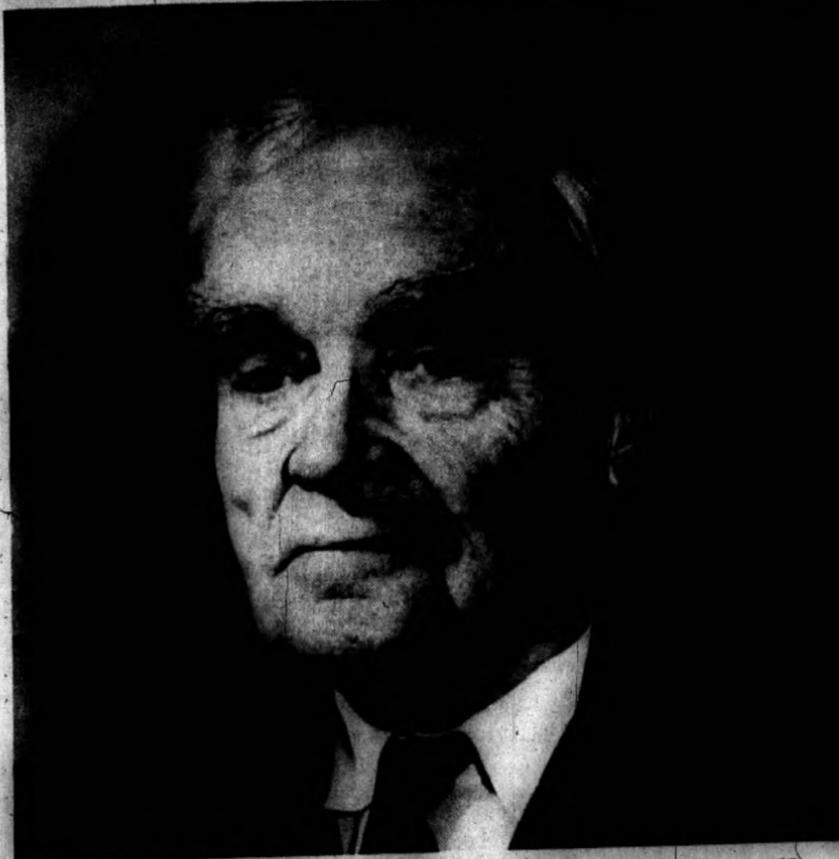


mattachine

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July - August 1955

Fourth Issue



Mattachine Salutes JUDGE LEARNED HAND [page 4]



in
this
issue

**HANDICAP OR TALENT?
BISEXUALITY OF MAN
PLAY WITHOUT A STAGE**

LETTERS QUOTES BOOK REVIEWS

Mattachine Society, Inc.

POST OFFICE BOX 1925

MAIN POST OFFICE

LOS ANGELES 53, CALIFORNIA

RESOLUTION

Many young men and women wander through the most impressive period of their lives with sexual problems, unable or unwilling to confide in their parents, minister, teachers or close associates because of the stigma attached to their conflict.

Many parents, ministers, teachers, and others, who, of adult and mature mind, are, however, unable or unwilling to cope with the problems of this nature, thus forcing the youth to seek guidance from persons with little regard for his future or forcing him to draw his own immature conclusions.

Now, therefore, since it is almost universally recognized by the medical profession that without the proper guidance over a period of time, a youth may become entrenched in this sexual conflict, and since it is not in the public interest to create sexual problems, be it resolved that the Mattachine Society does hereby appeal to parents, ministers, doctors and all those who come in contact with and have a lasting impression on the youth of this nation, to become aware of the sexual problems of all youths, understand it, and deal with it intelligently and with charity, so that this nation may have a coming generation of adults able to accept themselves and their place in the community and prepared to deal with our problems as a nation with responsibility, strength and intelligence for the benefit of all mankind.

(Passed and adopted by the General Convention of the Mattachine Society, Inc., Los Angeles, May 15, 1955)

Lithographed in U.S.A.

mattachine **REVIEW****Close by or far away . . .****YOU may participate!****Join the Mattachine Movement by becoming a****CONTRIBUTOR**

YES, THAT'S RIGHT. Persons interested in aiding the program of education, research and social action of the Mattachine Society may now participate formally by becoming a "Contributor," regardless of where they reside.

CONTRIBUTOR STATUS is accorded those persons who pay a \$10 annual fee on a calendar year basis. This payment includes an annual subscription to Mattachine Review, a copy of the booklet, "Mattachine Society Today," and a Contributor's receipt card. It does not indicate membership status, however.

MANY INQUIRIES from all over the U. S. have been received by the Board of Directors asking how a person may aid the Mattachine program in areas where no chapter is located. Becoming a Contributor is the answer. Then, at any time after four or more persons over 21 years of age elect to do so, they may apply for a chapter charter after communicating their intent to the Board of Directors and compliance with a few simple regulations. Persons forming a chapter need not have been Contributors previously.

LEARN FOR YOURSELF the high and serious purpose of this unique service organization. Write to the Board of Directors TODAY!

(See also page 3 for information about obtaining copies of the Society's information booklet: **MATTACHINE SOCIETY TODAY**)

mattachine salutes

JUDGE LEARNED HAND

U. S. Court of Appeals, New York (Retired)

SODOMY AND ADULTERY now have no place in the penal codes of our 48 states, and laws making such acts criminal, when practised privately and without force between two willing adults, should be abolished.

That's the final opinion of the American Law Institute, Philadelphia, after it met early this summer to draft the final changes for a "Model Penal Code" (See *Mattachine Review*, May-June 1955 issue).

Judge Learned Hand, active though retired, was the man who led the movement to abolish certain sex acts from criminal definition, and leave them to be regulated by educational and religious institutions.

The removal of adultery from our nation's statutes was favored by a large majority of the Institute. Sodomy and related homosexual acts were debated. Judge, John J. Parker, veteran of 29 years on the Federal bench at Richmond, Va., opposed the argument that private homosexuality should not be enjoined by the law merely because the law, pragmatically, cannot stop it. He thought public opinion was overwhelmingly against it.

Not so, answered Judge Hand, 83, who previously had voted to retain a penalty for such acts in the Code. He stated his new stand on the subject: "Criminal law which is not enforced is much worse than if it was not on the books at all...I think it (sodomy) is a matter of morals, a matter very largely of taste, and it is not a matter that people should be put in prison for...I have finally come to the conclusion that the chance of omitting laws against it because they might prejudice the Code is not sufficient."

The Institute voted 35 to 24 to uphold Judge Hand's new view, and to recommend that sodomy as well as adultery be removed from the list of crimes against the peace and dignity of the state.

Cheering the new decision was a woman in Buffalo, N. Y., who wrote the following to *TIME*, the weekly newsmagazine:

"What married people do in bed is no more the business of lawmakers than is the way they cook their eggs when they get up...The general American attitude that conventional sexual intercourse is the only "proper" expression of sexual desire—and worse, the legislating of that attitude—is a hangover from the Puritan fathers, from whom so few of us descended. The prudery and naivete of such an attitude must also make us a laughing-stock in nations of more wisdom and maturity."

Three of the four letters printed in *TIME* on the subject in recent issues shared a similar view.

Cover Photo by United Press

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Four one-hour panel discussions, open to the public, highlighted the first day's program, with directors of research, public relations, legal-legislative departments, advisors, and the chairman on the program. Registered attendance was 31.

An evening banquet featured an address by a Los Angeles County deputy probation officer, Sidney Wachs, and presentation of the Society's annual awards. Honorary membership went to Ken Burns, chairman, and to James Barr Fugate, author; member of the year nominee was Publications Director Hal Call.

Second day was devoted to business matters, most significant of which was unanimous vote for the Society to apply immediately for membership in the International Committee for Sexual Equality, Amsterdam, Holland, a world organization of research and educational organizations which is now undertaking to aid the United Nations Educational, Social and Cultural Organization (UNESCO) in pressing for solution of the sex problem in member countries. ICSE has indicated that Mattachine membership will be granted readily, making the organization the second from the U.S. to hold membership in it. One, Inc., publishers of *One Magazine* at Los Angeles, became a member of ICSE several months ago.

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By Luther Allen



HOMOSEXUALITY...

is it a handicap or a talent?

Mr. Allen in correspondence with Carl B. Harding was prompted to write the following article on a point of disagreement in attitudes toward their homosexuality. Mr. Harding regards the individual whose sexual response is exclusively homosexual as an emotionally crippled, handicapped person because he is deprived of life's fulfillment in heterosexual love and marriage and that no life is complete without children. He believes that besides the adverse psychological effects of society's prejudice, the complete invert is usually already more than average neurotic, being the victim of psychic deformation and subconscious scars resulting from distorted parent-child relationships and other negative personality influences in the formative years. Harding therefore advocates that parents and would-be parents be educated on ways and means for their own personal adjustment and human engineering with the family unit to PREVENT an exclusively homosexual pattern of development from taking place in the child. Mr. Harding does not regard the well adjusted bisexual who is sufficiently heterosexual to consummate a happy

marriage as necessarily handicapped, but one who can be a more whole personality than either the exclusively heterosexual or the exclusively homosexual person because of his ability to experience sexual love for individuals of either sex.

Mr. Allen has a differing opinion on sexual inversion.

ONCE wrote to a homosexual the statement that inversion is a talent. I used the word talent to mean both a sort of gift or endowment, and a capability.

Being homosexual, it would seem to me, would mean to possess an intense appreciation of the qualities of other males. I view this as a gift, just as the heterosexual male's abilities to appreciate the qualities of a woman is a gift, something he would be poorer without.

The homosexual also possesses an ability to express this appreciation of men in his relationships with them, in loving them — something many a man will tell you he would be poorer without. This I consider a talent. But like any talent, it requires discipline and development. In my thinking, "talent" also implies the

moral obligation to make the most of it, as expressed in Christ's well-known parable. The art critic, Bernard Berenson, once wrote that the value of art for mankind is that art is "life enhancing." Love of one human for another is more than art appreciation, yet I think Berenson's term can quite aptly be used to describe what sexual love does for all of us. It enhances our lives.

Perhaps in writing to the young man who caused these ideas to crystallize for me I did not explain myself clearly enough, for he took issue with me in these words:

"I can no more conceive of inversion being a talent any more than I would think of blindness, deafness, hermaphroditism or being an amputee as talents."

Long ago, during a question period following a lecture, a Marxist psychoanalyst, the late Frankwood Williams, was asked the question, "How should a homosexual regard himself? What attitude should he take towards his homosexuality?"

Dr. Williams replied that he should not feel guilty about it, should not regard it as a moral defect, a sin, but should think of himself as being, through no fault of his own, emotionally crippled. I have heard this view expressed rather frequently since. In fact, it is now a sort of psychiatric cliché. Every time I have heard the opinion advanced, I have had two minds about it. On the one hand it sounded plausible enough and it was at least a far more tolerant view than most. On the other, it never quite rang true to me. I remember saying once, "That's just what an intelligent heterosexual WOULD think!"

It seems now that the rapport between the enlightened homosexual and the enlightened heterosexual on the sex question must be very similar to that existing between a liberal

Christian and liberal Jew. Each is quite willing to allow the other fellow to worship as he pleases; furthermore, each can see important values in the other guy's religion. Their friendship is rewarding and untroubled. They can even discuss religion together quite freely—as long as neither tries to force an admission of inferiority of his religion from the other, as long as neither insists upon the superiority of his own religion, and as long as neither attempts to proselytize.

In making this analogy (and just as analogy I think it is more apt than the "emotional cripple" attitude — which is pure analogy also, of course — because religion and sexual love are near neighbors in the psychological realm) I'd like to remark further that the Christian may be extremely well-instructed in his own faith and the Jew in his, but the Christian simply does not know the Jewish religion, either intellectually, emotionally, or as a way of life, as the Jew does; nor does the Jew know Christianity as the Christian does.

A man's religion is something he has felt and lived from his earliest days and nobody who has not also felt it and lived it as he has done is in a position to evaluate it in comparison to another religion, and the attempt becomes downright absurd when someone deeply rooted since childhood in quite a different faith is the one who does the evaluating.

The heterosexual is not in any position to make an evaluation of homosexuality as compared to heterosexuality. It follows that the homosexual is in no position to make the comparison either. A good deal of rancor has been generated by claims of amorous superiority from both homosexuals and heterosexuals. Such controversy is quite profitless. It simply doesn't serve any useful purpose. It's definitely juvenile. Perhaps even more so when engaged in

by psychiatrists than by others, for they ought to know better.

I have held the above point of view for some time, although had never had it crystalize so clearly before. At least, I hope I've formulated it clearly! But I realize now that I had never examined the "emotional cripple" attitude in itself, never analyzed it and thought it out. My exchange of letters forced me to do so, and at the same time made it easy.

This "emotional cripple" thing is pure nonsense. Homosexuality is not blindness in the least. It is, on the contrary, a basis for deeper vision, awareness, and perceptiveness. To put it in simplest terms, every time I walk down the street, Lord knows I am not blind! Any more than the heterosexual male is.

It just plain makes me feel happy to see a good looking guy. The world is full of them. By their mere existence they enhance my life. Nor am I blind to the beauty and charm of women. I do not admire them as passionately as I admire men, but I am far from visually dead where women are concerned.

Perhaps, then, one might say that the homosexual is like a person with a kidney or a lung removed. Although something important for complete functioning is lost, he still retains plenty of physical and emotional equipment to provide quite a full life. But above all, it is SAFER to have a pair each of lungs and kidneys. Granting that, it appears to be less than a half-truth.

This recalls Karl Menninger's wonderful remark: "To talk about homosexuality is like discussing New York City, or love, or political economy, or something of the kind." Homosexuality ranges from Jean Genet's "Our Lady of the Flowers" to Plato's "Phaedrus" and "Symposium," and let's never forget it.

It's probably natural to be pre-

judiced in favor of one's own way of life. We usually think of prejudice—pre-judgment—as being invariably of a negative kind, prejudice against this or that. But remember, we can be prejudiced in a positive way, in favor of something. Pro-heterosexual prejudice is the reverse of the anti-homosexual coin. Naturally, the heterosexual is prejudiced in favor of his own mode of sexual happiness. It is only when the heterosexual assumes that what is happiest and best for him would be happiest and best for everyone else that fault-finding is justified. Then prejudice is getting out of bounds.

Why not regard homosexuality as merely a difference in the direction of the sexual instinct? Why not view the heterosexual life as the sexual superhighway, the homosexual way as one of the by-roads of love? I'm all for superhighways, I see their value, of course; but I personally prefer the by-ways, for all their bumps, their unexpected twists and turnings, and their unmarked inter-sections.

Being homosexual is a social handicap, to be sure. But that is something else again. The social pressures exerted against the homosexual can be mighty crippling. But it is not the sexuality of the homosexual that causes him so often to wind up beaten down and spirit-broken. The Negro and the Jew are also socially handicapped, although not considered criminal freaks as homosexuals are, and in many cases their social predicament does have crippling effects, but one is not INTRINSICALLY a psychological cripple because one is a Negro or a Jew. Their handicap is not essentially an internal but an external one. We all know that in many places in this country the white man has held the Negro down with one foot planted on his chest, then, because the Negro

does not rise, has called him shiftless, lazy and ignorant. I believe that the heterosexual world likewise often blames the homosexual for defects which that world itself has created.

In my opinion the Western world, Christendom, has shown less social intelligence in dealing with the homosexual problem than certain primitive American Indian tribes have done. Those Indians made a place in society for their homosexuals and by so doing they made it possible for the homosexuals to become con-

tributing members of society. By making life livable for the invert, they also made it possible for him to serve society. That's social engineering.

By contrast, when we were both 21 my closest friend, an unusually talented young man, shot himself chiefly because he was homosexual and believed that the combined forces of Church, State and Public Opinion, including that of his own family, were right to condemn with

IT'S NOT TOO EARLY TO START THINKING ABOUT THAT SPECIAL GIFT...

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loathing and disgust what was most beautiful and meaningful in life to him.

That fellow lost his life. But society lost more—it lost him. And he was a guy who had a lot to give.

There is no good reason why society should not provide round holes for pegs of that kind. This is done in vocations, to the enormous benefit of society as a whole. But where human love-life is concerned, unless every peg fits the same round space it is junked. This results in great social waste.

There is a widespread tendency to think that the only justification for sexual activity is the production of children. This view degrades human sexuality to the level of the stud farm. The heterosexual marital relationship is not considered a sacrament because marriage eventuates in children, but rather because the human love relationship is a microcosmic counterpart of the soul's union with the Divine Spirit. I am quite sure that sexual love may possess just as profound a meaning for the homosexual as for the heterosexual couple. I also believe that Plato, in "Symposium," made a valid case for creative, as distinguished from procreative, love. One does not have to share Plato's contempt for heterosexual love in order to see the realism, the workability of the ideal of creative homosexual love.

Back in the twenties, when "Well of Loneliness" first appeared, the critic, Kenneth Burke, reviewed it for "The Dial." He did not like the book. He found it a long lament which he summed up more or less as follows:

"Because I straddle a horse instead of riding side-saddle and because I like to wear my hair cut short like a boy's I won't be invited to coming out parties."

Burke seemed to imply there are

a great many things in life more interesting and pleasurable than attending coming-out parties. I think he's right. At the risk of belaboring the point I think many homosexuals tend to sentimentalize the heterosexual way of life, the "wife, home and babies" routine. There is always a tendency, it seems, to compare the ideal married life with homosexual life at its worst.

I suppose that a certain amount of vice is bound to exist in even the best regulated societies. And that goes for heterosexual vice as well as homosexual. Furthermore, we know that even the saints have had to struggle desperately against their own vicious tendencies. Why, then, should we believe that any of us ordinary mortals, regardless of sex orientation, are free from viciousness?

I recall that Christ once reproached an admirer who called him "good," telling him, in effect, that only God is "good." I don't think of that as mock-modesty on the part of Jesus, for He was a moral realist.

Let's not exaggerate the virtues of either sex world, and let's not exaggerate our sins, or be crushed when others exaggerate them. Nearly all thinking on the homosexual problem has stressed the invert's difference. Perhaps it's time to realize that there is one enormous similarity between both sex worlds: Each kind of love represents a union of one human being with another; however abortive, however temporary it may be, even the attempt of two human beings to unite is good.

Finally, a concluding remark to those who still prefer to regard the homosexual as a cripple. Take the famous and marvelous Negro dancer, Feg-Leg Bates, as an ideal. That man has been stopping shows all over the world for a quarter century, is still going, and keeps improving all the time.



This article is actually a review of the play, "Game of Fools," first of a series on the homosexual theme, by James Barr Fugate. The play was issued in a limited edition in book form by One, Inc., 232 S. Hill St., Los Angeles, on June 20. Price of the attractive volume is \$3.95. Because of the importance of such a new book, the Review herewith presents Lyn Pedersen's review of it as an article, rather than as a departmental feature.

By Lyn Pedersen

It is not unusual to review plays solely from the book, which in a tremendous sense, restricts the critic. He cannot say that Miss Blank projected her role brilliantly, or that Mr. Doe was quite miserably miscast. Nor can he comment on the staging, the direction or the costuming; he has only the author's virgin product to deal with, the play unplayed.

But with GAME OF FOOLS, it is well that we are able to read what the author has to say before it has been transmuted by production (too often a watering down process) into something quite different. This reviewer was most happy to read this work first rather than to have seen it acted, for GAME OF FOOLS is an outspoken play, such as few staged performances are, or perhaps can be these days. How often we hear that a certain play had far more punch,

more honesty, before the producers toned it down. And for the play produced first and published later, the produced version becomes the only version, for better or worse.

GAME OF FOOLS is the first contemporary play in the English language to deal powerfully with the subject of homosexuality without those cardinal sins, Ineptitude, Prejudice and Pussyfooting.

But, one asks, is it now commonplace for Broadway to bravely tackle the "unmentionable" subject? It is true that big commercial treatments of the homosexual problem are becoming more frequent, but to what effect? We find a subject of dreadful realism handled as tragic farce; or worse, the subject of the several plays recently in this category tend not to be of homosexuality PER SE, but rather more studies of false

accusation, which is quite another thing. And always, if in the inverted characters concerned, there is any departure from "honest masculinity," then a little heterosexual adultery seems to cure everything.

GAME OF FOOLS could have been in the knee-bending class; and in this class it could have been produced. Mr. Barr had his chance at Broadway, but at what expense? "Pretty it up a bit." "Don't have the boys real homosexuals, just victims of false charges." "And for God's sake, DON'T SAY ANYTHING—at least nothing that isn't safely commonplace—just something nice and liberal to make the critics feel good."

Some readers may feel Mr. Barr would have done better to take Broadway on its own terms, to get a foot in the door and get his message in later—maybe. But he considered his play worth its message and passed up the big chance. Thus we are spared more "COFFEE AND CONDOLENCES." One can only wish for more independence of this brand, particularly among homosexual writers today.

Unproduced plays, even very good ones, are not rare. Sean O'Casey, whom many critics consider the greatest living playwright, has seldom been produced, largely because as an Irishman he avoids variations on the Mother Machree theme. Producers, of course, are business men who are required to make money, and must therefore abide by the most esoteric calculations of their private Ouija boards before accepting a play as a safe investment. Who expects them to be overly impressed with the mere fact a play is honest?

The plot of the play is simple and timely. Suppose you had gathered for dinner with a few close friends when the police broke in, charging you with Sodomy—though the charge

was unsubstantiated by actual evidence at that particular time. What would you do? Might you not try to buy your way out, or use influence to the same effect? In court, would you deny everything? Or would you admit being homosexual while denying the specific acts charged? Would you perhaps claim that your friends had debauched you, that you were too drunk to know what was happening, or that you had resisted their improper advances? Or would you confess abjectly (or brazenly) to everything charged?

This is the situation in which James Barr has placed his four young protagonists. The play follows the youths through their arrest, incarceration and their subsequent tortured attempts to find themselves. To a very considerable degree, as it actually must with each of us, too often more than we can honestly know, the nature of their individual reactions hinges on their social and religious backgrounds. All four are from wealthy families, and generally seem to be Only Sons. They and their families have lived in adjoining flats of an apartment house. The play is so written that much of the action occurs simultaneously in the living quarters of each of the four families, giving us a rare opportunity for immediate comparison and high contrast. Here the interplay has been handled with a master's conception and touch.

Johnnie Babton, as refreshingly liberal as any character you're likely to meet in homosexual fiction, Untaridn, son of a manufacturer, has grown up in a tolerant, self-confident atmosphere. Jasher Pureson, on the other hand, a brilliant but painfully shy boy is the son of a domineering bigot, a publisher of Revivalist tracts. Francois English, least defined but most likeable of the four, Episcopalian, is a banker's son. And

Paddy O'Reiley, edgy and potentially alcoholic, son of a reform candidate for mayor, is dominated by a psychotic mother who has vowed to give a son to the Church.

Add a background of rough and realistic politics in a small city, and a carefully stylized manner of presentation which treats the characters more as types than as individuals, and we have a moving drama, heavily symbolic, that many will inevitably describe as Kafka-like.

If the reviewer cannot comment on the staging which this play, unfortunately, has not had, he can at least touch briefly on the kind it demands. The Plains House, which houses these four very different families, is the strongest suggested set. A certain slight, but elegant, design, in lieu of actual furnishing, can be made to suggest the mode of living of each of the families in the severest modern sense. The other sets, a lake cabin, a court room, a prison gate and a hotel suite, likewise require—except perhaps in the last instance—an austere but imposing use of sparse furnishings; furnishings which should be fantastically suggestive, rather than naturalistic. And in this sort of play, one feels that the lighting should be always predominated by the shadows.

The characters and the dramatic situation are expertly handled, and the whole moves to a powerful and convincing climax—a climax that

the reader will find more than welcome after the miserably unconvincing endings that have been tacked on (generally by publishers) to almost all homosexual novels.

For the theatre goer (if he someday gets the chance) or for the reader, GAME OF FOOLS is the first fully convincing and intellectually acceptable American work on this subject. And particularly for the reader, since it is to the reader that this work now goes, it is an excellent and very necessary story, beautifully told.

As a precedent, this first affirmative play on the homosexual theme to appear in this country—and the first book published in America by an organization as significant as ONE—would be very important, even if it were not an excellent play and quite as readable as a novel. But the book is able to stand on its own inner merits. It is a story one will not soon forget.

GAME OF FOOLS is the first of a series of five projected plays by Mr. Barr on various aspects of the theme. The second has just been completed. It is this reviewer's opinion that well before the series is done, its author, whether or not he and Broadway come to an agreement on how much of a message is expedient, will be known as one of America's most promising playwrights.

Already he has laid a good, solid claim to the distinction.



WHEN YOU DEPLORE the condition of the world, ask yourself, "Am I part of the problem or part of the solution?"--Murray D. Lincoln.

a noted psychiatrist asks **WHY SO MUCH HYSTERIA?**

LARGELY FANNED by the public press, periodic outbursts of raging, and unfortunately misdirected demands to "ban, chase out, imprison, hospitalize or otherwise cure" persons homosexually inclined, are a regular occurrence in every American metropolis. Sometimes only an isolated act is responsible for igniting the flame, which in some cities has reached a frenzied hysteria of ignorance, injustice and unnecessary tragedy surpassing even the horror of witch-hunts and burnings at the stake of colonial times. The fact remains that as many as 15 million American men and women may be predominately—if not exclusively, homosexual, and possibly through no fault of their own. A few may be introduced to the orientation by another so inclined, but leading experts studying the subject declare that an individual's sexual direction is positively determined by the age of 16; they add, further, that many such "introductions to homosexuality" while unfortunate, may be the opposite as well, in that acceptable social adjustment, leading to a happier life, may be more easily brought about.

But the question remains: What is our nation to do about it? Castigation, ostracism, banishment, punishment and even marking with a "Cross of Cain", have NOT changed the pumber or the inclination. In the report following, a leading spokesman who has devoted his life to a study of the problem, plus aiding

those affected, told members of his profession facts which should plainly show that our past attitude and method has failed, and is doomed only to inflicting greater destruction upon human personalities in numbers impossible to estimate.

KARL M. BOWMAN, M. D., San Francisco, psychiatrist and professor of medicine at the University of California, recently deplored in unmistakable terms the "wave of hysteria" in government agencies regarding alleged "deviate sex practices" among some personnel working for the government. His declaration was also a warning: "Innocent people can be falsely accused and judged."

Dr. Bowman, who is a former director of Bellevue (New York) Hospital division of psychiatry, and who now is medical superintendent of the Langley Porter Clinic, University of California, San Francisco, was also a former consultant to the Surgeon General, U. S. Army, in his field. His report was made before the American Psychiatric Association, of which he is a former president, at a convention in Atlantic City. Bernice Engle, former instructor in the department of classics, University of Kansas, and now research assistant in sexual deviation at the Langley Porter Clinic, was co-author of the report. She has aided preparation of other psychiatric articles and books with Dr. Bowman and others.

mattachine **REVIEW**

There should be changes made in sex laws of various states, Dr. Bowman stated, including those laws that make married couples liable to felony or misdemeanor for indulging in deviate sex acts, even when practiced in private, without harm, and with mutual consent.

Dr. Bowman scored the current official attitude of our government, as well as the general public, in regards to homosexuality.

"The person even suspected of being homosexual is banned from any government work. Almost no corporation or other private business will hire a man who has this stigma on his record.

"When one considers that homosexuality either cannot be cured, or at best entails a long and extremely costly treatment for even minor modifications, the grave plight of these persons can be understood."

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on the **BISEXUALITY** of man

— by Ward Summer

FIRST OF ALL, let us remember that man is not classified as heterosexual, homosexual, or bisexual by the biological scientist. He is classified in the animal kingdom, as a primate, homo sapiens. In other words, he is a **human being** before he is anything else. He is possessed of an immortal soul, he belongs to this or that culture or subculture, he lives in such and such a time, he belongs to one economic class or another, he is young or middle-aged or old, and he is motivated by certain instincts or drives. The point of all this is simply that a man is no more **essentially** a homosexual than he is **essentially** 35 years old or a citizen of the United States of America. He is only a creature who bleeds when he is cut, and who must breathe oxygen in order to live.

Remembering that man is **man** before anything else, it will soon be seen that if his manner of sexual gratification is habitually different from the majority, it is merely an individual idiosyncrasy. It does not in the least touch upon his basic nature. As Andre Gide has shown in his rather unusual book, *Corydon*, the lower animals have been observed engaging in homosexual activities. No one in his right mind would feel that the basic nature of the lower animals had been changed by these activities. They are still the same animals. The fact is, any sexual activity is acceptable to the animal. He appears to care little about the "means" of gratification. Whatever is easiest is most acceptable. Usually, normal coitus is easiest for them, but were it not for that, the whole

Mr. Summer is a graduate student in psychology and has worked in a state mental hospital. He bases his conclusions on a recent and extensive survey of case histories of both homo- and heterosexual adults who have undergone psychoanalysis, as well as upon private investigation and interviews. In every case examined, without exception, where the one expression of sexuality appears on the surface of the personality, its opposite may be found to co-exist within the subconscious.

business of procreation would be nothing more than a haphazard, accidental thing. This attitude permeates the entire life-stream. Flowers pollinate their neighbors in a most promiscuous disregard for their sex. And any sexual activity at all, hit-or-miss, is also natural for man. This can be observed in primitive, or uncivilized societies where, outside of certain bizarre taboos, anything is permitted. It is only that man, in our culture, with his great intellectualization, has the ability (and uses it) to repress in himself anything he chooses.

In our modern society, it is the custom of the majority to repress in themselves all elements of homosexuality. Among the homosexuals, it is the heterosexual element that is repressed. It is obvious that the bisexual, who is supposedly unrepressed, must necessarily be a freer individual in that he is in touch with more of himself than the others.

People repress sides of their personalities because of fear. The heterosexual represses his homosexuality because of fear of social condemnation. The homosexual represses his heterosexuality because of fear of the opposite sex, or because of rebellion born of fear of society. There has been a great deal of talk of late about children and adolescents going through a "homosexual phase". This so-called infantile stage of development is nothing more than natural bisexuality. The prepubertal or adolescent child is actually as interested in the one sex as in the other—it is all hero worship. Some homosexuals have even admitted going through a "heterosexual" stage as children. If their development had been arrested at that age, would they now be normal individuals? The implications are that homosexuality is childish. I maintain that it is no more childish than hetero-

sexuality. Either orientation is one-sided. The bisexual alone is natural—as is demonstrated by children and animals. (I don't mean to imply that this is an argument for promiscuity. Psychopathic sexual excess is another problem altogether and has no place in this discussion.)

Certainly it **IS** childish to ignore our responsibilities. (And society might at least have some reason to criticize the bisexual if he limited himself to homosexual activities and ignored his familial duties. We must accept our responsibilities, although society is not necessarily a valid judge as to what those responsibilities are. At any rate, for society to condemn the homosexual on the same grounds (and what other grounds could it have?) is not merely presumptuous, it is pointless. The homosexual does not have the choice that the bisexual has. His actions are determined by subconscious needs over which he has no control. By the same token, the heterosexual need not feel that he is superior to the former, inasmuch as his actions are likewise governed by unconscious needs. That he is admittedly happier and luckier in many respects, is beside the point. He is still helpless.)

Society must protect itself from the individual just as the individual who is maladjusted must protect himself from society. The latter, to be sure, is an amorphous abstract concept only but its fears are none the less as great and as irrational as those of the individual. What society must learn is that the race will continue regardless of the actions of isolated individuals. Somehow, babies will continue to be born (adding to the over-population problem of the world, by the way) and there will always be families to protect and instruct them.

What the individual must learn is that if he limits himself to one sex

or the other, he is limiting HIMSELF. The homosexual is missing out, perhaps, on the joys of family life and parenthood. The heterosexual, on the other hand, who has difficulty finding a compatible spouse, is isolated from the opposite sex, is sterile, etc., is ignoring the fact that ANY permanent relationship between two compatible people, of either sex can be a very happy and productive experience.

Most important of all, sexual matters are **PERSONAL**. It is the individual, in the final analysis, who must determine what his life is going to be. He must be allowed the exercise of his own free will. He should know and accept all parts of himself, the open as well as the hidden. He should become an integrated whole. But regardless of this, whether he sleeps with a man or with a woman is no one's business to condemn.

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THERE'S PLENTY OF HARD WORK AHEAD

AT THE CLOSE of the Society's recent convention, the following letter was sent to the 80-plus members of the organization. It expresses the serious purpose of the Mattachine Society.

The convention gave us all an opportunity to reflect on past activities, take inventory of our present position and plan for the future. No one could have come from the meeting uninspired — because the destiny and great responsibility of Mattachine was clearly indicated.

The sure foundation which the Society has laid in its unspectacular way during the past two years has proved to be sound. As an organization we have achieved the respect of persons in the fields of religion, law, medicine, education, law enforcement and social welfare. They have recognized the Mattachine Society as an organization dedicated to act in the public interest, with a keen desire to aid an individual and his community in solving social problems. All who have had a part in this effort can take pride in this significant accomplishment on behalf of the homophile.

During the coming year, it shall be our purpose to expand our educational efforts through public discussion groups and forums and provide an available source of responsible counsel in our field. Group therapy will be accelerated for those who may desire to participate in such a program. More educational material will be distributed to those who have an active interest in our aims to intelligently exchange opinions and arrive at decisions which will be beneficial to all. Your contributions and support of this program are earnestly solicited. --Chairman, Board of Directors

Quotable Quote

Russell Lynes: The art of acceptance is the art of making someone who has just done you a small favor wish that he might have done you a greater one.

— Quoted in *The Arts of Living* (Simon and Schuster)

Because I am a homosexual woman, MUST I BE DIFFERENT?

by Mrs. A. H. Sherman

No, says the author of the following article; she has her own life to live. Mrs. Sherman is married to a homosexual man. She ranks high in her profession. Her marriage, she admits, was one of social convenience, not unlike uncounted hundreds of such relationships in our culture today. But out of it has come many benefits, not the least important, a genuine affection for and companionship with her husband.



IT'S HARD to remember exactly what my problem was at the time. I do remember the cool dusk, the full moon lighting the corn field I slowly trudged through, and that I came to a halt there with a wonderful new thought in mind. I knew this to be the gleaning of a truth which was to stand me in good stead, and I understood in one moment that I was not different from thousands of other humans. The same sadness and joy I felt, they too experienced. The same desires, the same strengths and weaknesses they too knew. They needed the same security I sought, had dreams like mine. It was then I became more whole and a part of a whole which I so desperately needed. I was no longer alone, unique, just an adolescent. For I knew that because I would seek the way to fulfill my life, so would they—here was a common ground I shared.

This I have shared and have been sharing for several years since. Oh, yes—I must admit all has not been

with the surging glow and inspiration I first felt that night long ago. Yet, the thing I understood so thoroughly then is still with me as clearly.

And what have been the ways of fulfillment? An interest in the constructive things of life, busy doing with the hands, using the mind, creating, playing, and of course living. This is the way it went at first—a good start. Not very different from the endeavours of any vital human being.

Sooner or later, however, there were bound to be interruptions in the strivings. That's the way of it—now I was fully aware of the usual problems that beset people—besides a few more if one had preferences that a large bulk of society has closed its mind to. I emerged from the cocoon into a life of complexity with individuals seeking more than the usual answers. I found myself in the whirlpool of despair, fear and dissipation people can easily succumb to. For all the high-minded desires and

aims there seemed to be a frantic search in so many, a blatant flouting in others, a resigned stupor for more, martyrdom of a sort—creating reasons for a cause if there were none, the old gall and bitterness, colored with insincerity and promiscuity as a defense.

One knows surely when the mouth of destruction is drawing one in. Here and there were a few people with some forms of stability and one could see favorable results in those who lived it.

I knew when I hit bottom I had two choices: One, to stay there; the other, to kick hard and come up.

A woman is a woman and a man is a man for all of that which we possess.

It was not easy to hold back thoughts, feeling and actions from the general pattern society has set and yet the pressure of the thought of sheer ruin and utter destruction as a valuable unit of society overwhelmed the necessity for the want of other open expressions.

We all need a degree of accept-

ance by the majority of our fellow-men in order to be of any use to them or to ourselves. Only in this way can we gradually hope to have him gain an understanding of the many possible differences in people. The process of education is a slow one, it must be carefully gauged carefully planned and executed and can be carried out only by individuals who are more wholesomely adjusted to their own particular lives. We have strength in this for in wanting others to become broader, we become broader ourselves.

As a woman you would see, I do not wish to be any more conspicuous than many ordinarily are. As a woman you would meet, I do not wish to be any more unusual than a relatively intelligent well-adjusted person. It is not a necessity to broadcast in neon lights one's sex preference—actually few ask for that, yet we, because we are too often in turmoil with ourselves, do just that.

So I say, let us all discard the frantic search and get busy with the things we can do well.

How to Be a Misfit...

TWELVE MISTAKES IN LIFE



Reprinted from
"The Bulletin,"
published by
Youngstown Sheet
& Tube Company

1. To attempt to set up your own standard of right and wrong.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in the world.
4. To fail to make allowance for experience.
5. Not to yield in unimportant trifles.
6. To look for perfection in our own actions.
7. To worry ourselves and others about what cannot be remedied.
8. Not to help everybody wherever and whenever we can.
9. To consider anything impossible that we cannot ourselves perform.
10. To believe only what our finite minds can grasp.
11. Not to make allowances for the weaknesses of others.
12. To estimate by some outside quality when it is that within which makes the man.

Has Oscar Wilde's Crime been Redeemed?

Writing in *Maclean's Magazine*, the Canadian national weekly, London Columnist Beverley Baxter not long ago told another chapter in the present-day reappraisal of Oscar Wilde.

His crime has been redeemed, Baxter says.

This story of the honor bestowed upon a man regarded as infamous a half century ago is retold here because accusations of homosexuality, made against Wilde probably marked a height in British courts in the late Victorian age. This makes the honor bestowed loom as a significant change in attitude.



(Drawing from VRIENDSCHAP, Amsterdam)

OSCAR WILDE

IT IS Saturday morning in late autumn. My garden is covered with dead leaves although in some mysterious way a gallant remnant of flowers is holding out like the Guards at Waterloo. Yellow chrysanthemums, blush-red dahlias and Michaelmas daisies . . . There is a lovely melancholy about these lingerers, as though they were missing their companions but loath to follow them.

But now we shall leave this old-world garden in St. John's Wood for I must make my way to Tite Street in Chelsea where a hundred or so of us are going to watch the unveiling of a plaque placed by the door of one of the houses there. Let us take the bus to Hyde Park Corner, then dismount and make our way on foot to Chelsea via Constitution Hill, Buckingham Palace and the Embankment.

London has never looked more lovely. It ages so beautifully with the dying year that even the dead leaves seem a carpet to soften the path for our feet.

Hello! Here's a troop of Household Cavalry trotting up Constitution Hill. So perfectly are they drilled that the horses seem in step, and heaven help the miscreant who showed daylight between the saddle and his posterior.

It might have been Brussels in 1815 instead of London in 1954, with a troop jingling its way to Waterloo on the eve of the battle. I suppose these fellows are Bill Smith of Peckham, Tom Jones of Cardiff and Harry Brown of Margate who live in fear of the sergeant-major and their wives, but they look terrific to me.

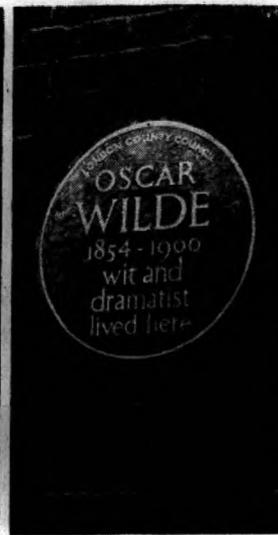
Now we are at the gates of Buckingham Palace. A youthful Grenadier Guardsman with a rosy complexion marches up and down, stamping terrifically as he makes an about-turn. Nor does he show the slightest interest in the Americans snapping him with cameras at a range of a few inches.

At the palace gate a London bobby politely answers questions from the tourists. I asked him what kind of things they wanted to know. "Mostly what bus they should take to get some place or other." There is nothing like a London bobby to reduce romance to its proper level.

In a few minutes we shall be in Chelsea, that sanctuary of pensioners and poets. Old soldiers in their scarlet coats and cocked hats live out their days in good companionship and in gratitude to Nell Gwynne who persuaded Charles II to do something for the pensioners when their days of fighting were over.

Here we are in Tite Street, and there is quite a crowd. I can see Sir Compton Mackenzie who wields his pen like a sword, and near him is Dame Edith Evans who has no claims to beauty of any sort but is our greatest actress. Just beside her with an untidy beard and watery eye is Augustus John, the sculptor. The little man beside him, looking rather like a timid librarian, is the American-born T. S. Eliot, who has become the most successful dramatist in our theatre.

Near them I see the handsome face of Lord Cecil Douglas. He has an artificial leg to replace the one he



In London's Tite Street, fellow artists paid their tribute to a tarnished genius.

left in France in 1914. What a fine-looking family he represents. Was it not his uncle, Lord Alfred Douglas, whose beauty of features led to his own downfall?

Attention, please! Pray silence for the Mayor of Chelsea. Hear! Hear! There is a veiled plaque beside the door of No. 34, put there by order of the London County Council. The Mayor explains this to us and calls upon Sir Compton Mackenzie to perform the unveiling ceremony. With an emotion hard to conceal, Mackenzie reads the words aloud to us:

Oscar Wilde
(1854-1900)
Wit and Dramatist

Simultaneously there are ceremonies in Dublin to mark the house where Wilde was born. In Paris, where Wilde lived, there has long been a plaque, but while we are standing in Chelsea there is a ceremony taking place at the Hotel Voltaire in Paris where Wilde stayed and wrote before tragedy overwhelmed him.

Now we have a couple of hours to put in before gathering at the Savoy Hotel for the centenary luncheon. So as we stroll along the Embankment towards the Savoy let us look back on the disgrace and tragedy of Wilde which shocked and hurt the civilized world. Was the sentence too brutal? Was it personal pique on Edward Carson's part for not having been briefed by Wilde for the defense that made him cross-examine so cruelly?

And also what we have to ask ourselves is whether or not this cure of homosexuality is a crime or a disease. One thing is certain: the publicity given to the trial must have done much to encourage the growth of the dreadful cult.

Wilde was born in Dublin of difficult but brilliant parents. He went to the university there and later on to Oxford. Then he set up as a man of letters in London and became the most dazzling conversationalist of his age. Not content with expressing his views in talk or in articles he turned to poetry and then to the theatre.

Like so many gifted Irishmen he was a rebel, although in his case it was a rebellion against the smugness, the

decorum, the snobbery and the dullness of Victorian society. He was a sensualist of language, a poet who made music of words, a wit who stopped short of cruelty, a sentimentalist who pitied sinners. He was in love with beauty and at war with mediocrity.

It may be that in his rebellion against Victorian morality he was drawn towards unnatural vice. Nor did he attempt to hide the fact. The wonder is that the police spared him for so long, for his debaucheries were the talk of the town. Actually no police action took place until, like a fool, Wilde sued the Marquis of Queensberry for slander. Halfway through that trial the case was stopped.

The police held their hand long enough to give Wilde time to leave the country, but such was his arrogance that he stayed in London until they came to his house and arrested him.

There is no need now to recall the tremendous drama of the trial. It has been described in print and discussed interminably. He was sentenced to two years' hard labor and taken to Reading Gaol forty miles from London.

I PROPOSE that we should now put Society in the box. Let us see what the world did when the prison gates had closed upon the wretched creature.

Wilde's published books were withdrawn from circulation. His plays were banned in the theatre. He was made bankrupt, and as a result unscrupulous publishers in Britain, France and America reprinted his books with a complete disregard of the law of copyright and in the process filled their coffers.

Wilde's literary estate was vested in the Official Receiver who, in his omnipotence, decided that the books were of no value and if publishers were fools enough to publish them then let them go ahead.

But the darkness that had fallen on Wilde did not really begin to lift until ten years after the famous trial when his Canadian-born friend Robert Ross succeeded in getting *De Profundis* published.

Wilde had been dead for four years, having died in France at forty-four.

From the beginning of his imprisonment until the end of his days he was never allowed to see his two small sons. Nor did he ever set eyes upon England after seeking sanctuary in France after his release from prison. The great writer of comedies had to play the tragedy as an exile to the cruel last curtain.

But Robert Ross dedicated his life to restoring Wilde's name as an author. In *De Profundis* Ross found a work of genius and beauty and pathos that could not be denied by a whole world of Philistines.

Immediately it was published in London the tide began to turn. Reputable publishers in every country bid for the rights. In one year Ross was able to pay off Wilde's bankruptcy and satisfy Wilde's creditors in France.

What happened to his two sons? To live some kind of private life the mother gave them the surname of Holland. Bearing that name the older boy went to his death in France in 1915. The younger brother Vyvyan Holland lived quietly in England, eventually marrying an Australian girl, and they had a son. I met them at Francis Queensborough's house four or five years ago and we discussed then whether they should give back to the boy the name to which he was entitled. Both Queensborough and myself took the view that the genius of Wilde had outlived his crime against society and that the boy should be known not by his father's name but as Holland-Wilde.

The little chap was at Tite Street this morning—alert, intelligent and good-looking. And there we shall end this part of the story because the Savoy has just appeared on the horizon.

WHAT TRICKS are played by the whirligig of time! France had sent an official representative to attend the luncheon. So had Germany and Ireland. All around us were the leading figures of the London theatre, as well as most of our outstanding dramatists and novelists. At the conclusion of the speeches we stood in silence to the memory of Oscar Wilde who had signed against society but had ministered the mind of man.

It was a moment in the story of civilization. Wilde had written: "Out of sorrow have the worlds been built, and at the birth of a star or a child there is pain." Out of sorrow came this moment in London when we stood to honor the name which he himself dishonored, and to declare that the waters of time have cleansed the man of his sins and left the poet, the dramatist and the wit to enrich the centuries. ★

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AUSTRALIA FACES IT, TOO....

The Problem Of Homosexuality

In far-off Sydney, Australia, the problem of homosexuality has taken on an importance comparable almost to that in England today.

The *Sydney Morning Herald*, a leading newspaper in that nation's largest city, came forward recently with a "leading article" calling for a common-sense and realistic evaluation of present laws of the Commonwealth, with a view to revising these laws in the interest of justice, rather than prejudice and generations-old superstitions.

The newspaper's editorial brought forth a significant response—and endorsement—from a director of the city's Father and Son Welfare Movement. It is printed in full below:

Sir.—Your editorial of March 28, appealing for a more sensible and constructive approach to the problem of homosexuality, will strike a chord in many hearts.

One social attitude that is tenaciously persistent is the lack of sympathy with which many people, including community leaders, regard the person who has developed homosexual tendencies. This sometimes assumes even scornful contempt.

The present law regarding homosexual offences, unfortunately, encourages this benighted attitude. To the homosexual is meted out a severity of punishment and viciousness which other offenders, equally anti-social, manage to escape.

In no other area of life does the law hold itself competent to

interfere with the private actions of consenting adults (i.e., private as distinct from anti-social). Young men and women may enter into pre-marital sexual relationships, or adults into extra-marital affairs with reckless abandon, yet the law does not reserve the prerogative to interfere in such cases. (Of course, a civil action can be brought in the case of adultery.)

With commendable initiative the Minister of Justice promises to introduce a bill to deal more humanely and effectively with the problem. It is hoped that wide and expert opinion will be sought by the Government so that as many constructive measures as possible will be embodied in the proposed legislation.

JOHN ROBSON,

Director,
Father and Son Welfare
Movement.

Sydney.



GERMAN SCIENTIST-ATTORNEY MOURNED IN EUROPE

The sudden and untimely death of Dr. Botho Laserstein in Germany early this summer was an event of great sorrow in all circles concerned with science, human rights and the equality of man. As a modern author and scientist, Dr. Laserstein had gained renown that will last far beyond his lifetime.

Dr. Laserstein was a member of the Central Board of the International Committee for Sexual Equality, Amsterdam. He had been scheduled as one of the principle speakers at ICSE's upcoming annual Congress, to be held this year in Paris.

As an attorney, Dr. Laserstein had the respect of the German people for his indefatigable fight for laws which would promote sexual equality. In particular, he fought against Art. 175 of the German penal code related to homosexuality.

Dr. Laserstein was a member of the German Society for Human Rights, and had served on immigrant committees in Prague and Paris. He was a man quick to forgive and is remembered to have said, "I reject all feeling of primitive vengeance; nothing will be attained by it."

C.O.C. DISCUSSES FRIENDSHIP AND RESPONSIBILITY

Spring and summer meetings of the COC (Cultuur en Ontspanningscentrum) in Holland drew together some 70 members from all parts of the country to consider aspects of the topic of

responsibilities in friendship. Forms of friendship in non-traditional situations (i.e., outside of a marriage) were considered. Other aspects dealt with inescapable conflicts which arise in non-codified relationships; what part the erotic element plays in the duration of a friendship, and how far a friendship relation can be taken as an identification with a normal marriage and seen as a "solution" of any general inter-human relationship and lastly what should be the responsibility of partners toward each other.

In considering the topics, C.O.C. delegates divided into 10 study groups at the sessions in The Hague.

CONCERN EXPRESSED TOWARD AUSTRIAN LEGAL ATTITUDE

Homophiles in Austria today find themselves in a position which is the concern of other European organizations in the Scandinavian and Western countries, because legal and civil rights of such people appear to be subject to easy violation without recourse in courts.

Heavy penalties are imposed upon all individuals charged with intercourse with members of their own sex, but beyond an illegal act, the law acts to permit unjustified lawsuits with homosexuals as defendants without defense. Suicides are not rare in that nation. Unfavorable attitudes among Austrian people are further fanned by a hostile press. Certain cases are habitually over-emphasized in print.

Seizure and search limitations appear to have no bearing when the suspect is homosexual or believed to be one.

Hope for better conditions, however, is imminent. An organization, the Austrian Society for Sexual Investigation, has been formed for the purpose of producing a "more or less reliable picture of sexuality in its full meaning for modern man and to find its influence upon society, the state, legislation, jurisprudence morals and religion."

SEX AND TEEN-AGE CRIME

"The most anti-sexual of social groups, the peoples inhabiting North America are also the ones among whom crime has reached its highest development," notes the famous French sociologist, René Guyon. By anti-sexual he means, of course, repressive and restrictive against sexual expression.

The average age of the criminal in the United States is 21. According to the F.B.I., more 17-year-olds are arrested each year than any other age group. Youngsters under 21 contribute 15 per cent of all murders, 51 per cent of all burglaries, 30 per cent of all rape cases. Today, three times as many girls under 18 are being arrested as before the war. Teen-agers between 16 and 20 account for one-fourth of all sex offenses brought to court.

(Quoted from "Sexual Conduct of the Teen Ager," by S. U. Lawton, M.D., and Jules Archer; Greenberg, N. Y., 1951)

By Mackinneth Fingal

Uncle Sam Keeps Hacking Away the Rights and Benefits of

THE HOMOSEXUAL VETERAN

AS OF October 28, 1954, the homosexual veteran whom the incompetent psychiatrist didn't detect, or who was too shy and fearful to tell his true story to the psychiatrist, or who rendered faithful, competent service to his country but nevertheless "got caught" and so suffered an "undesirable" or "dishonorable" discharge, will find himself definitely denied the benefits flowing to heterosexual veterans from two of our Federal laws.

Public Law No. 2, 73rd Congress, approved by the president on March 20, 1933, provides a pension (now called "compensation") for:

Any person who served in the active military or naval service and who is disabled as a result of disease or injury incurred in line of duty in such service.¹

Another important section of the Law provides:

Sec. 6. In addition to the pensions provided, . . . the Ad-

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 In the third issue of the Review, James Barr Fugate told of his experience in obtaining a discharge from the navy "Under Honorable Conditions" when he was suspected of being a homosexual. Here, Mr. Fingal takes up, so to speak, where Barr left off. This article is a critique of recent trends of the federal government with respect to the rights of the former service man who is homosexual.  
 ~~~~~

ministrators of Veteran's Affairs is hereby authorized under such limitations as may be prescribed by the President . . . to furnish to veterans of any war . . . domiciliary care where they are suffering with permanent disabilities, tuberculosis or neuropsychotic ailments and medical and hospital treatment for diseases and injuries.

The other statute which discriminates against the homosexual veteran is Public Law 346, the "Servicemen's Readjustment Act of 1944," which was an act "To Provide Federal Government aid for the readjustment in civilian life of returning World War II veterans."² It is said that this law was conceived by the Congress as a "necessary and constructive aid to returning veterans in their readjustment to civilian life."³ The statute is rather lengthy, consisting of 15 chapters, the most important of which are as follows:

- Chapter I — "Hospitalization, Claims, and Procedures"
- Chapter II — "Aid by Veterans Organizations"
- Chapter IV — "Education of Veterans"
- Chapter V — "General Provisions for Loans" (i.e., for "homes, farms, and business property")
- Chapter VI — "Employment of Veterans"

Chapter VII — "Readjustment Allowances for Former Members of the Armed Forces Who are Unemployed."

But the most important section or paragraph of P. L. 346 is Section 1503:

A discharge or release from active service under conditions other than dishonorable shall be a prerequisite to entitlement to veterans' benefits provided by this Act or Public Law Numbered 2, Seventy-third Congress, as amended.

Congress makes laws and Federal agencies make rules and regulations pursuant thereto. In this case the Veterans Administration, under authority of the aforementioned laws, has recently been paring benefits.

As far back as 1938 the legislative intent of Public Law No. 2, 73rd Congress, was spelled out, but the word "homosexual" was not there:

Sec. 2.1064. Character of discharge under Public Law No. 2, 73rd Congress. To be entitled to compensation or pension under Public, No. 2, 73rd Congress, the period of active service upon which claim is based must have been terminated by an honorable discharge. A 'bad conduct discharge,' and 'undesirable discharge,' separation 'for the good of the service,' and 'ordinary discharge' (unless under honorable conditions) or other form of discharge not specifically an honorable discharge, or held by the Service Department to have been granted 'under honorable conditions' will not meet the service requirements of Public No. 2, 73d Congress, and all regulations issued thereunder. An officer who resigned from the service under honorable conditions

will be considered as having been honorably discharged.⁴

By 1946, however, the language of the Veteran's Administration had got stronger, so that we find the following:

Sec. 2.1064(c). The acceptance of an undesirable or blue discharge to escape trial by general courtmartial will, by the terms of section 1503, Public No. 2, 73d Congress, as amended, and Public No. 346, 78th Congress, as it will be considered the discharge was under dishonorable conditions.

(d). An undesirable or blue discharge issued because of homosexual acts or tendencies generally will be considered as under dishonorable conditions and a bar to entitlement under Public No. 2, 73d Congress, as amended, and Public No. 346, 78th Congress. **However, the facts in a particular case may warrant a different conclusion, in which event the case should be submitted to central office for the attention and consideration of the director of the service concerned.**⁵

(Emphasis supplied)

In 1947, we find the same thing, except that the last few words of Section (d) were changed to read: "... submitted to the director, claims service, branch office, for attention and consideration."⁶

The year 1949 saw no changes from 1947, and 1951-52 saw only another slight change in the final phrases of Section (d): "... submitted to the director, claims service, district office, in field death cases, to the director, veterans claims service, central office, in field living cases, or to the director of the service concerned in central office cases, for attention and consideration."⁷

Until lately it seemed as though no changes would occur in these two

important sections during 1954 or 1955. The homosexual veteran was seemingly "on the fence," for Section (d) was a little ambiguous and not too cruel, what with that second sentence:

However, the facts in a particular case may warrant a different conclusion, in which event the case should be submitted ... for ... attention and consideration ...

Somebody, though, got impatient all of a sudden and decided to do some trimming. On October 28, there were found hidden amongst the vast and intricate mass of rules, regulations, notices, orders, etc., which continually issue from Washington, Sections (c) and (d) again. And this time Section (d) got a haircut, or at least a good shave. It consisted of but **ONE** sentence:

Sec. 3.64 (d). An undesirable discharge issued because of homosexual acts or tenden-

cies generally will be considered as under dishonorable conditions and a bar to entitlement under Public No. 2, 73d Congress, as amended, and Public Law 346, 78th Congress, as amended ... ⁸

The homosexual veteran seems doomed now. Meanwhile Section (c) is still perched up there above Section (d), with the same shaggy hair, beard, glowering look and everything.

- 1 48 Stat. 8, Sec. 1(a)
- 2 58 Stat. 284.
- 3 38 U. S. C. A., pxxxviii
- 4 38 CFR 1939 (1st ed. of CFR, in effect 6-1-38).
- 5 38 CFR (1946 Supp.).
- 6 Ibid., (1947 Supp.).
- 7 38 CFR 3.64(d) (1951 Cumulative Pocket Supp., "for use during 1952").
- 8 19 F. R. 6918 (10-28-54).

NEWS STAND DIRECTORY

Mattachine REVIEW

where to BUY it . . .

- Berkeley, Calif.**—Campus Smoke Shop, 2300 Telegraph Ave.; Phoenix Book Shop, 2499 Bancroft Way; U. C. Corner, 2350 Telegraph Ave.
- Hollywood, Calif.**—Universal News Agency, 1855 N. Las Palmas Ave., near Hollywood Boulevard
- Los Angeles, Calif.**—Belmont Newsstand, 101½ E. 5th St.; Smith News Agency, 613½ S. Hill St.
- San Francisco, Calif.**—City Lights Pocket Book Shop, 261 Columbus Ave.; Golden Gate News Agency, 66 3rd St., Pine & Jones St. Market
- Buffalo, N.Y.**—Little Book Bar, 953 Main St.
- New York City, N.Y.**—Village Theater Center, 116 Christopher St.
- Cleveland, Ohio**—Kay Books, 1374 E. 9th St.
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- Denmark**—Vennen, Postbox 809, Copenhagen 8

The Causes of HOMOSEXUALITY

In presenting a "Symposium on the Causes of Homosexuality," the June issue of *Sexology* gave opportunity for some leading experts in the field to express their opinions.

By and large, that opinion was: Causes are still unknown, but probably the result of a great many varied factors, excluding heredity.

Outspoken prejudice, in all probability, was best reflected by Joseph G. Wilson, M. D., part-time psychiatrist who wrote, "Are Prisons Necessary." In summary, he listed nine factors, many of which his own professional contemporaries would be first to condemn. He listed such causes as "Oedipus complex;" alcoholic indulgence; seduction of boys by homosexual men; an unusual distribution of male and female hormones; the boarding school; lack of opportunity for normal or natural sex outlets; mental illness in the form of psychoses or feeble-mindedness; imbalance of determining sex factors, and, finally, most important of all, as he put it, "the public's conciliatory attitude." Here he sharply criticized fiction authored by heterosexuals who make no effort to condemn the practice of homosexuality, and autobiographies of homos themselves who plead for special privileges.

This series of vague "reasons" without basis in fact, was, however, offset by a member of that magazine's board of medical and sexological consultants: René Guyon, LL.D., famed French sexologist, of the faculty of Paris, anthropologist, government legislative advisor, and presently at work in Thailand in this field. He is author of a 6-volume series called "Studies in Sexual Ethics," and numerous other books on law and philosophy, which are being translated into English. Dr. Guyon's reasoning held that the reason for our failure to understand the homosexual personality is that inverted and non-inverted people are separated by a difference so profound that it at first may be suspected to be biological.

"Nothing is more difficult for one species of animal to understand than the sensations or feelings of another species," he says.

Dr. Guyon draws a difference between the *real* homosexual and the *accidental* one. For the former, it appears congenital and unchangeable; for the latter, it has no real effect of changing the person from his real heterosexual orientation. Real homosexuality, is therefore the homosexual's properly and deeply-implanted nature. On the other hand, if an individual does not have the constitution of a real homosexual, he will forget any unusual practices and invariably return to heterosexuality. Children likewise tend to forget accidental acts of homosexual experience if they are not constitutionally pre-

disposed toward homosexuality.

Guyon's studies have led him to believe that homosexuality is caused by a physiological predisposition. If this is so, a homosexual is no more responsible for his deviation than are people responsible for the color of their skins. This is certainly an important reason for sexual tolerance, and it should make legislators more reluctant to solve the problem by providing jails for homosexuals.

"Furthermore," concludes Guyon, "It is my opinion that homosexuals should not be considered as persons affected by a disease. They should not be subjected either to jails or to medical treatment in hospitals or other therapeutic institutions."

THEY DO CREEP IN

Errors seem to show up unavoidably after an issue has been printed and it's too late to change them. In the previous issue of the REVIEW, these mistakes made our faces red: 1. Telephone number of the San Francisco Area Council should have been listed EXbrook 7-0773 (page 37); 2. In James Barr's story, top of column 1, page 42, the sentence should have read: "Oddly enough, I made sincere friends and implacable enemies within the Navy, though the number of the first group was dwarfed by the second." And, incidentally, Mr. Barr has clarified the pronunciation of his last name: Fu-GA-te (a French surname). Just don't call him "Few-GATE," he says!

SUBSCRIPTION COUPONS are a waste of space, many readers have told us.

No one wants to cut up the pages of their copies--they plan to retain the magazines intact instead.

THERE'S NO NEED for a coupon anyway. Simply jot down your name and mailing address, include the statement, "I am over 21 years of age," and send \$2.50 per year by check, cash or money order. Mail your remittance to:

Mattachine REVIEW

POST OFFICE BOX 1925, LOS ANGELES 53, CALIF.



READERS write

Review Editor: One of the things I like about the Mattachine Review is that you recognize that it is not necessary to tell homosexuals themselves that laws should be changed, and that they as a group are being persecuted in some ways. Instead, and far more important, you have chosen to present facts about sex variation in such a manner that your publication can be passed on to anyone to read, as a basis, at least, for creating a mutual understanding of the homosexual and his problems.

--Mr. H. F., California

Review Editor: Allow me to express deep appreciation for the great encouragement I have received from your magazine, sent to me by a friend. You have no idea how efforts you are putting forth are helping those of us who are isolated and feel like we are alone in a hostile society. I believe that you are heralds of a new day for many people. Like all reformers, you have great courage and fortitude. Your labors are already bearing fruit in creating an optimistic, united outlook. Many of us, crushed by our environment, are gaining hope once more. Eventually society, conservative and hesitant, shall give us a fair hearing as we press our claims at the bar of justice.

--Mr. K. D. M., Idaho

Review Editor: Today I got the second issue from a newsstand --I have not seen the first. I just read your history--I had heard of (the Mattachine Society's) existence a year ago, and from a heterosexual! But you've existed since 1950...Why did you not tell us? When I think of the thousands like myself who roam the streets and taverns in search of companionship! The only thing I could find in print was an article in Confidential. Please send me the Review.

--Miss K. S., California

Review Editor: Thanks for sending me a specimen copy of the January-February issue of the Mattachine Review. I have now decided to subscribe for a year. I am therefore sending you through the post by surface mail an international money order of \$3.50.

--Mr. E. B., Paris, France

Review Editor: With congratulations for producing a magazine that does full justice to your aims and principles, I wish to voice a minor objection to a small matter: James Barr's article, "Under Honorable Conditions" (third issue) was excellent. However, at one point not crucial to the development of his story, he yielded to a deplorable generalization, throwing around words like "neo-fascist," saying, "...as of today American concentration camps are not yet formally open for business, though undoubtedly their blueprints are already in an advanced state." That sort of intemperate language, even though coming from one who has gone through what Mr. Barr re-

lates, can easily be open to association with similar attacks heard from sources not at all congenial to Mattachine's professed point of view. I do not think Mr. Barr is a communist or a communist sympathizer. If he was he wouldn't be writing in the Review. His choice of political invective, however, is unfortunately close enough to the mumbo-jumbo of the Daily Worker to lay him open to attack by implied guilt of association. If there is ignorance, prejudice, violence and hate-mongering in America, and I know there is, it is with direct exposure and reason rather than over-emotional invective that we must fight them. Those things are not American and we must fight them as Americans. When we yield, however, to sneering characterizations of America's course as "fascistic," we are playing into communist hands. After all, we are among the majority in everything except a certain social aspect, and we will stand with that majority in any showdown with America's enemies.

--Mr. P. R., Texas

Review Editor: My, what a relief to read your third issue after having read the article by "Anonymous" called "A Mother's Ordeal with Homosexuality" in the June issue of Pageant. This article is another of the obvious attempts to inflame public opinion against the homosexual people of this country. And look how they do it! They invariably resort to stories about minors, portraying the older homosexual as the villain and a cunning criminal of the robber-burglar type. The article in Pageant had the most exaggerated, unrealistic illustrations conceivable! There is an increasing number of magazines of the sensational type which will print anything to attract attention and make a sale. It is indeed, high time that we have a magazine such as the Review to counteract some of this foolishness.

--Mr. B. H., Illinois

Review Editor: I have been a One Magazine subscriber for over a year, and heard that you were contemplating a magazine, but it was only after I read Hush--Hush that I learned that you have already printed, beginning in January, a magazine. I would like to be a subscriber.

--Mr. L. K., Delaware

Review Editor: I am grateful to have affiliation with a group like the Mattachine. I believe that such an association can prove beneficial to all of us.

--Mr. E. L. H., California

Review Editor: I never liked the word homosexual because, according to Stekel, it is a neurosis, i.e., an asocial aspiration that has not been fully sublimated. Can 15 million men be unadjusted?

--Mr. P. T., Massachusetts

Review Editor: I have received the second issue and I like the magazine. It is, in my opinion, a timely and much needed publication. I'll be looking forward to forthcoming issues.

--Mr. B. M., Nebraska

Review Editor: Thank you for your recent copy--it is interesting to me although I get along excellently with heterosexuals.

I always have and still do associate with them exclusively; I can't get along at all with homosexuals. I keep wondering if they are vastly different or perhaps I'm just not used to them. I think you are making progress with the magazine, and I enclose a small check to help a project which I feel is, or can become, important.

--Miss A. J., California

Review Editor: Your first issues are a tonic for weary spirits which have taken so many blows from the "sensationalistic" articles in general magazines. James Barr and Mackinneth Fin-gal are especially courageous pioneers in the heart's quest for a better world for all. A good start is half the battle.

--Mr. N. B., Toronto, Ontario

Mattachine NEWSREEL

SOCIETY VOTES TO JOIN ICSE

At its annual convention at Los Angeles in May, members of the Mattachine Society voted unanimously to join the International Committee of Sexual Equality, Amsterdam. This organization is an international group devoted to aiding the understanding of and eliminating discrimination against homosexuals in Western European nations and elsewhere throughout the world. ICSE will hold its annual Congress in Paris in mid-November.

SOUTHERN CALIFORNIA DISCUSSION GROUPS EXTENDED

Long Beach chapters have inaugurated a series of discussion groups in nearby communities of Westminster and Huntington Park. The area council there will supply information about these meetings upon request.

GROUP THERAPY PROJECT ADVANCES AT SAN FRANCISCO

Now in its 3rd month, sessions in group therapy conducted at San Francisco by a professional therapist, have resulted in praise for the project from many of the 15-20 persons who have been attending the twice-a-month meetings.

SOUND TAPES AVAILABLE FOR DISCUSSION MEETINGS

Several recorded lectures, orientation programs, and other subjects useful in discussion meeting presentations have been prepared by the Society's Public Relations Director. Requests for these tapes and other materials helpful in the conduct of group meetings should be addressed to the Board of Directors.

ADDITIONAL INTERVIEWS TAKEN BY DR. KINSEY

During June, several additional interviewees for Dr. Alfred C. Kinsey and his staff were arranged at San Francisco. The

prominent sex research expert also met with three members of the Board of Directors of the Society while on the West Coast.

FALL BOARD MEETING AT SAN FRANCISCO

Next meeting of the Board of Directors of the Mattachine Society will be held at San Francisco, September 3-5, it was announced when the new officers and members of the board met at Los Angeles in May after the annual convention.

CIVIL LIBERTIES

on the "upswing" again

The cause of civil liberties in the United States has gained strength in recent months, but it is still under serious attack, says Patrick Murphy Malin, director of the American Civil Liberties Union, New York City. "I think we are a little better off than a year ago," he said recently at a West Coast press conference. "But it's a modest corner that we've turned, and you never get completely out of the woods because there are new strains on the rights of free speech, fair trial and equal protection under the law."

Malin, a native of Missouri and 52 years old, declared that continuing most important civil liberties problem is the way our government employees are treated today.

Because of the operation of government orders defining certain types of personality orientations as "undesirable" or "security risk" category, government employees have become second-class citizens by the withholding of their right to be confronted by their accusers, Malin pointed out. He referred to the case of Edward Corsi, discharged from the State Department's Immigration Service, whom Malin said was known "as a man of definite opinion" before he was hired, and thus before he cross-

ed swords with Secretary of State Dulles on restrictions in the Refugee Relief Act of 1953.

Strength for civil liberties in 1954 came partly from the Senate censure of Senator McCarthy; partly because of the Supreme Court's 9-0 decision on segregation, and partly because a lot of people in educational circles have recovered some sanity (as Malin puts it) and courage in fighting back the trends of the preceding four years, when different kinds of orthodoxies seemed to hold the field.



BOOKS

NOBLESSE OBLIGE, and so forth . . .

by JAMES (BARR) FUGATE

DURING Christmas Holidays when I was nine or eleven, (it couldn't have been when I was ten for that was the year I owned my first horse,) I remember reading a gift copy of Ben Wallace's *BEN HUR* with the feverish excitement that can only be compared to the seizure of a disease.

Being an extremely tense child, my family, while seeing that I got the necessary food and sleep, waited patiently for the seizure to end with the book's last page, and me to return to more normal nine-year-old activities. Doubtlessly I did, but my taste for historical literature seems, to have crested with that brief early encounter. To this day I can remember nothing of the detail of that book, not even the famous chariot race. Not that I lost my taste for history—far from it—but the difference between fact and fiction has always seemed to me the difference between a tantalizing steak hot and bloody black from the broiler and a herd of cattle I've never seen somewhere in Texas.

I have just read Marguerite Yourcenar's prize winning novel, "*HADRIAN'S MEMOIRS*," (Hadrian's in magenta, Memoirs in yellow, beneath the gray picture of a curly marble head and a few lopsided Roman coins.) My first impulse upon putting the book down a few minutes ago was to don a sweat suit and go to the country for five miles of hard road work, which is probably what I did (without knowing why) after finishing *BEN HUR*. It is a good way to expel the acid of certain seductions from the mind rather than let them remain to eat into the determination of clear-sighted practicality.

The back of this book's dust jacket glitters with the newly minted words of the critical world's master designers: Orville Prescott, Lewis Gannett, Sterling North, Geoffrey Bruun, Gerald Sykes, Harrison Smith and W. G.

Rogers. I remember being duly impressed when I unwrapped the book yesterday. Some friends have cited this reception as a clear-cut victory for the qualified acceptance of homosexuality against the usual hostile attitude of critics. I wonder to what extent this is true.

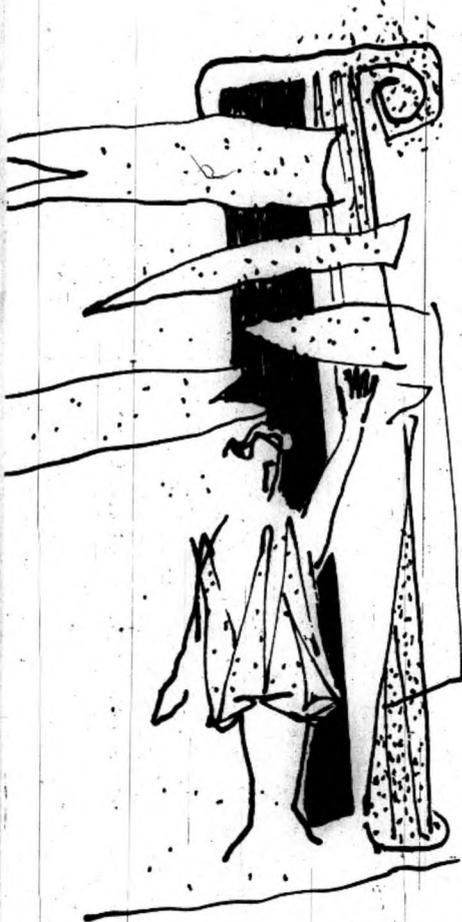
It is true that the homosexuality of this Roman emperor, (described by reference texts as the greatest between Augustus and Diocletian, which still may not be saying much,) is treated with utmost sympathy by the author, but the fact remains that the characters and their practices are at the safe distance of 1850 years. One wonders how violently the critics would react if the same author had told the same story of, say, a fictional American Secretary of Cabinet Rank, or a Supreme Court Justice, or the head of a Federal Bureau, or even some jolly little junior Senator from the Great Lakes area. One can imagine that the "prize" won by the author in this instance would be a term in a Federal Prison, carefully muffled in the appropriate legal gags of the time, of course, even though such a proposed story—and certainly such an inevitable end—cannot be completely within the realm of sheer fantasy. If one can judge by the screams of rage that poured from the back doors of some official quarters on The Hill upon publication of my first novel in 1950, the author literally takes his life in his hands by daring to come out of the Never-Never land of history with tales of such perversions.

Miss Yourcenar's story, (and descendingly we are told not to mistake it for a historical novel—though it is) which concerns the life and career of P. Aelius Hadrianus, is a series of long, beautifully composed letters to his adopted grandson, Marcus Aurelius. The story is a simple one, but told in a style reminiscent

of the Latin classics which makes it seem more complicated and important than it is. One often has the feeling that "*Hadrian*" is surreptitiously copying at a furious rate—or perhaps only paraphrasing—from his famous library of great writers, so easily do the ideas and phrases roll off his stylus onto the wax. Cicero, Epictetus, Seneca, and a few more who hadn't quite lived yet, have not been lost on him, and in a few instances, we almost see the feet sticking out beneath the gorgeous folds of this great tapestry of words.

In the same manner we are cheated of few fleshly details of our hero's passions for the lovely Greek youth, Antinous, though one is apt to be enchanted with the sound that the sense is lost in this carefully packed void. You might hear the same tale told today by a refined, but aging auntie, and suffixed with, "Of course, it's all in the way these things are done, you know, my dear. *NOBLESSE OBLIGE*, and that sort of thing, you understand?" One can almost feel the fragile Spode in one's hand and scent the faint Morocco of fine bindings stretching up and up to the ceiling on all four sides. From such lips, one feels even a bloody police raid of Finocchio's would take on the mellifluous patina of charm and respectability.

But perhaps I am being too harsh in expecting a practical value here; worse, it may be that I am ungrateful to Miss Yourcenar. If her cup of fragrant Jasmine does not measure up to the smoky personal satisfactions of my dark and acrid Lapsang Suchong, I've no right to discredit her taste as coy or ineffectual. Without question, her novel is a step in the right direction, and our leading critics of two continents have hailed it as an effort worthy of praise in spite of its many sexual aberrations. Still, one can only wish that for a sub-



ject as important as this such fine talent had been devoted to characterizations and situations more recent and nearer the crux of all tolerance.

the struggle for which is quite as fascinating as anything any of us can find in the miasma of antiquity.

JAMES (BARR) FUGATE

Prison Tale Grotesque

CAST THE FIRST STONE. by Chester Himes. New York: Coward-McCann, Inc., 1952. 346 p. A shocking narrative of prison life, this book merits consideration for its revelation of what can happen to men under stress of a penal system which is supposed to rehabilitate, but actually warps men almost beyond recognition. It may disturb even those who think themselves well acquainted with patterns of deviant emotional behavior, says the reviewer, Robert Kirk. Chicago.

THIS WORK is best approached not as a work of art but as a social document. Although called a novel by the author and despite many passages of great emotional and imaginative impact, the book's plot and artistic effect are overshadowed by the painstakingly documentary style. The reader is led step by step, through a case history narrated in the first person by the subject himself.

The book's unifying thread is the transformation of the narrator, Jimmy Munroe, from an aggressively heterosexual male through five years of the horror, disgust, indignity, boredom and apathy of prison life—into a creature for which there is no ready psychological label.

Plunged from the beginning into

a prison society of men who select for themselves the psycho-sexual role of "wolf", "punk," "kid," and "fag," Munroe first resists these grotesque caricatures of ordinary sexual roles with contempt. His attitude changes to amused tolerance, then to submission, to almost hysterical impulses. The conclusion of "Cast the First Stone" finds Munroe involved with another convict in an intense mutual attachment, a relationship which defies description in ordinary human language, but which is, however, neither overtly sexual on Munroe's part, nor is it platonic. Further, it is not fraternal, or paternal, or inadvertently homosexual; but Munroe does not think of it as homosexual. It is perhaps unique to the destructive, degenerative atmosphere of the American prison.

Whether the transformation of Jimmy Munroe confirms or denies the findings of penologists who warn against prison life's destructive effects upon the human personality, the reviewer does not feel competent to say. But Author Himes has sounded a warning again in a compelling and convincing manner. The failure to heed these warnings is clearly parallel to the Anglo-American practice of placing homosexuals in prison for "correction."

We ought to pay more attention to the future than to the past, because every one of us is going to spend the rest of his life in it.--Charles F. Kettering

finer, so that efforts on the task would be of value, and not just a compilation of information which would serve no useful purpose.

Public relations advances during the year were centered specifically in the production of educational soundtapes, recorded and edited from lectures and addresses given by experts in their fields to various Society public discussion groups, and recordings of radio, television and other community programs related to the sex and mental health subject. These tapes, available for use throughout the Society, may be obtained from the public relations director. Projects planned for this department during the coming year will be aimed at increasing the interest and service of the Society's public discussion groups, with a tie-in with the research department to implement such group therapy techniques as are applicable under present conditions.

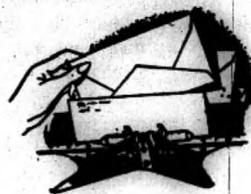
In the legal-legislative field, it was reported that individual, rather than organizational, support (or opposition) to proposed legislation would continue to keynote the Mattachine policy. This means cooperation with other organizations, working closely with their legal and legislative chairmen, and consultation with attorneys, legislators and others concerned with law enactment. A projected legal information brochure, in preparation at Chicago, will be adapted for general use throughout the Society, the director of this department promised, upon completion.

In the publications department, production of the magazine and continuation of the 3-booklet series, "Mattachine Society Today" were chief activities of the past year. In each of the four main areas, newsletters are presently published monthly as a function of this department.

Story of the Mattachine Review from its inception to the present was issued in booklet form by the publications director. Included were finan-

cial statements which disclosed that the new publication, while far from paying for itself as yet, still had not required the expenditure of any funds whatever from other treasuries of the organization.

Trend during the past year toward an area council type of operation advanced to the point where chapters in many areas had settled to committee-like function, the chairman reported. In line with this trend, measures to simplify and in some cases abandon chapter administrative processes were proposed and passed in the interest of brevity and clarity. Meetings of the Board of Directors, held monthly in the past, will be cut to quarterly. This is possible because functioning areas of the Society have now become established with trained leaders who are advancing the organization's program as rapidly as conditions permit.



CHANGES OF ADDRESS

Notice of change of address should be sent not less than two weeks prior to the date change becomes effective. Send the address at which copies are now being received and the new address at which you wish to receive copies.

DIRECTORY

The Mattachine Society, Inc., Office of the Board of Directors
Post Office Box 1925.....Los Angeles 53, Calif.

mattachine REVIEW

MANUSCRIPTS—for publication in this magazine are solicited. At the present time, such manuscripts, articles, reviews, etc., must be accepted on a no-fee basis. Manuscripts not accompanied by postpaid return envelope become the property of *Mattachine Review*.

ADVERTISEMENTS — accepted only from publishers and/or authors of books, magazines and periodicals related to the research field of the Mattachine Society, Inc. Rates upon application. Publisher reserves the right to reject any and all advertising.

PUBLICATIONS—The following Mattachine Society publications are available upon order: From the Board of Directors, "The Mattachine Society Today," two booklets (third in preparation), each 25 cents. First booklet tells general information, history, aims and principles of the Society; second contains the constitution, by-laws, articles of incorporation, pledge and policies for legal, legislative, public relations, publications and research departments. Third booklet, when issued, will contain administrative structure, reporting forms, information on how to conduct discussion groups, form chapters, etc., and other material of value to group leaders. (All booklets mimeographed; all are mailed first class)

AREA COUNCILS

- Los Angeles Area Council
Post Office Box 1925.....Los Angeles 53, Calif.
- San Francisco Area Council
Post Office Box 259.....San Francisco 1, Calif.
- Chicago Area Council
Post Office Box 3513, Midse. Mart Post Office...Chicago 54, Ill.
- Long Beach Area Council
Post Office Box 1232.....Long Beach, Calif.

NEWSLETTERS

Area newsletters are published monthly by each area council listed above. San Francisco and Chicago areas charge \$1 per year subscription in advance. Los Angeles and Long Beach areas accept contributions to help defray cost of publication and mailing. All newsletters are mailed first class sealed.

FOREIGN PUBLICATIONS

»VENNEN« Monthly magazine, published in Denmark. Articles in Danish, German and English. Subscriptions, \$3.50 by regular mail, \$4.50 first class sealed. Address: Vennen, Postbox 809, Kobenhavn Ø, Denmark.

Pan Monthly magazine published in Denmark by Forbundet af 1948 organization. Articles in Danish, Norwegian, Swedish. Subscriptions, \$3.00 per year. Address: Pan, Postbox 1023, Kobenhavn K, Denmark.

ARCADIE Monthly literary and scientific review. Articles in French, some English. Subscriptions \$9 per year. Address: Arcadie, c/o Cercle de France, 162 Rue Jeanne d'Arc, Paris XIII^e, France.

FUTUR Illustrated journal, standard newspaper format. General news, scientific and literary articles in French. Monthly. Regular subscription, \$3 per year; first class sealed, \$3.50. Address: Futur, 57 Rue de Clichy, Paris IX^e, France.

DER KREIS Monthly magazine in French, English, German. Subscription \$7 regular mail, \$10 first class, per year. Address: Der Kreis, Postbox 547, Fraumunster, Zurich 22, Switzerland.

Dein freund Monthly in German, published at Kleine-Freiheit 25, Hamburg-Altona, Germany.

HUMANITAS Monthly publication of Gesellschaft fur Menschenrechte organization, in German; Published at Neustadterstrasse 48, Hamburg 36, Germany.

Der Ring Monthly in German. Subscriptions are \$5 per year. Address: Der Ring, Bodtgerstrasse 14, Hamburg 13, Germany.

Der Weg Monthly in German, with some English. Subscriptions should be addressed to Der Weg zu Freundschaft und Toleranz, Colonaden, 5, Hamburg 36, Germany.

ICSE news letter (6 times per year) Mimeographed news organ of the International Committee for Sexual Equality, English edition for Sexual Equality, English edition. Address, Postbox 542, Amsterdam, Holland. Subscription, \$3.00 per year.

 **viendchap** Monthly magazine in Dutch. Subscription \$4 per year. Published by Cultuur en Ontspanningscentrum, Postbox 542, Amsterdam, Holland.

INTERNATIONAL JOURNAL OF SEXOLOGY. Monthly. Published by Dr. A. P. Phillay, O.B.E., M.B.B.S. Whiteway Building, Bombay, India.

In the Next Issue....

A "BEST EVER" fifth issue of *Mattachine Review* will appear on September 15. Among the features you will read are these:

1. The program and theme of the 1955 Congress of the International Committee for Sexual Equality, to be held in Paris in mid-November, will be outlined. Theme of the meeting this year will be "Human Rights and the Origin of Morals."

2. "The Importance of Being Honest," by Lyn Pedersen. The author of "Play Without a Stage" in the current July-August issue will present a tentative estimate of the homosexual role in history, with a study of some pitfalls of homosexual historiography, and a frank look at whether such pages of history ought to be opened.

3. R. H. Crowther brings up questions of ethics, philosophy and religion as it affects the invert and everyone else in a penetrating and thought-provoking feature, "Culture and Sexuality." One of his conclusions states: "We must constantly beware of homosexual groups who, while seeming to lead and benefit the homosexual, actually create a social environment and a philosophy which intensifies rather than relaxes

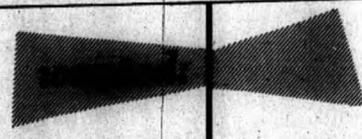
the conditions of inversion!" Challenging? Don't miss it!

4. "Take My Name Off Your Mailing List!" That's a familiar cry, and as an aid to allay fears of readers here and there, the *Review* will carry a discussion of the position of the magazine and the *Mattachine Society* as it concerns mailing, as well as public activities of the organization. You may see a spotlight on some constitutional and legal guarantees you have forgotten—or never known about.

5. Book Reviews will hold more than departmental importance, too. For instance, there'll be another side presented on the book, "Hadrian's Memoirs," following James Barr's critique in this issue (See Books). In addition, two sides will be presented by reviewers of Dr. George W. Henry's brand new volume, "All the Sexes," with one of the two authors, Luther Allen, taking a firm stand, saying, "I don't agree."

Regular departments, letters, and other features will be included.

All in all, the fifth issue will be something to read and read again. Don't miss it—on newsstands (limited distribution) or by subscription.



Articles, manuscripts, letters, art suggestions, and other contributions to make the *Mattachine Review* a better magazine are needed, and the Society is counting on you for help! Send all such material to *Mattachine Review*, Post Office Box 1925, Los Angeles 53, Calif. Please include self-addressed envelope if return of manuscript is desired.

an open letter to

Mr. and Mrs. America

You have a "stake" and should have a concern in the research, education and social action projects of the Mattachine Society, Inc.

The tragedy, frustration and misunderstanding surrounding varied emotional and sexual orientation in today's generations can be largely avoided if parents are aware of causes and conditions of such variation. We may even soon learn WHAT the causes are, and thus prevent much confusion and unhappiness in tomorrow's children.

Homosexuality is seldom as far away from us as many believe. Not until the fact that it exists is better known and understood can the problem be coped with in the family—the place where love and intelligent understanding can do most to relieve the burdens of guilt, fear, and emotional stress. These are the things which cause serious difficulty for those sons and daughters who, for one reason or another, may not develop the strong heterosexual drives which we have perhaps too long mistakenly defined as "normal" to the exclusion of all else.

Without sensation, but with a serious determination to perform a vital public service, the Mattachine Society has dared to explore the unknown in this challenging field of human behavior. Your interest in this work is solicited. It may save the shocking impact accompanying a revelation that a member of your family, close friend or associate,

or the child of a relative is directly affected. That's what often happens when someone is found to be homosexual, for instance. After all, some 15 million Americans probably prefer such sexual expression, and many of them face serious problems of adjustment and self-acceptance, because they are helpless to stem the compelling drive, and fearful of exposing this fact of their nature to anyone who might help—or rebuke—them.

No revolutionary abandonment of social, moral, legal or ethical codes is proposed by the Mattachine Society. But an enlightened approach to this growing problem is demanded in the U. S. today. Therefore, as experts in the field have so clearly pointed out, an evolutionary, critical examination of our real behavior must be made and compared to our "surface standards" — with the courage to change and discard the prejudice, bigotry, ignorance and attitudes found wanting if they impede human social progress.

To be open-minded and fair is an American characteristic. To apply this attitude to the sex behavior problem is another way of permitting our democratic process to increase the happiness of humanity.

A letter to the Mattachine Society will bring information telling how you can improve your understanding and aid this work by reading, attending public discussion groups, participating in research projects and giving financial help.
