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mattachine **REVIEW**

FEBRUARY 1959

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SAYS ABOUT

Frigid Wife *v.* *Impotent* *Husband*



Casting a Spotlight on Human Sex Problems — For THINKING ADULTS

Mattachine Society, Inc.

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***mattachine* REVIEW**

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...These and many other features and interesting departments are yours in the big March 1959 issue of the REVIEW. Don't miss it!

ARROW IN THE AIR

by
DIDGEON

For K. G.

(Why write this? Why publish it? I'm not sure. But who knows who reads what?)

I ended up getting a job with the army in Paris, and that is where I met him: we were doing the same job more or less, so we got to talking together and working together—as fellows will.

He was not what you'd call "my type." That, alas, is the kind that always ends up getting me in a jam, but that's my bad luck. He wasn't that sort at all. Short, dark, all man! A lieutenant on his first overseas assignment. Maybe twenty-seven or eight. I was a year or so older.

We were good friends from the first. Apart from knowing what I wanted as far as he was concerned, I liked him a lot. We had enough in common to get along well together, and enough differences to make talking together a continual pleasure. The first time I spoke to him—a question about office routine—his two-minute answer turned into a three-hour conversation. You know how it is: we got along well. He was going to be around for a few years, and so was I, so I was in no hurry.

I hadn't been in the office more than a week when I started a major squabble. The army being the army, a colored boy had been running a daisy chain in the barracks, and, the army being the army, they were throwing him out of the service. Well, you can't do anything about that and I didn't try. The trouble came when the question of his efficiency rating came up. He had been one of the best men in the company. Everybody admitted that. I insisted that if his record was to show the bad, it should also show the good. The others wanted to have his record show him unsatisfactory all along the line.

The fight went on for days. I soon gained the reputation of being a "niggah-lovah," as they put it. How I avoided worse accusations, I don't know. My lieutenant was my bitterest opponent. "A queer's a queer," he insisted. "Christ, they're no damn good, any of 'em. You know that. Why waste sympathy on the faggoty sonuvabitch?"

I didn't tell him why. So far as he was concerned, I was standing up for a foolish, abstract justice. I finally convinced him by a legalistic argument: in giving the boy an unsatisfactory rating, he was knowingly signing a false statement. Nothing in the world would have made him sign a false statement. So I won my point.

Maybe, finally, I won his respect in that fight. In any case, he soon got into the habit of picking me up in his car in the morning, driving me the twenty miles we had to go to camp, and bringing me home at night. During the day, our desks were next to each other. Two or three nights a week, he'd come over to my place for dinner or I'd go to his. The same man who had first called me "the niggah-lovah" was soon calling us "the brothers," and the nickname stuck I know I liked it, and while he never let on, I think he did too.

After a few months he took a 30-day leave to go back to the States and get married. His wife, as it turned out, was very much like my own (a youthful indiscretion which has had its advantages and disadvantages also). One of those little, cute, not-too-bright girls that we tend to marry. The two women got on fine together, which made life easier.

A couple of years went by. I liked those years. My job was fairly interesting, I got a couple of raises, my wife and I had a child, and day in and day out I spent most of my waking time with the one person in the world I most liked being with. I came to know many of his friends, and he knew mine—including an openly homosexual couple of singers to whose nightclub we went together often. In the course of our conversations the subject of homosexuality came up several times, and those were the only occasions on which I ever saw him over-react. If my dog ever messed up his brand-new rug, of which he was inordinately proud, he could laugh it off. But if I pointed out that homosexuals had a right to live their own lives, he would rave for a half-hour about abnormals, castration, perversion, prison and all the rest of it.

I knew he was over-reacting, but I didn't—and still don't—know why. I don't know whether he realized it himself. In any case, I was somehow afraid to tell him so.

And then the time came for him to be rotated to a new assignment. I was on the spot. It was a question of now or never. I had no physical need of him. My sex life was pretty well adjusted. But I wanted him now in an act which I conceived of as being a consummation of our friendship. And yet. . . .

And yet, he was violently against the whole thing. Had he been gay and gone straight? Was he still fighting? Was his violence only a cover-up for continued activity? Or was his reaction of violence the reflection of a good old Freudian repressed desire? And, if it was, had I the right to upset his carefully balanced applecart? (And then, too, to my shame, there was the material question of losing my job: if he over-reacted again, I might end up losing it—and I needed it.)

So in the end I did nothing. And the weeks passed, and then we were at the airport seeing them off. The women were very sweet, and

kissed each other. Then he kissed my wife and I kissed his. At that moment the girls went off to the powder room and we were left alone for the last time.

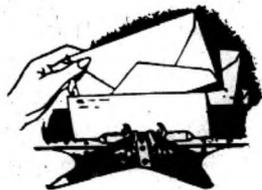
There had never been any physical contact between us more than a handshake. He always avoided more than this with anyone. But at that instant he was, somehow, all over me. His arm around my shoulder. Patting my back. Squeezing my biceps. Almost, at one point, brushing my cheek. (I played it cool: there was nothing else for me to do.) Then he turned his head aside for a moment, and I could see that he was wiping away tears.

And off they went.

For the past two years those tears have haunted me. What did they mean? Had these last months been as hard for him as for me? I don't know. We have kept in touch by mail. The women drop lines to each other, and he and I usually add a P.S.

And now, through a coincidence, I have been transferred to the city where he is also assigned. I tried to fight the transfer, but wasn't successful. We will be seeing each other again. Often. So one great big question looms uppermost in my mind.

What do I do now?



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(An address delivered at the Third Anniversary of the Mattachine Society, Inc., in New York.)

FRIGID WIFE, IMPOTENT HUSBAND UNDER SCRUTINY...

THE HOMOSEXUAL AS SEEN BY THE MARRIAGE COUNSELOR

by Mrs. Lee R. Steiner, Psychologist

The marriage counselor faces as daily fare the so-called battle of the sexes. If she (or he) is attempting to understand the dynamics involved, she is faced with the dilemma of functioning in a profession where anyone can be an authority because no one is. If we are to function as true scientists we still need some validated data regarding what is masculinity? What is femininity? What are the normal limits of each? And what blend is desirable? In essence, the blend is marriage.

Every ethical marriage counselor confesses our lack of true data here. And we all confess that the various psychological professions have developed cliches of one sort or another to cover our lack of data. We speak of personality as being the "Whole you." We also realize that our grandmothers knew that. In counseling we teach the need to compromise, the need to accept the mate for what he is, the need to love, the need to be unselfish, etc., etc. Much of this is a sort of codification of the Sermon on the Mount, probably because many of our best marriage counselors are ministers.

I make this preliminary statement not to excuse my ignorance but rather to define it. And just so that I shall function as a psychologist is expected to, I shall cite you a case, from which I might digress for clarification of my point of view and from which we might have a discussion following this brief presentation. Let me tell you very briefly about Mr. and Mrs. Brown:

She is 32; small; boyish—which means slight hips and small bosom.

Her problem is that she is depressed. Her marriage and life in general bore her. She resents her husband's pettiness and his constant criticism—especially as regards what he calls neatness. Everything must at all times be neat! Not a magazine must be out of place. And since neatness has little meaning to her, she is continually receiving long dissertations on her slovenly nature. It's gotten so that she dreads to see him come home. No, she does not wish a divorce. For six years she earned her own living as a stenographer. That was enough of that! Far better her husband's tirades and her life of semi-indolence. Then there was the sex trouble. Not really trouble—there was no sex. Just none at all! Her husband blamed her. He told her that before marriage his sex life had been a very active one. But she had no appeal. When they first married he had made a great effort, but she could not achieve vaginal orgasm. He soon lost enthusiasm for clitoral orgasm. In her effort to reawaken his interest she tried all the slick magazine advice on how to hold a man. She dressed in the most seductive slumber attire, properly scented. But his response was merely to roll over and go promptly to sleep.

What did she want me to do? First of all, get her husband to quit criticizing her household habits. And could I get him to want a sex life? When I asked why, she replied that she didn't know—exactly. But wasn't it terribly abnormal for a couple not to have sex relations?

Her experience with sex was not involved. She had had a deep crush on her room-mate all of her four years of college. On occasion they would crawl into bed together and stimulate each other to orgasm. But most of the time it was just a real and meaningful relationship. Before marriage she had tried sex with four different men. All of them had been only clitoral stimulation because of her fear of pregnancy. In marriage she found that she preferred clitoral stimulation. When she first learned that her husband did not find her attractive, she tried one affair. Still she could not achieve a vaginal orgasm. And anyway, sex, as such, didn't mean that much to her. She was really interested in it only to keep her husband from straying. What desires she had, she could satisfy with occasional masturbation.

When I talked with Mr. Brown, he blamed his wife for his lack of desire. To prove his point he told in detail of his previously exciting life prior to marriage. On careful questioning one found that the most meaningful relationship had been with an officer in France during the war. Like his wife, he had had occasional homosexual relationships with this man afterwards but his sex life since was purely heterosexual. The significant fact seemed to be that all of the women with whom he had had this joyous sex life had been extremely aggressive and experienced women, with whom he needed merely to cooperate. He, too, had "sampled"

since his marriage just to prove to himself that he was still adequate. Why does he not wish relations with his wife? Because it's so dull. She's just there! He must do all the work

With only this much of the story told, most of you who are psychologically oriented would conclude that we have here two latently homosexual individuals trying to live on a heterosexual level. But do we have enough data for such an assumption? This is a Freudian conclusion and for some reason Freudianism has made the deepest impression of all theories upon American society. It could be, since we are an affluent society, we can afford the indulgence of psychoanalysis. It may be that the Freudians have been the most aggressive proselyters. Or it could be that Freudianism is one of the few complete theories of personality in all its ramifications. Whatever the reason, the diagnosis in current psychological parlance would be frigidity and impotence on the basis of latent homosexuality.

The cure of necessity would be psychoanalysis, which would aim either to "cure" them or to help them to live happily as homosexuals.

But whether the practitioner recognizes or not that these are Freudian concepts, they have permeated professional thinking. Let me quote from a small magazine (published by Ciba Pharmaceutical House, Feb. 1958, an article titled "State of Mind" by Dr. Arthur J. Mandy) specifically for the education of physicians. The writer is a psychiatrist; the director of a division of psychosomatic obstetrics and gynecology in one of our best medical schools. He says, "Frigidity as we see it today is an outgrowth of a woman's running away from her biological destiny, which is to be a wife, mother and homemaker. It reflects her refusal to take the role of passive homemaker. Instead, she is seeking gratification elsewhere by competing with men. ... This attitude is largely the end product of the so-called feminine emancipation movement. ... A woman can be an atomic scientist; she can fly planes; she can be a soldier in the army. ... Few succeed (however) because this is not the destiny of women. ... The majority of women in America today cannot have an orgasm because of their aggressive tendencies. They are unwilling to become dependent upon their husbands. They themselves want to pursue the sex act. They want to feel as aggressive as men. ... As she becomes more forward in her demands, she is likely to find a suddenly impotent husband on her hands. ... Many a woman will pursue a man, actually seduce him into marriage, only to find after a few months or a year that sexual activity with him has become distasteful. She reaches the point where she looks upon her passive husband with nothing but contempt..."

So here we have a complete theory for the Brown case. The cure? The family physicians, for whom this is written, are advised to try some homey remedies. Maybe the husband can be made more considerate in the act. Maybe they can learn to compromise. "It may not provide a magnificent happy marriage, but the general average in America is not ideally happy. People seem to be content if they're not too miserable."

Should this then be the aim of marriage counseling? To help people not to be too miserable? Maybe it is. Marriage counseling has no real spokesman. Marriage counseling, as a profession, is not an entity. There is, at the moment, not even a well-established professional group to set standards. The National Council on Family Relations has recently established a division on marriage counseling. Since many of its members are academic people, we might derive some research from them. The only other group is organized as a private club and consists of lawyers, judges, obstetricians, gynecologists, psychologists, social workers, psychiatrists and anyone else who practices marriage counseling. As yet each of us expresses his or her own opinion. So I state frankly that what I give you here is completely my own concept and techniques.

I, personally, do not agree with this psychiatrist's definition of the role of women in 1959. It might have been true in upper middle-class Vienna of 1890, from which the Freudian concepts are derived. But that was 70 years ago. I have the feeling that we have need to be less static about the relationship of the sexes—about what constitutes masculinity and femininity and what are the limits of each.

Again, may I cite a case as illustration: (Cases, of course, prove nothing. They are used merely to simplify.) A blind woman came to see me, escorted by her 19-year-old son. She told me that she had sensed that his friends were homosexual. He had denied it. Would I speak with him and let her know? Alone with him, the lad made no effort to conceal the truth from me. However, the fact that he was a homosexual is not the important issue here. It was his appearance. He was dainty, delicate, very beautiful and blonde. He would have looked stunning in white chiffon!

As scientists, we must ask ourselves at once, how masculine is he? If an endocrinologist were to examine him, there would doubtless be no evidence as to which direction he veers. Anatomically, he is obviously male. In relation to our current, cultural stereotype, however, he is definitely un-male. In fact, our stereotype is difficult for many males to fit into. In a study of this subject, Mrs. Helen Mayer Hacker, in a broadcast on the program, "Psychologically Speaking", WEVD University of the Air, Jan 16, 1958, made a statement based on an article in "Marriage and

Family Living" for August 1957. This sociologist ascertained from the article, "New Burdens of Masculinity" the following point. Our society has given the male of the species almost an impossible role to fill. He is conceived of as large and brawny, and ruthless in his progress to success. As a son, before marriage, he is obedient, docile and submissive with his parents, but even then he is aggressive and competitive with his peers. As a husband, he must be the sturdy, protective, supportive oak, aggressive in sex but with delicate consideration of every nuance of his sexual partner, to awaken her with proper techniques, at just the exact moment, to the most exhilarating of all ecstasies.

If this, then, is the accepted pattern, could we wonder that the delicate flower this mother brought to me would not be able to identify in any way with it. One would not have to be organically homosexual to prefer the relationship to men, in order to avoid a role he could never even expect to proximate. But instead of admitting that the concept is at fault, a good many practitioners blame the good old scape-goat—woman. It's her fault! She has rendered the male impotent. But where else could this young man find comforting love in a sex life? The woman who would be his lover would be regarded as a psychopath who is living with a son!

The cliches regarding feminine goals of behavior are even more removed from actuality than are those of the male because the stereotype extends to the type of interests she must have. The upper middle-class Viennese female of 1890, with whom Freud had contact, was conforming to a narrow structure. How can we possibly use this as a measuring rod for women today? Our educational curriculum contradicts every tenet of such a theory. If we educate women in athletics, can we "brand" them when they become superb athletes? If she competes here with men she is branded as having "penis-envy" or "masculine protest" or as being homosexual. It would seem to me to be simpler to say that femininity is anything that females like to do. If we educate women in science, can we criticize them for wanting to be scientists? In a study made of the I.Q. level necessary for household tasks, it was found that some of them can be performed by women with an I.Q. of 60. Can we expect to permanently confine our Madame Curies to the kitchen in order that they be considered feminine? This is the dilemma of the modern woman, living in an anti-female society that is growing more and more so. She still must often select between marriage and a career—which means that she lives with women, rather than with men, whether she is or is not basically homosexual.

One additional cliché is that a mother cannot be both a career woman and a good mother. This, too, has been exploded in a study made at Columbia University. (Special Research Project on the Development of Wom-

en's Roles" by Dr. Ruth E. Hartley. As yet unpublished.) It was found that the working mother is actually more interested in the activities of her children than is often the housewife, who may grow weary of her constant life in these activities. Regardless of the efforts to confine women to the concept of housewife, some 29 million women worked in 1957 and 13½ million either worked at part-time jobs or worked at full-time jobs for half of the year or less — and a great many of them were married — and many of them remained happily married and made excellent mothers. (U.S. Dept. of Labor Leaflet No. 18, Revised 1958; "What's New About Women Workers?")

One seemingly logical explanation for the anti-femalism in our culture is that, if the male lives up to the highly artificial goals which the culture has given the concept of being male, he must have an extremely passive female as a counterpart, else the role becomes too much for him to fulfill. This is very hard on both men and women. Would it not be easier to have some valid data as to what is femininity and masculinity? I am sure that all social scientists would agree that we need such research.

So let us return to Mr. and Mrs. Brown. We have here a classical case, if we wish to use it, of latent homosexuality as the basis of frigidity and impotence. I prefer, however, to use Kinsey's concept — that all of us have varying degrees of many traits, including the sex drive. For some, the drive is not great enough for exertion to iron out difficulties and incompatibilities, if they are great. For Mrs. Brown this is not too serious, since our culture places a premium on the woman who is passive, who is the receptor, who places the burden on the male to stimulate her to orgasm. But for Mr. Brown, who seems to be a male of low biological drive, the burden is more difficult. When he had an aggressive female to lead, he could enjoy sex relations. He, too, is passive. But our culture does not permit him to be. So he blames the female. Perhaps this case is not complicated at all. Perhaps we have two individuals of low sexual energy, whose relationship can never be more than lukewarm. If so, what can be done for them?

I do not claim that my counseling is purely scientific. It grows out of my attitudes and experiences. Perhaps one might say that it is strictly Steinerian!

Regarding his nagging her for the perfect home, I pointed out that these compulsions are his — not hers — and that each of us should be slaves to our own compulsions, should we care to retain them. As for her lack of interest in housework, there is nothing essentially feminine about housework. When we boil it down to specific tasks, most of them are considered masculine in industry — dishwashing, floor polishing, furniture pol-

ishing, cook, laundry machine attendant, electrical repairman, fireman, snow-shoveler, purchasing agent, chauffeur, etc., etc. For only a few would be tasks considered feminine endeavors by industry — dressmaking, dietician, nurse. But for each of these jobs, there are varying aptitudes and it is nonsense to say that a woman has aptitude and interest in these tasks, merely because she is a woman.

In Mrs. Brown, we had the typical example of a woman of high I.Q. and education who is stagnating and bored. A great contradiction is that she has vital interest in children but wants none of her own. Here, too, we run into a familiar cliché — the normal man and woman must have a deep desire for children. I question this. On what would we base such an assumption? Is it abnormal not to want to bring forth children? Mrs. Brown gives a reason that sounds plausible. She says there is too much misery in the world to want to bring a child to suffer it. She would rather try to alleviate the misery of those already here. Some might conclude that this is a rationalization. Might we not equally say that it is a rationalization to want to question this seemingly intelligent reply? I know of no authority by which to answer this.

What Mrs. Brown and I finally worked out was that she could earn enough as a stenographer two days a week to hire someone to relieve her of the drudgery she called housework and to keep the house in the condition her orderly husband wanted. For the rest of the time she returned to school to train herself for professional life as a nursery school teacher. At least she would be using her potentialities for some social good.

But we still have left the sex problem unsolved. Or have we? It would seem to me that about all we can ask of these two is that they be good friends and that on those occasions when one or the other happens to have some desire they try to stimulate the other to action. We have no basis to believe that sex can ever be a great and exhilarating experience for either of them.

But let us say that we adhere to the current theory that these two are basically homosexual. What then? Do we "cure" them? I wouldn't know. I don't know anything in the literature that has conclusive data as to what homosexuality consists of — so how can I "cure" it? It is like the current literature on preventing mental illness. If we don't know what causes it, how can we prevent it? If Mr. and Mrs. Brown can live relaxed and productive lives, that is about all a marriage counselor can do for them. As they live, they'll learn. Maybe they'll develop some more powerful sex desires. Maybe then they'll have a need for a basic sex adjustment. If not, they can live peacefully as room-mates, whereas before they were tearing at each other's personality, expecting things they had no right to expect from the other.

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You might ask, would my handling of the case have been any different if Mr. and Mrs. Brown had been practicing homosexuals? I don't believe so. All any counselor can do, with our present limited knowledge, is to help two people to understand and accept each other. The larger issues await research.

We don't know the ramifications of homosexuality in terms that we can do anything definite and positive about. That is your problem. You are the building blocks upon which such research may be built. You are the ones who must initiate, carry on, and publish such research. You have the virgin soil with which to work. As far as I am aware, you have no competition. You have no true data with which to compete.

EDUCATION HANDBOOK

The new Educational Handbook, prepared early in 1959 by the Director of Education for the Mattachine Society, is more than a guide to conducting a Mattachine education program. This book is actually a comprehensive reference source and "how to do it" guide for presenting a wide variety of programs on the sex education subject, including large and small group discussions, moderated panel forums, sound tape programs, films, radio and television materials, etc. It is replete with suggested sources of aid and carries a long list of topics and titles for all of these various programs. Also listed are a variety of public relations contacts useful in planning and presenting programs on sex education subjects for sponsoring organizations such as the Mattachine Society, University study groups, etc.

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PROGRESS REPORT

of the

HOMOSEXUAL LAW REFORM SOCIETY

A primary purpose of MATTACHINE REVIEW is to tell the public what associations and organizations everywhere are doing to bring about a change of attitude and law in the sex sphere. In January Issue the setup and projects of the Branson Foundation, Inc., Pasadena, Calif., were described. Elsewhere in this Issue there is a report of a discussion on the "Homosexual Organizations and Publications in the U. S." conducted by Robert Veit Sherwin, President, Society for the Scientific Study of Sex, New York, at the 125th annual conference of the Association for the Advancement of Science, American Society of Criminology section, in Washington, D. C., December 28, 1958.

Reproduced here in a special eight-page supplement is the November 1958 report of the Homosexual Law Reform Society of London, organized to support the implementation of Wolfenden Committee recommendations in England. These recommendations were given a one-day debate in Parliament a few days after this report was issued, and the legislators took no action (see January REVIEW). However, as this outline indicates, the British organization is hard at work on a program of significant social change, and is backed by some of the most illustrious intellectual and influential leaders in Great Britain today.

32 Shaftesbury Avenue,
London, W.1.

First Issue
NOVEMBER 1958

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We hope to be able to issue a Report such as this from time to time, to keep our supporters throughout the country in touch with what we are doing. Each issue will be sent to you unless you let us know that you do not want it.

By the time this reaches you it is likely that the Wolfenden Report will have been debated in Parliament. Experts agree that this is not likely to produce any startling results, and that a great deal of work remains to be done before the reform is carried. It may be interesting, as a comparison, to consider the fortunes of the campaign for the abolition of capital punishment, whatever our views on that particular issue may be. It was not until nine years after the House of Commons had voted to abolish capital punishment that an inadequate compromise bill became law. We hope very much that the success of our own campaign will be achieved more quickly, but clearly this cannot happen all at once.

WHAT WE HAVE ALREADY ACHIEVED

Before the H.L.R.S. was founded there was a very real danger that the Wolfenden recommendations might have been quietly forgotten. We have helped to prevent this in a number of ways. In the six months of our existence we have:—

Formed a Committee of over a hundred distinguished people who are anxious that the reform should go through.

Set up a full-time office at a central address in order to propagate our campaign as effectively as possible. Sent to the House of Commons a deputation which had a profitable discussion with the Home Secretary. Sent to every Member of Parliament a circular letter giving our summary of reasons in favour of the reform; a copy of the book, "Live and Let Live," by Dr. Eustace Chesser; and a copy of our own pamphlet, "Homosexuals and the Law".*

Drafted a Bill which would give effect to the main Wolfenden recommendations on homosexuality, and circulated it among a number of M.Ps.

Given advice to a number of people who have consulted us, though we have not at present the staff to cope with this sort of work on a large scale.

Received enquiries from about two thousand people in this country and abroad.

* Copies may be obtained from The Homosexual Law Reform Society, 32, Shaftesbury Avenue, W.1. Price 1/- each or 3 for 2/6.

None of this could have been achieved without your help, and we should like to take this opportunity to thank you for your support.

* * *

WHAT WE PLAN TO DO

The potential scope of our work is immense, and while we are grateful for all suggestions as to how we might conduct our campaign, we plan in the near future to:—

Continue our public campaign along the lines on which we have already started.

Invite other distinguished people to join our Committee.

Prepare a popular version of the relevant section of the Wolfenden Report for general circulation.

Send a circular to Clerks of Courts and other officials suggesting suitable treatment under the present law for different types of homosexual offences.

Approach a large number of professional people, such as Clergy, with a view to obtaining their signatures for a letter to the Home Secretary.

Promote a programme of research into the effects of the present law on the lives of individuals and the community as a whole.

Clearly a great deal of money is needed to conduct such a campaign. Through your efforts we have already collected over £3,000, which should ensure that we can go ahead with our plans for a year. But it would be much more satisfactory if we could be sure of maintaining and expanding our efforts for as long as need be. For this purpose we still need several thousands of pounds, and we trust that you will forgive us if we continue to appeal to you from time to time, in confidence that you will give us what support you can.

* * *

WAYS IN WHICH YOU CAN HELP

1. Continue to support us by writing letters to the Press, M.P.s., etc., and by letting others know of our existence. (We should like to thank you for your response in this field up to now.)

2. Watch your local papers for reports of prosecutions for homosexual offences, and send us cuttings giving as precise details as possible. Also watch National papers and any foreign papers to which you may have access, and send us any relevant cuttings, as we wish to build up as complete a picture as possible of the whole situation.

3. Let us know your opinion of how our campaign is being conducted. (We have already received many valuable suggestions from you for which we are grateful.)

* * *

It is often objected that there is no urgent need to press for this reform, that homosexuals are not in any great danger of being arrested provided that their relationships are discreet and that the corruption of boys is not involved.

To a large extent this is so in London at present, but there is no guarantee that it will remain so. A campaign such as that conducted by the Hampshire police a few years ago might have very widespread repercussions. And as long as the law is unchanged, a large number of men are vulnerable to blackmail of any kind.

In the Provinces, witch-hunts on the old pattern are still relatively common.

At Evesham in March 1956, after being interviewed by the police in connection with a homosexual offence, a 42-year-old barman gassed himself, and a 46-year-old carpenter threw himself under a train, leaving a widow and three children.

A few months later a man was sent to prison for a homosexual offence committed three years previously, although in the interval he had ceased homosexual practices, married, and become the father of a child.

At the beginning of this year there were large-scale arrests in Wells. These resulted in correspondence which brought the Homosexual Law Reform Society into existence. And it is felt that this agitation may have had much to do with the fact that most of the charges were dropped.

Almost every week some lives are ruined unnecessarily. And it will continue to happen if, as many hope, the proposals of the Wolfenden Committee are allowed to be quietly dropped.

There are many indications that opinion is moving in favour of reform. Intelligent discussions of the subject are becoming more frequent, and it may be significant that serious plays dealing with the problem of homosexuality are now to be permitted. It is all to the good that a more realistic and less emotional attitude to the matter should continue to grow, and we are confident that, provided we do not slacken in our efforts, the law will in time follow suit.

“Why Bother about so Trifling a Matter?”

By KENNETH WALKER

When a medical man surveys his professional files he finds material out of which, had he the literary skill, he could spin many interesting stories of every type—humorous, tragic, and, commonest of all, tragi-comic. As I cast my mind back along the course of nearly fifty years of practice my attention is claimed by one story above all—short, stark, grim and devoid of any glint of humour. It is the most tragic case in the whole of my professional files, for, although death figures there largely, many things are worse than dying. What makes this story the more calamitous is that it concerns a patient who could easily have been saved had there been any glimmer of understanding in those who, for lack of it, ended by destroying him completely in body, soul and mind.

The young man in question was brought to me by his parents some fifteen years ago. They were decent North Country people—mill hands I believe—and they were so deeply shocked by what had happened to their son that it was difficult for them to tell me about it. Eventually I learnt that the police had raided a house in their city and had arrested a number of young men, amongst others their son. He was accused of gross indecency and was to be tried at the next Quarter Sessions. They, the parents, had heard that I knew all about these queer and unspeakable things and begged me to save their only son, not only from the law, but also from the terrible weakness he was supposed to have.

I had a private talk with the frightened young man and came to certain conclusions about him. He was scarcely out of his teens, and, as he showed many signs of psychological immaturity, I was convinced that he was not necessarily homosexual. With proper psychological handling his sexuality would find its true goal within a few years, and the worst possible thing that could happen to him would be a term in prison, where he would meet only members of his own sex. I gave his parents a strong letter to the defending solicitor, a letter in which I stated that I did not regard the youth as a homosexual, and that, provided he was not segregated amongst males, there was every expectation of his eventually attaining a normal sexual orientation. I even offered to attend the trial and to give personal testimony in his defence. In my

opinion, to send a youth at this critical stage of his sexual development to prison would be little short of a crime.

Ten years passed. I had completely forgotten this small incident in my professional career when the memory of it was suddenly restored to me in a new and tragic setting. I was told one afternoon that a man wanted to see me, although he had not previously written for an appointment. As I happened to be free I asked that he should be shown in.

I wondered why the nervous wreck of a man who entered my consulting room had come all the way from the North to see me, for after a few words had been exchanged it was clear that he was not my usual type of case. He should, instead, have consulted a psychiatrist, and I soon learnt that he was actually being treated by one near his home. But his doctor there had apparently informed him that he had done all that could be done to help him, and it was for this reason that he had come to London for other advice. Everything had been tried by his specialist, but with little or no result; rest, psychotherapy, convulsive-therapy, and even suggestion under hypnosis. He explained that he was now quite useless to himself and to everybody else, and that alcohol was the only thing that did him any good. He had even had to have a drink before he was able to face the ordeal of meeting me.

“But why *me*?” I asked. “You require the help of a psychologist, not a surgeon.”

“Don’t you remember me?” he replied rather wistfully. “You were kind to me then and that is why I have come back to you now. I was tried and they gave me four years.”

The memory of him as he was ten years ago suddenly came back to me. What a contrast between the ‘then’ and the ‘now’! How much destruction had been done to him by the blind working of a monstrous law and how little could be accomplished for him now. He told me his story and I found difficulty in keeping back my anger. Nothing had been done with my letter, for the solicitor did not think that my testimony on his behalf would do any good. He then explained that

the prison was so full that he had to share a cell with three other men—with the obvious result. And even when he had got more privacy there was a warder who had "made use of him" from time to time. Certain advantages were, of course, to be got from obliging a warder. "But," he explained, "I lost all respect for myself, and when I came out of prison I didn't mind what happened to me any longer. I was no good at any job and I no longer try. But I want to get better, so please do something for me. Nobody else can and you were very good to me before."

Few things are more difficult for a doctor than to have to stand by and do nothing for a patient who has asked for his help, and this was what I was now forced to do. The season when things could have been done to help him was over, for so much in this poor frightened creature had been destroyed that there was little left to work with. All I could do was to send him back to his psychiatrist with a letter and a little hope which may well have been unjustified.

But a determination began to harden in me from that moment that I would do everything within my power to bring a change in our national handling of men such as this lad had once been, a youth full of promise and only in need of good advice. That, in short, explains my membership of the Homosexual Law Reform Society. No party regards it of any importance that the recommendations of the Wolfenden Commission should ever be implemented, and, politically speaking, this is entirely correct. It is on human grounds alone that something will have to be done to repeal a law which is as stupid and ineffectual as it is primitive and brutal.

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Calling Shots

HOMOSEXUAL BAR RULING IS UPHELD

Since 1955 it has been illegal, in a sense, for a homosexual person to be served an alcoholic beverage in a bar in California. That's because the statute setting up the State's Alcoholic Beverage Control Department contains a provision which states that if homosexuals (among other named "undesirable" persons) congregate in a bar, the license shall be revoked. ABCD enforcement officers in one large California city took this as a green light, and for some time instituted entrapment procedures, according to reports, to induce patrons to importune young, good-looking ABCD operatives. Then after obtaining a conviction on a sex offense charge, the agency instituted proceedings against the bar where the alleged importuning took place. Many licensed establishments were affected. Some lost their licenses. Others appealed.

On January 28 the following report appeared in the San Francisco *Chronicle*:

The State appellate courts said again yesterday that male homosexuals and lesbians may legally congregate in bars so long as they observe the proprieties of conduct.

An opinion of the State District Court of Appeal adopted that standard as a

basis for annulling a revocation order against the license of the First and Last Chance, which operated at 2278 Telegraph avenue, Oakland.

"It must be accepted," the court said, "that a license may not be suspended or revoked simply because homosexuals or sexual perverts patronize the bar in question."

"Before such a deprivation can occur there must be improper, illegal, disgusting or immoral acts of conduct committed on the premises to the knowledge of the licensee."

The decision adopted similar reasoning set out by the State Supreme Court in 1951 in the case of Stoumen against Reilly. That litigation involved the Black Cat bar here.

A 1955 statute, designed in effect to overturn the Stoumen case, did not change the necessity of proving immoral or indecent conduct, the District Court held.

Yesterday's opinion was

Written by Presiding Justice
Raymond E. Peters and con-
tributed in by Justices A. F.
Bray and Fred B. Wood.

The above appeal, successfully handled by Attorney Morris Lowenthal, marks a return to reason. It means that the State Legislature cannot pass new laws which are designed to overturn previous State Supreme Court decisions which uphold the constitutional rights of citizens to assemble peaceably. The attorney for the appellant called upon Daughters of Bilitis, Mattachine Society, One, Inc., and many books (such as the Kinsey Reports, Gay Bar, etc.) for materials which he used in the extensive briefs on the above case.

TRAPPED IN MEN'S ROOM
OF SOUTHERN PACIFIC DEPOT

Almost two years to the day after having announced the arrest of several men for illegal sex activities in a public toilet in the Southern Pacific depot in Palo Alto, Calif., police in that community on January 25 again told the public that 24 males had been arrested there within a week previously for the same reason: sexual advances and/or in the lavatory of the railroad station which is virtually adjacent to the Stanford University campus. One of the 24 was charged only with petty theft, however. He was caught crawling under the stall door because he didn't have a dime for the slot. The San Francisco *Examiner* heralded the arrests with a double 8-column headline on page one.

It is unfortunate that those arrested will probably pay a savage penalty for actions which are, according to research experts, being conducted regularly by many—even millions of adult Americans. But the law in California and other states remains what it is: sex activities are illegal when performed in public, and in all probability they will remain so. Our society is not inclined to permit anyone unlimited license in the sex sphere, nor is such license being sought by any responsible groups such as Mattachine. Sex activities should be strictly a private matter between consenting adults. But so long as individuals attempt to behave otherwise, then the public will support police action to curb it, and will grant these law enforcement agencies the right to use cameras and other devices behind "peepholes" to gather evidence in such cases.

PROTECTION OF THE LAW
IN SOUTH CAROLINA

From the *News and Courier* of Charleston, South Carolina, comes this recent editorial:

"In a trial at Charleston involving distasteful details of abnormality, a young airman has been acquitted of a charge of murder. On the same day that the jury brought in its verdict of not guilty, three other young men pleaded guilty to robbery in circumstances that they said also involved a homosexual.

"We are attempting to draw no other similarities in these two cases, nor to criticize the jury that acquitted the airman. It is not our purpose to cast aspersions at the young man who went free on a plea of self-defense. We only mention these two cases to bring up a disagreeable subject that requires sober consideration by the public.

"Regardless of a normal person's views about sexual deviates, citizens do not have a right to prey on them, as happens on occasion. If protection of the law were denied certain classes of people, the judgment of which persons fit those classes would be left to each individual. The subject is not well enough understood to be dealt with on any such basis.

"Young men should be warned against corrupting influences they are likely to encounter. They should know how to avoid them without resorting to violence. Greed and sadism also are vices that sometimes enter into such cases. They can lead to assault and even murder.

"We dislike to discuss a subject in which it is difficult to make meanings plain without offending decent people. We do so today, in the aftermath of a sensational court case, because we are aware of a long existing problem that appears to be growing."

Editor Lewis Christie of the New York *Mattachine Newsletter* replied to it with the following letter:

"In behalf of the New York Area Council of the Mattachine Society, I should like to commend you for the clarity and depth of insight revealed in the December 13th edition of the *News and Courier*. Your editorial, "Protection of Law," makes known to the public a problem which, unsavory though it may seem, is of very grave significance. In many large cities, there have evolved special classes of "innocent" young

men who make an industry of preying on homosexuals. The homosexual, being outside the law himself, finds it difficult to bring these activities to the attention of the authorities; and yet it is hard to believe that those who specialize in homosexual victims do not derive a confidence from their activity which leads them into less restricted fields. May this not happen in Charleston.

Then from T.R. Waring, editor of the *News and Courier*, came this reply and request:

"Thank you for your letter of Dec. 18 commending our editorial with regard to protection of law and the preying on homosexuals. We have understood there is a growing tendency of young hoodlums to take advantage of a situation and the murder case which provoked our editorial has caused widespread discussion in the community.

"I am not familiar with your organization but noting that you are the editor of a newsletter, I wonder if you would put us on your mailing list for a few issues and acquaint me generally with the nature of the Mattachine Society."

ABOUT MRS. LEE R. STEINER,
PSYCHOLOGIST AND AUTHOR

The article, "The Homosexual as Seen by the Marriage Counselor," comes from a woman with vast experience in her field. It was delivered as the third anniversary address of the Mattachine Society in New York, on December 13, 1958.

Mrs. Lee R. Steiner, Ph.D., is a consultant in personal problems; a radio, platform and forum lecturer; writer, and research psychologist. She was educated at the University of Minnesota, got her master's degree at Smith College, and completed her doctorate at New York University in Clinical Psychology. She has also studied under Andrew Brown at the Institute for Juvenile Research, received training in Adlerian psychology from Alfred Adler and Douglas Campbell at the University of Chicago.

Beginning in 1934, Mrs. Steiner made popular "mental health" broadcasts over WGN, Chicago. Her radio broadcasts have continued since, on New York stations, over ABC network, and she is currently heading a program, "Make Up Your Mind," on CBS. Three books have been written by this busy professional

woman and housewife: "Where Do People Take Their Troubles," "A Practical Guide for Troubled People," and "Make the Most of Yourself." She has also written hundreds of magazine articles, book reviews, etc., as well as a thousand scripts for her radio program, plus lectures and university teaching assignments.

GRAPHOLOGISTS TAKE
A LOOK AT HOMOSEXUALITY

In New York recently, Graphologist and Author Miss Helen King "hit the boards" of the lecture platform before 45 members of the New York Chapter of the American Graphological Society to explain the personality problems of homosexuality, particularly as seen in the handwriting of individuals. She explained U.S. organizations and showed copies of their publications and magazines. She also quoted from the writings of Blanche M. Baker, M.D., San Francisco psychiatrist. The audience, Miss King reports, listened raptly, and asked intelligent questions.

The speaker is author of a book on graphology, "Doodles," and is former president of the National AGS. She was a TV panelist with Miss Fannie Hurst in New York almost a year ago, at which time it was planned to discuss the relationship between homosexuality and handwriting, but this subject was "censored" at the last minute and limited to "doodles" only.

SOCIAL SERVICE CASES SWAMP
OFFICE AT SAN FRANCISCO

During 1958, some 300 cases of individuals seeking various types of social service assistance were handled by the National Mattachine office, it was reported at the seventh Annual Mid-Winter Institute of One, Inc., January 31 at Los Angeles, when Roy F. Hooper, Chairman of the Mattachine Society, made a report for the organization.

Chiefly, these cases presented need for legal, psychiatric, religious and employment assistance. They resulted in many referrals to professional counselors, attorneys, ministers and employment agencies. Assistance was given to persons just released from penal confinement, and from state correctional and mental institutions. Many veterans and their families sought ways to upgrade

discharges, and discussed homosexual problems in relation to service in the armed forces.

There has been talk of a "Department of Social Service" to be added, to the operating project departments of Mattachine. Action on this is expected at the Society's sixth Annual Convention this coming Labor Day in Denver. However, the officers have found that the Social Service Department, existing or not, is "very much in business" right now. The problem is how to handle it with limited staff and funds.

But a lot of these questions will be answered, it is hoped, on April 4 at San Francisco. On that day representatives of many related public and private social service agencies will be called together to discuss a blueprint for Mattachine's setup in this field, with emphasis to be placed on serving needs of persons with sexual orientation problems. Anyone interested may attend. Particularly invited are all readers with experience in this field, because their suggestions will be invaluable. Write and let us know if you can be present.

"THEY WALK IN SHADOW" COMING OUT SOON

Now on the press in New York, a new 585-page book, "They Walk in Shadow," will make its appearance very soon, to become another volume on the ever-growing shelf of works by authors who have taken a humanitarian look at man's persistent sex problems. Here's a quote from the dust jacket:

"In no previous age has the subject of homosexual and ambisexual behavior been so frankly discussed as in the 20th Century. Every year new works and findings have been published partially clarifying many distorted attitudes surrounding this phase of human existence.

"Now in the comprehensive and illuminating pages of *They Walk in Shadow*, J. D. Mercer, a self-confessed and self-accepting ambisexual, presents the public with a unique, interesting, inclusive work which searches every phase of these once-submerged topics and which particularly stresses the new "truths" and scientific facts regarding various sexual behavior patterns and their relationship to the irregular, outmoded and unrealistic sex laws which still prohibit and can punish most sexual expressions, both heterosexual and homosexual."

HOW TO FACE LIFE BRAVELY: PUBLIC EDUCATION DIVISION

From Los Angeles comes this clipping of "advice" on how to treat "deviation" when it shows up among your close friends. Because it is so representative of the typically bigoted approach found everywhere today, we are reprinting it without further comment, except to say we believe that *REVIEW* readers know better:

DEAR MARY HAWORTH:

I am a college man, 20, a junior, in desperate need of your advice. My problem concerns a friend, I'll call him Bob. I have known him for almost a year; we are in school together.

Bob is several years older than I, and is very mature for one so young. I admire him greatly and respect him—that is, until this past week, when I learned that he is homosexual. He even seems a bit proud that he is this way.

I am a good student, scholastically, but I have a physical handicap that prevents my joining in many social activities. I have learned to accept my situation and live within my limitations.

I realize that a person must be broadminded in this day and age; and that this is some sort of psychological sickness in Bob, and that I should look upon it as such. But right now I am terribly confused. Please tell me what to do. Sincerely,
—G. G.

DEAR G. G.: Let's not get so broadminded that we can't make a clean-cut saving distinction between psychological sickness, on the one hand, and downright addiction to vice on the other hand.

If your friend Bob were only and simply psychologically sick, he would be shamed and anguished by his deviate tendencies; and desperately hope-

ful that a cure might be found, to restore him to self-respectful normalcy.

As it happens, Bob's boastful manner, and your panic, indicate that he is trying to win you as a victim, or a convert to his brand of misconduct. So I think it more accurate to call him vicious, rather than merely sick.

The fact that you are handicapped physically, hence somewhat limited as to social activities, probably kindled hope in Bob, that you could be isolated from the healthy herd, and kidnaped, as it were, into his halfworld of furtive abnormality—to keep him company, psychologically.

* * *
Your feelings of "terrible

confusion" are (1) indicative that Bob already has a certain influence on your personality; and (2) that, even so, you recoil instinctively from what he now admittedly stands for.

It is not being Judas; rather it is abiding by Christian principles, to hastily dissociate yourself from wrong suggestion.

As you aren't a physician of mind or soul—neither a psychiatrist nor clergyman—you can't help Bob.

Your obligation in this situation is to save yourself; so give Bob's "friendship" the axe.

—M. H.

Incidentally, if you think Advice-Giver Mary Haworth needs some advice on the subject herself, why not write it to us? We shall forward the best replies to her, so let's hear from you. (Address replies to *Mattachine Review*, 693 Mission St., San Francisco 5, Calif.)

READERS *write*

REVIEW EDITOR: I would appreciate the name of a publication defining the laws concerning homosexuality, as they exist today, in Europe. —Mr. G.P., New Mexico.

EDITOR'S NOTE: We are presently stumped for an answer to this one. Does some reader know of such a book (other than the published penal codes of the various European nations) covering this?

REVIEW EDITOR: May I express my sincere gratitude for the bibliography which is appearing in the *REVIEW*. —Mr. P.J.H., California.

REVIEW EDITOR: The truth about homosexuality is apparently for the few and not the many. I've talked to too many homosexuals who totally reject or are unable to comprehend. Then, too, I like the observation of the old philosopher who stated: "The Truth is

a direction, not a destination."

Heterosexuality is a complex bundle, and one can never wrap it up in a neat little published package and say, "There, it is all stated. That is the end of the matter." Nor can we, with a matter as complicated as homosexuality. Or with any known scientific matter. As Dr. Alvarez states: "In Science one can be sure of only two things: That he is ignorant about most matters, and that one's knowledge is spotty and incomplete at best in other areas long studied and long worked with." Menninger says that "Homosexuality is at least as complicated as New York."

Darwin thought that the emergence of endless variations had taken place in eons past, and that only those variations which helped sustain life survived. We must believe that the proper homosexual impulses and emotions have helped the mammals survive. I think no one would argue that among the endless battles and armies of thousands of years past that homosexual impulses

joined men emotionally, gave them courage and helped them protect their comrades...and thus survive. At its basis is a powerful impulse to help the individual survive because he has been loved, cared for, helped. In the face of the enemy, these homosexual supports must have tilted the Fate of the Individual in favor of life instead of death. —Mr. R.K.M., California.

REVIEW EDITOR: I subscribe strictly on the incentive I received from C.V. Howard's story, "A Very Important Call," one of the sharpest short gay stories (REVIEW, Jan. 1959) It has been my luck to come across so far. —Mr. V.S., British Columbia.

REVIEW EDITOR: I feel compelled to make an open answer to Mr. R.J. of Oregon after reading his letter (REVIEW, Dec. 1958). There are many things which we as individuals disagree upon, but as Patrick Henry said, "I may disagree with you, ... etc." I disagree with him when he says, "Let us... forget religion, the public, the morality of our times..." I feel that this anti-social and anti-cultural attitude will not only work against the individual homosexual but will lead to a complete and radical "lostness" on his part. And if this attitude were taken up by all of us, the cause of the homosexuals would be done irreparable harm. Granted, we are, in the attitude of the masses, anti-social. But they don't know us. The civil and cultural community in which we live is to our own good. And, it being based on the Christian concept, leaves those whose intention is to "forget religion" out from every good in our society. The Anglican priest and poet of the 16th Century, John Donne, said, "No man is an island entire unto himself." We are part of the society in which we live. And we accept ourselves as a part thereof. —Mr. F.W.M., California.

REVIEW EDITOR: We have seen several copies of your REVIEW and are much impressed by it. Please send us one complete set of issues for 1957. —(Vy. Rev. Dom.) B.R., O.S.B., (Prior), Michigan.

REVIEW EDITOR: Any copy here? Item from Christian Science Monitor, January 21, 1959: "Berlin — Communist East Berlin's German Institute for Clothing

Culture has given its approval to the tight, Italian-style trousers which are now the fad in Western Europe. Communist officials, who generally affect the Soviet Bellbottom style, have periodically denounced the tight pants as Western and decadent. But young men in East Germany have been wearing them anyway." Submitted by —B.P., Tex.

REVIEW EDITOR: I have never had a homosexual experience other than "necking" in high school. I was told by a psychologist that I would outgrow these feelings. Five years have passed and I haven't outgrown them. I am a college student, 23, but look younger. ... In the mid-west where I live it is hard to find gay people. If they are here they are unrecognizable and don't recognize me. It gets lonely not being with people who I talk this problem over with... I have plenty of straight friends, however, and nobody knows about my problem except the psychologist. My parents are quite religious but they would understand this problem if I told them, but I haven't mentioned it yet. I want to be able to be with people who understand me.... —Mr. A.F., So. Dak.

EDITOR'S NOTE: We get many letters similar to the above, and do try to give helpful replies. Unfortunately, as most regular readers know, we cannot fulfill the request for names of understanding friends as this writer sought, even if we knew any. The only possible assistance we can give is to refer individuals to professional counselors, a service we perform regularly when we know of such in the immediate area where the writer lives.

REVIEW EDITOR: The article, "Effeminacy v. Affectation" (REVIEW, Oct. 1958), gives a truthful, concise explanation of what effeminacy is. I believe many will be less confused about the meaning of the term from the Mattachine spotlight put upon it... Thinking adults, both hetero and homo-sexual, that on occasion may hear and see an affected homosexual "go through his act," may on the surface 'smile' but deep underneath, where values really count, the situation stirs the sensibilities to an outraged feeling that words cannot express. Such being the case, it is unquestionably the reason why nothing is ever done about it.... —Mr. H.S., Ohio

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(To Be Continued)

BOOKS

TWENTIETH CENTURY MORALS CHALLENGED

MAN IS A SEXUAL BEING, by Wallace de Ortega Maxey. Fresno, Calif.: Fabian Books, 1958. 147 pages, 50c, soft-cover first edition. Reviewed by F. M.

Nearly everybody claims to talk about sex frankly. Hardly anybody actually does. Sex is a delicate subject.

Most public communications media present sex as a dirty little secret to be avoided or laughed at. They try to deny man's true sexuality. They keep the dirty little secret.

Dr. Maxey, a former minister, trumpets a resounding rebuttal to the public keepers of the dirty secret in "*Man Is a Sexual Being*." He points out again and again, until it is almost maddening, the obvious fact that man is sexual. Perhaps a deluded society needs such repetition.

Like Adam and Eve in the garden, we are asked to see ourselves as we really are. We are asked to drop our shams. The design of man's existence includes sexual organs as well as hands and feet. Any dogma that denies this basic fact is violating man's nature, according to Dr. Maxey. We are asked simply to accept ourselves.

After considering the facts of man's nature, the concepts of Freudian psychology, and the Kinsey report, all of which indicate that man is—rather broadly—sexual, Dr. Maxey points out that most of our laws are unrealistic.

Many of the sexual practices of so-called normal couples are violations of law. State laws have all sorts of strange moral codes in them. It is interesting to learn that heterosexuality is no guarantee of legal morality, even within the bonds of marriage.

Dr. Maxey's book is worth reading for his chapter on sexual deviation and freedom, if for nothing else. He proposes methods for solving some of the more difficult cases in counseling and psychotherapy from his own experience in counseling that might well be worth the consideration of most of us. His ideas may prove a revelation to many who are bogged down in the shamanism of much of modern psychiatry.

By W. B.

HOMOSEXUALS IN AMERICA: THEIR ORGANIZATIONS AND LITERATURE

(Abstract from notes taken by a New York friend of Mattachine, of a lecture given by Robert Veit Sherwin, President, Society for the Scientific Study of Sex, under the above title, December 28, 1958, at a meeting of Section K-E (American Society of Criminology) of the American Association for the Advancement of Science, at its 125th Annual Conference, Shoreham Hotel, Washington, D.C.)

Mr. Sherwin asked any reporters present to be kind, because the groups he dealt with were and are in serious jeopardy by their very existence. He expressed relief at addressing a professional group (rather than the general public) on this topic because of the highly controversial nature of his subject. An audience of the general public would, in his experience, usually freeze at the mention of homosexuality; and the irrationality of public opinion is sufficiently shown by the fact that the United States was the only nation in World War II to bar homosexuals from the armed forces.

He said that it is not illegal per se to BE homosexual, to experience the urge—only to do anything about it. Were it illegal to be homosexual, his task and that of other sympathetic legal minds would be easier: it would be far simpler to bring the problem into its proper field (psychiatry) and get the offending laws repealed or declared unconstitutional.

Instead we have the far rougher problem of beating existing laws into shape — laws which district attorneys and police courts are prone to use badly and unpredictably. Sherwin worked with Christing Jorgenson and seven other similar transexual cases, and found that D.A.'s were ready to prosecute any physician performing that kind of operation for "maiming" — just as they were equally ready to prosecute physicians performing artificial insemination as "adulterers." In 47 states, any sexual technique save that commonly called the "missionary position" can be prosecuted under the laws against sodomy and therefore is, by specification or implication, a felony; in many states husband and wife have in fact been prosecuted for sodomy, and these laws (together with those penalizing lewd and lascivious behavior, immoral solicitation, disorderly conduct and loitering) constitute the anti-sex league's principal weapons against homosexuals. These laws are generally enforced by entrapment, which is actually unconstitutional; yet almost nobody dares to complain because of fear that he will be tarred with the same brush.

Police Commissioner Kennedy, according to Sherwin, has complained that there are too few cops — but he could more than double his available force by yanking his plainclothesmen out of public washrooms. (Laughter.) Judge Murtagh has violently opposed entrapment. Actual court records show that in less than 5% of cases has a trespass been made on anyone except plainclothes policemen. At the magistrates court level which is where most such cases are tried, there is no psychiatric referral. *Homosexuality is the one area of human misbehavior (if we can even call it that), which has not descended to the level of a financial racket* — unlike drugs, prostitution, etc. There is sometimes petty blackmail by policemen, but this is not too significant.

The effect of all this on homosexuals is incredible: the amount of guilt feelings (conscious and otherwise) is immense. In Sherwin's experience, the majority of arrests of this sort are under circumstances indicating that the homosexual acted (masochistically) against his better judgment, often enough even recognizing the other party as a detective. (He did not mention Bergler, but the implications are clear enough.) He detailed one case history where the entrapment victim's unconscious need for punishment to dispose of guilt feelings was especially clear. This was of a Negro, making some \$300 per week, married and with two children. His last previous arrest — his fourth — had been eight years before; all were entrapment. Separated from his wife, he again got into the same trouble; Sherwin was able to procure a suspended sentence. Six weeks later, he was arrested for the sixth time, but this time in a department store during the Christmas rush, and

his partner was a 16-year-old boy. Unconsciously he seemed to be saying, "I've been cheated — he got me off unpunished and I can't stand living with my guilt feelings. I'll *really* fix it this time."

The atmosphere of fear surrounding homosexuality, Sherwin said, is likewise incredible. When the N.Y. Area Council of the Mattachine Society sponsored a lecture, practically the only Greenwich Village stores refusing to tolerate posters announcing the lecture were owned by homosexuals. Sherwin quoted — as a piece of apologetics — the letter sent him by Mattachine's Director of Publications, asking Sherwin to emphasize that Mattachine is not an organization of homosexuals, nor does it in any way approve or advocate the commission of any act that is contrary to law, concerning itself instead with homosexuality as a social problem which must be faced and understood.

According to Sherwin, there are two principal types of homosexual organizations — the secret and the open. Of the secret, little is known; they were primarily social with a service front, they and were short-lived. He referred particularly to the (New York City) League and Veterans' Benevolent Association. Such groups had police trouble even in hiring hotel meeting rooms.

There are at least three thriving open groups. The first he named was One, Inc. He mentioned its Institute of Homophile Studies (and its adult education courses) and its magazine One, which he called "belligerent." But he did give credit to its successful Supreme Court case, which established the legal sanction for such publications to disseminate information on homosexuality to the public.

The second was Mattachine, which (he said) deals with all kinds of sexual problems, not exclusively homosexuality. Its membership, homosexual and heterosexual alike, comes from all quarters and levels of society, and its program is surprisingly varied. He read and approvingly commented on the preamble to Mattachine's constitution, and described Mattachine Review as "incredible" in its range of coverage and content.

He then alluded briefly to the Daughters of Bilitis and their magazine, The Ladder, but confessed to knowing relatively little about this organization.

Sherwin referred to Cory's "*The Homosexual in America*," as a standard work, but said that Cory (married for over twenty years, and perhaps more nearly representative of the law-abiding gay population than is the usual stereotype picture of the swishing queen) has in recent years drifted away from the "persecuted minority" position detailed in that book towards a somewhat more Berglerian one. About five years ago, Cory started his book service, which quickly amassed a

mailing list of over 3000; though specializing in gay books, it never had trouble with police or postal authorities. While Cory ran it, the flood of letters became quite troublesome; subscribers felt a sense of *belonging*, and the burden of personally answering the letters became too great. He later sold the business, including the name, to Arthur Richmond. After Richmond's sudden death, and the announcement that "the proprietor of the Cory Book Service has died," there came thousands and thousands of letters of condolence, almost all expressing feelings of personal loss at Cory's supposed death, and many asking for what can only be called morbid details about the funeral obsequies. The business, now known as the Winston Book Service, has prospered; with a mailing list of over 5000, the letters that continue to come in indicate the same feeling of *belongingness*. Under Cory, the book service was a receptacle for complaints, a shoulder to weep on, a help for people in trouble; under Winston, it is still an effective outlet.

Mr. Sherwin concluded by saying that he had, in the brief time available, tried at least to give a sketch of the scene in which homosexual organizations live in present-day America, along with difficulties they face.



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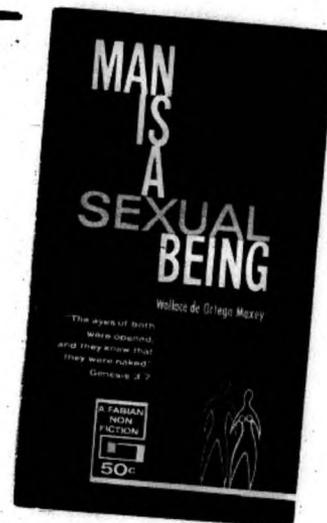
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