



mattachine **REVIEW**

AUTHOR

Valerie Taylor

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ECHOES OF PURITAN TERROR.....

Letters protesting what readers regard as unlawful action of Massachusetts authorities as reported in "Puritan Terror—Massachusetts 1961," in April REVIEW are beginning to arrive. Two are published below, and more will appear in the June issue. The first is from a person who cannot be identified:

REVIEW EDITOR: It is depressing to read of the outrage upon human beings committed by other human beings, as related in "Puritan Terror," and in the letter from a mother in Minnesota. As a former resident of the Commonwealth of Massachusetts for four years, I can testify that such official activity is entirely consistent with the ethical qualities manifested in many other spheres by many of the people of the state and their representatives. For life in Massachusetts is characterized by an all-pervading corruption, quite different from the impersonal callousness of life in New York (and the opinions of one of the most influential individuals in Massachusetts, Cardinal Cushing, on a number of subjects, are pretty chilling to one who has human feelings). This is equalled nowhere in the U.S. with the exception of a few Southern states, whose people are generally corrupt in narrower patterns. More evidence for those who are convinced (as I am) that, before many more years have passed, the U.S.A. (and other big anti-human societies, as the U.S.S.R., Chinese Peoples Republic, Great Britain, etc.) will belong to history. A pity. Such a beautiful Constitution. But look at the forces that are operating today: 3 billion human beings, their infinity of artifacts and their aspirations—forces of a power unprecedented in earth's history. And note the quality of the aspirations of the overwhelming majority of those who aspire beyond food and shelter. I foresee no peace in

my lifetime, and I am very young. Cataclysmic changes lie ahead. I just hope that man doesn't succeed in reaching other planets. But enough of that: Predictions don't change the course of history.

REVIEW EDITOR: Thanks for your fine and fearless reporting in the moving article about the Puritan Terror in Massachusetts, 1961. Since this illegal outrage might possibly set some kind of horrible precedent, Mattachine must see that the matter is taken to the Supreme Court of Massachusetts to reverse the decision. The record must be straightened out, the sadists punished and the legal right to belong to Mattachine (or any similar group) in that state clearly defined. If a fund will be required, I'll be glad to contribute. We must stop merely sniveling and start acting. This is our cause celebre.—Mr. E. W., New York

EDITOR'S REPLY: We produced 100 extra copies of April REVIEW for the purpose of mailing them to officials in Massachusetts (including all named in the article), Washington, D.C., and in some other states; to a list of professional persons; to headquarters and branches of NAACP and American Civil Liberties Union. We hope an attorney in Massachusetts will come forth to appeal this case, providing such is still possible. If that happens, and funds are required, we'll call for help.

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Cover photo of Valerie Taylor by Albert James Vaughn, Chicago.



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ADVERTISEMENTS: Accepted only from publishers and/or authors of books; magazines; periodicals and booksellers concerned with homosexual and other sexological subjects. Rates upon application.

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What To Do About Homosexuals?

More and more state legislatures, bar associations, psychiatric groups and law enforcement agencies are being troubled by the question, "What to do about homosexuals?" In the following report come constructive suggestions from intelligent minds from widely scattered points on the North American continent. The consensus is overwhelmingly in favor of changing punitive laws along lines so often stated in *Mattachine REVIEW* since January 1955 when this magazine began publication: Change the statutes to remove from criminal definition those acts by consenting adults in private where no harm or force is involved.

Mattachine is aware that most state laws do not proscribe against homosexuals on the basis of sexual orientation, but instead these laws are aimed against acts—specific acts. Thus they apply to a vast majority of our population, because these acts (fellatio, cunnilingus, sodomy, anal intercourse, etc.) apply to and are practiced by many non-homosexual persons, including husbands and their wives. Nevertheless they are just as illegal in these circumstances as when practiced by two persons of the same sex, though legal interference is usually, but not always, reserved for persons of the same sex, particularly males.

The legislature in New Mexico, Editor Harry Golden of the *Carolina Israelite*, the Canadian Bar Association and a county medical society in Michigan have all recently coped with this question. Their action and recommendations are told here.

In its biennial session at Santa Fe early in 1961, the Assembly of New Mexico voted along lines of the recommended Model Penal Code (as advanced by the American Law Institute) to change that state's penal code in a general way. Removing sodomy and other sex acts between consenting adults of the same sex was a part of the general code revision in the bill. The measure passed the lower house but was shelved by the state senate after a protest from the Roman Catholic Archbishop of New Mexico.

In reply to an inquiry, the Rev. Francis A. Tournier of Santa Fe stated, "The Archbishop has referred your letter to me and I am happy to report that the entire Criminal Code (revision) was tabled by the Senate after the prelate's protest. At first some tentative moves were made to amend the code satisfactorily, but the entire bill was soon shelved. The Sodomy provision was part of this criminal code, as you know..."

However, the Roman Catholic Church in England endorsed these same legal changes several years ago, though they have not been passed by Parliament.

Writing in his widely popular paper, the *Carolina Israelite*, Harry Golden

(author of *Only in America*, *For 2¢ Plain*, etc.) hits the problem squarely, although his information may not be entirely complete:

The British Parliament recently held debate on the advisability of changing punitive legislation in regard to homosexuality. Members of the House of Commons urged that the law be changed not to cite for possible punishment the private practice of homosexuality between consenting adults. The measure failed.

There is some degree of optimism in the debate, however. It represents England's attempts to come to grips with this problem. For a long time people have pretended to themselves the problem did not exist when, in fact, homosexuality is a widespread phenomenon governed by antiquated vicious and overly-Puritanical laws.

In America we have not made any progress toward the lessening of this problem. We admit it exists only in dirty jokes even though female homosexuality is the subject of hundreds of paperback novels (which are bought for the most part by men who imagine the description of love as a heterosexual description). The one solution we civilized people have advanced toward homosexuality is to sentence the homosexual to jail which is like sending an alcoholic to a distillery.

What we fail to understand about homosexuality is that though it is a biological perversion it does not have a biological cause. Instead its causes are for the most part psychological and social.

While homosexuality has been persistent through Western culture, it has never been a constant. There are in fact homosexual ages. Ancient Greece was a homosexual culture. The scenes that take place between two men in a Greek tragedy are nothing more or less than love scenes. It was not considered an anti-social act in Greece. Those who advocate harsher penalties against homosexuals might do well to realize that Athens not only defeated the Persians at Marathon and Salamis, but held the hot gates of Thermopylai. In addition to which they produced three of the world's greatest poets and the top two philosophers of all time and gave us the concept of law.

Elizabethan England was also a homosexual age. Shakespeare dedicates one of his sonnets to a lover. The English of Elizabeth's time produced the greatest theatre the world has ever known, defeated the Spanish armada, and led in the race to the new world.

The last of these three homosexual ages has been our own. Homosexuality took on the characteristics of an endemic affliction after World War I which destroyed all of the old values. Pioneer America may have known isolated cases of homosexuality, but it is the industrial age and the "atomic" generation which have given it a new popularity.

Society would feel better if there were no homosexuals,

but our laws have to face the truth that every society in one way or another produces certain aberrancies. In a religious society you have heresies, in a wilderness society, renegades, and in this society, homosexuality. Society must change itself to lose homosexuality. It can't be stamped out. Until, we make some of our laws humane we will be unable to understand the problem let alone deal with it.

In February in Toronto, the following reports of a psychiatric panel heard by the Canadian Bar Association at nearby Niagara Falls, Ontario, were published in the *Daily Star* and *Justice Weekly*:

PSYCHIATRISTS CALL SEX LAWS UNSCIENTIFIC

Laws which send youthful homosexuals to jail aggravate rather than eliminate this social problem, the Canadian Law Society was told at Niagara Falls, Ont. Dr. M. Tuchtie, director at the Forensic Clinic in Toronto, told a panel discussion on sex offenders that prisons are calculated to convert normal people into homosexuals rather than the other way about.

He said that youths sent to jail seldom get psychiatric treatment, are often compelled to share the same cell and that prison penalties "provide a spice of danger" which acts as an incentive for offenders.

He said that in Canada males who have sexual relations while sharing the same house are punished, but females are at liberty to behave as they liked.

The difference in the attitude of the law is further reflected in penalties which will fine a woman prostitute but send a male prostitute to jail, he said.

"With right treatment the young will eventually obtain sexual maturity, but with wrong treatment they may become habitual homosexuals," Dr. Tuchtie said.

"It would be true to say the law as it now stands is helping to consolidate and perpetuate homosexuality on a

number of young people, who with a little help, would develop into normal citizens," he said.

The speaker said it was clear that the problem of homosexuality will not be solved "by pious exhortations, social ostracism and punishment."

He added that little progress can be expected in the prevention of sexual deviation and delinquency until family life is strengthened by a large-scale program. This must be designed to bring all the resources of mental hygiene, social work, education and religious instruction on the problem.

Three other psychiatrists completed the panel, all being Toronto specialists closely associated with Canada's first project on the treatment of sex offenders. It was argued that:

- Punishment of sex offenders is rarely based on any scientific assurance that it will correct the offender.

- The lash is useless, even in sex crimes involving violence, and, in rare instances, actually is enjoyed by the flogged offender. This, he said, came from an ingrained sense of guilt.

- The entire approach to male homosexuality in Canada is vengeful, puritanical and brutal.

Participating in a symposium entitled, "What to do with the sex offender?" were: Dr. Kenneth G. Gray, professor of forensic psychiatry at the University of Toronto and chief consultant to the forensic clinic; Dr. R. E. Turner, director of outpatient treatment at the forensic clinic; Dr. M. D. Tuchtie, director of inpatient treatment at the forensic clinic; and Dr. J. D. Atcheson, superintendent of Thistletown Hospital for Adolescents.

Pilot Centre

The forensic clinic, a division of the Toronto Psychiatric hospital, is operated by the Ontario Department of Health with the University of Toronto as a pilot centre for the treatment of sex offenders.

On the positive side, Dr. Turner reported that preliminary research indicated psychiatric treatment might prove an alternative to imprisonment for first offenders. He based his guarded forecast on the small percentage of recidivists (repeaters) among first offenders who had been given

treatment at the clinic.

Stating that sexual morality was determined by custom, Dr. Tuchtie noted that in ancient Greece homosexuality was not only tolerated but looked on as being of great spiritual value. "Poets sang about it and Sophocles made use of it in drama," remarked Dr. Tuchtie.

Punished By Death

But during the rule of Constantine seven centuries later, homosexuality was made punishable by death, and remained a capital offence until, said Dr. Tuchtie, "a great revulsion of feeling against the brutality of the so-called Christian view of homosexuality took place during the Napoleonic era."

France and Italy adopted the more merciful Napoleonic law on homosexuality, continued the psychiatrist, "but in England, Canada and the United States puritanical influence proved so robust that homosexuality still remained a felony, no longer punishable by death but by long term imprisonment."

Dr. Tuchtie described as an anomaly the Canadian approach today whereby intimacies between two males sharing a house are punishable by imprisonment, while unmarried women living together are at liberty to behave as they like, their sexual conduct being rightly regarded as an entirely private matter.

This violation of privacy of males, he continued, "could only be justified if it could be shown that homosexual practices between adult males affected society

adversely, and it is difficult to see how this could be the case.

"It has been argued that the knowledge that the law does in fact punish private acts, exercises a deterrent action on homosexuals, but few people would agree with this kind of thinking.

Noting homosexuality is often a temporary phase in a youth's development, and that the condition will often right itself with proper treatment, Dr. Tuchtie claimed the present law places the youthful offender in a surrounding where it is almost impossible for him to be cured.

In short, the environment of the prison is calculated to convert a heterosexual into a homosexual, rather than a homosexual into a heterosexual," he said.

Perpetuated By Law

"The law is helping to consolidate and perpetuate homosexuality in a number of young people who, with a little help, would develop into normal men and useful

citizens," he charged.

Then in Ann Arbor, after a series of University of Michigan campus scandals in 1960 involving students, professors and business men in alleged homosexual situations, the Washtenaw County Medical Society took a serious look at the evils promoted by laws against homosexuality. Here is that story as reported by the *Ann Arbor News*:

A panel of psychiatrists last night agreed that the Michigan law on homosexuality is "out-moded and archaic" and should be changed.

The psychiatrists spoke at a meeting of the Washtenaw County Medical Society. The panel included Dr. Stuart M. Gould, Dr. Joseph Jacobs, Dr. Leonard E. Himler and Dr. Andrew Watson. Dr. Stephen

citizens," he charged.

"The punishment theme appears to be rarely based on any accurate or honest opinion that it will correct the offender. It is rather law acting as the social conscience," he remarked.

Reviewing the social aspects of sexual behavior, Dr. Atcheson told of a study he carried out among juvenile sex offenders appearing before the Toronto juvenile court. He reported that seven times as many girls were involved in problem sexual behavior as boys. And, unlike boy delinquents who showed a high percentage of low I.Q., there was little difference in intelligence between normal and problem girls.

"Corporal punishment is as unrelated to preventing sexual offences as capital punishment is to the prevention of crime," said Dr. Atcheson in remarking that in the old days pickpockets had a field day among the crowd drawn to watch the public hanging of a fellow pickpocket.

C. Mason acted as moderator for the discussion.

"Because of the law, the public has long associated the homosexual with danger and crime," one of the panel members pointed out. "It is our belief that homosexual practices when taking place in private, and between adults who have given their consent is not dangerous." (continued on page 27)

This article is an abbreviated version of the author's M.A. thesis submitted to the University of Colorado Graduate School. In major form it is also the same version as presented by the author at the 1960 meeting of the Rocky Mountain Psychological Association, and a more detailed article is scheduled to appear tentatively in the February 1961 issue of the *Journal of Consulting Psychology*. The author wishes to take this opportunity to express her gratitude to the members and friends of the Mattachine Society who took part in the research, and without whose cooperation, interest, and enthusiasm the study would not have been possible.

Attitudes Toward Sex-Roles and Feelings of

Adequacy in Homosexual Males

by BRENDA A. DICKEY

The initial impetus for this study came from results obtained by Evelyn Hooker in 1957. From her findings she concluded that there is some basis for thinking that homosexual males may be as well adjusted as heterosexual males. She speculated about possible concomitants of adjustment in these individuals and thought that perhaps the homosexual male's adjustment was facilitated by association with other homosexuals and by adoption of the standards of the homosexual group of which he was a member. E. H. Bennett had earlier (in 1947) also supposed that these factors might be important.

In seeking variables which might subsume this type of thinking, it was assumed that attitudes toward sex-roles as they exist in our culture might prove to be fruitful notions. Since it is commonly believed by both psychologists and laymen that the typical homosexual male role is one which lies between the roles of the typical heterosexual male and the typical heterosexual female, it was further conjectured that the homosexual male himself might see this culturally defined, neither-one-nor-the-other position as a crucial factor in arriving at an estimate of his worthfulness and self-satisfaction.

For the purposes of this study, the term "adjustment" was redefined to include only the individual's feelings about himself - his status, his sense of well-being, happiness, etc., and therefore future reference in this paper is made not to the homosexual male's "adjustment," but instead to a subjective measure designated as "feelings of adequacy."

A total of 47 subjects was used. A paper-and-pencil questionnaire was administered to the subjects, who were contacted through the cooperation of the Denver and San Francisco Area Councils of the Mattachine Society. Various precautions were taken to insure the individual's anonymity.

Feelings of adequacy were measured by the following two devices:

(1) *The self-ideal discrepancy.* A score of this type was obtained by asking the subject to rate each of 46 traits (such as "aggressive," "domineering," etc.) according to how well it described himself as he is now on a 7-point scale. This set of ratings described the self-concept, and the same procedure was followed in ascertaining the ideal-self concept except that the subject was asked to rate each of the same words according to how he would like to be. It was assumed that the larger the sum of the absolute discrepancies in ratings of these traits under the two different sets, the greater the feelings of inadequacy in the person.

(2) *The direct measure* consisted of 20 statements referring to the person's feelings of adequacy. The subject was asked to rate each of these on a 7-point scale according to how much of the time he thought it applied to himself.

In addition to collecting information on occupation, type of leisure-time activity, membership in homosexual groups and/or organizations, etc., information on attitudes toward sex-roles was obtained as follows:

The same list of 46 traits as was used to measure the self-ideal discrepancy was given to the subject who was asked to rate each trait according to how well it described (a) the typical male homosexual, (b) the typical male heterosexual, and (c) the typical female heterosexual. The same 7-point scale was again utilized.

Various measures of reliability were calculated. For the major dis-

crepancy scores used in this study coefficients of stability ranged from plus .62 to plus .86. Split-half reliability coefficients for the measures of adequacy were also found to be satisfactory.

The correlation between the two measures of adequacy was found to be plus .53, so that the use of both as representing feelings of adequacy was felt to be justified. In seeking additional support for the validity of these two measures, it was found that the average self concept for the group of homosexual males was perceived of as (a) more like the typical homosexual male than like the typical heterosexual female, and (b) more like the typical heterosexual female than like the typical heterosexual male. The typical homosexual male was also seen by these subjects as more like the typical heterosexual female than like the typical heterosexual male. These results were felt to correspond with common assumptions regarding the relative similarities of homosexuals and typical males and females in our society, and hence they lend a certain degree of confidence to the discrepancy measures on which they are based.

RESULTS

The following comparisons yielded no statistically significant differences. (Ss, i.e., "subjects")

1. Ss associating predominantly with other homosexuals vs. Ss associating predominantly with heterosexuals.

2. Ss belonging to homosexual groups and organizations vs. those not belonging to such groups and organizations.

3. Ss being in masculine or conflictful jobs vs. those in non-conflict jobs.

4. Ss revealing their status to friends, work associates or family vs. those not revealing their status.

Also, no relationship was found between feelings of adequacy and identification with the role of the homosexual male.

The following statistically significant results were obtained:

1. Homosexually married Ss tended to feel more adequate than those Ss not homosexually married.

2. Degree of job satisfaction was found to be positively correlated with feelings of adequacy.

3. Preference for leisure-time contact with heterosexuals rather than with homosexuals was found to be associated with greater feelings of adequacy.

4. Those Ss who perceived more desirable characteristics in the role of the typical heterosexual male tended to feel more adequate.

5. It was likewise found that feelings of adequacy were greatest in those Ss who saw themselves as more like the typical heterosexual male than like the typical homosexual male.

DISCUSSION

Assuming that self-adequacy has been validly assessed by either or both methods, it seems that the homosexual males in this study feel adequate if they act in conformance with prevailing cultural standards regarding the desirability of adhering to the prescribed sex role. They not only are more self-adequate if they perceive themselves as being more similar to the typical homosexual male, but they also feel more adequate if they admire the characteristics and traits ascribed to the heterosexual male. The adequate homosexual male also prefers to associate with heterosexuals in his leisure-time. Although job satisfaction is positively related to feelings of adequacy in these individuals, this finding is probably not unique to homosexual males, but applies to other persons as well. In fact, the only finding contradictory to this reasoning is that homosexually married Ss were found to feel more adequate than the non-married Ss, and this result can possibly be explained by regarding the inadequate homosexual as one who is incapable of entering such an intimate relationship as marriage.

Newcomb's 1950 comments support and clarify this study's findings. He states that the individual who finds the prescribed sex role uncongenial is subject to "threat and insecurity" because deviation from this role "is readily detectable and therefore readily punishable." Deviancy in this study, then, takes on two meanings; (a) deviancy in the sense that all subjects have departed from the cultural norm of preferring a heterosexual female for a sex partner, and (b) deviancy in the sense that some subjects have further chosen to reject the prescribed sex role — that of the typical heterosexual male.

Since a comparison of mean self-adequacy scores on the direct measure for this homosexual male vs. a random sample of male students at the University of Colorado had yielded no statistically significant difference, we are led to conclude that the former meaning of deviancy does not necessarily lead to feelings of inadequacy, while the latter meaning does, since this research has also found that those homosexual males who see the prescribed sex role as uncongenial are those who are also inadequate. But those homosexual males who do adhere to the cultural standard of feeling, perceiving, emulating, and idealizing the typical heterosexual male are more likely to feel self-satisfied and adequate.

It is felt that all of these tentative interpretations must be dealt with cautiously. The sample utilized in this study was in no way randomly selected, and the generalizability of the results to the total homosexual male population is, therefore, questionable. Despite this drawback, however, it is believed that this research has added valuable knowledge to an area usually characterized by lack of empirical investigation. ■

The following article was presented as an address before the Chicago Area Council of the Mattachine Society a few months ago. In it, author Valerie Taylor explains how contemporary American writers are prevented by subtle censorship forces from portraying Life—as it is.

Five Minority Groups in Relation to Contemporary Fiction

by Author VALERIE TAYLOR

The first responsibility of a human being is to live as freely and creatively as possible. The first obligation of a writer is to portray some aspect of life honestly. Almost everyone gives a technical assent to both of these statements, and everyone with any intelligence realizes that both of them are difficult and usually impossible to live up to.

The human being is hindered and blocked from birth by his heredity, upbringing, and all the social forces which have operated on his ancestors and their neighbors from the beginning of time. Religion, morality, manners, family ties, the advertising industry, limitations of time and energy, the necessity of making a living—these are a few of the factors that keep us from finding out what we are and from becoming what we think we ought to be. Even babies are not free; from birth they're made to wear clothing, taught that their most enjoyable functions are dirty and disgusting, and generally shaped into miniature adults qualified to live in a fake world.

The author, being human, has to cope with all these limitations and with another set of specialized problems relating to his work. He is conditioned by all the facts of his life, like anyone else. Ernest Jones has said that when we read Freud we learn a great deal about upper middle class Jewish family life in Vienna in the late nineteenth century—and this is true; whenever we pick up a book we find that it betrays the writer, his fears and guilts and misconceptions as well.

The writer is limited by his own ability, his subject matter and such practical considerations as: what will the public accept? and, what will the publisher buy? If he writes on controversial subjects—and any treatment of sex is controversial in our schizophrenic society—he is hampered at every turn. By public opinion, by such organizations as the League of Decency—which hasn't yet gotten around to censoring the Bible, by the way—by criticism ranging from the genteel articles in the *Saturday Review* to the tirades of certain newspaper columnists who feel they've been appointed to protect the public morality. I hope none of you missed the article by Jack Mably a year or so ago in which he stated that our teen-agers are being corrupted by novels dealing with sexual perversion, and that our children would never

hear about these evil practices if they didn't read the books. It reminds one of Jimmy Walker's comment during the *Lady Chatterly* hassle, that no girl was ever ruined by a book.

A recent issue of *Harper's* had a thoughtful article entitled "Pornography Is Not Enough," which goes into the question of censorship and also touches on the relation of the homophile to literature, which we'll go back to in the fourth of our five categories.

In addition to these general social attitudes we come up against the publishers' taboos, which vary from house to house but which are alike in that they're applied spottily and inconsistently, so that we never know where we stand. I've wrestled with four of these. One is age. A novel of mine was rejected because the heroine was 40—just after the same publisher put out Vin Packer's *5:45 to Suburbia* and shortly before she authorized a reprint of *By Love Possessed*, two books in which the leading characters are between 50 and 60. A second topic is incest. In my *The Girls in 3-B*, Barby's trauma originally developed after she was raped by her father, a somewhat psychopathic type. The publisher changed it, over my protests that little girls are sometimes raped by their fathers, that any social worker can confirm this and that it was essential to the plot. We finally had Barby assaulted by an old respectable friend of the family. The moral seems to be that it's all right to rape little girls of 13 so long as you're not a member of the family.

A third taboo is race. After *Strange Fruit*, the market was flooded with books about interracial love—all acceptable so long as the parties involved aren't happy together. Apparently anything goes, just so everyone is miserable in the last chapter. I have out a story of love between two young girls of different races, which no one will publish although everyone seems to like it; the characters are sympathetic, the love scenes are handled delicately and editors like the style, but they make it clear that the hindrance to publishing is not the Lesbian element but the racial one. Again we can formulate a rule: if you must break the law, break it with a member of the in group.

The fourth taboo is perhaps the most serious of all. It's almost impossible to deal with love between members of the same sex in a realistic manner. You can get absolutely clinical in describing heterosexual intercourse; some of our popular novels read like those little textbooks on how to be happy although married, lacking only the diagrams. But I've never found a book dealing with love between two men that offered any physical data, and stories dealing with Lesbian love have a little more latitude, but not much. It's rather hard to see how the younger generation is to be contaminated by these works if they can't even find out what the people are doing.

Why are we considering these things? Because each of us is interested in legal and social justice for at least one group of persons, an increasingly

articulate group, and books are one means through which the general public can be informed and influenced. There are other and perhaps better ways. Direct political action is one. But some of us happen to be writers, and we must use the tools at hand.

I'm considering fiction because it's my field, not because it's more important than the sociological and psychological studies that have been published. I hope that everyone reading this owns at least a few books such as D. H. Lawrence's *Sex, Literature and Censorship*; Dr. Frank Caprio's *The Sexually Adequate Male* and *The Sexually Adequate Female*; John MacPartland's *Sex in Our Changing World*; Lewinsohn's *History of Sexual Customs*; Drs. Phyllis and Eberhard Kronhausen's *Sex Histories of American College Men* and *Pornography and the Law*; and of course the Kinsey Reports. Probably the reams of material written in passionate defense of the homophile have done less to further the cause of tolerance than Kinsey's single, detached statement that 37 percent of the men and 19 percent of the women whom he interviewed admitted having had overt homosexual relationships.

However, for people who have no special reason to be interested in the subject, or who think they have none, fiction is the entering wedge. We buy stories to be entertained; we learn from them without meaning to.

In view of all the problems that face the writer on offbeat subjects, we should be glad that some works on these subjects do get into print and that they do reach people. I've been following the Ann Aldrich controversy in *The Ladder* with a great deal of interest. There are times when I feel that Miss Aldrich does a beautifully sensitive job and other times when I feel that anyone who has Miss Aldrich for a friend doesn't really need enemies; but I do disagree with Jeanette Foster when she says in the August issue, referring to letters reprinted in the Aldrich books, "Miss or Mrs. Aldrich wrote every word of them—or edited with such vigor that they are all unmistakably from one pen." They may have been edited, but I have similar letters from a secretary in a Canadian university, from a WAC, from teen-age girls. So if the books did nothing but give aid and comfort to a few scattered people, and remind them that they are not alone, they would be worth writing.

But they do a great deal more. They present to the general reader a subject about which he cannot learn in any other way. Unfavorable or even distorted as some books are, they usually come a little closer to the truth than the average person's understanding of what we may call the emotional minorities. Most people are in the same category with a former fellow-worker of mine who read one of my books (with horror and fascination), and asked me, "Where did you hear about people like that? I've heard about them, but I've never seen one." Or the good, kind neighbor who couldn't understand who couldn't understand why her nephew and his apartment mate didn't seem

interested in going out with girls; they were both such good-looking, virile types. These are the people the writer of offbeat fiction is trying to reach. Most of them won't buy a scientific treatise. Many never buy a hardcover novel. But they will spend 35 cents for a paperback with a lurid cover that they can read on the bus.

So what's happening in the book world in relation to the group we represent here? As an author I take for granted that my concern and that of my colleagues—and competitors—is to tell the truth about some phase of living. As a human being with more than 40 years of experience and some definite ideas about life and people, I believe that human relationships are the most important thing in the world. (Earning a living comes in there someplace, too.)

It seems to me that there are five groups that haven't been fairly or adequately represented in current fiction—that demand insistently to be re-evaluated and written about as they are, not as society thinks they ought to be. Each group is a minority, but taken together they probably represent a very high percentage of the American people, at least. We're not directly concerned with the first three, but since everyone probably knows someone in each category they should hold a sort of secondary interest for us, so let's just run through them briefly.

First is the teen-ager, a fairly repulsive word for which we need a good synonym. There are a great many books in print about people between 13 and 20, and most of them either present the adolescent as a delinquent or criminal, or are supposed to be very funny. (Dobie Gillis, for example, is a direct descendant of the Booth Tarkington boys.) Almost nowhere do we find any real recognition of the fact that a youngster of 16 is almost unbelievably sensitive, perceptive, capable of living a rich emotional life and also capable of tremendous achievement. These are the years when the whole pattern of the individual's life is being shaped; you and I are what we are partly because of what happened to us in high school.

Perhaps we could understand adults better if we knew how they became what they are; perhaps if we had more books about adolescents that show them as they are, we could treat them more intelligently. We'll never make it any other way, because the first aim of any reasonably bright teen-ager is to keep his parents and teachers from finding out anything that really matters to him. So we go on trying to make these dynamic and terribly energetic people conform to an adult world that's hypocritical, stupid, full of anxiety and almost devoid of pleasure; and they grow up to become the same kind of people as their parents, which is bad.

Except for James Joyce's *Portrait of the Artist as a Young Man*, Salinger's *Catcher in the Rye* and some of Hemingway's early short stories about the boy Nick, I can think of no one except Colette who has showed any real

insight into what goes on inside these people. Colette, perhaps, underestimates that romantic and idealistic phase that some young people go through. Maureen Daly wrote a nice perceptive book called *Seventeenth Summer* about thirty years ago; since then she has apparently written nothing but trash for newspapers and magazines.

Second, there are the people with a real capacity for love—and there are a great many of them even though we live in a culture that suppresses and penalizes love—who don't want to undertake the boredom and responsibilities of marriage, or who know that no relationship is static and therefore are cautious about making permanent commitments. These people have three alternatives in our society. They can remain celibate—and a few women actually do so, at a tremendous cost to themselves in physical and emotional health. They can marry for love and be burdened and bored all their lives by the household and family problems. Or they can have a series of secret temporary affairs, either heterosexual or homosexual, always seeking fulfillment but evading responsibility.

We all know these people. As parents they induce all kinds of emotional illnesses in their children; as fellow workers they make trouble for others because they themselves are troubled; as members of society they remain emotional orphans. Yet almost nothing has been written about them. Dorothy Canfield Fisher did write *The Homemaker*, in which the wife hated keeping house and the husband was made miserable by the demands of business; everything was solved by their changing roles after the husband became paralyzed in an accident—a pretty unrealistic ending. I can't think of any other book that deals with this situation, although there probably are some. The works of Simone de Beauvoir and others contain descriptions of women who reject domesticity and men who feel imprisoned by family ties, but their problem is usually shown in relation to the social order as a whole and not in its effect upon their private relationships.

Third comes the very large group of people who do marry, who accept the domestic and social relationships that accompany marriage in our culture, who discover that they are sexually unsatisfied. This is very common in real life, as we all know. It has been exploited in popular fiction, which usually blames the boredom of everyday life for the husband's or wife's dissatisfaction, although sometimes a charmer happens along and upsets everybody. *Strangers When We Meet* is fairly typical of these books; both the book and the film end with the hero going back to his wife and child even though he really loves the neighbor's wife—this is supposed to be a very moral ending; if the "guilty" couple had run away together and the abandoned wife and husband had made the sort of eventual adjustments most people do make in actual life, the book probably wouldn't have been published. Dreiser's *Sister Carrie* was regarded as a shocker in its day be-

cause Carrie thrived and became famous, even though the moralists were appeased by having Hurstwood, who deserted his cold and loveless wife, end as a penniless beggar.

Few attempts, if any, have been made by novelists to discover *why* the subject of the story is disappointed—and disappointing—even though psychologists all the way from Freud to Caprio have pointed out that an unconfessed attraction to the same sex is at the root of such marital frigidity. On a popular level, I tried to deal with this in *Stranger on Lesbos*. There would probably be a large and sympathetic market for books based on this problem; it's probably the real reason for the sort of conflict that is analyzed in a superficial way by newspaper and magazine columns such as "Can This Marriage Be Saved?" in the *Ladies Home Journal*; and such analyses must often fail because they don't go to the root of the matter.

Fourth is the group with which we are basically concerned: the homophile, whether active or unconscious. Here the history of literature in the last 60 years is full of splendid names: Andre Gide, Gore Vidal, Truman Capote, Carson McCullers (whose *The Heart Is a Lonely Hunter* is underlaid from start to finish by the love of the two deaf mutes, an attachment so strong that when Antanapoulos dies, Singer commits suicide). Biff Brannon, in the same book, is a prototype of the unconscious or unconfessed homosexual who sublimates his needs more or less successfully.

We also have such books as Charles Jackson's *The Fall of Valor* and *The Lost Weekend* which deal with the consternation of young men discovering their true nature; *The Lost Weekend* is often described as a study of alcoholism, but the cause of the alcoholism is explicit: the inability of the subject to accept his own homophile tendency. (This was suppressed in the movie version.—ED.)

When we turn to Lesbian love we have an even longer list of distinguished names, beginning with Radclyffe Hall, whose *Well of Loneliness* is so dated it may seem funny to young women reading it for the first time; let us not forget that it opened the way to other books on the same subject, which had been taboo. We have, again, Simone de Beauvoir, again Truman Capote in *The Headless Hawk* and other works; from Germany we have Anna Elisabeth Weirach and Luise Rinser, whose *Rings of Glass* is a rather turgid study in the development of homosexuality in a gifted child between the ages of six and fourteen. We have *Olivia* and *Diana* and all the Aldrich-Bannon-Vin Packer girls, which provide an interesting three-way view of one author. The Aldrich books are supposed not to be fiction but the case histories are so presented that it's hard to find a dividing line. We have the work of Barry Devlin and others whose interest in the subject far outstrips their ability.

And then we have a few magnificent books like *The Price of Salt* by Clair Morgan, and the quiet, subtle books of Gale Wilhelm; two of the few writers

who accept the erotic tendencies of their characters as completely normal, they are also two of the most professional in style, and their books are worth reading by anyone on the basis of literary merit.

There seem to be more books about female homophiles than about males—or perhaps it seems that way because that's where my own principal interest lies and I've made a greater effort to buy and read them. Perhaps, too, more women than men are writing these days. Or perhaps it reflects the popular attitude that homosexuality among men is terribly wicked and probably criminal, whereas it's more natural and less reprehensible for women to develop emotional attachments which mature into physical love. This hasn't always been true in other societies—in ancient Greece, for example—but it is certainly true in the United States today, and in many communities the female homophile is merely disapproved of while her male counterpart may be arrested for his activities.

Many of the books about women in love deal with the inner conflict between the heroine's emotions and her religious and moral training; and this is reasonable, since such a conflict does exist in many cases and it requires a great deal of time, effort and intelligence to resolve it. Often, too, the conflict is in the author. We'd all like to see more books by authors who accept the idea that some people are normally homosexual just as others are normally heterosexual. We've mentioned Gale Wilhelm and Claire Morgan; there are also the characters of D. H. Lawrence whose *The Rainbow* contains a moving episode between two young women, and of course Colette, whose adolescent girls in *Claudine at School* are not concerned with the moral aspects of their youthful affairs but only with keeping the stupid grownups from finding out what was going on.

If the truth about the homophile is ever to filter down to the general reading public, we need more books which begin with the idea that what's normal for you may not necessarily be normal for me and that our neighbor may be still another kind of person. Of course this doesn't mean that the characters may not have emotional, ethical or religious conflicts in connection with their sex life. They will certainly have to be presented in relation to society and our often shifty and inconsistent social ethic. What we're getting at here is the basic viewpoint of the author who chooses this field. It needs to be founded on a recognition of individual differences and a fundamental respect for human values.

We also need more recognition of the fact that while the reader may think he is merely curious, he may have unadmitted but valid reasons for identifying with the people he is reading about. The correspondence we mentioned earlier does indicate that some readers feel reassured and comforted when they discover that their own hidden feelings and secret experiences are actually quite common and not universally condemned. Probably some others

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come to their first understanding of urges and interests within themselves through reading.

Too many books sympathetic to the homophile are badly written and poorly printed, so that an intelligent reader may find it difficult to accept the content because the style is so bad. On the other hand, some books are too obscure—a charge often brought against the short novels of Truman Capote. We can only hope that more writers with professional skill and a rationally sympathetic viewpoint will turn their attention to this field as public interest grows and the old taboos give way.

Our fifth category takes in all the bisexual people, those who are capable of loving both men and women, or perhaps it would be fairer to say those who are capable of loving a few men and a few women, for people in this category often seem to be finely discriminating, highly intelligent and somewhat fastidious. These are the people who often refuse to admit their real nature because they get hell from both sides. The homophile who is not attracted to the opposite sex may be at odds with his family, uneasy at straight social gatherings and on guard at work, but unless he lives in a very small town he can usually find a few of his own kind among whom to relax. The bisexual, on the other hand, is in the same position as the child of a mixed marriage: neither side wants him. The individuals he loves may reject him because of his ambivalent nature, and he may be thrown into an inner turmoil that destroys his chance of ever finding any real peace of mind. I'm not talking about the people who marry and then find that their interests are elsewhere, or those who actually are erotically attracted to the members of both sexes, often at wide intervals in time and often in a context of companionship and shared intellectual interests.

Any generalization about a group of human beings is sure to be full of fallacies, but perhaps we can set forth two theories about these people. First, there are many more than most people think. We're all familiar with Freud's theory of sexual development, in which the child is first self-centered, then attracted to the parent of the same sex, then to the parent of the opposite sex, then to the contemporaries or older adults of the same sex, and so on. According to this, maturity brings heterosexual love, and homosexuality is a form of immaturity; the individual may be arrested in this phase because of some traumatic experience in early childhood. This theory seems to be accepted by the people who argue that homosexuality is a form of emotional illness and can be cured by psychotherapy. Perhaps the acceptance of this idea by people who sincerely want to be tolerant and understanding is one reason why so many of them find it hard to accept the homophile who is happy in his love relationships and a balanced, socially useful individual with no more than his share of the usual human conflicts and problems.

This theory fails to account for the emotionally ambivalent, who probably

are no more immature or neurotic than the general population—after all, we live in a culture that breeds neurosis. But we can say that there are a great many of them. The response to an article on the subject in a recent issue of *The Ladder* indicates a realization of their own dual nature on the part of many readers.

The second possibility—or probability—is that many of the relationships formed by bisexual persons are deeply meaningful and are entered into with the intention of permanence. Not here do we find the casual encounter, the pickup, the tentative relationship entered into for sexual purposes alone. The bisexual is rather unlikely to frequent bars, parks and washrooms. He seldom forms a temporary liaison with someone met at a party. He is likely to move slowly and cautiously into an affair, partly no doubt because he is more likely than the outright homosexual and the forthright heterosexual to be rebuffed, but also, in part, because he is looking for companionship and tenderness as well as physical fulfillment.

In the words of Richard Lewinsohn, author of *A History of Sexual Customs*, "As attractiveness cannot be confined to one sex, so there can be no dividing line between heterosexual and homosexual attraction. The attraction exercised by one human being for another is not based on difference of the sex organs, but rather on the secret laws of aesthetics, for all that our knowledge of them is only fragmentary; it is based on pleasure in certain proportions, in rhythm of movement, the tone of words, in harmony, and even in contrast between thoughts and feelings of the most various kinds. The need for nearer approach, which is born of these things, is above sex. The object can be male as easily as female."

For many people this viewpoint is not valid, but it is undoubtedly true for others, for whom only a relationship postulated on total personality has meaning. Few books have been written about the bisexual person. Sartre comes close to it in *Intimacy*; Lulu, who loves her impotent and childlike husband in a maternal way and goes back to him after an escapade with a more virile man, is actually in love with her girl friend, Rirette. On a much lower level (from a literary standpoint) we have the marriage of Laura and Jack in Ann Bannon's *Women in the Shadows*; while the marriage is never consummated in the usual sense, and Jack continues to seek lovers among younger men while Laura remains interested in her former apartment mate, she does become the mother of Jack's child by artificial insemination—an act not without erotic overtones—and there seems to be a sexual element in their affection of which the author herself is apparently unaware.

A more realistic character is Ursula, in Tereska Torres' *Women's Barracks*; after being introduced to love by Claude, an older woman who is commanding officer and who seems to be more or less a mother image, she falls in love with a young soldier and plans to marry him.

The classic examples, of course, are found in Colette. Any study of sexual relationships begins to seem like a guided tour through Colette; her short novels, most of all those written before 1920, are more advanced than anything we have produced since. Her Claudine, who admits being attracted to a charming woman even while she is falling in love with her future husband, is typical of her heroines; she seems to take for granted that a variety of sexual experience is possible to human beings and that sex itself is accompanied by companionship, humor, and liking. At the same time her relationships between man and man, and between woman and woman, as well as those between men and women of all ages and backgrounds, are deeply and frankly erotic.

In all five of these categories, then, we see that a beginning has been made. Books which would have been banned a few years ago are sold openly in most places and can be found in many other places by using a little ingenuity. Organizations such as Mattachine, and individuals who believe in personal freedom, have helped lift the burden of censorship. This is a good beginning.

But it's only a beginning. There is still a need for well-written and realistic fiction dealing with all human relationships, and especially with those not sanctioned by popular morality. For many people with conventional viewpoints, books are the only point of contact with the offbeat people. A book chosen almost at random has to interpret the adolescent to his parents, the unloved to an unloving society, the homophile to his neighbors and fellow workers.

We don't ask for propaganda, which is usually unrealistic in its own way and so dull that it defeats its own purpose. We do have a right to hope for books based on two civilized principles: That any relationship between two adults, entered into by mutual consent, is legitimate; and that any relationship that makes both persons happy is good. Perhaps if we believe that strongly enough and say so often enough, not in lectures and sermons but through the medium of interesting and readable stories, other people will come to believe it, too.

All human beings have a great deal to give to the world, and our minority people are no exception—some indeed have a very great deal to give, in return for freedom to be themselves. Let's be thankful for the books that have helped clear the way—and let's hope for more and better ones in the near future. ■

OTHER U.S. ORGANIZATIONS IN THE FIELD

ONE, Inc., 232 S. Hill St., and ONE INSTITUTE OF HOMOPHILE STUDIES, 233 S. Broadway, Los Angeles 12, California.
DAUGHTERS OF BILITIS, Inc., 1232 Market Street, San Francisco 2, California.
THE NEIGHBORS, Post Office Box 7035, Denver 6, Colorado.

BOOKS

HEMINGWAY, WILDE AND MRS. MOERS

THE DANDY, BRUMMELL TO BEERBOHM by Ellen Moers. New York: Viking. \$6.00. Reviewed by Oberon.

This book has all of the charm and easy excitement of gossip, and at the same time the dignity, the safety, of an austere manner that rigidly controls a game of chance. Like dice from the hand of a sharper, footnotes are scattered through the long pages with reserve and caution, and then heaped with a gusto of business on the end. How strong a hand she has! What a puritan, what a moralist this woman is! Gossip poses in Mrs. Moers' hands as history, without her awareness that it is gossip, and the amusing masks itself as idea, and loses under her severity its taste for the joke. If Ronald Firbank is not hitching up angel skirts to an immoral performance above—to his own version of the angry fix—he would die a second death of giggles at this book and have to charm another disgraceful passage through the gates of heaven. The truth is that Mrs. Moers is a moralist and an idealist as much as she is a historian; and because the ideals of which she writes have been corrupted, their perfection shattered, she is an angry moralist; and, more, a serious woman; and—worse yet—a woman in the end more solemn than serious. Today we associate dandyism with the yellow nineties, rightly, for in that period the ideal had been corrupted enough to be interesting to us as artists. But Mrs. Moers scorns the decadents—mere “fops”—for the failure of the ideal. We must learn to talk with her.

Now today, of course, dandyism would be an obscure triviality, and for the equivalent of “a creature perfect in externals and careless of anything below the surface, a man dedicated solely to his own perfection through a ritual of taste” we can look to the heroes of Ernest Hemingway. For do these latter not have in common with the dandy the careful sense of what is the right way to behave—the correct appearance—and a scorn of those ignorant of their code? a hatred in fact of the gauche? The world finally divides between those who know and those who do not, and Mr. Hemingway's toughs are ingenious gentlemen who behind their rough manly hearts hide tender sensibilities and a history of hurt. Like the dandy, Hemingway knows the high privacy and disguise of a public role. Even as recently as last October's “The Dangerous Summer” in *Life*, he shows himself with pleasure rejecting a young man's intellectual patter and advances because the stupid fellow says all the wrong things. Briefly, the young man's shirt-

tail was showing, and Mr. Hemingway has the perfect dandy's distaste for the messy.

As great an artist as Hemingway undoubtedly is, beard, lion, and all, he is the only Mr. Hemingway, and those who have tried to crowd him on his domain only end up flashing shirttails in an embarrassing show of peacock feathers. Today, an artist who intended to pursue the master's lead, would need to sense the limits of his idealism, and not escape, as Mr. Hemingway has so successfully done (who creates so well the feeling of timelessness?), the knowledge of what time does even the finest of ideals and to the noblest of poses. Mr. Hemingway has become so obsessed with his own pose that those who attempt the same guises, and without his great talent, he dismisses as "phonies." Surely we can admit the presence of thousands of poses, and deny the possibility of a single phony. When we call a man a phony we only admit to a mistake in our own minds; we call out a boxer's feint, and yet irresistably we are deceived by it. It is our coldness, our lack of sympathetic imagination, that we do not recognize the humanity of the failure in the misplaced shirttail. No pose is taken without genuine—that is, unphony—reason: and because we do not acknowledge the charm of the young man with his shirt out, or the girl with her slip showing; because, when we misplace the reason of a pose behind the fact of the pose, supplying coarsely some motivation of our own malice in its stead, we are the tricked and the victimized, the ones who do not give, and the cruellest jest is on us. Mrs. Moers does not like Oscar Wilde's pose because she dislikes its secret, what it hides and what—properly—she sees everywhere in the nineties; but like us, she is rather the victim of Wilde's secret, and does not understand how very much more serious he is than she could be for all of her histories, her idealism, and astringent but silly judgements. If we assume, as she does, that Wilde's inversion was the all of his secret, then like the woman he described in a famous epigraph, he is a sphinx without a mystery. But we can sense in his plays, and surely in his performance in court and in his attitude toward his trial, that he was pathetically eager to have his inversion known, and that inversion itself becomes the last and great feint with which he disguises a more severely moral concern. We note in that often shabby and always awkward grab-bag novel of his, *The Picture of Dorian Gray*, that Dorian's great offense, the only one in the novel which Wilde strongly feels and dramatizes, is not a matter of sex, mysterious or otherwise, but that when with the young actress, just as with his friend the painter, he has the choice of art—of form and pose—or life, Dorian wrongly chooses art and neglects love. As much as Mrs. Moers, Wilde is aware of the decline of the dandy; but beyond her he is aware of the necessity of decline, the moral corruption possible in art, and inherent in a bohemian preference for art; and hence

he shows himself not only more serious than she but also a better historian, more aware of how time prunes and qualifies even the most fervently held ideal. Why is the young man with his shirttail charming? Because he is not perfect, because he has much to learn; and with that possibility comes the most that life or love can offer us, what we hope finally from our art,—that we can grow. Wilde kept a better secret than Mrs. Moers knows, a more austere conviction, and grew with it, so that at his second trial he was able to put aside the art-for-art's-sake that we associate with his name, and reveal with a glory of shirttails his own simple humanity. Mrs. Moers' book is as charming as I first claimed, as full of interesting fact and detail, description and speculation; and at the end we probably feel the same tenderness for her invincible ignorance that Firbank showed—the performer for his audience—a journalist who asked him why he was leaving for Haiti: "They say the President is a *perfect dear*." Mrs. Moers—history's own Diana—bags her decadents, and takes those who do not show a perfectly monastic devotion to what is after all a silly, crippling ideal, the way Hemingway stalks a lion; she has an angry woman within; and yet, as Firbank says, she is a perfect dear.

ROMANCE IN THE SIXTEENTH CENTURY

THE TATTOOED ROOD by Kyle Onstott and Lance Horner. New York: Denlinger's Inc. and Fawcett World Library, 1961. 382 pp., 50¢ (paper edition). Reviewed by Dick Tyner.

You'll enjoy reading the TATTOOED ROOD. Onstott gained considerable notoriety a few years ago with his novel about the sex life of the American slaves, MANDINGO. Horner wrote THE STREET OF THE SUN, a romantic story of oriental slavery and adventure.

The publishers predict in a note "About the Authors" that this book "will trigger the same kind of explosive controversy that greeted MANDINGO." Probably not. MANDINGO trod on many toes. What it revealed about the slavery system many people did not want to believe; yet it had such an air of authenticity that they were shattered by doubts and indignation. The book may have been morbid, appalling, revolting, sadistic, but it was also convincing.

No such conviction weighs upon THE TATTOOED ROOD, though it does have many of the same elements of cruelty and violence. It is pure romance which can be tossed aside if you don't enjoy this sort of thing; but if you like history uninhibited by historical probability; if you like adventure uncurtailed by fact; if you like manly affection drawn explicitly rather than

hinted at; then you should hasten to the drug store to buy this one before it is banned.

The revelation of a few of the details of the story probably won't spoil your pleasure in reading the book; and perhaps you'll be titillated enough to invest four bits in several evenings' entertainment. It is a big book, 380 pages, that leaves you with no doubt as to what happened to everyone concerned from precarious birth to ultimate and violent death.

Mario is the bastard of a Spanish nobleman. He grows up in the Cuban colony earning a precarious living and much experience pimping for the bordello of the woman who raises him. His father eventually recognizes him and sends him to Spain for education and training—and further development of his sexual precocity.

Mario falls into the hands of the Spanish Inquisition which tattoos on his torso the holy rood, Christ nailed to the cross. He is then sold into slavery in Mohammedan Morocco. He suffers much torture because of and in spite of his unescapable brand. But he is befriended by a Moor whose slave-boy-lover he rescues from drowning; he is miraculously saved himself on various occasions by men whose love for him he returns by sending them off to bed together, be they king or slave.

Eventually Mario is adopted by the Emir of Marrakech and gains great favor after his successful mission to deal with the Emperor Napoleon. The Emir's son loves Mario more than any or all of his wives. Upon the son's death Mario weds the favorite wife and will act for the Emir until the grandson is old enough to rule.

Oh, it's a romantic tale but you'll enjoy it. The writing itself is exceptionally good, not the usual untutored tripe pushed by the paper backs. The story moves right along; and if you aren't careful you'll stay up all night reading rather than saving it for the several nights' pleasure I promised you.

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 would like to know if you have available the 1960 bound volume of the MATTACHINE REVIEW. If so I would like to know the cost and shipping charge. I enjoy your magazine tremendously. It is by luck that I was out to the West Coast and happened upon your magazine. As I am going into the armed services in June it is

useless for me to subscribe to your magazine, but I would like to catch up on the back issues I have missed. That is the reason I am requesting this information.—Mr. C. H., Minnesota.

EDITOR'S NOTE: The volume for 1960 should be ready soon. It is delayed because the annual index is not quite com-

plete. Price will be \$7.50 plus 4% sales tax in California. Bound volumes for earlier years are to be available again as follows: 1955, 1956, and 1957 at \$10 each; 1958 and 1959 at \$7.50. They are bound in matching blue fabricoid cloth with appropriate gold stamping on the spine.

REVIEW EDITOR: Do you have any brochures or euphemistic literature that one might use in directly explaining his homosexuality to family members and relatives? If not, believe I will try to write some myself as some family members are rushing me now to go out and get married, and I want them to know the truth. Perhaps some of your other readers have some thoughts

on this. Also, I'm very much interested in your Social Service Dept. and in what way I may be able to help out here.—Mr. J. V. S., California.

EDITOR'S NOTE: Yes we do have such educational materials, which are on the way to you.

REVIEW EDITOR: I arrived here from Chicago and was referred to you back home as a "friendship club," to get acquainted with people in a strange town.—Mr. C. S., Calif.

EDITOR'S NOTE: Sorry, but Mattachine is not and has never been a "friendship club" nor has it been involved with pen pals and introduction services.

WHAT TO DO ABOUT HOMOSEXUALS?

(continued from page 8)

The doctors said it is recognized that a homosexual with psychotic tendencies, one who preys on children or is aggressive must be handled through prevailing felony laws.

"However, the laws governing homosexuality have trailed far behind advances made in psychiatry and education," a panel member said.

In Rome and ancient Greece homosexual practice was a common and accepted happening, it was pointed out.

One panel member said police "blackmail and entrap" the homosexual.

"The normal, adult homosexual is not basically a social liability," the panel members agreed. Prisons are the worst possible place to send a homosexual because this practice flourishes and thrives in such

institutions, the doctors said.

The panel took note of recommendations by the mental health committee of the Wash-tenaw Medical Society on the homosexual problem.

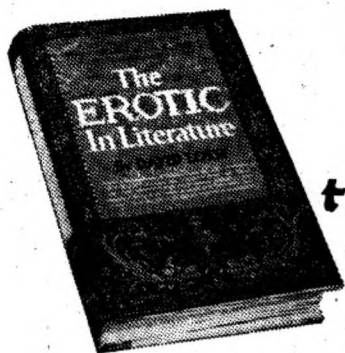
The recommendations included a suggestion that state law be changed to read that all sexual practices not involving force, corruption of minors or public offense be excluded from criminal law.

"Any legal interference in the sexual activities between two adults, carried on by agreement, in privacy, is invasion of the basic rights of the individual," the recommendation said.

The mental health committee of the local Medical Society notes a group from the American Law Institute has previously recommended this and other changes in laws covering homosexuality.

Following all this comes Jess Stearn's new book from Doubleday, *The Sixth Man*, which points out the extent of homosexuality among adult males in the U.S. today. The title is the key to this generally excellent report. Already it has climbed to second place non-fiction best seller in San Francisco.

More attention to this problem of what to do about homosexuals is being paid in the press, on television and radio, and in other media. By no means has a flood of action resulted, but the articulate and intelligent spokesmen who are calling for justice and understanding are gaining footholds everywhere.



Erotica through the ages

A survey of the erotic in literature,
from Aristophanes to Henry Miller

THIS new book is a complete, concise, authoritative analysis of erotic writing. It covers every period of history and every aspect of literature, from Ovid's explicit *Art of Love* to the joyful French *Hundred Tales*, from best-seller *Fanny Hill* to Henry Miller's still banned *Sexus* . . . the great, the famous and also the little-known works of pornography. Here is important background information on all of these — the reaction to them when they were first published, what they mean in relation to their times, and where they stand today.

What Is Pornography?

THE EROTIC IN LITERATURE demonstrates how the concept of pornography has changed through the years. D. H. Lawrence thought a work was obscene if it degraded the sex feeling . . . George Orwell considered pornography to be synonymous with sadism . . . Clifton Fadiman defines as obscene a work whose aim is "to supply the peculiar and ineradicably human pleasure arising from the vicarious contemplation of lewd images".

Examples Of Erotic Literature

This volume includes excerpts and synopses of the classic works of pornography together with fascinating sidelights on how they reflect the morals and mores of their era. Among them are:

■ The Earl of Rochester's Restoration masterpiece, *Sodom*, in which the reigning monarch decrees that sodomy shall replace heterosexual activity. His edict provokes the women of the land to devise all manner of crafty wiles to undermine the law.

■ Marguerite, Queen of Navarre, a good friend of Rabelais, and pornography's best-known woman writer. Her *Hep-tameron*, or *Histoire des Amantes Fortunes*, is modeled after the *Decameron*, with one significant difference.

■ *A Night in a Moorish Harem*, a product of the Golden Age of Pornography, Victorian England. Billed as a first-person narrative by a gallant officer in Her Majesty's royal fleet, it describes his heroic exploits during a night with 9 willing, willowy harem girls.

■ Gilbert & Sullivan's parody of their own work, *The Sod's Opera*. Never performed, it is nonetheless as brilliant in its way as any of their better-known operas.

■ Frank Harris, whose famous *My Life and Loves* is unusual not only for its fine literary craftsmanship, but for Harris' concern for his partners' joy — not a traditional characteristic of pornography.

■ *Fanny Hill*, or *Memoirs of a Lady of Pleasure*, a perennial favorite as free of shocking words as Mother Goose, with a steady sale shared only by the Bible, *Pilgrim's Progress* and Shakespeare.

THE EROTIC IN LITERATURE includes a survey of the world's foremost collections of pornography — where they are, and the conditions under which one can get to see them. It covers the pornography of perversion — works dealing with homosexuality, flagellation, incest and the defecation mania. It examines the money-making aspects of pornography, the effect war has on it, and the campaigns for censorship that have been waged in different times and different places. With hundreds

of stories, anecdotes and selections, this completely indexed book, with its extensive bibliography, is both delightful and illuminating.

PROFESSOR JACQUES BARZUN of Columbia University says: "David Loth's work, admirable in scope and of extensive scholarship, gives virtually a sketch of the history of morals since Greek times, interwoven with an account of the literary tradition of pornography."

MORRIS ERNST, noted attorney in censorship cases; calls THE EROTIC IN LITERATURE "a book which actually adds a new important dimension to the whole question of society's judgment as to what is pornography in literature."

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In Literature

By David Loth