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ENGLAND

AND

THE

VICES

OF

SODOM

MAY 1954
TWENTY-FIVE CENTS

Report from Circulation

When the first issue went to press in January 1953, ONE had 146 subscribers. It was not being sold on any newsstands. Circulation has grown and grown since then. Today there are subscribers in all of the 48 states, in Canada, Hawaii, Mexico and South America, most of the European countries, in Asia, Africa and Australia. Newsstands and bookstores in many cities now sell the magazine (see list on another page).

We are pleased about some of today's circulation statistics. For instance, New York City leads the list — 2704 copies in April, Los Angeles next with 2536, but no other city is receiving even 1000 copies per month.

We need and want thousands more readers if ONE is to do a better job and accomplish some of the things for which we hope. What are your suggestions for putting your city in the upper brackets?

David L. Freeman
Circulation Manager

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Orders still being taken for January and February reprints @ 0.50 each; delivery when 500 orders received.

A very lucky break brings to light a few of the April, May, June and July copies; these rare issues @ 1.00 each, as long as they last.

New subscribers can still start their subscriptions with the August issue; for others this controversial number is priced @ 0.50.

October, November and December issues are still to be had at the regular price, 0.25 each, plus postage.

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

Carlyle

The Homosexual Magazine

Volume Two

Number Five

May 1954

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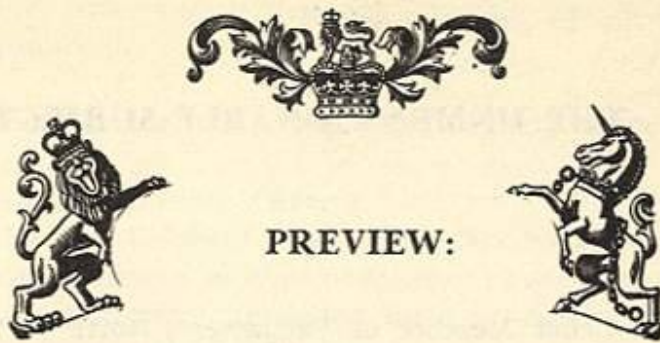
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The following comes to us after months of extensive research on the part of Mr. Lyn Pedersen, compiled from newspapers and other documentary records. ONE is proud to present this historical report, and doubly proud to welcome Mr. Pedersen to our Editorial Staff.



a news review by LYN PEDERSEN

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- 1066 A.D.—Reports of sodomy and effeminacy among invading Normans shock the English.
- 12th Cent.—William Rufus, son of the Conqueror, denied Church burial for alleged homosexuality, punishable by death under prevailing Ecclesiastical Law . . . His nephews and companions perished later in the White Ship's wreck: "divine judgement for their crimes of sodomy."
- 14th Cent.—King Edward II "sleyne with a hoote broche put thro his secret place posteriale" because of his homosexual activities.
- 15th Cent.—Sodomy becomes civil felony, punishable by death, in an act twice repealed, twice re-enacted . . . Nicholas Udall, author of first English comedy, RALPH ROISTER DOISTER, convicted of homosexual offense . . . Christopher Marlowe accused of saying, "all thei that love not tobacco and boyes are fooles." His arrest prevented only by his murder (by a love rival) in a tavern brawl.
- 17th Cent.—Popular saying: "King Elizabeth is gone, now James is Queen." . . . Earl of Castlehaven beheaded after sodomy trial . . . The Restoration alleged to "bring vices of Sodom in its wake." . . . First gay play, THE RELAPSE, opens in London.
- 18th Cent.—Margaret Clap tried, sentenced for keeping male brothel . . . Rev. Robt. Thistlewayte, actor-dramatist Samuel Foote and wealthy squire Wm. Beckford, author of VATHEK, involved in flagrant homosexual trials.
- 19th Cent.—Percy Jocelyn, Bishop of Clogher, apprehended with soldier in back room at White Lion Tavern . . . Leader of Commons, Foreign Minister the Marquess of Londonberry, a suicide after confessing to George IV that he had been accused (perhaps falsely) of such crimes . . . Richard Heber, M.P. from Oxford University, resigns after libel action against newspaper editor who charged the famed book collector with intimacy with the editor's son.
- Sir Robt. Peel abolishes death penalty for sodomy . . . Wm. John Banks, M.P., acquitted of indecency with soldier in lavatory near Westminster Abbey . . . OFFENSES AGAINST THE PERSON ACT, still on books, imposes maximum penalty of penal servitude for life for sodomy, pæderasty or attempts at same.
- In a rider to a bill dealing with "protection of women and girls," all homosexual relations, public or private, are classed as criminal. Heated press discussion dubs this "The Blackmailer's Charter."
- Three trials of Oscar Wilde open with his libel action against Marquess of Queensbury end with playwright sentenced to two years hard labor.

* * *



THE UNMENTIONABLE SUBJECT TODAY:

JANUARY, 1953 —

W. J. Field, Labor Member of Parliament, North Paddington, arrested for "importuning." Alleged he frequented urinals, smiling at other men. Plea, not guilty; convicted, fined \$42 and \$59 costs.

JUNE, 1953 —

"Male prostitutes" in Leicester Square and Piccadilly reported hit by pre-Coronation cleanup.

— — —
Actor John Gielgud knighted in Coronation Honors List.

AUGUST, 1953 —

Lord Montagu of Beaulieu to U.S.A. for special treatment and visit with relatives.

— — —
American-born Melinda MacLean, wife of reputedly homosexual foreign-office man who disappeared two years ago, followed suit and vanished. She and children are presumed to have rejoined MacLean, now perhaps employed as a Czech propaganda advisor.

SEPTEMBER, 1953 —

Lord Montagu and film producer Kenneth Hume rumored to have left country fearing consequences of alleged "immoral acts."

— — —
Jurist laments growth of "male indecency cases."

OCTOBER, 1953 —

Final appeal rejected in Field case.

Sir John Gielgud convicted on morals charge. \$28 fine for "publicly & persistently importuning male persons for immoral purposes."

"I was tired—had a few drinks," the bachelor actor explained, "was not responsible for my stupid actions."

Magistrate E. R. Guest: "This is dangerous to other men and a scourge in this neighborhood." Complaining of hearing 600 such cases yearly, Guest said, "They ought to be sent to prison as they were in the old days when there were less of them."

— — —
SUSSEX DAILY NEWS: Well-known author, Rupert Croft-Cooke, sentenced to nine months imprisonment for offenses committed at his home with two sailors.

— — —
Warrant issued for Lord Montagu's arrest; the 27-year-old Baron visiting in Texas.

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POLICE STATISTICS: Male indecency cases up from 299 a year average before war to 1686 in 1952 (England & Wales.)



Lord Montagu's sister wed to Viscount Garnock, despite the scandal, in peer-studded ceremonies.

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W. J. Field resigns seat in Parliament, after party caucus.

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SUNDAY TIMES Editorial: "Events have made this problem more widely discussed than ever before . . . No doubt that homosexuality is widespread, that it extends to people in high positions . . . and that its eruption in such offenses as importuning, corrupting boys or public indecency is today a serious and growing criminal problem."

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Membership lists of several West End drinking clubs are reportedly being scrutinized by Scotland Yard.

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DAILY MAIL: "Homosexuality spreading like a foul growth in our midst."

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NEW STATESMAN & NATION Editorial by Kingsley Martin: "I am instinctively repelled by homosexuality," but "we are perhaps especially intolerant of the homosexual because . . . there is unconsciously in all men and women some ingredient of suppressed homosexual feeling.

"It may be of some help to discover how many distinguished names in our day, and in the history of mankind, have found their affections centered on members of their own sex.

"It is a social evil but its bad effects are greatly aggravated by our savage criminal law . . . Everything possible should be done to minimize the social effect of homosexuality . . . by a more sensible educational system, and by psychological treatment at an early stage for such homosexuals as may be aided . . . There should be no penalties attached to adult males consorting together who, in private, decide to live a homosexual life . . . I believe there are Members of Parliament who'd be willing to make this change in the law." In the same publication, dramatist J. B. Priestley discussed the "Invert's Block" as one among many cliques influencing modern thought and action, and novelist E. M. Forster deplored the insecurity of homosexuals under present unfair laws, but felt basic legal change unlikely.

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Management of various West End theatres request actors not to visit certain public-houses and drinking clubs.

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Justice Hallett: ". . . a great joy to me and other judges when some humane method of dealing with homosexuals is devised, and when more can be done than simply locking up the offenders."

NOVEMBER, 1953 —

NEWS OF THE WORLD: Four men convicted at Falmouth, Devon, as a "homosexual gang." 14 others dealt with. Sentences: 1½ to 5 years.

Viscount Samuel in House of Lords: Extolling English nation for "patriotism and courage never before known in history" and for "an electorate more serious and intelligent than any other has ever been," the aged Liberal Party leader warned, "I do not wish to indulge in any sweeping generalizations, but the pockets of crime and immorality in our great cities are a grave blot on our civilization."



"Violent crime, marriages breaking up, exploitation of sex in periodicals . . . Now . . . we find to our dismay that the vices of Sodom and Gomorrah appear to be rife among us.

"If they become common, then retribution will not be found in earthquakes and conflagration, but in something more deadly and insidious—the poisoning of the moral sense.

"The moral law is weakened partly because the dogmas of Heaven and Hell no longer grip and control conduct. Partly because wars have shaken faith in a providential order. Partly also because of the development of science, which teaches strange new doctrines of physiology and psychology, tending to weaken individual responsibility . . . This broadminded view . . . that would lead us to be tolerant in these matters . . . is quite false and very harmful . . .

"A great deal of nonsense is talked about this quack psychology. We should return to common sense: rules of conduct should be based on universal moral law." (Then) "we may indeed be on the eve of a new Elizabethan age to far surpass the old one in dignity and greatness."

— — —
THE PEOPLE OF SUNDAY: "Male Vice Cleanup Has Started." Home Secretary Sir David Fyfe has urged magistrates to inflict maximum penalties on men found guilty of importuning.

Military Intelligence instructed to check on men in Government Security Departments suspected of mixing with "perverts."

— — —
ROYAL COMMISSION to study subject urged by Dr. Donald Soper, President of Methodist Conference, who said subject should be removed from realm of sensation.

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CHURCH OF ENGLAND NEWSPAPER discusses history and influence of inversion.

— — —
Ewan Butler in TIME & TIDE: "The chain and whip were not proper treatment for lunacy; is prison right for homosexuals?"

— — —
J. B. Priestley in NEWS CHRONICLE: "Even if our sexual life were worse, there is still too much ill-informed sweeping denunciation. Too many clerics who worry in public about the sexual morals of our time accept the stock-piling of bombs. The accusing finger is pointing in the wrong direction."

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SPECTATOR: "Homosexuality probably much commoner than most people recognize, but where is the evidence of any new epidemic?"

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THE SUNDAY CHRONICLE seemed ready to claim the entire campaign as its own invention, receiving "support from people prominent in all walks of life." "We fight against Evil things."

— — —
Rev. Wilks, vicar of Burbage: "God deliberately used the SUNDAY CHRONICLE as His agent to start the fight against this social evil."

The vicar of St. James, Gunnersbury, wrote that peers and knights found guilty of gross immoral acts should lose their titles, adding "in many important circles, a man's future is jeopardized if he does not condone certain acts."

Wm. Shepherd, M.P. for Cheadle demanded explicit statistics from the Home Secretary.

Sir Robt. Boothby, M.P. for Aberdeen, requests Royal Commission "To examine existing laws," etc.

A retired policeman writes in the SUNDAY EXPRESS: "Assured of public support, the police would quickly sweep it away."

Returning from abroad, Lord Montagu met constables by arrangement at London airport, later appearing at a special court at Lymington, Hants, where he was charged and remanded on bail for one week. A crowd reportedly booed him at the court's entrance. Kenneth Edwin Hume, film producer of Polygon Mews, West London, also met the police at the airport, appeared before the court and was remanded on bail. Each pleaded not guilty. Both had returned voluntarily to stand trial, for alleged offenses with two boy scouts on August 3.

Letter in SUNDAY CHRONICLE: "Mother of young sons heartily sick at ease with which perverts contact innocent boys."

Archbishop of Canterbury, Dr. Geoffrey Fisher, criticises periodicals exploiting sex.

THE OBSERVER: "Newspapers that feature sex do great harm . . . vicious pornography, not uncommonly disguised by being accompanied elsewhere in the same paper by attacks on the scientific study of sex, and the pretended taking of a high moral line on sexual license . . . Equally harmful is the publicity given to cases of homosexuality. This question calls for a scientific rather than a sensational or merely moralistic approach."

Dr. Gorton, Bishop of Coventry, warned that Lord Samuel's speech was a challenge to the Church. "The clergy would have to do some new thinking."

Joseph Wilson, a 33-year-old laborer, had his sentence reduced from six to three years, on six counts of indecency with boys, described as "not very young boys." Court lenient, as this was his first case with boys or men, although there were previous convictions for indecent exposure. Defendant hoped for a hospital cure.

In a hearing on the "unlawful wounding of an American Rhodes scholar" by his roommate, the court found it necessary to stipulate that there was no suggestion of "anything improper" in the association of the two students.

"THERE IS PROPERLY NO HISTORY, ONLY BIOGRAPHY."

EMERSON



John Arnold, in the WESTERN STAR: "As to Lord Samuel's charge that we must purify our morals before hoping to properly parallel the first Elizabethan age, we can only observe that if homosexuals contribute as much to the second Elizabethan area as they did to the first, the Lord can calm his fears. Few great names of that age were unfamiliar with the so-called vices of Sodom, which, like the poor, have always been with us.

"It was not for nothing that many modest Victorians preferred to think Queen Bess was a man in a woman's guise. Certainly her homosexual amours are more easily authenticated than her more widely publicized affairs with Essex and the like.

"What indeed would that Golden Age have been without sodomites such as Marlowe, Shakespeare and Bacon? Let us thank God for such 'sinners' and remember humbly that no less than five kings of England have been homosexual."

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The Home Secretary, replying to a Parliamentary question, stated that problems of prostitution and importuning of male persons in London are under study. He is examining the laws of other lands for suggestions as to possible amendments to the law.

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LONDON TIMES: "Passing sentence on a man for five offenses committed with two male persons, Mr. Justice Cassels said at Hereford Assizes yesterday, "This type of offense seems to be like a disease sweeping the country. No assize court seems to take place without a case of this kind coming before it. So far as the law is concerned, it must be stamped out." Percy Cummings, aged 20, an assistant cook, was sent to prison for 3 years. The Judge told him that if special medical treatment were needed, he would get it in prison."

— — —

Magistrates' Court opens hearing on Montagu-Hume case. Defendants plead not guilty.

On August 3, Montagu had his Palace House at Beaulieu open to visitors, and a boy scout troop camped on the grounds had assigned four scouts as guards. The scouts claimed that after tea in Montagu's quarters, he had suggested they go for a swim. After bathing, one had gone into a room with Montagu, another into a separate room with Hume to dry themselves. Montagu and Hume had each allegedly committed or attempted a sexual act of the boys, but Hume had retreated when the scout pulled his knife. Both men supposedly told the boys to tell no one.



The men emphatically denied any indecency, and the court heard testimony of the police who had interviewed Montagu on August 7, after the scoutmaster reported the charge. They read a letter in which Montagu detailed arguments against the plausibility of the charges. On plea of the defense, hearings were adjourned till the following week, when the hearing concluded and both men were remanded for trial.

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Lord Samuel assures a gathering of Young Liberals that his attack on youthful immorality referred only to a small minority, and was not to be taken as a general condemnation of youth.

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Dr. Wand, Bishop of London, on "the vice wave that is supposed to be surging over the country," says this sort of thing is not new and the Church has been giving consideration to it. "While we must protect society, we must not permit ourselves to be driven into panic legislation."

— — —

American airman in court-martial at Ruislip, Middlesex, for murder of another airman, who he claimed was homosexual:

Corpse of U.S. airman Milton Martinez found by roadside, strangled, head battered. Airman Donald Colerick taken in custody after telling friends, "I'm in trouble; I killed a queer."

Colerick had picked up Martinez, a stranger, in a borrowed car, alleged that Martinez made improper advances, and being ordered out of the car, had "swung at me with a jug. I grabbed him. He grabbed me around the neck. I do not know what happened after that . . . When I was 13, a homosexual molested me. I have hated them ever since."

Prosecution charged Colerick himself had made the sexual advances, had attacked and killed Martinez, leaving his body by the road.

Defense entered plea of momentary insanity due to childhood trauma. Colerick found guilty, unpremeditated murder: 20 years hard labor.

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ARCHBISHOP OF CANTERBURY, Dr. Geoffrey Fisher: "There is now a mounting dismay at the realization that the 'vices of Sodom and Gomorrah' appear to be rife among us . . . These people . . . cannot be helped until they accept . . . rules of conduct based on the moral law . . . Homosexual indulgence is a shameful vice and a grievous sin from which deliverance is to be sought by every means. A great number of those now entangled in this net of corruption could, by frank recognition of this fact and by the grace of God, be delivered at once and could thus help to deliver others."

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In STATESMAN & NATION, Sherwin Bailey, Central Lecturer for the Church of England Moral Welfare Council, wrote: "Hand in hand with legal reform must go a change in attitude on the part of the community towards a minority which is peculiarly handicapped . . . The Moral Welfare Council has for some time been much concerned with all the problems — legal, theological, social, personal — to which homosexuality gives rise, and that a group has been at work on various kinds of research in this connection."

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In the same issue, a "Headmaster" wrote regarding police decoys and agents provocateur. "Do adult males need the protection of the law when smiled on in lavatories? As a schoolmaster, I have noticed what an excellent teacher the man of homosexual or bi-sexual nature may be. Of course, he must have ethical standards parallel to his heterosexual colleague, and perhaps stricter. But his problem of self-control, and his search for suitable companionship and affection, are rendered much more difficult by the sense of belonging to a persecuted minority . . . Fear of social disgrace, coupled with a sense of bitter injustice, may lead to a rebellion against reasonable conventions, which is a social protest as much as a sexual outlet."

"If society genuinely wishes to protect the young from erotic exploitation, and to free our schools from sadism, it will make it possible for homosexuals in every walk of life to discuss problems more freely and to seek such civilized solutions with his own kind as they may both find mutually congenial."

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Dr. Clifford Allen in a letter to the Daily Telegraph notes that only those few homosexuals who attack children really menace society.

* * *

DECEMBER, 1953 —



The mystery of the disappearance, presumably behind the Iron Curtain, of British diplomats Guy Burgess and Donald MacLean, and later of MacLean's wife and children, returns to the headlines as Burgess' mother receives a mysterious note from him, giving the press a chance to rehash the allegation that one or both of the men are homosexual.

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Church of England Moral Welfare Council demands government study of homosexuality, stressing protection of youth.

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Press airs charges that at least one of the 21 reluctant American POW's is homosexual.

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Sir David Fyfe reports police records of 670 homosexual cases in 1952 as against 134 in 1938 and says prison for homosexuals is often essential, notes "the right of the State to take cognizance of immoral private actions between adult male homosexuals." "Homosexuals in general are exhibitionists and proselytizers, and a danger to others, especially the young."

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THE LISTENER: Surgeon Kenneth Walker, reviewing Cory's book, THE HOMOSEXUAL IN AMERICA, asks for caution in the sudden drive against male homosexuals in England.

— — —

Roman Catholic Archbishop of Westminster attacks press indecency.

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ATTACK THIS SCOURGE! "I have been staggered by assurances that these evil practices are on a far wider scale among our leading intellectuals than the occasional court case indicates. Something more drastic than fines will have to be adopted. These people must be put away until they are cured . . ." — reader.

— — —

Lord Montagu acquitted of charge of committing an unnatural offense against 14-year-old boy. Jury disagreed on charge involving alleged indecent assault with same boy. The second charge against Lord Montagu as well as the charge against Kenneth Hume will be held over till the jury's next sitting.

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Mr. Claude Mullins, magistrate, warns of inflammatory effect of sensational press in such matters.

* * *

Police plans: "Special radio car teams with young and enthusiastic sergeants in charge."

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Lymington (Hants) police station: New and serious charges alleged against Lord Montagu, also his cousin, Michael Pitt-Rivers and a journalist, Peter Wildeblood. Charged that during 1952 the three incited airmen "John Reynolds and Edward McNally to commit unnatural acts and gross indecency with certain male persons." The three pleaded innocence and were remanded on bail.

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SUNDAY PICTORIAL reader protests embarrassing skin-tight tights worn by male ballet dancers.

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SUNDAY PICTORIAL: The great anti-vice drive stepped up by country-wide police visits to homes of well-known men. Address books and personal papers taken from several homes in the provinces.

From one flat alone, detectives took more than 300 letters sent by people in Manchester, Cambridge and several towns in Scotland. A number of the writers have been visited and questioned. In some cases the men interviewed were advised by police to break off association with certain of their friends.

— — —

Montagu, Pitt-Rivers and Wildeblood sent for trial on 19 counts, after three counts dropped. Detectives Anderson, Toms, Stuchfield, Smith and Jones testified to searching quarters of accused and witnesses, and produced variety of letters, photographs, address books, diaries and other private items taken from said quarters. Certain affectionate, but hardly revealing, letters were read.

— — —

Miss Florence Horsbrugh under pressure to close private schools employing persons "guilty of misconduct." "SCANDAL SCHOOLS" cries the DAILY MIRROR, charging that many such private schools are run or staffed by "evil men, totally unfit to be in charge of boys."

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In 3¼ hours of testimony, R.A.F. Corporal Edward McNally, having been assured he would not be subject to prosecution, told of meeting Peter Wildeblood in a subway, and going, quite willingly, with Wildeblood to a Kensington flat where "an offense took place," and in subsequent months spending much time and many offenses variously with the three defendants and other persons, including his buddy, John Reynolds, whom he introduced to the defendants.

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Weekends and leaves spent at various apartments, parties at Montagu's castle and beach house, trips to the theatre, dancing (all male), plenty to eat and drink, and always, the inevitable "offenses," which never, according to the testimony, seem to have offended any of the persons concerned. On Dec. 17th, R.A.F. police officers had searched McNally's kit and found a letter from Wildeblood. The Corporal's voice was almost inaudible, but the prosecutor jibed that it was ordinarily a "high voice."

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THE HOME SECRETARY: Sir David Maxwell Fyfe, helping to launch the Bishop of Peterborough's anti-vice campaign, warned fathers that they play a vital part in their daughters' development, and that fathers are to blame for sex delinquency of daughters. **DAILY MIRROR** noted that Sir David, father of two daughters, practices what he preaches. "When the daughters were younger, he wrote fairy stories for them."

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21-year-old airman John Reynolds, testifying in the Montagu hearing, described his terror when subjected to a 5½ hour interview by an R.A.F. flight sergeant McCarthy, who was investigating homosexuality in the Service, after letters and photos were seized from his kit. "A slightly built young man," said the **DAILY MIRROR**, "with wavy brown hair, he nervously fingered the Bible in the witness box throughout his evidence." He told how McNally had arranged his meeting with Montagu. "with long pauses before answering questions," he described meetings, parties, dancing, letters but was less explicit about the "offenses" his friends described so readily. He had not wanted to give evidence, but had been terrorized by McCarthy. He had been homosexual for four years, he said.

— — —

A week later, the hearing turned to police testimony and examination of diaries, letters, address books, and a woman's bathing suit seized at Pitt-Rivers' home. "This is all part of this ridiculous witch-hunt going on all over the country," Pitt-Rivers is alleged to have said when arrested. Some exchange on the publicity given to this pre-trial hearing; more on the point that neither airman had charged "serious offenses" committed by Montagu; and more on the point of promising McNally immunity to secure testimony regarding acts in which he willingly participated. The raid on Pitt-Rivers' flat without a warrant was also questioned, and much was made of the fact that a cottage bedroom had a bed in it. When arrested, both Montagu and Pitt-Rivers had denied the charges; however, Wildeblood was alleged to have made some admissions.

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A reader writes: "The young lady who says girls prefer husky he-men should note how fast Hollywood wives return their gorgeous mistakes to circulation."

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Scoutmaster-church-organist tried for offenses against five boys.

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SUNDAY PICTORIAL: "Father Ingram, London Choir School owner, whom this paper exposed as unfit to have charge of children, has paid the costs awarded against him when he failed to pursue his libel action against this paper."

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Miss Florence Horsbrugh, answering questions in Commons, consulting with Home Secretary about further steps to exclude from schools teachers convicted of offenses against young people.

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Lt. Gen. Sir Brian Horrocks opines that sons who make poor soldiers were coddled by mothers.

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Arthur Sanford, 55, pianist, composer, convicted of impropriety, six month sentence. "Accomplice" fined \$70. Both insisted that in passing one another on a corner, one had dropped a book, the other stooped to pick it up, nothing more. Vice officers following the alleged accomplice had made an arrest. There was no other evidence, but Sanford had been similarly charged before. "It is obvious," said the judge, "that you have this unfortunate difference from normal people and at your age, nothing can be done about it."

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Socialist M.P. Arthur Lewis asks Parliamentary Secretary about prevalence of homosexuality in services, and measures being taken. Asks Minister of Labor to consider legislation to exempt from Service men "who have grounds to believe they may be liable to corruption."

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SUNDAY PICTORIAL feature exposing Kinsey's "mistakes," charges he was taken-in by neurotics, perverts and liars.

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Twenty-four "immoral and indecent" teachers barred from schools.

— — —

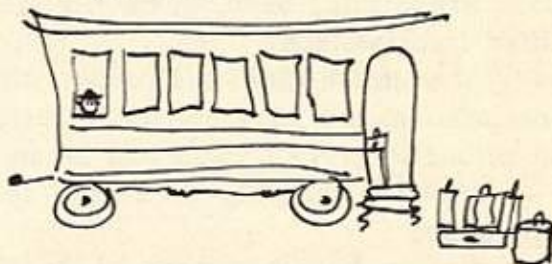
Dr. Donald Soper of Methodist Conference: "Politicians, social workers, businessmen, trade union officials are all queueing up along with parsons to say how much we need a higher standard of moral conduct. We will get it when we get a better quality of life in the family."

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Lord Montagu fined 20 shillings for allowing car to cause obstruction in Harriet-street, Chelsea.

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Highgate, London: 12-year-old schoolboy testified before magistrates against man found of impropriety and causing bodily harm. Charged that Hodges, 51, billposter, spoke to him while waiting for a train, later an incident had occurred in the carriage, after which the boy jumped from the moving train, breaking his arm. Hodges said boy had spoken first; that he had merely placed his hand on the boy's knee.



FEBRUARY, 1954 —

Brigadier F. Medlicott: "No evidence that homosexuality is more prevalent in Armed Forces than outside."

Sir John Gielgud in BBC production of Chekov's IVANOV, his first broadcast in some time . . . John Mills opens in Gielgud stage production of CHARLIE'S AUNT.

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A schoolmaster, accused of serious offenses, found electrocuted, hanged from a 60 foot electricity pylon. Coroner said: "Nothing was proved against him — linking his name with certain incidents was sufficient to ruin his career."

— — —

Grenadier Guardsman jailed 6 months for "gross indecency" and dismissed from service.

M.P. Sir Robt. Boothby calls for law change: "The whole business of homosexuality is shrouded in a horrifying miasma of blackmail since the Victorian Acts were passed. Homosexuality is a mental sickness which may be cured; not a crime. What consenting adults do may be an issue between them and their maker, but is certainly not an issue between them and the Government." . . . Edw. Richardson, Q.C.: "The same" (about the mental aspect of homosexuality) "could be said about shoplifting."

Hardwicke Debating Society: "Moved: That penal laws relating to homosexual offenses are outmoded and should be changed."

Blond Teresa Viars claims she spent 6 months at Burtonwood camp disguised as a G.I. Army orders investigation.

Court-martial sentence of dismissal against an army chaplain, on charge of indecently assaulting a soldier, annulled.

* * *

MARCH, 1954 —

Mystery raider breaks into home of Peter Wildeblood — no apparent motive. Police guard posted . . . Thieves had broken into tenant's quarters at Montagu's Palace House a week earlier, made off with two coats, 40 cigarettes.

Press releases, with bosomy photos, claim Robert Cowell, once famed racing motorist and Spitfire pilot, father of two children, has physically and legally become Roberta, may someday be a mother. Learned Sunday Supplements "prove" no such change can be claimed without microscopic examination of ovaries, skin, teeth, hormones, hair and other features in which men differ from women.

Wimpole-street gynaecologist Charles Dusseau who'd issued change-of-sex-characteristic-declaration for altering birth certificate, stated: "Re-registration was not meant to prove Cowell had become, physiologically, a complete female — rather a working certificate to enable plastic surgeons to carry out operations."

Roberta's father, former honorary surgeon to King George VI, angered at fraud charges, said, "I had a son who is now my daughter. . . her bust is fully developed . . . Perhaps she can never be, strictly speaking, a complete woman physiologically . . . this is not a case of hermaphroditism." Roberta reportedly "hiding out" in Italy, with police keeping visitors off.

BRITISH MEDICAL JOURNAL: Shortly after release of above story: "465 people wrote the surgeon asking him to alter their sex."

DAILY MIRROR CRUSADE editorial again demands Minister of Education rid private schools of teachers charged with immorality.



Montagu-Pitt-Rivers-Wildeblood trial opens with repeat of testimony of airmen McNally and Reynolds as to their alleged entertainment by the three men. Queen's-Council reminds jury to take into account the base character of the witnesses, but maintains the trio, vastly their social superiors, had used the all-too-willing servicemen for gross and indecent pleasures.

Lord Montagu and his cousin, Michael Pitt-Rivers, merely denied in detail the charges, adding that they'd been embarrassed at finding the airmen were homosexual.

Peter Wildeblood, recently successful press correspondent, denied indecent behavior: "I am an invert," he said, "but I've always kept my desires under control . . . but it was flattering anyone should take such an interest in me." He had been incapable of any physical expression for three years, he said.

Queen's-Council: "Where are the witnesses who could have testified to the innocence of the beach-hut party? . . . Someone is lying . . . You are dealing with the dark and mysterious realms of sex . . . How little do we know of the sex lives of our neighbors."

Defense seemed mostly concerned with proving the degeneracy of the airmen, a point already gratuitously put forward by the Q-C.

Mr. Justice Ormerod, summing up, warned that if any crime had been committed, the witnesses had been willing parties. Of the eighteen charges, he instructed the jury to drop two against Montagu, one against Wildeblood. "It is dangerous in the extreme to convict a man on the evidence of an accomplice" without corroboration "by outside and independent evidence."

The jury returned a guilty verdict (the first time a peer of the realm had ever been found guilty by a jury) and Justice Ormerod, "in the most lenient way I possibly can" sentenced Montagu to twelve months, Pitt-Rivers and Wildeblood to eighteen months each. Crowds booed the airmen as they left the court.

DAILY SKETCH: "The trial is over . . . Yet doubts remain . . . not concerning the trial itself — conducted with scrupulous fairness . . . The court had to deal with the law as it stands. If the law is a bad law, then it should be altered . . . but that is for the future — and for Parliament to decide.



"THE ENGLISH LAWS PUNISH VICE; THE CHINESE LAWS DO MORE, THEY REWARD VIRTUE."
GOLDSMITH



A GLIMPSE

A glimpse through an interstice caught,

**Of a crowd of workmen and drivers in a bar-room around the stove
late of a winter night, and I unremark'd seated in a corner,**

**Of a youth who loves me and whom I love, silently approaching
and seating himself near, that he may hold me by the hand,**

**A long while amid the noises of coming and going,
of drinking and oath and smutty jest,**

**There we two, content, happy in being together, speaking little,
perhaps not a word.**

From: LEAVES OF GRASS - by Walt Whitman

WE NEED A GREAT LITERATURE

To satisfy his basic needs in the world, a man may try either to adjust himself to his environment, or so to change the environment that it supplies more of what his nature demands.

In practice, we each make efforts in both directions, a process which tends to build what we call character in the individual and culture in the race. Such interplay between inner and outer adjustment is especially trying for the homosexual, whose environment denies some of his most basic psychic needs.

Generations of tribal effort have superimposed on our geographic landscape a friendly psychic landscape, to surround at least a majority with an atmosphere conducing to their best work. Man depends on this psychic manna of warm human association for a vital kind of learning. Through countless media, the heterosexual youth discovers the patterns that make for successful living. The tribal wisdom is at hand, even in the crassest film or fiction, to help him discover his nature, relate himself; to guide him to the prevailing and approved male outlooks; to show him hero-ideals to emulate; to put him on the road to becoming a man of integrity.

The homosexual has no such guidance, not even a romantic literature to suggest ideals, nor any suitable biographical literature relating his self-knowledge to the lives of others. At first, he assumes he is like the tribe in his needs, capacities, desires. Awakening from this error, he may stumble on for the rest of his days trying to develop piecemeal the patterns that may help him live in society as a whole man.

The Negro or Jewish individual does not stand alone; he is guided by group tradition and linked in warm human relationships.

The homosexual finds no bond between his love feeling and the familiar values about him. The emotion that can seem to him the very gleam from his soul, he finds despised. Either he must reject himself or be rejected by his esteemed peers. And that spurned love nature is the sole material from which a human can forge strong bonds to the society around him.

The wonder is that many do become good, useful and sometimes great men. With social antagonism, it is easy for the homosexual to start by despising himself and to end by despising those social institutions which need his loyalty almost as much as he in turn needs their support.

Toynbee notes how a challenge in the environment can be so overwhelming that men go under and are destroyed; but if adequate response is within their resource, they not only survive, but become greater for the experience. Any homosexual in our culture who has made a good life for himself and others may properly feel quiet pride, and thank God for the resources of character that enabled him to meet the challenge.

* * *

For the first time since St. Paul's pathologic views on sex set the pattern for Christian taboos, we can contemplate the possibility of a literature to guide the homosexual toward a good life. Few of us may do the writing, but we can encourage the writers to appear, and indicate what we most need from them.

The basic problem of the average homosexual today is not his conflict with the law, but his conflict with prevailing community ideals — standing behind the law — of what makes the good man.

The ideals are our first and chief order of business.

Laws and dogma that set the values of a society for two millenia do not succumb to a mere 50 years of change. Our Western legal code primarily serves to maintain, in public, the prevailing ideas of decorum. It is a great new freedom that the enforcers now rarely follow people into their homes. As community ideals and outlooks change, it is not so much the basic law that changes as the ways of interpreting and enforcing it — and that, chiefly in this last generation.

Our new freedom to discuss homosexuality (but not to advocate — a fine distinction) arises in an epoch when, for the first time since the Elizabethan age, the code permits speaking of practically anything on the stage, in a book or in a specialized magazine — but not in the movies, press, radio, T.V. or general magazines.

It is still a precarious freedom — anyone identifying publicly with it risks loss of social and economic status. We are not yet near the freedom that permitted Shakespeare to dedicate love sonnets to a youth, or a prominent man of Leonardo's time to write glowing love letters to another without fear or shame, or an ancient Greek to proudly announce he had been chosen by another man.

This new freedom of speech frees none of us of the need for making obeisance to all the ancient idols in all the market places. We must not risk all our gains by blind impulses to run away with the bit.

The early Christians were not sent to the lions for merely proclaiming a new ethic, nor for denying the ancient gods, which all intelligent Romans doubted. They went to gaol and to the arena for refusing to pay lip service to those doubted deities. They missed an important fact: when the ancient dogmas that have held a society together are themselves falling apart, the insecurity of the masses demands increased public homage to the idols—ceremony to give the anxious millions the passing illusion of stability.

No individual may rely on law to protect him in an anxious, doubtridden society if he openly flouts required ceremonials. Constitution and theory notwithstanding, no individual enjoys inherent rights in any tribe or nation, save those society accords him, in line with current interpretation of its own interest. In practice, law will always be interpreted to permit prevailing sentiment to feel itself served. In this age of tottering taboos, our new opportunity to openly express homosexual outlooks may itself arouse new public apprehensions. It should be more necessary than ever for us to observe in public the ancient esteemed proprieties.

We already have in American tradition a world-esteemed foundation stone for a homosexual literature — the CALAMUS section of Whitman's LEAVE OF GRASS. Whitman wrote CALAMUS in his youth; he felt it necessary to deny, in his old age and fame, the meaning of those extraordinary pages:

**"For an athlete is enamored of me, and I of him,
But toward him there is something fierce and terrible in me eligible to burst forth.
I dare not tell it in words, not even in these songs."**

With the unprecedented means of mass communication now in our hands, it is uniquely possible for millions of men to consider together the meaning of their homosexual impulse. This is a responsibility to be used well, lest it be withdrawn, for ourselves and for countless unborn.

* * *

The literature we need is not chiefly to serve the future; the need is now. When writers use their new freedom to show the homosexual impulse in man as like fire, neither good nor evil in itself, but applicable to good ends, and when they show such expression linking a man to humanity's noblest aspirations — then we shall be on our way out of the homosexual woods.

Every man's basic problem is to establish relatedness with others. Psychic health is impossible to the emotionally isolated. ONE is establishing some lines of communication between a few thousand humans who — many of them — have felt quite alone. Like men come together on the ramparts in the night, we may talk freely, taking courage and inspiration from one another.

Society is filled with those who are desperately sick just because they are walled off from the life currents that can flow into each of us only when they can flow onward through us. Many regard homosexuality as a psychic sickness. A homosexual is not sick because he is homosexual, but because he is an isolate.

In the word of C. P. Cavafy: (*)

**"Without thought, without remorse, without shame,
they built thick and high walls around me.
and now I sit despairing here.**

I think of nothing else: this fate gnaws at my mind . . ."

The promiscuous ones, moving through life unrelated, are as much isolates as is the man who sits in prison alone. Sex relates us to others only when there is a communication at all psychic levels.

Small wonder there are so many starved ones, unrelated ones, sick ones — in a withdrawn society where only the heterosexual can find ready appreciation for his whole self — where only he can live safely and carelessly, receiving guidance from the codes, where the homosexual can scarcely find even a book to help his self-awareness.

The recent novels, and most of Gide's and Wilde's work, like case histories in psychological texts, finish as ugly tragedies. TEA AND SYMPATHY, packing in houses along with THE IMMORALIST, is saved from tragedy by the hero's discovered ability to make love to a woman at the end — the one sure way an accused homosexual might prove to today's public he is a good and desirable man.

* Modern Greek Poetry, An Anthology.

We need countless books showing the homosexual's honest potential, not removing him out of the frame by some *deus* (or *dea*) *ex machina*, before his problem can be solved. There is the whole world to write about — any man's discovery of the world and himself, and his learning how to satisfy his hungers.

To fulfill its greatest potential function, this literature must, like all literature, express an ethic, must indeed create one, step by step — a great homosexual ethos related to the ideals of the whole community.

By his very nature the homosexual rejects the prevailing concept of goodness in masculine character. But if he goes on to reject many other accepted values, what common ground can he ever find with the majority?

Only in a literature about the homosexual which embodies and expresses an ethic recognized by millions shall we see the beginning of what has been called a "homosexual culture." A culture emerges when a group comes to hold some basic ideals in common, expressing this consensus in patterns of thought and conduct related to the aspirations of all humanity.

However, there is as yet little agreement among homosexuals regarding anything beyond the fact that they would like some sort of "acceptance" by society.

Yet no worthy society would ever "accept" the sickly irresponsibles who live the schizoid life of promiscuity — demanding the "right" to solicit it in any market place, seeking constant conquests over near strangers — whose sex is tied to the aggressive impulse, not to the love impulse.

Nor is the effeminately-mannered male likely to be ever more than a pathetic or comic character in any society or literature. Effeminacy in a male reveals little of the nature of his sex drive — but testifies eloquently to the inadequacy of his personality. Homosexuality need no more be accompanied by effeminateness in our society than it was in ancient Greece. Our literature needs to make this distinction clear.

* * *

The ultimate potential social contributions of homosexuality may be explored in millions of words.

We can only hope that gifted writers with important things to say will come forward to fill the vacuum. We can only hope that some will describe heroes other men might emulate — instead of poor bastards whose story is a pure funeral march.

Each of us seeks patterns to copy — whether in Greek myth, *SatEv*, Post romance, newspaper sports page, or Bible, movie or comic strip. (Recommend reading: "The Hero of a Thousand Faces" by Joseph Campbell — an extraordinary psychological study: Bollingen series, Pantheon Books.)

When the homosexual appears widely in literature, not as a doomed weakling, but as a man whose supposed handicap becomes the very foundation of his achievement, the same literature that sets useful patterns for the homosexual will be read more widely, affecting society as well, creating human friendliness toward the whole man where none existed before.

But can homosexuality become "the whole foundation" of any man's achievement?

The love of two strong and loyal men is not the bond of satellite to sun, but the bond between two binary stars, revolving about a common center of gravity. Such a love seems to release extraordinary energies in each man, making each greater and better than before. This is a mystery the Greeks early recognized, and that lay behind the magic of Athens, that small city that created in a few generations a culture still dominant in every western nation.

Our society has been inhospitable to such binary loyalties, yet to Plato, it seemed that men united in a bond like this were those best qualified to constitute the leadership of the whole state.

"For I cannot say what greater benefits can fall to the lot of a young man than a virtuous lover and to the lover than a beloved youth.

"What those intending to live a noble life ought to experience throughout their whole life—this is afforded us by neither kinship nor wealth nor honours nor anything else, so well as love . . .

"Therefore I assert that a man who loves—if he is found doing anything disgraceful, or suffering at anyone's hands without defending himself, through cowardice—would not be so pained if he were seen by his father or his companions or anyone, as he would were he seen by his favourite.

"Similarly we see that a young man who is loved is specially ashamed when his lover sees him committing an offense.

"If, then there were any means whereby a state or army could be formed of lovers, they would administer affairs better than all others, provided they abstain from all disgraceful deeds and compete with one another in honest rivalry.

"And such men together with others like them—though few in number—so to speak would conquer the world . . . For as Homer says, courage is breathed into the souls of some of the heroes by the God; but this love of itself inspires it, in those who love."



SONNET—*William Shakespeare*

Against my love shall be, as I am now,
With Time's injurious hand crush'd and o'erworn;
When hours have drain'd his blood and fill'd his brow
With lines and wrinkles; when his youthful morn
Hath travell'd on to age's steepy night,
And all those beauties whereof now he's king
Are vanishing or vanish'd out of sight,
Stealing away the treasure of his spring;
For such a time do I now fortify
Against confounding age's cruel knife,
That he shall never cut from memory
My sweet love's beauty, though my lover's life:
His beauty shall in these black lines be seen,
And they shall live, and he in them still green.

Sebo Griffum Prevails

By
Wendy Lane

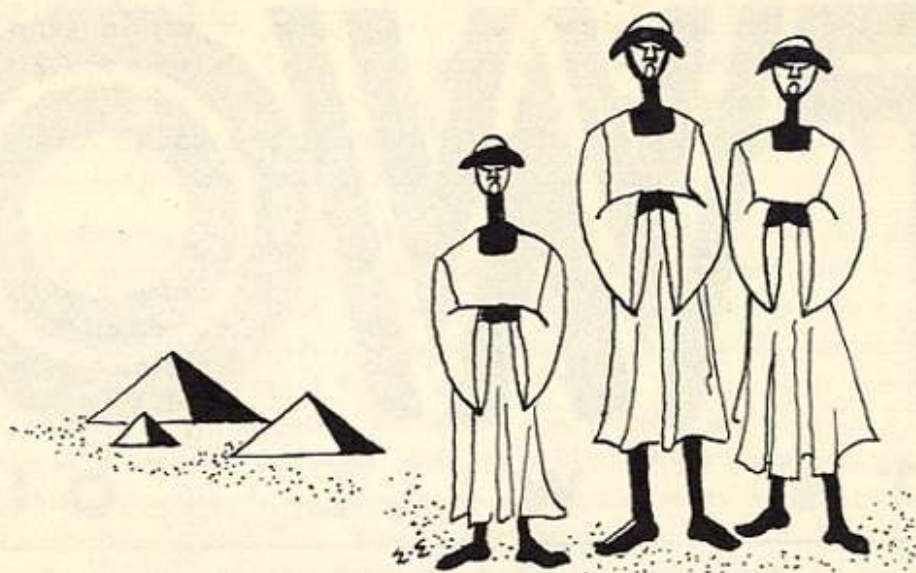
Reverend Sebo Griffum returned to his pulpit in the First Disciplinary Church, Rockwood Hills, Sunday after a several months' stay in Cusco spent in studying the famous Codex Obscurantus and various papyri in the collections of the ancient Janisarian Library.

During his sermon, Reverend Griffum said: "The 20th century role of hate must not be underestimated. There is, *'A time to love and a time to hate'* (Ecclesiastes), and that time is today. We must learn to hate all variances from sound doctrine, making sure that we *'hate them with a perfect hatred'*, as the Psalmist so beautifully expressed it. Let us seek out and utterly expose every deviation from normality, for is not normality but a synonym for morality?"

Continuing, he quoted from the Bible, *"He that perverteth his ways shall be known,"* and said that all modern perversions must be viewed with utter hatred. Citing the place of hate down through the ages he said, "From earliest religious periods we have the records of splendid hatreds in all their glory, of pillagings and purgings, even of the noble exterminations of those varying from what is established and right. No finer rallying call is to be found in religious literature than that of the early Quintifex Major," said Reverend Griffum, *"Let there be lustye hatred, in the full exercize thereof, that the glory of true religion may be established by sword and by smittings."*

"The testimony of the Codex Obscurantus in denouncing *'unnatural sin'* is clear. *'The sacred purpose of the male and the female is generative,'* and here it is significant that the Codex quotes from an even earlier authority, *'That the earth may be over-run'* (Orinoco Papyrus II). We must never lag in our devotion to hating those who hold otherwise. It is our duty in the churches to see that dissenters are expelled from their jobs, insulated from civil liberties, spurned from their homes and families, and spat upon among men, as an exercize in *'religion in action'* — to quote from a mediaeval Swiss theologian, known to us only as John the Least.

"The position of our National Authorities in this respect, and of those reporting to us from Britain, indicate the truly religious scope of this fine 20th century movement. We must purge from the temple every trace of *'unnatural love,'*" he said. In fact, the question has been raised among some of the deepest scholars of the day, if there is still a place for any kind of love, although the National Disciplinary Conference cannot pass definitely on this point until the June 1955 Ecumencium, when the matter will be given place on the agenda.



In conclusion, Reverend Griffum gave several verses from a primitive hymn sung centuries ago by the simple villagers found along the tributaries of the Blue Nile:°

*Always we must hate:
So spake the gods,
Those who never mate
And all other odds.*

*Come, and let us extirpate
Those who love each other,
Cast out queer and celibate,
Never call them brother.*

*Risk not security
Disturb not your mind;
Smite with celerity
Peace in hate we'll find.*

CHANT (more slowly)

*Love, love is dead.
Hate is on the throne
Trouble not your head,
Now that Right is known . . .
Now that right is Known.*

° Freely translated from a tape recording made in 1947 by Dr. Ossip Anthropowski.

**NEXT MONTH: A Special Issue devoted to
The Homosexual and Religion**

TWO

TRUTH WILL OUT

ONE has an undying faith that TRUTH WILL OUT. ONE's Bureau of Public Information is a department of the corporation charged with the specific assignment, (1) To find and expose public mis-statements, and; (2) To find and praise correct statements concerning sex deviation.

Alert readers in all parts of the world, as well as its own trained observers, pour an unending stream of clippings, references and reports into the Bureau's files.

From this mass the editors select the news items, exposés, and plaudits they think you all would like to see, offering them to you in TWO, a hard-hitting, crusading supplement. TWO will challenge ignorance and bigotry in high places or low, as well as applauding moral courage and honesty, with all the vigor and fair play to be found in that good old-fashioned American battle-cry—TRUTH WILL OUT!

MATTACHINE SOCIETY



Objections to the space devoted in our columns to discussion of the Mattachine movement have come from our readers since the very first issues of the magazine. However, ONE has felt obligated to report Mattachine activities and examine their implications, inasmuch as an organization which admits homosexuals into its membership would appear to have a social significance and importance much greater than the casual observer might at first assume.

For this reason the magazine will continue to print important Mattachine news items, to editorially examine policies from time to time, and occasionally to print longer articles on the subject which are felt to be of general interest.

ONE, INCORPORATED

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FOR COURAGE:

ONE SALUTES

Curtis White

In a history-making TV appearance Curtis White of Los Angeles personally stated that he is a homosexual, that he has no regrets about it and that he hopes and believes the dominant culture and the homosexual minority can come to understand each other and live together in mutual respect. Speaking as a guest, representing the Mattachine Society, on "Confidential File," station KTTV's Sunday night sensational exposé show originating in Los Angeles, Mr. White was pointed out as a kind of Exhibit A at the close of a program featuring shots of a Mattachine discussion group, ONE magazine on sale at newsstands, and comments on homosexuality by Captain Stanley, Head Police Department, Central Div., Vice Control Staff, and Dr. Jas. Solomon, psychiatrist. Despite slanted questions from the moderator (who sought to present ONE as a civic menace to be wiped out in the interest of juvenile welfare!) the psychiatrist got across the obvious facts that:

- (1) *Anyone might be a homosexual (citing the moderator and himself as examples) and*
- (2) *Not all homosexuals are criminals any more than all alcoholics or neurotics are such.*

The police officer explained that homosexuals could not by any means all be recognized, and that some are very fine specimens of manhood . . . of physical perfection. Films of the Mattachine discussion group were shown without sound and actually revealed nothing but a group of men and women drinking coffee, eating cookies and chatting amiably in a homey living room. But Alfred Hitchcock-like shots of this commonplace scene managed to give it a very suspicious character. The prosaic fact that ONE is sold on newsstands (it's been available at dozens of them locally for the past year and a half) was likewise presented in a manner calculated to suggest shady goings-on.

"Confidential File" is half an hour in length, and it must have required considerable self-discipline for Mr. White to await his turn through the highly slanted presentation. He appeared calm, confident, handsome and well-groomed as he answered questions simply, clearly and intelligently. Mr. White emphasized that he did not consider himself neurotic as a consequence of his homosexuality, that he was happy and well-adjusted. He said firmly that he had no desire to be anything but what he was. In reply to a question Mr. White said he expected to lose his job because of his appearance on the show. (He lost it the following day!) When the moderator demanded why, in view of this, he was willing to appear, Curtis stated he wanted to do anything he could to bring about greater understanding between society and the homosexual minority. If, he said, his appearing improved that understanding even a little it would have been worth the personal cost to himself.

It is with great pride in our minority that ONE salutes Curtis White. May his courage serve as the example for more and more of us to stand up and be counted. The day will come when thousands and thousands of our people will rise proudly to demand social equality and civil rights. When that day comes—when enough of us have the kind of courage Curtis has—legislators, jurors, educators and clergy will no longer be able to ignore our needs and problems. And our first great victory—lifting the curtain of silence—will have been achieved.

David L. Freeman

LETTERS

Gentlemen,

The ad in ONE soliciting clientele for an "astro-psychological analyst" detracts from the sensible tone of your magazine. If you so need revenue from advertising, why not **personals** such as in the SATURDAY REVIEW? If they didn't get out of hand so as to alarm the Postal authorities, these would be of great help to your readers.

New York.

For legal reasons, personal ads seem inadvisable.—Ed.

Gentlemen,

I feel called on to protest the unfortunate presentation of viewpoint in "The Importance of Being Different" in the March issue.

Certainly homosexuals break the law, and most feel the need to justify this, at least to themselves. But that this leads to rejection of all laws and all of society's moral concepts is patently absurd. Consistency may be a jewel or it may be the hobgoblin of little minds, but it is also a quality men demand of others—never of themselves. They are perfectly capable of breaking one law and abiding by others, flouting one item of the moral code and firmly advocating the rest of it.

Is not "putting their own judgement above the rules which represent society's judgements" a process of growing up? As they mature, people examine society's judgements in light of their own growing perceptions—this produces adults, not rebels.

I suspect Mr. Pedersen is rather less different than he imagines. One's pleasures can lead one to where one ceases to have any rights at all. He should be better acquainted with the way people do, in fact, behave.

Chicago, Illinois.

As to the above, and "the way people do, in fact, behave," I feel my article stipulated the points our reader raises in objection.

If "putting their own judgements . . . above society's" is defined as maturing, I think few people mature much. I did not state that homosexuals were any more likely to be consistent than heterosexuals, nor do I feel we are the only rebels on earth. Every man, I think, has tendencies both toward rebellion and conformity. But the former tendency is often crushed.

Lyn Pedersen.

Gentlemen:

I cannot go along with you when you present the stupid, frivolous side of homosexuality, feeding material to those who will use it for selfish ends and hold us up to ridicule. I refer to the "Mary" type of conversation in stories and articles.

The flaming faggot who swishes up Lexington Avenue in New York City screaming and calling attention to his eccentricities, sets back homosexuality. He is an object of scorn and the general public places all deviates in the same class. He is a menace and decent homos have cause to resent him. I am not frustrated, I do have a sense of humor. I have a responsible position and would lose it immediately were I even suspect. I know, enjoy and employ the jargon, but never outside the circle. It has its place and that precludes the general public. To give such information in black and white, making it available to scoffers, is a form of suicide. Don't make things more difficult. Let us aim for respect.

New York City

Editor, ONE:

The following is from a letter I addressed to SEXOLOGY magazine:

Reviewing a play on homosexuality, the writer says, "The law still marks homosexuality as a crime." This is absolutely wrong.

To the uninformed public, homosexuality means perversion or sodomy. No state in the Union has a law against homosexuality, but against Sodomy, the Crime Against Nature, Buggery, Bestiality.

Dr. Franz Alexander tells of a young man who said he had homosexual acts with a woman! This shows the ignorance of people.

Dr. Hirschfeld (Encyclopedia of Homosexuality) states that 40% of homosexuals practice fellatio 40% mutual masturbation, 8% pederasty and the other 12% Platonic relations. By common law definition of Sodomy (still on the books in some states,) only 8% are punishable, while in other states where fellatio is also considered Sodomy, 48% of the homosexuals are considered "criminals."

But Sodomy is by no means a monopoly of homosexuals. Even a husband and wife are punishable under the law for such acts.

Washington, D.C.

Dear Sir,

Internecine struggle between the Mattachine and ONE would be the surest way to destroy both. Disagree with them if you will, but let them go their own way and drop the whole matter.

University Station, Va.

This seems to be the prevailing opinion among our readers.—Ed.

A

plan has been worked out whereby ONE'S readers can take active part in its progress and expansion. ONE, a California non-profit corporation, now offers to you, and to all its friends, four different types of non-voting corporation membership. From these each person can select a means for supporting ONE's aims and ideals.

We are confident that you want to help us make ONE a better magazine, a more fearless and exciting challenge than ever before. We have great plans and high hopes for the coming year. Won't you join with us?

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ONE announces the first of a series of annual competitions open to writers of short stories. The first prize will be twenty-five dollars and a featured appearance in the December 1954 all-fiction issue. With it will appear the four runners-up.

Manuscripts must be 5,000 words or under, typed double-space on one side of the page and post-marked on or before the first of September, 1954.

All manuscripts become the property of ONE, Inc. and will be finally judged by the editors. Please accompany with a self-addressed, stamped envelope.

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