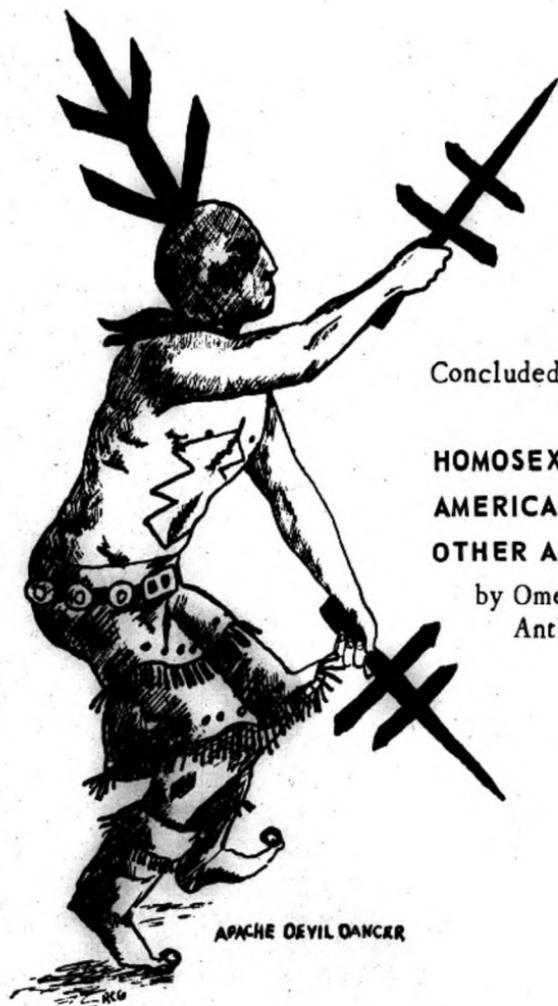


# **mattachine** **REVIEW**

FEBRUARY 1960

FIFTY CENTS



Concluded in this Issue . . .

## **HOMOSEXUALITY AMONG AMERICAN INDIANS AND OTHER ABORIGINAL PEOPLES**

by Omer C. Stewart, Ph.D.,  
Anthropologist

APACHE DEVIL DANCER

# LOOKING AHEAD

As this issue of the REVIEW goes to press, notice has been received that radio station KPFA-FM of Berkeley will broadcast the panel discussion of the Second Annual Publications Day Seminar on Friday, February 12, at 10:30 p.m. The topic is "Should Americans Read About Sex?"

Comment and critique of the panel appears on page 7 of this issue in an article by Rolland Howard. Mrs. Elsa Knight Thompson, public affairs director of KPFA, was moderator. Panelists were: Mrs. Molly Minudri, Attorney and President of the San Francisco Committee for Decent Literature; Dr. Phyllis C. Kronhausen, psychologist and co-author of "Pornography and the Law;" Dr. Wallace Maxey, editor, author of "Man Is a Sexual Being" and Research Director of Mattachine Society, Inc.; Walter T. Winter and Charles R. Garry, attorneys. All panelists are from San Francisco except Dr. Maxey who is from Fresno, Calif.

In opening the discussion, Mrs. Thompson narrowed the topic to "What Should Americans Read About Sex, and How Much?" This took the discussion immediately into the area of concern of the Decent Literature committee headed by Mrs. Minudri.

The panel was arranged by the Mattachine Society's Publications Department and recorded at a public presentation held at Hotel Bellevue, San Francisco, Dec. 5, 1959. All REVIEW readers in the San Francisco area who can listen to KPFA are urged to hear it. A special arrangement to hear the broadcast in the Society's national office at 693 Mission Street has been made.

COMING IN MARCH: What is probably the most outstanding article of commentary on the legal, social and medical problems of male homosexuals we have ever seen. A homosexual doctor with 30 years' practice (but not treating homosexuals) lists 16 case histories from the hundreds of male homosexuals he knows who live adjusted lives--with their orientation unknown to most of their associates. They range in age from 18 to 80. If plans are successful, this article will be published in booklet form also for an even wider distribution to the public. At any rate, don't miss "EVERY TENTH MAN."



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Cover Drawing by R. C. Gorman, Navajo Artist

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The 1959 Bound Volume, complete with Index and 4 issues of INTERIM, will be ready for mailing on Jan. 31st. Price for the 1959 volume is \$7.50 (plus 30c tax in California). At the same time a limited number of volumes for all previous years of the REVIEW will be on hand at the following prices:

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# Calling Shots

## COURT DECISION ON GAY BARS STIRS CONCERN IN CALIFORNIA

During the past few weeks, one San Francisco attorney has made significant news in two major fields of concern to readers of this magazine.

Morris Lowenthal, the brilliant civil lawyer who handled California's now-famous *Stoumen v. Reilly* case (37 Cal. 2d 713) successfully before the State Supreme Court in 1951, was back in the news, this time as one of the *amici curiae* in the case of *Albert Vallega and Mary Azar v. Department of Alcoholic Beverage Control, etc.* At issue was an attempt to determine if homosexuals have a right to congregate in a public bar when a state law states that if homosexuals (among other "undesirables") do congregate in a bar, then the ABC shall revoke the license of the place.

The 1951 *Stoumen* case (concerning the Black Cat restaurant in San Francisco) established that a bar owner could not discriminate or deny patronage to homosexuals in his place of business; only overt acts contrary to public morals and decency were a basis of legal action against individuals.

In the present case, another gay bar

was on the spot: Mary's First and Last Chance in Oakland. The ABC had lifted its license in 1956 on the grounds that the bar was a resort for homosexuals.

In the courts, owners of the bar admitted outright that the bar was established to cater to a homosexual clientele. However, in a period of several months' close observation, authorities were unable to find significant acts of overt sexual misbehavior among the patrons. After decisions upholding the ABC in lower courts, the case landed in the State Supreme Court in December on appeal. A decision was given on December 23rd.

But the Supreme Court (through Justice White who wrote the decision) went further than simply to declare the "congregation" matter unconstitutional. It added a lot of *obiter dicta* which caused Attorney Lowenthal to go to work immediately on a petition for rehearing and for modification of the opinion without change in the judgment.

This petition resulted in a booklet brief of more than 140 pages, including a 28-page exhibit from Michigan law. It was filed on January 7th at San Francisco.

Newspapers reported the move to reopen the case in Supreme Court, and pointed out that the opinion of Judge White was possible more far-reaching than the Court intended, because it declared that any display of sexual interest or attraction, whether it be homosexual or heterosexual, is a basis for closing any bar or public business establishment.

In addition to bars (and this dicta could be instrumental in closing all bars in California), legal minds saw this sweeping decision as a threat to many other places: Burlesk houses, other theaters, and countless firms in which some sexual interest or at-

traction is manifest.

Thus the following story reprinted from the *News-Call-Bulletin* on January 11 under the headline, "Men! Kiss Your Wife Now — Before You Need a Bootlegger," is of extreme interest:

"Any public display which manifests sexual desires, whether they be heterosexual or homosexual in nature may, and historically have been, suppressed and regulated in a moral society."

—Justice Thomas F. White,  
California Supreme Court.

Does this include a husband who kisses his wife at the SP depot?

The advertisements for the film, "The Lovers," which appear in this newspaper?

Rock 'n' roll dancing? Bikini bathing suits? Patting a shapely girl as she climbs into a bus?

A GROUP of Bay Area lawyers which won a "gay bar" case in the state Supreme Court on Christmas Eve are convinced that Justice White's language is broad enough to cover so much commonplace human activity that it could transform California into Cromwellian England.

Even though the court gave them the verdict they wanted, they have asked it to modify its decision to delete the sentence quoted above.

Morris Lowenthal of San Francisco and J. Bruce Fratis of Oakland, attorneys for the First and Last Chance Bar at 2277 Telegraph ave., Oakland, have filed a brief with the Supreme Court complaining about the "obiter dicta."

Loosely translated 'obiter

dicta' means 'off the cuff'. They are the general remarks of the court, not directly bearing on the issues in the case before it.

WHEN UTTERED by the Supreme Court, however, they become part of the law of the state.

Lowenthal and Fratis, in their brief, call White's words, "O, bitter dicta!"

Says Lowenthal:

"We won the case — but the dicta could lose us the war."

At issue is the power of the Alcoholic Beverage Control Department to close up bars which are resorts for homosexuals—as well as prostitutes, pimps, panders, and narcotics addicts.

The ABC revoked the license of the First and Last Chance, acting under Sec-

tion 24200 of the Business and Professional Code, a section which makes it possible to close up a public place simply because it is a hangout for undesirables.

**UNCONSTITUTIONAL**, said the Supreme Court on Dec. 24, in an opinion written by Justice White and concurred in by five others.

It referred the ABC to its decision in the case of *Stoumen vs. Reilly*, or *The Black Cat* (a Montgomery st. bistro) against George Reilly, of the Board of Equalization (formerly responsible for liquor law enforcement).

**IN THAT case (1951) the Supreme Court held that homosexuals are human beings, entitled to food and drink like other persons; that they cannot be excluded from a public place, and that if they were excluded, the proprietor is subject to damage suits.**

So far, so good. What are Lowenthal and Fratis complaining about?

**THE ARE UNHAPPY** over Justice White's "obiter dicta," or added remarks.

The justice says:

"Section 22, Article XX of our Constitution vests the Department of Alcoholic Beverage Control with authority to institute disciplinary proceedings against a licensee and to revoke his license upon determination 'for good cause' that the continuance of such license would be 'contrary to public welfare or morals.'

"Nothing we have herein

stated is to be construed as infringing upon such authority."

This, Lowenthal and Fratis believe, is a gratuitous invitation to the ABC to close up "gay bars" on constitutional grounds rather than under the unconstitutional Section 24200.

**"WHAT MAKES IT** especially dangerous," says Lowenthal, "is the statement of Justice White that ANY conduct in public implying sexual desire may be suppressed by society.

"This could be a tool of censorship in California. It could make the most Puritanical view enforceable against the majority.

"Everywhere, every day, men and women exhibit sexual desire — in their dress, talk, way of walking; in holding hands or kissing.

Can society really suppress this under the Constitution, as interpreted by the court?

"We think not."

In their brief, Lowenthal and Fratis call this standard "Novel, erroneous, invalid, and unprecedented . . ."

**"Such assumptions confuse 'sin,' or conduct which offends only from the strictly orthodox religious point of view, with conduct which is illegal."**

**THE FIRST** and Last

(Continued on page 28)

While the Mattachine Society is grateful, indeed, to all participants on the panels of its 2nd Annual Publications Day Seminar, held on December 5, 1959 at the Hotel Bellevue, San Francisco, we believe a special recognition must go to two of these participants: First, to Mrs. Molly Minudri, attorney, and president of the San Francisco Committee for Decent Literature, and second, to Mrs. Elsa Knight Thompson, public affairs director of Pacifica Foundation's radio station, KPFA-FM. Mrs. Minudri sat in a hornet's nest of opposition—with two attorneys, a psychologist and a minister on the anti-censorship side. Mrs. Thompson, on the other hand, filled the difficult role of moderator for a panel that was obviously out of balance in terms of the "pro" and "con" viewpoints expressed. Unfortunately space does not permit a complete transcript of the highly significant remarks expressed by all participants, on both afternoon and evening panels. It is hoped to issue a transcript later in booklet form. However, Critic Rolland Howard of Denver, who wrote the following article after hearing the sound tapes, has captured the highlights of the discussions with clarity and completeness for REVIEW readers.—Ed.

## OBSCENE LITERATURE: WHAT IS IT, HOW MUCH OF IT IS THERE, AND HOW GREAT A DANGER DOES IT POSE?

by ROLLAND HOWARD

"Man is a social animal," it has been said, and in this simple statement lies the convolution which, at its worst, can divide the individual in twain, or, at its best, can make him highly complex—at least bilateral. The statement says man is an "animal," and this implies animal "drives" or "instincts" or "needs" or "urges," as you will, with their supposed irrationality. It also says he is "social," and this implies mutual identification, mutual dependencies, responsibility, and therefore, ethics, or "morality." This dichotomy, I think, is the basic issue to be found flowing quietly along beneath the choppy waters of the two panel discussions which were the highlights of the second annual Publications Day Seminar in San Francisco.

Participants in the discussions were Drs. Eberhard and Phyllis Kronhausen, psychologists; Mrs. Molly Minudri, attorney and president of the "San Francisco Committee for Decent Literature"; Wallace de Ortega Maxey, author, editor, and Director of Research for the Mattachine Society; Charles R. Garry, attorney; Walter Winter, attorney; O. M. Bailey, Ph. D., B. D., retired Episcopal Clergyman; Walter A. Sheppe, Ph. D., biologist; and C. V. J. Anderson, editor of "The Underhound" magazine. The choppy seas they were to examine were, "Should Americans Read about Sex?" and "Pornography and the Law."

Ours has been called a "schizoid" era, not without reason. Man, the social animal, has been described by Colin Wilson in the "Outsider" as torn be-

tween his desire for approval and a sense of belongingness (his "herd instinct"), on the one hand, and his growing consciousness and need for individual wholeness and fulfillment, on the other. (The old basic philosophical problem of the "one and the many" is involved here somewhere.) And I start here because that is where our panels start. But as all healthy human endeavor seeks integration and wholeness, the panel discussions, it seemed to me, also traveled the route of attempting to heal the cleavage.

One side had only one representative, Mrs. Molly Minudri. She was, as someone later pointed out, sadly outnumbered in her "decent literature" arguments, and so we will consider her carefully. Her group, the Citizens' Committee for Decent Literature is, she said, not new. It was recently reactivated because of the "flood of obscene material" on the market, which, she maintained, can only have a "bad moral effect." "We are not censors," she said, "nor book-burners. We believe that such censorship is the right and the obligation of the family, just as it is a parental right and responsibility to keep *any* kind of poison out of the home. Sex and nudity are not in themselves obscene. But smut and pornography, with their evident purpose of stimulating prurient interests, are a different matter, and it is our purpose—and our right—to assemble and to urge by peaceful means a raising of standards. We seek to encourage that which is good; that which elevates the mind. We seek in the present conflict merely to make people aware of the problem. We do not intend to judge. We ask only that the law define what is harmful and then let the courts decide in individual cases. In a democratic society, there is no other way," she said.

Well, all this sounds noble enough. Why was Mrs. Minudri so small a minority? Did the others lack her concern with morality? If by morality we mean civilized, responsible social living, then of course the others were not less concerned. She was outweighed because of one simple, fundamental fact which, with all its implications, seems to be increasingly discounted or overlooked by people everywhere in today's mass-mind world: she was talking to Americans about issues concerning Americans. I speak of Americans here not in the sense of a "superior people," but as an ideal. America has long represented a set of principles for free men. And while freedom in a civilized society implies also responsibility, as Mrs. Minudri pointed out, a sense of responsibility can not be legislated. It cannot be imposed; it has to be grown up to. If one has not been given the basic equipment with which to do this growing, the fault lies in the training—the "equipper"—and the damage has usually been done.

Pornography in itself is not "good" or "bad." In fact it can be rather dull. If there is something unhealthy or undesirable in what appears to be an undue preoccupation with the stuff, then we need to look for the causes. Censoring

books and pictures won't do the trick any more than picking off scabs will cure a case of measles. If *you* have the measles, it will help you even less to scrape off *my* scabs.

The Doctors Kronhausen wondered how we were to decide what is obscene, and Mr. Maxey pointed out that juries differ tremendously in such judgments. The moderator, Mrs. Elsa Knight Thompson, suggested that the possible effects of various stimuli would depend largely on the characteristics and tastes of the individual "pornographee," and said that a definition of what constitutes pornography is essential.

Back on the higher level of American principles, Mr. Maxey and Mr. Garry questioned the imposing of one's judgments (even supposedly "right" ones) on the general populace. The courts do curtail free speech in certain instances, as Mrs. Minudri had said, in prohibiting acts of treason and libel, but this is a tactic of last resort, to be used sparingly. In fact, the general feeling was that, in regard to censorship, there is *no* way to distinguish safely between "harmful" reading and the quest for knowledge and experience whatever. Indeed, someone suggested that the real remedy would be *more* publication on sexual topics, of such quality as would eventually dampen the sparks in pornography.

In this connection, the Scandinavian countries, notably Sweden, were pointed to as good examples. It would seem that the startlingly excellent results, in Sweden, of that country's new sex-education approach would warrant America's turning to examine her methods very carefully.

As the Kronhausens pointed out, whether from toilet-training or religious training or the simple proximity of reproductive and eliminatory organs, we have learned to feel ashamed and guilty about our sexuality, and hush-hush methods are least of all likely to make a "cleaner" business of it. Better educational methods, dealing frankly with both sex and its concomitant responsibilities and consequences, are infinitely more promising than suppression and censorship, with their increased guilts and rebellions and animosities.

Take away my sexy magazines and I may start slaving at my copy of the Venus de Milo. Plaster fig-leaves and Band-Aids all over her, and I may get bug-eyed at the "Nude Descending Staircase." Arrest me for possessing that, and I'll become as resentful and anti-social as you ever get, and will have no use for *any* of your values.

Dr. Phyllis Kronhausen expressed utter amazement that *anyone* in our culture grows up to be a normal heterosexual.

The Kronhausens' new book, "Pornography and the Law," was written, they said, in an attempt to provide some kind of reasonable guide in the courts during this period of hysterical minding everyone else's business, although they take a stand of definitely opposing censorship. Even in this

compromise, however, they felt that erotic realism in art and literature should be protected.

The legal minds on the panel reiterated the point that the issue is not merely a question of proper art or literature, but a question of basic rights, and when we begin permitting the abrogation of Constitutional rights, it is difficult to halt the process, because it is as difficult to get agreement on where to stop as on where to start. A distinction between legal restrictions in matters of libel, and those proposed or now in effect on access to certain kinds of reading matter is that, in the former case the rights of others are being protected, while in the latter only the right of the individual to pursue his own brand of "happiness" is involved. Further, a law should have a purpose with real meaning for the community as a whole or it may do worse damage than "ill" it is devised to correct, encouraging disrespect for the law or outright rebellion against it, and sometimes—as in the case of Prohibition—creating new and greater evils. Even now, "hard core" pornography is widely available; it is merely obtained through "black market" channels.

There remains yet to be uncovered a single piece of specific, scientific evidence showing that pornography of *any* kind has a "bad" effect, or that there is any relationship between erotic reading and the incidence of crime, said Dr. Kronhausen. Most of the psychotic types who commit crimes do not read—pornographic or any other material.

There is, on the other hand, much indication that serious damage is done by the anti-sex attitudes which underlie the present censorship pressure-group activities.

Would Dr. Kronhausen go so far as to say that if repressive laws are adopted, the society itself is sick? Well, perhaps "sick" is not quite the word, came the answer, but yes, it would indicate a disturbed state on a broad scale. Such a social body would be exhibiting a reaction to guilt-feelings and shame about sex, and, after all, its members all are sexual. Such conflict is not the mark of psychological good health.

Such guardians of other people's morality as J. Edgar Hoover, Postmaster Summerfield and others, are probably better policemen and postmasters than psychologists, it was pointed out, and should stick to their jobs. While to such people the line between "good" and "bad" material, and the effects of the latter, appears to be very clear, social scientists are not nearly so certain, Dr. Kronhausen observed. Erotic material undoubtedly *does* have a sexually stimulating effect on people, he said, including perfumes, tight sweaters (or pants), and brassiere advertisements. But how the self-appointed censors can feel so sure this response is in any way related to crime and delinquency mystified him.

Most of the old world has long created much erotica, recognizing the human need for it. The view of some early psychology that such a need was a sign of maladjustment was, to Dr. Kronhausen's mind, ill-founded. (After all, man goes to considerable lengths

to stimulate *all* his senses, for the sheer pleasure of it. The art museum for the eye, the concert for the ear, the cliff-edge for the tingle of kinesthetic uncertainty.)

Studies on the effects of reading or viewing erotica, said Kronhausen, have been disappointing, with subjects inattentive and sometimes even falling asleep. Reading the Kinsey report actually brought a reaction of conservatism in some readers as a kind of protective cinching-up of armor against "all that loose living." But individual sex-behavior patterns were unchanged.

The worst (?) that pornography might impart, thought the Doctor, would be slight modifications of method in practices already in the reader's repertory. Neurotic needs do show up in the use of authority figures (parents, church officials, in pornography, but because some erotica seems less desirable than others is not reason to condemn the lot. Rather, let's produce better erotica, he said.

Our attitudes toward the question at hand will depend primarily on the basic premise from which we approach it. If it is a "moral" premise, things are going to get pretty complicated and uncertain, because of the subjective character of this yardstick. The moralist is likely to be somewhere afraid of the sex-drive, Dr. Kronhausen said.

Dr. Bailey, too, thought that pornography had little effect. "Those who come to me," he said, "with homosexual problems or other sexual problems have shown no indication of having learned the things they do from reading." The church of England has pronounced itself in favor of legal changes recommended in the "Wolfendon Report" so long as it is understood that certain practices—such as homosexual ones—remain "sins." The church has (as it must if it wants congregations) "accepted" sex, Dr. Bailey said.

Commenting on the causes of the irrational chasm between social practices and hide-bound, antiquated laws, Mr. Maxey pointed out that our Western attitudes are largely colored by the interpretation of Scriptural sex attitudes, and that these interpretations vary from era to era in history to fit the social needs or mores of the time. Once such interpretations find their way into legal codes, they become heavy blocks deep in the moss-covered stone structure, and very hard to change. We argue today, for example that homosexuality is *verboten* because it does not produce children, and then step off the dais and worry our weight away about overpopulation. Oh, man is the rational animal!

Instead of trying to demarcate a moral checkerboard on the churning sea of transient opinion, we should be advocating legal reforms which would bring our legal code somewhere nearer the realities of human nature in the light of modern scientific knowledge. Able leaders in this field have already made recommendations in this direction in England and America. As in the Scandinavian countries, when our laws are more realistic, many of the "problems" related thereto will disappear, Maxey said.

Asked about the "Beatniks" of the so-called "Beat Generation," Mr. Anderson said they do not constitute a "movement," but merely reflect an environment. They are often "disturbed," usually articulate, almost dependably liberal, and they are "hunt-

ing." For what? For what hurts them. Some know, he said, and they seek to erase it, overcome it, or at least "hurt it back."

Would easier sexual expression eliminate the desire for variant pursuits (pre-marital, extra-marital, homosexual, pornographic, etc.), in the Beat view? Probably, replied Anderson honestly, easy intercourse would get boring. Maybe it is another sign of a neurotic age, he said, but for most, the hunt is "as much fun as the capture." (Well, all the indications I've gleaned from my reading, historical and contemporary, fiction and non-fiction, are that such diddling is more likely human than neurotic.)

At any rate, it seems to me that "the Beats" are not a specific entity any more than any other group of people are one. They are individuals with certain shared interests and ways, and with even more differences, and they have always been with us under one name or another—or none.

Bringing the discussion back under the double aegis of the opening titles, the point was made by Dr. Sheppe that, much as we would all like complete freedom, we *must* have some social controls. The law, it was said, should operate only where individual and social controls are inoperative. But these latter *do* sometimes prove ineffective and the laws are necessary in some areas. Where do we draw the line?

Here Dr. Bailey quoted an early Englishwoman's observation about London prostitutes: "I don't care what they do," she said, "as long as they don't do it in the streets and frighten the horses."

Thus our panels completed the bridge of integration; the integration of Jungian "opposites." Man cannot be simply animal, else his spiritual being would atrophy and his civilized state would turn to chaos. Neither should he seek to legislate or drink or dope his physical self away, for then he becomes a haughty caricature of a man, ignorant of half the truth.

Somewhere the twain must meet, and this welding is done in the forges of experience and thought. The integrity which results grows from the inside and radiates outward; it is not something to be plastered on or nailed into the surface. It is the natural task of the individual, not a job for the courts. And freedom is the best environment for such work. Not the easiest, perhaps, but the best.

Social controls are necessary, of course; but the less of these, the better. As the panel members put it, let us offer calm and rational guidance in the beginnings of life, and then trust the individual to set his own goals and blaze his own paths to them.

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## HOMOSEXUALITY AMONG THE AMERICAN INDIANS AND OTHER NATIVE PEOPLES OF THE WORLD

By OMER C. STEWART, Ph. D.

In an important series of studies sponsored by the University of California and directed by Professor A. L. Kroeber, most of the tribes of western North America from the Rocky Mountains to the Pacific Ocean were revisited and asked a series of questions which could be answered "yes" or "no." These studies are known as the *Culture Element Distributions* and published in a number of volumes of the *Anthropological Records* of the University of California at Berkeley. In spite of the fact that the field work for the Culture Element Distribution studies was conducted during the 1930's and early 1940's, there was a remarkably large number of ancient informants who admitted that they knew traditions or had actual knowledge of the presence of berdachism in most of the tribes of western North America.

I participated in the field work, and the publication of the results of this research, having studied the Indians of the Great Basin known as Northern Paiute, Ute, Shoshoni and Southern Paiute. Eighteen informants representing the small triblets or small local groups of the various tribes admitted that male berdaches were known to the groups in aboriginal times. Most of the informants had knowledge of the definite rules concerning berdachism. One interesting practice which I discovered was that any child who seemed slightly strange or unusual might be tested for the tendency to become a berdache. He would be placed in a small brush shelter or on some dry grass, and on one side would be placed a bone awl, a basket or a piece of pottery representing women's work, and on the other a bow and arrows representing male activities. Then the child was frightened, usually by setting the structure or grass on fire, and was judged according to the implements, which were chosen. If a boy under conditions of fright or strain would pick up woman's implements, he was judged to have tendencies which would probably lead him to become a berdache in adult life.

Among the tribes of the southwest E. W. Gifford discovered, during the Culture Element Surveys, that berdaches were recognized by the Papago, the Apache, the Navajo and two Pueblo groups—Zuni and Santa Ana. (Years after the Culture Element Surveys I also did field work among the Zuni and had a male berdache pointed out to me in the audience at a ceremony. He wore woman's dress and arranged his hair in the style of women, and was known in the community as providing an attractive hangout for young men. They were given food and drink and

a chance to play cards and amuse themselves in the well-kept house of the berdache. The Indian governor of Zuni and other members of the community seemed to accept the berdache without criticism, although there was some joking and laughing about his ability to attract the young men to his home.)

Julian H. Steward, another Anthropologist doing field work for the Culture Element Survey, recorded berdachism as present among the Shoshoni of Idaho as well as the Shoshoni of the tribes in northeastern California such as the Pitt River Indians in the vicinity of Mt. Shasta, the Wintun of the central valley of California and the Maidu of the mountains of northern California. She reported it also among the Modoc and Klamath of south central Oregon. Other field workers reported berdachism present among the Mission Indians of southern California as well as the hunting and gathering peoples of southeastern California and the northern section of lower California. It is also reported among the non-Pueblo tribes of the southwest. Dr. Driver discovered this custom among the Indians of northwestern California and reported that berdachism was probably universal in northern California. Some tribes which admitted the practice in recent times were the Yurok and Wiyot, of the vicinity of Eureka, California, the Hupa and Kato of the north coast of California as well as some of the tribes in the coast range of northern California. Bert Aginski discovered berdachism among the Miwok and Yokuts of central California. Frank Essene characterized the berdache of the Kato and Pomo tribes of the northern coast range as fulfilling the "functions of tribal prostitutes." During the depression years of 1930's the male prostitutes could be had for 25¢ as the standard price. In pre-historic times a short string of beads had been given for the privilege of committing sodomy. It must be recognized, of course, that all of these Indians had been acquainted with Christian American values for many years, and probably were rather embarrassed by the questions concerning berdachism which they knew was disapproved by American culture. The fact that they could talk of western North America indicates the strength of this custom and the ability of the anthropologists to elicit responses to "delicate questions."

Before leaving the subject of the American Indian berdachism it should be pointed out that in many cases that have been recorded, especially among the Chippewa and the Plains tribes, the Klamath Indians of Oregon, and the Flathead Indians of western Montana, there is a clear indication that berdaches were frequently shamans, or medicine men. The shaman in America among the hunting and gathering tribes was frequently one of the most honored and most powerful individuals of the tribe. He was feared because of his contact with the supernatural, and his ability to control supernatural powers. This fact would strongly support the conclusion that berdachism was not only tolerated in most of the New World, but was actually a source of honor, power and wealth. Knowing that shamans who were frequently the most honored individuals of the tribe were also berdaches makes it difficult to interpret the instances where berdachism was re-

ported as disapproved. Homosexuality was so generally accepted by American Indians without disapproval, or was actually approved, that the instances in the records of its disapproval can be suspected of resulting from influence from the Christian churches. Christian values have been accepted for so long that their origin is not understood.

If we were to seek the origin of the acceptance of berdachism in the New World, we can easily attribute it to Siberia. Migrations from Siberia across the Bering Straits into the New World are accepted as explaining the origin of the American Indians. It is among the tribes of Siberia, especially those of the northeastern section closest to Alaska where we find the highest development of berdachism connected with shamanism.

Apparently all travelers to eastern Siberia, whether anthropologists or other explorers and officials, have noticed the homosexual practices of the shamans who are both transvestites and berdaches. They wear the clothes of the opposite sex and indulge in homosexual activity. Westermarck cites the record from early Russian and German travelers as well as from the classical anthropological monographs published by Bogoras and Jochelson. Bogoras, a famous Russian scholar who was sponsored and financed by the American Museum of Natural History and whose long report was published by that institution, made the following statement regarding the berdachism of the Chukchi (as cited by Westermarck, p. 458): "It happens frequently that, under the supernatural influence of one of their shaman, or priests, a Chukchi lad at "16 years of age will suddenly relinquish his sex and imagine himself to be a woman. He adopts a woman's attire, lets his hair grow, and devotes himself altogether to female occupation. Furthermore, this disowner of his sex takes a husband into the Yurt and does all the work which is usually incumbent on the wife in most unnatural and voluntary subjugation. Thus it frequently happens in a yurt that the husband is a woman, while the wife is a man! These abnormal changes of sex imply the most abject immorality in the community, and appear to be strongly encouraged by the shaman, who interprets such cases as an injunction of their individual deity." Westermarck gives his own account of this as follows: "The change of sex was usually accompanied by future shamanship; indeed, nearly all the shamans were former delinquents of their sex."

Inasmuch as shamanism was the one avenue for success and honor and individual accomplishments among the Siberian tribes, other than inheriting reindeer herds, one must judge berdachism and its development into shamanism as a source to power, honor and prestige. The recent study by Ford and Beach presents additional information regarding the Chukchi and, with Westermarck, adds the tribes known as Koryak and Kamachadale. They also mention the interior Siberian people, the Yakut, as approving homosexuality.

Among the countries with high civilization south of Siberia, homosexuality is recorded in many historical works. Thus, the Chinese, the Japanese, Afghans, Persians, Sikhs of India, and many Moslems are known to have accepted and fre-

quently approved of homosexual attachments between males. In these centers of high civilization, however, Westermarck found reason to believe that homosexual attractions were encouraged and increased by particular professions. The homosexual relationships of men in military service were noted and interpreted by Westermarck as increased by isolation from females. This seemed to be true among the Mohammedan peoples because of the very strict seclusion of women. In Morocco Westermarck found an excessive indulgence in pederasty especially among scribes who were isolated in all-male colleges for long periods of time.

Whether special explanations are required to account for the homosexual behavior of the other peoples of the Old World is questionable, because of the less highly organized societies. Nevertheless, both Westermarck and Ford and Beach recorded the presence of approved homosexual behavior for many of the tribes of Africa and Oceania. For example, among the peoples in the new nation of Indonesia records are present for the Batak of Sumatra, the people of Bali, those of Borneo, and the Javanese. Berdachism also occurs among the Australians for whom Westermarck considered the delayed marriage as a contributing factor to the prevalence of homosexual love. In Australia the old men marry all of the women and it is frequently impossible for a young man to obtain a wife; consequently, according to Westermarck, he develops attachments for males. This is confirmed, at least as an approved practice, for the Arunta of central Australia and the Ungar of southwestern Australia by Ford and Beach. Furthermore, the Polynesian peoples of Samoa, Easter Island, and Puka-Puka also approved of homosexual love.

A related people at the western extreme of Oceania on the island of Madagascar also practiced homosexual love with approval. Berdachism among the Tanala of Madagascar was documented by Professor Ralph Linton. He reported that the berdache was not despised in any way, and that he often became one of the wives of another man. Westermarck recorded that the male berdaches of Madagascar "maintained that they were serving the deity by leading a feminine life." This suggests a similarity in attitude between the people of Madagascar and those of northern North America and Siberia to the extent that the berdache was closely connected with the supernatural.

Also in Oceania but among other groups than Polynesian approved homosexuality was known. For example, the Tinguian of the Philippines and the Palauans and Chamorro of Micronesia reported approval of berdachism. Several groups among the Melanesians, who are known as the Oceanic Negroes, also approved berdachism. Tribes on New Guinea who had institutionalized berdaches were the Kiwai, the Keraki, and the Wogio. Thus the four racial groups of Oceania, that is the Mongoloid Malay, the mixed Polynesian, the Oceanic Negro, and the Australian aborigines, in spite of their wide difference in physical characteristics and in culture all practiced homosexuality to some extent.

Africa remains our last major area for review, and here as elsewhere we find clear documentation of the almost universal acceptance of inversion as normal. Some Africans gave full approval to homosexuality. The practice of berdachism in Africa and the Middle East also must be viewed with the understanding that the great religions of the area, Judaism, Zoroastrianism, Christianity and Islam, all prohibited homosexual relations in strong and unequivocal language.

Edward Westermarck spoke from personal observation and experience concerning the Moroccan Moslems of North Africa, and reported that the prohibition against homosexual activity contained in the Koran was not observed among many of the Moroccans known to him personally. He discovered, as mentioned above, a large proportion of the scribes who were homosexual, and also discovered that homosexuality was common among the warrior or military groups which he attributed to their isolation from females. Furthermore, Westermarck considered the practice of isolating women, especially young girls, from easy relationships with men, to encourage and increase berdachism. Westermarck documented a number of rather special types of inversion and wrote for example as follows: "In Morocco supernatural benefits are expected not only from heterosexual but also from homosexual intercourse with a holy person." The book entitled *Memories of My Life* by Edward Westermarck allows for the conclusion that he himself enjoyed special homosexual attraction for various males, and he describes living and traveling with male companions. Furthermore, there is a tradition passed on orally in professional anthropology that Westermarck was a practicing homosexual. Consequently, it might be inferred that much of his knowledge of homosexuality among the Moroccans, with whom he lived for parts of many years, came from personal experience. It is, of course, recorded that inversion occurred among other Moslems, for example, among the people of the Siwa Oasis in the Sahara Desert near the border of Egypt.

Among the Negroes of Africa homosexuality is less generally approved than among the American Indians. There are at least some statements disapproving berdachism and transvestism from Africa. Inasmuch as Christianity and Islam have both been actively presented to the African people for over two centuries, it is not surprising that many have come to view homosexuality as prescribed by those two world religions. Nevertheless, there are a number of tribes who have expressed approval of various kinds of homosexuality. Among such tribes are the Azande and Lango of Anglo-Egyptian Sudan along the headwaters of the White Nile. Farther to the south and near the Gulf of Guinea the Banaka and Bapuku of Cameroon practiced pederasty, especially by men who had been long absent from their wives. In the same general vicinity of West Africa were the following tribes who reported approving of homosexuality: Herero, Dahomey, and Walof (the latter living in the vicinity of Dakar, French West Africa.) On a

trip from Dakar overland to Nigeria, Geoffrey Gorer was many times approached and solicited for homosexual intercourse during the 1930's; in fact, he reported that in almost every village some of the male natives made obvious advances and propositions for sexual relations.

Inasmuch as the Congo area and the southeastern section of Africa are occupied by the Bantu speaking people, it is possible to infer the presence of homosexuality throughout the area from the reports of a few of the tribes. For example, the Ila of northern Rhodesia, the Thonga of the east coast of Africa, and the inhabitants of Zanzibar off the east coast of Africa reported approving of homosexual intercourse. Several other tribes of east Africa such as the Masai and the Wuganda reported that inversion was not uncommon but was not approved. It was simply accepted as something unnatural, but not punished or condemned. Finally the Bushmen and Hottentot peoples of the Kalahari Desert of South Africa, and a rather special type of Negroid people being small in stature and having other physical peculiarities are also reported as being addicted to homosexual practices. This concludes the review of the documentation concerning the universality of homosexuality among aborigines. There remains for me to give my idea on the reason for this universality. The summary for the chapter "Homosexual Behavior" presented by Ford and Beach in their book, *Patterns of Sexual Behavior*, can serve as my own point of view.

"The cross-cultural and cross species comparisons... suggest that a biological tendency for inversion of sexual behavior is inherent in most, if not all, mammals including the human species. At the same time we have seen that homosexual behavior is never the predominant type of sexual activity for adults in any society or in any human species.

"Some homosexual behavior occurs in a great many societies. It tends to be more common in adolescence than in adulthood, and appears to be practiced more frequently by men than women. This is also true of the other animal species... and particularly so in the infra-human primates.

"The basic mammalian capacity for sexual inversion tends to be obscured in society like our own which forbids such behavior and classifies it as unnatural. Among these peoples social forces that impinge on the developing personality from earliest childhood tend to inhibit and discourage homosexual arousal and behavior, and to condition the individual exclusively to heterosexual stimuli. Even in societies which severely restrict homosexual tendencies, however, some individuals do exhibit homosexual behavior. In our society, for example, homosexual behavior is more common than the cultural ideals and rules seem to indicate. Within the societies which, unlike our own, provide socially acceptable homosexual rules, a number of individuals, predominantly men, choose to exhibit some measure of homosexual behavior." I would only add that since homosexual behavior is so widespread among the mammalian class, and since it is found among all peoples of the world, it would seem proper to drop the ad-

jective "unnatural" when speaking of homosexual behavior.

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## READERS *write*

Letters from readers are solicited for publication in this regular monthly department. They should be short and all must be signed by the writer. Only initials of the writer and the state or country of residence will be published. Opinion expressed in published letters need not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.

REVIEW EDITOR: I just know that you know that a minority group is threatening the right of the majority to read and that a heterosexual girl has many problems—the battle of the sexes, battle with the butcher, etc. Golly, I am looking forward to visiting your offices. Congratulations on your wonderful group—the friendliest, most fun-loving and intellectually stimulating I have found in poor old S.F.—Mrs. I. M., California

REVIEW EDITOR: I just received my "Review" for June (2 months late). It had been opened and re-sealed, without any notification or permission from me, incidentally. Apparently customs couldn't find anything in it to label "obscene." Congratulations!—Mr. R. B., Australia

REVIEW EDITOR: The articles about Peter Wildeblood in November issue were very interesting to this reader, as was the preface to *Against the Law* by Max Lerner. Chester Alan Arthur III had an interesting article also. As for the political activities of Wolden and his campaign worker Brandhove I did not find them

of much interest beyond the fact that they resulted in the Mattachine Society suing them for \$1,103,500. Why the figure is such an odd sum, I have no idea—Mr. J. D., Maryland

EDITOR'S NOTE: The sum was arrived at as follows: Exemplary damages, \$1 million; punitive damages, \$100,000; actual damages (loss of revenue, etc.) \$3,500. However, the suit has been dropped. But a book reproducing the many columns of publicity resulting from the involvement in the campaign is being prepared. (See inside back cover.)

REVIEW EDITOR: I was particularly impressed by the favorable publicity which you received at the September convention in Denver. Undoubtedly your literature will include advance announcements of the 1960 convention site—I should like to attend. We are moving toward a tolerant attitude on the part of a very great many enlightened people who would permit that freedom of the adult to associate with another adult of the same sex. The population "explosion" at the present time makes homosexuality highly desir-

able to help reduce the disturbing birth rate. If the atom bomb within some 2 to 10 years kills the 135 million Americans predicted, of course, the survivors would organize vigilantes and would shoot homosexuals without trial as the worst enemies of building back a new world. It is always a matter of reference to the circumstances of the times and the needs of the particular culture. Undoubtedly, where such abhorrence of homosexuality has been the dominant thinking, there was a considerable struggle to survive; and all people needed to be "heterosexual" in order to build up a race as rapidly as possible to avoid extinction. At the present time, when even emergency measures are seriously advocated by responsible leaders in every country to curb the population explosion, there cannot be the slightest justification for discrimination against adult homosexuals who associate together voluntarily.—Mr. C. T., Kentucky

REVIEW EDITOR: In the Swiss homosexual magazine, "The Circle," I saw your advertisement and I am anxious to get acquainted with the REVIEW. Being a homosexual myself I suppose that you can understand how often I am longing for some good literature on our way of life.—Mr. A. A. D., Holland

REVIEW EDITOR: I'm a Norwegian young man at an age 23 and would be very thankful if you would be so kind to send to my address a copy of your REVIEW.—Mr. K. B., Jr., Norway

REVIEW EDITOR: Please remove my name from your list of subscribers. I'm leaving town and getting married soon, and I'm not sure that my wife-to-be will

fully understand my range of interests.—

Mr. A. B., Illinois

REVIEW EDITOR: Please send the November 1959 issue. In the process of renewing, I missed it and I am anxious to have the complete homophilic bibliography which you are publishing. December issue arrived after being held up for several days by customs for examination.—Mr. D. F., Quebec

REVIEW EDITOR: Of course, Bergler in TIME of Nov. 9th made me a rage. A morbid type like him should never be allowed to practice and to us over here, his findings are stupid and local. We cannot satisfy our "latent masochism" by depending on being beaten up. It's a pity someone didn't purge him. This lopsided idea that heterosexuality is perfection that runs through his reasoning is just as sick as he is. Hetero practice enlivens the homo side as anyone can see in balanced and far more natural Europe. However, I write because both the REVIEW and ONE are brilliant this month. I hope you have actually sent Homosexual Law Reform Society in London its Award of Merit (given at the Denver convention)—we expect that sort of thing, you know. It's the way WE do it.—Mr. B. W., England

EDITOR'S NOTE: The certificate has been sent. Our Rolland Howard had a criticism of Bergler in a recent Denver Mattachine Newsletter which we intend to print soon. Watch for it. And thanks, B. W., for your loyal support with information of trends in Great Britain. Finally, we are mailing the REVIEW to all of the addresses you sent us.



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# BOOKS

## THE PEOPLE OF OUR GOVERNMENT—WHAT ARE THEY REALLY LIKE?

ADVISE AND CONSENT by Allen Drury. Garden City, N. Y.: 1959. 616 pages, \$5.75.  
Reviewed by William Edward Glover.

I have just read Allen Drury's *Advise and Consent*. To say that it is a formidable book is redundant, for anyone can count the number of pages in a book, or read the price on the cover. I do not use the word in that sense. This book is formidable in a way that few books ever are. It is the failure of the American people to tackle such formidable books, ideas, and problems that has led our civilization to the situation it is in now.

The President of the United States, elected by his fellow Americans, announces that he is appointing a new Secretary of State, and asks the members of the United States Senate to ADVISE AND CONSENT to their appointment. Upon such a simple, yet momentous act is this book based. For as the President acts, and the Senators react, and the nominee waits, people who have never been to Washington D.C., who have never held any office, who have never known any one important, find their lives changed. And it is disquieting to consider that it is the you, American voter, who voted for these men, and are responsible for this book and the story it tells. For when you elected these men, there were things about them you didn't know. Some of these things would make you proud, some ashamed. But only as one human being to another can they ask you for your vote, and forgiveness. And only as you know yourself and them, and life, can you judge wisely when to give the vote and forgiveness and when to withhold them.

You feel that the author writes about what he knows. The book is carefully constructed, undoubtedly the result of much thought and planning. There is a very wise quotation in it which applies to the value of reading the volume. It goes, "He that would bring home the wealth of the Indies, must carry the wealth of the Indies with him." But there is no doubt that great personal satisfaction and value will come to anyone who reads this novel. You will get caught up in the book at the start, when you listen, like an old fashioned gossip on party-lines, to the telephone conversations between men you don't know, but want to know, as they react hilariously to the President's announcement of the new appointment. But right away you become aware of the major trait of this book. It is one great contrast of appearance with reality. The length of the book is the first contrast. The author has a story to tell. He thinks it is a very interesting story, and one which needs to be told and understood. He lets you know

that it isn't going to be told as a scare headline on a newspaper. For this story will be more lasting than a day's news headline. Life can't be understood in a headline. Then you realize as you listen to the conversation, how little that is being said coincides with what is being thought and planned. The author shows you Washington, D.C., or at least Washington as the visitor sees it and the tourist guide tells you it is. The calm morning of the story's beginning, the people of the city going casually about their tasks, the senate in session as described by the tourist guide (sounds like a civic book), the high intentions as the present members follow the rules of their forerunners. But these are only appearances we learn. For this calm morning really is the morning the Russians are warning us that they are landing on the moon. The casual workers are acting automatically while their hearts are on other things. And the Senate in session is not doing the job as the civic books tell us, they are really only confirming decisions that were made last night in a bed, at a party, in a blackmail letter or in exchange for a promise of things to come. (The author takes you to a Washington party, a very educational trip.)

In a process of agreeing or disagreeing and attempts to force agreements we see what really goes into a senate committee's meeting to question the man nominated for the office. We see a man of good reputation charged with treasonous meetings, we see a McCarthy in reverse, we see in biographies what makes men as they are as they act in these roles in the story, we see a man's personal life brought into the battle as he is blackmailed to change his vote.

And you learn soon that you don't skip one page in the book or you will miss some word or idea important to the telling and understanding of the story. No detour is taken unnecessarily, no word added without good reason. And as the men and women live and work during the short time described in the book we learn of things that only God knows, we learn that our hero is not all pure, that in a moment whose acts we have been taught to call evil, there is a basic purity that no human can destroy and we begin to wonder if maybe we humans aren't judging by false, unnatural standards those whom we brand as unnatural. And as we judge these people, for better or worse, we are judging ourselves, our values and ideals and morals. And if you are honest, you find yourself asking, what would I *really* do if I had to make these decisions, under the same situations, without benefit of hindsight. We start suspecting newspaper men and their editorials and headlines, for we learn that they, too are human and have their prejudices, and often tailor a headline to help back up their biased opinions.

A 2 or 3 hour committee hearing in which men are fighting for their professional and personal lives can't be summed up in a headline. Seldom have I seen a more perfect narrative as the moving account of a righteous man's reaction at the discovery of his one period in all his life when he failed to follow perfectly the code of society (which preaches one thing and practices another and

thus creates guilt complexes which occupy our minds and destroy our ambitions and hopes while contributing nothing to our good or the good of the world.) But what happens to those who bring about this revelation is even more moving, and I hope more significant of the times, as was the recent mayors election in San Francisco. The ideas expressed by the people in this book are very important, the choices they make when their very life rests on the choice—what they deem most important and of greatest value—are important, not only to the story, but to the world we live in. For the author constantly reminds us that his story in actuality is taking place. Current happenings are spoken of, as you see your government as it is—and a shattering experience it will be—you will say, “this is more interesting and more important than all the Charles Van Dorens, tv quiz fixes, payolas, this is getting to the causes of our problems—ourselves—and not just those things which are symptoms. Why hasn't someone told these things before? I'll ask about these things before I vote next

## 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.

The 64-page booklet sells for \$1.00 per copy.

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time, or accept a story the way some tv man tells it, or say a man is evil because he doesn't act as I do—or should I say act as I think I would do. For who can say what we would do if we have never had the chance to do it. One can only sin if he has the opportunity." And who is to say it is sin? Maybe that is what the author of ADVISE AND CONSENT is asking himself, and us.

If you read only the best books, read this one. If you read all the time out of habit, you will find that never has the habit been more rewarding. If you want to read about love, read this book. If you like suspense, read this book. If you want to learn of things experienced by others, and accept them because they are a part of another human beings way of life and cannot be removed without destroying that human being, if you are wise enough to want to learn of these things and humble enough to want to learn of them and understand them, read this book. If you want to read a book just for the sheer joy of seeing how well a story can be told, and how well the English language still is in this day of cliches and digests of digests, read this book. If you want to see how people you elected to save us act in crises, how honestly they ask questions or how evasively they avoid them until the very earth itself demands an answer, read this book. If you are concerned with what your loved ones will receive from you to help them, guide them, save or destroy them, and our world, you will want to read ADVISE AND CONSENT.

### ONE OF THE APARTMENTS WAS GAY

**KOPTIC COURT** by Herbert D. Kastle. New York: Simon & Schuster, 1958. 343 pages, \$4.50. Reviewed by Lloyd Clark.

**KOPTIC COURT** is a six-story apartment house in the Boro section of Brooklyn. Beginning in 1927, when the apartment was built, the novel travels, somewhat lugubriously, through time to today.

The author chooses the occupants of seven apartments to tell his story. And quite a story it is. Fashioned on the Vicki Baum "Grand Hotel" approach, the book, like Miss Baum's, is a strange admixture of melodrama, pure corn, and a certain fascination.

The main criticism of *Koptic Court* (outside of heavily florid writing) is Mr. Kastle's self-conscious Jewishness. The best of the novel is its tight and well-conceived characterization.

Eli Weiner—bored with his wife, and wanting to find real love—is well-conceived and written with sensitivity. He becomes a very real person from his first frustration, his falling in love with his son's girl friend, to his terrible end.

The newly married couple does not want a child for fear of interrupting their idyllic love together. This seems a bit strained in conception.

The woman who was once in a Nazi concentration camp and fears rape is quite real, though overly dramatic.

The insecure teenager, the Negro superintendent and the rather nauseous super-happy child are all interesting enough in their way, but fall rather short when compared to the best character delineation the book has to offer aside from Eli Weiner. This is Elliot Wycoff, the young man who fears his homosexuality. Elliot suspects, and lives on the very edge of truly knowing, he is a homosexual. He is a petty, niggling, self-conscious snob, but through all his defenses a real and sympathetic human emerges.

He meets an attractive boy at the publishing house where he works and almost succumbs to his overwhelming desires in this lad's direction; his fear is greater than his desire. In the end a situation evolves which solves his problem, but in a torn and tangled way that is sure to bring the reader to thinking about it long after closing the book.

The book begins in a hackneyed and routine manner, but as it progresses its impact grows until it is difficult, indeed, to put it down.

Mr. Kastle is obviously a good writer—and if he would rid himself of self-consciousness, and a certain commercial sickness, he would have a very imposing talent.

### NOTES ON FOREIGN PUBLICATIONS

Recent additions and changes to the homophile magazine scene have been noted in Europe. A new address has been received for **ARCADIE**, published in Paris (see "Foreign Publications" elsewhere in this issue). Here are some additional notes:

1. **EOS** is a relatively new magazine published in København N, Denmark, Postbox 514. Subscription rate is 20 kr. per year (about \$6, we believe) for six issues in the U. S. in plain sealed envelope. There is a new English language section. The issues also carry photos and drawings. E. Nielsen is the editor. Issues are handsomely bound with attractive covers.

2. **VENNEN**, revived after a suspension of several months, is now back in attractive printed format, including several pages of portrait and physique photographic studies in each issue. Danish language throughout. Address is Postbox 34, København-Soborg, Denmark. Remit 6 International Reply Coupons for sample copy.

3. **JUVENTUS** is the name of a new French monthly, published at 90, rue des Archives, Paris 3. M. Jean Basile is editor-in-chief. Write for sample copy before subscribing—send 6 International Reply Coupons.

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## FOREIGN PUBLICATIONS

### THE CIRCLE (DER KREIS)

Published monthly since 1932, in French, German and English (no translation duplications); contains photos, illustrations and art reproductions, Rolf, editor. Annual subscriptions \$11 first class sealed, Bank draft or cash to Leszekirkel Der Kreis, Postfach 547, Fraumunster, Zurich 22, Switzerland.

### ICSE NEWSLETTER

Mimeographed English edition, published bi-monthly by International Committee for Sexual Equality, Jack Argo, editor. Annual subscriptions, \$10. Address Postbox 1564, Amsterdam, Holland. (Single copies 50 cents each --may be ordered from Mattachine Review.)

### ARCADIE

Monthly literary and scientific review in French, A. Baudry editor. Subscriptions \$9 per year. Address 74 Blvd. de Reuilly, Paris XII

## CALLING SHOTS

(Continued from page 6)

Chance dicta could, the attorneys feel, lead to banning:

**Dancing, whistling at a pretty girl, wearing tight fitting clothes, Monroe-like walking, any flirtation, exchange of sexy banter or jokes, holding hands, kissing, necking, or even pairing off.**

"The cosmetic and fashion industry exist almost solely because of the desire and need of individuals to make themselves sexually attractive.

"Kissing in public and sexual innuendoes are everyday occurrences in business offices, restaurants, parks, and so on.

**"WE RESPECTFULLY submit that the dicta . . . represents a step backward in the advancement of our law, of science, of our culture, and is diametrically opposed to the principles of equality we profess to maintain . . ."**

They asked the Supreme Court to strike this part of its opinion or grant them a rehearing.

Meanwhile, the case was awaiting whatever action the Court decided to take at the end of January.

### FREEDOM-TO-READ COMMITTEE TO COUNTERACT CENSORS

Lowenthal's second appearance in the news resulted from his formation of a "Freedom-to-Read Citizens' Committee" in California, designed to counteract the pressure of the "Citizens for Decent Literature" groups in

various communities. To launch this new group, he mailed a large folder to a number of prominent attorneys and enclosed a copy of a special "Censorship Report" issue of the *Antiquarian Bookman* magazine. Lowenthal first announced his intention to form this committee at the Mattachine Publications Day Seminar on December 5, at which a panel discussion was held featuring Mrs. Molly Minudri, president of the San Francisco Citizens Committee for Decent Literature. (This event is reported elsewhere in this issue.)

Formation of Lowenthal's "Freedom to Read" committee was also headlined in the *News-Call Bulletin*:

A group of San Francisco attorneys has lit a backfire against the censorship group called the Vigilante Committee for Decent Literature.

They have formed a Freedom-to-Read Citizens Committee.

**IT WON'T** be confined to lawyers, said Morris Lowenthal, one of the founders; everybody against censorship will be invited to join.

### WHAT SEX VARIATIONS ARE NORMAL?

This is answered in an unusual book you should read to complete your sex education and understand "others" who are "different."

**EMPHASIS IS ON THE HOMOSEXUAL COMPONENTS AND THE DIVERSE SEX LAWS OF THE U. S. A. THAT MAKE ALMOST ALL SEX ACTS A "CRIME!"**

**THEY WALK IN SHADOW** by J. D. Mercer \$5.95 at your local bookstore OR by mail at \$6.25 postpaid (add 24¢ tax in Calif.) from **COSMO BOOK SALES**  
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The invitation mailed to a cross-section of the town's citizens charges that the formation of the Vigilante Committee (by Attorney Molly Minudri "reflects a dangerous censorship trend by private pressure groups throughout the United States."

San Francisco people opposed to censorship, the invitation continued, have no forum.

Said Lowenthal:

**"These people are planning to introduce legislation before the supervisors fostering their ideas of what people should be allowed to read."**

By "these people" he meant the Minudri pro-censorship group, which publicly deplored the sale of smutty magazines and paperback novels to youngsters in San Francisco.

**THE CITIZENS** Committee, its literature states, feels "that the threat is so grave that we may not safely wait until a pressure group has forced city officials into action which the officials may privately regret but feel they must publicly sponsor."

Among the attorneys who founded the committee, in addition to Lowenthal, are Nat Schmulowitz, Leland Lazarus, Melvin Belli, Philip Adams, James Martin MacInnis, Marvin Lewis, John Anderton, Leigh Athearn, Hillard Goldstein, Edward Stern, Walter Medak, and Doris Brin Walker.

**HERE'S WHAT** the newly

formed Citizens Committee wants to do:

● Emphasize the adequacy of present laws to suppress obscenity.

● Establish that no vigilante or other private group has the right to foist its point of view on the rest of the populace.

● "Expose the censors and their conduct to the full glare of publicity."

● Affirm the basic freedoms of free speech, free press, and freedom to read.

Response to the action plan of the new anti-censorship group has been good, Morris Lowenthal stated. Mailings are now going to a wider cross-section of leaders in professional and educational fields. REVIEW readers interested in supporting the project may write to the Committee in Room 711, 244 California Street, San Francisco 4, Calif.

### MIAMI BEACH POLICE ARREST 10 FOR 'LEWDNESS'

Another flare of the so-called "public outrage" type took place in Miami Beach recently when police cracked down on what they described as lewd displays on 22nd St. Beach. It was reported this way in the *Miami Herald*:

Miami Beach police have arrested 10 persons in a crackdown on lewd behavior on public beaches.

Chief Mike Fox said seven men and three women had been arrested by a policeman dressed as a bather.

"The acts seen on the sand at 22nd Street were shocking.

brazen and disgusting," the chief said. "We don't want that type of people on Miami Beach. It offends the sensibilities of tourists and natives alike and it won't be tolerated here."

Policeman Richard Francioni posed as a bather for several days.

#### ANTI-HOMOSEXUAL DRIVE AT UNIVERSITY OF MICHIGAN

The authorities in and about the University of Michigan took a turn at cleaning up a "homosexual situation" in December. The following was reported in the *Chicago Tribune*:

Ann Arbor, Mich., Dec. 22 [Special]—A police crackdown on homosexuality at the University of Michigan was disclosed Tuesday with an announcement that 25 arrests have been made in university buildings and that the special investigation will continue.

Fourteen of those arrested are university students, it was said, and one is an associate professor of political science. Others include a disk jockey for a radio station, a former school teacher, and eight Ann Arbor business men.

#### Rookie Cops on Case

Details of the drive were given at a press conference by Lt. George Stauch, head of the police detective bureau, and William F. Delray, first assistant county prosecutor. They said that three rookie policemen were assigned to the investigation three weeks ago and that these men, dressed in civilian clothes, made all the arrests in campus buildings.

Those arrested were charged either with gross indecency or attempted gross indecency. Both are high misdemeanors equally punishable with fines up to \$1,000 and imprisonment up to one year.

Delray said the procedure of prosecution in these cases calls for preliminary examination in the Ann Arbor Municipal court with trial in the Washtenaw county Circuit court. He said five men have waived examination and have been bound over to the Circuit court, four have been bound over after examination, and the others are awaiting examination. All are free on bail ranging from \$300 to \$500.

#### Warns It's Jail Now

Circuit Judge James R. Breaky announced several weeks ago that henceforth he would prescribe jail sentences in all such cases. His usual sentence has been a fine of \$250 plus from 10 to 30 days in jail.

"The university authorities cooperated fully in the investigation," Delray said. So far no university disciplinary action has been announced.

"Those arrested were not a part of a ring of members of immoral groups," Stauch said. "In most cases the men had never met until they were arrested together." He said the drive will be pushed until "there are no more such arrests to be made," but did not indicate how long he thought this would be.

Delray said he has checked circumstances of all arrests and found no evidence of entrapment.

HERE'S WHAT TIME SAID ABOUT IT:  
"In his wild-swinging campaign, Opponent Wolden accused Christopher's administration of permitting San Francisco to become national headquarters of 'organized sex deviates.' The charge, which cosmopolitan San Francisco considered bad manners, queered Wolden with most of his fellow Democrats and all the city's newspapers... (he was) walloped... by more than 50,000 votes..."  
(Time Magazine, Nov. 16)

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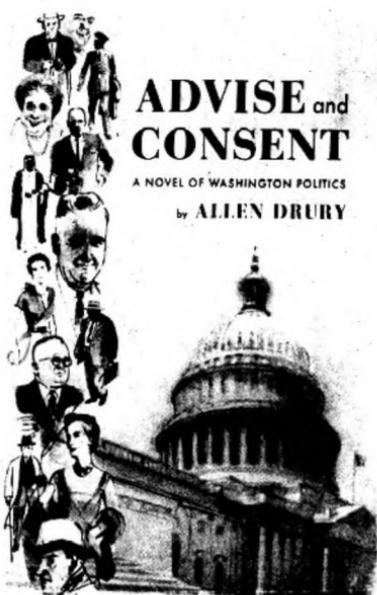
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