



**Editor**  
**HAROLD L. CALL**

**Business Manager**  
**DONALD S. LUCAS**

**Treasurer**  
**O. CONRAD BOWMAN, JR.**

**Production Director**  
**K. BOWMAN**

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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 75¢ per copy, and by subscription (mailed in plain, sealed envelope). Rates in advance: \$7.50 per year.*

# **mattachine** **REVIEW**

Founded in 1954—First Issue January 1955

**VOLUME XI**                      **NUMBER 1**  
**JANUARY-FEBRUARY 1965**

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**ELEVENTH YEAR OF PUBLICATION-CASTING  
A SPOTLIGHT ON HUMAN SEX BEHAVIOR  
PROBLEMS FOR THINKING ADULTS.**

**ADVERTISEMENTS:** Accepted only from publishers of authors of books, magazines, periodicals; and book-sellers concerned with sexological subjects. Rates on request.

**MANUSCRIPTS:** Original articles, reviews, letters and significant opinion, and appropriate short stories solicited for publication on a no-fee basis. Please include first class postage for return.

# READERS *write*

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

**REVIEW EDITOR:** I am so aggravated and mad that I do not want to be a member of your organization.

Finally, I received the October issue of the "Review." The very first article I read, fiction of course, "The Cowboy And The Swastika" was the most disgusting piece of diatribe you have ever published. How the Mattachine Society can have the editorial policy to take the stand that they have obviously taken, is beyond my comprehension. Not only do the people get the left slant from the newspapers, magazines and the radio-boob-tube, now we get it from you! The story is absolutely repulsive. It does get the message across. Only one, deaf, dumb and blind could miss the real identity of the characters portrayed. The people at Mattachine should pull their noses out of the jag books and stop answering the phone when the little old lady who has a friend who thinks her kid has a problem, and become informed of what's happening in the "outside" world. Read up on your little boys, Lyndon and Hubert, and find out what they have been doing, saying and becoming members of. It sure isn't the Mattachine Society. One says he is going to take it from the rich and give it to the poor, while he's telling us we've never had it so good. The other advocates putting the United States Military Forces under direct jurisdiction and command of the United Nations. Really, fellows, at least we would have taken a stand for what America has stood for instead of getting a red face everytime we send our troops somewhere and our embassies being stoned, while we're paying everyone.

You're rocking the boat for the Society when you print political stuff. Just because Jenkins was at the White House, doesn't mean that we have everything "licked."

Go back to printing things that are pertinent and irrelevant to politics and some interesting factual articles on

what the aims of the Mattachine are. We need you, Lyndon doesn't. He's got lots of money and Federal aid besides. --Mr. T.C., Las Vegas, Nevada

**REVIEW EDITOR:** We cannot resist writing to congratulate you on publishing the story, "The Prablum." This is the best short story we have read on the subject, as it so completely explains bisexual desire. It is a story I have been looking for, for many years, and it exactly presents my own experiences. My only suggestion is that the characters really should be modern rather than "bicks." I constantly meet youths who are the personification of the hero in this tale. --Mr. G.G., Calif.

**REVIEW EDITOR:** Recently some representatives of the Los Angeles Police Department met with some civic leaders, including heads of some PTA's, veterans organizations, etc., and presented this stark choice for that metropolitan area to accept: "We shall have either a crime state or a police state. Which do you want?"

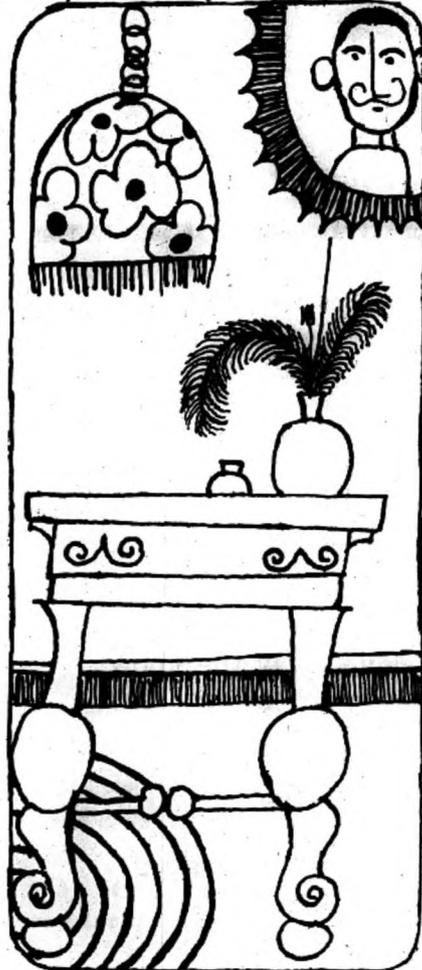
The dark picture presented by police there declared that crime (including especially the "crimes" of homosexuals and freedom sought by them and other minority groups) was so rampant that police had to resort often to unlawful means to get at the "lawlessness" they viewed so obsessively in the community. They frankly admitted that only police-state tactics would work in solving their problem.

This, of course, means that the Constitution of the United States has to undergo drastic change in their eyes. Once that takes off in the direction they wish, we can be sure that individual freedoms guaranteed by that constitution will go down the drain altogether.

Is this what we want? And is the choice of "crime state" or "police state?" Many thinking adults would say no to that. I am one of them. --L.C., California

**REVIEW EDITOR:** I am attempting to set down my thought pertaining to the Mattachine Society, One, etc. It is not easy but I feel it to be necessary. Although I have been an active homosexual for as long as I can remember, some 30 years, I have made the gay scene, visiting bars, etc., where the crowd is all gay. I considered joining Mattachine Society but everywhere I turned, I heard, that to join was to put your name in the police notebooks. Only those who had records dared to join without fear and they felt that since they had records already it could be of no use to them.

I have given this very serious thought the last few months and have decided to join. I will try to set forth my re-



sons. 1.) If one had a disease such as leprosy, whether they personally wanted to be cured or not, they would be inclined to make some contribution to the Societies that were fighting either for a cure or to gain public acceptance for them. In what way are we different? Many people look upon us as worse than lepers. 2.) We all know how lonely the life of a homosexual can be. I do not feel that any price is too high to pay in the hope that I, or others following me, can gain public understanding and allow life to be lived in its fullest. 3.) Everyone wants and needs friends. I am one of those who for many years have lived so settled and formal a life in an effort not to draw attention to myself, that now I find it impossible to be natural and friendly and so to make friends. This is an unnatural and very unsatisfactory form of life. It is natural for humans to crave friendship and affection. Without them life is almost unbearable. 4.) How can people like us hope to gain acceptance from the so called "normal" people if we are afraid or unwilling to put forth the effort needed to educate them and gain the freedom to act and live as our nature demands? 5.) How can we expect to gain a satisfactory life or a permanent partner in life if we must always be looking over our shoulder? Fear has destroyed more homes than jealousy. I sincerely hope that a greater number of people in the homosexual community will put fear behind them and join in the work of the Mattachine Society, One, etc.

In some areas of the country, bigots are even now trying to stir up the people to the same form of madness that prevailed in Boston during the witch hunts. If they are successful, only those who are afraid, or don't care enough to fight them are to blame.--P.K., Calif.

**REVIEW EDITOR:** I have just recently read The Homosexual Revolution by R.E.L. Masters. I would very much like to subscribe to your magazine.

Is there any way I can get in contact with people like myself? I don't know any one like myself. I am hoping there is some club or secret society that I may join; or even a Bar will do.

--R.B., Indiana

**Editor's Comment:** We cannot place people in contact with each other because of the Federal Conspiracy Laws.

# Did You Know?

- Mattachine Society handles between 50-75 referrals per week for persons in need of legal assistance, employment, and other professional services.
- Mattachine Society answers over 30 letters per week from individuals requesting general information about the Society; and over 10 letters per week from people in need of help or assistance.
- In the past month members of Mattachine Society have made over 10 public appearances on radio, television, and in lectures.

## THE HUSBAND

Undigested clocks tick out his life,  
Time payments, mortgages,  
Geraniums, burnt toast.  
The day, fresh out of college,  
When he got himself a wife,  
And safety from his fears,  
He let his child loves go.  
Encircled and secure, he found protection  
From eyes that almost gave away the show.  
She is grimly faithful. Her relentless love  
Sticks like flypaper to his graying head.  
Two sons, a daughter, two miscarriages  
Have hallowed their unceasing bed.  
A model husband,  
He never fails to kiss her when he leaves  
For bars that teem with sailors,  
There to feed  
The beast of his unmentioned need.

--Stanley McNail

*mattachine* REVIEW

"Every man has his Jew, even the Jews have their Jews, the strangers on whom they turn their backs." --Arthur Miller

## EVERY MAN HAS HIS JEW

by Tom Wilson

The above quotation sums up the thesis of Miller's important new play, *Incident At Vichy*, which recently opened at the ANTA Washington Square Theatre in New York. The action of the play takes place in September, 1942—but the problem of the guilt of man is a timeless question. Miller spares no one in the play—not the prince, not the playwright himself, not any of us.

There is a pertinent message that strikes home for every homosexual in Miller's play. It is equally true that every heterosexual has his homosexual and even the homosexuals have their homosexuals, the strangers on whom they turn their backs.

The conservative, safe homosexual who 'passes' often has only scorn and disgust for the queen and the obvious homosexual. Some crusaders campaigning for the rights of homosexuals do not, of course, include the 'far out' faggots with whom they feel no kinship—although they are, in reality, brothers under the skin. Some male homosexuals do not even include the lesbian in their dreams of a better future for all homophiles.

You may emphatically deny that you have any such prejudices, especially against your homosexual Brothers and Sisters. But if you are truly honest with yourself you can no doubt recollect incidents and thoughts in your background which brand you as 'guilty'—just as the writer is not above reproach.

The sainted Eugene Victor Debs once proclaimed his stand as follows: "While there is a lower class I am in it, while there is a criminal element I am of it, while there is a soul in prison I am not free."

For the sake of all homosexuals everywhere I would like to paraphrase Deb's eloquent creed thusly: While there is a homosexual class I am in it, while there is a law-challenging element I am of it, while there is a homosexual in prison I am not free.

By adopting and practicing this philosophy we can all take a giant step towards exorcising our own personal 'Jew.'

## What Really Happened

At the Mardi Gras New Year's Ball held January 1st at the California Hall, the Council on Religion and the Homosexual and the cooperating homophile movement organizations were treated to the most lavish display of police harrassment known in recent times.

Estimates of from 10 to 55 uniformed and plainclothes police officers, including inspectors, photographers and at least one captain were on hand from 9 p.m. until the Ball closed at 1 a.m. At the Ball were more than 600 guests, four attorneys, 12 to 25 clergymen and their wives.

As a result of the intense harrassment and surveillance three attorneys (Herb Donaldson, Evander Smith and Elliott Leighton) were arrested and charged with interfering with officers in the performance of their duty. In addition, a housewife was arrested on a similar charge. These four people were arrested because they were attempting to protect the privacy of the party.

During the evening police arrested two men on so-called disorderly conduct charges. It is believed these arrests were made to justify the presence of the police department in such great force at the Ball. There was no criticism of costumes or the dancing or the program. All except those charged with disorderly conduct were released right away and returned to the party. The latter two were released at noon the

next day. THESE WERE THE ONLY ARRESTS MADE.

This heavy show of force displayed by the San Francisco Police Department followed a conference on December 23 between two ministers from the Council and the Chief of the Bureau of Inspectors and the Sex Crimes Detail at which plans for the ball were told in good faith to the police. Thereafter police attempted to cause California Hall officials to cancel their contract. On December 29 five ministers and nine representatives of homophile organizations held a meeting which was also attended by Inspectors Rudolph Nieto and Richard Castro at which time police policy was outlined and assurance given that persons in costume would not be summarily arrested and those in drag could arrive and depart the ballroom with freedom from arrest provided they did not cause disturbance on the streets.

Clergymen representatives on the Council, contending that the police broke faith, held a press conference January 2 at Gilde Memorial Methodist Church to clarify this contention with newspaper and other news media. Present were many outraged ministers, attorneys, and representatives of homophile organizations.

Police action in this affair will be contested in court to establish the right of homosexuals and all adults to assemble lawfully without invasion of privacy, tak-

ing photographs without permission and other lawless tactics. This is a beginning and not the end of this determination to achieve full citizenship for homosexuals and all minorities, without discrimination and intimidation.

We are grateful to all who attended the Ball under these unfortunate circumstances. We are proud that they were present, entered into the spirit of the event and without exception behaved themselves in a courageous and exemplary manner. We express regret that the San Francisco Police Department made such a mockery of the fine work in policing the party performed by nine special policemen and a policewoman from Hargraves Agency detailed for the occasion. In addition to newspaper coverage that is bound to follow, the homophile press and spokesmen of cooperating organizations will keep everyone informed of the progress of events. You and every other citizen have a stake in this important undertaking which will help guarantee to all that our Constitution means exactly what it says.

## Acquittal Jolts Prosecution

Set for trial in San Francisco Municipal Court on January 27th, the three attorneys and the housewife arrested on New Year's evening were bound over to February 8 because of a demurrer action by defense counsel. Marshall Krause, staff attorney for American Civil Liberties Union (N. Calif.) had asked the prosecution to state in detail exactly what the attorneys and the housewife did to interfere with officers in performance of their duties which caused the arrests.

This was answered and the trial began on February 8. First day was consumed in drawing the jury, a proceeding which entered into the second. But the case got underway with two witnesses called to establish the issuance of a permit for the alcoholic beverages, followed by lengthy testimony of four police officers; Inspectors Rudy Nieto, Richard Castro, Jack Toomey and Officer Brush. With their testimony, which ended on the afternoon of the 11th, Defense Counsel Krause moved that the case be dismissed because the people's case of interference with the officers had not been proven, and moreover the complaint's statement that the officers were denied entrance to California Hall was in fact not so, because their testimony uniformly declared that they had in fact gained entrance but were stopped at a point inside the hall and asked for search warrants.

Judge Leo Friedman granted this motion, instructed the jury to bring in "not guilty" verdicts which they did, and the case ended with acquittal for all four defendants on the afternoon of the fourth day.

# DIRECTORY

ALBANY TRUST (Homosexual Law Reform Society) 32 Shaftesbury Avenue, London W. 1, England. Publication: *Man And Society*

ANTHEMUM SOCIETY, INC., P.O. Box 2278, Miami 1, Florida. Publication: *Antheum Review*, monthly.

ARCADIE, 19 Rue Beranger, Paris, France. Publication: *Arcadie*

ARENA THREE, 47A Broadhurst Gardens, London N.W. 6, England  
ASSOCIATION FOR SOCIAL KNOWLEDGE (A.S.K.) P.O. Box 4277, Vancouver 9, British Columbia. Publication: *ASK Newsletter*.

C.O.C., Postbus 542, Amsterdam, Holland.

C.C.L., 29 Rue Van-Praet, Brussels, Belgium.

COMMITTEE ON SOCIAL HYGIENE, Box 392, Sdttsville, Ontario.

DAUGHTERS OF BILITIS, INC. (National Headquarters) 1232 Market Street, Suite 108, San Francisco, Calif. 94102, Telephone: (415) 863-8196. Publication: *The Ladder*, monthly.

DAUGHTERS OF BILITIS, (Chicago Chapter) P.O. Box 4497, Chicago, Ill.

DAUGHTERS OF BILITIS, (New York Chapter) P.O. Box 3629, Grand Central Station, New York, New York.

DEMOPHILE CENTER, 15 Lindall Pl., Boston 14, Massachusetts.

DER KREIS, Postfach Fraumunster 547, Zurich, Switzerland. Publication: *Der Kreis*

DIONYSUS, P.O. Box 804, Huntington Beach, Calif. Publication: *Dionysus Newsletter*.

DORIAN BOOK SERVICE, 693 Mission Street, San Francisco, Calif. 94105, Publications: *Dorian Book Quarterly*, *Dorian Vignettes*, *Dorian Newsletter*.

EAST COAST HOMOPHILE ORGANIZATIONS (ECHO) P.O. Box 6038, Mid City Station, Washington 5, D.C.  
FORBUNDET AF 1948, Box 1023, Copenhagen, Denmark. Publication: *Pan*

FORBUNDET AV 1948, Box 1305, Oslo, Norway. Publication: *Pan*

GAY PUBLISHING COMPANY, LTD., 980 Queen Street East, Toronto, Ontario, Canada. Publication: *Gay*

HOMOPHILE INTERNATIONAL, 134 S. Woodside Road, Glasgow, N.W. Scotland.

I.C.S.E., Box 1564, Amsterdam, Holland

JANUS SOCIETY, 34 South 17th St., Room 229, Philadelphia, Penn. 19013  
Publication: *Drum*.

KAMP PUBLISHING LTD., 457 Church Street, Toronto 5, Ontario, Canada. Publication: *Two*, monthly.

LOS ANGELES MATTACHINE SOCIETY, INC., 9157 Sunset Blvd., Suite 205, Los Angeles, Calif. 90069, Telephone: 652-2282

MATTACHINE SOCIETY, INC., 693 Mission Street, Suite 311, San Francisco, Calif. 94105, Telephone: (415) 362-3799, Publications: *Mattachine Review*, *Mattachine Interim*.

MATTACHINE SOCIETY of NEW YORK, 1133 Broadway, New York, N.Y. 10010  
Telephone: (212) 924-7743, Publication: *New York Mattachine Newsletter*

MATTACHINE SOCIETY of WASHINGTON, P.O. Box 1032, Washington 1, D.C. Publication: *The Gazette*

NATIONAL LEAGUE FOR SOCIAL UNDERSTANDING, 414 Sunset-Vine Towers, Hollywood, California. Publication: *NLSU Newsletter*

ONE, INC. 2256 Venice Blvd., Los Angeles, Calif. 94106, Telephone: (213) 735-5252, Publications: *One*, *One Conf.*, *One Institute Quarterly*

PAN GRAPHIC PRESS, 693 Mission Street, San Francisco, Calif. Publication: *Town Talk*

R.S.L., Box 850, Stockholm, Sweden

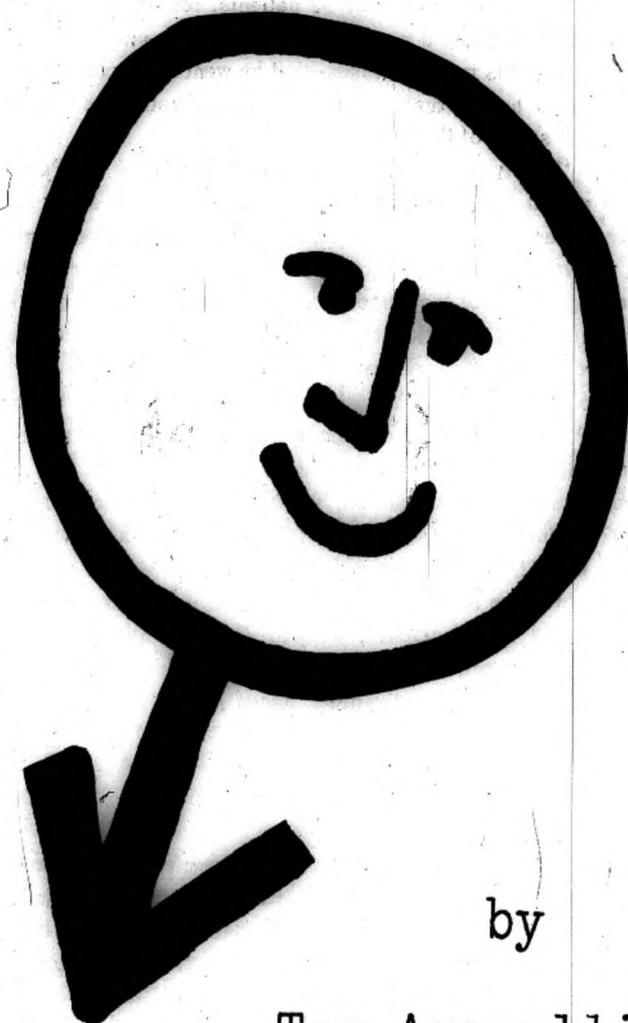
SOCIETY FOR INDIVIDUAL RIGHTS, (S.I.R.) P.O. Box 5526, San Francisco, Calif. Publication: *Vector*

STRAIT & ASSOCIATES, 471 Minna Street, San Francisco, Calif. Telephone (415) 362-6422, Publication: *Citizens News*.

TIDSSKRIFET, Box 1840, Copenhagen Denmark.

Suggested revisions to this list by those concerned is invited.

## Call No Man Unhappy



by

Tom Amaryllis

Alas, the missionaries are among us again. The new sun-god is a psychiatrist from Philadelphia; on January 29, one Dr. Samuel B. Hadden put aside the familiar medical doubts about the treatment of homosexuals, and reported to a thousand of his fellow doctors and social workers at a meeting of the

American Group Psychotherapy Association in San Francisco, a new promise of "normality" for us of the minority community. By treating "highly motivated" homosexual men in small groups for months and "even years"—I love that "even!"—Dr. Hadden had achieved a "reasonable measure of success—a dozen successes in one series of 32 patients, for example." The Doctor thought this so reasonable a measure of his success—and you may be sure he did not throw out his worst averages—that he went on to condemn "spokesmen of organized homosexual groups" for concentrating on reforming "the social and legal status of the homosexual."

Now these "highly motivated" homosexual men were in Pennsylvania prisons and mental hospitals, and we may properly wonder about their motivation. Behind those bars, might they not want out? And if we grant freedom as a high motivation, one among many, shall we not also observe that it was not high enough for 20 of that "reasonably successful" group of 32? Surely, Dr. Hadden gives his attention to the less significant statistic; and if his success is so small, where the motivation should be so large, can he truly expect as good a record where he can no longer brutally control the conditions of treatment? Or does he, merely claim in excuse that the unfortunate 20 were not in jail "even years" long enough? And are not men in prison, heterosexual as well as homosexual, likely to be more unbalanced than the rest of us? At the very least, if my homosexuality takes me to jail, I shall be unhappy with it, whatever my previous feeling; a man in prison, or in a hospital, is never the same man who is not. But if we ask the proper questions, which is a job of science, we will discover that we do not belong under such confinement, whether our gaoler is a warden, or Dr. Hadden. And so, the homosexual organizations, happy men or not, will undoubtedly continue to protest.

Of the newspapers we ask, why do the *Chronicle* and the *Examiner* report only that medical testimony which confirms their own prejudice? Other doctors are far more hesitant in their affirmations than Hadden, and many have reached radically different conclusions. If Freud repeated in San Francisco his opinion that homosexuality is no disease, we should not hear about it, though a great ghost spoke; certainly men as distinguished as Hadden, but who follow Freud in this, continue to go without report. Was there no reaction, no challenge, to Hadden's assertions, or did the newspapers alone notice his speech? Why not ask doctors who have no vested interest in Group Therapy, what they know of the subject? But instead, David Perlman, in his apparently untaxing role of Science Correspondent for the *Chronicle*, rushes to the conclusion that "the physician's experience seems especially relevant in San Francisco?" In what possible

way? And why this "physician?" Why not Freud? Must we all file into prisons and hospitals so that the Dr. Haddens of the community may play their numbers racket, in a merry flare of statistics, and over a period of months and "even years" cure less than half of us? Shall Perlman and the doctor be so blithe with my time, in order that I might give up habits of which they don't approve? Perhaps the former transvestite now on a construction crew and "getting tougher by the moment" is putting our Pangloss from Philadelphia on: where might she better look for new husbands? But personally, I suspect that the joke is the doctor's own: he and his former patient are one and the same. Notice how in that curious phrase, "getting tougher by the moment," Dr. Hadden shares with the most silly drag queen you could find the same shallow notion of what makes a man: a job on a road gang. Indeed, we might reasonably ask; which should be the doctor, which the patient? In an ideal society, no doubt, both might undergo a similar cure, not so much for illness as for the stupidity of their cultural ideals. For the moment however, I merely wonder how much we can trust a man who thinks in the terms Hadden uses here. Would you hand over your psyche to a man so dimly wise as he? Certainly if after "even years" in jail, I only gave up my gowns for a job on a construction team, where I got "tougher and tougher by the moment," I'd rather not bother.

## II

----- Let us grant then for the argument, first that homosexuality is a disease like cancer, and and secondly, that I, the individual, am unhappy. Does Dr. Hadden, who who considers his 12 out of 32 a good rate of cure—indeed, as I have indicated, it is suspiciously high—suppose that the other twenty should be hounded by police, press, and public, the way they are now? If only 12 out of 32 cancer victims should be curable, might we not recognize how cruel, how evil, we should be in treating the "incurables" as we treat homosexuals today? And if a Cancer Society undertook the "legal and social" protection of the incurables, would it differ from the homosexual organizations? Would it too rate Dr. Hadden's abuse? Naturally the homosexual organizations do not "admit" that the sexuality is a disease; it isn't. But even if it were, the Mattachine Society would do just what it does now. If a man asks the Society the way to a doctor, we give him names; but he makes his own choice, not a judge, not a policeman, not a warden, nor the doctor from Philadelphia. He may be an unhappy man; but in this country we

protect and promulgate the "legal and social" and moral rights, even of unhappy men.

For in truth, like the bad scientist he is, Dr. Hadden always asks the wrong questions. He says that we of the community "pretend to be happy as homosexuals;" and as he thinks he exposes the pretense, he concludes that any means to a new happiness, such a brave new world, he justifies. He is wrong: he may keep his road gangs for those who want them. The pursuit of happiness may be an inalienable American right; but it is part of that right to chose for oneself, what is happiness, and whether one wants it, and how one will find it. We may even chose unhappiness, our "illness," so long as it does not spread by our personal contagion. And Dr. Hadden himself testifies that in our case, in our homosexuality, it does not; so his demands on us, and what we do, both as individuals and in groups that seek our civil liberties, presume too heavily on an authority he does not have, even as a psychiatrist from Philadelphia. The minute you insist on others having the same "privilege" of happiness you have, your way, you become evil; there is no other word for it. You turn what may have been good, your own knowledge of the subject, into a presumptions demand for power. Like most people, sometimes I am happy, sometimes not, and no doubt my sexuality, as well as the persecution of it, plays its large part in determining which; but whether one or the other, unless I invite them, neither Dr. Hadden or society have any business in the private part of my life. I need no pretense; even were I to grant the foolish premise, the monotone misery, I would not be offering Dr. Hadden the privileges he supposes he may take. And if he is a happy man in his work, while I remain otherwise, he is also a morally retarded one; and just as I should reject his notions of sexuality and the fulfilled life, his image of the transformed road-worker, I should reject his idea of the responsible man, the satisfying life, as a plainly obtuse one. The transvestite who now works on a construction crew was a teacher in a reform school before he apparently went to jail. No doubt, if he tampered with one of his charges, he belongs in prison or a hospital; but if he did not, I should like to know why Dr. Hadden thinks a life as a road worker is either more useful, or happier, than a life as a teacher. And if the man did abuse the children, but now by Dr. Hadden's testimony is a normally functioning--and happy!--heterosexual, why is he not teaching again? Or will he now interfere with little girls, the heterosexual way? Was the man's fault in fact the abuse of children, or the desire to put on dresses? If the latter, I wonder how much Dr. Hadden has truly done for him; if as little as appears, a new and less interesting job, I wonder if we cannot mistrust Dr. Hadden's satisfaction with his labours. If what he does, makes him happy, so much the worse for him.

Recently a group of scientists announced they could cure transvestism by giving their victim an electric shock each time he thought of his ribbons and laces. No doubt, in his curious fashion, Dr. Hadden would speak of that bolt as "high motivation." And in San Francisco this February, an oddly blithe spirit by the name of Dr. David Fisher adapted the same program for the "cure" of homosexuals. Show the patient a picture of an attractive man, and give him a shock; quickly he will learn to push the button that flips the picture to one of an attractive woman. Soon he will prefer women to men. Now the science involved in this treatment is ludicrously vulnerable. The electric shock only represses the symptoms the doctor pretends to destroy; it does not "cure" them. And, repressed, they may do larger danger to the patient than before. Dr. Fisher promises in fact to increase the "illness," with all the dangers to the individual and his society that attend its renewed explosion. You may give a tiger a shock each time he snarls; eventually he will no longer show his teeth; but if Dr. Fisher truly thinks he has cured the beast, then let him be the lamb who makes a bed with it! Where the doctor promises cure, he in fact promotes harm; on the scientific side, he too has a lot to answer for, and the homosexual organizations do their duty in calling him to account. But if the heterosexual community cannot spot the evil of Dr. Fisher's procedure, as well as its scientific flaw, neither I, nor the homosexual organizations, can do more than hope for the safety of all of us. A transvestite may be a nobody--that society thinks so is precisely ITS disease--but someday it may be your turn for the wattage that cures, whether you like it or not; and the man who insists on wearing dresses today may be standing in for rights that you will invoke tomorrow. If so, he is a better man than you or I. By flipping the pictures in reverse from the attractive woman to the attractive man, we could presumably even turn Dr. Fisher into a homosexual.

Such moral delicacies may be beyond the large newspapers and magazines. *Time*, reporting Dr. Hadden's speech, in some kind of Freudian slip, neglects to mention prisons at all, and trumpets finally that Dr. Hadden has corrected Freud's pessimism about cure. Surely *Time* distorts: Freud was not so much pessimistic about cure as he was skeptical that homosexuality was a disease. You cannot cure what is not in the first place a disease! But why should they be beyond our more liberal friends? Let us put our difficulties in terms those who already support civil rights will understand. Suppose tomorrow a psychologist announced a "cure" for being black, a process either by therapy or shock treatment by which the (minority) negro should become a (majority) white. Can anyone doubt that a significant proportion of the colored community might pursue such a change? After all, in this country it is hard to be a negro. But which of us would suppose that this unhappy number would be either the best-adjusted to their condition,

or the most representative? Would they not in fact be the least representative, even if—and I emphasize this—even if every other negro at one time or another, under the heavy tasks of his particular humanity, had wished himself something other than what he was? And would we really believe that those who resist—Martin Luther King, say—merely demonstrate dishonesty in rejecting our kind offer of change? And wouldn't the new doctors, basing their evidence on those who did come for help, conclude that negro-ness itself is disease? Of those liberals who would reject such a conclusion, I ask how the evidence for homosexuality as a mental illness differs, except by the *a priori* assumption that it is what we conclude it is, disease.

Cannot the *Open City Press*, which gives Dr. Fisher his forum, spot the truly ugly arrogance in his proof of homosexual misery? Homosexuals are unhappy, he says, because the police and public persecute them, and make them victims of blackmail; therefore homosexuals might reasonably be asked to change. Should negroes? Should Dr. King? The police go after him too. If you hit a man for his long nose, you cannot justify altering his nose by law on the grounds that it invites your violence. In the South two bullies can beat up a negro, and the police will arrest the victim for disturbing the peace. Dr. Fisher is our southern policeman, and where he enforces the cruelty of the majority, he is hardly less obtusive than Bull O'Connor. For if you can only cure 12 of 32 homosexuals, even in the best circumstances, why not change instead the laws and persecution that have brought them to your care? And would we be outraged if Dr. King rejected a color-cure? Bull O'Connor may be happy in his work—after all, he may enjoy turning on those water hoses—and he certainly plays an accepted role in his community; but does that make him a more moral man, a more solid asset in our history, than Dr. King? Of course no reasonable man today claims that negroness is an illness in itself; yet no reasonable man can doubt that the social conditions imposed on the negro often DO lead to mental trouble, both mild and disastrous. We try, however, not to destroy blackness, the victim's color, but the social conditions that do not allow him to live in full advantage. We waste people now, negro and white, homosexual and heterosexual, and in doing so, we harm ourselves as much as our victims. OF COURSE if you put a colored man into prison, and there were no strong organizations that promoted his humanity, his sense of his own identity, you could probably convince him that his blackness was his illness, the source of his trouble, and rightly took him to jail; in the past many slaves came to believe that they were inherently slaves. That is exactly the evil we did to them; the bitter station to which a slave was born we ourselves made a cruel confinement. And the slave's loss was finally a loss to our own moral health, as almost all of us begin to understand today. We suffer loss and loss. How can we excuse Dr. Hadden's glib attitude, where he has exchanged a teacher for

a roadworker, itself not a clear gain, and made only a shockingly dubious pretense of advantage for the patient?

To be fair, the newspapers do not tell us fully about Dr. Hadden's former transvestite, and we do not know how much Dr. Hadden said. Possibly the man did commit what all of us would call a crime, and group therapy has helped make him the best of a bad job. He cannot work with youngsters again, because no state will allow him; and Dr. Hadden cannot be held directly responsible for that. The best of a bad job may be very much indeed, so long as we do not make special claims for it, as Dr. Hadden does. But we insist that he not confuse child-molesting or violence with homosexuality or transvestism. Indeed, unless his patient is merely building up muscles for a more effective rape, Dr. Hadden's summary implies of transvestites a softer, more gentle nature, else why the emphasis on growing "tougher by the moment?" Dr. Hadden hardly wants to say that he has returned from treatment a fiercer danger to society! Whatever the particulars, however, no homosexual organization in the world has condoned the man who abuses children, or uses violence, any more than we should defend heterosexual rape. The crime is the abuse or violence of those who cannot take care of themselves; not the sexuality involved. Dr. Hadden's reported words are so cloudy that they unjustly link a proper concern for our children's safety with an improper suspicion of those whose lives we do not understand. In this, he or his reporter, are irresponsible. We cannot allow fear for our children to lead to an unwarranted persecution of those who offer them no harm. Homosexual men do not wander the streets in hopes of turning heterosexual boys into homosexuals. Dr. Hadden himself elsewhere destroys this fear which is a common excuse for society's cruelty. "Profoundly disturbed childhood relationships with inadequate parents" he tells us, cause homosexuality, and if in his eyes it is a disease, it is not one which spreads from victim to victim. Growing boys become growing homosexuals, not on those streets, but somewhere closer to home.

### III

Dr. Hadden's arrogance finally destroys his work as a scientist. He claims for his evidence of cure more than it will support, and he ignores the large body of scientific evidence that subverts nearly each assumption he makes. What at best is uncertain, he claims is certain; and from so slippery a basis presumes to condemn omophile interest in legal and social action. Even his doubtful assumptions do not lead logically to such a platform of condemnation

and prescription; therefore we may doubt first of all his pretense of scientific method. He has made a leap to prejudice, by no solid display of reason. But his arrogance is even more dangerous than the failure of method implies. This man thinks he knows what is a happy life, and he thinks he knows it well enough to promise prison and enforced treatment for the rest of us who will not be happy in his way, nor think his happiness worthy of a man. His argument, his shoddy style of thought, his unhappy pretense of objectivity, the authoritarianism of his demand. Such a psychiatrist as the late Dr. Robert Lindner might have destroyed with the delicate balance of concern and contempt such faults of mind and feeling demand. But Dr. Lindner, in his exposure of just the style Dr. Hadden exemplifies, slips finally into the same crippling arrogance that he denounces. He tells us, in his *Must We Conform?* how many homosexuals lead full, useful, even exemplary lives as writers, teachers, scientists, lovers, and just plain men of culture and knowledge; but in the end he backtracks with the fuzzy correction that homosexuality is no "constructive" rebellion. Alas, what is? Not even Dr. Lindner can tell us definitively, a fact that should please us. We can praise his rhetoric of constructive rebellion only by comparison with Dr. Hadden's weaker, more corrupt notion of happiness. For unless you insist that this constructive life, lies in having children, and that alone; you will have to admit that it may consist of no more than leading such lives as Dr. Lindner describes. Certainly, if denying what either common sense or observation will tell you, you do insist that progeny alone provide pleasure, you are not only hypercritical, but at the same time you reduce the formula of homosexual unhappiness to the sort of absurdity and unimportance that any freshman in logic could destroy. The conclusion—homosexuals are unhappy—is the result of too narrow a premise. The truth is, simply, we do not know what makes happiness, for other people and probably for ourselves. Where we speak for others, our immodesty leads us falsely; where we speak for ourselves, it betrays us, with a promise of future irony. We must admit that such terms as the good, the constructive, the happy life remain hugely-problematic. Always; and at best, and for all people. As soon as we press a final definition, we ourselves betray, not only the people we seek to abuse with our prejudices, but whatever surprise, whatever mystery, our own lives may contain. Call no man happy until he is dead. Dr. Hadden is not only closed to doubt on the scientific side, but also on the moral, personal side, where we all live. The issue is not happiness alone, but who has the right to chose what is another man's happiness, when he can hardly guess his own. Let us hope that after a session of group therapy, Dr. Hadden quits his present post, and on another road gang, like Oedipus himself, grows not tougher by the minute, but wiser.

# Calling Shots

## The Year Ahead: A Forecast

The New Year ahead will be a significant one in the sexual revolution now under way in the Western Christian world not so much in itself, perhaps, as much as it will mark the advent of a decade of progress in mental health in which the behavioral scientist will be heard. This means that ever more steadily the forces of Victorian prudery and bigoted ignorance will have to give way to the truth about man's behavior and laws and repressions affecting human sexuality will begin to be relegated to the discard of the Dark Ages where they belong.

Ever-increasing pressure from society as a whole and from many organized groups within it will call for a new examination and evaluation of realities which will be made unmistakably clear in the months of 1965 and the decade which will follow. Old attitudes and denials of man's essential nature will be weighed and thrown aside as they are found wanting.

Prominent in the pioneering projects which will seek to bring a greater enlightenment and freedom for people, especially in the English speaking world, will be the so-called organizations which make up the recognized "homophile movement" in the United States, England and Canada. Some of their recommendations, along with recommendations of the American Law Institute, will become reality in our legislatures in the near future. Specifically this refers to changing law so that it is no longer criminal for two consenting adults to engage in private sexual expression of any kind so long as it does not involve force or harm.

At the beginning of 1965, Department of Commerce in Washington announced that the U.S. had reached a population of 193 million. In England recently, a new population figure exceeding 47 million for Great Britain was announced. In these two countries alone it means that almost a half billion elbows are rubbing closer together. This inevitably means that human beings are more closely scrutinized by each other, and that what formerly might have been an easy kind of privacy is no longer so easily private. Further it means that as we observe our neighbors at closer range, we will see that among human beings

there are broad differences in choice of expression in matters such as sex from one to another. We shall also observe that we can no longer afford the luxury of fearing that which may be different from us, but instead we must learn to understand and accept many of these differences which exist as a part of man's inherent nature.

Crowding in the Western world--while not yet reaching the serious proportion as it has in other countries--will cause us to examine old standards of morality, marriage, sex, and population control. The day of the state's requiring a husband and wife to get a license to have a baby is not as far away as some of us may believe. Population control and therapeutic abortion will become household by-words in the next decade, and we shall hear a lot about them in the year just beginning.

But even more startling events are in store for us in the near future. Without attempting to embrace all of the things which will develop in the field of human behavior and mental health, here are some of the things predicted which will affect the so-called "homophile minority" nationally and locally in the coming year and the period we shall call the "immediate future":

1. Serious examination of present statutes and a call for revision of penal codes and sex laws will continue in states such as New York, and get underway with determined action in California and other states. The outcome ultimately will follow recommendations of groups such as American Law Institute and Mattachine Society.

2. New organizations and publications of interest to homosexual adults will appear. Already in the U.S., Canada and England, there are almost 20 organized groups, and a dozen or more significant small publications. During 1964, two organizations and three new publications appeared in Canada; five new organizational names and four publications in this field came onto the scene in the U.S., and one in England. The year ahead will see still more new groups in many large American cities, plus additional organizational entities in cities where groups are located presently. In the latter case new organizations so formed will come into being not so much because adequate efforts are not being made, but because there will be conflict and disagreement among present and future personalities who will move into the spotlight of the movement.

3. Laws and policy regarding hiring of homosexuals in government and permitting them to serve in the armed forces will come under closer scrutiny and the extent of the waste of manpower and talent, when finally known, will be found intolerable in a free society that is a part of a competitive world. Beginnings of change of policy will be seen at high government levels.

4. New attitudes in what we may now call obscenity will become evident. Man will begin to see that it was a human error to regard sex and genital organs with the revulsion which prevailed in the past, and will dare to accept the fact that God and nature provided these things for human benefit and enjoyment. In these reflections, greater freedom to use the mails, greater latitude for the arts and literature, and the basic right of the individual to express himself sexually in accepted circumstances will be demanded. More specifi-

cally, frontal view nude photographs will circulate with greater freedom among those who are concerned, and the thoughts of "evil" in connection with erotica will diminish. Already as the year begins, Federal authorities are known to realize that nude photographs, including frontal views of males, are not obscene per se and cannot be held so much longer under much of the prevailing policy in law enforcement on all levels. Voices of reaction to this will be heard, but with ever-weakening volume as truth becomes better known and replaces out-moded myth. Cries of danger to the young in some of these matters will become replaced with findings of behavioral scientists to the effect that no one is yet able to prove that literature, photographic and art representations of of man's essential erotic nature are necessarily harmful to anyone.

5. Either the courts or state legislatures will begin repealing existing birth control laws on the grounds of population pressure and principals of human rights. It will not be surprising if numerous voices from the behavioral sciences point to the possibility that homosexual expression may be one of nature's own provisions for population control.

6. The fact that fully half of the population of the U.S. over age 16 does not live in a situation of man-and-wife marriage and therefore these sexually mature adults presently prohibited from any legal sexual expression will be weighed. Lawmakers will be pressed to consider humane legislation granting responsible freedom for all adults in private, so long as force and harm are absent, and the young are protected.

Closer home, we will see these developments, started if not completed:

1. San Francisco will not turn into a homosexual city. It will not become a greater center for sex literature than any other city, nor will it have any significantly greater rate of sex crime, venereal disease or other sexual delinquency.

2. There will be changed attitudes in law enforcement regarding dress, dancing, and the right of individuals to peaceably assemble in private and semi-private situations for mutual benefit and enjoyment. This means that the scene of two men dancing together will cause no more real upset than the scene of two women (long accepted) or a man and woman. But don't worry--girls won't starve for dancing partners, because the thread of heterosexuality is just not that thin.

3. Don't be surprised if a re-examination of policy toward private clubs with acceptable police supervision is called for. Efforts to establish such clubs without corrupt practices will be made.

4. Operation of Gay Bars will continue and with less harassment from liquor and police authorities, because the prejudice of the authorities will not much longer stand up against the truth. The hypocrisy of double moral standards is rotting away rapidly.

5. But the unlimited license some adults expect in matters of sex will NOT come to pass. Heterosexual men and women cannot engage in sexual acts on the streets, in the parks, and in public places. Nor will such permission be

granted to anyone else. Thus it will continue that the compulsive and neurotic sexualist, of whatever proclivity, will remain subject to arrest and trial in court for breaches of conduct that are not in private and with another consenting adult. Such acts have been referred to in the past as "\$750 sex experiences." By the end of 1965 the price of these may go up to where they'll be described as "\$1000 sex flings" when they are flaunted in public. For those who wish to pay such a price and acquire the police arrest record and registration as a sex offender if convicted, we can be sure that accommodating police, lawyers, bailbondsmen, courts, judges, jails, parole and probation officers, etc., are on hand to collect. That's partly how their wages are paid, you know.

### CIVIL RIGHTS FOR ALL HUMAN BEINGS

In the year ahead we shall discover, however, that homosexuals, like all other human beings, have legal and civil rights, and when they behave responsibly and without "unlimited license," keeping their private affairs to themselves as they should, then others besides the homosexual himself will join the effort to see that these human rights are established and maintained. Case after case will test the legality of private acts among consenting adults, suitability for employment, policy of government and the armed forces, and capricious and discriminatory law enforcement. We shall discover that homosexuals as well as other minority groups have friends willing to come forward to apply principles of freedom and liberty equally to all persons. And as the non-homosexuals come forward to engage in this effort, we shall find that society as a whole will become less harsh and intolerant, and more understanding and accepting of realities of varied sexual behavior.

Finally as we extend our view forward at the beginning of 1965, we find there may be more homosexual acts in private, but fewer persons exclusively oriented as homosexual adults. The elimination of prejudice and ignorance and the constructive rebellion against ancient sexual repression will serve to bring a greater freedom and useful application of the sexual capacity of mankind for the benefit of all adults. A recognition of the basic "ambisexuality" of human beings might result, and as this becomes manifest it will become ever more evident that those who now attack homosexuals and others with varied sex expression will be put on the defensive and they will be pressed to prove their point and that their objections are worth listening to, and that the "sickness" they decry is in others and not themselves.

Then we shall begin to learn once and for all that ignorance does not equal knowledge; that prejudice does not equal tolerance, and that satisfaction in love relationships does not equal degeneracy. These absurd and invalid equations will disappear as human beings learn not to fear the sexual instinct, but to use it as well.

## BOOKS *in review*

ADVANCES IN SEX RESEARCH, edited by Hugo G. Beigel. New York: Harper and Row, 1963. Pp. xiv, 261. \$6.95. Reviewed by William Parker.

Despite many difficulties, some significant research is being done in the field of human sexuality, as is shown by the twenty-eight articles in this book dealing with personal values and the scientific study of sex, sexual behavior and attitudes toward sex and sex education, the regulation of fertility (contraception and artificial insemination), sex and aging, and sexual deviations and anomalies.

Scientists have for several centuries--and they are now being joined by social scientists--tried to play down the Aristotelian-Christian theological value system of divine and natural purposes. They are striving to overcome the restrictive views and misinformation of the past by substituting a value system based on sexual realities and essential human needs. It is a sad commentary on our value system that there has been so much resistance to a realistic approach toward sex and that it has taken so long for specialists to get into the scientific study of sex.

Two of the book's topics--religion and homosexuality--should be of special interest to readers of this review. We learn that Protestants are today very much concerned with

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sex and sex education. Most denominations apparently have groups doing research, have held conferences, and have published the results. All facets of sex and sex education are now being discussed, but with emphasis on marriage and family living. A group of sixty Protestant clergymen recently participated in a seminar on counseling at a large state university. The questions they asked and the attitudes they displayed cause one to be both elated and dismayed. Second only to questions of sexual incompatibility were questions dealing with homosexuality. Significantly, the ministers wanted to know what are the facts about homosexuality, should a clergyman counsel a homosexual, and if so, how. An analysis of their specific questions revealed that the ministers (1) were markedly uncertain about their role as counsellors in the area of human sexuality, (2) showed a sincere interest and desire to acquire facts and knowledge about sexual behavior and biology, and (3) expressed themselves in words strongly judgmental in character and emotional in tone. For example, in asking their questions about heterosexual relationships, the ministers used the following color words: unnatural, perverted, deviate, bizarre, abnormal, immoral, indecent, abhorrent, etc. Imagine what terms they would use in referring to homosexual relationships! This emotionalism and judgmentalism will lead any thinking person to wonder who if ever, clergymen will be ready or qualified to offer counsel in this crucial field. It would appear their own house is in such a state of disorder and confusion that not many men of the cloth can at present offer constructive advice to others. Yet, those few who can must be sought out and encouraged to do so.

In chapter 19, Albert Ellis "re-examines" the evidence for the constitutional theory of homosexuality and finds it wanting. The genetic hypothesis is rejected as not only unproved but also as "highly questionable." The hormonal theory, the body-build theory, the intractability theory, the brain damage theory, and the historical-cultural theory are similarly rejected. "What has been found," he says "is that certain genetic, hormonal, and anatomic factors may help indirectly to produce homosexuality in some subjects, particularly perhaps in those born with tendencies toward severe emotional disturbance, hormonal imbalance, or physiologic immaturity." "Cure" he defines not as a total erad-

ication of homosexual interests and desires but as the replacing of exclusive homosexuality with some degree of heterosexual urge and participation. Further, he states that homosexuality can be so imprinted on the individual that it is extremely difficult to change. To this reviewer, Ellis' arguments and observations do not seem wholly scientific, consistent, or impartial. It is quite likely that Ellis--regardless of whether his conclusions are correct or incorrect--has not written the definitive study on this complicated issue.

Robert A. Harper, following the views expressed elsewhere by Ellis, deals with "The Psychological Aspects of Homosexuality" in chapter 20. He finds three main components characteristic of the homosexual: a basic anti-sexuality or puritanism, low personal esteem and lack of self-confidence, and compulsive adherence to the continually reinforced homosexual mode of orgiastic satisfaction. Like Ellis, Harper holds that every person, heterosexual or homosexual, who rigidly, compulsively, and ritualistically adheres to one strictly defined sexual procedure is emotionally sick. This assertion is open to question. The lavish use of adverbs establishes qualifications no one but Ellis or Harper seem able to define or measure. And quite likely, both practically and absolutely, the definition leaves so few persons in the "normal" category that it has become an absurdity. The therapist, Harper claims, may treat the homosexual by communicating to him the view that it is the exclusiveness of his homosexuality which indicates emotional disturbance, that he is a puritanical non-realist, anti-rationalist, and self-hater, and that cure is possible when the heterosexual door is opened to him. Off hand, this brand of therapy would seem to involve the doubtful procedure of the therapist imposing his views on the patient. It is open to question how universal and thorough a "cure" this method can achieve.

The essays in this book indicate that efforts are being made to learn more about human sexuality and to deal with sexual problems in a practical and meaningful manner. But these essays also show that, especially where human values and emotions are involved, there has been frighteningly little progress made even among those who claim to be scientists.

# LITERARY scene

An informal column of reviews of fiction and non-fiction books on themes of sex variation

GENE DAMON

Subtle deliberate hatred of homosexuals still crops up from time to time in particular authors. In the February, 1964, column I discussed the very interesting mystery, *Death Of A Busybody*, by Dell Shannon. This was quite concerned with male homosexuality and, while unfavorable, it was apparently a valid plot and thus acceptable. Dell Shannon is a pseudonym for Elizabeth Linington who has been primarily known for her historical novels. Undoubtedly as a result of the success of the Dell Shannon titles, she is now publishing mysteries under her own name and her novel, *Greenmask*, Harper, 1964, is a brilliantly-conceived, beautifully-executed mystery—but it is also so pungently anti-homosexual that the reader sympathetic to the subject leaves the book nauseated. It is considered, "dirty pool" to tell the plot of a mystery in a review and I will not accord Miss Linington the honor of stooping to her level and discussing her plot. The book must be recommended on literary skill alone, but I can't help adding that I hope her vendetta has run its course. This serves to remind us again that we are the last minority left---the last group that can be castigated in print without reprisal. It is a little like the town meeting to discuss the removal of books from a library. After eliminating books on racial, religious, political and pornographic grounds one timid lady suggested that a book which used the term "bastard" be removed. A man jumped up and said, "Hell, No--The Bastards in this town aren't organized yet." Valid criticism is one thing; but that thin knife between the ribs is another.

Austrian poet, Ingeborg Bachmann, has been introduced to this country by the publication of a collection of long short stories—a form which she apparently exceeds in as well as in poetry. The story, "A Step Toward Gomorrah," in *The Thirtieth Year*, Knopf, 1964, deals with the pleasures of domination, the author's only major theme. After a late party, hostess Charlotte is left alone with one guest, Mara, who tries bluntly to take her to bed. Charlotte is attracted only because of the opportunity this affords to be the dominant half of a relationship. The whole affair is abortive and inconclusive.

Back to mysteries with Sebastien Japrisot's clever *Trap For Cinderella*, Simon and Schuster, 1964. There is a fire in a resort cottage at Camp Cadet. One girl dies--is Do dead or does Mickey die? Which loved governess Jeanne --or did both-- and just what inter-relationships existed? A mental edge of the chair psychological suspense thriller. This was a prize winner in France and deservedly so.

Collections of male homosexual short stories are rare and welcome. *Behold Goliath*, by Alfred Chester, Random, 1964, will be thus honored by great popularity since it is primarily homosexual in content. It is curious to note that Alfred Chester reviewed John Rechy's *City Of Night* in *The New York Review* and panned it resoundingly. I was surprised by this time having read Chester's lovely short story, "In Praise of Vespasian" in its original magazine appearance. It is even more amazing to me now since *Behold Goliath*, the titular story of this volume is a phantasmagoric recreation of the same type of events that Rechy used--the prostitute-ridden underworld of homosexuality. The narrator, Goliath, visits in dream sequence the various homosexual types which exist and frequents the same bars and gutters. It will be only a matter of personal taste in literature that will differentiate the two writers--one (Rechy) is less specific but both see the same scenes through similar eyes. Another story in this book, "As I was going Up The Stair" is an excellent example of the home life which tends to foster homosexuality. It might be titled "The Genesis Of A Gay Boy" without disturbing the author's intentions. The previously-mentioned and terribly beautiful story, "In Praise Of Vespasian," is included in the book. This alone makes the volume a must--it is the tender but ruthlessly honest and specifically sexual recreation of the life of a male homosexual, his loves, his friends, his mind and his body all made real and alive and unforgettable. Ironically, as is true so often with words of praise, the story celebrates a deceased boy, Joaquin.

The story, "From The Phoenix To The Wild Bird," analyzes in an agonizing duologue the long-past affair of two men who are bound together still by ties of love which neither can break. John, a settled older man, loves and cares for wild young neurotic genius, Mario, even after Mario leaves him to marry a bitch. Later, when the girl leaves Mario, John goes to him (on command) and they dance out their verbal pain. On the way home John finds that momentary surcease in the arms of an "indifferent stranger." As in all of Alfred Chester's stories, the reader is left in a kind of sympathetic daze, aching for the very real suffering of the characters.

"Ismael" is superficially a pagan hymn to a beautiful Puerto Rican boy picked up off the street by the nameless narrator. However it is also a diatribe against society and, hilariously, a diatribe against the encroachment of "civilized homosexuals" in the narrator's world. He laments in part, "...so went to a bar. Saturday night, and naturally Madison Avenue represented in force. Mobs of dacron suits crowned by vacant, stupid, un-lived faces, cute as buttons most of them, like an army of Tom Sawyers. God preserve us from the invasion of good fairies. Where are the screaming queens, the gigolos, the outrageous Harlem faggots--where is Ismael?" Later he discusses the homosexual dilemma as he sees it and says in part, "...we are perverted deeply, in our dreams, suffering out the doom of the butt-end of romance--destined never to profoundly

have whom we love nor to profoundly love whom we have." Despite the sound of this anti-propaganda, the five pertinent stories in this collection of ten stories are very very important contributions to the literature of homosexuality and Alfred Chester's ability in writing is little short of genius. The sentimental reader will be much rewarded by this volume and the cynic will not be disappointed either.

Reviews of Garet Roger's novel of life in a state asylum in the 1920's, *The Jumping Off Place*, Dial, 1962, mentioned the male homosexual aspects of the novel, but failed to mention a clever inclusion of Lesbianism as a strong plot device. Homosexuality is covered from three aspects--all quite fairly--in the novel. Titus, occupant of the "special" cottage for the criminally insane, has brutally attacked a young boy. In reconstructing his life it becomes clear that the brutal treatment he suffered as a child twisted his mind and produced an ambivalent and dangerously destructive emotional pattern as he woos over and over again the childhood companions who rejected him, and when rejected as an adult, he blindly strikes to kill. His fate at first seems blood-chilling but his adjustment to a new world is both touching and fitting. Much more tragic is the case of Sean McGinnis, concert pianist and a physically beautiful boy doomed to unrelenting schizophrenic attacks with accompanying catatonic trances. He is suffering from his wealthy parents' having separated him from Joel, another pianist whom he loves, and forcibly marrying him to a young woman physician (now a staff member of the asylum). During a "catatonic excitement" he methodically breaks first one hand and then the other and finally his neck between the rim of a piano and the heavy top. Another "victory" for the heavy-handed parents who would apparently prefer his death to his homosexuality.

The Lesbian aspects of the plot are so subtle--not in content--but in presentation--that to drop a clue would be to destroy the author's point so I'll just say that about one fifth of the book is given over to the subject even if you won't suspect it at first glance.

We're seeing a little upsurge of romantic stories, a very welcome trend in this day of "sex and the garbage society" writing. John Goodwin's *A View Of Fuji*, London, Spearman, 1963, is one of the simple novels with a single theme written in a kind of miniature and set in the land of lovely miniatures: Japan. The nameless narrator is a middle-aged man sick of all the petty tyrannies of love in the overt homosexual world of his life. On a trip to Japan he meets the 26 year old Shigeji Seami and despite all of the racial, cultural and personal differences, they fall very deeply in love with one another, not just for tonight and maybe tomorrow, but really fall in love. For some weeks they stand together until the ugliness of his past life (the narrator's) causes him to leave Shigeji. It is little solace to the reader to realize that the book was written to regret an error. One wonders why he did not regret in time to save himself. Perhaps this is just proof of that facet of the male homosexual dilemma by Alfred Chester which I

mentioned earlier in this column. In any case, this is a very welcome love story, slight and beautiful.

That nothing is new under the sun continues to be proven. In March, 1964, I discussed a novel where the themes of brother-sister incest and male homosexuality were juxtaposed. *My Sister's Keeper*, by R. V. Cassill, Avon, 1960, also uses these two themes fairly effectively. It is possible that there could be some psychological basis for the combination of histories--male homosexuality and sibling incest.

A very serious examination of the Spanish Civil War is the theme of Christian Murciaux's lauded novel, *The Unforsaken*. London, Harvill Press, 1963, N. Y., Pantheon, 1964. The hero, Juanito, is a simple peasant from the "Huerto" region of Spain. His superior officer, Agustin, is a mildly repressed but fully conscious male homosexual. Agustin is a philosopher of sorts and much of the agony and beauty of war and "righteous causes" is told through his mature eyes. His intense love for Juanito is weird a combination of all the ideal attributes mentioned in Gide's *Corydon* with the specific exception of lover, since the relationship is never consummated. Much of the emotional content is quite sensually written in sharp contrast to the stark reportage concerning the war. A good portion of the book--over three fourths of the content--is of interest in this column.

Antony West's third novel, *The Trend Is Up*. Random, 1960, Fawcett Crest, 1961, 1964, is the familiar saga of the rise to riches and "empty hands" in the personal relationship's of one man. Properly, reader interest in this novel ought not to be restricted to the homosexual content, although this is quite substantial, but in the overall story of Gavin Hatfield, a good protagonist. Gavin's wife, Ilona, is an alcoholic and, as part of a ruse to drink openly, she arranges a variety of projects which involve the constant presence of Silky Segaux. Silky is the "home-town" artist who went away to make good but didn't--outside of a variety of male bedrooms. Back home he becomes a society painter and in this role he occupies much of the book. It is a sympathetic but not particularly encouraging portrait. A portion of the book concerns the tasteless European trip which Ilona and Silky take with a weird crew, including a boy friend for Silky and a rather predatory Lesbian who pursues Ilona successfully.

The novel purely for entertainment is traditionally unworthy of attention but in the male homosexual field they are infrequent enough to notice and mention. K. B. Raul's *Naked To The Night*, Paperback Library, 1964 (despite mis-leading publisher name this is both a \$3.00 hardback and a 60¢ paperback) is the poorly-written, fast moving account of the rise from slums to fame and fortune of young Rick Talbot, "a swell stud." All of the silly symphony of male physique cliches are included and the predictable death-ending which is introduced by a

wildly improbable bell-boy episode. Criticisms aside, this is vastly entertaining and, if you skip the introduction (please do) and the ending, not really unsympathetic since, with the exception of the James Dean type "hero," many of the characters are love motivated.

Have you ever seriously contemplated the wealth of homosexual history? Everyone knows that X is gay, and that famous Mr. X is also gay, and this one and that one is also gay—but, have you ever consciously realized that much of the known history of this world has been shaped by homosexuals? There have been great contributions in the field of bibliography concerning male homosexual literature. The finest of these was Noel I. Garde's *The Homosexual In Literature*, Village Theatre Press, 1958, 1959. Now we have the first really inclusive biographical contribution, *Jonathan To Gide*, by Noel I. Garde, Vantage Press, 1964.

Before this the best source books for famous homosexuals were various psychological treatments of the subject, many of them rare and some not even available in English. Now, in *Jonathan To Gide*, we have the concise general biography of the great homosexual men of history—literally a who's who (who was who) in world leaders. It becomes clear that many of the greatest Kings, soldiers, lovers, scientists, artists, poets, writers, tyrants, villains, sailors, explorers, religious leaders, prophets, statesmen, businessmen, spies, educators, heroes, victors and losers were homosexuals. Men who literally shaped our destiny, made our rules, set down our patterns and our heritage—hundreds of these were homosexuals, wholly or in part.

Mr. Garde has carefully and conscientiously provided an accurate account of the "whole man" in each of these short biographies. The sexual content of their lives has been properly relegated to a few explanatory sentences or, in some cases, merely a reference to the source of the homosexual data.

There are comprehensive indexes including an index of the nationality of the subjects, their professions and/or occupations, and an alphabetical index. The subjects are presented in chronological order in the book to put them in their proper perspective. The bibliography is not wholly inclusive but it is entirely adequate for the purposes of the book.

In spot checking five percent of the entries against the cited general sources I can find no factual distortion and this would indicate good scholarship. Missing, sadly, is the educational background of the pseudonymous author. However, those of you who have read Mr. Garde's biographical sketches in the pages of this magazine know his talents.

The only possible criticism of the book would be deletions. Mr. Garde has left out possibly 100 qualified subjects (and admits this in his own introduction to the book) on grounds that some are not sufficiently important. For example, he deletes many famous writers of recent times and also has omitted the "beloved" in many cases where the beloved has near or equal fame (i.e., David,

King of Judah and Israel). In his explanation of this particular deletion he contradicts his own criteria for inclusion since David's famous statement on their relationship is the basis of the homosexual interpretation.

It is no exaggeration to say that every homosexual male above the "leather-jacket" mentality will enjoy this book and certainly every serious student of the subject must have it on his bookshelf. The book is expensive, \$10.00, but it is worth twice that much. Since it has been published by a vanity publishing house, one hopes that the day will come when such quality scholarship will not have to be handled in this manner simply because it is on a controversial topic. After you buy this book and read it, I am sure you will agree that we should not, like the Negro, wait another hundred years. Men have died many deaths, not all of them physical, for homosexuality and if all did not die as hideously as Edward II of England—still we have some obligation to our cultural dignity (as this book will remind us) as long as we live.

It is always a double pleasure to be able to talk of a special book—a book not necessarily pertinent—but of real interest. Donald Windham, long familiar in name, has published his collected memoirs of his childhood in *Emblems Of Conduct*. Scribner's 1963, 1964. For those familiar with his small (but potent) body of work, this book will be a delight and needs no recommendation. For those who haven't met Donald Windham, this will be the key to his other moving works which, though slight compared to some more prolific authors, are among the finest male homosexual titles. Interestingly, Mr. Windham (judging solely from his various cover photos) possesses great physical beauty—no bearded outcast he!

*Armageddon*, Leon Uris' new blockbuster, Doubleday, 1964, is as poorly-written as one expects from him but vastly entertaining, as is also expected. There is a minor Lesbian figure in the plot which details the history of Berlin and the Airlift, following W.W. II.

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## HOW FREE IS FREE?

Last spring a number of students--15 to be exact--at Columbia University in New York City decided to do something about campus restrictions on sex. Like all red-blooded young American intellectuals, they decided to establish a "Sexual Freedom Forum" to advocate (rather than practice) the free expression of affection between "mature" persons. According to the *Columbia Daily Spectator*, the campus newspaper, discussion has already become heated within the club. It seems the president wants "freedom" for homosexuals, but the treasurer wants to restrict it to hetero-

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