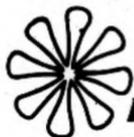




mattachine ^{50c}
REVIEW

Casting a Spotlight on Human Sex Problems --- For THINKING ADULTS

SEPTEMBER 1958



In This Issue...

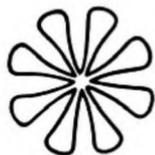


**FIRST STEP TOWARD ACCEPTANCE -
DEFEATING YOUR OWN FEARS**

**YOU CANNOT ALWAYS READ FREELY -
SUPPRESSING HOMOSEXUAL LITERATURE**

**A LONG-TIME READER WRITES
WHAT PRICE EXPRESSION?**

**PLUS SHORT FEATURES -
NINTH YEAR AHEAD
FACES BEHIND THE NAMES**



mattachine DIRECTORY

National Headquarters

MATTACHINE SOCIETY, INC., 693 Mission Street, San Francisco 5, Calif. Tel. EXbrook 7-0773

Branch Offices

- BOSTON CHAPTER - Post Office Box 1499, Boston 4, Massachusetts
DENVER CHAPTER - Post Office Box 7035, Capitol Hill Sta., Denver 6, Colo. Tel. (Sec.) FLorida 5-3438.
LOS ANGELES AREA COUNCIL - Post Office Box 1925, Los Angeles 53, Calif. Tel. (Chm) NOrmandle 3-2616.
NEW YORK AREA COUNCIL - 1183 Avenue of the Americas, Suite 404, New York 36, New York. Tel. Clrcle 5-1868.
SAN FRANCISCO AREA COUNCIL - 693 Mission St., Suite 309, San Francisco 5, Calif. Tel. EXbrook 7-0773.
WASHINGTON CHAPTER - Post Office Box 8815, Southeast Sta., Washington 3, D. C.
(CHICAGO CHAPTER - Inactive at present. Inquire through National Headquarters)

Communications to branch offices above should be addressed in all cases in care of Mattachine Society, Inc.

mattachine REVIEW

SUBSCRIPTIONS: \$4 per year in the U.S., Canada and Mexico; single copies 50 cents. \$5 per year elsewhere. All copies mailed first class sealed in plain envelope.

STAFF: Publications Director and Editor, Hal Call; Business Manager, D. Stewart Lucas; Production Director, Henry Foster Jr.; Treasurer, O. Conrad Bowman. **EDITORIAL BOARD MEMBERS:** Dr. Henri Lormier, Gonzalo Segura, Jr., Carl B. Harding, Mrs. Leah Gailey and Roy Hooper.

MANUSCRIPTS: Original articles, reviews of current books, letters and comment for publication are solicited on a no-fee basis. Where return of manuscript is desired, first class postage should be included.

ADVERTISEMENTS: Accepted only from publishers and/or authors of books, magazines and periodicals concerning homosexual and related sex behavior subjects, and from book stores or mail order book services in this field. Rates upon application. Publisher reserves right to reject any and all advertising.

OFFICE OF PUBLICATION (to which all communications should be addressed): 693 Mission Street, San Francisco 5, Calif. Telephone EXbrook 7-0773.

COPYRIGHT 1958 by the Mattachine Society, Inc. All rights reserved to material not otherwise credited.



mattachine REVIEW

Copyright 1958 by the Mattachine Society, Incorporated

FOURTH YEAR OF PUBLICATION—MATTACHINE REVIEW founded January 1955
Mattachine Foundation established 1950; Mattachine Society, Inc., chartered 1954

Volume IV

SEPTEMBER 1958

Number 9

Contents

ARTICLES

- ON THE SUPPRESSION OF HOMOSEXUAL LITERATURE
by Curtis Dewees ----- 6
WHAT PRICE FREE EXPRESSION by Luber Allen ----- 14
AN AFTERMATH: DISCARD THE MASK by R. W. ----- 16
DEFEATING FEAR by John LeRoy ----- 18

SHORT FEATURES

- NINTH YEAR AHEAD, an Editorial ----- 5
IN THE OPEN, Review of a London Play ----- 12
STUDY HOMOSEXUAL PATTERNS, from Science Newsletter ----- 13

DEPARTMENTS

- MATTACHINE DIRECTORY ----- 2
HOMOPHILE BIBLIOGRAPHY (Part X) ----- 23
FACES BEHIND THE NAMES ----- 24
OTHER PUBLICATIONS ----- 26-27

MATTACHINE REVIEW is published monthly by the Mattachine Society, Inc., 693 Mission Street, (Suite 309), San Francisco 5, Calif., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate information toward the solution of problems of human sex behavior, particularly those of the homosexual adult. The REVIEW is available on many U.S. newsstands.

er Ross

THE IMMORTAL



WALTER ROSS

THE

Simon and Schuster

From the opening note, "This story is not about any persons, living or dead," to its closing quip, "Is a man's grave his castle?" readers will know that this book parallels the life and legend of the late James Dean.

Story of a young, handsome and bisexual movie star who lived and died the fastest --very readable.

3.50

an unhurried view of EROTICA

book written by Ralph Ginzburg introduction by Dr. Theodor Reik preface by George Jean Nathan

This is one of the few books ever published with the basic facts about erotic literature.

It includes lengthy excerpts from leading works of classical erotic literature in library Rare Book Rooms and on Restricted Shelves. It tells about the collections of the late J. P. Morgan, the British Museum, the Vatican Library, the Bibliotheque Nationale, the Library of Congress, the New York Public Library, the late Dr. Kinsey and the Ivy League college libraries.

Dr. Theodor Reik, one of the world's renowned psychoanalysts, says of AN UNHURRIED VIEW OF EROTICA: "The material here presented will be of great interest to the psychologist and the psychiatrist, to the sociologist and historian of civilization, and last, but not least, to the connoisseur of literature. Also, the bibliophile will find many data unknown to all, about publications and collections of erotica. We welcome this courageous book that presents a valuable piece of conscientious research." George Jean Nathan, the eminent critic, wrote the Preface to this book just before his recent death.

Beautifully designed, handsomely printed, elegantly bound and boxed in a permanent slip case.

A NEW LISTING — \$6.50



Write for Free Book List.

PAN-Graphic PRESS

693 Mission Street San Francisco 5

NINTH YEAR AHEAD

(AN EDITORIAL)

Five years ago in Los Angeles, a prominent Southern California psychiatrist addressed a convention banquet of the Mattachine Society and advised members and leaders of the organization to regard themselves as parents of a baby new to the social scene, but one who could, nevertheless, grow up to be a "useful citizen respected by society, or a renegade which society will never accept."

At the time, the Mattachine idea was a little over three years old. It had progressed through a turbulent development in semi-secrecy as the Mattachine Foundation, coming forth as the hopeful brainchild of a group of some seven or eight leaders who possessed dynamic leadership and organizational ability. It had seen interest surge over the sprawling Southern California metropolis, then up to the San Francisco Bay region, and had witnessed serious questioning from those who believed in this Mattachine idea, because the newcomers didn't know who was behind the movement and why. (Senate investigations were in vogue then.) Pressure from the growing membership demanded a democratic, chartered organization, duly constituted and with leaders who were known. Thus the Mattachine Society became the formal organization which replaced the previously chartered Foundation.

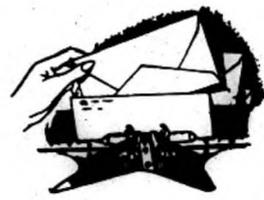
Today the Society has spread with small units located across the nation, but its membership total is still under 200. Nonetheless, it has made important strides in educational publications, discussion forums, individual counseling, legal as-

sistance and social services for the public that have reached many thousands of persons. This achievement has been attained without fanfare. Although not secret in any sense, the organization has successfully avoided sensational publicity.

Over the Labor Day weekend this year, The Mattachine Society, Inc., has scheduled its Fifth Annual Convention in New York City. With a day-long session of forums and addresses from experts whose professional work is directly concerned with problems of varied sexual behavior, and with an annual business meeting at which the membership heard reports of the five operating departments of the Society, another milestone has been reached by this unique organization, — a milestone which closely marks the beginning of the Society's ninth year of existence from the days of the initial concept of the Mattachine idea.

Every year sees an evolving and a more complete definition of this idea. While this idea attacks ancient anti-sexual attitudes that are still prevalent in Western cultures, it nevertheless declares that the concept of homosexuality as a disease is unacceptable; rather, it holds that this behavior orientation is one of the phenomena of nature, and one which society as yet has been unable to understand and loath to permit those whose personalities fall into this category to make their fullest contribution for mankind.

This results in wasted human lives, tragedy and unhappiness which society can ill afford. And this is the very enigma Mattachine is seeking to solve.



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.

On the Suppression of Homosexual Literature

The NODL refuses to make public its criteria for declaring a book obscene, nor does it make public the names of the persons who make the decisions about which books will be placed on the list.

Some books on homosexual subjects that are currently being suppressed are:

The Conformist, by Alberto Moravia; *Finistere*, by Fritz Peters; *The Heart in Exile*, by Rodney Garland; *Look Down In Mercy*, by Walter Baxter; *The Sling and the Arrow*, by Stuart Engstrand; *The Well of Loneliness*, by Radclyffe Hall. This by no means exhausts the list of banned homosexual books. This merely represents some of the better known novels on this subject.

With respect to libraries, librarians claim that since they operate on a limited budget, they must exercise a certain amount of selection and must therefore "buy only those books which are the most wholesome." (Quoted from *To The Pure*, by Ernst & Seagle; in *The Censorship of Books*, edited by Walter M. Daniels, p. 186.

This almost immediately eliminates most books which would come under a questionable and controversial category like homosexuality. But many times it is not just "selection" which keeps books on homosexuality out of the libraries. The personal tastes and views of the librarian come into play. And each public library has its board, and many of the boards, representing some of the most conservative elements of society, maintain a tight control on what types of books are bought by a library.

Most censors would agree that books—at least novels—treating of homosexuality automatically fall into the category of the obscene. However, to define "obscene" in a meaningful way has been a notoriously difficult task. Judge Curtis Bok, of Philadelphia has said that, "to come to grips with the question of obscenity is like coming to grips with a greased pig." Quoted from *The Right to Read*, by Paul Blanshard, published by Beacon Press, Boston, p. 148.

In the Roth decision (June 1956), the Supreme Court set up a new legal definition of obscenity, ruling that the standard is "whether to the average indi-



vidual, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to puritan interests.

The difficulty for the censors is that "obscenity" is not defined so that there is always a clear-cut distinction between that which is obscene and that which is not. An objective definition would act as a yardstick, so that one could declare a book obscene every time certain four-letter words are used for instance. But as the Judges of the Supreme Court know, what is obscene to one person is not obscene to another, or further, what is considered obscene in one community is not so in another. "Obscenity," as D.H. Lawrence pointed out, "is what is currently considered lascivious, sinful etc., by the majority, and since our attitudes toward sex are rapidly undergoing change, what is obscene one decade may be quite acceptable the next.

By using a nationally distributed list, censors are in a sense using an objective or absolute standard. These lists are probably selected according to some vague unbending definition of obscenity which seems naturally correct to the compilers. But their own social and cultural background is merely reflected in the definition. While the censors pretend to be following the legal and relative definition of obscenity in pointing out the effects of reading "obscene" literature, they are in actuality using another definition—one which they use in an absolute manner. The censors find around them the "effects"—immorality and crime, and point to the "causes"—books which meet their rigid definition of obscenity. Thus the courts seem to be using a relative definition of obscenity while censors are for the most part using an absolute one.

For many years the "isolated passage" theory of censorship was in operation. If a book contained a single sentence which was considered obscene, the whole book was declared obscene. This trend was reversed in the now-famous "Ulysses Case" in 1933. After *Ulysses* was declared not obscene, books were considered obscene only if 'on the whole' they tended to arouse puritan interests. Psychologist S.E. Asch has conducted studies which demonstrate that the "practice of isolating 'offensive language' from its context does not correspond to the actual run of experience of readers." (*The Freedom to Read*, by Richard McKeon, Robert K. Merton and Walter Gellhorn, published by R.R. Bowker Co., New York. p. 73.)

Having discussed some of the methods of censorship employed to ferret out obscene literature, let us consider the assumptions which censors use in their efforts to prevent circulation of "undesirable" books. Most censors use the argument that anything must be suppressed which threatens the existing form of government, or the social order, or any desirable social institution. It is quite obvious—to the minds of the censors—that homosexuality constitutes a direct threat to quite a few of the established social institutions. For homosexuality is considered a gross immorality and as such is completely

contrary to acceptable social practice, and anyone committing homosexual acts is also breaking a law of the land.

Therefore one of the focal points in the argument for censorship in that obscenity will deprave and corrupt minds open to immoral influences. This argument was used as late as May 19, 1958 in the U.S. House of Representatives, where a bill was up to tighten controls on mailing of pornography and increase maximum penalties for violators. Stated one of the bill's defenders, "Few things contribute more to moral degeneration than the lewd and obscene literature and other filth which flows freely through our mails directly to our young people or by way of magazine stands and corner drugstores." (Congressman Keating (R), New York; in the Congressional Record for May 19, 1958.) This bill was passed in the House.

If it can be shown that there is no reliable empirical evidence for the correlation between reading so-called immoral literature and immorality, or further, if it can be shown that no direct correlation exists, then the chief argument for censorship becomes invalid.

Arguments Against The Censors

Freedom of speech and the press and the right to assemble are guaranteed by the First Amendment to the Constitution. However, freedom of the press does not extend to pornography, which is what the censors say they are dealing with. The censors have to be shown, time after time, that what they are calling obscene is not considered obscene by most people at all.

Each person in this country is free to choose which books he wishes not to read. He may read no books at all, or only books dealing with God, motherhood or country. But censors wish to impose their standards of reading on everyone who reads. In cleaning up newsstands, drugstores, and libraries, the censors maintain that they are protecting the young. Yet they are denying adults the right to read literature written for adults in the first place. They would allow everyone to read only what they think a 12 year old should read. For they invariably use the argument: "would you allow your 12 year old daughter to read this?"

In their eagerness to clean up smut, the vigilantes are missing what everyone instantly recognizes as pornographic: literature and pictures of this type never find their way to newsstands or other public selling points. It is quite obvious that what the censors call 'pornographic' would never be questioned by many responsible people as being obscene. Therefore while their fruitless efforts are being made to wipe out "smut", the real traffic in pornographic material continues its merry subterranean existence.

As the authors of *The Freedom to Read* point out, the history of past efforts at censorship prove that no censorship is effective for any length of time. Knowledge that something is forbidden only enhances its attraction, as the

Garden of Eden story so effectively illustrates. It seems to be indigenous to human nature to give vent to its curiosity and to go on expanding its area of interest and study.

"But you still haven't answered our fundamental claim that reading immoral books leads to immoral acts," say the censors. So let us, therefore, examine this aspect of the question. The authors of *The Freedom to Read* point out that "since censors ordinarily assume characteristic responses to the books they would ban, it would be instructive to learn whether readers of these books do in fact perceive the content of the book in the fashion in which the censors claim." (*The Freedom to Read*, p. 74). Judge Bok stated that "it is impossible to say just what his (the average modern reader's) reactions to a book actually are." (*The Right to Read*, p. 149.)

In view of the extreme difficulty in running an experiment on what reading does to people, few, if any, large scale studies of this have ever been done. Therefore, the censors have no empirical evidence on which to base their statements.

Moreover, many sociologists and psychiatrists have come to take the view of Dr. Benjamin Karpman, who says, "contrary to popular misconception, people who read salacious literature are less likely to become sexual offenders who than those do not, for the reason that such reading often neutralizes what aberrant sexual instinct they may have." (*The Journal of the American Medical Association*, June 23, 1951.)

Robert Lindner, psychoanalyst and author of many books on psychoanalysis in a letter to the editor of *The Saturday Review* stated, "I am utterly opposed to censorship of the written word regardless of the source of such censorship of the type of material it is directed against. As a psychoanalyst who has had more than a decade of experience with the emotionally disturbed and especially with delinquents, I am convinced of the absurdity of the idea that any form of reading matter... can either provoke delinquent criminal behavior or instruct toward such ends." He goes on to say, "my own belief is that it is sheer futility to spend time and effort on attempts at censorship. I am convinced that were all so-called objectionable books and like material to disappear from the face of the earth tomorrow this would in no way affect the statistics of crime, delinquency, amoral and anti-social behavior or personal illness and distress." (*Saturday Review*, May 12, 1955.)

Dr. Mandel Sherman, University of Chicago psychologist, concurs with Lindner in this matter. He has pointed out that a child may ascribe his behavior to a comic book or magazine that he has read, but such explanations cannot be considered scientific evidences of causation. The authors of *The Freedom to Read* also remark that it is assumed that no evidence is required to prove that suppressing a book removes a cause of the condition of immorality.

Realizing the changing scientific climate of opinion, Judge Bok in his 1949

ruling attempted to establish the principle that no book should be suppressed unless it could be demonstrated that there was a clear and present danger of the commission of a crime as a result of its publication. Paul Blanchard points out that although the Supreme Court of Pennsylvania supported Judge Bok on all other parts of his ruling, his reasoning was not supported on the above point.

Let us next take a look at present homosexuals for further invalidation of the censor's argument that obscene literature corrupts youth. There are in this country today somewhere between 12 and 15 million homosexuals. Let each of them ask himself, "Did I become homosexual by reading books or magazines on the subject?" I believe the answer will be a universal - NO! Most of my readers will realize that homosexual inclinations come about from something much more basic in one's personality, and that one's personality orientation is not changed by the mere reading of books, But what's just as interesting for our purposes is that until recently no such books were available to the general reading public. Whatever many present-day homosexuals have learned about homosexuality came about either by word of mouth information, or what they learned from study of their own behavior.

Thus to the argument that the availability of homosexual literature affords an opportunity for the spread of crime and perversion becomes ineffectual when faced with the fact that the non-availability of such literature does not stop crime nor so-called perversion.

Lindner and other authorities agree that to find the causes of anti-social and "immoral" behavior, we must look deeper into our society than the objectionable literature. The causes of delinquency and anti-social behavior lie in the family, in the church, the school and other social institutions. It is these institutions that have failed in their job of educating the young. It is a mark of the censor that his emphasis is almost always on the symptom and rarely on the cause. Whether the majority of the censors rarely visit libraries or buy books themselves can certainly be asked, because they have condemned the classic literature along with the trash. "The censors seem totally to lack faith in the role of parents, the school and the church." (*The Censorship of Books*, p. 70.)

Conclusion

Perhaps the reader feels helpless in the face of these all-out attempts to keep him from reading about homosexuality. But there are ways in which each of us can help stem the tide of censorship. For many years the American Civil Liberties Union has maintained an active interest in the problems of censorship. They have helped to get books cleared by the courts in numerous instances. I would urge all readers of this article to become members of ACLU. Membership costs only \$2 yearly, and this is well-spent considering that it goes to help keep freedom of the press and speech in our country.

If you live in a city where there is a censorship board or other types of

pressure against the full distribution of reading matter, you can write letters disapproving of such boards to the editor of your local newspaper. Fortunately, newspapers editors have been some of our best supporters for freedom of the press, and they are always glad to know that there are a few clear-thinking individuals in their community.

Where you learn of book dealers or other shopkeepers bowing to the pressure of censoring groups, you should indicate your disapproval and inform the store owner that you hope he will not give in to such pressure. For those of you who would like to keep abreast of various efforts at censorship being made, I would suggest that you have your name put on the mailing list for *The Censorship Bulletin*, published by the American Book Publishers' Council, Inc. (American Book Publishers' Council, Inc., 24 West 40th Street, New York 18, N.Y.)

Last, but not least, I would urge you to give more support to the Mattachine Society. For as people's fear and ignorance about homosexuality disappear, they will be less eager to prevent discussion about it. As they come to know more about homosexuality through the educational program of the Mattachine Society, they will come to realize that homosexuality is not some rare condition or willful sinfulness brought about by reading books and magazines which are considered obscene. Thus by helping the Mattachine Society to combat ignorance, you are thereby combatting censorship.

In the Open

ROGER GELLERT'S *Quaint Honour* (Arts) is the most honest and informative play about homosexuality that has yet been performed in England; or, I should guess, anywhere else. Without the immunity of a club theatre, I doubt whether more than ten lines of it would have passed the Earl of Scarborough whose "sound conscience," according to his family motto, is "a wall of brass."

Two fifteen-year-old schoolboys are listening to the housemaster's annual lecture on sex and the perils of dormitory embraces. One of them is innocent and bookish; the other is a House Tart of the kind described in C. S. Lewis's autobiography: "They were not like slaves, for their favours were (nearly always) solicited, not compelled. Nor were they exactly like prostitutes, for the liaison often

(Review of a play from
The London Observer)

had some permanence and, far from being merely sensual, was highly sentimentalised." Turner the Tart is catamite to Tully, the flamboyant house prefect, whom he mischievously incites to seduce the innocent swot.

* * *

THE process of seduction is delineated with staggering frankness: the affair is inevitably discovered, and Tully expelled, but not before an amazing scene in which he declares to the housemaster that he sees nothing wrong in what he has done, arguing that by introducing a repressed boy to sex he has awakened but not necessarily perverted him. Never, to my knowledge, has the drama come closer to asking the crucial question: why should we think it disgusting to be homosexual?

Roderick McLaren (the Tart) and Michael Caridia (his successor) are

both quite shakingly good; and John Charlesworth plays the seducer with careful guile. It was perhaps a mistake, in an obviously propagandist work, to put into his mouth so many speeches extolling

violence and war: but I hope this caveat will not dissuade you from seeing a play which says more about the simple, non-tragic aspects of queerness than anything our theatre has so far permitted.

Study Homosexual Pattern

(From SCIENCE NEWSLETTER)

► **THE HOMOSEXUAL** is the victim of his own emotional problems and environmental factors, not a victim of hormonal imbalance, alcoholism or genius.

Many of the beliefs about homosexuals, such as their marked tendency toward effeminacy or their intellectual superiority, were not supported by a recent study among 64 known male homosexuals imprisoned for illegal homosexual activities. The study revealed, however, that a history of neurotic behavior and psychiatric illness was frequently found among the homosexuals.

In addition, a background of alcoholic parents and broken homes seemed to be important, three doctors report in the *British Medical Journal* (June 7).

The homosexual prisoners were not more intelligent than average, but 55% of them were interested in art and culture. This is a higher percentage than would be expected from the normal population, the investigators say.

Touching on the development of homosexuality in individual cases, the doctors said that these factors were revealed:

Apart from those who were seduced at an early age, in about 40% the sex drive was homosexual from the beginning. Although this does not rule out the possibility that homosexuality originates in the mind, it does demonstrate that it is not necessarily a manifestation of vice. Perhaps it has some of the characteristics of instinctive behavior with which the individual has to contend or accept, whether he approves of it or not, the authors suggest.

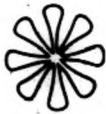


The most common forms of homosexuality practiced by these men were sodomy and mutual masturbation. Furthermore, of 69 cases with valid data, 83% were promiscuous. The remaining 17% had selected partners. Several of those who were promiscuous said they would have preferred a stable association.

The reasons given for desiring a single partner were affection and greater safety from the police and venereal disease.

Twenty-four of the prisoners were married and had produced 43 children, Drs. R. E. Hemphill and A. Leitch of Bristol Mental Hospitals, Bristol, England, and Dr. J. R. Stuart, Garlands Hospital, Carlisle, England, report.

They stress that the continuous conflict between the masculine role demanded by our society and feminine urges appears as the reason for the effeminate manner found in a small proportion of homosexuals.



LUTHER ALLEN ASKS, "WHAT PRICE FREE EXPRESSION?"

There is always the possibility that in providing free expression for homosexuals in the *Mattachine Review* and other such publications the homosexuals will, out of their own mouths, prove that Dr. Bergler was right when he said that homosexuals are not only abnormal in the sexual sphere but that they flout the accepted standards of society in general. In a reprinted article in the August issue, for example, a writer who signs himself S.C.J. says blandly, "The invert is a compulsive being, governed by the laws of Nature-(God) ..." and farther on he writes of "... man-made laws (fears and prejudices)..." Most of civilized mankind has progressed beyond nature worship — the Jews, the Christians, the Moslems, the Buddhists — and modern science conspicuously in psychiatry, seeks to free man from his compulsions rather than to make a religion of his enslavement to them. S.C.J. also, obviously, equates law with fear and prejudice and in doing so he most clearly provides evidence for Dr. Bergler's assertion. A man who sees nothing in the law but the expression of fears and prejudices must indeed hold the law in contempt. I wonder how Mr. S.C.J. would make out in the jungle where there is no law but Nature's "survival of the fittest?" If he lived through a few months in the jungle I think he might emerge with a different estimate of both nature and "man-made law."

This brings me again to my good friend and sparring partner, Manfred Wise, may his orgasms be frequent and copious! If there is something godlike or divine in the orgasm, per se, then the rapist is performing an act of worship I suppose; the rapist at the moment of orgasm is godlike or divine. I cannot buy that, yet Mr. Wise's views lead inevitably to that conclusion. Mr. Wise goes on to say, "... there are individuals and in fact entire religions who see not only the 'godlike' but the Divine in everything, everywhere." If that is true then everything from deodorant commercials on TV to murder is divine. I cannot buy that either. Mr. Wise seems to think it dreadful that my morality requires labor and learning, and attempts to be reasonable. To him it is a cold morality. Does he then want a hot morality, a morality in which passion is the fountainhead of the law? Perhaps Mr. Wise's emotions and impulses are indeed as innocuous and benign as he seems to believe, but he would do well to consider that the morality of the homosexual-beater-uppers also comes from deep within; is the expression of an inner revulsion, that the morality of the lynch mob is an emotion-based morality too.

In a recent article by Richard Wollheim, reprinted from the London *Spectator*, the basic issue between Mr. Wise and myself is pointed up. Mr. Wollheim writes, "... There is one argument (advanced to me once by a philosophical colleague) that is both valid and plausible: namely, homosexuality arouses instinctive revulsion, and what arouses instinctive revulsion is in its nature wrong. The difficulty with this argument, however, is that it has consequences that many of its adherents would not accept. For while, at first sight, it seems to place disapproval of homosexuality on as firm a basis as any other moral belief, it does so only at the expense of making all moral beliefs ultimately subjective. And subjectivism in ethics I, for one, find deeply repugnant—whereas homosexuality I don't." Why is subjectivism in ethics deeply repugnant? The answer is suggested in Mr. Wollheim's criticism of the recommendations of the Wolfenden Report, or part of the answer: "... it seems to me very arguable that, if the law on homosexuality were reformed but the general moral opinion of the community remained unchanged, the position of homosexuals would not be noticeably improved. The fear of legal sanctions would have been removed but the shadow of public opprobrium would remain. ... such a prospect is alarming. There is little point in liberalizing the law, if this merely means that the weapon of persecution is to be taken out of the hands of the magistrates and placed in those of the mob." The morality of the mob is an emotional morality, a subjective morality. What homosexuals ask of the world is rational and just treatment. But a rational and just morality must be a disinterested, dispassionate unemotional morality, and this means that a belief in reason and justice must be strong enough to subdue the public's anti-homosexual passions. But has the homosexual any right to demand this kind of morality from the world, while, at the same time, advocating a subjective morality for himself and his kind. It is laborous to be reasonable and just, or to try to be, but it is an honorable labor. A dispassionate and disinterested approach may be cold — although I do not believe it is — but unrestrained emotionalism is no way to the good life or the good society. Pierre Louys is undoubtedly an expert guide to the erotic life but nowhere in his works does he show the slightest insight into the realm of the sacred. However, in response to that quotation from Louys, I'd like to reply with that gutter idiom which goes something like, "a passionate erection knows no conscience."

discard the MASK

Much of the material in the *Mattachine Review* is admittedly written by homosexuals. Only now and then does something come up that is representative of the "other side," if there is need to refer to non-homosexuals as such. The following is one of those observations—a candid appraisal of several issues of the magazine.

I have in front of me three issues of the *Mattachine Review*—March, April and May 1958. They were passed on to me by a friend, and one of your readers and contributors, Manfred Wise. He asked me to send you my reactions to the magazine, be they good or bad, and here they are.

By and large I like it.

There is variety to its contents, there is prodding and self-criticism as well as assaults on the social attitude, and, at least in these three issues, there is not any humbug or nonsense about the third and superior sex.

If nothing else, the magazine will help to create and maintain morale. It will have other effects, too, varying with the readers, but it is almost certain to help morale. And that is a mighty important item in the needs and wants of any minority group. For a number of reasons having nothing to do with the quality of the magazine I will not buy future issues. But I would if I were homosexual. And I'll certainly mention the magazine to any homosexuals I contact. Isolation—the feeling of isolation—helps no one, especially those whom the culture chooses to scorn.

Of the articles in the three issues, Bob Bishop's article titled "Discard the Mask", strikes me as being perhaps the finest. (I am too much a cynic to really agree with Wise's "Toward Sexual Honesty.")

The problem of discarding the mask is delicate, tough and vital. It is really not a problem but a dilemma. Yet it is just such an area that needs to be aired and examined, even though it cannot be solved easily.

During my first 24 years of life, I met not one solitary person who admitted or professed homosexuality. I occasionally read about homo-

sexuals—in books, especially psychology texts and of course in newspaper reports, etc. And I unquestionably met some inverts, but *never* without a mask on. On the surface, everyone was "normal"—a most unlikely situation.

In 1954, when I was 25, I became acquainted with Manfred Wise. Fred did *not* wear a mask. He did with most people, no doubt, with landlords, employer, most social contacts, but from the second or third time I saw him he discarded the mask of concealment.

I am quite sure that Fred and I both gained from the discardment. On the one hand Fred was free to seem as he really was, and to say what he thought. And though we might argue and disagree it was in the open as it should have been.

Perhaps I gained even more. Fred not only presented me with the first *honest* homosexual I had ever met, but his varied interests helped me to broaden my own. Quite aside from such books as Ellis' *American Sexual Tragedy*, or Radcliffe Hall's *Well of Loneliness*, Fred introduced me to Henry Miller and thus indirectly re-introduced me to poetry—a field that I'd fled from in high school and college.

Incidentally, in the six years that have passed since I met Fred, I have met only two other homosexuals who have taken off their mask, and one of those, a Lesbian, did so only after I all but put the words in her mouth.

I am more encouraged by the publication of articles such as I read, and would advise you to print more along the line of Bob Bishop's. I know how important and tough this particular problem can be, not just via Fred, but via myself. For a 10-year period in my life I had *gran mal* seizures. There too, concealment is a problem—when to lie and deceive and when to take a chance to tell. Most people in such a situation tend to play it too safe.

★ ★ ★ ★ ★

The men who succeed best in public life are those who take the risk of standing by their own convictions.

—J. A. Garfield

★ ★ ★ ★ ★

defeating **FEAR**

By JOHN LEROY

As homosexuals, we often suffer many fears beyond the ordinary worries which plague nearly everyone. The fear of disapproval of a hostile heterosexual world is usually at the bottom of the worries of most homosexuals. Before we deal with this specific problem, let us first examine some effective ways of combating fear and worry. Then we can have a better understanding of the best way to deal with the fears that confront many homosexuals.

1. *Have a clear understanding of the thing you fear.* In order to have a clear understanding, it is imperative that the fear be faced honestly and truthfully. This makes it possible to determine the cause and when this is known, it can be eliminated.

2. *Decide whether or not something can be done about the thing you fear.* If your analysis indicates that nothing CAN be done, why waste time and energy stewing and fretting about it? An old English proverb puts it this way:

*For every evil under the sun,
There is a remedy, or there is none.
If there be one, try and find it.
If there be none, never mind it.*

If we cannot learn to face the inevitable, we face mental disaster.

3. *Determine the probability of the thing you fear happening.* There is a great tendency for us to make our own problems seem bigger than they really are. By computing the possibility of the problem ever arising, it becomes easier to view the problem in its proper perspective. If the thing you fear is not likely to happen, why worry about it? If it is, there is a good chance it won't be nearly as bad as was previously imagined.

4. *Do the thing you fear.* This is one of the most effective ways of combating fear. The more often we expose ourselves to a fearful situation, the less fearful that situation becomes. By constantly facing the circumstances we fear, we familiarize ourselves with them to the

extent where there is no longer anything to be feared. Psychiatrists call this process desensitization. George Bernard Shaw was once deathly afraid to speak before an audience, but by constantly speaking in public at every available opportunity, he became one of England's boldest and finest orators.

5. *Deal with your fears immediately.* Whenever possible, never postpone the making of a decision. It is always better to make a wrong choice than to constantly vacillate between two alternatives. The longer a condition of indecisiveness prevails, the more difficult the problem seems to be. A state of acute anxiety can be produced by constant vacillation. Nobody can ever be guaranteed to be right all the time. If you can be right half the time, you will probably be successful in practically all your endeavors. The time devoted to making decisions should be based on the importance of the decision. A decision, the outcome of which will make some difference in your life in the distant future is an important decision and some time should be devoted to careful deliberation. A trifling decision like, "What color socks shall I wear today?" has very little significance in your welfare a year from now. However, there are many important decisions we must all face. Here is a workable and effective method for reaching decisions: (a) Clearly and concisely state the problem. (b) Gather as many pertinent facts as possible. Be sure they are facts and not opinions. (c) Decide on all possible courses of action. (d) List the advantages and disadvantages of each course of action and rate them according to their importance. A 1-to-10 rating is usually convenient for giving your estimate of the importance of each factor. (e) Follow through on the course of action having the highest score. However, before following through on part (e) it may be well to sleep on your problem. Sometimes decisions of your subconscious mind represent clearer and sounder thinking than your conscious mind. Whenever possible, give your subconscious a chance to work on your problem and it will pass its answer to your conscious mind in the form of a hunch or sudden inspiration so that you will have no doubt of what to do.

6. *Believe in your ability to overcome fears and solve problems.* It is just as easy to take a positive attitude toward something as a negative attitude. The type of attitude taken will largely determine the outcome. When confronted with a particular problem, why not search your past and see what capabilities you have developed which will equip you to cope with the problem? Then see what abilities must be developed that you don't have and take steps to cultivate them. Forget about past mistakes and failures. Today is a new day with over 1000 minutes at your disposal. Use them wisely for once they have passed they will never return. If you have some form of physical

shortcoming, NOW is the time to find ways of compensating for it. Develop those desirable traits you have which would make your friends, relatives, and associates forget about any physical deficiencies.

7. *Don't expect to be completely free from fear.* There are many circumstances in which it is both dangerous and mentally unhealthy not to be afraid. In the presence of real danger, physical or social, fear is desirable. Were it not for fear of disease, would medical science have made the progress it has? Upon experiencing physical disease do we not visit a competent physician? Fear of what the disease may mean helps us to maintain a sense of self-preservation. We see that a realistic fear acts defensively for us as a danger signal, and helps us keep out of difficulties. Fear can sometimes be a blessing in disguise. Only when our fears are exaggerated and unrealistic are the effects harmful.

Having examined some of the more effective methods of conquering fear and worry, let us now examine one of the most important fears confronting nearly every homosexual: the fear of disapproval.

It is a well-known fact that throughout most of our western civilization, the homosexual is condemned, ridiculed and ostracized. He is led to believe that his method of sexual expression is dirty, immoral, sinful, unnatural and perverse. Modern scientific research has shown that homosexuality is no different from heterosexuality except in the direction of one's love object. Although the attitudes of the general public towards sex have become less stringent within the last fifty years, homosexuality still remains a largely forbidden and taboo subject. Is it any wonder then, that there is so much discrimination, intolerance, and prejudice based on ignorance directed against the homosexual? The situation is made even more tragic by the fact that most homosexuals choose to sit back in silence and allow these terrible injustices to continue. The fear of disapproval has prevented homophiles from taking the action necessary to free themselves from the bonds of social inequality. As long as this fear governs, primarily, the thoughts and actions of homosexuals, very little progress can be made in gaining general public acceptance. If the homophile is to become an integrated member of society, he must learn to overcome this fear. I will now discuss in detail a workable method for doing it.

The rest is up to the individual.

The average homosexual tends to keep the fact of his homosexuality a closely guarded secret and tried to assume the characteristics of the heterosexual because he imagines that there will be nothing but condemnation, scorn, ridicule and abuse from the outside world if his true nature is discovered. When in heterosexual company, he is care-

ful to see that he is wearing the "mask" properly. Going through life wearing a mask puts a special strain upon the individual and often brings on a neurotic condition, which is the result of trying to lead a double life. As if this weren't enough, it blocks the way toward acceptance, compassion and understanding because the homosexual is constantly trying to be something he is not.

It was mentioned earlier that one of the most effective ways of overcoming fear is to do the thing we fear or place ourselves in the situation of which we are afraid. Revealing our true nature to our families, heterosexual friends, and employers and informing them of the truth about what it means to be homosexual may be the only means by which acceptance can be gained and the fear of disapproval overcome. There will be a great deal of reluctance on the part of many to do this because they feel that letting outsiders know about themselves can only result in family disgrace, loss of social prestige and loss of job. Blatantly and indiscriminately announcing our homosexuality would be as risky as diving head-first into a rocky stream without knowing the depth of the water. It would therefore be advisable to assess honestly and truthfully the amount of disapproval that might result from each individual case. If there is likely to be none, is there any reason why you shouldn't go ahead and tell them? If disapproval is likely to result isn't it a good idea to improve relations with that person to the extent that there would be acceptance, understanding and compassion instead of contempt and condemnation? Abraham Lincoln once wrote: "If you would win a man to your cause, first convince him that you are his sincere friend". In cases where revealing your homosexual tendencies is not likely to get a sympathetic reception, it is up to you to see to it that you are better liked by that individual to the extent that such a reception becomes likely. Here are some things that can be done which have almost always helped improve a person's relationships with others:

1. *Take a genuine interest in others.* Without being nosy, take an interest in the affairs, problems, interests and attitudes of those you know. Do the kind of favors you know they appreciate, even if it means going out of your way. Always think of the things you can do for them. It is then a matter of being sure that those things are done.

2. *Show appreciation for others.* Make it a point to express your praise and admiration for the things other people exhibit. Be certain that what you say is sincere. Never use flattery. Flattery tends to make enemies because it is deceitful. Honest, sincere appreciation is craved by nearly everyone. Look for ways to honestly help others feel important.

- *Dresser, Cavis. MARDIGRAS MADNESS. (n;II). New York: Goodwin, 1934.
- Druon, Maurice. THE IRON KING. Kn;II). New York: Scribner's, 1956.
- *Druon, Maurice. THE RISE OF SIMON LACHAUME. (n;II). New York: Dutton, 1952.
- *Du Maurier, Angela. THE LITTLE LESS. (n;I). Garden City: Doubleday, 1941.
- Eekhoud, Georges. ESCAL-VIGOR. (n;IV). Brussels: Gutenberg Press, 1909. Reprint: as "A strange Love". New York: Panurge, 1930.
- *Eichrodt, John. NADIA DEVEREUX. (ss in "Sextet"; IV). New York: David McKay, 1951.
- *Eisner, Simon. THE NAKED STORM. (n;IV). New York: Lion Books, 1952.
- Ellis, Havelock. MY LIFE. (biog.). Boston: Houghton-Mifflin, 1937.

(To be continued in next issue. For meaning of symbols used, see March 1958 issue of MATTACHINE REVIEW.)



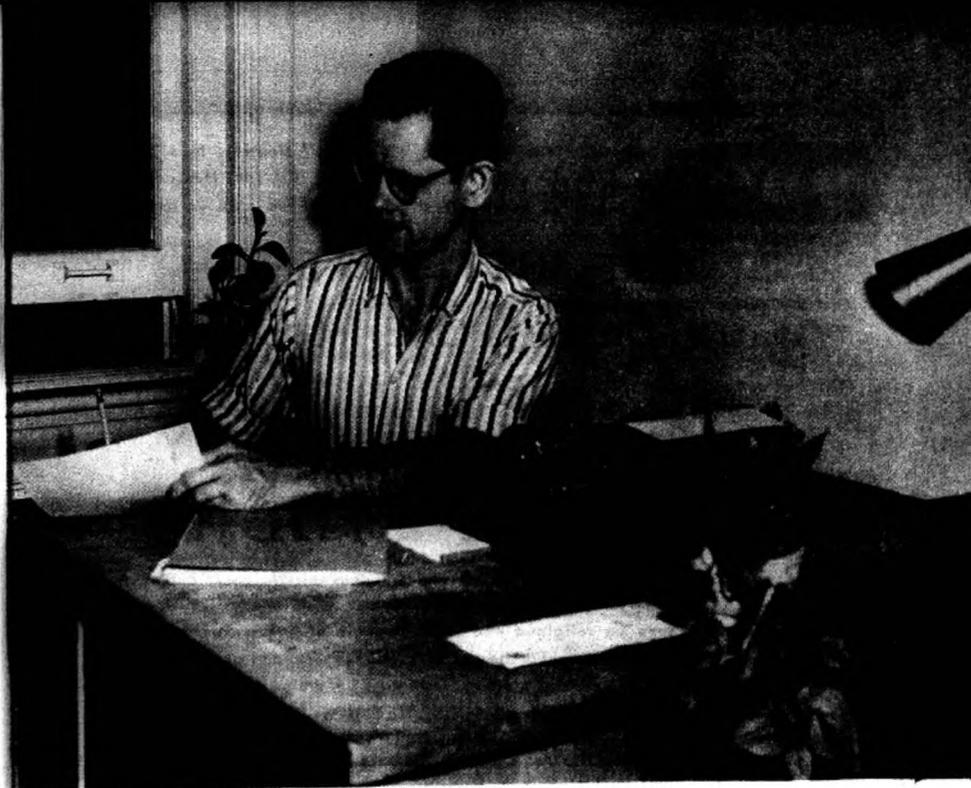
faces behind the names

ROY HOOPER, known as Rick among his associates, is administrative assistant on the Review and acts in the same capacity for the Society's Executive Secretary. He came to San Francisco from Southern California early this year. In Los Angeles he was one of the active volunteer workers for One, Inc., which service marked his entry into this particular service field.

Rick, in a strict sense, is a preacher who earned his living in business and industry. He has not forsaken his religious interests in any sense whatever, but has used his

training and knowledge of the subject to counsel many persons helpfully.

Our subject was born in Western Kentucky during the depression. He grew up in a small town and got his first job with Illinois Central railroad at the age of 16. This took him into nine states on the "extra board" as agent and telegraph operator. From 1943 until 1946 he served in the 7. S. Navy, principally as the personal radio operator for the commander of a Third Fleet task force operating in the South Pacific and the Orient. His tour of duty took him to Ja-



pan, China, Korea and parts of Russia.

Rick was educated at Florida Christian College in Tampa, receiving his A.B. in religious education in 1949. For two years he was chaplain at Montana State Boys' School, while managing a clothing store. In summer he was an itinerant minister whose work took him to pulpits in 36 states. In his church work, Rick was also given custody of delinquent teen-agers for short probationary periods. He was affiliated with the "Big Brothers" organization and was given custody of one boy by a court for three years. This youth is now happily married and the father of two small children. Rick reports. Hooper was minister of a liberal church for five years, served as resident co-minister and marriage counselor in a city in Washington state for three years, was president of the ministerial alliance in that city for a year, and was active in several youth and civic organizations, among them 4-H, Rotary and Toastmasters clubs.

When he moved to Los Angeles, Rick took another railroad job—this time with the Southern Pacific. Here he became interested in the work of One, Inc., and the Mattachine Society. He also did graduate work at U.C.L.A. He is presently an active member of Friends Committee on National Legisla-

tion, and of a liberal church. His interest in worldwide religions, religious philosophy and related fields holds more than hobby status for him, and serves directly to give greater meaning to his counseling in the Mattachine Society. He plans to continue his studies to broaden his qualifications in this work.

But Rick's "professional service" to the Society and the magazine is more than aiding others to resolve religious conflicts and maintain belief in God in the face of sex behavior variations. His versatility sees him capably handling correspondence, answering inquiries for information, and composing articles for the Review on the Vari-Typer. He is frequently called upon to act as presiding officer at a business meeting (Rick is vice chairman of the San Francisco Area Council), or to introduce a speaker at a public discussion forum. The sum total of his service is something Review readers are beginning to see: letters are now being answered in a matter of hours rather than weeks and orders for subscriptions, books and publications are being filled the same day they are received, a goal long desired but only briefly attained in the past until Rick's full-time service began a few months ago.

SPECIAL PACKAGE DEAL

OF ISSUES COVERING THE

WOLFENDEN REPORT

Persons interested in homosexual behavior problems probably realize that the Wolfenden Committee Report, released a year ago in Great Britain but not yet debated or acted upon by Parliament in that country, is one of the most widely discussed domestic issues in the United Kingdom today.

The changing attitudes in Great Britain have their effect upon the U. S. With this in mind, *Mattachine Review* has covered the Wolfenden proposals more extensively than any other periodical in this country. Significant articles have appeared in seven issues of the *Review* within the past year.

Realizing that many *Review* Readers might wish to pass these articles on to friends, here is a special offer which makes all of this information available in a package:

**ALL SEVEN ISSUES CONTAINING
WOLFENDEN REPORT INFORMATION
AND COMMENT (marked copies)
MAILED ANYWHERE IN THE U. S. OR
CANADA for \$3.50 postpaid.**

Here are the issues with the articles marked in them:

Britain Faces Challenge of the Wolfenden Report - November 1957
British Press Reaction to the Wolfenden Report - December 1957
Readers Reaction to the Wolfenden Report - January 1958
Dr. Fisher Comments on Report Regarding Homosexuality - February 1958
Anglican Church Editor Praises Wolfenden Report - April 1958
Homosexual Acts: A Call to Reform the Law in England - May 1958
It Has Not Passed Yet, But Britons Keep Talking About Wolfenden Report
- July 1958

mattachine REVIEW

693 Mission Street

San Francisco 5, Calif.