

9th Annual Conference

NINTH ANNUAL CONFERENCE of the MATTACHINE SOCIETY will be held in San Francisco at the Jack Tar Hotel, Van Ness & Geary Streets, on Saturday, August 25th, 1962.

The day-long program will include morning and afternoon sessions, a luncheon, and dinner, with at least six featured speakers who will discuss progress made in the past decade of the homophile movement in the fields of research, law, education, religion, and public relations.

Tentative speakers on the program include Rev. ROBERT W. WOOD, author of *Christ and the Homosexual*, Spring Valley, New York; EVELYN HOOKER, Ph.D., research psychologist, University of California at Los Angeles, and RICHARD SCHLEGEL, sociological researcher, Washington, D.C. Others will be named to the program in future announcements.

As in the past, the conference day will begin with registration starting at 9:30 a.m. There will be a pre-conference reception on Friday evening, August 24.

Fees for the sessions will be as follows:

Sessions and Luncheon	\$7.00
Sessions and Dinner	9.00
Luncheon Only	5.00
Dinner Only	7.50
Sessions Only	5.00
Full Day's Activities	13.00

Mattachine annual conferences have long marked a high point in the Society's educational program and have presented to the public a wide representation of prominent personalities whose work and attitudes call for enlightenment and understanding of the realities of human sex behavior. The 1962 conference will be no exception. Advance registrations are requested. Please send to:

MATTACHINE SOCIETY, INC.

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REVIEW

AUGUST 1962

FIFTY CENTS

R. E. L. MASTERS

"Sex Offenses"
An Obsolete Concept

ROBERT ANTON WILSON

SEXUAL FREEDOM
Why It Is Feared

JOE K. ADAMS

Sexual Aspects of
Class Warfare



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Calling Shots

SUPREME COURT HITS POSTOFFICE CENSORS

H. Lynn Womack, petitioner in U.S. Supreme Court case sends us the following concerning the June 25 decision of the Court which reversed lower court obscenity findings:

"I am so amazed by the inaccuracy and lack of knowledge reflected on your part regarding the outcome of the *Manual Enterprises, Inc., vs. J. Edward Day, Postmaster General*, final decision entered 25 June, 1962, that I am writing you this letter. Far from declining to consider the matter, the U.S. Supreme Court handed down a decision of some 41 pages which completely supercedes all previous obscenity decisions, greatly widens the standards for judging obscenity, lays down a national standard for judging materials for obscenity, and declares that the *Postmaster General* lacks any authority whatsoever for engaging in censorship actions of any kind.

"Briefly, the decision makes the following points:

A. Physique magazines *per se* are not obscene.

B. The magazines in question, *Manual, Trim* and *Grecian Guild Pictorial*, are not obscene.

C. For any material to be obscene, such material must go well beyond permissible community standards.

D. The standards laid down by the *Roth* case have been too strictly interpreted by the lower courts.

E. For material to be obscene, the material in question must be *both* patently offensive and appeal to the prurient interest of the average, normal adult member of the community. In this case the material must be considered *as not* patently offensive, so it is not necessary to consider the question of an appeal to the prurient interest as alleged by the Post Office Department. *Note:* Elsewhere the Court took the position that the material would, quite likely appeal to the prurient interest of male homosexuals, but declared this of no consequence as the Court did accept the defense contention that homosexuals are as much entitled to pin-ups as are heterosexuals as long as the pin-ups of males are no more offensive than the pin-ups of females.

F. The magazines are not obscene in that they carry advertisements for obscene materials. The Court widened and made explicit the ideals earlier laid down in *Smith vs. California*. This also settles for once and for all the question of the legality of physique photographs. Furthermore, the court laid down a

(Continued on page 31)

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Published monthly by the *Mattachine Society, Inc.*, 693 Mission Street, San Francisco 5, California. Telephone: DOuglas 2-3799.

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The *REVIEW* is available on many U.S. newsstands at 50¢ per copy, and by subscription (mailed in plain, sealed envelope). Rates in advance: \$5 in U.S. and possessions; \$6 foreign.

mattachine REVIEW

Founded in 1954 - First Issue January 1955

Volume VIII

AUGUST 1962

Number 8

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The following article is the major portion of the conclusion to the first section of the recently published, *FORBIDDEN SEXUAL BEHAVIOR AND MORALITY* by R. E. L. Masters (New York: Julian Press, 1962. \$9.50).

Mr. Masters is also author of *THE HOMOSEXUAL REVOLUTION*.

“Sex Offenses”

An Obsolete Concept

R. E. L. MASTERS

SCIENTIFIC KNOWLEDGE OF HUMAN SEXUALITY has increased immeasurably in the last century—especially in the last half century, under the impetus given the study of both normal and aberrant sexual phenomena by the work of the truly great Sigmund Freud, his colleagues and followers, and laborers in the fruitful vineyard of psychoanalysis generally.

However, and as many persons still do not seem to recognize, the knowledge of the phenomena of sex acquired in recent times has by no means been provided exclusively by psychoanalysts. Psychoanalysis is identified in the public mind with investigations of sexuality, particularly of deviant sexuality, and it is true that psychoanalysis provided the decisive *elan vital* for such thoroughgoing investigations as we have seen in the last fifty years; but that should not be taken to mean that other sciences and areas of scholarship have not by now made their own extensive, significant, and influential contributions.

Psychology and psychiatry, along with anthropology, sociology, various non-psychiatric branches of medicine, and law, have all made—along with

still other disciplines—important studies and findings in the erotic realm. The result is that there now exists a vast body of knowledge in the area of human sexuality which is not yet complete or very well integrated, but still valuable and illuminating.

In view of this, it is not only distressing (*tragic* is doubtless the more appropriate word), but also most curious, to find that sex legislation in this country continues to be based upon unscientific, supernaturalistic religious-ethical notions and no longer existing practicalities current at the time of Moses. The phenomenon is particularly curious when one is aware that within the legal profession—which is not as reactionary, stupid, and ill-informed (perhaps only less prolifically literary) in these matters as sexologists often assume—there is a widespread and perhaps almost general recognition of the inadequacy and inequity of contemporary legislation dealing with sexual behavior and powerful sentiment in behalf of statutory revisions to conform more nearly with the realities of the present-day situation where sexual knowledge, beliefs, and behavior are concerned.

Even though attorneys, judges, and professors of jurisprudence are not lacking in appreciation of the irrationality, barbarism, and absurdity of the American sex statutes, the ground for criticism remains that the statutes continue to exist. Moreover, impetus to reforms that may be called effective has come not, in the main, from those concerned professionally with the law and with law-making and legal reform, who might have been expected to provide such leadership, but from workers in the sciences who have had not only to provide the requisite knowledge, but have tackled the almost overwhelming job of re-educating the public in sexological matters as well. Some will feel, indeed, that the very fact that the legal profession is *not* lacking in an understanding of the inequities of contemporary sex legislation places that profession in an even worse light than would be the case were its members merely ignorant.

The American Law Institute's proposed *Model Penal Code*, which seeks to bring United States legislation more nearly into line with the comparatively enlightened French *Code penal*, is an example of just this kind of juristic awareness on the one hand and impotence on the other. Modern jurists recognize the principle that sexual acts between adults, which are private and take place by mutual consent, should be excluded from statutory consideration; but apart from drawing up recommendations, to be perused and praised by fellow attorneys and academicians of other disciplines, they do little to implement their own findings—the best method of implementation being, of course, the introduction *and wholehearted backing* of genuinely remedial legislation.

In defense of the ineffectuality and velleity characteristic of attorneys and legislators where sex laws are concerned, it is argued that the public will not support any liberalization of the statutes, and corrective legislation is not introduced and/or supported because, as Morris Ploscowe has put it, "of the fear that a vote for repeal would be branded as a vote for immorality." Whether the legal profession, and the legislative representatives of the people, are here offering a valid defense is for the reader to decide. However, we have recently seen expressed, most notably in the U.S. Supreme Court's desegregation decisions, the philosophy that it is up to legal and legislative leaders to lead, and this whether the masses of the people wish to be led or not—the prerequisite being that the direction taken should be towards, and not away from, a position consistent with contemporary notions of what is moral, just, and socially realistic.

Whether they would wipe most of the sex "offenses" from the statute books altogether, or punish masturbators by burning them alive and strewing their odious ashes to the winds, the typical attorney and judge are likely to be painfully aware of the need for *uniform* sex legislation which will end once and forever the idiocy that what is no offense at all, or only a misdemeanor, in one jurisdiction, is a heinous crime warranting the most severe retribution in another, and perhaps adjoining, jurisdiction.

For example, fornication is punished in Virginia with a twenty-dollar fine while the same offense committed in Arizona may result in a three-year prison term. Two other states, North Dakota and Rhode Island, penalize fornicators and fornicatrices with thirty-day jail sentences (North Dakota) and ten-dollar fines (Rhode Island).

Homosexuality, a misdemeanor in New York when the relationship is between consenting adults, can send both parties to prison for the rest of their lives in Nevada.

Penalties for prostitution may vary, in the various states, from fines or brief jail sentences to five-year prison terms.

Age of consent ranges from twelve years in some states to the ludicrous extreme of twenty-one years in another. Intercourse with an underage female may or may not be rape, depending on where it occurs, when the girl in question is a sexually mature prostitute who has actively solicited the intercourse.

And so on.

To suppose that such a travesty upon judicial logic and common sense as this hodgepodge of conflicting legislation represents is the will of the people, is probably to underestimate the intelligence of the public—a feat rarely accomplished by lawmakers or anyone else outside of the film and television industries. Legislators in a position to do something about sex laws,

and the legal profession generally, have been too long fearful of the noisy pressures of a minority which no longer speaks for the people—if it ever did.

To propose and support remedial sex legislation of a liberalized variety is to incite a highly vociferous and vicious rabble of fundamentalist preachers and other neurotics, psychotics, and demagogues who are always looking for just such an opportunity to win headlines for themselves and inflame the emotions of their followers. But the political power of such spokesmen for the illiterate rabble—who readily accuse of seeking to legitimize vice any spokesman for the liberal sex-legalistic viewpoint—is certainly disproportionate to their public influence generally. Against them, though lawmakers seem never to have noticed, is thrown not only the politically negligible weight of the intellectual and scientific communities, but also the weight of the larger and more powerful churches, which are the bitter foes of radical fundamentalism and which have, in many cases, already gone on record as being aware that contemporary restraints of a legal kind upon human sexuality are unrealistic and generally unenforceable. Unfortunately, since they no longer believe it quite proper to lift their voices, the larger and more intelligent religious groups are often drowned out by the hysterical screams and shouts and strident screechings of the fanatics. However, that does not at all mean that the rabble-rousers and their followers control anything like a majority of the votes, as seems often to be assumed.

What it does mean, and this has long been true, is that a minority of anachronistic (and atavistic) ethical and theological cultists, by dint of sheer lung power and uninhibited vituperation, have imposed upon the majority of non-fundamentalists a dictatorship of the ignorant in the area of official sexual morality as reflected in antisexual legislation. The majority of Americans have for some time now been prepared for statutory revisions, but are often cowed, as are so many legislators, judges, and attorneys, by the outcries of the demagogues, so that they are hesitant to make their views publicly known. One can thus only ponder with sadness and wonder a situation wherein a noisy minority is permitted to endure as the arbiter of official sexual morality by a majority which could overturn the minority rule at any time, if only it could find the necessary courage and initiative to undertake the effort.

The foregoing should not be taken to imply of course that the majority of Americans—especially the majority of church-going Americans—are in favor of condoning sexual promiscuity or other transgressions against the old Biblical codes. Rather, what is suggested is that a probable significant majority of spokesmen for the more responsible religious and juristic viewpoints are now prepared to make the distinction, which should have been made long ago, between sins on the one hand, and crimes on the other; and that if this

leadership were vigorously exerted, a sizable majority of all Americans would almost certainly go along with some sane legislative changes, especially in the direction of uniformity, but even in the direction of liberalization consistent with reality.

What is needed, obviously—though doubtless it will be necessary in the beginning to settle for something less—is to eliminate the whole notion of “sex crimes,” placing actual crimes against persons, such as rape and child-molesting, under other more appropriate headings, and eliminating from statutory consideration altogether such matters as (adult) homosexuality and the various sexual practices of men and women, such as fellation, cunnilingus, and anal intercourse, presently punishable as felonies even when occurring between husband and wife.

It is too often impossible to obtain justice where behavior labeled “sex offense” is concerned. The whole area of sex is so beclouded by emotions, superstitions, and puerilities as to preclude the possibility of rational approach. While placing rape, child-molesting, and other offenses against persons under other headings would not eliminate prejudice altogether, at least it would be helpful in procuring a somewhat more dispassionate climate both of general opinion and in the courtroom.

In addition to abolishing the concept of “sex crimes” as a special class of offenses unto themselves, great care should be taken to avoid terminology which, by its very nature, generates emotionality and thus makes impossible the objectivity essential to reasoned consideration of the facts in any given case if justice is to result.

Such terminology as “crimes against nature,” which is not only emotion-generating but scientifically inaccurate as well, should be barred from all statutes and from the courtroom deliberations. Similarly, any semantical revision should prohibit the use of such words as “pervert,” “perverted,” “sex fiend,” and others which, it is clear, tend to interpose blind emotionality between the facts and the reasoning processes of those who must try to evaluate them.

The abolition of the whole concept of “sex offenses” may seem to some too sweeping a measure, but it is demonstrably evident that nothing less will now suffice to eradicate the evils arising out of superstition, misconception, and hysteria engendered by the sex offender witch hunt of recent times. The alternative is to persist in the repugnant practice of scapegoat prosecutions and wholesale hypocrisy where a few unfortunates too often suffer, cast up as offerings to the prejudice of our forbears, in order that society may seem to prohibit what is generally practiced or may be permitted to be practiced without the slightest detriment to the social structure.

Sexual Aspects of Class Warfare

JOE K. ADAMS

It is well established that class warfare is among the bitterest and most destructive of all warfare, and that when the lower and middle classes have overthrown the upper classes, they tend to turn on each other and engage in further destruction. Any theory of class warfare must take this fact into account, as well as the fact that paranoid suspiciousness is high during and after class warfare. A third aspect of class warfare, not as generally recognized, is an undue emphasis upon sexual practices and sex mores, and this must also be explained. The following theory attempts to account for all three of these aspects.

When animals are placed together for the first time, they tend to establish dominance, and this they do by threatening or fighting. Some animals yield dominance more easily than others, and there is, at least with many species, also a sex difference in this respect. Female chickens, for example, yield dominance before getting severely injured, whereas males of certain breeds will nearly always fight until they have been badly and often fatally hurt. Game cocks have been observed to fight until one is dead and the other dies after using his last ounce of strength to give the triumphant crow.

Boys are little animals, and when they are together they tend also to establish dominance, especially when a conflict of interests or purposes arises. Dominance fights between boys can be very savage, particularly when no adults are present. It can be extremely humiliating to a boy to be forced to yield. Boys who live in “jungles” (which exist in all classes) sometimes “teach the yielder a lesson,” especially when he has been stubborn, and this lesson can be taught by inflicting pain or injury, by mutilation, by forcing him to kiss some part of the body or to say certain words (sometimes an insult to his mother), or by using his body sexually or forcing him to submit

to some sexual act.* Boys who are large and ambitious may be especially likely to fight more and more savagely and inflict more and more severe penalties. Those who witness such spectacles, or who hear about them, may become careful never to put themselves into a situation in which they will run the danger of being similarly injured or shamed. The fear of embarrassment, which is probably in general stronger among men than among women, can in some cases be traced to humiliating scenes which were witnessed, heard about, or participated in.

The type of man who grew up in the "jungle" and who decided early in life that only a man who has been highly protected and is therefore filled with illusions—who doesn't know the "facts of life"—tries or can afford to like other men or to be "fair", is one type who is likely to rise to the top during class warfare. This type includes bullies and also men who are unscrupulously sly, sometimes combined in the same person. They are likely to have a contempt both for women, whom they have learned to exploit through seduction, and for homosexuals, whose activities are associated in their own minds (or through information or attitudes conveyed by their fathers or by peers) with shame, yielding, and cowardice. As the lower classes can offer their girls and women less protection than the middle and upper classes, lower class boys may have more opportunity for heterosexual activity and thus more opportunity to be "thoroughly heterosexual". Among other types of "thoroughly heterosexual" boys are boys whom no other boys like, boys who are afraid of intimacy with other boys, who think they are better than other boys, who think they are inferior to other boys, or whose sole way of "proving they are men" is to avoid sexual activities with other boys.** Such

* Among the secret initiation rites of the Knight Templars, a fraternal and religious organization of the middle ages, was the kissing of the anus, and sometimes the penis, of the initiating official, and also the promise to provide sexual relief, per anum, to a brother in need. The first of these requirements was often graciously waived and the second rarely acted upon, at least in the later stages of the Order. Modern hazing rites among fraternities have sometimes included similar practices, in attenuated or disguised form.

** This is not to deny that there are less sinister reasons for not engaging in homosexual activity, such as obedience to parental injunctions. Such obedient boys, however, may have to exercise so much repression of sexual impulses that they become "cold" toward other boys, just as a boy may if he feels too guilty about his sexual activity. There are very probably differences between northern and southern cultures in the emphasis on thorough abstinence during boyhood, the southerners probably less concerned about this remarkable achievement. Many southern men regard northern men as somewhat "cold" toward men; the greater intimacy during boyhood may lead to this difference, assuming some validity to the perception. C. S. Lewis describes, without disapproval, the mutually satisfactory relationships of "bloods" and "tarts" in certain boarding schools in England. These activities are somewhat similar to those found in some military academies in the U.S., with the exception that "tarts" are rare or non-existent in the latter. Nevertheless, "tarts" are sometimes known to exist in the U.S.A., especially in southern towns, and are not always persecuted or despised, even by the middle and lower classes.

boys may later, as men, comfort themselves with the thought that they are at least better than homosexuals (who, like women, receive what they erroneously believe to be a "dirty" or "inferior" part of the body), however bloody the trail they themselves have left, or how cowardly.* If they encounter a man who is homosexual, or who treats women as equals, they feel superior to him, regardless of his official or public status and regardless of what other comparisons can be made to their own disadvantage. Such men may even lure a homosexual through seductive maneuvers, and then attack or injure him in some way (this practice is common among male baboons). If such men hear that a great man of the past was homosexual, they feel superior to him.** During class warfare such men may first use homosexuals, to help keep women "in their place" and then liquidate them. Homosexuals sometimes cooperate, lured by ideological lyrics about Plato's glorious army of lovers, each willing to fight to the last rather than shame his lover, etc. Homosexuals and heterosexual women often have the tragic illusion that they are mutual enemies. After having used homosexuals, sly ideologists or new ideologists then portray homosexuality as decadent, leading to the ruin of Greece and Rome, etc. Along with overt homosexuality all close affectionate relationships between men are then condemned as weak or effeminate, or to be regarded with suspicion. Fascist type men (and communist type also, outside religious communities) tend to have no gratifying feelings other than power, lust, and possibly a cynical humor.

After many generations, upper class families learn to value others on bases other than their sex lives, to use sex for pleasure and not for shaming, control, or power, and to tolerate sexual behavior that is not officially or publicly condoned. They are then charged with "decadence" and are especially condemned for homosexuality, which is called "degeneracy". Those who

* If a man considers his penis to be hopelessly dirty, perhaps he should cut it off. This suggestion has some similarity to those made by Jesus, who remarked, perhaps humorously, on the desirability of removing offensive eyes or limbs. In a rational society, the term "prick", as applied to an individual, would be a term of honor, not opprobrium. In some rural parts of the U.S.A. the term "pride" means an erection, and to destroy a man's pride is thus to render him impotent. Impotence is apparently widespread today, the reason being perhaps that men's pride has been whittled away.

** The rumor that George Washington was homosexual may have been started with the intent of bringing about a more tolerant attitude toward homosexuality, but it is at least as likely that the rumor has the more sinister intent of discrediting this hero of the past. For those to whom this matter is of overriding importance, it should be added that insofar as there is any historical basis for the rumor it is probably Washington's close relationship with Alexander Hamilton, a younger man of unusual charm, brilliance, and integrity. There is no reason to believe that any overt sexual act occurred, and considerable reason to believe that it did not. As a possible sexual aspect to the relationship has been considered by historians, who have been primarily gentlemen, to be none of their business, there has perhaps been little careful and minute research into this possibility, and there are probably no extremely accurate and detailed records to settle the truth once and for all.

persecute homosexuals and the upper classes are therefore also likely to persecute Jews, who because of their prudish tradition regarding homosexuality tend to include many men who are exclusively homosexual. Jewish boys who engage in homosexual play are, like gentile boys from utterly "respectable" families, especially likely to feel alienated from their fathers, to decide they are "really" homosexual, and to feel "phony" in any subsequent attempt to approach girls.* The attempt by Jews to be fair or just, also a part of their cultural tradition, even to homosexuals, is seized as evidence of their "perverted" or "effeminate" natures, and used as an excuse to persecute. Women, old people, and intellectuals with integrity, who also want to be fair or kind (this would also include many deeply religious people), are regarded as unrealistic and as obstacles to be kept out of the way or removed. It is not surprising that during the inquisitions women and homosexuals (who were declared to be heretics) were especially persecuted, and that the Nazis persecuted both Jews and gypsies, after rendering the women, the intellectuals, and the old people powerless.

An even more dangerous type of man than the physically large bully and the sly coward is the type which includes Adolf Hitler, who was able, at least early in his career, to have strong affectionate ties with other men but who probably drew a strict line against overt homosexuality and was thus, in terms of his inner standards and the official standards of his class and nation, able to feel "pure". During his artist days Hitler slept in the same double bed with his roommate; it seems probable that they were either entirely "chaste" or became chaste after some experimentation; a third pos-

* Many homosexual men do not believe in the existence of male homosexuality. These men decide that because they are attracted to men they must therefore in reality be not men but women in disguise, and they may attempt to be "honest" by acting in a way that they believe to be similar to the way women act. Such men may try to find a "thoroughly masculine" man who will perform a homosexual act. Any man who will perform such an act, however, is then perceived to be a woman also. Thus what was thought to be overt male homosexuality is seen as "really" lesbianism. Many homosexual males strongly disapprove of bisexuality, though not necessarily of heterosexuality. Bisexuals, on the other hand, often have an easy-going tolerance of homosexuals of either variety, and this tolerance is sometimes their undoing. In some cultures, the failure of a man to be bisexual is regarded as somewhat queer, and there is much to be said for this attitude, if coupled with a differentiation between males and females so that it is clear who is who and what is what. The bisexuality of the Greeks is one of the important, though sometimes unacknowledged, sources of enthusiasm for this culture among certain historians, classicists, philosophers, and others. It was actually an inferior form of bisexuality, as women were not accepted as equal, though fortunately different. Men who are exclusively homosexual can hardly expect to be greatly admired by others on the basis of their sexual behavior alone; if their plea for open toleration were heeded, however, most of them might relax sufficiently to become bisexual, or even thoroughly heterosexual, assuming such a condition exists. The idea that exclusive homosexuality is a genetically determined "disease" which can be eliminated from the population by sterilization of all those displaying such a tendency (i.e., being homosexual to any extent) has already been advanced, as part of the ideological framework for the Collective Horror of the future.

sibility is that they decided they were the only "good" homosexuals in the whole world. Hitler used all types of men to keep women out of positions in which they might have interfered with the ruthless measures which he anticipated. He then reformed or liquidated homosexuals and others (including members of the Prussian military, the old German aristocracy who had strong affectionate relationships with each other and a mild tolerance of overt homosexuality, especially among enlisted men) who stood in his way. Hitler was surrounded by handsome young men who slept with women but who reserved their greatest devotion for their Fuhrer, whom they constantly assured they would go willingly to their death for his sake, etc.

During class warfare, homosexuals, and Jews look for knights in shining armor who are "above reproach" (and not subject to blackmail or exposure) and who they believe will stand up for their rights and protect them. In so doing they tend to choose "thorough heterosexuals", i.e., men who have never had homosexual experience or who renounced them early in life in favor of public morality and preferably an inner conscience as well. Thus they fall gradually into the hands of men who despise and fear homosexuals and who justify their own cruelty by looking down upon homosexuals and anyone who will try to defend them, including Jews, women, intellectuals, and any others who cannot accept the "facts of life", i.e., the cynical view that the world is a savage jungle and must of necessity remain that way until all of it is brought under the same strict and thorough control.

There are many parallels that can be drawn between the present situation in the U.S.A. and the period 1400-1700 in western Europe, which included the inquisitions, officially launched by a papal bull in 1500. For hundreds of years an ancient religion, the Cult of the Horned God, had been whittled away by Christianity, which had gradually gained more and more power, especially in urban centers. The Horned God was said to be the Devil of Christian theology, and his worshippers were called "witches". The followers of this cult included many people in rural areas and small towns, not only peasants but many "respectable" people as well and also members of the landed gentry, the old aristocracy, who had successfully resisted the New Theology for hundreds of years. The medieval theologians had turned Christianity into a complex set of sexual regulations. Masturbation, for example, was dwelt on in detail and it was decided to close this outlet, like all others, to members of the clergy. The followers of the Old Religion (the Cult of the Horned God) were not sexually ascetic (the men were fairly frequently bisexual) and their ceremonies sometimes included sexual "orgies" which they enjoyed without shame or guilt. The sex-centered medieval theology enabled the Christians to attack the followers of the Old Religion on the basis of the "respectable" sex mores of the middle and upper classes

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of the urban centers, and the sex attitudes of the clergy, disguised as "religion". Once persecution started, many Christians were also caught in the cobwebs of paranoid accusations and the wonders of the invisible world, especially political and social rivals, homosexual "heretics" and other "perverts", etc. The hatred toward women engendered by medieval Christian sex-asceticism is illustrated by the grotesque torture of women, both young and old. In "exploration", for example, a long needle called a "bodkin" was inserted all the way to the bone; the genitalia were especial objects of "exploration". This procedure was considered merely preliminary to possible torture, which sometimes included red hot tongs and pokers. The most frequent form of execution was by burning the witch alive. The screams of the witches (though many went to their deaths as bravely as some Christian martyrs during Roman persecution) were said not to indicate pain, but instead were the screams of the Devil. There were many other procedures which would be regarded as torture today, such as forcing witches to sit still for hours. The estimated number of witches and heretics destroyed by the inquisitions, which were carried on by Protestants as well as Catholics, varies from a few hundred thousand to several million.*

The inquisitors were for the most part not consciously cruel, and were carrying out what they believed to be right and necessary procedures. The verbal interactions between inquisitors and witches often resulted in confusion and suffering on both sides, in a way that today might be labeled "mental cruelty". These interactions bear some resemblance to depth psychotherapy at its worst, in which both therapist and patient lose conviction as to the nature of reality and suffer what might be called a "paranoid psychosis".

During class warfare it is necessary to develop an ideological view of man which justifies the liquidation of all those, of whatever class, opposing the New Order. The medieval theologians had provided such an ideology, calling man "deprived" if he did not follow the Christian beliefs (and dangerous, as he might lead others to deprivation) and "satanic" if he followed the Old Religion. Calvin went a step further and called man "depraved", and Calvin's Geneva eventually became a virtual dictatorship in which all those who opposed him were driven out, reformed, or destroyed. Eventually the Libertines, among whom were members of old aristocratic families, were thus eliminated. That these families were not bloodthirsty and unnecessarily

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Mattachine Society, Inc.

Presents to the Public Its

9th Annual Conference



SATURDAY, AUGUST 25, 1962

JACK TAR HOTEL

Van Ness & Geary St.
San Francisco

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Tentative Program

PRE-CONFERENCE EVENT

Friday, August 24th, 7:00 p.m. — Open House and Reception for visitors and friends, 3rd Floor, Williams Building, 693 Mission Street (Mattachine Society Headquarters). Refreshments.

Saturday, August 25th, 1962, Jack Tar Hotel,
Van Ness at Geary

9:30 A.M. — EL DORADO ROOM

Registration

Address of Welcome and Report of the President,
Mattachine Society.

10:30 A.M. — EL DORADO ROOM

Address: Dr. Edgar C. Cumings, Associate
Director, American Social Health Association,
San Francisco: "Progress in
Venereal Disease Control."

12:15 NOON — EL DORADO ROOM

Luncheon and Featured Address: "Changing
Religious Attitudes Toward Homosexuality,"
Rev. Robert W. Wood, Spring Valley, New
York, Congregational Minister and Author
of "Christ and the Homosexual."

2:00 P.M. — EL DORADO ROOM

"A Decade of Progress in the Homophile
Movement"

Research: Evelyn Hooker, Ph.D., Univer-
sity of California at Los Angeles.

Law: Al Bendich, * Attorney and Lecturer in
Speech, University of California, Berke-
ley.

Armed Forces and Government Employment:
Richard Schlagel, Researcher, American
University, Washington, D.C.

Discussion and Summary

6:00 P.M.

Cocktails

7:30 P.M. — TELEGRAPH HILL ROOM

Ninth Annual Awards Banquet. Featured Address:
"Changing Attitudes Toward Homosexuality,"
Karl M. Bowman, M.D., * Director Emeritus,
Langley Porter Psychiatric Institute, Univer-
sity of California School of Medicine, San
Francisco.

* Confirmation of speakers awaited at time of going to press. In case of inability to
appear, another speaker will be scheduled and announced.

F E E S

Sessions and Luncheon	\$7.00
Sessions and Dinner	9.00
Luncheon Only	5.00
Dinner Only	7.50
Sessions Only	5.00
Full Day's Activities	13.00

ADVANCE REGISTRATION is urgently requested. Send remittance to Executive Secretary, Mattachine Society, Inc., 693 Mission Street, San Francisco 5, California.

Note: Expense for the Cocktail Hour listed in the program schedule is not included in any of the fees above, but is extra.

Mattachine Society, Inc.

693 MISSION STREET
SAN FRANCISCO 5, CALIFORNIA
DOUGLAS 2-3799

SEXUAL ASPECTS OF CLASS WARFARE (Continued from page 14)

cruel is perhaps indicated by their failure to murder Calvin when it would have been relatively easy to do so; instead they made the mistake of ridiculing him and attempting to scare him away. Calvin was an extremely courageous man; the only man who succeeded in frightening him was Servetus, who threatened Calvin's ideology and was subsequently trapped and burned alive, with the aid of a lie by Calvin, who probably had to jump through many theological hoops to justify to himself this particular act. It is interesting that Calvin had been called "the *accusative* case" by his classmates, though the reasons for this title are apparently obscure.

At the present time, the picture of man that is presented by the increasingly dominant ideologies (Communist, behaviorist or "objectively scientific", certain psychoanalytic views, the Social Gospel, and the jungle variety of individualism) goes even further than Calvin. Man is not only depraved, i.e., without moral sense, but is also without any possibility of help from God. He is, in addition, a weakling (woman is increasingly said to be stronger than man, but as she is human she is also a weakling), a coward (as his primate relatives are mistakenly represented as being), and an irrational fool, who should be replaced by machines and, according to some on the "frontiers" of science, will be, quite literally. These ideologies provide adequate rationalizations for treating people as objects, to be "conditioned", "brainwashed", propagandized, standardized, used in various ways, etc. The current emphasis on cleaning up "sex perversion" and rearing children to be "thoroughly heterosexual" and in general aseptic and uncontaminated in their relationships, such as they are, has resulted in even greater sexual asceticism and fear of other people than before and even more use of sexual seduction for power, exploitation, and shaming or degrading (this use of sex is common among both heterosexuals and homosexuals).* There are today probably more people than ever before who are frigid and who have "given

* At one of our leading academies the upperclass cadets must ask permission of a rookie in order to touch him (to correct his posture, etc.). The Puritan practice of bundling has been considered by a Levittown school board as too dangerous to be read about by the students. Many young men are so afraid of homosexuality they have no close friends and get married, as quickly as possible, to a mama who will protect them from close male relationships and are then only too happy to turn much of their parental care over to a corporation or other organization. There are many signs that some Americans feel strongly that we should become as sexually pure as the Russians, many of whom believe, like the medieval troubadours, that the lower part of the body should be entirely irrelevant to "romantic love". A "leading" evangelist, Dr. Billy Graham, was so impressed with the fact that he and his wife saw no public kissing in Russia that he remarked that the Russians have the "highest morals" of any nation they visited, much higher, for example, than England, where they were horrified to see a couple (heterosexual) making love in a park. As one would expect, the superficially opposite attitude to this resurgent Victorianism is also widespread, i.e., the attitude that sex and/or love are the only worthwhile activities. These attitudes both involve a dangerous misunderstanding and misuse of sex.

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up" sex, even at an early age.* Sex is now a "political football", surrounded with secrecy, as would be expected in times when power is changing hands. Feelings of power (usually through close association with powerful organizations or individuals) tend to be replacing feelings of love, friendship, or warmth toward others, to an increasing degree. Cynicism has reached lower and lower age brackets (e.g., the slick, sophisticated, "cool" young people who "play the game"). Power hungry groups and individuals are attempting to win others over to their side, and often do not hesitate to use more or less polite forms of blackmail to increase their power. Corporations and other organizations exercise more and more control over the private lives of their employees, etc. Only by taking firm and public stands for the individual's right to be "different", to have some privacy, to regulate his own interpersonal relations, including his sexual relations, to love other people, of both sexes and of varying ages, to voice his own opinion, etc., by exposing the hypocrisy, cruelty, cowardice, and stupidity of those attempting to place the private lives of individuals under tighter control, by breaking intrigues of silence against women and the older (and younger) generations by conducting public discussions of basic issues, and by informing the public about the historical and sociological facts and principles involved, can these trends be stopped or reversed.

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* Some of those who have given up sex are quite prepared to get their "kicks" by shooting and eating human flesh, just as they shoot and eat other "inferior" animals.

Robert Anton Wilson is the Editor of *WAY OUT*, a monthly magazine of anarchist and libertarian philosophy, published by the School of Living, Lane's End Homestead, Brookville, Ohio.

SEXUAL FREEDOM: Why It Is Feared

ROBERT ANTON WILSON

THOSE WHO BELIEVE IN, and seriously advocate and practice, sexual freedom are, and always have been, a minority. If there is one generalization that truly applies to the *majority* of men and women in all civilizations, everywhere, it is that they fear sexual freedom more than anything else, more than death itself, even. This is the crucial mystery of human nature and, quite properly, it has been the area of most intense investigation by depth psychologists from Freud and Reich to Marcuse and Brown.

A. S. Neill, the founder of the Summerhill school, was once asked where in the civilized world a man could practice homosexuality without fear of legal persecution. Neill replied that he knew of no such place, adding that he didn't even know of a place where a man could practice heterosexuality without being persecuted for it. Homosexuals, Dr. Albert Ellis wrote, think that they suffer because they live in an anti-homosexual culture, but the truth is, he added, we *all* suffer because we live in an *anti-sexual* culture.

Eschewing depth psychology for the moment and taking a deliberately superficial view, why does the "man in the street" fear sexual freedom? That is, what reason would he himself give for the irrational taboos to which he submits and tries to inflict upon others? The answer is a truism. "Sexual freedom," the man in the street will tell you, "leads to anarchy and the collapse of Order."

Instead of automatically denying this (as most advocates of sexual freedom do), let us consider it for a moment. The architect of modern anarchism, Michael Bakunin, wrote in his *God and the State* that without "God," the State is impossible. He instances as proof the Republics of France and the United States, both of which were founded by free-thinkers and atheists, but which both embraced the "God" idea very rapidly when the practical details of governing had to be faced. Wilhelm Reich's *Sexual Revolution* and *Mass Psychology of Fascism* document that pro-State attitudes and authoritarianism are usually joined with dogmatic religion and anti-sex fears, whereas anti-State and libertarian attitudes are generally coupled with freethought and pro-sex affirmation. Adorno's classic *Authoritarian Personality* gives reams of statistical proof of the Reichian thesis. A governor, we can safely say, has less problems in enforcing obedience if his subjects are mystical, religious and frightened of sex.

The reason for this is easy to understand. *Sex denial is very close to being absolutely impossible*, and—as the subtle Jesuits knew long before Freud—even when the would-be ascetic thinks he has "triumphed" over the flesh, it sneaks up on him from a new direction and takes him by surprise. Thus, *the inevitable consequence of sex denial is guilt*: that special guilt which comes of continual failure to accomplish that which you consider "good." (This continual failure is the "dark night of the soul" lamented by medieval monks). Now, a guilt-ridden man is an easy man to manipulate and force to your own will, because self-respect is the prerequisite of independence and rebellion, and the guilt-ridden person can have no self-respect. Modern advertising revolves around this central fact as a great safe lock pivots on a single jewel: from "B.O." and "97 pound weakling" to the soap that makes you feel "clean all over," advertising has inculcated self-doubts and guilts in order to persuade that the sponsor's panacea will cure these very doubts which the sponsor himself through his ad agency has created!

What does "government" mean, after all? Control of Mr. A by Mr. B—or, in other words, the subordination of one man's will to another's. We have been taught that society cannot exist without government and that this subordination of wills is existentially necessary and unchangeable; hence, we accept it. But anthropology presents a different picture. As the anthropologist Kathleen Gough has written, "The State as a social form has existed for about one-two-hundredth part of man's history...it may be one of the shortest-lived forms of human society."* What we call anarchy—i.e., voluntary association—has been man's dominant pattern for 199/200ths of his

* *The Decline of the State*, by Kathleen Gough. Correspondence Publishing Company, 1962.

history. It should be no surprise that, as Rattray Taylor shows in *Sex in History*, these pre-State societies were not sexually repressed and did not fear sexual freedom to the utmost extent.

Enforced conformity of human beings—the subjugation of society to the will of the State—leads to generalized stress upon the total organism of each. Modern psychosomatic medicine makes abundantly clear that all life (protoplasm) consists of electro-colloidal equilibrium between gel (total dispersion) and sol (total contraction), and every stress produces contraction, as is seen in exaggerated form in the typical withdrawal of the snail and turtle, a human infant visibly cringing with fear, etc. It is this (usually microscopic) contraction of the physical body that we experience psychically as "anxiety." When it becomes chronic, this contraction effects the large muscles and creates that "hunched, bowed" look which actors employ when portraying a timid and beaten man. The tendency toward this "posture of defeat" is visible in all State-dominated societies, as it was conspicuously absent in the bold carriage of the State-less Polynesians and American Indians when first contacted.

But the chronic anxiety which is the subjective aspect of this physical "shrinking biopathy" leads to a *defensive* attitude and a philosophy of *control*. Government *per se* consists of this compulsion to control in its most highly developed form, and war represents the most coercive and ultimate form of control. No government lasts more than a generation without plunging its subjects into war; even the government founded by the pacifist Gandhi has plunged its subjects into war *eight times* in the generation since his death. Four wars per century is the average ratio for a long-lasting government.

Geldings, any farmer will tell you, are easier to control than stallions. The first governments, which were frankly slave-states, inculcated sexual repression for precisely this reason. Besides creating loads of guilt and self-doubt in the slaves, thus making them easier to intimidate for the reasons previously explained, sexual repression is itself a contraction of the large muscles. You cannot banish a wish from consciousness, as Groddeck demonstrates in *The Book of the It*, without contracting your abdominal muscles. Sexual repression in particular means what Neill calls "the stiff stomach disease," because the only way the genitals can be stopped from lively activity is by deadening them through abdominal armoring. It is Wilhelm Reich who deserves credit for seeing the ultimate implications of this. Reich pointed out that loosening of the chronic muscle contractions which characterize submissive "civilized" man must be a process of *physical* pain and *psychic* anxiety. We are now able to understand the two great mysteries of social behavior: why sexual repression is accepted and why government is

accepted, when the first diminishes joy and the second is leading obviously to the destruction of the species. *Submissiveness is anchored in the body.* The anti-sexual training of infants, children and adolescents creates muscular tensions which cause pain whenever rebellion is attempted. This is homosexuals and sexually free heterosexuals are so conspicuously "neurotic": besides the condemnation of society, they suffer also the "condemnation" of their own muscles pushing them toward conformity and submission.

Freud's famous pessimism is rooted in understanding of the psychic side of this process which I have described physically. "Man is his own prisoner," was Freud's final, gloomy conclusion. But recent thinkers have been less sure of this. Reich's *Sexual Revolution*, Brown's *Life Against Death* and Marcuse's *Eros and Civilization* all look forward toward a "civilization without repression," and all three tend to recognize that this would have to be a State-less civilization.

Before the murder of Mangus Colorado and the betrayal of Cochise, Apache society represented an approximation of such a free culture. Until marriage, all were sexually free to enjoy themselves as they wished (the same freedom returned when a marriage was dissolved) and if the chief's wishes were not acceptable to anyone he was at liberty to enter another Apache tribe or start one of his own if he had enough followers. (Geronimo did just this when Cochise made his treaty with the U.S. government.) The tribe, thus, was held together by what anarchists call *voluntary association* and did not contain an authoritarian State apparatus.

In a technologically more advanced society the same principle can be carried out. Proudhon's famous formula for anarchism, "the dissolution of the State into the economic organism," means, basically, the substitution of voluntary contractual organizations for the involuntary coercive authority of the State. In such a system, whatever voluntary associations a man joined would be truly an expression of his will (otherwise, he would not join them). Such a State-less civilization could be as sexually free as the State-less bands, tribes and chiefdoms of pre-history; *repression would have no social function*, as there would be no need of creating guilt and submissiveness in the population:

Such a picture is not as "utopian" as it may seem— and "utopianism" is not something to despise nowadays, when the very survival of mankind is, as Norman Brown has noted, a "utopian dream." Cybernation has created—as Norbert Weiner predicted it would, and as writers like Kathleen Gough and Henri Marcuse are beginning to note with mixed joy and fear—the possibility of a society of abundance in which there will be very little need for work. Traditional humanity is at the end of its tether, due to the two great

achievements of modern science, nuclear energy and cybernation. If we as individuals manage to survive the first, our culture certainly cannot survive the second. When it is no longer necessary for the masses of men to toil "by the sweat of their brows" for bread, one of the chief props for social repression will fall. Large-scale unemployment up to the level of massive starvation has, it is true, occurred in the past, and the ruling class has managed to remain in their saddles; but the large-scale unemployment to which we are now heading will make all previous "depressions" seem minor by comparison, and there will be no hope of relief ever coming—there will be no way to create new jobs. Undoubtedly, the ruling classes will allow the starvation to reach epic proportions; and, undoubtedly, the muscularly repressed masses, conditioned to submission and self-denial, will accept it—except for a few rebels, as always; but, eventually, perhaps when cannibalism sets in, the whole edifice of culture based on repression will come tumbling down and, like Humpty Dumpty, nobody will be able to put it together again. Those now alive may live to see this.

The unrepressed man of the future—if there is a future—will look back at our age and wonder how we survived without all landing in the madhouse. That so many of us do land in madhouses will be accepted as the natural consequence of repressed civilization.

OTHER HOMOPHILE ORGANIZATIONS IN THE U.S.

CALIFORNIA

ONE, Inc., 2256 Venice Blvd., Los Angeles 6, California
DAUGHTERS OF BILITIS, Inc., 1232 Market Street, San Francisco 2, California
HOLLYWOOD ASSISTANCE LEAGUE, P.O. Box 29048, Hollywood 29, California
LEAGUE FOR CIVIL EDUCATION, Inc., 1154 Kearny Street, San Francisco 11, California

MASSACHUSETTS

DEMOPHIL CENTER, 15 Lindall Place, Boston 14, Mass.

NEW YORK

HOMOSEXUAL LEAGUE OF NEW YORK, P.O. Box 318, New York 9, New York

PENNSYLVANIA

JANUS SOCIETY, P.O. Box 7824, Philadelphia 1, Penna.

BOOKS

A MORE OPULENT REALITY

PALE FIRE, by Vladimir Nabokov. New York: G. P. Putnam's Sons, 1962. 315 pp., \$5.00. Reviewed by John E. O'Connor.

Vladimir Nabokov has elsewhere expressed his dislike of people who think up such problems as "What is the author's purpose?" or "What is the guy trying to say?"—and yet it is doubtful whether any novel published this year will more readily arouse these bland speculations. Already no less a luminary than Mary McCarthy has written a partial exegesis of this riddle-ridden opus, but it is far from definitive. I prefer to think it intentional that portions of her scholarly probings and ramblings threaten to equal the tangential lunacy which is one of *Pale Fire's* chief attractions. Her *New Republic* article brilliantly identifies the various trees; however, the forest itself eludes her—the question remains, what is the meaning of it all? But see what Nabokov has done to me! I start off talking about *Pale Fire* and end up discussing Mary McCarthy. That means something, even if it means nothing.

Perhaps Nabokov's only purpose was in the presentation and resolution of a knotty technical problem: is it possible to make a good novel out of an atrocious poem? In this case, the poem is a thousand-lined, four-cantoed inanity completed by John Shade on the day of his assassination by an escaped lunatic. It is herein published along with a forward, index, and commentary by his neighboring friend, Dr. Charles Kinbote. The bulk of the novel is contained in Kinbote's commentary on the poem, which he uses as a mere point of departure for matters of more pressing interest, i.e., himself. Quite a boy, this Dr. Kinbote. Is it possible that our psychoanalytic racketeers have a generic term for someone who is (1) a vegetarian, (2) a pedant, (3) a pederast, and (4) a man who believes himself to be an overthrown European monarch? I suppose they do, more's the pity. Lonely and unloved, Dr. Kinbote resides in Judge Goldsworth's home and teaches at Wordsmith College. What unambitious, colorless academician could ask for more than to live in such a wonderland of satanic spoonerism?

Like any good hero, Kinbote does ask for a more opulent reality. Life proves recalcitrant, whereupon the good professor goes utterly insane, reconstructing the past more to his own liking. It is all most strange, most appealing. Some of the fiction which appears in this and similar magazines might indicate that certain readers (and writers? Oi!) won't find Dr. Kin-

bote's dreamworld nearly so remote as do our more prophylactic critics. It's name, this dreamworld, is Zembla—a "distant northern land," according to the index. Before his exile, Kinbote was Charles Xavier Vseslav, or Charles II, surnamed The Beloved—the prince and later king of a nation where homosexuality happens to be the order of the day. The young monarch has no problem at all adjusting to the local folkways. Late-bloomers will sigh in envy at the reckless, copious enthusiasm with which Charles strews about his wild oats. Why weren't we like that, huh? Elagabalus, himself, would have approved of this part of the book—assuming he ever paused long enough to read a book.

This blissful state of affairs cannot last. A revolution instigated by the communists breaks out in the glassworks and Charles is imprisoned. With the help of his supporters he escapes and makes his way to southern France where he embarks for America and ultimate assumption of his academic guise. He is pursued by Jacob Gradus, a bungling malcontent commissioned by The Shadows, an organization bent upon the destruction of the king. In a climax as outrageous and bizarre as that of *Lolita*, Gradus arrives at the campus afflicted with a case of acute diarrhea, so that his progress is interrupted by frequent trips to the nearest john. Eventually he does reach Kinbote's dwelling. He spots his quarry, takes aim, fires—and misses. Instead he hits the poet John Shade who unfortunately happens to be in the vicinity.

So there it is. Funny, yes; but more. "Dear Jesus, do something!" cries Kinbote, and that note of isolation and misery persists throughout the entire composition.

But the questions remain. What is the author's purpose? What is the guy trying to say?

I don't know. I couldn't "get with" *Pale Fire*. It reminds me of another novel, one which I understood better but which left me with the same feeling of indifference—*Don Quixote*. Cervantes' classic begins with the same deliberately bad poetry; it involves the same sort of hero out of joint with his milieu, who goes mad, whose amazing illusions make the world into a much more interesting place, and who somehow compels our respect through the sheer persistence of his illusions.

But *Pale Fire* is the more difficult book.

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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: May I thank you for the specimen copy received—nicely and neatly packed there in the envelope—and by this time, you have received my check for year's subscription.

I can well realize how hard it is for all organizations such as yourselves—and even Mr. Wolfe's *Californian*; and rest assured, all of us have the same troubles to make our budgets meet and balance with this terrible, crazy cost of living.

Rather than say I can pledge to you monthly, I would like to say that if you would care to send me a monthly reminder slip, I will look over my own condition and see if I can dig up a dollar, dollar and a half, or so.

There are other little tithings I make along the way of this horrible, intolerant life; such as the Rescue Mission here who works with the unwanted, forgotten men of the street and there is the children's home where I remember an orphan's birthday now and then...—Mr. P.B., Cal.

REVIEW EDITOR: I had been thinking of becoming a supporting member but at present couldn't afford the \$10 a month. However, after reading Mr. R. B.'s letter in the May REVIEW, I found a way I could help.

Mr. R. B. has a great idea. If every one of your readers so much as bought one less pack of cigarettes a week, a few less beers, or took in one less show a month, they could easily scrape up a \$1 or \$2 monthly pledge which would be skin off nobody's nose. After all, you aren't asking them to contribute to some organization to which they are completely detached from; you're merely asking us to help ourselves through a "united effort." Please sign me up for a dollar monthly pledge until I can afford more.—Mr. R.K.

REVIEW EDITOR: I recently heard of your society, and the work you are doing. I am interested in your group, and would ap-

preciate receiving some information from you about it, and also I would like to receive your Society publication...—Mr. G. G., Wash.

REVIEW EDITOR: It is necessary, under my present (and foreseeable future) living conditions, to cancel my subscription to the *Mattachine REVIEW*.

Since it is not advisable for me to receive any further communications from you at my present address, I request that you remove my name from your mailing list.

I continue to wish you the best of fortune in your enterprise.—Mr. R.I., Calif.

REVIEW EDITOR: Sorry that I have to tell you—I have to discontinue my subscription to *Mattachine REVIEW* or rather let's call it—suspend it for some time.

In about one month I am leaving for a long trip to Europe and might even settle there, but until I get settled my address will be so changeable that I dislike receiving any touchy material with a good chance that it might fall in dirty hands.

I want you to know that I greatly enjoyed reading your interesting issue and that I appreciate your efforts in behalf of our minority. I only wished that the two organizations fighting for the same goals could pool their efforts, making it easier for themselves and their supporters. Since our problem is unhappily a very international one, there should even be room for a close cooperation with similar magazines and organizations abroad.

Anyway, I am going to suggest the subscription of your magazine to some friends and I sincerely hope that in losing for the moment one subscriber you might gain several new ones.—Mr. S.T., Florida

REVIEW EDITOR: After reading *The Sixth Man* I could not rest until I got your address because I think and know that your Society will help me. I would like to become a member and also to subscribe to a news periodical or weekly. Would

you please send me the requirements to be a member of your California Society? And also if you would send the address to the Chicago and New York Branch? No doubt you have surmised that I am one of the "6th men." I want to do all that I am able to dispel the world's misunderstandings.—Mr. W.B., Illinois.

EDITOR'S NOTE: Although Mattachine members reside in all parts of the nation, the only office now maintained is the home office in San Francisco.

REVIEW EDITOR: After reading a book entitled, *The Homosexual Revolution* which explains your organization, many of us in Jacksonville are very interested in your organization. We would like all of the information you could send us on your group and what we can do to aid the cause.—Mr. R.J., Florida.

REVIEW EDITOR: Herewith, a small donation to keep you going. Would that it could be more—perhaps it can be later in the year. You guys are the greatest—we can't afford to let Mattachine die at this important stage of the game.—Mr. N.K.

REVIEW EDITOR: I so wish I could do more, for my heart is broken as many are so ill-treated and trapped as your last magazine article told about. A young Protestant minister here (and missionary) was convicted—given 5 years in state prison. He appealed and trust he may win, but the judge is hard-hearted and cold-rigid and frigid, too.—Mr. C.P., Florida.

REVIEW EDITOR: I read your advertisement in *One* magazine and decided to send for any information you might be able to give me about the Society.

I understand you have a monthly publication on sale called *Mattachine REVIEW*. As far as I know, this magazine is not locally sold. I have never read it, but I hope to if you can tell me where it is sold.

Please send me any literature you have about the Mattachine Society and how the "members" are chosen.—Mr. E.D., Tex.

EDITOR'S NOTE: Mattachine has a Supporting Membership at \$15 per year available to any adult subscribing to its aims. Included is a year's subscription to the REVIEW and a year's subscription to *Interim*, the Society's quarterly.

REVIEW EDITOR: I'm just sending a check of \$5.00 in my small way of helping and I hope that you will get enough to keep going so we can enjoy the good work that you people continue to do—making us feel good to know that there's peo-

ple like you trying your best to help us all. Mr. A.L.

REVIEW EDITOR:...It's really deplorable that the younger men who really need what the organization has to offer cannot see the light and give their financial support...—Mr. H.P., California

REVIEW EDITOR: ...A lot of pressure has been on acquaintances during the past year and the old reliable guilt by association is very common in my work. I can't say more. Just please discontinue all mail.—Mr. W.B., Kansas.

REVIEW EDITOR: Two very good reasons why I can't subscribe for another year. (1) I'm just about broke. (2) Because of this I have no idea where I might have to move. Could be to a spot where it would be hard to receive this type magazine. I have enjoyed it, learned from it and it has been a comfort.—Mr. R.O., Arizona.

REVIEW EDITOR: I am in need of psychiatric help, but have failed to obtain it because of the excessive fees. Most psychiatrists in Philadelphia charge \$15 a half-hour!

Can you tell me what referral services are available in Philadelphia? I could pay from \$3.50 to \$5.00 a visit.

I have read Robert Wood's book, *Christ and the Homosexual*. Do you know any clergymen in Philadelphia who counsel homosexuals?—Mr. W.M., Penna.

'All the News That's Fit to Print'

REVIEW EDITOR: There is a footnote to that item in the *New York Times*. (See p. 30—Ed.) This was announced by the *Times* as an end to the taboo on that subject, for TV. Ten years ago the *New York Times* had a taboo on that subject: during the McCarthy terror the *Times* published not one word on the subject of the persecution of homosexuals.

Max Lerner, columnist of the *New York Post* wrote several objective columns on the subject. Including some reports of his interviews with members of Congress, on the subject. Including that breathtaking question of Senator Wherry of Nebraska: "What would you do, Senator, if a homosexual were elected to Congress?" If you have not read these columns of Max Lerner I suggest that you do so. They are reprinted in a volume of his, the title of which I forget... Lerner's attitude was that whatever is of real importance to a segment of humanity is of importance to all of humanity.—Mr. W.D., California.

Radio: Taboo Is Broken

'Live and Let Live' on WBAI Presents
Homosexuals Discussing Problems

By JACK GOULD

SUNDAY night's discussion of homosexuality was handled with candor and tact on radio station WBAI, the frequency modulation outlet supported by the subscriptions of its listeners. The ninety-minute program was by far the most extensive consideration of the subject to be heard on American radio, and it succeeded, one would think, in encouraging a wider understanding of the homosexual's attitudes and problems.

The eight homosexuals who participated in the taped roundtable covered such matters as their sexual drives, the patterns of their social and professional existences and the prejudices they encounter in a heterosexual society.

Since the program, entitled "Live and Let Live," was intended to give the homosexuals an opportunity to be heard without interruption, there was no challenge to their viewpoints. Perhaps on a sequel the subject could be explored with somewhat more

penetrating questions. One area left hanging was the matter of a civilized legal approach to homosexuality, particularly in the distinction to be drawn between cases limited to consenting adults and those involving minors.

But from the standpoint of broadcasting, the chief significance of the evening lay in the illustration of the value of the independent station's catering to a specialized following. Such a station, knowing the composition of its audience, can offer subject matter that, if addressed to coast-to-coast masses of all ages, might pose difficulties for a network.

Not only WBAI but also many independent stations financed through advertising are playing a very considerable role in wiping away old taboos in the arena of discussion. And in each instance the result has demonstrated that the contemporary public seems ready to accept almost any subject matter so long as it is presented thoughtfully.

CALLING SHOTS (Continued from page 2)

definitive policy covering the responsibility of publishers for advertising.

G. The censorship activities of the Postmaster General are illegal in that they were never authorized by Congress and even if they had been authorized, they would be unconstitutional in any case. *Congress can not delegate censorship and obscenity decision making to any administrative body, this must be a matter determined solely by the judiciary.* The censorship activity of the Postmaster General has been illegal since 1865!

"Although the case was argued by Stanley M. Dietz, we have been and still are advised also by Mr. O. John Rogge, former Assistant Attorney General of the Department of Justice and the attorney who handled the *Sunshine and Health* cases. Mr. Rogge has already had an entire day of conferences with the Post Office Department and other conferences are scheduled in order that the full scope and implications of the decision may be mutually understood and areas of continued disagreement fully underscored. Mr. Mr. Rogge has informed us that this decision does supercede all previous obscenity cases, completely strips the Postmaster General of his censorship authority, means that national rather than local obscenity standards are now established, etc.

"Mr. Dietz has been pursuing a case against the U.S. Bureau of the Customs and this was to have been

heard on July 5. The attorneys representing the government asked for a postponement and now have indicated that they are awaiting instructions from Mr. Archibald Cox, Solicitor General of the U.S. Dept. of Justice, to abandon the case. The materials involved are physique photographs and foreign physique magazines addressed to us which Customs has heldup (See "Dorian Seeks Review on Customs Ruling" in "Calling Shots," *Mattachine REVIEW*, July 1962—Ed.). Mr. Dietz is certain that Customs will abandon this practice and will quite likely cease holding up anything but the most crude hard core pornography.

"The attorney for Dorian, on the basis of the *Manual* decision, and the pending action of the Customs Bureau in conceding to our suit, can certainly succeed in getting the two items from *Der Kreis* admitted.

"There are many additional aspects of this case which we are now working on. Of course, the convictions for sending nude photos through the mails would never have secured had this decision come down earlier and already the Director of the Federal Bureau of Prisons is arranging for the U.S. Parole Board to Board to consider the question of immediate parole for those who have been convicted already. The entire question of nude photographs is opened up again."

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