social attitude, it would not devote most of its pages to demands for legal reform. It is true that precise definition of terms like "criminal sex act" are debatable not only over coffee but in the highest courts in the world. Yet, until the nature of a sex crime is so defined as to most benefit society, ONE wishes to clearly state that its aims do not include converting any man, woman or child to ways alien to their natures nor does it condone any behavior which is actually "against nature" and not to the best interests of society.*



## The Fay and Free Will

Mr. Ferrar's blast in the May issue contained nothing less wholesome than the bright light and fresh air of common sense. Coming from a sympathetic outsider, such opinions are especially valuable, particularly because so infrequently aired in print. Nevertheless, it is probably asking too much of a member of 'the Minority' (to use the rather snobbish expression for the gay world which has too often appeared in your pages) to accept Ferrar's opinions even in large part, at least while its members have reason to feel persecuted.

No, Mr. Ferrar, it is not "beside the point whether you're born or made gay". In the misguided opinions of most of the semantically untrained public, it makes all the difference in the world. The statement that a person has become homosexual, that the condition is environmental in origin, immediately exposes the person to the judgment that he has exercised his free will in either becoming or remaining so, and that in having sexual gratification with another male he is again exercising his free will. Whereas the statement that a person was born gay leads to the assumption that it not a matter of free will, but of incurable illness, mental illness. The person is then considered not responsible for his condition and thus escapes the obloquy which would otherwise be his part. It all is postulated on the

assumption that (1) homosexual acts are crimes; (2) they are or are not under voluntary control; (3) if they are, then the person is fully responsible for them and must take the consequences.

Naturally the above does not represent either my opinion or the truth, but simply the dualistic and absurd thinking practiced at least subconsciously by the general public. The question of free will is tacitly assumed even where it is overtly denied. It could not be otherwise in a Christian or formerly Christian society, with its ethical codes formulated in "Thou shalt not" language, which itself tacitly assumes power of choice to "sin" or not, i.e. free will; this appears to be a semantic reaction so basic and so deeply rooted that it is almost impossible to make people aware that they are using it. Under the Christian theory of free will, nobody is responsible for a given allegedly antisocial act (e.g., a homosexual act—though the assumption that one of these performed between two mature and consenting individuals is "anti-social" is, to say the least, highly questionable) except its perpetrator—the victim of his "free will". All of which "justified"—in the eyes of church and modern law alike—the obloquy, inquisitions, prison terms, denial of civil rights, persecutions by courts and vice squads, etc.,

labeled by the majority as "justice", "punishment", etc., but more accurately regarded as vindictive aggression. It is now obvious why both the gay minority and the perhaps smaller minority of sensible and sympathetic straight people have sought alike to "prove" that the homosexual is not responsible (in a free-will sense) for his deviation—since short of eliminating the free-will concept and with it most of doctrinaire Christianity, this is the only way of turning aside the legal and social persecution that would otherwise be the homosexual's part. On more correct deterministic grounds, it could be said that everyone in the environment of the perpetrator is responsible for the latter's antisocial acts—and, a fortiori, in greater or lesser degree, for the latter's being gay—which makes the idea of "punishment" absurd. On these grounds, the solution lies in investigating education, economics, psychology, metaphysics, ethics and religion, etc., and in first improving them so that the individual will not be, as Kor-

zybski says, handicapped from birth.

With the above public attitude being a logical consequence of doctrinaire Christianity — which children absorb from their parents before they are old enough to investigate and reject its errors—it is easy to see why little or no change in public opinion would result even if every gay person in the world were simultaneously to announce the fact to the press. In the same way, in spite of Freud, Einstein, Ernest Bloch, Weizmann, etc., we still have the plague of anti-Semitism; and in spite of B. T. Washington, G. W. Carver, Ralph Bunche, etc., the Jim Crow laws are bitterly enforced.

In the face of this, most of the other points raised by Mr. Ferrar, though correct (painfully so!) fade into relative insignificance. The confused thinking he refers to in his last paragraph is just as much a property of the straight world as of the gay; and for the simple reason that both sides have started with the same erroneous premises.

—Walter B.

## DISSENTIENT

So you would fill your jails  
with likes of me?  
But how can you discover  
What hopes at heart we cherish,  
such as we,  
And whom we seek for lover?

You may forbid what you  
consider wrong  
And threaten me with jail;  
The laws of church and state  
are strong  
And who's to go my bail.

But if I keep the law that  
you decree—  
Or if I choose to break it,  
This image of desire is  
part of me—  
Your laws cannot remake it.  
W. K. N.

## Books:

In a field whose literature has been scanty, scandalized and occasionally scandalous, any attempt at objective summation is in itself praiseworthy. A volume on deviation may be ethically meritorious yet scientifically ridiculous—Andre Gide's *Corydon*, for example. It is possible that the author has the best intentions but not the best developed intelligence (*opus uncited*). It is equally possible that the author may, out of wariness and an attempt at gentlemanly courtesy, marshal his facts in a clear line but not quite leap the river of hesitancy and contradiction for his conclusions. In any case, in the field of homosexual behavior Gordon Westwood's *SOCIETY AND THE HOMOSEXUAL* (Dutton; \$3.00) is a rallying point. Mr. Westwood has left himself out of the surface picture; he has intelligently surveyed and chosen specific authorities. And he has made a case.

To quote from Dr. Edward Glover's most illuminating and enlightening preface, Mr. Westwood's case "is in brief that homosexuality as commonly understood is not to be dismissed as the lecherous perversion of self-indulgent degenerates, but that it is one of the manifestations of a powerful unconscious force to which, in other forms, civ-

ilization owes much of its strength and some of the greatest of its achievements." It is possible that Dr. Glover (the leading Freudian authority in Great Britain) has overstated Mr. Westwood: the reader is aware of a terminology that reveals an inherent and acquired conservatism lacking, for example, in Mr. Westwood's American contemporary, Donald Cory. But Dr. Glover is given due thanks by the author and we may take his statement at face value.

Certain immediate qualifications should be made: Mr. Westwood (of whom we are told nothing by the publishers or by Dr. Glover) deals exclusively with male homosexuality and only in England. While he falls back on the survey made under Dr. Kinsey in this country for apposition, he is geographically as insular as, he points out, the homosexual may feel in a sea of heterosexuality. And his conclusions on the techniques of love are in the main assumptive, by his own admission, rather than deduced from the statistics at hand.

Where the book loses ground it does so from an occasional tendency to take three steps forward and four backward. Using anthropological, analytic and medical references, Mr. Westwood continually and insistently implies a natural status in the field of homosexual response and activity. In the paragraph where he defines his subject he states: "It is important to realize at the outset

that homosexuality is not a separate entity but a question of degree.

Over the population as a whole there is an imperceptible gradation from wholly homosexual to wholly heterosexual", yet he goes on to say that he will concern himself only with those men who have strong tendencies "towards this abnormality". We do not believe it is the intention of the author to infer that all men are abnormal and must conclude, therefore, that the implied contradiction rises from a fear of implicating the multitude.

This is even more noticeable in the use, throughout the book of the word 'cure'. Can any abnormality be cured? Or is Mr. Westwood more concerned with daily behavior than he is with sexual activity? This appears to be the case, and perhaps this is as it should be. As he writes, concerning a case reported by Lieberman, "One of his patients suffered from transvestism, psychosis and homosexuality. Electro-shock treatment cured the first two but had no effect on the patient's homosexual tendencies except that he is now more mindful of social conventions . . . it seems unlikely that this mental disorder . . . can be cured by shock treatment or brain surgery". This is a theme that appears and reappears whether Mr. Westwood is discussing the origins of homosexuality in the individual, the social life of the homosexual or the uses of the law and its effectiveness.

On the law (in Britain today) Mr.

Westwood takes a firm stand: it is unreal, bigoted and a source of unending reward to the blackmailer. It is certainly no surprise to rediscover the Anglo-Saxon tendencies to legislate morals and ideals: actuality seems to be as far from the minds of the law-makers as one pole from another. The statutes appearing on either side of the Atlantic are consistent only with each other: the sexual conducts outlined in the law books make, on their face, criminals of almost every man and woman functioning normally. It is, in a larger sense, the story of Susannah and the Elders once again.

Of course, certain anomalies exist: the laws against the homosexuals in England apply only to the male homosexual. This may be one of the factors that has conditioned Mr. Westwood (although we do not know if he is or is not homosexual; further, we refuse to write with an air presumptive) against a discussion of the Lesbian. Mentioning the more readily accepted show of affection between women, he writes, "The social implications of Lesbianism differ in many ways from the problems of homosexuality between men and no attempt can be made to deal with them in this book". But this is too simple a way out: certainly implications differ; undoubtedly even the fact may be at variance, but a certain amount of discussion is called for and, in fact, needed if only to state an attitude that is in existence. The antipathies that are

prevalent in the world of the homosexual per se are in themselves cross-references to the thought patterns and behavior mechanisms of the sexual minority.

It is possible that the major contribution made in *SOCIETY AND THE HOMOSEXUAL* lies in the emphasis on comparative secrecy and silence held jointly by homo- and heterosexually active adults. It is more than remotely possible that the fear of exposure to an unfriendly world has resulted in the neurotic extremes of behavior to be found. It is probable that this same attitude has resulted in the scientific eye being focussed on only those individuals who have either met the law head on or fallen before the external pressures and so brought to medical or psycho-analytical surveyance, usually against the individual's own will. This would, and has, led to the overwhelming judgement and treatment of the facets of homosexuality as psychotic and neurotic manifestations. While it is certainly possible that this is the true picture, it is no less possible that the neurotic be-

havior attributer is not the outgrowth of the essential basis of the individual's behavior but the result of external forces and their play upon the individual. It is equally possible that many homosexuals whose flamboyant behavior and ideological transvestism are the only meeting-ground for the average person, act as they do because, as Kenneth Walker writes, "The mere fact that there are harsh laws against any activity may lead to a glorification of it." No attempt has been made, to our knowledge, to assay the tentatiousness of the culpable homosexual; how many homosexuals who find themselves in constant conflict with the law because of their sexual proclivities, for instance, would find themselves in similar conflict in other fields were they not homosexual? "We should recognize . . . The problem of homosexuality must be brought out into the open where it can be discussed and reconsidered. That is the object of this book," concludes Mr. Westwood. In the main he has succeeded. He is to be congratulated and saluted.

MARTIN BLOCK



Realizing that our own ways are not humanly inevitable nor God-ordained, but are the fruit of a long and turbulent history, we may well examine in turn all of our institutions, thrown into strong relief against the history of other civilizations, and weighing them in the balance, be not afraid to find them wanting.

Margaret Mead  
in "Coming of Age in Samoa"



# "...Without altering society itself"

I have always thought that the homosexual is a person with his own attitude and feelings towards life and entitled to it like any other person or minority. Every minority has its own special problems. The Jew and Negro have long fought to have their rights recognized and safeguarded. The religious minority has always been engaged in open or subtle battle with the dominant religious forces. In politics ideas have fought ideas implacably. In every sphere, religious, economic, political, our life is composed of a mass of little engagements in which those of like viewpoint group together, and defend themselves against those of contrary viewpoint, and fight it out usually inconclusively. This Condition of engagement never ends regardless of the momentary outcome because it is a basic ingredient of life.

The important thing here is not the result of the engagement so much as the satisfaction, the feeling of belonging socially, of partaking in life, of being accepted by life, the happiness that is the result of the joining together with persons of like viewpoint. That is what human life boils down to I think.

The fight never ends. It sometimes succeeds in its objectives or approaches closer to it and of course thereby adds more to human happiness, but the important thing is not the outcome of the engagement, but the successful grouping for the engagement. Before happiness can be derived from the distant vic-

tory, very real satisfaction and happiness can be extracted from the very necessary grouping for the engagement and in many cases the only real result can be the happiness resulting from belonging to this articulate group.

To expect that a particular minority (the homosexual) will cease to be a minority without the problems now encountered by it in our present world is to be unrealistic.

Equally unrealistic is to think that by hammering away and making oneself disagreeable one can gradually lift the barriers and become accepted. I don't think this has ever happened. What does happen is that by forcible **attack upon society you don't change** people's opinions so much as you force them into a position of more outright opposition or more open support. You create a sharp cleavage where formerly the dividing line was hazy. Is anyone the happier for this? I don't know. But we all feel it necessary to do this. Why? Because this is life: to join with people of likeness to oneself and to maintain your beliefs against those of contrary position. From this one derives his happiness in the larger sense, in addition to the happiness derived from more basic needs.

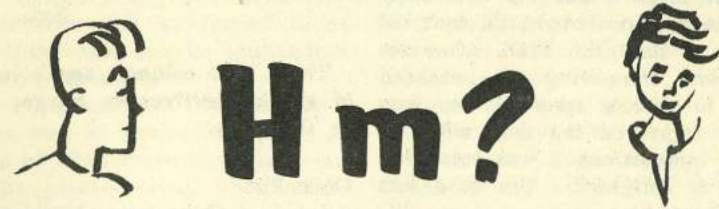
The homosexual is in a very difficult position and certainly the above approach to his problems does not solve very much, but 'very much' can not be solved without altering society itself to suit homosexual needs. And from

all viewpoints the above approach comes first, offers the most satisfaction and is the most realistic.

The homosexual has always been isolated, has never joined with those of like or sympathetic viewpoint so as to

create a social articulate mass, a social force to which the individual components could feel they belong and the happiness deriving therefrom. Herein lies the weakness and failure of this minority and the problem.

J. B. S.



We two hold useful, responsible jobs and like what we are doing. We try to do it well. We rent an apartment, have lived in the same place for 5 years, pay our own utility bills, and support a telephone. We buy clothes and food just like anyone. We bought a television set on the installment plan and furthered our education with a loan. We stretch the budget to pay the bills and bank a little, but who does not? Like most people, we have never been arrested, fined or sued.

We take advantage of our right to vote. We are interested in the people who run our city, state and federal government.

For entertainment we watch television if the mood invites us. See movies and plays. Read a varied and voluminous amount of literature from our own and other libraries. We have creative hobbies, play records, listen to radio music and the news, write letters. What little drinking we do is done at home. We rarely visit public bars. We feel it's more fun to entertain in our home.

We have the usual quota of pets, enjoy the out-of-doors and all creatures of nature.

We are neighborly, we like people of all races and creeds if they are congenial persons.

We don't always insist on seeing eye-to-eye but when we have our little disagreements, we settle them peacefully and compromise. We are happy that we are partners.

Now there are two questions we'd like to ask:

1. Are you **SURE** we're two men, two women, or a man and a woman?
2. Does it really matter?

Paddy Deux

# Letters:

Gentlemen:

Just got my second issue of ONE. I cannot be still any longer! I had written a letter right after I got my first copy of the May issue, but thought I'd wait till I got June's to mail it. Well, after re-reading it, and comparing my intended suggestions to June's issue, I see you have already improved the mag with almost all the suggestions I was intending to make. I'm delighted. I'm sure lots of other folks are too.

Now some comments from the letter I intended to send you last month, which still apply. First of all, I want to tell you I enjoyed the cover very much on May and June. I don't know what the previous issues were like, but I hope they were as striking! I suggest you lean more toward impressionistic design (like May) on your covers. For the type of mag ONE is it is most appropriate. I should think that when your mag hits the news stands and book stores more widely that type cover would help a great deal in selling it for you. So here's hoping your subscriptions soon hit the moon!

Maybe I'm a wet blanket, but I don't go along with the way ONE is printed. I mean with the sentences across the whole page. It's too hard to read that way! Almost every other publication is printed like the newspaper, in 2 or 3 inch columns. I know ONE is different in purpose, from cover to cover. I say it's alright to be as different as you want to, in what you print (as long as it's good stuff) but it

pays to be conventional in a lot of things too, (ask any gay kid) and I think this is one of them.

That about covers it. Enclosed is 5 bucks (wish it could be more) to help make ends meet along with the money for the back issues of ONE. I think it's a swell mag all told.

Sgt., USAF.

**Those wide columns aren't just a matter of gay distinctiveness, Sarge. It's cheaper that way.**

Dear Sirs:

I am a heterosexual person who belongs to a chapter of the Mattachine Society.

I have attended every meeting possible of our chapter and of any other open discussion groups in the area, and am very thrilled at the work that is being done, and the enthusiasm with which the group has been received.

I think it is a very wonderful thing that such a group of people so persecuted as homosexuals, will come out and stand together to fight for their rightful place in society as a whole.

If more people would stop, listen and think a little more, we might be able to build a more understanding society. Where in every community group representatives could take a place and part, openly, without scorn from many, misunderstanding individuals.

Keep up the good work with your magazine and how about some articles from the heterosexual point of view. Would you be interested?

Mrs. H. M., Oakland.

Gentlemen:

And we are gentlemen—gay as we all may be. First, and foremost to me, this is a personal note and under no circumstances to be published with my name or initials attached—not that you will find it that worthwhile. I am, perhaps, one of the fair haired young men of a large industrial concern and so intend to remain. To thine own self be true, (true) but why invite disaster.

Secondly I enclose one almighty dollar to cover the cost of having my much enjoyed issues of ONE come first class—and more to the point—sealed. Unlike Mr. S.J.R. in his rather good letter appearing in No. 6 which arrived today, I'm not in any particular hurry for copies. I frankly am afraid of their coming into unwelcome, prying hands. By all means use the remaining sixty cents in any way you wish. Concerning Mr. S. Y. R., I heartily agree that a lighter tone to ONE with perhaps less of the old stand-bys criticising and more new faces constructing would be a step in the right direction.

Thirdly, I have a group's (The Smart Set of New York) comment to report. To preview, this respectable gay group in New York, Fire Island, Provincetown and environs represents the potential back bone cross section of the East Coast. California and the West, it is felt by some, has comparatively little inherent culture and social respectability. Here in the East we "Friends of Mrs. Stotesbury's" are apparently much more concerned with convention and social acceptance. I have "talked up" ONE to my gay friends with little success. The remark was made that getting one's name on ONE's mailing

list was foolish and inviting trouble. I countered that anything you believe in and are a part of is definitely to be supported. If there were some way to get my group behind you, you would be much stronger. This Smart Set, typical of the gentlemen of our group, requires the best of every thing they are associated with: food, clothing, shelter, and especially literature. Expanding ONE (TWO, perhaps) along the lines of Mr. SYR's suggestions would be great.

In conclusion, I'm sorry not to be able to do more constructively. 'Tis lack of talent, money and social abandon. Anything that you might suggest I do for you that would not infringe on the above three, I will gladly co-operate. I'm with you, but of necessity at a distance. I will welcome any personal correspondence, however, no publicity.

C. H., Penna.

Gentlemen:

Enclosed is my check for five dollars. Please send me a copy of the January and February issues of ONE. I would also like to have all my subsequent issues sent by first class mail. Good work.

Doctor, Minnesota.

Gentlemen:

An article in the May issue of ONE seems to be an exposition of a topic which does not exist for a reasonable human being.

We do not concern ourselves with (1) whether or not a homosexual culture exists and (2) whether, if it does exist, we should stress the idea that we share problems common to other minorities and so fuse with the "dominant heterosexual culture" or differentiate ourselves and our

peculiar culture in order to apprise an unsuspecting and conceivably uninterested Majority that certain contributions to American culture (itself of dubious worth and sanity) have been made by members of a fellowship of inverts rather than by individuals who, if it is of particular interest, happen to be of a certain erotic bent.

In "The Homosexual Culture" Mr. Freeman is guilty of the most transparent kind of wordmagic—and it all seems to amount to a sort of self-flattery. Mr. Freeman says that the homosexual culture is "the manner of speaking and thinking, the beliefs, traditions and attainments of the homosexual minority." He does not tell us what the distinctive beliefs and attainments of the homosexual culture are. To define the term "homosexual culture" is not to prove that such a culture exists. But by attributing to the term "homosexual culture" a substantive value equal to "Mexican culture", "Jewish culture", etc., Mr. Freeman proceeds, a priori, to illustrate how individuals belonging to a particular culture might participate in the several cultures.

The term homosexual was devised and is most useful as a differentiation from the term heterosexual, and it is within this frame of reference that meaningful use of the term is restricted. It is possible to demonstrate the differences or similarities between a Mexican homosexual and a Mexican heterosexual. It is an abuse of language and right reason to demonstrate the similarities or differences between a Mexican culture and a homosexual "culture".

I admire the supreme sanity and integ-

rity of the men connected with the Mattachine Society and your publication. If your organization can use the services of a person of no social or financial consequence I would be willing to help you.

W. G., San Francisco.

You kidding? None of the editors are of social or financial consequence. Will be seeing you soon. Incidentally, the "sanity and integrity" on which you kindly comment, is of women, too.

Gentlemen:

Your magazine is challenging. I know that persons with emotions that are natural to them often defy the ideas of provincial society and are made to feel guilty by the mores and ideas of the society in which they must exist.

As a Psychologist with over sixteen years actual experience in the State with only persons having emotional conflict because of their own deep seated feelings in opposition with the religious or social training they have been conditioned to, I have had many case histories where complete adjustment to society has been accomplished.

I believe that understanding is achieved largely through education.

I know that all homosexuals who will avail themselves of a thorough study in Emotional Re-Education can overcome compulsive behavior and adjust to society as an acceptable and productive citizen.

As soon as this is accomplished, much of the feeling and aversion of society to the attitudes and habits of expression that often make the homosexual the butt of

many unkind jokes is removed.

Are you interested in a series of articles that I have prepared on this subject?

A.L.V., Beverly Hills

Sure are.

Dear Sir:

May I say that all the letters published in Vol. I, No. 6 of ONE reflect the basic weakness of your publication. David L. Freeman criticises the German magazine, *Der Weg* as having "nothing to offer our people as a socially conscious and responsible force in society." Your pretentious little articles in no way add anything new to the subject of homosexuality. Every writer that you include intimates, subtly (?) suggests that the American homosexual is a paragon of talents, citizenship, and sainthood. May I remind you that the European idea is the correct one. I have just returned home after spending 15 months in Germany with the U. S. Army! For all those readers who are afraid to see the word "Homosexual" on the back of a magazine, for those who still worry about their mothers and girl friends, and for those who condemn American homosexual literature as "tripe" (but rush to buy it every time a new book is published by Greenberg), I say that they should join M. Jean Genet—the only fairy who has the courage to write the truth and accept it without begging to be let into a society that has not now and will never have any use for "the queer ones."

B. K., North Carolina

Dear Sirs:

I have just read the June issue of "ONE" which I found more interesting than pre-

vious copies. Your magazine has a good beginning, is improving, and I hope will be one of the best in the future.

However, I agree with "S.J.R." in that we need some entertainment values; something amusing, humorous, and on the lighter side. God knows, haven't we had enough of the morbid and depressing side of homosexuality?

Let's have some short stories, anecdotes, book reviews: yes, even a few biographies or auto-biographies. Anything with a human, personal touch! As an example: your letter section proves most interesting.

We need a magazine like ONE and I'm glad to see a publication for our benefit. I wish you continued success, and I'll try to help you in any way possible.

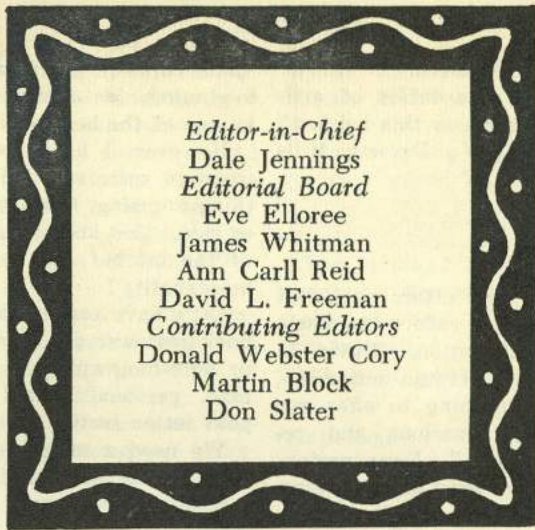
K.C., Indiana

The editors like a good laugh just like people. They search eagerly for humorous material on deviation and find there isn't much out. How could there be when ONE provides history's first market for it! So get gay on paper and keep your minority's demand supplied!

Dear Sirs:

My belated congratulations on ONE of the finest magazines to date to handle our "touchy" subject and for doing it so beautifully. Being One of the Armed Forces, and many more wanting information like myself, could it be possible for you to enlighten us with an article as you did in a previous issue for the civilian populus, on our rights. Any information you could possibly gather would be of great help I'm sure, as many of us are quite at a loss as to what to say when confronted about "questionable" activities.

A.T.H., San Diego



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No matter how you look at it, forty cents doesn't cover first class mailing for a whole year. The business department has found it necessary to get quietly realistic and set the price of all subs. sent first class at \$3.00 per year. This goes into effect 15 August, 1953. Regular subs are still \$2.00 per year.

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es Times

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**Unemployment** — Disquali-  
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 addict or sexual psychopath.

California readers please note and quick-  
 ly check on the local definition of "sexual  
 psychopath". Also to be checked is the  
 manner in which these bills were publi-  
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 appears that the time has come for a  
 Homosexual Lobby in all states and in  
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**This was your idea and we're going to do it, by gosh. There have been so many requests for past issues that all subscriptions will begin with last April's issue until the stock runs out. Then it will start with May and so on. Unless you otherwise specify in subscribing, this will take effect 15 August, 1953.**



*The orders for the first two issues of ONE, at fifty cents each, now stand at fifty-seven up to the day we sent this copy off to the typesetter. 500 is the goal. Hurry, hurry, hurry, right this way, folks!*

## 6 \* Los Angeles Times

Part I—SUNDAY, JULY 12, 1953

SACRAMENTO, July 11 (AP)—Gov. Warren, hurrying to keep a date at the White House and a family reunion in Europe, acted today on the last bills of the 1953 Legislature.

He has signed most of the nearly 2100 measures passed by the Legislature before it adjourned June 10.

Warren released a list of 131 bills he intends to let die without his signature. Aides indicated there might be more. \$1 to \$2 and minor vehicle fees.

**Unemployment** — Disqualifies from unemployment insurance benefits anyone who quits a job to be married or for other marital or domestic reason; renders ineligible for unemployment disability compensation anyone committed to an institution as a dipsomaniac, drug addict or sexual psychopath.

California readers please note and quickly check on the local definition of "sexual psychopath". Also to be checked is the manner in which these bills were publicized so that the voter could write legislators his approval or disapproval. It appears that the time has come for a Homosexual Lobby in all states and in Washington. And a strong one.