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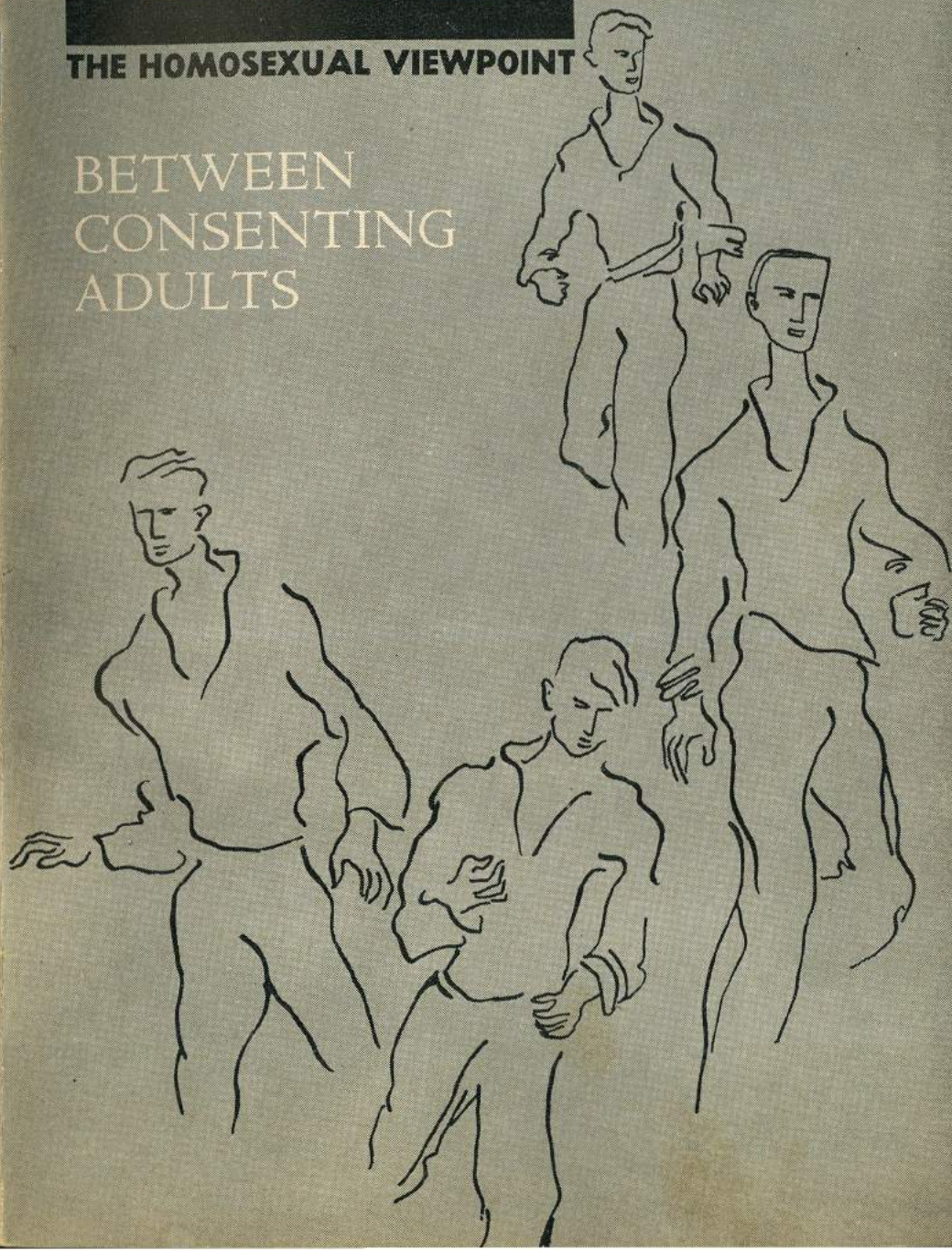
one

MAY 1959

FIFTY CENTS

THE HOMOSEXUAL VIEWPOINT

BETWEEN
CONSENTING
ADULTS



one incorporated

FOUNDED 1952

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



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one



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

Carlyle

magazine

Volume VII

Number 5

May 1959

- 4 EDITORIAL Alison Hunter
- 5 THE SUCCESSFUL HOMOSEXUAL Chuck Taylor
- 10 THE WOMAN AND HIS LOVE fiction by J. Lorna Strayer
- 12 BETWEEN CONSENTING ADULTS Didgeon
- 15 WHY NOT COMPROMISE? Frankie Almitra
- 17 THE HALLOWE'EN PARTY by a Charleston Reporter
- 20 HOW STUPID CAN THE PENTAGON GET? Hollister Barnes
- 23 BOOKS
- 26 TOWARD UNDERSTANDING Blanche Baker, M.D., Ph.D.
- 29 LETTERS TO THE EDITOR

COVER: Eve Elloree

EDITORIAL

From time to time we receive (and publish) articles and letters which have the same general content—that is, “we must try to curb those horrid homosexuals who wantonly display their anomaly in public.” The general thought behind these opinions seems to be that the more hidden the homosexuality, the better the person is as an example of the group. One of the particular complaints of this school of thought is the idea of being demonstrative in public such as “those awful lesbians walking down the street holding hands” or “those guys who act just like husband and wife in public.”

It is the personal right of every human being to be able to express affection toward a loved one. Who has the right to object to a boy and girl exchanging a goodbye kiss at the train station or walking hand in hand while window-shopping? No one, of course. Similarly the homosexual is a human being and has equal rights of expression in such matters.

There are no statutes which prohibit gestures of affection in public, providing that they do not offend public decency. If certain officials of the law want to interpret violation of public decency so as to include two men holding hands, then this should be challenged and taken, if necessary to our courts.

Let us mention here that there are many people who are just naturally reserved, and whether homosexual or heterosexual would not make any public display of affection. This is a very understandable type of mental make-up and since this person is following his own personal wishes, he isn't the one we're concerned with.

Our concern is with the homosexual who curbs his impulse toward an expression of affection in public for fear of having a public finger of shame pointed at him. Frequently it is another homosexual who is first and most adamant in pointing the finger of shame. He has a feeling that he is “better” because he is repressing his wishes. By this repression, he is admitting that we have something to be ashamed of.

Not only is this type of homosexual no “better” but he is, indeed, worse. He is worse because he isn't exercising his natural and legal rights. Rights and privileges must be exercised to be kept alive; and for the homosexual, whose rights are few enough, this is especially important.

ONE Magazine firmly believes that the homosexual must assert himself as a citizen, for only by positive action can the homosexual hope to receive the first-class citizenship to which he is entitled.

Alison Hunter, *Associate Editor*

The Successful Homosexual

Interviewed by
Chuck Taylor

(Names and places have of course
been modified)

Your name please?

Don Winters.

Occupation?

Teacher.

Grade?

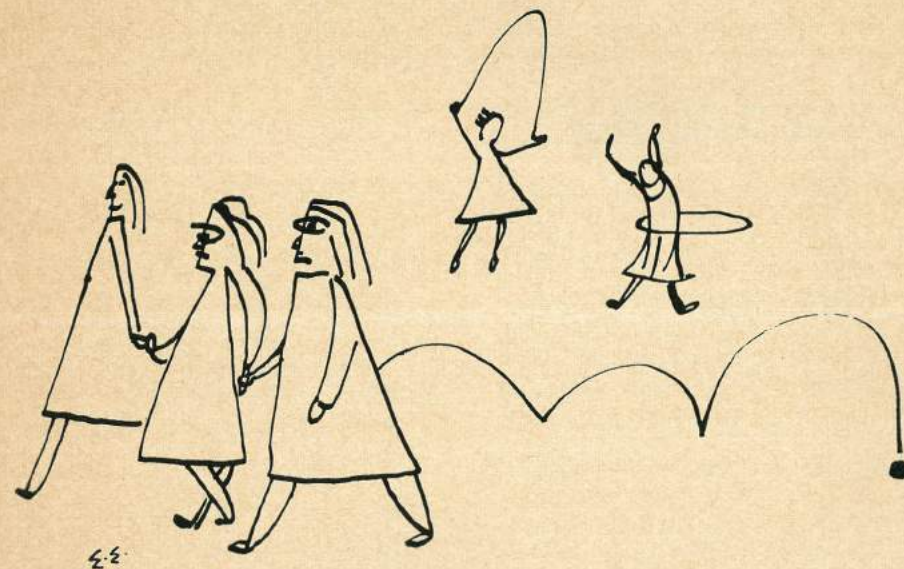
I've taught many of the elementary grades.

How did they come to know?

They're very close and dear to me, and after long association, they accepted the fact without too much trouble.

Didn't they object?

No, I knew for a long time how



Here in our public school system?

Yes.

Are you a homosexual?

Yes, I don't deny it.

Who all knows this?

My sister, a few straight friends, and of course the gay friends I have.

they felt on the subject before I casually let them know.

Do you think it's a good idea to tell people you're homosexual?

Like everything else, it depends. If you're going to live very closely with someone, and they can be con-

ditioned gradually to accept and understand it, then it can be told should it come up. Naturally you don't go around announcing the fact thru a sound truck, it could be quite a shock to people. I do believe people's thinking should be stirred, but **gently** activated, so they come to realize the facts of homosexual life. If they're introduced to it gradually, they can accept it in you if they like you otherwise. I found that to be so.

Does the school board know?

No.

Are teachers screened before hired?

Definitely. They're also under constant observation, being rated on performance, interest and a list of things like that.

You know what's on the rating sheet, the things you're rated on.

Yes.

What would happen if a homosexual teacher swished around too much?

The swishy type of homosexual couldn't get a job, or couldn't last if he did, not in a public system. But other types do.

What other types?

The masculine type homosexual, for instance. Oh, you'd be surprised how masculine some of my gay friends are. You can't go by appearances. One's an equestrian, one's fond of a pipe. Another has a lovely wife and daughter, but he's gay. I know a sports car enthusiast. Real men, all of them, except that they prefer men's company and love. An odd thing is, the extremely masculine type man, while he wants a woman for sex, prefers men otherwise. He doesn't share a woman's interests, is easily bored by women.

Do homosexuals prefer feminine type men?

No. If I wanted a girl, I'd get my-

self a girl. When I want a man, I want him to be a man.

How about your sex life; has it been satisfactory?

Yes, I would say so. I've had to make adjustments, learn to get along, like anyone else. But everything's going smoothly now.

Do you share an apartment with a special friend?

Yes.

How long have you lived together?

Three years.

That's somewhat of record for homosexuals, isn't it?

Yes, we're quite proud of the fact. You see, with a homosexual, it's something of a merit badge. Partners have no legal ties, no family, and no financial obligations to bind them. So when a couple can make a go of it together, it means something.

Do other teachers drop in, to visit you?

No. They lead their own lives. We see enough of each other during the day, so there's little of that.

Do you live near your school?

No, it's better not to, when you're a 'bachelor.' You can relax more, not having other teachers or parents of your children, living too close.

Don't you run into them, anyway?

You're bound to, no matter where you go in public. Another thing is, **you** don't know them, but they often know you, because the children point you out as their teacher.

Then you must act straight in public.

Always. I think most homosexuals do, that's why the public isn't very aware of them. Where a teacher's concerned, it's his responsibility to be a model citizen.

Isn't this a strain?

No, really. I'm just myself.

What must you avoid?

Certain topics, comments, and being affectionate to another man. Things which would be considered improper, whether you're straight or homosexual, it amounts to that. There are other things in life to occupy your attention. Sex talk, you reserve for a more suitable time and place.

Isn't it difficult, when you've been talking about homosexuality in private, to shut it off when you go out in public?

Momentarily, yes. Especially if you have problems and you're working things out. However, it's discipline. If you're not going to do it, you don't do it.

Do you have many gay friends?

A handful, I keep in touch with.

Are you seen with them, in public?

Yes, of course!

Do they embarrass you?

No, they're nice, well mannered. We wouldn't cultivate friends we were ashamed of.

Have you ever been embarrassed?

Yes, but I'm not that touchy. However, once in a great while I'll be introduced to a friend of a friend, and hope nobody's looking. It's very seldom.

What do you do about it?

Be casual. Don't encourage the person to think you want to start an enduring friendship.

What if he carries on too much in public, what do you do?

Jokingly suggest that he hold it down. Once, when we were both being serious, I said, 'Please don't, it embarrasses me.'

About your relationship with children. How do you feel toward them?

I like children, I'm interested in them.

Would you molest a child?

No! Certainly not. That's an awful thing. It has nothing to do with homosexuality.

Is there a danger to the child, having a homosexual teacher?

A teacher's job is to teach and protect that child. A homosexual is aware of the dangers of sexual maladjustment, far more than the heterosexual teacher. He's been thru it himself in one form or another. I don't think there's a homosexual living who would wish that problem onto a child. If there's anything he could do to prevent it, he would.

Is there a danger the child might turn out to be homosexual, having a homosexual teacher?

Why? Is there a danger a child will turn out to be an old maid just because he has an old maid teacher? There's no connection. I'm there to help those children. They know nothing about my private life.

Don't children imitate teachers?

Yes, yes they do. They copy attitudes, and language. Not only themselves, but I find them advising their parents at home. Like one parent told me, 'Judy thinks you're wonderful. She came home and straightened her room, and then got after her father to straighten his garage, because Mr. Winters says we should be neat.'

Doesn't a homosexual have inclinations, likes, and attitudes you wouldn't want a child to copy?

Well-adjusted homosexuals are people, not someone you can identify by inclinations. Homosexuals can be just as nice — just as stable — or neurotic — as anybody else. I think in the teaching profession, we have nice people, usually. They're screened, and constantly under observation. An obviously nelly, sister type of homosexual couldn't last. But others do. They make good teachers. They should be allowed to teach. Supervisors

don't come around asking how you conduct your love life. That's a private matter, up to you, as it should be.

Could it be that a homosexual makes an outstanding teacher?

That's often the case.

Why?

The qualities a homosexual tends to have, are the same qualities which tend to make a good teacher.

What are some of the qualities?

Understanding. Insight, patience, neatness, a wide interest range. He's apt to be paternal. Having no family of his own, he devotes himself to teaching children.

Do you miss having children of your own?

No. I get enough of them all day. It's a change to be with adults when I come home. There's one little problem a teacher has.

What's that?

He thinks in children's terms all day, comes home, and has a tendency to continue in that vein.

Aren't homosexual teachers lack in masculine qualities?

Hah! The most masculine, are apt to be compensating for being homosexual, so they go overboard in masculine traits. A homosexual can be anything from very feminine to extremely masculine. It is an easy, obvious mistake the public makes when they know very little about it. I'm very masculine myself, as are my gay friends. That's fortunate for us, because we have very little to handle, in the way of opinions and suspicion from other people.

Do homosexual men like teaching?

Teaching is an aptitude. I'm not aware that is has a connection with homosexuality. Most men, whether or not they're homosexual, do not particularly like to teach. I would say that when a man likes to teach, he is needed, regardless of sexual inclinations.

Why are men teachers needed?

A child shouldn't have female teachers exclusively. He needs to become acquainted with men, too. Learn what they are like, come to accept them, for balance. Boys need a man to observe, to learn male courtesy, men's interests, and see how men act. Girls need the same thing, so later men aren't strange and remote to their experience and understanding. Both boys and girls need men teachers as they grow up, as a frame of reference.

What happens if a child doesn't have men teachers?

Several times, I've seen a boy who has had no men in his life at home. With only women around, he acts, thinks and behaves exactly like they do. He gets into difficulties while a child, and even more as he grows up. Just like a child needs both parents, he needs both men and women teachers.

Doesn't a homosexual teacher tend to be disinterested in masculine activities, such as sports?

The homosexual often goes overboard for sports, to show he's masculine. I'd say there are as varied interests among homosexuals as among heterosexuals. It's too dangerous to generalize along the lines you mention. That's the obvious, and usually the wrong conclusion. An interesting sidelight on sports is that a person needn't be any great athlete to make a good teacher of sports. Being able to do something well, and teach it well, are two different things. There are gay coaches, you know, and athletes.

If you could tell the public something, what would it be?

I wish sometimes, that everybody knew what everybody else was like in private. You know? If they could see how many people cope with the problem of homosexuality, they would not consider it in terms of weakness and strength, but

regard it is a fact, the same as the need to wear glasses. Instead of judging whether an arrangement or solution is right or wrong, they should consider it on the basis of effect, the results. It is something which has been with us since the dawn of time, and will be here so long as there are people. ONE magazine is making a dent, helping people to understand, I think.

Thank you, Mr. Winters. You've been frank and very helpful. It seems that a homosexual may or may not be adjusted. If he is adjusted, he is stable, as stable as the rest of us. It also appears that a homosexual may make an outstanding teacher. If that is so, shouldn't he teach? Shouldn't he be given personal freedom in his private life? He's usually very careful in public, and in dealing with children. It is known, that most homosexuals are religious. Could it not also be, they have just as much integrity and character as the next person? It must be remembered that the admirable homosexuals are not usually known to be homosexuals. That's what makes for poor public relations and sweeping condemnations. Isn't it true, that the public should know more about the problem? Both to understand it and prevent it where possible in

children as they grow up. If we condemn the homosexual as such, and deny him the right to work, we are certainly making his life no happier. He needs happiness and a sense of achievement, the same as the rest of us. Further than that, on a more selfish, cold-blooded level, if we lose the homosexual or crush him, we are losing something ourselves. We're losing his services, his value to the community. Wouldn't it be of greater gain to ourselves, to protect his happiness and reinforce his stability, than to harass him? How would you and I feel threatened, hounded, and laughed at? Do you think we could do our job as well? Do you believe we could think as clearly, be as fair, and creative? Happiness is elusive, at best. Should we deny it to certain individuals? What kind of a person does it make us, if we try to understand him? Are we better or worse for it? I believe the public as a whole, is more than fair, more than generous, once it knows the facts in a situation. When the people know the need, their hearts open, and they derive a sense of achievement from doing something to help. They feel worthwhile themselves. I agree the public should be informed, and I'm happy to see headway being made. Thank you.

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THE WOMAN



AND HIS LOVE

by j. lorna strayer

The dark, suave young man rested a hand-sewn, highly polished shoe on the window ledge and lighted an imported cork tipped cigarette. He inhaled, long and full, three times, looking unseeingly at the busy street below. With blue-white smoke curling from his nostrils he turned, stopped in front of a mirror, and ran a comb through his blue-black wavy hair. His hair was long, but he liked it that way, long and tapered in the back. On the street women looked at him with curious interest, while men—he didn't care what most men thought of him, because now no one really counted except, John.

John, the conventionalist, the conformer who always insisted on being careful. For John, Alex had learned to curb the movements of his hands; had taken a speech course to control the pitch of his voice. For John, he had tried to modify his wardrobe so that he now often felt so common. Almost like "the man in the grey flannel suit." He envied John's naturalness; his ability to appear as an average guy. It was his profession to look masculine, John always said.

Alex went to a closet, removed his charcoal-green coat with the high, narrow lapels and slipped into one of fresh white nylon, mandarin style, which buttoned along one side. He glanced at the large round clock on the wall.

"OK, Louise," he said to the sleek uniformed girl at the desk, "see if Mrs. Albright is ready."

Inside his cubicle he tore the date from the daily calender, proceeded to arrange combs, hair pins and solutions. Mrs. Albright thrust her mangy looking head coyly through the door.

"Good morning, Alex." The syrupy sweetness of her voice seemed to fill the room and cling in stickiness to the cubicle.

Alex brightened, presenting an exterior of charming attentiveness.

"Good morning, Mrs. Albright. Wait, let me look at you." He surveyed her studiously for a moment, then smiled. "Yes, you have lost weight. You're looking slimmer every time I see you."

She hugged his arm to her. "You're just a sweet big boy for saying that, but I did lose a little bit."

"No more chocolates I suppose," he answered. "Or perhaps one or two now

and then?" He gently freed his arm.

"Now, Alex," she cried, "you stop teasing me."

"I'm not," he lied, "but now allow me to make you the most alluring, astonishingly lovely woman Mr. Albright can expect to see until your next appointment."

"I'm going to hold you to that statement. But Mr. Albright doesn't appreciate an attractive woman the way you do, Alex."

"Come on now," he bantered as he settled her into the shampoo chair.

She sighed in anticipation of one and one-half hours of her favorite relaxation.

Alex sprayed her hair with warm water, then deftly began massaging the scalp into a mass of thick, heavy suds.

Mrs. Albright closed her eyes. She felt as though she was floating, far, far, away; that she was detached from her body, hovering in a void, an onlooker to the scene below. It felt so nice to have Alex work on her hair. And he was such a nice boy. Then again she was floating—floating—

She was acutely aware of Alex' nearness as he hovered above her. His hands were no longer massaging, molding strands into curls and waves, but caressing her head as he lingeringly brought his long, strong fingers down along her neck, curling them over her shoulders. He leaned over her whispering, begging for response. Never before had he felt like this about any woman. Surely she must have known how his love had been smoldering, then burning these last months. Surely she didn't think he could remain cool and indifferent to her charm. He had lived in anticipation from appointment to appointment. To have her with him, to feel her presence under his hands had been the torture of conscious delirium. The rapture of her so filled him that the door of consciousness refused to close as her image remained in its dwelling.

"There you are, Mrs. Albright." Alex' voice cut the air, erasing the scene. "Finished and ready for the dryer. Say, I believe you went to sleep this morning."

"I think I was nearly asleep." She laughed. "You shouldn't make me so comfortable."

Alex went out to the row of dryers. Two women were there sitting immobile, like planetary figures, helmets intact, awaiting a space ship. Alex adjusted the control to hot.

"Number three is ready, Mrs. Albright."

As she wobbled to the dryer on her too high heels, bulky trunk swaying, his eyes followed in amused tolerance. He saw that she was settled, then walked to a stack of magazines, selecting three. He knew his customers' reading preferences, but always gave them a variety. He smilingly handed her the magazines.

"Thank you, dear," she said, crossed her short legs and gave her attention to his own and John's favorite magazine, one upholding physical culture, with a perfect specimen of a man gracing the cover.

"Well, did you ever—" Mrs. Albright giggled. "My, he's a gorgeous creature!" Her voice came booming from beneath the roar of the drier.

Alex looked at the picture of John, smiled and nodded in agreement. It was John in one of his best poses, with his head erect, chest expanded, arms up-turned and every muscle shouting beauty and strength.

Mrs. Albright's eyes returned to the cover picture.

"Yes, he is gorgeous and he's my love," Alex said softly, knowing no one heard him and thrilling a little to hearing his thoughts aloud.

between

consenting adults



—DIDGEON

In a recent issue of ONE Magazine a reader raised the perfectly fair question: is it not illogical that "homosexuality should be accepted but child molestation condemned, despite the fact that the urge in each case is imperative and its denial wreaks physical, mental and moral havoc and also that the love an older person feels for a child, even though sexual in nature, can be as beautiful as that which two homosexuals feel for each other?"

The question is worth raising, although it is perhaps unfortunate that homosexuality was brought into the picture: such activity can be homosexual or heterosexual. The reader implies either opposition to the sexual liberties platform of most individuals and organizations interested in the question (which can best be stated: "Liberty of sexual behavior between consenting adults"), or else a failure to understand the reasoning which underlies that platform. A platform, however, if it is to be valid, must be justifiable as well as justified. This essay will attempt to give a few answers. Not all of them are good answers, but most are worthy of some thought.

The original sexual libertarians of modern times, D.A.F. de Sade, Restif

de la Bretonne, Choderlos de Laclos, and the others, generally limited themselves to a call for "liberty of sexual behavior." The factors of age and consent interested them not at all. Quite the contrary: Sade, the most extreme of the group (and the father of the argument that denial of an urge wreaks havoc and is therefore wrong), went so far as to give active encouragement to the exercise of sexual activity despite the strong opposition of the object thereof: each must think only of his own pleasure, Sade insisted, and should never take the desires of his partner into consideration.

This argument, which pushes the defense of liberty to its ultimate point, is the logical conclusion of the question raised. The answer to it, unfortunately, must come from the domain of morals rather than from that of logic. This, however, is fair enough, since it was from morals that Sade derived his own major premise, which was that the exercise of complete and unrestricted liberty is essential.

Such a premise is open to question. Its acceptance leads to pure hedonism, the selfish pursuit of personal pleasures. Its denial implies a sense of responsibility to one's fellows. The

entire study of morals today turns upon the question: to what extent may (or must) liberty be restricted?

Few, if any, modern Western thinkers would support totally unrestricted liberty, just as few, if any, would support the total absence thereof. We do not, however, propose to use the weak argument of "authority" in this discussion. Rather we take as a basic premise that "the exercise of complete and unrestricted liberty is essential, provided that it not impinge upon the exercise of the liberty of another."

It is from such a premise that the doctrine of "consent" is drawn, since only through the (overt or tacit) consent of the object can it be proved that his liberty is not being restricted.

The problem now, however, becomes to define "consent." A mongoloid idiot or a 3-month-old child is quite obviously incapable of consent: one essential element of consent appears to be the ability to reason, another the ability to understand the elements of a question in order to arrive, through reason, at its solution. If a stranger says to a 5-year-old, "Come for a ride in my car and I'll give you a lollipop," or if he says to a 25-year-old, "Come for a ride in my car and I'll give you \$20," the semantic content of the two invitations is the same: only their contexts differ. In the latter case, the object may be assumed to understand the implications of the invitation, and to be able to reach a reasoned decision therefrom; in the former case, this is not so. In the one case, consent is possible; in another, it is not.

It is at this point that the situation becomes complicated. What is the "age of consent?" Where is the line to be drawn? At 8 years, at 10, 14, 18, 21? Hebraic law places it at 13, Roman at around 15, Anglo-Saxon at 21. Local laws in the United States

fix varying minimum age-limits for marriage—although many which authorize the marriage of younger people require that their parents consent for them. The voting age is a question of local law as well; at least one state now gives the ballot to 18-year-olds, and others are considering the adoption of similar measures. There are even greater local variations in the ages at which one may legally purchase alcohol or tobacco, or drive a car.

The logician will say appositely, that "it depends on the individual." A more intelligent and educated person may at 16 be better able to understand and decide than an average individual of 25. Some 16-year-olds make excellent drivers; we all know older people who should never be allowed behind a wheel. Recognizing this, some states have no age-limit on drivers' licenses at all: if an applicant can pass the required test, his age is not taken into consideration.

Now, all this is obvious. What is less so is that our law (and law, after all, is merely the codification of certain social attitudes) tends generally to become more conservative concerning age-limits as the question to be decided becomes more grave. This is only natural: the amount of reasoning needed for running an automobile is less than that required for running a sex-life.

It would probably be desirable for voting rights to be made a function of intellectual (as contrasted with mere physical) maturity. We may yet come to allowing younger people to vote provided that they can prove their ability to understand issues and make choices. In the same way, many of us feel strongly that the 21-year limit placed upon freedom of sexual choice by most laws is arbitrary, outdated, and wrong.

Dura lex, sed lex: the law is harsh, but it is the law, and for the time

being at least, we are condemned to pay lip-service to it. We admit for the sake of argument that only at 21, when we become legally adults (and not a day sooner), do we become capable of consent—and therefore of sexual choice. We go along with the argument that “you have to draw the line somewhere,” knowing full well that the argument is fallacious because it implies that the same straight line must apply to all.

Why? Because our first job is to attain our primary goal: acknowledgement of the individual's right of sexual choice. To put it pragmatically, first things first. Before the Negro could vote it was necessary that he be free. We have yet to win our freedom: while we should by all means continue to discuss what we are to do with that freedom once we have it, we will do much better to concentrate our efforts on obtaining it.

This, then, is the rationale behind our stand for “liberty of sexual behavior between consenting adults.” Eventually, we will change this to read “between consenting individuals,” and we will—somehow—establish some sort of criterion for defining individuals who are capable of consent. In at least one state, a man cannot be convicted of statutory rape if he can prove that his alleged “victim” has been known carnally by several other men, the implication being that the experience thus gained has enabled the “victim” to understand and to decide. This is fair enough; it may be a good first rule of thumb for us in defining “consenting individuals.”

Let us now look briefly at our basic premise. Should consent be required at all? Here logic must desert us; the premise has no basis in logic—as stated above, it represents a moral judgment and is therefore subject to scrutiny and revision. Logically,

under Sade's premise, anyone should be free to violate, torture, and kill any infant he can come by, and to repeat this exercise as often as he desires. However, a man with a moderately active sex drive could dispose of 100 infants a year in this way, over a (let us say) 40-year period of sexual activity. 4000 children destroyed to avoid wreaking “physical, mental and moral havoc” upon one individual? If the one individual is a Beethoven, a Shakespeare, or a Pasteur, this might be worth while, although he could well be eliminating another potential Beethoven or two in the process. In most cases, however, the 4000-to-1 odds would appear to be somewhat out of balance. True, this is pushing the argument to the extreme—but only by pushing an argument to the extreme can we fully test its validity.

It may also be argued that a child is not harmed by molestation, and that therefore its liberty is not being impinged upon. Here we must admit to a lack of sound scientific evidence: to what extent does a non-violent case of molestation constitute a traumatic experience in the child? To what extent would violent molestation not accompanied by infanticide harm the child physically, mentally or morally? The question has not yet been adequately studied. In the meantime, however, we would probably do well to heed the old French adage, “When in doubt, abstain.”

It may be noted that we have not taken into consideration the affective relation between the individual who molests and the object of his molestation. This is because basically the reaction of adult toward child may burst into being at first sight on the street, or may grow slowly. Its intensity appears difficult to measure.

The question appears to be only: should he or shouldn't he?

The answer is: he shouldn't.

THE FEMININE VIEWPOINT

by and about women

why not compromise?

FRANKIE ALMITRA



Ever since the publication of Radclyffe Hall's controversial novel *The Well of Loneliness* in the late 1930's created a furor among gay and straight circles alike, there has been a pronounced tendency in the Lesbian world to make a strong distinction between 'femme' and 'butch.'

To be a butch, one of the basic requirements is to become a 'Stephen Gordon' type. Or so it seems.

This is fine!

But to be considered butch, is it *really* necessary for us to carry our masculine tendencies so far that some of us spend three-fourths of our time walking around looking like adolescent school-boys not quite old enough to shave?

What, actually, is there to gain by the attempt to be and to live as something which we are not? We cannot improve our social or financial standing in society. Quite the opposite!

Yes, we are lesbians!

Yes, a percentage of us are butches!

WE know we are! Our gay friends know we are! The girl with whom we may be involved knows we are!

But why should the rest of the world be able to point a finger at us, and *quite obviously know we are?*

It's really a little unnecessary, isn't it?

I am a butch!

Not too long ago, I was what is considered a 'butchy' butch. Crudely so. I went through the motorcycle jacket and levi stage. I even carried the holy fact that I was a butch to the point of wearing my hair in a flat-top haircut. So I am speaking from the vantage point of personal experience.

I have walked down streets and had fingers pointed at me. I have been denied admittance to some of the nicer restaurants because of my appearance. I have lost job opportunities for which I was fully quali-

fied. I even had a little boy on a bus exclaim quite loudly, "Mommy, was that a boy or a girl?"

And I have taken stock of myself.

The realization to which I have come is basically quite simple. We are all women. Face it, butches. We really are, no matter what our psychological make-up. None of us would be gay if we were not attracted to our same sex. And there is absolutely nothing to be gained by living our lives in farcical imitations of men.

Society cannot, will not, adjust to us. Therefore, if we wish to live peacefully and with a minimum of discrimination, we must adjust to society. Why defy the undefiable?

Some may say, "I just wouldn't look like a butch," "I feel more comfortable in men's clothes," and "My friends would laugh, besides, how would any girl in whom I was interested know I was a butch?"

Bunk!

You know what you are! Your *real* friends wouldn't laugh! Chances are, some of them would even follow your example. And as far as attracting a partner, no girl would be gay if she wanted a man. Or a frustrated pseudo-male in a Lord Fauntleroy suit.

Jobs would be easier to find.

Residence would no longer be limited to the 'gay' apartment house, the 'gay' neighborhood, or the section of town that is of so low a quality that *everything* is accepted.

Families might take a far more lenient view of lesbianism.

It would no longer be necessary to limit ourselves to the strictly gay bar or restaurant for social contacts and entertainment.

Life would be far more happy and well-rounded.

So, butches, I have just one more thing to say: why not compromise? Huh?

THE LADDER

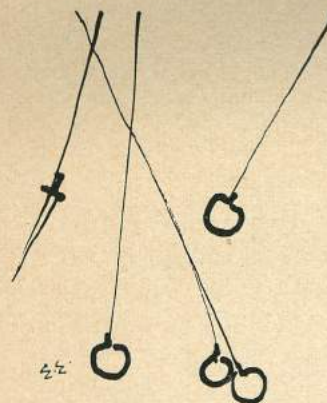
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THE HALLOWE'EN PARTY

by a Charleston Reporter

The night of October 31, Jack Dobbins, a good looking and popular 30-year-old business executive of Charleston, South Carolina, went to a Halloween party. It was the last party he would ever attend, for the next morning his lifeless nude body was found lying on a couch in his living room, his head savagely bashed in by a heavy antique candlestick which lay across his chest where the murderer had thrown it.

Jack's small house, which he shared with a young medical student, was in the old aristocratic section of Charleston, a dwelling remodeled from pre-Civil War slave quarters of the type that has special appeal to persons of a literary or artistic bent. The murder weapon was a two-foot long candlestick of brass with religious figures carved about its wide heavy base. Ironically enough it was one of the victim's most prized possessions and stood habitually with its mate on the dresser in his upstairs bedroom.

Jack and his housemate, Edward Otey, had gone to the Halloween party together, but they did not leave together. Jack left first and was not home when Otey returned and went to bed. The next morning when the colored maid arrived at the house she discovered Jack's nude body on the

downstairs living room couch and called Otey who notified police authorities. An examination of the body showed that the victim had been struck on the head repeatedly with the heavy base of the candlestick, resulting in three fractures of the skull. The bloodied candlestick was found lying across the lifeless body cradled in the victim's arms. From the position of the body and cuts on the knuckles it appeared that the victim had been taken by surprise and had tried to ward off the heavy blows. Two glasses with partly finished highballs in them stood on the coffee table facing the couch. The room was in perfect order and there was no sign of a struggle having taken place. There was no sign of disorder in Dobbins' bedroom on the second floor either, but the mate to the brass candlestick used in the murder stood alone on the dresser and the victim's trousers, pockets turned inside out and emptied of their contents, were thrown across a chair.

The police were completely mystified. But they didn't stay that way long, for shortly after the sensational story appeared in the newspapers, John Joseph Mahon, an 18-year-old airman stationed at the Charleston Air Force Base, surrendered to the police through a lawyer he had employed to represent him. The latter, who did all

the talking, said his client was not prepared to make a statement then, but would do so in due course. He added categorically—and somewhat presumptuously—that his client had been completely justified in killing Dobbins.

Neither the airman nor his lawyer made a statement at the inquest or before the grand jury, which proceeded to indict Mahon for murder. The resulting trial in General Sessions court in Charleston took three days and was conducted by Judge J. B. Pruitt.

According to testimony brought out during the trial, Dobbins met Mahon, who was dressed at the time in dungarees and leather jacket, late in the night at a local bar after leaving the Hallowe'en party. Together they went to a number of night clubs, one of which objected to the airman's presence because of his unsuitable clothes. Witnesses who saw them together at these night spots testified that Dobbins whom they characterized as a pleasant gregarious fellow and a free spender, picked up the tab for all drinks. The airman testified that he was invited to Dobbins' house and that he accepted the invitation. He further stated that on arrival at the house Dobbins put the door key in his (Mahon's) jacket pocket. Shortly before arrival at the house, Mahon said, Dobbins insisted on "lending" him some money and thrust two bills into his pocket. According to Mahon, he did not want to accept the money, but apparently he made no attempt to return it, since he testified that later on after leaving the house he was surprised to discover that the two bills in his pocket were a \$20 and a \$5, instead of two ones as he had supposed.

Since there were no witnesses to the murder, there is only the airman's version of what took place. According to him, after arrival at the house Dobbins made "improper" advances to

him and to stall for time he asked to go to the toilet on the second floor. While upstairs, Mahon said he picked up the heavy candlestick in Dobbins' bedroom with the idea of using it to defend himself. On his return to the living room, Mahon alleged that Dobbins renewed his "improper" advances and to "defend" himself he struck his host with the candlestick; then left the house and returned to the Air Base—Dobbins' house key and money still in his pocket.

To support the defendant's plea of self defense it was necessary for his lawyers to attack the reputation of the victim. This they did with such vigor that it sometimes seemed as if Dobbins instead of Mahon were on trial. The defense could produce no witness who could or would say he had definite knowledge of any abnormal sexual tendencies in the victim; on the contrary, those witnesses who knew the victim personally, including his employer and the colored maid whom he employed, described him as a pleasant mannered, well behaved young man, popular with all who knew him. This favorable concept of the victim had to be destroyed in the minds of the jurors by the defendant's lawyers, if they were to get their client off the hook, and the only way they could do so was by innuendo. They slyly elicited from the maid the information that the victim sometimes used lavender sheets on his bed and that his housemate used yellow sheets with white stripes; that women were never entertained at the victim's home; and that on the contrary men friends dropped in frequently. Nothing in this information was damaging per se, but it was made to seem so by the insinuations of the defense attorneys. So clever were they in their attacks on the murdered man's reputation they even succeeded in obtaining from his housemate a statement that he once considered giving up

joint occupancy of the house because he suspected his friend of "questionable habits." (Did the cock crow thrice?)

The prosecuting attorney conducted the case admirably in an effort to obtain a conviction, but unfortunately his chief witnesses, two airman of the Air Base to whom Mahon had talked the night of the murder, were so uncooperative they drew the rebuke of the presiding judge, who threatened to have them indicted for perjury. These two witnesses had made signed statements to the police shortly after the murder, but at the trial they tried to repudiate some of this testimony. One statement said Mahon had returned to the base with a cigarette lighter, silver fingernail file, door key, chain and money clip, in addition to \$23 in cash, all of which the witness said Mahon claimed to have gotten from the victim. The testimony of these two witnesses conflicted not only with one another, but with the signed statements previously given by them to the police. The one fact that seemed to emerge from the conflicting testimony was that Mahon had bragged about having knocked out the victim and having obtained considerable "loot" off him.

It was never satisfactorily explained during the trial what the airman was doing in the downtown Charleston barrooms late at night dressed in dungarees and leather jacket—the costume favored by male prostitutes on the make—nor why, when "improper" advances had been made by Dobbins, Mahon had not walked out of the house as he so easily might have done if he had wished. He even had the door key in his pocket.

The defense lawyers were reluctant to put the defendant on the witness stand and did so only after their efforts to obtain a direct verdict of not guilty failed. In summing up, one of the defense lawyers ended his speech

with the corny, but effective, plea: "Give back this mother her wonderful son. Give back the Air Force its excellent soldier. Give back this young man his future and his self respect."

The jury retired to consider its verdict at 8:00 p.m. of the third day of the trial. At 12:45 a.m., after the jury had returned once to ask about certain evidence and to rehear certain testimony, the judge called the jury to the courtroom and according to news reports told them: "We've had this trial and you are here to get a verdict—the truth—in this case. If the state is entitled to a verdict in this case it is entitled to it tonight. If the defendant is entitled to a verdict he is entitled to it tonight."

Thus prodded into action by the judge, the jury at 1:10 a.m. filed into the courtroom and announced the verdict: Not Guilty. It was an emotional moment. "Wonderful boy" Mahon fell into his mother's arms; the teenage audience (what a splendid example for them, who some day might also want to defend their virtue—or need a little extra spending money) burst into applause; and the airman's commanding officer, who with his wife had sat behind the defendant throughout the trial, presumably to give him moral support, rushed forward with congratulations. Nor was that all; the top sergeant of Mahon's company climaxed the ceremony with notification that the airman would be granted leave immediately so that he might return to his home in Michigan for the holidays. All that was lacking was a Purple Heart award to a gallant soldier who had defended his outraged innocence via the murder route.

A bright and merry Christmas was in prospect for all—all, that is, except Jack Dobbins who would spend his Christmas six feet under the sod with a shattered skull. But then, of course, Jack used lavender sheets!

How Stupid can the Pentagon get?

HOLLISTER BARNES

Hollister Barnes' article "I Am Glad I Am Homosexual" (August 1958) stirred up much interest and controversy. It is likely that the following one will do the same. Although the Editors are convinced that the whole subject of homosexuals in the armed forces is one of grave importance both to our country and to the thousands of men and women affected, Mr. Barnes' slashing, almost intemperate approach by no means exhausts the subject. However, if it serves to arouse the general public and military authorities to undertake some clear, passion-free study of the entire problem it will have served a useful purpose.

Hollister Barnes is presently a Denverite, after having previously lived in both New York and San Francisco.

The brass down in Washington tinker with billions of dollars worth of mechanical gadgets and keep crying for more money all the time while the human element—that most important of all gadgets, the thinking, intelligent individual—comes out a poor second in their plans. If he happens to be homosexual he isn't even in second place. Or any place, for out he goes. Fortunately for the welfare of our country the brass hasn't discovered yet that there are good, intelligent homosexuals in every branch of the service, and at every level. Otherwise things would be worse off in military matters than they are.

Is the Pentagon really stupid enough to think that homosexuals are the menace they are claimed to be? The old arguments are familiar, childishly so: the homosexual is a danger to the services, being especially vulnerable to blackmail, and apt to give away military secrets just any minute; he is morally weak and will corrupt his fellows; he is a coward and makes a poor serviceman; he some-

how has a skill at undermining group morale.

In support of these arguments we are not supplied with the names of homosexuals who did in fact go to the enemy with military secrets, through blackmail or otherwise. The overwhelming majority of treason cases, as everyone knows, have been either professional military spies or fine, upstanding heterosexuals who sold out to some sexy female. Nor are we supplied with reliable data about the moral weaknesses of homosexuals, and certainly it can never be said he has been a coward. The evidence of military history is overwhelmingly just the opposite.

The day when these arguments will stand up has long since passed. Our admirals, generals and swivel-chair deep thinkers are going to have to come up with something better, if they hope to be taken seriously. A good many people are beginning to suspect that this out-dated kind of thinking is so out of step with reality as to constitute in effect an actual threat to our

country's security.

The simple facts are that the homosexual is little different from the heterosexual as material for the armed services. He is no more nor no less vulnerable to blackmail. He is just as brave as his brothers, taking the group as a whole. He is certainly no less patriotic. About the most that can possibly be said by anyone, unless he is utterly a simpleton, is that there are good and bad homosexuals, just as there are good and bad heterosexuals. The bad ones of both groups ought to be kicked out, but blanket rulings such as all of the services now enforce do our country a distinct disservice.

Every American knows, or should know, that it is entirely unconstitutional to make rulings which apply to only one class of citizens. I flatly charge that the services have got to stop this insane and un-American discrimination that they practice against homosexuals. Or else they must set up rulings for Jews, for negroes, for Catholics and other classes of citizens.

Any officer in the armed forces, from the Pentagon on down, flagrantly violates the Constitution of the United States of America, which he has sworn to uphold, whenever he signs a blue discharge or takes any part in proceedings directed at a member of the armed forces because he or she is homosexual. Such an officer thereby proves himself entirely unfit to serve his country any further and should be court-martialed without delay. These are times that are testing the very fundamentals of our national structure. There must be absolute adherence to sound principles or we shall end by discovering national morality to have flown out the window and American ideals as dead as dead as the dodo.

Some of the greatest armies in military history have won their victories by glorifying and dignifying the ideal

of comradely love. A military historian who is honest will have to admit that this is true. He knows it was on this ideal and practice that Xenophon held together his men during their great campaign; that Alexander practised this ideal himself and encouraged it among his men. Julius Caesar, and great generals in every age have well understood that the highest bravery can come because a man is defending the life and honor of the loved comrade who stands beside him. Great generals in every age have despised as soldiers the men with sweethearts and wives at home waiting for them, knowing well that such men would be longing for the soft embraces of the women and the comforts of home. How then expect them to possess the sterner qualities for the good military man?

Even Hitler started out with strong battalions of homosexual lovers, who fought side by side for love and for what they thought was honor. The result? He almost succeeded in beating the combined forces led by the world's brainless brass who hadn't yet caught on to this great truth. In the end some of those around him managed to bring this military homosexuality into disfavor and it was suppressed. Then, he began to lose his battles.

These days our newspapers are filled with cries of alarm about the dangers confronting United States. Let us not for a moment minimize these dangers. Yet, what does the brass do about this? Why they just go right on, in season and out, rejecting vast numbers of the most courageous, patriotic and intelligent young men and women in our country because they are homosexual. The number they reject at induction time and those who are kicked out later for such cause is unbelievably large. So that Pentagon muddle-headedness is seriously endangering our military strength right at the time when it is

most sorely needed.

Who is actually responsible for this situation? In military matters, as is well known, everything goes by chain-of-command right on up to the Commander-in-Chief. So let us not, when the chips are down (if it ever comes to that) forget that a leadership which has by executive orders deliberately rejected some of its finest material is entirely responsible.

There is no use in pointing fingers, some may say. Maybe not, if one doesn't give a damn about his country, but are we supposed to just sit around wringing our hands ineffectually and saying, "What a pity! What a pity," while things keep getting worse.

I say, pin the responsibility exactly where it belongs, on the Commander-in-Chief, Dwight D. Eisenhower. Did he start the system? No, not at all. Nor did Harry S. Truman, or Frank-

lin D. Roosevelt, but each of them has sanctioned it. Each of them has played right along with the whole despicably un-American deal. So each of them has been morally responsible, but right now, in this year of Summit Conference talk, the responsibility falls squarely on the man who is President now.

He is the man who is called upon to act, and to act rightly, as one upholding the Constitution of the United States in all its aspects should do. His duty is clear, perhaps cruelly clear. History's pen is poised. Will it record shame, or honor? Are we to have recognition by our military leaders of their Constitutional obligations to all classes of citizens, be they heterosexual or homosexual? Or are we to keep on vitiating our military strength through policies that reject the will- ingness, talents and abilities of our homosexual citizenry?



WHY NOT A SANE APPROACH TO HOMOPHILE PROBLEMS?

MATTACHINE REVIEW—now in its fifth year of monthly publication—presents varied viewpoints of value to the homosexual seeking to know himself better. Keyed to an approach devoid of bias and prejudice, it regards homosexuality as a natural phenomenon to be understood and accepted. Each issue contains articles, some fiction and true experiences, review of books on the subject, sources of literature, letters from readers, news items of importance to homophile readers. *Subscriptions* mailed first class in plain envelope, \$4 per year; single copies 50¢. Published by Mattachine Society, Inc.

mattachine REVIEW

693 Mission Street

San Francisco 5, Calif.

one

BOOKS

I AM A WOMAN

by Ann Bannon

Gold Medal Books, 224 pp.

There are two types of homosexual novels—those for homosexuals and those for heterosexuals. Most of the novels I read are for heterosexuals. *I am a Woman*, a follow-up to *Odd Girl Out*, is, happily enough, a novel for homosexuals.

This is not to say that *I am a Woman* is a good book. As the title may indicate to some, it tends toward the sensationally commercial. The sex scenes are too many, too descriptive, and for the most part, a little phoney. Since this is a novel for homosexuals, there is no need for the detailed description. It cheapens a good portion of the book.

Like the sex scenes, many of the characters are unbelievable. Marcie, the heroine's straight roommate, is one minute a conniving whore, the next a compassionate friend, and then a stupid, innocent girl. The heroine's father is an overdrawn grotesque individual. By way of contrast one gets almost no picture of the heroine herself, Laura.

Despite the book's many unreal characters, there is one individual completely believable—and wonderfully so. Jack, the male homosexual who is Laura's buddy is a type of man many lesbians would like to know. Male readers, also will enjoy reading about Jack as he is a person with whom it's easy to identify.

Also on the commendable side of *I am a Woman* are certain scenes scattered throughout the book, some of them with Jack's roommate Terry, which show real writing ability.

One of the main things which makes this a novel for homosexuals is the happy ending. It is indeed heartening to read a happy ending in this era of suicidal finishes; and this is a complete happy ending. In every situation the homosexuals come out ahead at the end and the heterosexuals are unhappy! While perhaps this may sound like contrived propaganda, it actually is not so and works out quite logically. *I am a Woman* is a book that basically all homosexual readers, both men and women, will enjoy reading.

A. H.

EDUCATION HANDBOOK: Individual and Group Projects and Organizational Techniques, Compiled by Carl B. Harding, Director Department of Education. Mattachine Society, Inc., \$1.00, pp. 63.

The present Handbook is an outline and highly condensed compendium of just about every aspect of the ideals, purposes, and activities, actual and potential, of the Mattachine Society. It is called an Education Handbook, but education is defined in the broad sense of every influence that can be brought to bear upon the individual and society to change the current attitudes of misrepresentation, prejudice, and discrimination toward the homophile to those of understanding, sympathy, and just treatment. Classroom instruction is but one of the many suggested activities which include the spoken word, the written word, the arts, research, along many lines, organizational activities, national and international, and financial. The Handbook is designed to be only a directive, leaving content to be derived from the now abundant source books covering the subject. It should be invaluable to all leaders of groups

in the field as well as those who desire an over-all view of the place and function of the Mattachine Society in the homophile movement.

T.M.M.

THEY WALK IN SHADOW

by J. D. Mercer, Comet Press Books, New York 14, N. Y., \$5.95, pp. 573.

The purpose of this rather formidable volume is made clear from the outset. It is "a study of sexual variations with emphasis on the ambisexual and homosexual components and our contemporary sex laws." It deals with the biological, psychological, medical, social-moral, and legal aspects of sex with particular stress on ambisexual and homosexual aspects and is addressed to psychologists, psychiatrists, physicians, social workers and others interested in the field. It is hoped that it will be of use to legislators, judges, lawyers, government executives, and others having to do with law enforcement. This elaborate program is followed out with a content which is adequate on the whole, but with a style which is rather surprising. The book is written so clearly and non-technically that it could well be placed in the hands of questioning youth, if they would read so long a book, at the same time that it shows extensive familiarity with the literature of the field and is logical and appealing in the conclusions which it draws. The author is so fully aware of the inconclusive character of so much that has passed for information in the field and the lack of genuine research data that he states frankly that he holds no dogmatic attitude towards his own views. He rather hopes that they will stimulate further study of the facts and encourage greater effort to establish

just and fair social attitudes as well as a more defensible basis for legal action. That the orientation is both theoretical and practical is indicated by the dedication which on the one hand is directed to Dr. Kinsey and his associates and on the other to the Wolfenden Committee.

Considering the almost encyclopedic scope of the work, it is impossible to summarize its contents, but a few comments may be made.

The author announces himself as a "self-confessed and self-accepting ambisexual who has struck a happy balance between his own nature and the world at large." Yet there is always the necessity of "walking in the shadow," or as others have phrased it, "behind a mask," that is to say, an individual may have attained an inner harmony without at the same time being able to overcome the legal and Judeo-Christian tradition which impinges upon him with a supreme irrationality. Almost universal misconceptions and false and vicious folklore also surrounds him with an atmosphere of suspicion and antagonism. Thus is outlined the task of those who would seek to gain recognition for the sex deviant in a truly democratic world. The author does not hesitate to pour out the vials of his wrath upon the insane chaos of the laws in the United States and elsewhere and plead for a new attitude toward their victims. A chapter on Summary and Conclusions is especially well done, and, in this reviewer's opinion, the propositions are not likely to be much changed with more research in spite of the author's modest disclaimer against any attempt at finality. A glossary and vocabulary are added to the book, but they are rather inadequate and add little to its value except possibly for the most immature readers.

T.M.M.

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TOWARD UNDERSTANDING

The purpose of this column is to create a better understanding of homosexual problems through the psychiatric viewpoint.

**BLANCHE M. BAKER
M.D., PH.D.**



(We welcome Dr. Baker back in these pages after illness prevented her column appearing in the previous [April] issue.)

Editor of ONE,

In your March issue under Dr. Baker's column you made reference to the Daughters of Bilitis in a most erroneous manner.

The answer to the letter from Mr. M. G. of Quebec implies that the DOB is available as a "marriage bureau" for the feminine type sexual men who are seeking dominant masculine wives. It is not the policy of the DOB to dabble in the sex-lives of their members. It is certainly not the policy of the DOB to create contacts between men and women. We neither abet nor encourage any kind of sexual contact between sexes of like or dissimilar nature.

Contrary to Dr. Baker's advice, it is most unlikely that the gentleman who wrote in her opinion could get much understanding or help from

our group. We have very little to offer the man who does not understand his own nature. We are a women's organization.

Already, because of the nature of our group, we have been showered with letters from all manner of sex-deviate men who think that Lesbians are in a position or frame of mind to offer them something special. We do not wish to hurt these men or to make them any more unhappy than they already appear to be. We simply do not have anything to offer them.

Please . . . let our contacts be friendly, but try not to interpret or establish our policy for us. We have nothing to offer men in our organization, other than that social contact that we enjoy with you who already know your minds and your way of

life. We hope that by your greater size and experience that you already have that field covered far better than can ever be done by a group of Lesbians, some of whom are frightened at the mere mention of "man" . . . kindly, understanding or otherwise.

H. S.
DOB Representative
Los Angeles Area

Dear Editors of ONE,

In the March issue, Dr. Blanche Baker seems to have been misinformed as to the exact nature of the Daughters of Bilitis organization when she advised a feminine type heterosexual man seeking a masculine woman to contact said DOB for "understanding" of his problem.

The Daughters of Bilitis, like all the legally constituted homophile organizations, runs no "marriage"—"pen-pal" or "companion" bureau for any sex . . . and were this legally permissible or even morally desirable, the matching of masculine women with feminine men would undoubtedly come at the bottom of the list . . . if conceived of at all in the minds of the DOB members.

The DOB has as its membership, women over 21 interested in furthering the principles as set out on the inside cover of the LADDER or come to public discussion meetings.

All that homophile organizations could do for this man would be to enlighten him as to the homosexual viewpoint as a matter of general information that anyone should know.

It is most unfortunate that now, this man and many others may write the DOB for help when there is only one answer for them . . . "You have been mis-informed."

Sincerely,
S. R.
Publications Director, DOB
San Francisco

Dear Dr. Baker,

We have been meaning to write to you for months, but as you no doubt can guess from Helen King's letters our new chapters are keeping us busy. And many, many, thanks to you for introducing us to H. K. She is the guiding light of the New York group.

We are enclosing a copy of a letter addressed to Don Slater of ONE regarding the March issue of "Toward Understanding." We would like for you to understand our position on this. Actually we are the ones with the problem, Doc. We have found that the DOB and Lesbians in general seem to be particular "Bait" for all sorts of male crackpots who are voyeurs, who wish the gals to write them erotic letters concerning Lesbian love making and certain of our L. A. girls have even been pestered on the telephone (the L. A. police have been called in on the case of one man posing as a doctor working in research on the subject). Consequently we have simply advised any and all men that we are a women's organization and deal exclusively with women and their particular problems. Perhaps you could advise us how else to handle these cases?

We do wish you to know too, that all your DOB friends are quite concerned for your well being and extend fondest wishes for your speedy recovery.

Best regards,
D. M.
President, DOB

Dear DOB,

Many thanks for your very helpful letters! You are all perfectly right. I should have telephoned for permission to refer befuddled bisexual males to you for help! However, as you know, I have been dreadfully ill since last November and even bed-fast, or practically so, since before

Thanksgiving. The night the panel on "The Homosexual Today" was broadcast from our daring FM radio station, KPFA in Berkeley, I was actually in bed having the most painful siege since my fall last June complicated my diabetic condition with a clot on the lumbar cord, paralyzing my legs so they look like polio.

So please forgive me for being ill and very, very human. You must know, of course, that I meant no offense. The DOB and I—I thought—were old friends. Just check back into your publication, *The Ladder*, for March and April of 1957, when we had so much fun kidding that psychiatrist who took offense at the remark I made at the ONE Midwinter Institute in Los Angeles: I had been trying to bridge over and reassure that sea of questioning faces that I was one psychiatrist who didn't bite, so I explained that I was both a psychologist and a psychiatrist. When everyone looked puzzled I gave the old differential: the psychiatrist digs down deeper, stays longer, and comes up dirtier! And that poor benighted

psychiatrist shall remain nameless—as you three shall also, except for your initials and titles. I'm sure if anyone is interested you could send them a sample of my reply just for laughs!

All I had hoped for, in referring any of the homosexual or bisexual boys to you would be that you would send them a sample copy of *The Ladder* just to show them how Lesbians think and feel. If you are afraid of a sexual attack from a fearful bisexual just realize how infinitely more fearful they must be of you.

Remember, the most awesome word in the English language is MOTHER! But that takes us deep into basic psychiatry and my own personal theories about what makes a homosexual—which would be stealing thunder from future columns in which I plan to focus on the basic causes of homosexuality, which I insist is not a disease.

I have some answers for the lonely ones!

Bye now,
Dr. Blanche

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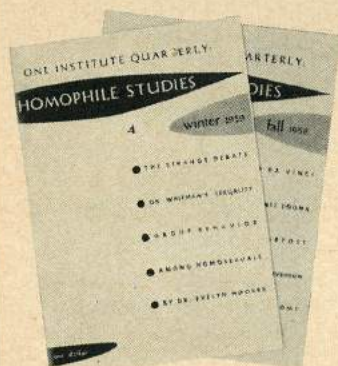
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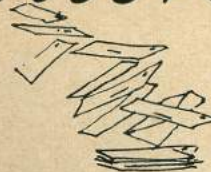
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one

Letters



UNDER NO CIRCUMSTANCES DO THE EDITORS FORWARD LETTERS FROM READERS TO OTHER PERSONS NOR DO THEY ANSWER CORRESPONDENCE MAKING SUCH REQUESTS.

Dear ONE:

I did not like the story "A Place to Go" (December, 1958). It reads too much like too many of my own experiences. In the letters you print I note that every now and again some reader refers to ONE Confidential. What is it? I'd like to know more about it. (ONE Confidential is a monthly newsletter sent to the "Friends of ONE," or voting and non-voting Members of the Corporation—those who support the Corporation's work financially and in other ways. EDITOR.)

Have been interested in your comments about Police Chief Cleon Skousen. I heard that one of his "boys" had a very torrid date with a fellow in a bath house. Then donned his clothes and left. His partner did not know he was a policeman until he got dressed. The sad part is that this policeman would not hesitate to arrest his bed partner under different conditions, calling it "his duty."

Mr. W.
SALT LAKE CITY, UTAH

Dear Sir:

I have not forgotten ONE but I have been in jail. I had been arrested for attempting a "pick-up." When arrested I was threatened with bodily harm by the police, not allowed to contact a lawyer or to notify my parents. The judge was "lenient" however. As there had been no sexual contact I was sentenced to only 364 days. I had to agree to surrender my driver's license, agree not to even own a car, have psychiatrist's treatment for a "cure," and be on five year's probation. Even after I agreed to all that the judge backed down and wouldn't release me.

An interesting sidelight was that while in jail I was in solitary confinement. One of the prisoners who brought me food was a "voodoo murderer" who cut off a thirteen-year-old boy's head to make a love potion. Being homosexual I was, naturally, more dangerous. So, to protect the other prisoners I was kept

in solitary for damn near four months.

You can bet that from now on I'll be one of your staunchest supporters. The "dark age" witch hunters scream loudly, but you have shown great courage in standing up for our rights. As soon as I can get back on my feet you can count on me.

Mr. H.
TRENTON, NEW JERSEY

Dear Sir:

I think that you are doing a terrific job of educating the public as to homosexuality. The colored people in the face of prejudice have gotten together to form a union (just as the United States itself once did) to fight this prejudice and they are defeating their enemies by getting laws passed. Why cannot all of the homosexuals do the same thing, form a union, collect funds and fight for legalization of this way of life—so long as they do not use violence and both parties are willing participants? All that it would take would be a few, good strong leaders to approach the Senators and Congressmen in Washington to sponsor such a bill. There is no reason to consider sex a crime, except our narrow-minded upbringing and training.

The only reason that I can see for homosexuality being scorned by the people is that the homosexual will not get up and fight for his ideas and beliefs. Until the colored people fought for their rights they got nowhere. The world is ready for a change but it will take funds and strong leadership to put it across. The great psychiatrists all agree that the sex laws are inadequate, having been written in older times by superstitious, ill-informed people.

Another thing that I think should be done is to stop the harassment of homosexuals by the police. If a policeman knows of a homosexual, or one who has been arrested for a homosexual act, what is to stop him from blackmailing him for life? You should also fight to have all previous arrest records for homosexual acts removed from the records and destroyed so that a man will not have to be exposed to public ridicule when he goes to apply for a job. I believe the questionnaires for jobs which ask, "Have you ever been arrested?" are against a man's civil rights, and leave him wide open for blackmail. It would be at least better to change the question to, "Were you ever convicted of a crime?"

Nothing is gained without fighting for it. You will run into prejudice, but follow the example of various unions, such as the labor unions. With a union you can get the voting power and by showing the homosexuals who have done great things, and by using the writings of modern psychiatrists I don't see how you can lose.

Mr. A.
UPPER DARBY,
PENNSYLVANIA

Dear Mr. Slater:

It seems to me that Miss V., of Pasadena (February, 1959), has missed the point completely as to the logic on which the entire case for homosexuality is based. Since—by implication—she is undermining the whole structure of our struggle for social and legal acceptance, I believe that it is the fallacy in her thinking that must be faced and resolved.

The crux of the matter is not that the homosexual "urge" is imperative and that its denial wreaks physical, mental and moral havoc; nor that such love can be beautiful and, ergo, right. Plainly, the issue at stake is not whether ANY urge per se, because of its intensity and instinctive nature, is to be allowed uncensored, indiscriminate gratification, but whether the drive in question is to be examined and judged on its own merits.

Miss V. is grouping homosexuality with a deviation which involves the satisfaction of an urge for sexual intercourse with someone not of legal age for consent, who could hardly be expected to grasp the significance of such an act or judge whether it were right. On the other hand, the strongest point in our favor in trying to extricate ourselves from the damaging legal classification with all other sexual deviates is the very fact—as stressed in the Wolfenden proposal—that homosexual acts in private between consenting individuals of legal age should not be considered wrong and persecuted along with sexual deviations which are clearly of a criminal nature.

Miss V. is trying to lump us in with a category of sex deviates who violate the rights of minors as outlined above. Adult homosexuality does not belong in such a group. Why? Because we are of a legal age and capable of understanding the significance of our acts, and we consent freely under no influence but that of mature love. Wherein, then, is the comparison valid?

**Miss B.
NEW YORK, N. Y.**

Dear Sir:

The January Editorial is well-timed and worth its weight in gold. From what I notice in these parts with regard to the younger homosexuals from 14-18 we almost need legislation to protect the adults. I can go along with the letter about having good guidance from the beginning. I wish so too, for no doubt my arrest on my "coming out party" could have been avoided. Nothing serious resulted because of lack of evidence, but the anxiety of it all would no doubt have been avoided had I had the loving understanding and advice of an older homosexual when I was say 14 or 15.

I particularly enjoy the "Letters" and "tangents" although I have often hoped to see something concerning homosexuals in Can-

ada. I noticed one letter from a writer in East Orange, N. J., touching upon something I would like to see more of, and that is articles or essays along a religious line concerning the homosexual.

I have noticed time and again when something arises which needs the authoritative voice of a member of the clergy—every time they remain silent for, no doubt, as the writer from East Orange said, "Our clergy are in the dark." Regarding the ever-popular catch-all with regard to anyone being homosexual and categorized under the heading, "dwellers in the Cities of the Plain," I have tried to go through the Bible, with a good Concordance and the dictionary to get intelligent answers to this popular belief. I strongly feel that Sodom and Gomorrah and sodomy as we know it today had no connection. There is something far more profound in the Bible references to Sodom and Gomorrah than the mere fact of homosexuality. I believe the references are to pagan nations, or those who do not believe in the living God.

A lot of us, no doubt myself as well, put too much emphasis on homosexuality and tend to make it appear as something all-consuming in our midst, but I suppose when one is trying desperately to get rhyme and reason for something then this phase of our lives tends to assume giant proportions.

**Mr. L.
HALIFAX, NOVA SCOTIA**

Dear Sir:

It appears to me that a majority of Americans, both heterosexual and homosexual, lean heavily upon religion and conformity, especially religions which strive to promote conformity, and conformity promotes intolerance. Those who try to rationalize religious teachings, especially those on morals are ludicrous. They are only trying to appease their own hypocrisy. It is truly fantastic to me that in the 20th century man still leans upon some ghost in the sky, as a child will lean upon a parent. Man is yet unable to be a human adult.

I was pleased to read the article "It Is Natural After All" by Christopher Wicks (January, 1958), whereby he thinks that homosexuality is genetic. Why wouldn't this be possible. Haven't scientists somewhat proven genes produce color and characteristics in the offspring of animals?

Carol Robin in "Why Do They Persecute Us So?" (September, 1958) seems to have such strong conformity that she refuses to note that there are homosexuals and inverts who have slight differences. I cannot see how we can strive for and expect tolerance from others when we do not have tolerance for our own kind. Perhaps she would have a cure-all solution for our racial prob-

lems if only scientists would invent a pill to turn everyone the same color. Hope she read the article by Dan Martin (October, 1958), "Leopard on a Spot."

The last I read of Albert Ellis he seemed to be striving to conform everyone into bisexuality. I wish he would lay off the homosexuals for a while. It seems that he would have a larger clientele if he would work on the heterosexuals and switch them all to bisexuals. I feel that he is one of those psychologists with a large file in his office on the "immaturity theory" of homosexuality.

I feel that most Americans, and that takes in all of those who cling so strongly to religion, refuse to face the scientific facts of life or nature. Guess I have let off enough steam for now. I do enjoy receiving ONE Magazine, ONE Confidential and ONE Institute Quarterly. It is work such as yours that will eventually bring about a greater degree of tolerance toward others and do away with the tendency to conformity, which only dehumanizes the human being.

**Mr. S.
PUEBLO, COLORADO**

Gentlemen:

I think the new "Toward Understanding" column by Dr. Baker is a wonderful addition and am looking forward to her future columns. "Tangents" is the highlight of each issue. I've been reading ONE for the past two years and find that it helps me to understand myself and others around me.

**Mr. McL.
NEW YORK, N. Y.**

Editors of ONE:

May I congratulate you on the initiation of Dr. Baker's column "Toward Understanding." It fosters personal identification, and makes a much-needed professional contribution. I have already written Dr. Baker personally to commend her for her support in attempting to understand the homophile problem.

When Dr. Baker speaks of homosexuality as one of "our mammalian heritages" she appears to assume inherited traits and places the problem squarely in the laps of geneticists. Would they be willing to catch the ball and affirm her assumption? But a more serious objection I have stems from her characterizing homosexuality both as genetically determined and as "personal taste" and a "way of life." Does she mean to imply by this that personal preference and ways of living are inherited?

In our present state of knowledge I think we have to say that we don't know. I am sure that Dr. Baker, with her eclectic orientation, would at least agree there is a matrix of contributing factors, and while we are looking and trying to understand who and why

we are we do need the kind of perceptive people like Dr. Baker.

**Mr. M.
AUBURN, ALABAMA**

Dear ONE:

I have met Dr. Blanche M. Baker at one of your Midwinter Institutes. I think she is very charming and broadminded. There should be more people in this world of ours today like her.

I believe God made us what we are and we cannot change it.

**Mr. D.
TUJUNGA, CALIFORNIA**

Gentlemen:

Last year I was in the Middle East and a Dutch friend of mine produced a copy of VRIENDSCHAP. Previous to this I had never known of any such publications, even though I am to be considered as sexually homophile. Hence, you can imagine my delight in discovering ONE Magazine on a stand at Madison and 42nd Street.

You are the voice of the persecuted and divided. As such you deserve high praise. The work you are doing to promote better understanding amongst homophiles and between homophiles and heterosexuals is to be lauded throughout American free thinking circles. It is unfortunate indeed that the American mecca for homophiles, New York City, is without such programs as your Midwinter Institute. This mecca is also lacking in not having a branch office of ONE. Perhaps one day in the not too distant future.

**Mr. S.
BROOKLYN, N. Y.**

Dear ONE:

The lugubrious Dr. E. of Michigan (Letters, February, 1959) must carry a very long face among his patients. I wonder, does he ever smile at them? Our fight, if we must call it that, is indeed for a difficult cause, but laughter is a very potent weapon and has won just as many battles as tears and lamentations ever have.

There's fun in "Hamlet" and "King Lear" as well as tragedy and high drama. Dickens is deliciously funny, yet the number of reforms he sparked is well known. Rabelais and Shaw didn't tear their hair out putting their points across. We remember what they had to say though, don't we?

And there's no sense in trying to say that Christianity is a sad religion, if we must turn to religion, which we invariably do. It isn't. In the first place, witness Easter, the essence of joy, if not of laughter. And anyway, God came before Christianity, and He must have a marvellously developed sense of humor. He invented us humans, didn't He?

**Miss J.
NEW YORK, N. Y.**