



mattachine **REVIEW**

OCTOBER 1962

FIFTY CENTS



Meaning
in a
Homosexual's Life

Calling Shots

JOHNS COMMITTEE STILL GOING STRONG

Issuing another lengthy report in August, the Florida State Legislative Investigations Committee headed by State Sen. Charlie E. Johns looked for and found much to criticize at the University of South Florida, third such state institution to become spotlighted within the past year or so. It delved into teaching methods, politics and religion, obscenity in required reading and homosexuality. Many books in English and literature courses were blasted by the committee as "intellectual garbage" and printed trash. Included among these were J. D. Salinger's *Nine Stories* (bordering on the obscene) and *The Inhabited Universe* by Gatland and Dempster (characterized as too evolutionary). Several professors came under fire and one resigned under the pressure of alleged homosexual practices involving students.

NEW YORK YOUTHS JIBE AT DRAG COPS

Time recently told how New York police had adopted the technique

of putting officers in women's clothes to prowl Central Park in order to collar purse snatchers, muggers, rapists and robbers who prey on tottering drunks, 'lonely girls and women. But another twist was injected into this recently when a gang of supposedly mixed homosexual and heterosexual prostitutes in Central Park West waited for some of the easy-to-spot "cops in drag" and hurled a barrage of jibes at them. Constant passings and re-passings by the police drew loud comments about "the poor things." In the park, the officers called for a patrol car which cut off emergence of the teenage group, and gave them a 30-minute lecture and warning about interference with law enforcement. The heterosexual male prostitutes in the roundup, it is reported, were of course mortified at being caught with their homosexual brethren and treated as all one and the same bunch of faggots by police.

DEATH OF MATTACHINE FRIEND REPORTED

Fred Mae, San Francisco's most colorful news photographer, died suddenly on August 28. He was in his 70s. He began his exploits as a news photographer sitting on the wing of an early model biplane, his legs wrapped around the struts, taking pictures of the Dole air race to Hawaii. Mr. Mae worked for a host of newspapers in Chicago and on the West Coast, held high ethical standards, and won many friends in his profession and elsewhere.

(Continued on page 31)



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THE EXISTENTIAL APPROACH TO THE CAUSATION AND MAINTENANCE OF MALE HOMOSEXUALITY—In Three Parts

Part Two —

Meaning in a Homosexual's Life

DENNISON W. NICHOLS

A homosexual is a person who consciously finds homosexuality to be an essential meaningful aspect of his life. His whole affirmation of his own human existence is based on the fact that he is homosexual. To cease to be this way is to cease to exist.

The process of affirming one's personal existence is of prime importance. Most individuals, homosexual and heterosexual alike, fear the time when they think they might completely cease to exist. Consequently, if one is successful in reaffirming his existence through religion, through homosexual love, or by collecting photographs of what appear to him to be beautiful males (which give him a therapeutic satisfaction that amounts to much more than any process of identification), he will quite likely put all of his energy forth to defend his right (or at least desire to, if only he would have enough nerve) to behave in such a manner, even if his present way of life is not bringing him the desired satisfaction. The pro-

cess of existing in a meaningful manner is more important to him than is the desire to change.

Furthermore, after the individual has come to regard some act (in this case, gratification with another male) as being *the* right and meaningful act, he will never feel that his life is being fulfilled until he engages in this act or reaffirms himself by seeking it periodically. Consequently, a lack of this act may cause him to feel that he is being gypped out of life, that he is not being allowed to fully live and, consequently, fully exist. The sex act gives many individuals something to dream about, something to look forward to, something to live for. Thus, the idea of it is idolized to the extent that it is valued as much as the actual event. For the homosexual, going to bed with another male can and usually is something to look forward to that makes life wonderful. To have this something to look forward to is his way of escaping his existential anxiety, expressed by boredom. (Looking forward to a good meal can have the same effect, even though it is not as lasting because it is not such a basic part of the person's value system.)

Generally speaking, it appears to this writer that the causation of rape is usually described in terms of symbolization, acting out and other psychoanalytical concepts. It seems, however, that the concept of existential anxiety described in this paper would apply to many cases of rape. Rape is, after all, another way the individual may attempt to affirm his existence. It is necessary to remember, the individual is taught that, in order to be "really happy," he must achieve certain goals. In regard to this, the individual realizes that he will cease to exist when he dies. He also feels, however, that this will not matter quite so much if he achieves certain things (things which he has been taught, either by other individuals or by his own fantasy life, are important in order to be "really living") in life. Death, after all, is not so bad if he gets a chance to really live first.

Somehow, the individual who is inclined to commit such an act sees his whole meaningful existence depending upon the fulfillment of this particular act, even to the extent that he does not care what the consequences are or what harm might come to either himself or the other person involved. Such a desire occurs only to the individual probably who has the feeling that he is not getting as much of what is "necessary" out of life as most people. Perhaps he has the feeling that he must make up for all he has already missed.

That an individual determines all his actions in accordance with these central existential needs is never made clearer than in the case of the homosexual who, even though he is too timid to form real intimate social

relationships with other males, nevertheless has such an urgent unsatisfied need to reaffirm his existence that he is willing to settle for relations with other males in which the closest he gets to their real personality is their penis, relations which are carried out in men's rooms at that. Undoubtedly, selective perception does make the individual unaware of the unpleasant environment. Nevertheless, no evidence has ever been presented to suggest that such relations bring lasting satisfaction.

One of the few cultural outlets open to the homosexual is that of collecting photographs of good-looking boys and men. Inasmuch as such photos can represent the best of human existence in its physical form, many homosexuals probably achieve a more worthwhile existence by viewing such photographs. The individual who desires to frame a photograph of a nude male and hang it on a wall should be seen in the same way the school-boy who wants to hang his school flag on his bedroom wall is seen. Both of these individuals are displaying something that symbolizes an important aspect of their way of life and the ideals they believe in.

It is no wonder that photo collectors object to photographs of models who have their genitals concealed. Such photographs not only cover up a meaningful aspect of their way of life, but also suggest that the human body is not all dignified.

As will be seen later, the genitals are a focus of the relief from existential anxiety for both heterosexually and homosexually inclined males. For the homosexual, however, the genitals of other males are particularly important for three additional reasons: (1) Both he and his desired partners have such genitals, which is the focus of their way of expressing the deepest of all types of physical communication between two people; (2) the homosexual's potential partners have more external qualities that are possible to concentrate on than does the male heterosexual's partner; and (3) society's persecutory actions do not allow one to forget the type of genitals he and his potential partners possess. This causes the homosexual to be more obsessed with male genitals than he would otherwise be.

For the individual to lose his sense of maleness is for him to lose all sense of life as his sense of meaningfulness tells him it should be. This is true not only of most heterosexuals, but is probably also true of most homosexuals. It seems reasonable to assume that the reaffirmation of his maleness the adult male receives from the occasional fondling of his external genitals is a repetition of the experimental fondling he engaged in when he was first building up those fantasies he was later to receive his concept of meaningfulness from. This is why these sexual elements

have become incorporated into his sense of meaningfulness and why the focus of the eradication of his existential anxiety is to be found in the genitals. Kirkendall (1958, p. 370.) speaks of how much easier it is for the young boy to have his attention drawn to his penis than it is for the girl to have her attention drawn to her clitoris. This explains why the male's concept of meaningfulness places more importance on sex than does the female's. It may also be related to the fact that society is more negative in its attitudes toward male homosexuals than it is toward female homosexuals.

Related very closely to the homosexual's need to reaffirm his existence is the heterosexual's need to possess negative feelings in regard to homosexuality, as is illustrated below:

Suppose we have two people, both males. We bring them together. The only difference is that the two people who were apart are now together. There is no other difference; they still function in the same manner and represent no physical threat to anyone. Most heterosexuals become disturbed, however. Inasmuch as there is no real difference, however, it must be a question of meaning. Another illustration will make the obvious point clearer: Most people are quite uninhibited in expressing affection toward pets and other animals. They are unable to behave in this manner toward most other people, however, especially if they are of the same sex. Allen says:

If we suppress an instinctual urge we do so by turning hostility against it. The newly-weaned child hates milk pudding because it is reminiscent of the breast, the reformed alcoholic abuses alcohol in a loud voice because he can only resist it if he hates it. Similarly, those nations which have suppressed homosexuality abuse it and hate it, thus revealing an inner longing for it. What do we find regarding homosexuality at the present time amongst the civilized nations? (Allen & Berg, 1958, p. 24.)

Thus, Allen sees disgust as being a defense. The concept of disgust as presented by this writer encompasses the individual's whole basic meaningful concept of life, however, and not just a particular aspect. The homosexual actually needs homosexual experiences in order to fulfill his need for meaning in his life, while the heterosexual is opposed to it because it attacks his heterosexual concept of meaningfulness. After all, in order for the heterosexual to prove to himself that his way of life is best, he must be prepared to prove that any other pattern of human existence, especially if it appears to gratify the individuals involved, is inferior. Thus, he experiences disgust. Likewise, any repul-

sion of females by a homosexual may be simply a means of helping him to be sure he prefers one way of life to another, thus preventing much anxiety.

The male and female bodies are not so different that if an individual is attracted to one sex, he should not, at least to some extent, be attracted also to the other sex. This usually appears not to be so, however. An individual accepts the attraction of one of the sexes and finds beauty in that sex only, because his concept of meaning *allows* him only the one way of life. Could it be that many an individual has found someone at a distance to be attractive, only to discover at a closer distance that the person he found to be attractive was of the other sex than he assumed? If so, upon discovery, he would have to convince himself immediately by rationalization that this person is not really attractive. At the same time, he would feel uncomfortable, because, to have considered, even for just a moment, this person to be attractive, attacks his conception of meaningfulness which he so necessarily depends on to guide him in his existence.

That the heterosexual's concept of meaningful existence is not based on actual supportive experience (which is also true of the homosexual's) is well illustrated by the average heterosexual teenage boy who knows long before he ever experiences heterosexual intercourse, it is the most wonderful experience he will ever engage in. He does not have to experience it to know he is going to like it. After all, his culture and fantasy life have oriented him in this direction from childhood. A similar process operates in the homosexual's early life which causes him to know he is going to like the intimacy of certain other males, often long before he ever engages in such experiences.

It is interesting to note that there is one instance in which adult homosexuals also fear or despise homosexual inclinations. This is in regard to the sexual attractiveness possessed by adolescent boys and those youths in their early twenties. There is a general consensus among many heterosexuals that adult homosexuals are often inclined to find the middle or late teenage boy too attractive to resist. In reply to these expressed opinions, the homosexual quickly points out that it is only a minority of adults who are inclined to prefer adolescent boys. A quick survey of the homosexual fiction presented in books and in homosexual periodicals leads one to suspect that there is more interest in the adolescent and the male in his early twenties, however, than many adult homosexuals wish to admit, even to themselves.

This negative attitude on the part of homosexuals toward such interests apparently stems from an uncritical acceptance of heterosexual at-

titudes. In all likelihood, both heterosexuals and homosexuals find adolescents sexually attractive. It is possible that the conscious rational rejection of such individuals as sexual partners is influenced by the belief that a mature lasting relationship based on common interest is difficult to establish between two individuals who differ greatly in age. The reason why a heterosexual's potential desire for an adolescent is more likely to be repressed (or at least suppressed) than that of a homosexual can be explained as follows:

Heterosexuals associate mostly with others of their own age bracket. (Homosexuals do also, but in a somewhat different manner.) Society dictates that the various social activities will occur in this manner. Thus, a potential partner must come from the individual's own age bracket if this is the only age bracket he associates with. His continual association with people of his own age bracket makes it difficult for it even to occur to him that he might choose someone of a different age. He wouldn't even allow himself to think of anything different, for fear of social disapproval. The homosexual, on the other hand, because of his basic "differentness," is unable to participate as an equal in many of these social activities, activities which, incidentally, are primarily responsible for the typical heterosexual adolescent gaining practice in the use of the social competencies that will later on make it possible for him to interact with others in a more mature manner. Thus, the homosexual, who is not so likely to date females continually and "keep up" with the various heterosexual social activities, is not necessarily required to change his concept of a mate-ideal as he grows older. Furthermore, if one turns to established homosexual ideals, some of which do put emphasis on the beauty of the adolescent and youthful male, such a relationship will not appear to be so radical to him. So, even though both heterosexuals and homosexuals are quite capable of appreciating adolescent attractiveness and the attractiveness of youth, the heterosexual is more often helped by his social activities to repress or suppress those desires for adolescents while he is helped to appreciate the beauty of many individuals of the other sex in his own age bracket.

For those homosexuals who wish to know what it is like to be a heterosexual disliking a homosexual, it probably can be said that it is very much like many homosexuals apparently feel toward others of their kind but who are attracted to younger people. The same psychological mechanism is responsible for the negative attitude in both cases.

According to the existential concepts presented in this article, a psychotherapist is not going to change a homosexual into a heterosexual because of having an understanding of what happens in an individual's

childhood. It is the present that counts. If the individual is to be changed, the basic requirement is that he has another meaningful conception of life to incorporate and rely on before he is made to relinquish his present one. After all, to give up his homosexuality, inasmuch as it is such a meaningful part of his life, is to give up living, and one is not going to be willing to give up living unless he is convinced there is a better life after death!

Thus, any psychotherapist who succeeds in changing such an individual must do it by constantly immersing the person into an environment of new world views and trying to convince him that he will never have a meaningful existence unless he accepts them. And, if the psychotherapist succeeds in convincing the individual that his whole meaningful existence depends on being heterosexually oriented, he may become divorced from his concepts of meaningfulness based on his earlier fantasies. What is interesting, however, is why the heterosexual is so desirous of the eradication of all homosexuality.

It cannot be expected that the heterosexual will ever accept homosexuality unless the occurrence of it will somehow help to support his own concept of meaningful existence. In reality, if a homosexual is made to become just a little interested in a female, a heterosexual is somewhat relieved. It assures him that his way of life is best. And, this is something the heterosexual may not always be too sure of, especially if he has latent homosexual desires which must be constantly fought against. In reference to the statement made earlier by Allen, does this not remind the reader of the homosexuals Bergler has supposedly reoriented and their opinion of homosexuality after they have been changed? This is exactly what would have been expected from such individuals.

An attempt has been made to show how an individual's existential anxiety is relieved by a feeling of fulfillment of the goals prescribed by his concept of meaningfulness. The individual's love relationships can fulfill the same purpose, but often in a more successful and creative manner. Love is, after all, the extended specialization of one's search for meaningfulness. It is this that is considered next.

In Next Issue - THE DEVELOPMENTAL PROCESS OF LOVE

Held in the El Dorado Room of the Jack Tar Hotel in San Francisco, the Ninth Annual Conference of the Mattachine Society was the most impressive conference the Society has sponsored in many years. Printed here is the address of the President of the Society, Harold L. Call, presented at the opening of the conference on August 25.

A Decade of Progress in the Homophile Movement

HAROLD L. CALL
President, Mattachine Society, Inc.

This Ninth Annual Conference deals mainly with reporting the progress made in understanding and accepting the sexual variant, including mainly the male homosexual, in the past decade. It has been a swiftly moving ten years, but the change has not always been in a forward direction.

Dr. Kinsey's research volume on the male appeared in 1948. Mattachine came into being in 1950, during the dark days of government witchhunts, senate investigations, and threats of homosexuals undermining the government and the American way of life.

In 1953, *One* magazine appeared after its organization took place in the year before. In about two years *One* was declared unmailable by the postmaster at Los Angeles, but the case was taken to the Supreme Court and a victory was won for the homophile press, a round in a campaign that continues still. For instance, on June 25th, the Federal Supreme Court made another decision against a censor-minded postal department in the matter of assuring mailing privileges to three physique magazines which Postmaster Day had charged as unfit.

Mattachine's first annual conference—then called a convention—was in 1954 after the secret Mattachine Foundation had become a democratic membership society in 1953. Held in San Francisco, Mrs. Bernice Engle

discussed sex deviation research in which Dr. Karl Bowman was then engaged for the State of California. Subsequent annual meetings went to Los Angeles in 1955 where a probation officer told of the problems of rehabilitating homosexual offenders; to San Francisco again in 1956 when a parole counselor from San Quentin, the medical director of Mendocino State Hospital and an attorney presented the main program followed by an address by Dr. Rood, then director of Atascadero State Hospital in the evening.

The fourth annual meeting was held in San Francisco in 1957, and this time at the Sheraton Palace. Attorney Kenneth Zwerin, U. S. Probation Officer Thurmod Hanson, Dr. Alfred Auerback, Dr. Harry Benjamin, Psychologist Leo Zeff, and Master Social Workers William Baker and Julia Coleman presented the day program on "Must the Individual Homosexual Be Rejected in Our Time?" and Dr. David Schmidt, psychiatrist from San Quentin, was the dinner speaker. Many of the addresses presented at this meeting appeared as articles in several national publications outside the group of so-called homosexual magazines.

The 1958 meeting was held at the Barbizon Plaza Hotel in New York, with Fannie Hurst, grand woman of American letters, introducing panelists who included Donald Webster Cory, Rev. C. Edward Egan, Dr. Theodor Weiss, psychiatrist from Bellevue Hospital, and Rev. Roy Hooper. In the evening, Judge Morris Ploscowe strongly called upon legislators to change sex laws.

Denver's Albany Hotel was host to the 1959 annual meeting. Another imposing roster of speakers discussed "New Frontiers in Acceptance of the Homophile." They included Dr. Leo Tepley, Denver psychiatrist; Robert Allen, majority floor leader of the Colorado Legislature; William Reynaud, attorney and board member of the ACLU in Colorado, and Dr. Robert Hamilton, an educator. An outstanding anthropologist, Dr. Omer C. Stewart of the University of Colorado, addressed the banquet on "Homosexuality among American Indians."

1960 saw Mattachine's annual meeting back in San Francisco at the Bellevue Hotel. "Let's Change Our Outmoded Sex Laws" was the theme. Two prominent California assemblymen, John O'Connell and A. Phillip Burton sat with Dr. Joseph Andriola, Dr. David W. Allen and Mrs. Bernice Engle to call for such action by a blue ribbon governor's commission which should re-vamp the entire California penal code. This action hasn't been taken yet, however. Dr. Harry Benjamin told the luncheon guests of "The Seven Sexes of Man," while Mrs. Molly Minudri, attorney, gave sage advice to all who wished to avoid the label of sex offender at the evening banquet.

Last year's meeting at Hotel Whitcomb here saw six speakers recommending a more humanitarian approach to employment and rehabilitation of offenders and veterans with less than honorable discharges. They came from probation offices, social service agencies, counseling services, and even the state employment service. Included were Joseph R. Rowan of the National Council on Crime and Delinquency; Jan Marinissen of the Friend's rehabilitation service; Robert Gilbert of Marin County Adult Probation Unit; Mrs. Lillian Stodick of allied fellowship service; Jim Garner of Accredited Counseling Service; and Charles Ivens of the California State Employment Service. Dr. Thane Walker of The Prosperos from Honolulu, was banquet speaker. This year marked the low mark in attendance, but the study given to a pressing social problem—that of employment and real rehabilitation for offenders and others out of correctional institutions—was a high point indeed in the Mattachine annual meeting series.

Mattachine's annual meetings, however, are only a part of the total progress picture in this field. Other annual meetings—such as the mid-winter institutes of One, Inc., in January in Los Angeles, and monthly discussion forums by Mattachine and its former area councils in as many as a dozen U.S. cities in the years past, plus the publications of the homophile groups have all added to the growing knowledge of the true realities of human sex behavior. These, then, are briefly the progress mileposts insofar as the lay and semi-professional organizations are concerned.

But this is only a fragment of the total picture.

In professional organizations—such as the American Law Institute; in universities and colleges; in associations of people working in fields of law, correction, mental health, and so on, the work has advanced greatly in the past decade—that of taking a closer look at those whose sex behavior pattern varies.

Medical and psychological sciences have been concerned too. Not all viewpoints were alike; and no one found a cause of homosexuality, although many could pinpoint a probable cause for a specific individual concerned. Cure was batted around. Some said it was possible, but generally it was admitted that the confirmed adult homosexual had little chance to change unless he really wished to do so, and then it might be a long and tedious process of analysis and adjustment. More and more it came to be advised that the greatest hope held for the adult and sexually mature variant or homosexual was to accept his condition, and achieve the most productive and happy life with it, and not to despair because of it.

Centers of tolerance in the U.S. over the decade from time to time be-

came flaming cauldrons as sporadic witchhunts got under way. In the heyday of scandal magazines, homosexuality was a topic somewhere in each issue, and none of the "hotbeds" of anti-homosexuality were overlooked. Miami was long known as a place where the homosexual fared less well than the average citizen charged under the law. In some areas of the South, to say one killed a "queer" was almost sufficient for acquittal, regardless of how sinister the murder. In California, one judge in the Southland bragged that he knew how to cure sex deviates—submit them to voluntary castration or twenty years in the pen. An unknown number chose the surgery, and most of them probably went on with a sex drive as strong as ever, and only the judge was none the wiser.

New York City had sporadic uprisings of puritanism (with the puritans evidently unaware that their ideas were once grounds for arrest when espoused in public) and gay bars were closed here, to reopen somewhere else. Boise, Idaho had a scandal. Various university campuses—in Florida, in Michigan, and even closer home—were the scenes of arrests and court cases, with evidence sometimes obtained by putting a concealed camera in a toilet in a railroad depot.

States such as California outlawed homosexuals congregating in bars, and then the cases went to the Supreme Court where the laws were declared unconstitutional. Registration of sex offenders was recommended in Ohio, passed in California, and considered in Oregon. On the other hand, hospitals for the rehabilitation of offenders such as at Atascadero, California were built, and some progress in treating homosexuality as a medical problem rather than a criminal matter was made. A committee in England urged abolition of the laws against private homosexual acts, but on two occasions, the House of Commons voted it down—although on the second try one third of those present to vote were in favor. Sadly, half of the chamber was absent, and didn't vote at all.

This sketchy coverage of some of the high points shows a trend which we believe has been more toward enlightenment over the past ten years. Probably at no time in man's social history has as much concern for the subject been expressed—in books, on television and radio, in movies and on the stage. This is evidence of progress considering that a little more than ten years ago the word "homosexual" was scarcely admitted to print outside of legal and medical publications.

MATTACHINE TO ASSUME BROADER OUTLOOK

At this mid-point in the twelfth year of the Mattachine Society's development, it seems not only appropriate but mandatory to take a look at the organization's position in the movement for sexual freedom for adults

within responsible limits.

Therefore at this Ninth Annual Conference we should like to present some of the thinking of the leaders of our organization with a view to formulating newer, broader and more effective policies in the days ahead.

At the outset we would first present an expanded terminology to define the aims and principles of Mattachine. As originally stated in 1953, Mattachine's concern is primarily centered in the sex variant—that person whose private sexual expression with a willing partner may take a direction that is disapproved in the light of current moral and legal standards. At once this is taken to include the homosexual adult, and for the most part concern here has been limited to the male homosexual because his expression of sex comes most to public attention. Laws and ancient attitudes still strong today, and sanctions of society are all against him to a greater extent than to any of the others who are practicing the same or similar varied sexual acts. In fact, many of the forms of expression indulged in by the male homosexual and which are so highly disapproved, even to the extent of being regarded as felonies under law, may be, on the other hand, regarded as desirable for married husbands and wives, and are often recommended by marriage counselors. Yet the suggestion that men and women indulge in these forms of expression can be criminal because most forms of varied sexual practice are illegal almost everywhere, regardless of by whom practiced. Our laws and attitudes are that far behind the realities of the times.

The lesbian is in a somewhat different situation. We are not so naive as to suppose that the public is unaware of her existence as well as her practices. However much less concern is shown the female invert, and she is seldom involved with the law. An exception today, however, is in modern literature, particularly fiction. Here the lesbian is getting fantastic attention, especially in the sex paperbacks ground out by the smaller publishing houses. We are told the reason for the popularity—and almost the approval—of lesbianism as a subject is because of its appeal *not* to the lesbian herself, but to the supposedly heterosexual male.

All of this means that Mattachine must expand its own concept and practical application of its efforts to embrace the entire task of achieving sexual freedom for all, and not just understanding and acceptance of a minority such as the homosexual. This we shall do.

Thus we restate with emphasis the Mattachine program: To sponsor projects of education, to aid research and to provide all possible social services to the public on matters of varied sex behavior, with a view to supporting changes of law so that consenting sex acts in private between adults shall no longer be criminal when conducted without force or vio-

lence.

In essence, the Mattachine Society's policy stated here predates the recommendations of the American Law Institute and its Model Penal Code which is now receiving greater attention in the U.S., and which provisions have for the most part been adopted in Illinois at the first of the year.

As the concept of Mattachine moves more clearly into the sphere of promoting sexual freedom within responsible limits for all adults, the Society's position of leadership in what many of us have called the "homophile movement" for more than a decade becomes one requiring more positive leadership. The fact that Mattachine is the oldest of these organizations does not in itself cast this responsibility upon it; but the fact that Mattachine has for several years been at the forefront in making news and creating generally favorable public relations does. These news-breaks locally in several large cities and nationally in some newspapers, magazines, and, more recently, in several books, have treated the Society at least with ambivalence if not approval. The Mattachine policy of conservatism devoid of sensationalism, and of quiet accomplishment rather than bold defiance have helped to place Mattachine in this position of leadership.

Mattachine has not been without its conflicts, however. For the most part these have been intra-organizational and reached a fever pitch some two years ago but were resolved for the most part in the period since.

With the dissolution of Mattachine's area councils in several cities, two of them Chicago and Denver, disbanded altogether. Boston and a newly-organized group in Philadelphia, which came into being mostly under the auspices of New York, continued under a leadership that is dedicated if not altogether the most articulate, The Demophil Center in Boston and the Janus Society in Philadelphia chose names of their own which they still use. New York, the strongest former Mattachine area council, determined to continue its program under the Mattachine name in spite of protestations from the national office of the Mattachine itself. For two years this matter has been a sore point, but one that nevertheless time has had a healing effect upon. Certainly the program of New York has been outstanding. More recently the news of another group being organized in Washington, D.C. has been received, this also under the auspices of the New York organization.

San Francisco, New York and Los Angeles have all seen the creation of new and somewhat different organizations within the past two years, even though these three cities are the locations of the larger and longer established homophile movement organizations. Southern California now

Minimum budget and projected income figures
Mattachine Society, Inc., indicate that financial
is come from our friends and contribu-
of \$100 or more per month in
page insert is designed to urge you to take
"shares" of this unpledged fund as poss-
your pledge, date the form (next page), sign
Mattachine Society, Inc. Upon re-
by return mail
us handsome per-
of the Society, suitable
up to you) as grateful acknow-
your determination to help bridge
present income and expenses.

lence.

In essence, the Mattachine Society's policy stated here predates the recommendations of the American Law Institute and its Model Penal Code which is now receiving greater attention in the U.S., and which provisions have for the most part been adopted in Illinois at the first of the year.

As the concept of Mattachine moves more clearly into the sphere of promoting sexual freedom within responsible limits for all adults, the Society's position of leadership in what many of us have called the "homophile movement" for more than a decade becomes one requiring more positive leadership. The fact that Mattachine is the oldest of these organizations does not in itself cast this responsibility upon it; but the fact that Mattachine has for several years been at the forefront in making news and creating generally favorable public relations does. These newsbreaks locally in several large cities and nationally in some newspapers, magazines, and, more recently, in several books, have treated the Society at least with ambivalence if not approval. The Mattachine policy of conservatism devoid of sensationalism, and of quiet accomplishment rather than bold defiance have helped to place Mattachine in this position of leadership.

Mattachine has not been without its conflicts, however. For the most part these have been intra-organizational and reached a fever pitch some two years ago but were resolved for the most part in the period since.

With the dissolution of Mattachine's area councils in several cities, two of them, Chicago and Denver, disbanded altogether. Boston and a newly-organized group in Philadelphia, which came into being mostly under the auspices of New York, continued under a leadership that is dedicated if not altogether the most articulate. The Demophil Center in Boston and the Janus Society in Philadelphia chose names of their own which they still use. New York, the strongest former Mattachine area council, determined to continue its program under the Mattachine name in spite of protestations from the national office of the Mattachine itself. For two years this matter has been a sore point, but one that nevertheless time has had a healing effect upon. Certainly the program of New York has been outstanding. More recently the news of another group being organized in Washington, D.C. has been received, this also under the auspices of the New York organization.

San Francisco, New York and Los Angeles have all seen the creation of new and somewhat different organizations within the past two years, even though these three cities are the locations of the larger and longer established homophile movement organizations. Southern California now

SPECIAL "TEAR-ME-OUT" INSERT

HELP !

The minimum budget and projected income figures of Mattachine Society, Inc., indicate that financial help has got to come from our friends and contributors in the amount of \$100 or more per month in pledges.

This 4-page insert is designed to urge you to take as many "shares" of this unpledged fund as possible.

Make your pledge, date the form (next page), sign it and mail it to Mattachine Society, Inc. Upon receipt, the Secretary will send you by return mail an official "Pledge Certificate" on handsome paper with the official seal of the Society, suitable for framing (that's up to you) as grateful acknowledgement of your determination to help bridge the gap between present income and expenses.

Do you have friends who would participate in Mattachine's "Pledge Support" plan? If so, let us send extra copies of this leaflet for use in enlisting their help. Just tell us how many leaflets to send: _____



Mattachine Society, Inc.

Monthly Pledge Certificate

I hereby pledge to help underwrite the continued operation of the Mattachine Society, Inc., in its work in Education, Research, and Social Service on human behavior problems in the amount of \$ _____ per month, continuous from the effective date below.

Date

Pledgee

PLEDGE

In accordance with my pledge to help bridge the gap between Mattachine's income and minimum expenses, please bill me each month for the amount indicated. I understand you will also enclose business reply which needs no postage with each monthly statement.

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IF MORE CONVENIENT, you may pay the entire amount of your annual monthly pledge in a single payment. This saves the cost of postage and billing, and is particularly recommended if the amount is less than \$5.00 per month.

If payment is made by this method, please indicate:

Amount of Monthly Pledge: \$ _____

Total Annual Amount Paid Herewith \$ _____

Mail to: MATTACHINE SOCIETY, INC.,
693 Mission Street
San Francisco 5

has the Hollywood Assistance League working in the same area as One, Inc. Randolph Wicker has created the Homosexual League of New York which will, it is presumed, function along with Mattachine's own former area council there. Already Wicker, with characteristic flair for sweeping public relations, has helped to crack the conspiracy of silence on the subject by promoting a radio broadcast for the three Pacifica Foundation affiliates this summer which for the first time presented the live and unrehearsed voices of young men who admitted they were practicing homosexuals. This event captured considerable space in the *New York Times*, *Newsweek* and elsewhere, and the comment was strikingly free of prejudice. It was an undeniable admission that homosexuals are among us, and that they speak, for the most part at least, like human beings.

The third of the new "League" groups is the League for Civil Education in San Francisco. This organization also has made considerable impact on the scene, this impact felt most keenly in political and law enforcement circles. It beat the drum hard, if not altogether effectively, for a political candidate for a city office a year ago. While this candidate ran far down the list in a crowd of fellow office seekers, he nevertheless did represent a "first" in that the character of the candidacy was no secret. In the matter of impact in law enforcement circles, the newsletter of LCE probably is more daring and outspoken on this subject than any other similar publication in the country. While the organization (in a manner not unlike the much more restrained League in Hollywood) steadfastly refuses to admit words with sexual connotation into its columns, especially the word "homosexual" and won't even advertise a book with this so far unprintable term in its title; it does, on the other hand, mount the platform with sometimes seething criticism of police, judges and law enforcement bodies whenever it detects any discrimination or imbalance in handing out justice.

While Mattachine would agree with LCE in spirit, perhaps, it would disagree with its policy in technique and practice. Positive education and public relations is preferable to stinging jabs not always adequately documented.

As one of the "Big Three" homophile movement organizations in America today, Mattachine has long maintained close liaison and working relationships with the other two: One, Incorporated of Los Angeles, and Daughters of Bilitis of San Francisco. The latter group is often referred to as a kind of "ladies auxiliary" of Mattachine, but such is not the case. Its policies and methods differ in many respects: Firstly, it discriminates in a way by offering membership to women only; secondly, it maintains east and west coast chapters in other cities, and lastly, it is still a

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strongly operated membership operation. Similarly, One is still confused and often mentioned as the magazine of the Mattachine Society. While both One and DOB have leaders who were at one time active in Mattachine work, these organizations are distinct and we believe soundly conceived to serve the purposes for which created; further they each attained an enviable record of public service over the years, and most certainly they work cooperatively with the other organizations.

The "Big Three" designation mentioned previously was the term of R. E. L. Masters whose book, *The Homosexual Revolution*, came out early this year. While misnamed, it nevertheless presents more material to the public in a book about the homophile movement than ever done before. Among the "Big Three" organizations, opinion about the merit of the book varies with about the same response as the author's own evaluation of the organizations would be expected to create. Mattachine was viewed as conservative, bearably constructive, but dull in most things except its internecine conflicts. One was held to be flamboyant, loud, and if anything, dangerous. DOB was taken to be tolerably sufferable because it was comprised of a relatively harmless girl-secretary type of membership sometimes serious, sometimes folksy, but generally amusing—particularly to the really heterosexual male.

Numerous books, newspapers, magazines and professional journals have devoted space to homophile organizations, but none of the organizations have been the object of more space than Mattachine. Likewise the radio and television media have taken to the subject of homosexuality on East and West Coasts and to some extent nationally, and here again Mattachine has been called upon in a majority of the appearances. Other groups seeking speakers to discuss homosexuality and problems of homosexuals have called upon Mattachine more than any other group to sit on panel programs, to address association meetings, student forums, etc. Two more such engagements for this coming fall are already scheduled for Mattachine in the Bay Area.

These then, are the reasons why the responsibility of leadership has been cast upon Mattachine and why the newer organizations, as well as groups not yet formed, look to the Society for guidance in formulating project programs, methods of operation, and for knowledge of what to expect as an organization working in a highly sensitive and largely yet uncharted human behavior area.

In the times ahead Mattachine shall not avoid its responsibility, and it shall expand its facilities to assist these groups in every way possible to assure that their efforts result in the greatest possible effectiveness.

Mattachine realizes that inter-group and intra-group strife has no place

in a project field where such a tremendous task remains to be accomplished. The whole problem and scope of work to be done is scarcely defined. All energy must be applied to the task, and not to a conflict over the who or how of doing it, assuming of course that all groups concerned are conceived ethically, operated honestly, and dedicated faithfully to public service.

Many areas of disagreement will continue. But there must be a single purpose among all the homophile organizations. We in Mattachine believe this purpose can still best be described as stated in the Society's "Aims and Principles," first published almost ten years ago:

AIMS AND PRINCIPLES OF THE MATTACHINE SOCIETY

TO SPONSOR PROJECTS OF EDUCATION:

1. Education of the general public so as to give them a better understanding concerning sex variation, so that all persons may be accepted as individuals for their own worth and not blindly condemned for their emotional make-up; to correct general misconceptions, bigotries, and prejudices resulting from lack of accurate information regarding sex variants.
2. Education of variants themselves so that they may better understand not only the causes and conditions of variation, but formulate an adjustment and pattern behavior that is acceptable to society in general and compatible with recognized institutions of a moral and civilized society with respect for the sanctity of home, church and state.

TO AID THE VARIANT THROUGH INTEGRATION:

1. Since variants desire to be accepted by society, it behooves them to assume community responsibility. They should, as individuals, actively affiliate with community endeavors, such as civic and welfare organizations, religious activities, and citizenship responsibilities, instead of attempting to withdraw into an invert society of their own. For only as they make positive contributions to the general welfare can they expect acceptance and full assimilation into the communities in which they live.
2. The long-term aid is not only to support well-adjusted variants with full integration into society, but to give special aid to maladjusted homosexuals for their own welfare as well as that of the community.

TO CONDUCT A PROGRAM OF SOCIAL ACTION:

1. To secure the active cooperation and support of existing institutions

such as psychology departments of universities, state and city welfare groups, mental hygiene departments, and law-enforcement agencies in pursuing the programs of education and integration.

2. To contact legislators regarding both existing discriminatory statutes and proposed revisions and additions to the criminal code in keeping with the findings of leading psychiatrists and scientific research organizations, so that laws may be promulgated with respect to a realistic attitude toward the behavior of human beings.
3. To eliminate widespread discrimination in the fields of employment, in the professions and in society, as well as to attain personal social acceptance among the respectable members of any community.
4. To dispel the idea that the sex variant is unique, "queer" or unusual, but is instead a human being with the same capacities of feeling, thinking and accomplishment as any other human being.

GENERAL AIMS:

1. To accomplish this program in a law-abiding manner. The Society is not seeking to overthrow or destroy any of society's existing institutions, laws or mores, but to aid the assimilation of variants as constructive and responsible citizens. Standard and accepted democratic processes are to be relied upon as the technique for accomplishing this program.
2. The Society opposes indecent public behavior, and particularly excoriates those who would contribute to the delinquency of minors and those who attempt to use force or violence upon any other persons, whatsoever.
3. Although the Mattachine Society is a non-sectarian organization and is not affiliated with any political organization, it is, however, unalterably opposed to Communists and Communist activity and will not tolerate the use of its name or organization by or for any Communist group or front.

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Parents' Reaction

Just how parents will react when they realize that they have a homosexual in their family and how they will adjust to that fact will depend on many things. The following excerpts from letters written by George and Lulu Eccles concerning their son, John, show the reaction and adjustment of one set of parents.

George Eccles writes:

John is one of about 10% of our population known as "homosexual." When John was a little fellow, still wearing curls, after his brother and sister had several times dressed him up in girl's clothes, he asked, "Am I a boy or a girl?" Being the youngest in the family, the out-door farm chores fell naturally enough to his older brother and sister, while John helped his mother in the house. Naturally enough also, he grew up to be quite a "mama's boy." That in itself is hardly sufficient to explain John's tendencies, for his father was a "mama's boy" too, but with anything but homosexual tendencies! When John started to school he couldn't stand the rough games with the other boys, partly because he was lightly built, and partly because of weak bone-structure as the result of rickets in the depression days. As he came to adolescence, situations arose which seemed to justify a little fatherly advice, so I cautioned him about being too intimate with girls, pointing out the danger of starting a family before he was ready for one. I did not know that his tendency was even at that time in the direction of the same sex. All of these experiences likely had a definite effect in deciding which way the balance would swing. Something might have been done right then if we had only known, but although John's parents had twice been half way around the world and each held two college degrees, at that time they had never heard of the word "homosexual"!

When we first learned of John's tendency, we were dumb-founded—and still are! Could it be one of those fiendish perversions of will spoken of in the Bible, as in Romans 1:29-32? No, it couldn't be that! For our John wasn't like that, anything else but! He was crying out in anguish, "I don't want to be this way. I want to grow up normal, and have a family, and be like other people!" No, the Bible must have been talking about something else; or were the writers echoing the generally accepted ideas of their own age? Then we began to get hold of books that told us that scientific

men had been studying the subject in recent years, and that they agreed generally as to what the trouble is and how to explain it. The books say that homosexuality is a psychological phenomenon; one of the variations of nature resulting from conditioning, and perhaps predetermined to some degree in some cases by congenital factors. It is a component in the nature of all humans, not a "crime against nature" at all. We learn from our reading that there are bad homosexuals just as there are bad heterosexuals and that to brand a person bad and condemn him because he happens to be attracted to the same sex, is far from fair; especially since society is largely responsible for his condition. According to the books, there is a possibility that something might have been done to straighten John out, away back at the beginning of adolescence. But what is done is done and so far science seems to have no magic to change it. John seems just as solidly set in his homosexual attraction now as any of us are set in our heterosexual attraction. He has accepted his situation and is trying to do the best he can within the circumstances of his life. To ask him to change, even if he could, is like asking one of us heterosexuals to change from a man to a woman or from a woman to a man. By sticking tight to logic, instead of his feelings, John has been able to say that he would be willing to attempt to change, if it were possible, if he could be guaranteed that things wouldn't get botched up so that he would be worse off than he is now. So that's that for that. And the best we can do now, is to study the subject and try to help him, and others like him, to live in a world which does not understand; a world where attitudes and laws make life almost unbearable for anyone who does not fit into the popular mold—working all the while to make our customs and our laws more flexible.

Lulu Eccles writes:

We have been reading from a bunch of articles John sent us on homosexuality, psychology, etc. As members, we get the monthly magazine from the Mattachine Society with some good articles. The Mattachine Society works with the professional fields seeking and sharing knowledge on the subject of homosexuality, which is much needed, and to enlighten the public with their findings. It seeks to aid homosexuals to understand themselves, and in their adjustment to society. When John first studied about homosexuality in his college books several years ago, he told me about it. Weeping, he said that he had "made a path the wrong direction in life." Would he ever be able to change over into a new path?

Some time ago a car-load of us, including our beloved pastor, attended a small meeting of John's friends. On this occasion, after my husband gave a report on the book, *Homosexuality and the Western Christian Tra-*

dition by D. S. Bailey, John wanted me to state my opinion and I said I could not oppose these boys but accepted them, especially so long as they were working so hard to help others and were earnest in their efforts to live a good life.

I remember over and over in years past, of unintentionally referring to John as "her." He seemed like a girl, gentle and artistic. We love our John and believe in him. We trust him to continue to try to build a good character. So if studying his problem will help, we will keep on reading books that he sends us. I still don't know how to interest others in those books—I suppose it is because of the taboo. But also those who prefer their own choice of material have so little time for other reading. Some years ago, our Sunday School adult-class quarterly had an article about marriage, and it ended up by asking why the church people don't let homosexuals come to church. That seems to be a good question to puzzle over!

The few boys I know prefer to remain homosexual; they don't want to change. But they don't hate the human race; they seem to be as capable of loving everybody as heterosexuals are! As far as I can see, aside from their attraction to those of the same sex, and the problems arising therefrom in our hostile society, the homosexuals in general are just like other people, and therefore deserve our love and encouragement.

BOOKS

SOCIOLOGY WITH A TOUCH OF HETEROSEXUALISM

THE HOMOSEXUAL SOCIETY, by Richard Hauser. London: The Bodley Head, 1962. 167 pp. Reviewed by William Parker.

When sociologist Hauser came to England from Australia in the fall of 1957, he inquired of about 250 people, "What are the most intractable social problems in England today?" Of the six subjects most frequently mentioned, one was homosexuality. (The others had to do with housing areas—old and new, adolescents in secondary schools, prison conditions, and mental health.) Being a pragmatic sociologist more concerned with getting out and doing things, with eliciting overall views, and with putting his findings to use than with the pursuit of selective specialization per se, Hauser plunged into projects dealing with all six problems. This

particular book is an outgrowth of his inquiry and report on homosexuality which he was commissioned by the Home Office Research Unit to undertake.

This study is based on extensive interviews with about 400 "homosexually-living" persons—apparently group rather than individual interviews—and with certain other people having a personal or professional interest and also on a limited amount of information gathered in questionnaires. The tone of the book is sympathetic, and a real effort is made to replace resentment and sentimentality with facts. Especially noteworthy are the positive proposals for present and future action.

Much of what is written is by now familiar: popular knowledge of the subject is limited to opinions based on prejudice and ignorance; a special need exists to educate those who deal with the problem and with the young; stereotypes of homosexuals are grossly inaccurate in failing to represent the great variety of types, attitudes, and relationships which actually exist; at times, when scapegoats are needed, homosexuals become victims of aggression; homosexuals are not "born that way," but they don't necessarily "choose" their way of life either; most homosexuals are most anxious that nobody should know what they are; a person who has had a homosexual experience is not necessarily a homosexual for life; the cloak of secrecy has done more harm than any other single factor; prison sentences and moral lectures are totally ineffective ways of dealing with homosexuality, etc., etc.

It is Hauser's firm belief that homosexuality is the product of one's environment and represents a fixation that has occurred during a period of development, usually in one's early years. Certain conditions are seen as more prone than others to develop homosexuality, "but there are so many exceptions that generalization is difficult." Hauser proposes a "stress" theory of causality in which homosexuality is not a cause of stress but is in reality an outlet for a stress situation. The homosexual's life is a response to provocation (of family, friends, classmates, associates, etc.): "It is the weak man's assertiveness in the face of those who have asserted themselves through greater strength." This stress, whatever it may be, is responsible for producing a kind of blockage or fixation which hinders one from growing up fully. The solution is to free the person from this blockage. The "stress" situations may be many and varied: too close an association with one's mother; too much or too little parental love; the way in which parents rear a son when a daughter is wanted; the difficulty facing certain boys when they come in contact with rougher boys; the problem of boys more interested in music and art than in competitive sports; the shock to which ignorant adults expose a boy

passing through a homosexual phase; the problems arising from the separation of the sexes starting with the elementary schools; the proselytization of boys and young men by active homosexuals; the prevalent male attitude of underestimating women; cultural pressures (esthetic, intellectual, emotional, and financial) which may attract certain persons to homosexuals and homosexual groups, with the possibility of influence of the former by the latter; or the acceptance of homosexuality by certain all-male institutions—such as schools, army, navy, merchant marine, and prisons.

To the question of whether or not homosexuals are sick, Hauser cannot make up his mind, though he apparently thinks they are. "The majority of homosexuals do not consider themselves 'sick,' and in fact are not more sick than any other socially handicapped group." The approach he recommends in dealing with homosexuals should be one of helping them "to sort yourself out, not to 'treat' you, since you are not sick." Yet, homosexuality is constantly referred to as a "stress disease."

The major contribution of this work lies in the constructive proposals made for actually undertaking some practical program. In each of the six areas studied, Hauser proposed to set up "pilot projects" in order to prove or disprove his theories by practical application of them followed by careful analysis and evaluation. Only thus, he believes, can specific results be obtained and necessary changes in theory and practice effected. Only in the study on homosexuality was such a pilot project not undertaken: "We agreed with the powers-that-be that we would refrain from undertaking one in this case until the survey was reported on. We did so in the hope that the actual pilot job would follow later."

Three major areas are proposed for consideration: prevention (and containment) of homosexuality, better handling of the problem when it arises, and a reconsideration of the normal cultural relationship between men and women. Those who can be prevented from becoming homosexual or can be led to a heterosexual life should be given special aid, but "true" homosexuals should be advised and helped to live "in their social underdevelopment as a handicapped minority without any false glamour and yet without victimization." Hauser's overall aim is to help all people to develop beyond the point they have currently reached. At this juncture, two yardsticks are set down—the five stages in the relation of sex- and life-partners and a personal and social age measure—by which one can see where he is on his journey through life. There are the stages of (1) sex only and physical courting, (2) passionate love and emotional courting, (3) permanent living together with warmth and security, (4) sharing of friendship and common interests on a social and community level, and (5) com-

plete and lasting relationship based on true trust and common values. Apparently, a homosexual rarely progresses beyond the second stage. In the personal and social age system, there is an Anti-social Age (2-4), an Asocial Age (5-12½), and a Social Age (15 and over). Where one fits on this scale depends on his attitude toward himself, other people, the community, and the whole of society. These two sets of "tools" are in great need of further elaboration and refinement if they are to be comprehensible and applicable to all individuals within the whole of society. Perhaps the application of them in a pilot project will achieve this.

The greatest value of this book lies in its attempt to find a practical approach to the problem of homosexuality. Psychoanalysis, we are pertinently reminded, is based on the premise that homosexuals are sick—a point which homosexuals are not likely to concede—and on the belief that homosexuals can be treated individually. Individual treatment most assuredly has its value and is essential for study and research; but to recommend it as a practical solution is a "counsel of despair" since the number and time of analysts are so limited. The most effective way, Hauser argues, is a sociological one based on group activity. Here three major suggestions are made. First, "advice centers" should be established to make available information and counselling for homosexuals, parents, teachers, public officials, and other interested parties. The approach of the staff (composed of professionals and volunteers) should be factual and technical, not moral; anonymity should be guaranteed; and both individual and group discussions should be held. Second, homosexuals should be encouraged to make contributions to society. Able and trusted homosexuals should be enlisted to give advice and to work with a heterosexual group or committee on problems and frictions existing between the two groups. Homosexuals should be encouraged to utilize their store of emotion and love and to give evidence of their social maturity by undertaking responsibilities and rendering services to the community. Foreexample, it is suggested that they could give aid and comfort to old people who are quite alone and in need of help. Pilot projects along this line are proposed. And third, research must be pursued. Inverts might be encouraged to come forward to make possible a really extensive study of homosexuality. This is necessary since it is widespread ignorance which is hampering progress. These suggestions made by Hauser seem practical, desirable, and indeed essential for the best interests of all groups in society. It is hoped that the British Government will see its way clearly to put these proposals into effect. For, as Hauser remarks, "No survey is worth the paper it is written on if it cannot be followed by action.

Unquestionably this book is a serious, realistic, and level-headed stu-

dy of homosexuality. But a few reservations are worthy of mention. It seems to this reviewer that Hauser has not adequately shown why homosexuals should be considered so great a threat to society; that he has not made it sufficiently clear that many homosexuals do not fit the stereotypes of the ill-informed nor even fit his own (thirty plus) "types"; that he has overemphasized the irresponsibility of homosexuals and underestimated their contributions to society while ignoring the fact that many heterosexuals also fail to assume responsibility and to make contributions, often with more drastic and unfortunate consequences; that he has practically ignored the selfless service rendered by doctors, teachers, businessmen, and other inverts, to individuals and community; that he has not given enough attention to the issue of what jobs in government and society homosexuals should or should not be permitted to hold; that he has grossly exaggerated the glamor and appeal of homosexuality; that he has far too little faith in the strength and attractiveness of heterosexuality for most people; that he has failed even to consider the possibility that homosexuality is one of several types of "natural" response; that he has not considered whether in sexual matters the same principles and laws (as in a number of European countries) should apply to all sexual offenses, whether they be heterosexual or homosexual in nature; and that he is still unwilling to give homosexuals a chance to explain their attitudes and ideas without prejudicing the audience in advance by labelling homosexuals sick and denying that they know anything about the subject. Yet, it must be emphasized and appreciated that Hauser is realistically and sincerely seeking to achieve the cooperation and toleration of the heterosexual and homosexual groups in society to the advantage of both.

Until very recently homosexuality has been terra incognita to the sociologist. Let us hope Hauser's book will encourage other sociologists to investigate this significant and misunderstood minority group so that they (as well as psychologists and psychiatrists) by their special methods of analysis and synthesis can throw additional light on this too arcane and covert subject.

FOREIGN PUBLICATIONS

The Circle (Der Kreis)

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

Arcadie

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

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: Read with interest article concerning Penal Code change in Illinois. The second paragraph is completely contradicted by the third one. The Wolfenden Report is designed to legalize homosexuality and above all—prostitution in which all homosexuals are involved in one way or the other. Most homosexuals meet one another in bars or on the streets and do so by outright solicitation thereby bringing their actions under acts of prostitution.

The change in Illinois is as stated "designed for all adults and not aimed to ease the plight of homosexuals." It will be interesting to watch the stepped-up police activities on known homosexual hangouts—bars, restrooms, parks etc.

England will pass the Wolfenden recommendations but it will take time. From past actions I can see England as a very thorough nation whose changes in laws shall be all-inclusive and directed at homosexuals and prostitutes.

One indication that the tide is turning is the survival of the Homosexual Law Reform Society which has attracted much support and public confidence. —Mr. R. G., New York.

EDITOR'S NOTE: Section 11-2 of the new Illinois Penal Code defines "Deviate Sexual Conduct" but does not outlaw it; section 11-3 both defines and outlaws "Deviate Sexual Assault"—an entirely different concept, the difference being similar to that between fornication and rape.

The Wolfenden Report is designed to legalize homosexuality and to control prostitution. Again, "solicitation" and "prostitution" are different concepts, as most convictions for prostitution are determined on the knowledge of monetary exchange. Some homosexuals, like heterosexuals, are involved with prostitution; some are not. As to how homo-

sexuals make their contacts, we, after 12 years of concern with the subject, are less prepared to make any general statement than we might have been inclined to do a number of years ago. We have come to realize that homosexual behavior is not nearly so stereotyped as many of us, in our individual cells, may have previously believed.

As to this reader's second paragraph, we are pleased to notice that the new Illinois Code is "designed for all adults" and not for just "some" adults, and can only hope that selective enforcement does not invalidate its provisions. The only reports that we have had from Illinois seem to indicate that there is less harassment than previously.

REVIEW EDITOR: I've been buying the REVIEW on the newsstand out of a sense of loyalty to the cause and in hopes it would have more content as time went on. With the Sept. issue I threw in the sponge. Hitting the stands about Sept. 17, its 36 pages contain 17 pages of non-material—local S.F. TV show announcements, 4 pages on a S.F. meeting of Sept. 1-4, membership pleas, ads for *One* and *The Ladder*, letters, book sale, etc. There was an article, a reprinted article and a short story only. No original, imaginative approaches to the subject, and certainly little or nothing for the money. My 50¢ monthly will go elsewhere. —Mr. P. S., New York.

REVIEW EDITOR: I have been purchasing my copy of the magazine at newsstands for some time and enjoy it very much... when I can read it! Some of the most interesting articles and stories are printed in such tiny type I just have to pass over them completely. I am sure many other would-be readers pass up these items and the magazine as a whole. I know you want to cram as much as possible into each issue but is this really the best policy? Why not try get-

ting out an issue with large print throughout—as an experiment. I am sure you would not go back to the fine print. (Page 17 of the December issue is an example of good print while pages 23 to 27 are the worst.) It would probably cost less to use the large print and make the magazine more readable and better-looking at the same time! Some of us who are not too young any more as well as others with just plain bad vision would get a break and I doubt if you'd lose a single reader by eliminating the fine print. What have you got to lose? —Mr. I. C., Michigan.

REVIEW EDITOR:... the August issue struck me as being an especially good one, what with the reprint from Masters' book and the Adams and Wilson articles. —Robert A. W. Lowndes, Editor, *Real Life Guide*.

REVIEW EDITOR: As you may know, the officials of Florida are using every crook and means to entrap the homos. It has been a terrible ordeal and so very unfair. They even send out their own men (nice, handsome and young) to entice others into making approaches. They did it with a relative of mine, but he did not yield for he was suspicious. They even called me in on hearsay of one who approached me five years ago. They could find nothing to accuse me of and so I was released. Nearly two hundred in this area have been arrested, etc. Many are awaiting trial now... This procedure will ruin Florida for tourists, as many who come here for the winter sit in the park, converse, etc. I was even asked what we talk about, etc. —Mr. C. H., Florida.

REVIEW EDITOR: I would first like to say I am encouraged to find an organization dedicated to the idea homosexuals are human beings with all the human problems of life that even the most staid heterosexual is plagued with.

The number of times I have heard "normal" people who associate socially with homosexuals say, "Gay kids are such fun, never a dull moment, and not a care in the world"—ha!—are uncountable. It makes me a bit sick to hear this kind of talk. I have problems, and I'm damned sure we all have them, although some of us refuse to accept the responsibilities of our sexual debauchery. Some homosexuals are worse than the worst prostitutes when it comes to soliciting sex. Hence, we have two-

OTHER U.S. ORGANIZATIONS WORKING IN THE FIELD OF SEX VARIANCE

One, Inc., 2256 Venice Blvd., Los Angeles 6, California.

Daughters of Bilitis, Inc., 1232 Market St., San Francisco 2, California.

Mattachine Society of New York, 1133 Broadway, New York 10, N.Y.

Hollywood Assistance League, P.O. Box 29048, Hollywood 29, California

League for Civil Education, Inc., 1154 Kearny Street, San Francisco 11, Calif.

Demophil Center, 15 Lindall Place, Boston 14, Massachusetts.

Homosexual League of New York, P.O. Box 318, New York 9, New York.

Janus Society, P.O. Box 7824, Philadelphia 1, Pennsylvania.

Dionysus, P.O. Box 382, Fullerton, California.

way mirrors in certain rest-rooms, etc.

What I'd like to know is what can I, one lonely individual, do to at least clear up the social atmosphere we homosexuals exist in? Shall I start a one-man crusade complete with pamphlets, meetings, and a banner that says "Homosexuals Arise"? And, I don't mean off your beds either, just the posterior will do nicely. There is so much negative, "I don't care," thought among homosexuals that such a thing as organization becomes a gigantic task. The most difficult task will be getting the "bar dwellers" to sacrifice some of their bar money for a worthwhile project. I find that a large share of homosexuals have an unusual interest in a sexual release, and enjoy habitual conversation about it, its pleasures, and their most recent conquest. Don't you feel such an outlook is morbid and shallow?

Why is it so few homosexuals carry on a conversation only if within the realm of homosexuality, its idiosyncracies, etc? But, try to discuss world affairs and they're bored to tears. I feel it is pure selfishness. Their every waking moment is devoted to themselves and their pseudo dream world which exists only in their imagination and, brother, what imaginations!

Perhaps I sound bitter, or if you like, frustrated. I assure you neither is the case. I happen to be so very fortunate to have someone to love with my whole heart, who loves me equally or greatly. Sex has been a very, very minor necessity in our love and, the good Lord willing, will never dominate our love affair which has gone on for quite some time and shall continue. People have remarked that they envy us, yet why envy a person for something that is so easily and conveniently available to all and has been since it was the basis of earth's creation and God gave it to us when he created Adam; it's called love. Though we poor humans may never find an interpretation of love, we can find a greater understanding of it if we search our souls and look to the hearts of others, not to their surface values. I can't honestly feel love can ever be found as long as lust predominates in a person's life. No, good sirs, it takes humility, compassion, and charity of the heart to make love successful—homosexual or heterosexual.

Also, so many homosexuals condemn Christianity as needless, pointless, and so much hogwash, whereas I feel that we should be even closer to God because of our unique position in life. And, as one pastor explained it from his scriptural interpretation; God condemns the man who uses his body for lust, not for the giving of love. Because God is love and accepts those who offend themselves in love, I don't honestly believe He will condemn me for so loving one of the same sex.

Perhaps you are curious to know what has inspired me to write you this letter? Mainly because I admire the audacity of your organization and its purposes. May I wax bold and suggest you write some articles about present day successes in the lives of homosexuals. You could, of course, omit names or change them if necessary. Also, I feel a little better quality of fiction is needed. "Summer Thunderhead" was just a bit empty. I wonder why you consider a sensual type of story a necessity in your magazine. Perhaps as a member getter. Though I won't subscribe to your magazine, I will buy it direct and do recommend it to others. Keep up the work.—Mr. L. M., Oregon.

REVIEW EDITOR:... I am so incensed by the presumptuous nerve of perfect heterosexualists prying into the affairs, of decent people who are not so perfect.

... The perfect, the self-righteous may have found in the Bible quotations of God or Jesus Christ concerning sexual activity. Not being a hypocritical Bible quoter, just an ordinary hypocrite, I can remember only admonitions concerning adultery. Those two persons of the Trinity were well capable of uttering against homosexuality, which is not the nature (Who can prove that it is not?) of millions of people since only yesterday. Any supposed allusions to homosexuality in the Bible are man's not Divinity's. The Jews were against it because they wanted as large as possible a population for defensive purposes. And the Earth now? Larger pop and mutilation for incineration—and, don't forget, to consume!

And so the adulterers are considered chic. Are they punished? Are the gluttonous punished by laws? Heart disease is the result; anyone may destroy himself thus. This the "law" permits. Why are narcotics so sacred that one may not destroy himself thusly? One may disintegrate himself through little or no exercise, he may destroy his teeth by guzzling oversugared slop so that communities make medicated punchbowls (fluorine) of their reservoirs; why not medicines therein for the heart, liver, pancreas, spleen, gizzard, etc.? Where is community logic? Any laws against teaching crime on all of our millions of vision boxes? The Constitution of the United States of America provides for the protection and preservation of life, limb, and property. Sexual expression cannot sanely be construed in these categories. It is ludicrous as well preposterous to have any laws concerning sex in any enlightened society. This so ultra-ultra country is swathed in the dust kicked up years ago by Enlightenment in Europe where all but three (countries—G.B., U.S.S.R., and West Germany—Ed.) do not stick their snouts into the sexual, none-of-your-business, affairs of the dignity of human beings.

... May I close with Freud, Religion, and Science—David Riesman: "He assumed that his patients were sensible people whose neuroses originated, not in genuine moral conflict, but in over-obedience to the sexual restrictions which society preached but neither enforced nor expected people to live up to." My italics.—Mr. P.B., N.C.



CALLING SHOTS

(Continued from page 2)

Mattachine offices at San Francisco have been located next door to Mr. Mae's since 1954, so it was natural that many of the commercial photographic assignments of the Society went to him. His last pictures for us were of Gavin Arthur, taken about a week before the photographer's death.

Weighing only 80 pounds and with a frame under five feet tall, Mr. Mae was a good and cheerful neighbor. On days when a supply firm delivered a 100-lb. bag of powdered chemicals, he would call on us to dump it into a storage barrel, because the shipment was a lot bigger than he was.

Once when a cover photo of his appeared on the REVIEW, a reader wrote us that "pseudonyms of staff members were all right, but that one who took the name 'Fred Mae' was really too much."

We know he will be missed in a lot of places—at the Press and Union League Club where he was photographer emeritus, at the Recreation Center for the Handicapped where he was a contributor, and in his own offices next door to us.

WOMEN'S FALL LOOK IS ALL-OUT MANNISH

Word from New York, and published in *Chicago Tribune*, declares that the new fall look for women will feature mannish fabrics, silhouettes and accessories. Such

men's store terms as "clean cut, dashing and starkly spare" will creep into the ads of the smarter women's shops; clothes will have a "shaping that is gentlemanly," yet remain essentially feminine; and when the suit is boyish, the ladies are advised to select a blouse that is distinctly girlish.

To round out the theme, hats will include pert little side-tilted school-boy caps, bowlers and fedoras. Necklines may be filled in with ascots. Shoes may often be boots. Handbags will be seen as trim satchels, not unlike a business man's brief case.

No doubt someone will accuse you-know-who of establishing the trend and designing the stuff that will sell, sell, sell. Man, it's a crazy world!

MAIL ORDER MART FOUND IN BROOKLYN

A unique and interesting publication is the *Tabloid American*, published by North Country Newspaper Corp., 5510 Fifth Avenue, Brooklyn 10. At two dollars per year, readers get a king-size assortment of ads for unusual and interesting mail order items—gift ideas, new products, and gadgets, along with an endless commentary on offbeat topics. Items cover such things as fines for fraudulent health food promoters; opposition to censorship, etc. The publication has plugged and quoted from *Mattachine Review* and *Dorian Book Quarterly*.—HLC

An important announcement



On January 1, 1963, subscription prices for the REVIEW will be advanced to \$7.50 per year in the U.S. and all other countries. Newsstand and single copy price will be 75¢.

In the meantime, here's a chance to renew your subscription or to order a new subscription at the present rate of \$5.00 per year.

All new and renewal subscriptions received on or before Dec. 31, 1962 will be accepted at the current rate of \$5.00 per year. Such subscriptions may be extended for a maximum period of three years hence.

All subscriptions received on or after January 1, 1963 will take the new rate of \$7.50 per year.

NEW SUBSCRIBERS: Let \$15.00 today buy what will otherwise cost \$22.50 if you don't subscribe before January 1, 1963.

Send your remittance today to:

Mattachine Society, Inc.

693 Mission Street - San Francisco 5, California

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The bidding South West 1♠ Pass 2♣ Pass 2♦ 2NT- Pass 3NT Opening lead — spaces. Let's say you have the hand and lead a spade against three notrump. Declarer has the jack with the ace, and the first thing you do is... mental note that South has the A-K-Q. You don't... A-K-Q, but... your partner's... He would... had... encourage the... of the suit... the queen, nor was... play the two with the...

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SE CHANGING RELIGIOUS ATTITUDES TOWARD HOMOSEXUALITY

FF HOMOSEXUALS IN GOVERNMENT: Can We Afford the Manpower Waste and Human Tragedy Resulting From Our Double Standard of Morals?

to the stars... FOR TUESDAY, SEPTE 19, 1962... March... Make necessary adjustments with as little... Favorable... Solving... may be... always possible... workers... Deval... purpose and sense... justice. Don't worry...

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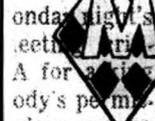
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WEST EAST
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 ♣ K 5 2 ♣ Q 9 8
 ♦ A K 7 ♦ 9 5 2
 ♠ 10 7 3 ♠ 4 3 2

SOUTH
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 ♥ 10 8 4
 ♦ 6 3
 ♣ A K 8 7 2

The bidding:
 South West North
 1 ♣ Pass 1 ♠
 2 ♣ Pass 2 ♦
 2 NT- Pass 3 NT

Opening lead — jack of spades.
 Let's say you have the West hand and lead a spade against three notrump. Declarer will take the jack with the ace, and the first thing you do is make a mental note that South has the A-K-Q.

You don't actually see the A-K-Q, but your partner's known declarer's hand is illuminating. He would lead the queen if he had the ace. So encourage the South to play the queen; nor would he play the ace with the queen.

East started with diamonds. It would be a pity if he had only two diamonds. Still at large

both of Oakland during the morning. Richard E. Ell George W. Kn Chico were e afternoon, six r Chico in Durha Park.

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CHANGING RELIGIOUS ATTITUDES TOWARD HOMOSEXUALITY

HOMOSEXUALS IN GOVERNMENT: Can We Afford the Manpower Waste and Human Tragedy Resulting From Our Double Standard of Morals?

FOR TUESDAY, SEPT. 18, 1962
 March 11th April 20th (Arise)
 Make necessary adjustments with as little fuss as possible. Favorable Plus Vibrations. Physics, engineering, Solving

Calling Shots

THE "NO-FACES" ATTACKED IN FUTURE PROJECT

Richard Schlegel's article in this issue which partially outlines a planned effort to cause the Federal Government, especially in civil service and the Department of Defense, to reconsider and change its policy against homosexuals will in essence be an attack on the "no-faces" of our nation and culture.

More and more policies are hatched and nurtured which have little basis in fact, but they mount into mountain-sized bogeys almost impossible to change or erase, all because "someone says so," or "we would be subject to criticism if we didn't."

Police departments wish to avoid a hostile press. Politicians fear to champion progress because it might cost votes. High authority says this change cannot be sought because the public is not ready for it.

Time and again we read these statements—quoted but the authority is a "no-face." It has been said these no-faces are the most powerful force at work in the world today.

Someone (again a no-face) has said that half of the world is in fear, and the other half perpetuates the fear itself. Franklin D. Roosevelt may have had this in mind when he uttered his famous words on this subject.

To get specific, the U.S. today invites communists and other would-be subverts to seek out and utilize sex deviants as pipelines for information and secrets whenever they are found in positions of opportunity. This policy of equating "perverts" and "subverts" plays right into their hands, especially when we publicize the policy, and spread fear and suspicion in implementing it. A fantastic waste of manpower results, human tragedy is piled up, and everybody on our side loses.

How much better to take another attitude: Erase the stigma of homosexuality, recognize it for what it is, realize that homosexuals *do not* convert others to it by seduction, and put the sex lives of all people where they should be: in utmost privacy.

Erase the stigma, recognize the homosexual as another human being, but utilize his talents. They are often of great value—for instance as a person who must live a double life, he may be highly useful in the diplomatic service (many of them are probably there anyway if the past is any gauge). Yes, erase the stigma, stop the witchhunt, penalize the blackmailer and not the victim, and then what?

(Continued on page 35)