

one

is not grateful

But one point must be made very clear. ONE is not grateful. ONE thanks no one for this reluctant acceptance. If it true that this decision is historic. Never before has a governmental agency of this size admitted that homosexuals not only have legal rights but might have respectable motives as well. The admission is welcome, but it's tardy and far from enough. As we sit around quietly like nice little ladies and gentlemen gradually educating the public and the courts at our leisure, thousands of homosexuals are being unjustly arrested, blackmailed, fined, jailed, intimidated, beaten, ruined and murdered. ONE's victory might seem big and historic as you read of it in the comfort of your home (locked in the bathroom? hidden under a stack of other magazines? sealed first class?). But the deviate hearing of our late August issue through jail bars will not be overly impressed.

There's still a bit to be done. Want to help?



Your August issue was late because the postal authorities in Washington and Los Angeles had it under a microscope. They studied it carefully from the 2nd until the 18th of September and finally decided that there was nothing obscene, lewd or lascivious in it. They allowed it to continue on its way. We have been found suitable for mailing.



This official decision changes our status considerably. Incredible as it may seem to everyone else but us, we have been pronounced respectable. The Post Office found that ONE is obscene in no way, incites no one to anything but thought and doesn't want to overthrow the government. This decision will also indicate to the timorous deviate that we are a safer bet than once assumed. Many who were contented to be told what to read, will now reconsider the matter of their own dignity and human rights. Subscriptions will mount astronomically. We are prepared.

OCTOBER 1953
TWENTY-FIVE CENTS

This magazine was founded for the purpose of bringing about a better understanding of sexual deviation by both heterosexuals and homosexuals. It means to accomplish this through the publishing of research, of comment and criticism, or fiction and poetry describing situations and reactions to them inimitably deviant of humor and satire necessary for an objective view of any subject. These pages are devoted to no one view, advocate no one philosophy save tolerance and reflect widely divergent opinions in each issue. The Editors have received letters and articles from all over the world, and have faithfully respected the anonymity of each writer in an effort to maintain ONE as the only means of expression for literally millions of deviants in America, and a literary companion to similar publications in other parts of the world. ONE is a non-profit corporation and connected in no way to any other organization. The Mattachine Society is neither a branch of ONE nor related to it in any way other than in broad principles which they both espouse. Further, ONE neither advocates nor condones any illegal acts but concerns itself, not with incitement but with reaction to sexual variation in the public and in the variant. It forwards no letters, effects no contacts between writers and will submit its list of subscribers to no government agency or any other for any purpose. As all of ONE's income is used to improve the magazine, only one member of the staff is at present paid. All subscriptions and contributions are an investment in the right to



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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"

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

Volume One Number Ten

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→ IT'S NOT SURPRISING that the deviate is suspicious and afraid and absurdly cautious at times. Hunted people get that way. But, on the other hand, when a publication is founded to fight the deviate's own special fight, to go on being suspicious, afraid and cautious is impractical, perhaps a bit neurotic.



→ IT IS TRUE that the reader in Paducah doesn't know the editors of ONE from Adam—he even sees some pretty obvious pen-names on the board and is sceptical because they don't register with the police as publishers of the magazine. He wouldn't get mixed up in it himself but those who do will simply have to toe his mark if they want **his** help. He doesn't want his name on the subscription list in spite of the fact that the editors declare they'll rot in jail before handing over one single name of a subscriber. What's more, the whole thing may be a gigantic, international blackmail scheme. Oh, it's all very complicated and a person simply can't take a chance. After all, your whole reputation, career—your whole **life** is at stake!



BUT LOOK AT IT THIS WAY A MOMENT:


- What if the editors **are** telling the truth?
- What if they **are** honestly fighting for the rights of the deviate without ulterior motive (other than getting paid someday for what they're doing **free** now)?
- What if their anger at social prejudice **is** genuine?
- What if they're actually willing to stand up and stick out their necks for all deviates because they believe **someone** has to **sometime**?
- What if they're risking their own reputations, careers and life for **you**?
- What if there isn't a single millionaire supporting the magazine and it's really held together by sweat, private donations and one of history's grimmest determinations? **What if your suspicions aren't even remotely just?**



- ONE is doing well. It grows every day. Growing takes money. You risk nothing by slipping a ten in an envelope without return address, or a five, a one—heck, a three cent stamp would help more than you realize! Send a contribution just on the chance the publishers aren't criminal fortune hunters. Send a contribution for the issues that have already been printed and read by thousands. Even if ONE vanishes today, it will have served a gigantic purpose in hitting prejudice and ignorance hard **in** ←
- **print** again and again—in being the first magazine in English to plead our own cause—to give YOU a chance to speak. ONE is yours. Keep it yours. → Isn't it worth a buck to know you're not alone? ←

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MUST I ANSWER THAT COP?



Strange Bedfellows?

Deviants who pride themselves in having no interest whatever in dull-old-politics, are shocked to find themselves classed with communists and criminals as far as Senator McCarthy and the present and previous administrations are concerned. This strange bedfellowship is brought about by the Fifth Amendment's rigid stipulations on self-incrimination which seem to put the homosexuals in the uncomfortable position of defending the rights of reds in order to defend their own. Actually those concerned are not only leftists but anyone who might be suspected of a criminal act. This, of course, means everyone. It means you particularly.

Are The Ignorant Most Loyal?

Contrary to today's idea of loyalty, it is not really subversive to know your civil rights and stand up for them. This should be sarcasm but isn't: we live at a time when it is actually suspect to be aware of the nature of our freedom as outlined by the Constitution. Naturally, only those wanting to take away those rights would nourish the preposterous idea that ignorance is desirable in the good citizen. The person who is aware that he need not answer any of the questions of an arresting officer—or an agent of the FBI, for that matter—is far from overthrowing the government. He is strengthening it.

Con't page four

Freedom Even in Handcuffs?

To be arrested is not to be criminal. Guilt must be proven in court. A person is legally innocent until a verdict is found against him. Hence, no matter what brought about the officer's charges, the individual has full legal rights even in handcuffs, as well as the legal assumption of innocence. It is his duty to himself and to his country to assert these rights. Officers of the law, being as human as those they arrest, are capable of error and some of making false charges. This is especially true in the situation where the officer shares the popular distaste for "perverts" and feels that guilty or not of these specific charges, the "unnatural" person should feel the vengeance of God and society *on principle*. To cooperate with such a prejudiced person even out of fear, is to actively assist in one's own lynching and full encouragement to future behavior of this sort on the part of the officer. To interpret this insistence that the average citizen learn and uphold his rights as teaching a disrespect for the law, is to forget that true respect is founded upon mutual regard. When there is respect by the citizen and not by the officer, there is only fear. Peculiar to democracy is the citizen's voluntary respect of law and order because he is the government.

What Does This Law Really Say?

The Fifth Amendment of the Constitution of the United States, a part of the Bill of Rights, puts the privilege in these words: "*No person . . . shall be compelled in any criminal case to be a witness against himself.*" Chief Justice Marshall went further and ruled that,

"Many links frequently compose that chain of testimony which is necessary to convict any individual of a crime . . . *No witness is compellable to furnish any one (such link) against himself.*" Judges have ruled that these laws protect any witness, whether before a court, a legislative committee or a grand jury. The constitutions of 46 states repeat them and the remaining two have adopted the rule by statute and judicial decision. In interpretation universally accepted, the witness need not answer questions or even take the stand to testify if he so wishes. Such is the actual law.

Is It Really Necessary?

The need for these laws and privileges came out of England's infamous Star Chamber, a place decorated with gilt stars on the ceiling and various instruments of torture elsewhere about the room. Here the accused was "questioned" in such a way as to always give the desired answer—answers whether they were true or not. The rare stubborn left the room dead or dying. Even those who cooperated, left it mutilated.

But we should not discount the danger of such an institution as the Star Chamber only because it dates back to the early 1600's. The power to extract answers is a dangerous one in any period. Only a fine line divides its use and abuse. The right to question is only a hair's breadth away from the right to bully, threaten or use trick questions. This itself is directly related to physical coercion. The questioning officers frequently begin to think they have the right to extract *the answer they want* and continue until they get it.

But Dare I Use This Right?

To argue that torturing the accused is a far cry from merely asking him to tell the truth, is not as valid as it seems. Even under restraint of the Fifth Amendment, we know that arresting officers do not always merely ask questions. They have been known to use not only physical pressures but the far more effective ones of threat and terror. In the United States today, most persons hearing of their right to silence, laugh and say, "Sure but who's dumb enough to *use* that right! Not me!" They fear and, in some cases, justly so. But government does not belong to a people who fear to challenge its abuses.

"I've Nothing To Hide!"

But why not talk freely to the officers if you are innocent? Well, for one thing, if you are innocent, these persons with whom you are chatting cooperatively about yourself are the officers who are in the process of trying to jail you on false charges. Quite humanly, they will do everything in their power to make their charges stick against you. They'd like you to help. *None of them are interested in your welfare in this situation.* Secondly, if you are guilty, any sort of confession cripples disasterously attempts at defending you later in court. The privilege applies to the guilty, too. There is no law against trying to defend oneself. Lastly, no one has "nothing to hide". The deviant especially, due to his fugitive position in society, can be linked to all sorts of obscure and not so obscure illegal acts. Freely talking without counsel gives the police additional material with which to prosecute you. Giving the

names of friends can be more of a catastrophe to you than to them: who hasn't someone among his or her friends who hasn't been arrested for just such "crimes"? Further, giving details of your income or that of relatives, has been known to invite police blackmail. Talk to them? There is nothing in the language to be said that could help you at this time except, "*I would rather answer that through my attorney, if you don't mind.*"

He'd Talk If He Were Innocent!

Does refusal to testify in court indicate guilt to the jury? Is the defendant really hurting himself in the long run when he takes advantage of this privilege? This depends upon the individual case. However, it should be especially evident to the deviant that testifying before a jury of average citizens could be a risky business. What he says is far less important than how he says it. Plain people have sharp eyes. Whether he actually made a pass at the vice squadder or not, is decided more by lilt of voice and gesture than by testimony. Does refusal to testify comprise an admission of guilt? Legally, no, although the prosecution will try to make it appear so. The defendant may have positively nothing to hide other than the mannerisms which our society assumes to be effeminate, hence "perverted". Those sharp eyes of our neighbors on the jury can be as "wrong as" those of the arresting officers who are paid to spot "queers". Trite to say, completely heterosexual fathers of big families can have limp wrists, rolling eyes and lilting voices, yet have no single act, gesture or conscious homosexual yen in their histories. They can be taken for

and convicted. When silence is mandatory, it cannot be legally interpreted as admission of guilt. Those who assume so are ignorant of their own rights.

If It Protects The Guilty, Too, Change It!

Senator McCarthy has announced that he is setting up a test case with which he intends to force revision and limitation of the Fifth Amendment which is a "subversive sanctuary" as it stands. The FBI and local police will undoubtedly give him all the encouragement and aid he needs. But the citizen would do well to remember a few basic points before surrendering this vital right without protest.

To be accused of sexual deviation is to be guilty. The fact that one is brought up for trial in the first place, is enough to ruin a whole career, permanently smear a reputation and cause mental anguish resulting in suicide. Even many deviants themselves believe that nice people simply are not questioned. They are not accused. Then when the nature of the charge is itself a condemnation, the defendant's privilege of silence is often his *only* defense in an atmosphere of lynching.

Those who demand unlimited power to question, invite a revealing answer from those they accuse: "*Am I the only witness you have against me?*" If not, the badgering to answer self-incriminating questions to which those who grill already have the answers, is merely a legal trick to make the witness perjure himself. In this case, he *must* keep silent because perjury is possibly all they can

or wish to charge him with. This, incidentally, is the reason for loyalty oaths. They prove no one's loyalty, of course, but only put the signer in a position to be legally prosecuted for perjury — which he was not in previously.

But most important is the following objection. The insistence upon unlimited power to question ignores the fact that *the burden of proof lies with the prosecution*. The arresting officers must prove beyond a doubt that you were guilty of that act. It is preposterous to demand that you help them in this questionable endeavor. They would destroy the idea that the accused is innocent until proven guilty as they say, "We want the right to hammer away at him until he confesses what we want him to confess." Legally they should say, "We'll submit evidence proving he's guilty no matter what he claims in court." *The Fifth Amendment forces authority to produce proof*. This alone makes it a keystone of our democratic rights.

Finally, it is interesting to note that when challenged about his curiously huge and oddly dispensed income, Senator McCarthy took advantage of none other than the privilege of silence and the refusal to answer questions. This is a tribute to the Fifth Amendment almost as great as his attack upon it.

Elizabeth Lalo

3 September 1953: *The First Army today refused flatly to give up loyalty findings requested by Senator McCarthy in his current probe of communists in the armed forces. The Associated Press describes the senator as "dismayed".*



THE LUCRATIVE LIES

Walter Winchell is quoted as saying: "*Headline . . . '425 Homosexuals Fired From State Department Since 1947. There were at least twenty of them (from State) at the Gridiron Dinner (in their white-tie-and-tails finery) wishing all over the place . . .*" Of course, only a pervert would wear such finery at a formal gathering; the real men were in jeans and stubble. And what's this Gridiron business? Are queers invading football now? . . .

This Winchell person joins hands with Bernarr McF. in upholding the faith as they share the same magazine (*Physical Culture July-August 1953*) with a news item from Paris that screams the awful news: "Men working in labs manufacturing female sex hormones are developing secondary feminine characteristics!" In spite of the fact that injections of male hormones have had no effect on changing homosexuals, some professor from the University of Nottingham comments in the item, "*In handling these products,*

numbers of young men in full manhood have seen their breasts develop at the same time they completely lose interest in women while turning all their attention toward other men . . . This is where one arrives by trying to improve on nature." Were all this the case, there would be no sex deviates and no problem concerning them. The government could simply inject its "perverts" with the proper hormone and they'd romp off as whatever sex Congress wished them to be. Conversely, this serious foolishness relieves homosexuals of all responsibility for being what they are. They can shrug and say, "It's not my fault! Nature just didn't give me the right hormones!" Under this theory they cannot be legally prosecuted any more than a cripple is culpable for not being able to run. The whole thing is silly and disturbing. You'll remember it was this same mag that printed a plea to all juries insisting they acquit all "normal" persons accused of killing "perverts".

PEOPLE in its Sept. 9 issue has a two page spread that is probably intended to excite speculation. It pictures two men in women's clothes. The oddly attractive young man on the left was arrested in one of the more backward southern towns for being the bride at his own wedding. Police stopped the affair attended by 125 homosexuals and presumably made the streets again safe for Texas rangers to roam. How this "convention" shook the foundations of southern society and threatened normal well-being, is not made clear. Most transvestites look a little odd and often unattractive; their masquerade can only endanger society if they look so irresistibly fetching that men forsake everything for them—including procreation. The picture on the left reproduces a painting of Lord Cornbury (Gov. of New York and Jersey 1702-8) in stuffy drag including a fan and two chins. The copy below indicates that he was "a grafter, bigot, drunken fool . . . who dresses in women's clothes everyday and puts a stop to all public business while pleasing himself." If the implication is that transvestites are dishonest alcoholics, it must include the possibility that some are governors, too.



BARE is at it again with the piddling bid for attention, "Is Homosexuality Becoming Fashionable?" designed to catch the buyer's eye—which it returns to the reader with bag attached. Other than

pretending to be shocked at how "socially accepted" Bill Tilden was "in spite" of his jail terms for "perversion", there is nothing of note in this misuse of wood-pulp until page 12. Then revealing hell pops. An unnamed "they" (as usual) is quoted as saying that a movie star's glamor and money-making ability are now increased by his (and her? they don't specify) homosexuality. This, of course, comes as news to no one old enough to drink a watered martini. Yet here we see it in print for the first time and the mock shock used to describe the situation is so thinly veiled that a reader would swear the writer was pleased as punch at this ghastly state of affairs. He ends with a real corker. He would probably be puzzled that the following brought howls from most of his readers no matter what their glandular inclinations: "And many of the well-publicized fights in swank nightclubs are started because somebody made a pass at what he thought was a genuine member of the opposite sex." The only meaning possible here is that the fairy in disguise was so furious at the thought of sex with a man that he hauled off and got his strongly moral view well-publicized. The alternative of a "man" making a public pass at what passed for a lass and being miffed at uncovering deceit, leaves us with the spectacle (and headline) of "Man Beats Socialite Girl Friend in Swank Club As Other Males Watch Complacently." The writer ends direly: Greece collapsed because of its perversion. "What can be done about it, ask the alarmed psychologists?" (Their

punctuation) Well, for one thing, turn the pages of BARE and enjoy the culture and edifying photos of professional models frying eggs and cleaning house in nylon nothing. This is normality. Huzzah.



THE REPORTER ran a nicely written little thing a while back (Jan. 21, '53) by Marya Mannes in its Views and Reviews. It was a short character sketch of "Robin", an interior decorator and a lot of other stereotyped things. The prose was clever and the picture vivid; Robin became a real person in just a few hundred words. The only trouble was that Marya wanted us to understand that Robin was but one of a whole flock of queer birds. Never once did she accuse him of naughtiness under his carefully clipped hedges or in his "garden duplex in New York's East 60's furnished in exquisite taste in a mixture of Regency and modern, run by a pale and graceful Negro, animated by a huge and uncannily sensitive brown poodle, and free of such blurring traces of feminine presence as stockings drying in the bathroom and a clutter of jars. Even the canapés are better than the ones in the homes of the married." That last was a concession along with a cluster of tributes to his taste, but she ends up cautioning us that taste is not all: the ability to pro-

duce offspring is, however. And we must remember that "Over and beneath it all—this exquisite, tasteful, witty, and powerful stratum—is a profound discontent that neither Robin nor his friends ever allow themselves to admit, for they consider themselves in nearly all ways superior to their fellows. They are, for all their success, not in the mainstream of life, for the one quality absent in their world is humanity." At first, the reader is delighted to turn from the latrine-wall scribbles of BARE and read the comments of an intelligent and adept writer. But upon finding that he, as a deviate, lacks humanity, feels superior, discontented and, what's more, mixes Regency with modern, he begins to wonder if there is a difference between the prejudices of BARE's sniggering scribe and the urbane, highly colled cosmopolite from THE REPORTER. Essentially they share the same unfounded bigotry and have a mutual distaste for statistics. It's not merely a poor trick of argumentation to turn Marya's words around and say that one of the greatest qualities lacking in the heterosexual's attitude toward the sex habits of others is humanity. She and BARE are viciously ignorant despite the evident fact that they set aside one night a week for slumming with some of their best friends who are queers—Despite her background, Marya really writes for BARE. Pretty words don't make inaccuracies more acceptable.



Letters:

Dear Sir,

I have been a great follower of your magazine and the Mattachine Society. However, I cannot openly engage in the activities of the magazine or the Society, as I am a government civil service worker, and at the risk of my job (as a bad security risk) I must refrain from giving you my name.

In government circles I hear talk of both the magazine and the Society in regard to being subversive. The Gov't seem to be very much in favor of the way you approach the problem of homosexuality, but since both the magazine and the Society have not required their staff and members to sign loyalty oaths, both will remain in danger of being declared subversive by Senate investigating groups, until such time as loyalty oaths are signed. It is believed that if loyalty oaths are signed by both groups, success in their undertakings may not be far off, as they can proceed as spotless groups in their undertakings and can well win the public to their side without being spotted or smutted by Senate investigations.

Many civil service employees feel that they could then sympathize with these groups and feel the government would take a different attitude toward this minority group, if they knew the group stood firmly against communist infiltration of this country, and no longer would there be prejudice against this group, such as has existed in the past five years. It seems the attacks against this group are based on poor security risks, and

the possibility that this group may be the victim of communist agents. If this group took a firm stand, wouldn't these attacks by Senate committees disappear? Many labor unions took a firm stand, and the attacks against them practically disappeared into thin air.

It is our belief that the Magazine ONE and the Mattachine Society who are pioneering in their undertakings could require their staff and members to sign Loyalty Oaths and obtain nation wide recognition with the sanction of the United States Government in their undertakings to obtain acceptance and adjustment of this minority group into the National Society making them citizens this country can be proud to have.

Santa Monica, Calif.

Sirs:

The following you might call my "Credo":

I believe in Homosexuality as a Way of Life. I feel no sense of guilt or shame. I know that I, as a homosexual, can be an asset to the community in which I live and a good citizen of the land which gave me birth. Realizing that others may not understand my way of life and that they may seek to deprive me of my social and civil rights, I can still say with all sincerity, "Father forgive them, for they know not what they do"! I affirm my undying conviction in the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul. I pledge my utmost to the task of securing equal rights for those of my people who merit and desire it, I abhor any form of totalitarianism which seeks to enslave the spirit of man. I pray that the injustices and misunderstandings of

our people will soon be a thing of the past. I believe that no nobler bond of affection exists than that love which unites the hearts of two men. With these ideals I know that I can be a happy, satisfied, well-integrated individual whose life will merit the respect of mankind.

Tulsa, Okla.



Gentlemen:

E. B. Saunders has managed to drag an eye-catching red herring across the pages of ONE. I refer, of course, to the verbage on Homosexual Marriages.

His entire argument rests upon this statement culled from the second paragraph, second column, page 10 August issue of ONE. "... why should he (the homosexual) be permitted promiscuity when those heterosexuals who people the earth must be married to enjoy sexual intercourse?"

Ignoring the misunderstanding of who people the earth, let us look at two things: what are we trying to do in Mattachine and is marriage our answer?

What are we trying to do in Mattachine? At the risk of prolonging this foolishness I will try to answer. The American homosexual should be working for acceptance of social valuable sex deviates, not only his sex pattern. In short, the Mattachine should be eager to secure at first a sex law fair to all people. France, Switzerland and Scandinavia have done this.

The Kinsey studies are not alone in showing that sexual matters — inside or outside the marriage institution — are personal matters, one which can not be solved by a pragmatic approach alone. There is no sexual right, wrong or normal. There are, of course, unsocial sex acts.

Under the present legal sex restrictions homosexuals are not the only criminals. Even man and wife, in many instances, violate the sex code. Under sensible sex laws which protect the young, the unwilling, and the public sense of decency, personal sex matters will be placed in their proper place. At that time the deviate may be able to evolve institutions which suit his needs. I doubt if marriage will do that.

What is marriage? It is an heterosexual concept buttressed and blessed by the Church and State since man emerged out of the miasma of pre-history. It is based on protection of the young and the mate; it is based on the necessities of property inheritance; and it is founded in a mass of taboo which no one fully understands. Additional concepts of home, family, and mother support it.

In those countries where sex laws are sane, marriage still exists, home is sacred, and mother is honored. It is believed that sex deviates must be protected. Nothing could be more honorable, more sacred than the preservation of integrity.

One more matter before I close. The acts of promiscuity and adultery involve broken vows of faithfulness or celibacy. Here the crime is not against society necessarily. It is self failure. Strict marriage laws do not contain the answer. Help and understanding are needed in this matter.

Berkeley, Calif.

Gentlemen:

God bless you, fellows; you're really doing something great! I'm sure I'm only one of many, many young men who find the very fact that ONE is being published the finest thing, almost, that's happened in my life time and the augur of better things to come. The fact that you are volunteers, enduring, without pay, all the hardships and unpleasanties, should mean that every member of the fraternity ought at least to tell you the truth: that you deserve credit you'll never get and that all of the million or so or more of us genuinely appreciate it all.

For some reason there is a natural tendency to lapse into the vernacular when dealing with one of the in-group. And perhaps it's just as well, for it better expresses that genuine feeling of friendship and appreciation which this letter is meant to convey. Some day, when the press of earning a living is not so urgent, I want to do a better job and send you some words re The Subject which I hope will prove of some interest and benefit. Right now I shall be content to send you the enclosed attempts at verse, which you may use if you wish, though I shall quite understand if you decide they're worthless! I wish I might make a contribution in the form of money, but that's out now.

I am sending my check for \$1.50 for Nos. 1 & 2 (Jan. and Feb.) and March and April. My subscription started with May.

Some comments will not wait for that "better letter." Re SIX REASONS WHY, etc., I'm sure every member of the fraternity will resent #6. To protest would be repetitious, but I would like to point out that, as is well known by the sophisticated, only the minority of the group can be considered as

the 'Egg-sized cuff-link' type who just can't be bothered. The majority of your readers, I am sure, are of the more substantial type, who even by their "butch" appearance eliminate themselves from the category your writer (though—unquote!—I suspect he's on the editorial staff, just up to all this for the hell of it!) so generously relegates us all to. Homosexuals are people. Period. Swish or butch, they ARE worth bothering with, even though they might not have the intelligence to bother with it all, as the author says. Do we wish to bring equality, for instance, ONLY to those Negroes who realize what it means, who are "worthy" of it, who are intelligent, cultured, sincere, valuable citizens? The answer, in relation to all minority groups, is obvious.

Now let me suggest ONE REASON WHY your little magazine WILL last: to wit, EVERYONE of us (and that's a lot) when we know about it will support it. Our natural curiosity—even more, our delight simply in seeing the word homosexual printed, our universal belief that popular knowledge of our life will lessen the hostility we endure when known—these things will make us all want to have every issue. You yourselves indicate that the sure way to zooming sales for any mag is to publish an article on queers—why should anyone imagine the same won't be true re a mag that is exclusively gay?

Finally, let me say the very fact your magazine IS being published (Oops! OUR magazine) proves one thing: the situation's improving. Personally I thank Mr. Kinsey, for with all the failures of his statistical method, he's brought the subject out in the open, indicated its popularity—and touched with

University respectability the point of Universal Appeal: SEX! It's here to stay, and so is the idea of the homosexual practices of a vast number of the male species. Granted, many who buy and will buy ONE (the same BIG group that, largely, supports STRENGTH & HEALTH, TOMORROW'S MAN—with circulations approaching 100,000) do so for morbid reasons. But that's their business . . . and ONE'S long green. Remember, you're young: As you appear on more and more newsstands, you'll really grow. (Incidentally, why not prepare a form letter to newsstands & ask subscribers for names of local newsstands. Few of your supporters will go to these stands in person, but they'll send you the names.

Several other suggestions: Why not contact book publishers for ads? Every book on The Subject ought profitably to be advertised in ONE. Another: IF, God forbid, you're ever in danger of folding, send out form letters to subscribers asking for contributions. Here's one who'll help, though his help will of necessity be small, But a lot of change makes a buck.

One more thing: Re your excerpt from Aristophanes in the May issue: If you haven't seen Hans Licht, SEXUAL LIFE OF THE ANCIENT GREEKS (London, 1949), you should. I think it might give your editorial or staff writer a better and truer picture of what the Greeks thought of it all, I'm not scolding or criticizing: I'm merely suggesting that a study of this scholarly and authoritative tome might prove worth while.

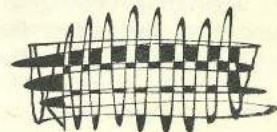
For the last "finally," let me say that ONE OUGHT to be a great deal more than a voice of protest. But people being what they are (though I seriously doubt at this point wheth-

er many read ONE other than the fraternity), perhaps we'll come closer to accomplishing our purpose by showing ourselves as the mistreated, the discriminated against, the suffering—though I'm sure many of us don't suffer nearly THAT badly, so long as we can keep a sense of humor. You ought, I believe, to have a little fun, a little lightness, a little gaiety, as it were, but I'm also in favor of protesting like HELL, at least till things get better, which might be a long, long time.

Again, forgive the informal tone of all this. Just remember that it is a manifestation of the friendliness and appreciation I feel.

Richmond, Virginia

The poor old unamusing editors have begged on bleeding knees for all sorts of MSS, especially humor. Gosh, we can only print what comes in—or become humorists ourselves (perish the thought). What about YOU supplying that needed light touch, Virg? ONE's yours.



Gentlemen:

Brother! E. B. Saunders certainly reached when he wrote "Reformer's Choice: Marriage License or Just License." Why must somebody always be looking for even worse complications than are inherent in a situation?

The questions raised by legalized status of "married" homosexuals are rather like the speculations which arise in supposing that, tomorrow, all humans will suddenly become giants, growing to heights of thirty feet or more. Will we then be required to tear down all our houses and build new ones, or can we

simply raise the roof? In the year 2053, he asks, are we to be allowed to continue our pursuit of physical happiness without restraint as we attempt to do today? Well, why the hell not? What is this tendency on the part of some people to seek more and more restrictions?

In the first place, Mr. Saunders assumes that homosexuals are fighting for acceptance as "normals." I, for one, am not. I consider myself abnormal in **one** respect; namely, a misdirected sex-drive. (Here let me assure you that I consider myself a well-adjusted one. I like being what I am.

As an abnormal whose subnormality seems permanent, I do not seek acceptance as a "normal," but rather, simple justice as what I am. We do not legislate prison terms for persons with only one leg, or who wear glasses, or who have freckles. But for heaven's sake, neither do we hope to "accept" them by legislating two-legged ability for one-legged men, or perfect vision for the weak-eyed, or clear skins for the freckled!

And part of the abnormality (or is this abnormal?) for most homosexuals is their seeking many companions. They would fight enforced monogamy tooth and nail; if not in the open against the proposed legislation, then simply by ignoring it (breaking the law) after it was passed.

Incidentally, listen to Saunders' references to promiscuousness: "For why should he (the homosexual) be **permitted** promiscuity when those heterosexuals who people the earth must be married to enjoy sexual intercourse?" (Oh, must they?) And again: "It would be a legalizing of promiscuity for a special section of the population." Is Mr. Saunders a "normal" married

man? His references to "promiscuity" seem to contain more than a little envy. And if promiscuity is so universal and so desirable, it must be natural, and laws will not remove it; nor should we want it removed.

If marriage is desired by a man and woman, it is accessible. But no man or woman is really held to that marriage by the laws which sanction it, not if he or she really wants to escape it. The laws are a hand-me-down from ancient religious rites. And we have retained them for even gentler reasons. First, what we choose to call "civilization" is the direction we adhere to at the moment, and the basic unit of civilization is the family. So it is for the children that marriage seems really important. Basically, marriage is, at best, a "challenge to nature," as has been pointed out before my time.

Since no man has ever had a child by another man, and no woman conceived from another woman, I see no reason to try to legislate lasting mutual love on the part of any two homosexuals. If they are compatible enough to live together and that is their desire, they'll do it without attempts at legal enforcement. If they proved incompatible, or lost interest in each other, they would seek companions outside the law just as they do now without a law. Except that, with the proposed laws, it would then be called adultery, desertion and divorce. Mr. Saunders is simply proposing a means of naming the things we do now and would continue to do.

Mr. Saunders thinks that legalized marriage should be one of our primary issues as a group seeking acceptance. "What a convincing means of assuring society that we are sincere in wanting respect and dignity," he says. Balderdash! "Marriage" between

two men is, in the eyes of society, the ultimate manifestation of what it considers the "mental illness" in homosexuality. Indeed, when it is called "marriage," I agree with them.

As for children, the inability to have them is part of the price we pay for our abnormality. Most of us accept that. I have never heard a homosexual express any desire to adopt a child. How damn fool can you get?


Mr. Saunders' first premise is, I repeat, miles off. Namely, that we seek acceptance as normals. Aliens are excluded from the presidency of the U. S. because they are aliens. They accept that. On the other hand, they are not imprisoned for being aliens. They are accepted, **as such**, and allowed to do any other work of which they are capable. So should we be.

One of the fundamental complaints of some modern philosophers is that Western man is losing his individuality, and turning his soul over to Organizations, Institutions, Groups and Cliques. It is not my intention to further this process, as a homosexual or otherwise, by seeking new laws to govern me, nor even by seeking new tags and labels for more detailed categorizing. The only labels I will submit to are "human," "American," and "male." These are self-evident. Any tags beyond those are pure speculation. Simply "getting together" with other homosexuals is not my goal in following the Matachine. I could do that by joining the American Legion. "Rebels such as we, demand freedom!" jibes Mr. Saunders. He's right. Furthermore, humanity would be better off if more people were rebellious enough to demand more freedom. How good are our beliefs and codes and morals and ethics if we

must forever cry for laws to force us to keep faith with them?

Incidentally, if the efficacy of present marriage laws is any indication of the need for further ones, let me add here that I have been married for four years, now, to a normal girl. **She** has accepted me—no, even **loves** me—problem that I am, and I love her. Unfortunately there are certain basic difficulties involved which may even lead us to divorce, one day. If they do, it will not be because we do not love each other, and it will be tragic for both of us. Despite that fact, marriage laws cannot change a fact of nature.

R. H. Karcher



**Must desire
Be divorced
From similar deeds;
Dreams
Be alien
To occurrence?
And thinking thus—
Hoping and dreaming—
Wherefore not the deeds?
Is fantasy so clear
Of conscience
But fact so foul?**

**You expect much of love
To bless its birth
Yet deny it life.**

—C.O.

JUDGE REBUKES OFFICER IN MORALS CASE REVERSAL

The court rejected a conviction of assault against a 24 year old Maryland man accused by a vice squaddier of "taking an indecent liberty" in the men's room of a hotel.

Chief Judge Nathan Cayton handed down the opinion that reversed the lower court decision of guilt. Judge Thomas D. Quinn and Andrew M. Hood were in agreement with Judge Cayton who pointed out that the court had previously found that "a man who takes improper liberties with the person of another man without his consent is guilty of assault."

But in this case, the Judge stated, "the question is whether his conduct (the policeman's) was so responsive toward the defendant's overture as to indicate consent."

Judge Cayton asserted that the policeman's duty is to prevent, not punish, crime and he cannot incite or create it and himself remain within legal limits.

The Judge went on to note that "it is a misdemeanor for a policeman to fail to arrest for an offense committed in his presence."

"Altho he said the conversation did not involve sex, the defendant might reason-

ably have believed that Klopfer not only was not shocked by what he saw but was interested in developing their acquaintance further and that for that purpose Klopfer took the seven-block stroll with him," Judge Cayton wrote.

WRONG CHARGE

He said the evidence probably would have supported charges of soliciting for immoral or lewd purposes. But it doesn't support charges of assault.

"Courts are not so uninformed as not to be aware that there are such things as flirtations between man and man," Judge Cayton said.

"And when flirtation is encouraged and mutual, and leads to a not unexpected intimacy or an intimacy not discouraged or repelled, such cannot be classified as an assault. Even more strongly should the rule apply when the complaining witness is a policeman."

Judge Cayton said he agreed with the defense attorneys, Edward T. Kehoe and Evan T. Davis, that police should not be permitted to "torment and tease weak men beyond their power to resist."

The above story was printed in the Washington Daily News and the headline in the Washington Post, 15 July '53.

WHO ARE WE?



All right, what *does* it smell like? The boy's hair, naturally. On page 7 it gives out with a headiness to somebody. It gives a fine headache to somebody else on page 5. To me, the confused odor and two cheek-by-jowl entries in your July issue that in their contradiction seem to sum up your magazine, bring neither bliss nor a migraine but vertigo of a sort—the sort that comes of riding too long in a very fast very small merry-go-round. No matter which horse you pick not one catches up with another and every one takes you back where you started. Then what good's the ride?

Something is very wrong. ONE deals with a real problem. The answer so far has been a series of strident half answers that agree only in an insistence that each is the sole whole solution. The sum total is chaos; the truth, whatever it may be, hid in the confusion.

Somebody will dig out this truth at some time; meanwhile, if we're honest, we'll admit that we can only guess at its form. It's more than a guess though that the tools used will be few, simple and complex; in themselves simple, complex in application. We can at least look at them, heft them around somewhat, figure out how they might be applied to their purpose.

Well, there's no point in an attempt to be clever. The tools themselves aren't. They're self-acceptance, self-respect, respect for each other. The problem will

be to examine, to master and use them in that order.

A homosexual who has no respect for his fellows can write about them only to call names. He cannot respect them till he respects himself; they are too like him to be distinct from him; his disgust with them projects merely his self-disgust. And what is his self-disgust? An inability, as he sees himself, to accept himself.

Seeing himself—the group of which he is one—he sees something of sickness.

Why so? We can begin surely from this premise: that whatever is vigorously alive is healthy. Perfect? What living thing is? But the imperfections in our lives are to be altered, developed as we will; not crushed so that what remains may live invalidated. So as homosexuals we can face two facts of our lives, condemn neither one and praise neither. but admit simply the healthy life, waiting for our development, of each one. Promiscuity, effeminacy: after all, essentially what are they?

Effeminacy as such maligns no one except females. They, the genuine article, take no umbrage; homosexuals who are still farther removed from the copy might show the same common sense. Insofar as effeminacy is just surface good manners—in some homosexual circles it's that exactly — then we need look no further for a living homosexual culture pattern of some sort. Its vitality is as plain as

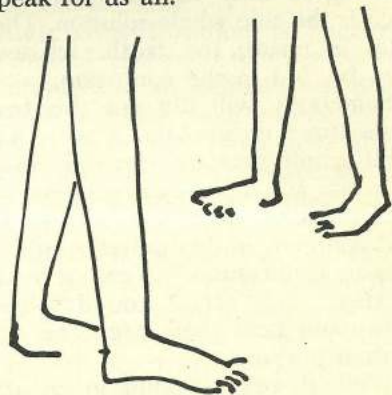
its imperfection. Present homosexual culture is there; and whether that of the future will be a development or a reaction from it has no bearing. Without it, any homosexual culture to come would lack even a point of beginning.

If we can face the promiscuity and the effeminacy of our group we can face this as well: that we are a true living group; one that exists because of its inner coherence, not fortuitously through pressure from outside. Let some of our civil rights champions take notice. It's of course tempting to claim rights with a claim that the lack of them is all that distinguishes us from those who enjoy them. It's to say that we're not really a minority at all but some part of the majority that strangely enough has been singled out for discrimination. So the champions admit sex, and no more. They take homosexuality literally lying down only; standing up, they refuse to be counted. This schizophrenia of theirs of course is their weakness. For one thing, as a tactic it can't work; heterosexuals of good will aren't fools. For another, it cuts them off from what's potentially their first support. The pub crawlers, the overt homosexuals whom they despise have more sense that to stop living their own life to follow leaders so-called who deny it. The real point though is that the solution itself denies half the problem.

All repressed groups faced with the first step toward emancipation face this too: that the group must free itself also from within. The pressure against it has distorted it. As it fights outwardly for freedom it must search inwardly to make

itself straight. Then as it achieves freedom it enters its new life with the wholeness, the self-respect, that men must have to live freely.

But we as a group do not respect ourselves. We are we and wish we were not: we do not accept ourselves, for that matter. Mirrored in small in your magazine, we eye one another, gape and we shriek protest. I think that we had better say nothing at all to each other without first thinking; without first asking many things of ourselves, understanding ourselves so, and then speaking quietly, hesitantly as well, as we admit that we know little and are perplexed. I think that as each one of us speaks so, all of us will know more, recognizing ourselves in one another. The end is an understanding of our group. And at the end, only then, some of us will know enough to speak for us all.



Who are we? What are we to contribute to mankind? We know so little of ourselves that to define ourselves now is to exclude many of us. We had better

say this simply: that the group is made up of those who feel kinship toward it; and that there are enough of these, differing in outlook as they are joined in community, to give richly when they may speak openly. As to what they will say, what they can give the world, two things only are certain. None but this group can make this contribution; for our minority, neither better nor worse than any other, is by its own nature unique from all others. Then though it is unique in mankind it is not isolated by nature from mankind. All men essentially live one life. And what we will say relevantly about life will be relevant to all men.

But before we can speak truth we must find it; and to find the truth that is in us we must first find ourselves. It is our part to accept our whole selves; to achieve self-respect through that acceptance. Then we can accept and respect also those who face our own problems differently; discovering that their answers, unidentical with ours, also can contribute to ours.

But at this time we can every one of us be sure that any answer that we make is ours only, and tentative.

As this one.

Quebec, Canada

Reform, to be initiated, must of course be acceptable to most of the people it will effect. Reformers of sex attitudes often forget that they must offer as much to the majority of the population as they do to the usually small group they represent. Perhaps a revealing test of suggestions for change in the homosexual's status would be these questions. How would the public benefit from this particular reform? How self-evident is this benefit? What statistics are available to back it up? We must not be so blinded by our anger at injustice to forget that most people today do not think our treatment unjust, and that they are not to be convinced through ethical appeals or pleas for sympathy—but only by fact backed proofs that they themselves would benefit if deviates are given the rights they deserve human and legal rights.

The Editors



The *Los Angeles Times* came out with some curious data 23 August, 1953. The story began: "For the first time in the history of Los Angeles, a class of forty cadets at the Police Academy has submitted to psychiatric tests to determine emotional fitness for service." It goes on to mention that the tests were initiated after charges were made that a quarter of the nation's police are emotional hazards to public safety. The results of the tests were shocking. Six of the cadets were recommended for immediate termination as either psychopaths or suffering extreme emotional instability. Thirteen others should be watched closely, the report stated, to determine whether they are safe risks or not. 13 plus 6 equals 19, and 19 is so close to being 50% of 40 that there is no need to calculate the exact figure.

one HEARS

... plenty of rumors but not many of the stories have facts enough to print as news. You've got to have names and dates—and people to back them up. But most deviants would rather be blackmailed, beaten and murdered than allow publicity on their deviation to be bruited about. It's understandable—up to a point. It is true that our meals are as square as our reputations are “normal”. It is also true that we, in keeping terrified silence, protect those who do us the worst wrong. As a result, the powers-that-be are getting by with murder.

For instance, when a ONE business representative suggested to a Los Angeles bookstand proprietor that he handle the magazine, the man squinted at the contents and asked, “Has this been cleared by the vice squad? They got to okay everything on Main Street.” Whether this statement is fact or not, it make a novel excuse for not handling ONE in a rough neighborhood. Several other stands in nicer neighborhoods apparently need no police censorship; they gladly sell ONE by the hundreds and beg for more. This Main Street stand has a full stock of the normally lewd, normally lascivious and normally sadistic publications including The Keyhole, perhaps

one of the most vicious weeklies in the language. Does the vice squad clear this dandy, too?

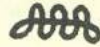
It is going the rounds in Los Angeles that the vice squad is now asking, as part of the grilling given prisoners, whether the accused is a member of the Mattachine Society. The intention is obviously an attempt to prove that the Society and the magazine (which they assume are run by the same people) incite to illegal acts. The reasoning isn't too clear however. Membership in the Society doesn't make a criminal though a criminal MAY be a member. To connect the crime with membership is not unlike asking all speeders if they're Baptists. Certainly, there are Baptists who speed but to interpret this as an indication that this sect encourages reckless driving is sheer nonsense.

It is a matter of curiosity, too, how many answered affirmatively and how many were aware enough of their rights not to answer any questions at all. It is not required, you know. Attorneys say that more cases are lost between the time of arrest and the first interview with counsel than in any other phase. Without being impudent or antagonistic, the practical person will say, “May I answer

that through my lawyer? He'd prefer I speak through him.” And stick to it. It's your right.

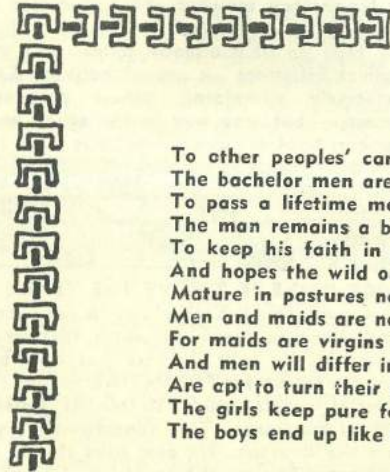
Another interesting rumor runs to the effect that the Los Angeles police or the FBI (this story is confused as usual) have questioned a supplier of the magazine on its personnel, purposes, contents and anything else they might know. Naturally this grilling scared the supplier sick and,

as a direct result, the magazine is now dealing with another firm. This might be called intimidation—or foolishness. The contents of ONE are no mystery nor are the identities of the editors. They need only be contacted to cooperate with any just complaint. An inquiry is now in the mail asking the chief of police the purpose of this subversive police activity—if it really happened. The supplier swears it did.



Lines addressed to Dr. Kinsey upon analysis of his latest work compared in part with the findings of his most previous volume.

Dr. Kinsey, do you find
Women with a little mind
Will seek and keep a virgin bed—
Neurosis in a lover's stead—
And stay with strict frigidity
Away from solace, joy, and glee?
Can you tell me they will spend
Their days as virgins to the end
And never slip, cavort or fall
Or let love triumph over all?
But carefully improve the mind
Instead of being wined and dined
And eke existence out as teachers



To other peoples' careless creatures?
The bachelor men are not content
To pass a lifetime meekly spent
The man remains a beast who's willin'
To keep his faith in penicillin
And hopes the wild oats he has sown
Mature in pastures not his own.
Men and maids are not the same
For maids are virgins to the name,
And men will differ in that they
Are apt to turn their lovelife gay.
The girls keep pure for fear of child.
The boys end up like Oscar Wilde.

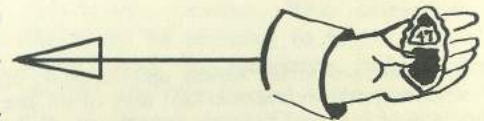
Jerome

Need help
with your
Research?

Frequently the mail brings us questions relative to research. Writers ask us to suggest field for inquiry on deviation, for data, sources, book titles, author's names and on and on. Many of these questions we can't answer—but we know our readers can. Below we've gathered a selection of inquiries with the hope that there will be enough answers and further questions to make this a regular feature. We feel it's exciting and know it's important. Scan the following and you'll see what we mean. Just remember we can't forward letters but we'll publish as many as space permits—and that our purposes are those of scientific research solely with the intent of familiarizing the public with the homosexual and homosexual with himself.

MORE PUNISHMENT THAN CRIME?

Seattle wants to know where he can find data on crime incidence among homos in the U.S. Has any research been done along this line that compares the criminal incidence of homo and hetero, how many charges against the latter have been criminal as against moral, how many unsolved murders of deviates are at present on the books and a comparison of arrests between male and female homos?



CLAIR DE LUNATIC

Manhattan inquires about statistics on sexual activity as related to phases of the moon. He tells us he's already found that it has a radical influence on sexual activity. Some are extremely stimulated, others erotically depressed—but, one way or the other, the moon appears to affect us all. Read any more about it?

DEEP IN THE HEART OF

Dallas wants to know if there is a known relationship between impotence and passive male homosexuality, frigidity and passivity in the female.



NICE DRIVE IF YOU'VE THE TIME

Another New Yorker asks a very interesting one. Because many pressures frustrate sexual impulses, he asks if there has ever been devised a rating for POTENTIAL sexual capacity; this of course would be wholly unrelated to actual frequency. This concerns the individual not the average. He also asks if any research has been done on the sex drive of homos as opposed to heteros. (He's writing a book.)

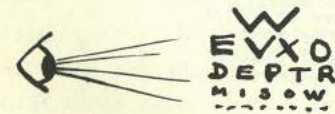
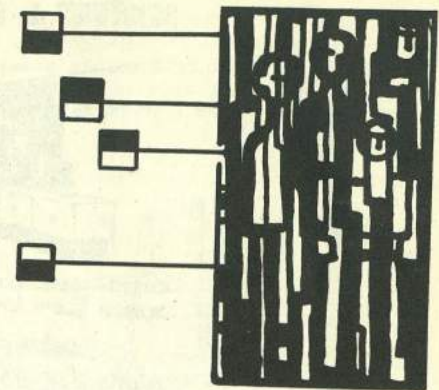


one

UNHOLY TERROR

An army doctor has asked our help in gathering instances of homo acts under stress of fear, such as battle or natural crises involving intolerable suspense. He claims to have at present "several hundred incidents which follow a rather revealing pattern." He specifies contacts where one or both persons are hetero and the hetero initiated the contact. He is not interested in lurid details or in names.

The doctor's main concern is age, the manner of contact briefly and the relationship of active-passive to personality. The Editors discussed this one for a long time and hope there's a chance ONE might eventually publish the doctor's findings.

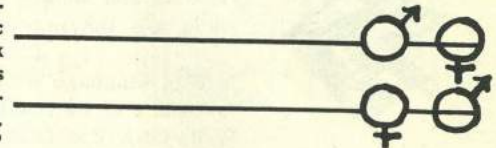


THIS IS WHAT I'M REALLY LIKE

New Mexico wants data on sexual active-passive traits that carry over into unerotic characteristics—and the opposition of one's sex role to the rest of one's life. His study concerns the possibility of an influence by character disposition of the sexual role of the individual. Does his sex life express his life or deny it?

HAVE YOU "NORMAL" VISION?

Los Angeles has a female letter-writer who isn't doing research but would like to know if there has been discovered any physical ailment that could be termed characteristic of the homo. How do our digestions compare with "normal" ones, are we cancer prone, have we weak eyes, high-blood pressure, etc.?

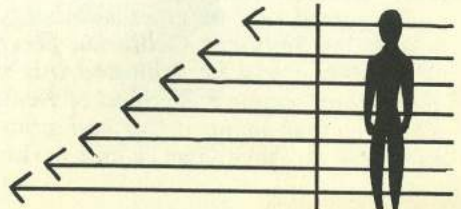


THE POSTMAN WILL HATE US

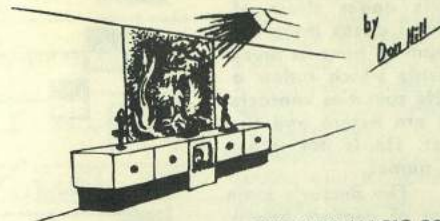
Two Ohio doctors are collecting data on the hypothesis that homos have definite physical characteristics. They point out that this is entirely different from manner, gesture, voice, etc. They invite a deluge of letters in asking for the following: sex, weight, height, age, measurement of waist, hips, chest-bust, skin and hair coloring. The name is not necessary. The editors suggest you type the whole thing.

GENDER AND GENIUS

Florida writes that she is at work on a thesis and very much needs data on comparative I. Q. ratings of Lesbians as opposed to the average hetero woman.



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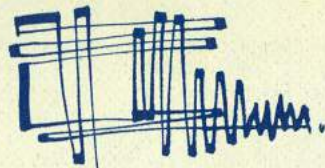
● DON HILL,
c/o BLACK LIGHT CORP. OF LOS ANGELES
5403 Santa Monica Blvd., Los Angeles 29, Calif.

TRANSLATORS NEEDED in the Los Angeles area. We receive letters in French, German and Italian, and all we can understand are the prepositions

Someone conversant in a foreign language would be of great service to ONE and its readers all over the world. Write ONE, Post Office Box 5716, Los Angeles 55, California.

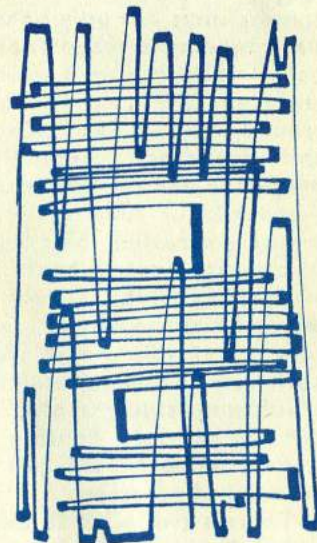


Next month's table of contents is spread sumptuously with multiple entrees and assorted orts in great number. Among them is a fine short story by John Schmitz, a Southern California film producer. His latest, by the way, is called "Voices" and will be exhibited this month at Los Angeles' best known home of avant-garde cinema. A friend of Kenneth Anger (who did the violent "Fireworks" which won so many prizes and protests) he will appear later in our pages with an article on Anger's work and personality.



WANTED: Clerical, secretarial volunteers, and those with printing or publishing experience to serve on the staff of ONE. Write William Lambert, Business Manager, ONE, Inc., P. O. Box 5716, Los Angeles 55.

HEY, WAIT A MINUTE! We must not have made ourselves clear in that announcement about raising the rate for first class mailing from forty cents to one dollar. The idea was that all new orders coming in after 15 August 53 would be at the new rate. We had no intention of raising the ante for those who had already subscribed at the forty cent first class rate. We've been getting dollar bills in here from the most obliging people who seem to be quite willing to pay twice for postage. Naturally it's all being returned —with apologies for being unable to express ourselves clearly in our own magazine.



SEND IT IN

130

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!