

# **mattachine** **REVIEW**



**6th Issue November-December 1955 50c**



**Four Articles on Important New Books—Page 3**

**DR. ALBERT ELLIS: ON THE CURE OF HOMOSEXUALITY**

**UNNUMBERED**

**PAGE [S]**

**Article "from the  
editor's NOTEBOOK"  
(4 p.) occurs between  
PP 22-23 of the main  
text.**

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**Resolution****IN SUPPORT OF THE MODEL PENAL CODE**

WHEREAS the program of the Mattachine Society has always been to seek a realistic and judicial repeal of certain discriminatory statutes dealing with morals, and

WHEREAS the Society has earnestly advocated the retention of certain laws for the protection of individuals in the community as follows:

- a. Those prohibiting sex activities and indecent behavior in public;
- b. Those prohibiting sex relations between adults and minors;
- c. Those prohibiting sex activities which involve use of force or violence, and
- d. Those prohibiting sex relationships which transmit disease, and

WHEREAS the Society believes that, except for these, the basis for sex morals must, in a free and democratic society, be the concern of the family, the church and medicine, now therefore be it resolved:

That the Mattachine Society urges all persons to support the decisions made by the American Law Institute in its 1955 report, "A Model Penal Code," and does further urge that all individuals make their opinions known to the state legislators in an effort to have these recommendations adopted into law.

*Passed and adopted by the  
Board of Directors  
September 3, 1955*

Lithographed in U.S.A.

**mattachine REVIEW****Books...****Books...****Books...**

Four articles in this issue are based upon important books about sex and human behavior. Most of the books are new; all are worth reading by everyone interested in the subject of varied sex and personality orientation.

In addition, Ann Aldrich's "We Walk Alone" is reviewed in the regular Books department.

With other features in this issue, Mattachine Review presents another "package" of what its editors believe is interesting, informative, and to some extent, entertaining reading on the homosexual subject.



## **Are We on the Right Track?**

This issue completes our first year of six regular issues. The staff has overcome many problems of finance and mechanical production in that period. It hopes the result has been of value to our readers.

Have we missed the mark, or is the Review showing signs of maturing in its chosen field? Those answers must come from you, our readers. We would like to know your reaction to any or all of our six 1955 editions—Won't you take pen in hand and write us? We will try to incorporate your suggestions during the coming new year.

With genuine appreciation for your valued support, and with our best wishes for a happy holiday season, we remain,

Sincerely,  
**MATTACHINE SOCIETY, INC.**  
Office of the Publications Director



## On Our Cover

Today, more than ever, we find that life and its complexities, coupled with society's requirements of human personality adjustment, are seldom a well-defined room.

But the individuals who enter this room--and all of us must, boldly or with hesitation--know that in time the indefinite objects, the cloaked mysteries become more clear. This is a result of processes of education, experience and understanding--which make up life itself.

On our cover, Artist Mel Betti has captured this attitude in a stylized, expressionistic drawing prepared especially for this issue of the Review.

announcing a new address for the

## Mattachine REVIEW

(EFFECTIVE JANUARY 1, 1956)

**693 Mission Street  
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Readers and subscribers may now communicate by mail directly with the Publications Director at the new address listed above.

The address of the Board of Directors, Post Office Box 1925, Los Angeles 53, Calif., remains unchanged since that location is the permanent headquarters of the Society.

# Mattachine REVIEW

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## 6th Issue November-December 1955

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# ALBERT ELLIS, PH. D.

## on the cure of homosexuality

Donald Webster Cory, in a recent article, *Can Homosexuality Be Cured?* (1), as well as in his new book, *The Homosexual in America* (2), has some important things to say about the possibility of "curing" homosexuals. While none of Mr. Cory's statements about the difficulty of changing homosexuals into heterosexuals are clearly false or exaggerated, I still feel—as I stated in the Introduction which I wrote to *The Homosexual in America*—that he is unduly pessimistic in this connection. It is my contention, on the basis of my experience as a clinical psychologist and a psychoanalytically oriented psychotherapist, that homosexuality is definitely curable in many—though hardly all—cases; and I hold, in fact, that the cure of inversion is by no means as difficult as many psychologists and psychoanalysts have made it out to be.

Mr. Cory's pessimism concerning the curing of homosexuals largely grows out of what I consider to be the quite unrealistic concept of "cure" which many writers on this subject seem to have. He notes, for example, that "there are extremely few cases on record of homosexuality ever having been cured, if by cure is meant a complete replacement of the female for the male as the desired love-object—and how reliable the records of cures may be remains to be determined." This manner of defining the "cure" of homosexuality in terms of "a complete replacement of the female for the male as the desired love-object" is, I contend, not only unrealistic, but it actually implies a mistaken concept of what is the homosexual neurosis which, presumably, the therapist is trying to "cure."

Let us get a few definitions straight first, in order that we may be perfectly clear about what we are discussing. When we talk about the possible "curing" of a homosexual, we usually imply at least two definite things: (1) that the homosexual in question is exclusively or almost exclusively oriented toward having sex relations with members of his (or

her) own sex; and (2) that this homosexual's desires and/or behaviour constitute a distinct fixation, phobia, obsession, compulsion, or other form of neurosis.

Unless these two characteristics—exclusive inversion and neurotic symptoms—exist in a homosexual, it is often pointless to try to "cure" him at all, since he may not be emotionally disturbed, and may in fact be mentally sounder and healthier than his would-be psychotherapist. A man, for example, who has sex relations with other men because no women happen to be around (as when he is in prison or on a long naval cruise) need certainly not be emotionally aberrated. Nor would it appear that a man who, when living in normal society, has sex desires toward both men and women, and takes distinct satisfaction in sex relations with both sexes, is necessarily disturbed, since bisexuality would appear to be the original, biological tendency of both men and women, which is only partially eradicated in many or most of us by our fairly strict heterosexual upbringings in this culture. Bisexuality, to be sure, is quite illegal in our society (since it includes homosexual as well as heterosexual acts); but stealing is also illegal in our culture, and no one, to my knowledge, contends that all those who have the desire to steal, or actually, do so at times, are serious neurotics.

(Let me make perfectly clear at this point that a bisexual is anyone who has *some* sex desires, whether these be many or few, toward members of both sexes. Bisexuals do not, as is often mistakenly stated, have *equal* sex desires toward males and females, but may prefer one sex to another—just as a heterosexual male may prefer one woman to another.)

Individuals, therefore, who desire both heterosexual and homosexual relations may be emotionally disturbed (largely because of society's attitudes) about their bisexual desires, and may therefore need psychotherapy. Or their bisexuality may be part and parcel of a general neurotic makeup which may lead them to

require psychoanalytic or other psychological treatment. But there seems to be nothing *necessarily* neurotic about bisexuality; and, in fact, as far as mere *desire* for sex relations is concerned, it might well be contended that men and women who at no time have *any* bisexual impulses are likely to be more neurotic than those who at least occasionally do have such desires.

Since our society severely criticizes and punishes the homosexual aspect of bisexual relations—see, for example, the facts on homosexuality in the Kinsey Report (4) and in my book, *The Folklore of Sex* (3) and since the average person's sexual desires may fairly easily be satisfied on a heterosexual rather than a homosexual basis, it may also be contended that the person who actually gives in to his bisexual desires (except quite occasionally during his lifetime) tends to be more emotionally disturbed than the individual in our culture who experiences such desires but definitely controls them. This is probably true. But the fact still remains that the individual with frankly bisexual desires is not necessarily neurotic; while the man or woman with *exclusively* homosexual desires necessarily is.

Why are exclusive homosexuals necessarily neurotic? For the simple reason that those who out of unhindered choice only desire partners of their own sex, and who absolutely cannot or will not engage in heterosexual acts are obviously victims of at least one of four (and sometimes all four) distinct neurotic symptoms. For such exclusive homosexuals would appear to have (1) a sexual *fixation* on members of their own sex, from which they cannot escape; or (2) a specific *phobia* in regard to members of the other sex which prevents them from having satisfactory heterosexual relations; or (3) an *obsession* about members of their own sex which drives them toward homosexual acts or an *obsessive interest* in members of the opposite sex which drives them toward assuming the normal role of this sex; or (4) a distinct *compulsion* toward having exclusively homosexual affairs. Since fixations, phobias, obsessions, and compulsions are indubitable neurotic symptoms (whether or not they are sexual in

their origin or content), it is difficult to see how any *exclusive* homosexual can be anything but, in one degree or another, neurotic.

It may be immediately objected, at this point, that if exclusive homosexuality implies a neurotic fixation, phobia, obsession, and/or compulsion on the part of the homosexual then exclusive heterosexuality implies the same type of neurotic traits on the part of the heterosexual. This, in fact, is exactly correct. While exclusive heterosexuality is statistically normal in our society, and while exclusive heterosexuals are rarely seriously neurotic simply because of their heterosexual leanings, the fact still remains that any heterosexual who positively cannot, under any circumstances, take any pleasure whatever in physical contact with members of his own sex is neurotically held in the vice of some fixation, phobia, obsession, and/or compulsion, and he (or she) should therefore be quite eligible for psychotherapy.

Actually, since we are all taught, in this society, that heterosexuality is the *only* legitimate mode of sex behaviour, many of us who become exclusively heterosexual are never seriously bothered by our sexual rigidity. Hence (like the natives of certain primitive tribes or the citizens of certain modern dictatorships who do not become disturbed by the paranoid thinking which is rampant, but which is culturally accepted, among them) we gratefully accept our heterosexual fixations, phobias, obsessions, and compulsions and never think of asking a psychotherapist to "cure" us of them. Nonetheless, when we are so heterosexually fixated that our sex urges can under no circumstances be satisfied by homosexual acts, then we are decidedly in the throes of a neurotic symptom—a social neurosis, if you will, but a neurosis nonetheless.

To return to the main issue of this article, the exclusive homosexual—that is to say, the individual who cannot obtain any satisfaction whatever in sex relation with members of the other sex, and who is in fact usually disgusted by them—is certainly neurotic. He may not be the most serious neurotic alive, and may be in the same class as the individual who is neurotically fixated on one



business pursuit, one pastime, one child, or one something else, but who in most other respects is relatively unfixated and well-adjusted. Or his neurosis may be a deep-seated, general disturbance, of which his exclusive homosexuality is but one symptom. Or he may be seriously aberrated because, in this society, homosexuality is so condemned and persecuted. Whatever the specific extent or depth of his neurosis in any given case, we may be certain that to some extent all exclusive homosexuals are neurotic because, we repeat, the exclusive invert is rigidly held by some fixation, phobia, obsession, and or phobia which neurotically forces him only to desire love objects of his own sex.

The point is now—to get back to Mr. Cory's thesis that homosexuality is virtually incurable—that when we talk about homosexuals going for "cures" we normally mean exclusive homosexuals; and we should clearly realize that these exclusive homosexuals should be going for therapy not merely to be "cured" of their homosexual desires but of their neurosis—that is, their exclusivity. Consequently, the "cure" of homosexuals need have little to do with "a complete replacement of the female for the male as the desired love-object." Such a complete replacement, in fact, might have the effect of substituting one form of exclusivity—and hence of neurosis—for another!

In other words, the aim of a realistic psychotherapist, when he works with any exclusive homosexual who has come to be "cured," should not normally be to help this homosexual become exclusively heterosexual in his desires, but to help him to become unneurotically bisexual in these desires. (By the same token, neurotic heterosexuals who come for psychotherapy and who show some homosexual leanings may sometimes be aided not to become exclusively homosexual but to accept—though not necessarily act out—their bisexual desires.)

If one looks at the question of "curing" homosexuality in the light of the foregoing considerations, it will become clear that it boils down to the usual psychotherapeutic problem of helping individuals to overcome their phobias, fix-

ations, obsessions, and/or compulsions. Homosexuals, it is true, are difficult to treat because they derive distinct satisfactions from their neurotic (exclusive) inverted desires and acts. But, by the same token, almost all neurotics derive various satisfactions—or so-called secondary or neurotic gains—from their symptoms. The main reason, perhaps, for the resistance of homosexuals to intensive psychotherapy is the lack of incentive which most homosexuals have for changing their mode of sex relations. Thus, ordinary neurotic symptoms often become so painful in their own right (as when the patient becomes overwhelmed with anxiety, guilt, psychosomatic complaints, inertia, etc.) that the neurotic has a strong incentive to go for therapy and to work hard, with the therapist, to overcome his symptoms. Homosexuals who come for therapy because their exclusive homosexuality is the main presenting symptom often do not have this incentive, since their main fear is usually of censure and public disapproval, and they can sometimes overcome this fear by obtaining definite approval within homosexual groups and can avoid public censure by remaining discreet about their sex desires and acts.

Homosexuals, moreover, have usually succeeded at having homosexual affairs by the time they come for psychotherapy, while they have often previously failed at heterosexual relations (and, indeed, sometimes have become homosexuals precisely because of such a failure). Whereas, as all of us know, it is most difficult to get even a fairly well adjusted person to give up an acquired pleasure (like eating, drinking, or smoking), even when he is told by his physician that he is seriously impairing his health by this habit, it can readily be seen how much more difficult it would be to induce an exclusive homosexual to give up his satisfying and successful sex habits when he has no certainty that he can ever replace them by just as satisfactory and just as successful heterosexual habits.

For these (and several similar) reasons it can readily be seen why it may be more difficult to treat a homosexual than a non-homosexual neurotic. Basically, however, exclusive homosexuals are beset by phobias, fixations, obsessions, and/or compulsions; and, like

other neurotics, they can be successfully treated so that, at the very least, they will become less phobic, less fixated, and less obsessive-compulsive. When this is done, it is only to be expected that, in most cases, homosexuals will then become bisexuals rather than exclusive heterosexuals. For getting rid of their neurotic rigidities will simply mean, usually, helping homosexuals so that they will come to desire and can successfully have sex relations with members of the other sex. "Curing" exclusive homosexuals does not necessarily mean reconditioning them so that they will come to lose all their desires toward members of their own sex.

In some cases, of course, a homosexual's newly found ability to have satisfying sex relations with members of the other sex will become so powerful as to dwarf, or even occasionally to annihilate, his interest in his own sex. But most of the time it is to be expected that his interest in his own sex will partly or largely remain, while at the same time his newly found heterosexual interests and satisfactions are allowed to come to the surface.

It is also to be predicted that when psychotherapy is successful with an exclusive homosexual to the extent of allowing him to have definite desires toward and to take satisfaction with members of the other sex, and when this psychotherapy helps him to face and overcome many of his general neurotic trends, many such "cured" homosexuals will actually abstain from most or all further homosexual contacts even while still actively desiring such contacts. Well-adjusted heterosexual males, it should be remembered, often desire to have sex relations with girls under the legal age of consent; but, normally, they

manage successfully to forego putting such desires into action. Most human beings, furthermore, time and again desire to walk off with their neighbor's Cadillac, but manage, without too much travail to their souls, not to do so. By the same token, exclusive homosexuals who are psychotherapeutically helped to overcome their exclusivity and to desire other-sex partners should often be able to forego homosexual participations, not because they do not desire these, but because they may be severely penalized if they give in to their desires.

Summing up: When we talk of "curing" homosexuality we usually mean exclusive homosexuality, which is neurotic in that it invariably contains distinct elements of fixation, phobia, obsession, and/or compulsion. This type of homosexuality becomes "cured" when the exclusivity or neurotic element is largely overcome, and when the homosexual comes to desire as his love-objects members of the other sex as well as his own sex.

To expect an exclusive homosexual to make a complete reversal in his sex desires is quite unrealistic—although this will sometimes actually occur. But to get him to the point where he is no longer exclusive or neurotic about his homosexual leanings, and where because of his emotional stability he can control them in such a manner as to keep himself in minimal conflict with contemporary society (and with himself)—this is the realistic aim of modern intensive psychotherapy or psychoanalysis.

In the course of psychotherapy, the homosexual individual may also be helped to accept his homosexuality without the enormous amounts of guilt and anxiety that usually accompany inversion. But if an exclusive homosexual is only enabled, through psychotherapy, to accept his homosexuality, and if he is not in any way released from the neurotic fixations, phobias, obsessions, and/or compulsions which are forcing him to be exclusively homosexual, then very little real therapy has been accomplished, and he is still as basically neurotic as when he first came for treatment.

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3. Ellis, Albert. *The Folklore of Sex*. New York: Charles Boni, 1951.
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Reprinted from "The International Journal of Sexology." February, 1952.



# SEX, RELIGION & MYTH:

By Donal Norton

## *a book review in dialogue form*

**JIMMY** AND I were having one of our periodic bull-sessions in which we tend to run the gamut of human interests—that is, from sex to sex. As usual, at a certain point, the moralistic aspect of the homophilic attitude comes up. For Jimmy, with a strong religious training, has an inability to equate his beliefs and training with his feelings and behavior.

"But God destroyed Sodom and Gomorrah . . ." he began, and I quickly interrupted: "Now, where did you get that idea?" He looked at me with that astonishment we usually reserve for the moronic. "Why, you know your old testament as well as I do . . ."

"And that is just why I ask the question," I answered. "It's interesting that this point has come up, for I have come upon a new book which, I believe, lays that myth once and for all."

"Myth?" I could feel Jimmy's hackles rising to defend the Bible text.

"I'm referring to the interpretation of the text," I said, "not to the text itself—that would require a totally different approach. But the myth that Sodom and Gomorrah were destroyed because of their homophilic activities . . ."

"But it says . . ." Jimmy started and I interrupted him as I opened the King James version. "Let's look at the text. The pertinent passages are Genesis, chapter 19, verses 4-11. The particular point is in the following sentence: 'Where are the men which came in to thee tonight? Bring

them out unto us, that we may know them.'

"Now, the whole point of the text rests on the verb 'know.' The Elizabethan translators rather commonly used this verb to translate a number of words in the Hebrew which meant 'coitus'; but the word in the original Hebrew text at this point means simply 'to have knowledge of.' Now, surely, the cities were not destroyed because the citizens wished to know something about these strangers who had come into the town at night and who might, for all they knew, be hostile to the city. Then it is likely that the destruction had nothing to do with this particular point. An earlier verse does give us the reason: that is, that the reputations of the two cities was so great for sinning that God was forced to destroy them. There is no specific indication of what constituted their particular sins.

"But everybody knows that the sin was . . ." and Jimmy stopped, recognizing the circular nature of his own argument.

"Exactly," I answered. "Everybody knows that they practiced sodomy. That is the same kind of argument that the school child used in his essay: 'Pigs are called pigs because they are so dirty.' No, it won't do. The term was derived from the supposed sin of the city, and that supposition was derived from a misinterpretation and a mis-translation. Once we can get this point out of the way we are in a better position to put our fingers on the real origin of our modern attitudes. It

simply goes to the Pauline period of Christian foundings, and rests on the conflict between the new growing Christian faith, with its Judaic-moral background, as opposed to the pagan or heathen practices of the inhabitants of Asia Minor and Greece.

"The Greek culture which blanketed this area was rather flagrantly homophilic. It was very easy then to make the identification: Paganism equals Sin equals sex perversion. And this is largely what happened, Justinian and other early law codifiers, identifying the church and the state, put the concepts into law. From that time until the present, sexual deviation has continued to be treated as a legal problem rather than, at the least, a moral one, or at the best, a psychological one.

"And that brings me to this new book," I hurried on before Jimmy could break into my monologue. "It is **HOMOSEXUALITY AND WESTERN CHRISTIAN TRADITION** by an English clergyman, Dr. Derrick Sherwin Bailey.

It is always a relief to discover that someone is attempting to keep rational in the welter of conflicting opinions, prejudices, intolerance and thin facts which make up man's knowledge on the whole sexual subject. Kinsey's monumental 'initial study' is moving in that direction; and now, from England—and from a bailiwick that we would least expect to be realistic about such a subject—we have a worthwhile addition to the woefully small shelf of 'must' books.

"It may be questionable whether the mystery of sex created the taboos or vice versa; but there is little doubt that through the ages and in innumerable cultures no activity of man has collected unto itself a greater body of myths than has the physical aspect of sex. Unfortunately, man's moralistic attitudes have been firmly grounded in the myths.

"It is the nature of a myth, and its accompanying moralities, that it is the last frontier to be conquered by rational enlightenment. Because myths are, by their very symbolic nature, related to the feeling level, and therefore are most apt to be taken for granted in a rational computation—to be the 'self-evident truth' that is the earmark of an axiom. For this reason, Man must, to progress toward a greater rational consciousness, question each belief and assumption which he uses as a crutch in his apparently blind stumbling through the life process. Man's troubles arise, primarily, in those areas where he does not question; and this applies to the individual as well as the species.

"Nowhere has the human group had greater difficulty in observing neutrally than in the feeling-attitude toward life which we label Religion. It is the nature of this subject that it be accepted on faith or by 'inner' conviction; and unfortunately, as any body of religious attitudes becomes accepted, a sacrosanct aura builds up around all beliefs and assumptions and ethics of the original formulation. That which began as an ethical function becomes, through this process, moralistic and ultimately dogmatic.

"In a Cosmos of change and apparent hostility toward Man's valiant effort to control it for use, there is bound to develop a strong awareness of insecurity. Rational Man attempts to create his own security through knowledge: the greater part of mankind, however, tends to establish dogma—static rules, laws and Emily-Postisms—allegedly eternal in validity, which offer a false peace of mind. But the Cosmos changes, this we can be sure of; and Man, a fragment of the Cosmos, partaking of his genetic heritage, also changes; but the Ethic which was useful Yesterday becomes, all



too often the strangling dogma of Today and Tomorrow.

"Dr. Kinsey and his staff are attempting to take a reasonable look at the biological mythology of sex. Now Dr. Bailey has applied some of the same reasonableness to the Christian tradition on one aspect of sex, that of the homophilic. He sets himself the question: How has this tradition come about? What is its genesis? Where did variations and misinterpretations creep into the picture? And most important: What can we moderns do about correcting such defects?"

"Essentially, Dr. Bailey is not concerned with the question of the validity of the homophilic attitude. He is concerned with tracing modern legalistic practices to their roots in Hebraic and Greco-Roman Christian attitudes with consideration of the

Medieval connecting links represented in the Canons and Penitentials."

As I paused for breath, Jimmy edged in: "Well, what has he to offer? What is his opinion?"

"That, my dear boy," I smirked "is for you to discover for yourself. There is the book—read it!"

"But a good book review tells me what's in the book..." he complained.

"... And thereby saves you the effort of reading it yourself? No, Jimmy, not this time. Dr. Bailey is a competent speaker and says well what he has to say. Why not read it?"

**HOMOSEXUALITY AND THE WESTERN CHRISTIAN TRADITION**, by Derrick Sherwin Bailey: Pub. Longmans, Green & Co., London, New York, 1955. 181 pp., \$3.50.

## Coming!

Third in a series of articles by Albert Ellis, Ph.D., New York, will appear in the February 1956 issue--Written especially for *Mattachine Review*. It's called, "The Use of Psychotherapy with Homosexuals." The article is a pre-

view of a larger work on the subject by this controversial author. It is based upon what he has learned during the past several years in making it possible for exclusively homosexual men and women to attain the ability to assume heterosexuality, and shed the fear and phobia which stymied their adjustment. This article is no sermon, but it tells factually

what has been done by others. You may not agree with it, but don't miss reading what Dr. Ellis has to say!

*mattachine* REVIEW

By Luther Allen

humanity's most troublesome pressure:

## Regulating the SEX URGE

(A Book Review)

**ALL THE SEXES**: by George W. Henry, M. D.: Rinehart & Co., New York, 1955; 588 pp. \$7.50

Luther Allen reviews with outspoken criticism Dr. Henry's newest book, taking opposite viewpoints on many of the stands held by the author. This review is published here as the opinion of the author, and not necessarily that of the *Mattachine Review*. In the final analysis, readers can form their own appraisal of the work only after they read the book, which the editors of the *Review* highly recommend they do.

**DR. HENRY** is Associate Professor of Psychiatry of Cornell Medical College, he is the head of the George W. Henry Foundation in New York City and is the author of the ambitious two-volume work, *SEX VARIANTS*, a detailed and technical study of abnormal sexuality of which the present volume is a popularization. To round out a summary of Dr. Henry's qualifications as a writer in this field I can hardly improve on the words of the book's jacket: "ALL THE SEXES ... is the outcome of over thirty years' psychiatric and clinical research by the author ... The material in ALL THE SEXES is drawn from the study of more than eight thousand men and one thousand women ..."

Dr. Henry states in his Introduction to provide the reader with a general picture of his outlook and approach to the homosexuality problem: "It has become increasingly evident to me," he writes, "that of the two fundamental human needs—food and sex—the pressure of sex is the more troublesome. When the sex urge finds socially approved outlet, it is the most constructive force in individual lives and a decisive factor in any cultural pattern." (This reviewer would like to point out to the reader that everything depends upon that clause, "when the sex urge finds a socially approved outlet".) "When it is thwarted or dissipated, it exerts a disorganizing influence on both the individual and society. Sexual adjustment is an important factor in practically all human relations ..."

A little farther on Dr. Henry writes, "No two homosexuals are alike, and 'normal' is an ambiguous term because it covers a wide range of individual variation. In like manner it is scientifically inaccurate to classify humans as 'masculine' or 'feminine'; each individual is an incalculable complex of masculinity and femininity ... The apparently facetious title, ALL THE SEXES, attempts



to convey the idea of gradation from masculinity to femininity. The quantity and quality of sex characteristics in an individual vary with age and opportunities for their expression. A boy reared in an exclusively feminine environment will almost certainly suffer a masculine-feminine imbalance; the personality of a girl frustrated in feminine pursuits and dominated by ideals of masculinity will likewise be distorted. Furthermore, to the extent that adult modes of sexual adjustment are thwarted, there is a tendency to revert to pre-adult sexual habits."

On the following page Dr. Henry makes several profoundly interesting comments: "Sexual maladjustment and immaturity underlie almost all emotional disorders, but most sex variants have found ways of living which do not require the escape and defense of a neurosis or psychosis. Only a small proportion of sex variants need the help of an emotional disorder to deal with internal conflict."

Dr. Henry makes it clear just what he means by sexual maladjustment and emotional immaturity in the following passage: "Bodily form is not a reliable indication of sexual competence; many persons capable of engaging in sexual relations are incapable of assuming responsibility for marriage and parenthood. More specifically, many can adjust as marital partners; fewer can share their affection with a child; and still fewer are able to sacrifice themselves for the common interests and needs of a family."

The conclusions arrived at in the Introduction seem to be a clear and eloquent summary of Dr. Henry's findings. They are in themselves more important than anything I could say of them: "Sexual vitality is so irrepressible that it has always found a variety of outlets with or without social approval... Standards

for judging sexual conduct vary with each cultural group, and with different periods in the life of that group. Social sanctions range from almost complete license to prohibition enforced to the point of annihilation; from required sexual conduct, to that which is eternally damned. A few scientists have begun to glimpse the possibility that sex variance may be part of the natural evolution of human beings."

What to do about it? Dr. Henry recommends the following outlook and program: "Thus far there is no hint that the psychosexual development of an individual can be radically altered, and even if this were possible, it would seem highly undesirable to mould all persons to any arbitrary pattern. Nevertheless, each person and each society has characteristic needs, and the satisfaction of these needs may be assisted in many ways... Each person should seek personal satisfactions in a manner acceptable to his social group; the groups should be informed of the needs of the individual so that he may receive maximum assistance in his adjustment. Such a compromise may seem an inadequate solution of the problem, but the attitude maintained by society is most important. Surely some sort of compromise is an improvement on the almost universal treating of sex variance with levity or repugnance, and of putting the onus on the individual when society may be chiefly at fault."

Most of the bulk of ALL THE SEXES is the result of Dr. Henry's use of case histories, which he shuffles into groups to illustrate certain patterns as a card-player arranges the pasteboards in his hand. The same "characters" appear again and again throughout the book, and each time some new facet of their natures is displayed. I found this method rather confusing.

Now, if the tone of the entire book

was that of its introduction, I would have no fault to find with it. But the bulk of the book contains a mixture of conventional religious and social evaluations with psychiatric theories and concepts, and the result is inconsistent. The unwary reader may have difficulty in disentangling the science from the moralizing. My feeling is that because Dr. Henry's science is so deeply influenced by his morals, with no attempt made to differentiate between the two, the book forfeits its right to acceptance as a scientific work, in spite of Dr. Henry's distinguished position in the scientific world.

Dr. Henry tells us, "Legal systems clearly define prohibitions against certain forms of sexual expression, but the laws themselves are derived from moral and religious codes. These codes represent the accumulated experience of mankind." Dr. Henry does not take the trouble to point out that if the ancient codes sometimes pass on to us "the wisdom of the ages", as often as not they perpetuate the ignorance of primitive ancestors, the codified errors of the past.

Throughout the book Dr. Henry

pays lip-service to tolerance, but in reality when he gets down to cases his judgments are remarkably severe, and conventional in their basis. For example, and there are dozens of similar examples scattered through the book, although on page 150 he can write, "THE GRATIFICATION OF SEXUAL DESIRE IS AN INTEGRAL PART OF LIVING, and it can be as readily associated with health as with mental illness," in discussing promiscuity on page 84 he had written, "Much has been said in favor of sexual experimentation before marriage... IN MOST INSTANCES THE CLAIMED ADVANTAGES ARE RATIONALIZATIONS FOR THE GRATIFICATION OF SEXUAL DESIRE." Here it seems to me the implication is that the gratification of desire is "bad". In writing of the Don Juan—on the same page—he says, "He is a narcissist who seeks women for personal gratification." Do men normally seek women as objects of sexual charity work? Don't most women, even take pride in the fact that they are personally gratifying to men? Likewise, in writing of homosexuality on page 72, Dr. Henry has said, "Theoretically, homosexuality repre-

## ORIGINS OF HOMOPHILIC ARGOT *By Donald Norton*

**QUEER:** Perhaps the commonest term in use in the United States at the present time. This word with a homophilic connotation came into general use in the 1920s through the theatrical profession, having appeared as early as 1925 in *VARIETY*, bible of that profession.

Stemming from 15th-16th century Scotch, where a "quire" (choir) referred to a group of prisoners, it passed through the Elizabethan jargon and came to mean "one outside the law." By the 19th century it came to mean "different," "odd," or "peculiar;" and the phrase, "a queer one," meant one who was not as conventional as those around him, with just a hint of something "mentally wrong." It is possible that the word transferred to the homophile in the wake of a popular phrase "Queer as a three dollar bill."



sents a gradation between narcissism and heterosexuality (an affectionate relationship which requires the cooperation of one of the opposite sex for full gratification)." Does Dr. Henry wish us to understand that homosexuality is NOT affectionate, is NOT cooperative? And what about all the heterosexual relationships which are uncooperative cat and dog fights through the years? Dr. Henry is here comparing an ideal heterosexuality with an unpleasant sort of homosexual reality. Elsewhere, while sketching a history of American morals, Dr. Henry writes of the Oneida Community founded by John H. Noyes in which polygamy was practiced. "During the period in which Noyes was striving to establish a religious cloak for polygamous sexual relations..." What makes Dr. Henry so sure of the insincerity of Noyes' religious convictions that he can dismiss them as merely a "cloak" for the polygamous society he advocated? As a matter of fact, Noyes' views on polygamy were quite frank and undisguised. Dr. Henry is writing as a psychiatrist. He is also an essentially orthodox Christian of some sort. He can impugn others' motives as a psychiatrist, while actually doing little more than echoing the biases of his own religion. He is, in fact, using psychiatry as a "cloak" for his group's morality. If he showed himself as skeptical to-

wards conventional morality as he is towards all deviation, if he were as critical of the authorities and the institutions as he is of the individuals whom he dissects in his book, I would believe in him.

Dr. Henry concludes, "When the sex urge finds a socially approved outlet, it is the most constructive force in individual lives and a decisive factor in any cultural pattern." History teaches us that homosexuality as well as heterosexuality can be a constructive force in the lives of individuals and societies, if it is provided a socially approved outlet. It seems to me that the task of the future, for the sake of homosexual individuals and of society as well, is to discover those patterns and those channels of outlet which will prove beneficial both to individual deviants and to society. In spite of his apparent tolerance and "understanding", Dr. Henry wrote in his Introduction that "Each person should seek personal satisfaction in a manner acceptable to his social group." For the homosexual this is impossible. If he achieves sexual satisfaction he is unacceptable to his social group. If he is acceptable to his social group he must forego sexual satisfaction. The only compromise open to him is the double life, and I can think of nothing more morally corrosive than that.



## *the* **CONDITIONING FACTOR** *in human behavior*

By Carl B. Harding

**M**UCH HAS BEEN WRITTEN on child development and human behavior. But seldom has evidence been included for the various theoretical schools. Rarer still has been the presentation of concrete examples for layman understanding, to show with glaring certainty the effects of environmental forces upon the behavioral development of the child. The story of India's wolf-children is such an example. It is one of those rare books that never ceases to be timely. (WOLF-CHILDREN AND FERAL MAN. By the Rev. J. A. L. Singh & Prof. Robert M. Zingg. New York and London: Harper & Brothers. 1939. 379 pp. \$4.00) The cases described not only reiterate the crucial influence of parental conditioning in childhood, but also clarify the importance of conditioning which takes place between the individual and his social group.

In the mid-1920's newspapers carried what appeared to be the revival of an ancient legend, news which later proved of vital significance in study of the human mind. Two girls, approximately eighteen months and eight years of age, had been captured in 1920 after having been adopted and reared in the wilderness by wolves. After the defending "foster mother" wolf was shot, the children were removed from the wolves' den by Reverend Singh, a missionary and Rector at the Orphanage of Midna-

pore in Bengal. It was here that an attempt was made at domestication. A diary, including photographs, was kept of the children's behavior and development. Careful investigations were made by recognized psychologists and an anthropologist, confirming the strange story as true.

The children's behavior was more wolf-like than human. At first they were ferocious and when approached would cower in fear and sometimes show their teeth. They made growling and howling sounds described as "neither human nor animal". The children walked and ran on all fours with their palms flat and their pelvic and bone structure had become adapted to that mobile position. Their jaws had developed with abnormal strength for the eating of raw meat. The youngsters showed a keen sense of smell and would raise their noses to the air to sense the direction of meat. Milk was lapped from a dish as they lapped water from a stream. The children disliked light and were much more at home running about in the dark of night. And it was obvious they could see better by night than by day. In the dark their eyes had a peculiar blue glare like that of a cat or dog, an amazing adaptation for humans to the environment of the dark cave in which they were found and to the nocturnal habits of the wolf-"parents".



# **mattachine salutes**

**CORONET MAGAZINE for November 1955....**

Seldom does a general circulation magazine publish as accurate, intelligent and understanding an article as Ted Berkman's "THE THIRD SEX—GUILT OR SICKNESS" in that issue. Equally significant is another very fine article on bringing our "security risk" search within the bounds of reason and the American tradition, told to Tris Coffin by Harry Cain, former U.S. Senator from the State of Washington. It's called "I COULD NOT REMAIN SILENT."

For these, Mattachine is proud to salute Coronet—with the recommendation that our readers make sure to read both articles.

The younger of the children, who was named Amala, died after eleven months. But the older of the two girls, Kamala, survived for nine years at the orphanage. Under the loving care of human associates, especially Mrs. Singh, who, with such a wait had more than the usual duties of a mother, Kamala gradually began to develop her human faculties of mind and body which had lain dormant in her years with the wolves. By the time of her death the girl's wolf-like behavior had become remarkably less. Kamala had become responsive to human love and no longer rejected human companionship. She had begun to show human emotions, and had learned to smile but never laughed. She had begun to imitate her human associates and had finally accepted clothing. She was housebroken and had learned to stand and walk erect, but always assumed the four-legged position when running. She had learned to understand some things when spoken to and had a primitive vocabulary of her own.

In commenting upon the wolf-children, Dr. R. Ruggles Gates, authority on human heredity and environ-

ment, University of London, wrote: "I have long held that we are justified in speaking of an embryology of the mind, i.e., during the age of infancy and childhood, just as we study the embryology of the body. The highly abnormal environment created by contact of the infants with wolves, instead of human beings, affected deeply their mental and physical development, each reacting on the other. They acquired a series of conditioned reflexes from imitation of the wolves, and at the same time the human aspects of their minds were completely in abeyance because of the absence of human models which could influence their mental and physical activities."

Dr. Arnold Gesell, Director of the Clinic of Child Development, Yale University, added: "We are not dealing with the utter incapacity of true amentia, but with the suppression and liberation of latent maturation. The career of Kamala, even though cut short, demonstrates anew the stamina of the human spirit and the operation of developmental reserves which always ameliorate the adversities of abnormal fate."

The second part of the book by

Dr. Robert M. Zingg, while Associate Professor of Anthropology, University of Denver, is devoted to further examples of abandoned infants adopted and suckled by animals, of older children who wandered into the forest to survive by their own efforts unaided by human contact, and cases of extreme isolation of children shut away from human association by cruel or insane parents.

It is one thing to observe human behavior and the symptoms of abnormal states. It is another thing to apply one's self toward adjustment and self-improvement in accordance with one's condition. It is still another matter to search beneath surface appearances to underlying root causes. And it is a step further to think in terms of the possible guidance of child development to provide for the complete expression of positive potentialities and the fullest possible life for each human being. The new depth psychology, which takes into account the intangible but powerfully existent unconscious realm of mind, is gradually supplanting surface considerations. It reaches foundations by going beyond effects to causes. And this is what is needed in a divided world society destined to change or perish.

While the data on the wolf-children in no way invalidates the importance of possible constitutional factors, it does attest most emphatically to the power of the conditioning process in shaping human behavior. Like a delicately sensitive plate the unconscious records the impact of multifarious impressions accumulating during a lifetime. Especially important are the impressions made in the formative years of childhood. The story of Amala and Kamala furnishes a challenging clue to understanding post-natal mental and physical development, and more particularly

psychologically-determined patterns of behavior. The clue is the conditioning process during the child's identification with those responsible for its rearing, namely the parents. This case shows the effects of human children reared during their most plastic years by non-human parent substitutes, and the consequent identification with wolves instead of humans.

The book should be of special interest to thinking homosexuals who are interested in the "why" of their nature and behavior. That the child identifies with parent-figures becomes undeniable. That human young have identified so completely with substitute wolf-parents strikes a note of significant correlation for the student of psychosexuality. The boy who is over-mothered and under-fathered and the girl who is over-fathered and under-mothered usually identifies with the parent of the opposite sex. These are but two of the numerous different factors and combinations of factors in the parent-child relationship which can tip the scales away from normal identification. How the child identifies with either or both its parents is paramount in the formation of psychic patterns of masculinity and femininity and thereby conditions the later choice of love objects, be that choice heterosexual or homosexual, or both in the varied ratios of bisexuality. The child's emotional relationship with parent-figures and the love or lack of love he witnesses between his parents determines his security or insecurity. And it is these relationships which largely determine whether his emotions in adulthood will be fully released for him to love and accept love permanently, or whether because of an unhappy parent relationship his love will be unconsciously blocked by

fear or hate.

And it is within the experience of love, more especially of being mutually in love, that the deepest happiness is found, no matter whether that love is between persons of the opposite or of the same sex. The nature of love is the same. No other plane of human experience has ever transcended it, the contrary claims of escapists disregarded. A life without love contains a vacuum which only love can fill. Money, material things and social position are not the answer, nor is compensation in one's work. With parental

demonstrations of love being the key to the ultimate happiness of the child and of generations to come, a vital spiritual responsibility rests in parental hands. The infant product of the most careless orgasm becomes a sacred trust for nurture and unfoldment of the best which lies within. The parental and cultural upbringing of children in light of the conditioning process is the greatest challenge to the human race. From it stems the future of evolution, individually and collectively. In the Atomic Age it can determine the very survival of Man.

a timely tip for  
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mattachine REVIEW

## HADRIAN AND ANTINOUS:

BY  
**Mack  
Fingal**

the love-life of an emperor



The accompanying article is based primarily upon two books about the Roman emperor, Hadrian:

**MEMOIRS OF HADRIAN**, by Marguerite Yourcenar (translated from the French by Grace Frick), Farrar, Straus & Young, New York, 1954. 313 pp. \$4.00. and

**MAGNIFICENT HADRIAN**, by Sulamith Ish-Kishor, Minton, Balch & Co., New York, 1935. 214 pages.

The article combines the history recorded in the two volumes to tell the story of the love life of an Emperor, rather than to present a review of the two works. The author of the article has appeared on pages of *Mattachine Review* before, with material related to the legal aspect of human sex problems.

However, in presenting this sketch about Hadrian and Antinous, a minor according to Anglo-American law, neither the author nor the *Mattachine Society* should be construed as suggesting that other homosexuals are justified in having relations with minors.

— 1 —

ALTHOUGH the **MEMOIRS OF HADRIAN** has been on the best-sellers' list for some time, with several reviews of it in newspapers and

magazines throughout the country, (see July-August issue, *Mattachine Review*), it is a shocking thing that in these reviews almost no mention is made of the affair with Antinous—in spite of the fact that Hadrian devotes considerable space to it in the **MEMOIRS**!

Gerald Sykes, in the *NEW YORK TIMES* review, referred merely to "shocking irregularities" adding that there are "many Hadrians, at least in miniature, in the U. S. A. today." But no mention whatsoever of Antinous. The *WASHINGTON POST* and *TIMES-HERALD* mentioned the matter not at all, and the *CHICAGO TRIBUNE* could write only of a "thoughtful sensualist . . . disposed to . . . sexual deviation." The *SATURDAY REVIEW OF LITERATURE* commented on Hadrian's "beloved Antinous" and his "carnal appetites," while *TIME* magazine jibed recklessly at Hadrian's perversions."

**MAGNIFICENT HADRIAN**, a book which has been available in public libraries for 20 years, is also worth reading, along with the **MEMOIRS**, which were written by Hadrian just before he died and appear as a sort of autobiography in the form of a letter to his 17-year-old adopted grandson, Marcus Aurelius, who later became emperor. Mlle. Yourcenar



has apparently done an excellent job by letting Hadrian do the writing. He starts out with "My dear Marc."

— 2 —

HADRIAN (Publius Aelius Hadrianus), who lived from 76 to 138 A. D., was Spanish and a relative of Trajan, whom he succeeded as Emperor in the year 117. He proved a far greater and more successful ruler than his predecessor, for Trajan's reign had been characterized by endless wars. Much more than most rulers of Rome, it can be said of Hadrian that above everything else he sought and cherished—if at all feasible—peace. But he also directed the building of many fine libraries, temples, bridges, aqueducts, roads, and even whole new cities. He encouraged agricultural experimentation, worked for liberalized legislation for the less fortunate, was tolerant toward Christianity, and ameliorated the condition of the slave. Concerning the last, he even went so far on one occasion as to banish from Rome a patrician woman who had been given to mistreating her aged slaves. Hadrian was instrumental in laying the groundwork for the codification of the Roman law, which later became a reality under Justinian.

"Any law," declared Hadrian, "too often subject to infraction is bad; it is the duty of the legislator to repeal or to change it."

That Hadrian was a person of great mental power, no one will deny. He could write and converse while at the same time dictating to four secretaries. Unusually versatile, he delved into everything—music, art, drama, architecture, law, religion, magic, astrology, anatomy, philosophy, geometry, horticulture. In addition, he was a good soldier. And his love poems he wrote in Greek, instead of Latin. Nearly all his waking hours were devoted to intellec-

tual pursuits and the affairs of state. If there was ever a homosexual who tried to sublimate, it was Hadrian.

— 3 —

Then at 28 Hadrian married Sabin, Trajan's great-niece, thus giving heterosexuality a chance. He admits that the marriage was a failure although they never divorced because of his position. They were not much together, what with his frequent journeys abroad and her desire to live in separate quarters. She preceded him in death and told him she was glad she bore him no children, since if she had she would have disliked them because they would undoubtedly resembled him! By way of retort, Hadrian says he was less sorry at her passing than at that of a housekeeper who died about the same time. Shortly before his death, however, Hadrian ordered that his wife's remains should be removed and interred near his own.

Hadrian admits he had adulterous relations with several highly placed women—for two reasons, he tells us: curiosity, and to obtain state secrets of prominent men by consorting with their wives. He also had intimacies with men before he came upon Antinous. Lucius in particular, an 18-year-old son of a friend, was a rather special object of Hadrian's affection before Antinous. A feminine boy, Lucius liked to arrange flowers, recite poetry, and concoct unusual dishes. Hadrian confesses that his memory of Lucius is confined to the "more secret recesses" of his mind.

But it was Antinous, the Greek lad with the heavy curling hair and perfect features, whom Hadrian really loved. Antinous was 15 or 16, and Hadrian 50 or past, when they met. Hadrian had been visiting in Asia Minor and first saw Antinous seated at the edge of a water basin. So great was his affection for this boy

## from the editor's NOTEBOOK

**EVOLUTION OF ORGANIZATIONAL CONCEPT.** Last issue carried mention of starting Mattachine chapters in various localities. While chapters will always remain the basic unit, it's good to report that present areas are coordinating chapter functions under Area Council setup, whereby chapters actually become only working committees under designated chairmen, with only one set of area officers to handle duties of administration, communication and finance. San Francisco instituted this system months ago. Los Angeles followed in late 1954, and has now combined Long Beach newsletter with it. This method is under consideration in Chicago, reports the Society's resident agent there. Chief benefits noted under this system are less paper work, fewer treasury reports, better discussion programs, efficient division of responsibility, eliminated duplication of effort, and centralized control. Various chapters are actually designated as area units for program, membership, social activities, publications, research, public relations and education under this method of operation. However, first unit organized in any area is the chapter, as in the past. In the future, it appears, these new chapters will evolve and grow into area organizations with working committees.

**BONUS ISSUE AWAITED.** Announcement of the special Christmas issue for subscribers only has resulted in favorable comment. As stated, this issue will go to paid addressees only, not newsstands. The production department hopes to have it in mail by December 10. It will complete volume I for 1955.

**RELATIONSHIP STILL CONFUSED.** Readers often ask about the connection between ONE magazine and Mattachine Society. Answer, as both have stated previously is: None. Further, no competitive element exists between the two, nor with the Review. Differ-



ent editorial techniques are followed, perhaps, and the result is distinctly different kinds of material in many instances. Each publication considers this a healthy inducement to growth and service to its readers. Some time ago, different viewpoints and approaches to our subject were voiced, and this difference undoubtedly remains. However, active co-operation has also resulted, seen in the form of mutual exchange of advertising, some identical bylines, and occasional reference by one to the other in features. ONE is, however, a separate and independent non-profit corporation, and deserving of praise for its persistence in battling heavy odds as it enters its fourth year in 1956. ONE's experience was helpful in launching the Review. ONE's problems, both in handling a delicate and emotional subject, as well as promoting funds for survival, are definitely shared by the Review, although identical viewpoints may not be.

**ADVERTISING RATES AVAILABLE.** To date, little or no promotion has been given to paid advertising in the Review. Board of Directors decided at beginning to limit advertising to books, periodicals, magazines, and other publications related to the human sex behavior subject. Rates for such advertising, however, have been set up and are available upon request. Copy is subject to approval by editorial board. Deadline is 60 days in advance of publication. Standard agency discounts apply.

**WHO WANTS AN INDEX?** Scientific, professional and similar journals and reviews habitually publish indices of titles, authors and subject material to aid readers in reference work. Since Mattachine Review issues only six numbers per year, editorial board has questioned whether space such index will require is justified. Suggestion has been made to make index a feature at close of alternate years. This plan will probably be adopted unless response indicates a need for it annually. Let us know if you

want an index for 1955 in January - February issue coming up.

**NEW ADDRESS FOR REVIEW.** As of next January 1, the official address of the Mattachine Review will become 693 Mission Street, San Francisco 5. Mattachine Society headquarters, however, remains at Los Angeles 53 (Post Office Box 1925) as at present. Change of address to San Francisco for the magazine was decided because (1) Publications Department, editorial and production office is located there; (2) street addresses give "substance" to a location, where post office boxes appear "blind", and (3) more efficient and prompt handling of correspondence will become possible. New address may be used at any time, but it becomes official at beginning of next year.

**TRANSLATIONS WOULD HELP.** Subscribers who now receive any foreign language magazines on our subject (See Foreign Publications, page 42) are invited to translate articles they believe significant and submit them for consideration by Review's editorial board. We are interested in serious material they publish, not fiction and entertainment features. If you read French, Danish, German or Dutch, please consider this as a project which would help a lot.

**WHY NOT USE SLICK PAPER?** That question is often asked, because quality in publishing is still closely associated with coated paper stock. Mattachine Review, however, is produced by lithograph or "offset" printing process, which uses water solution as well as ink. Moisture on printing plate is carried to paper, so that standard dextrose-coated stock used in letter-press process won't work on lithograph. Types of "slick" offset stock are available but thus far we have found this kind of paper harder to handle. So it's quite certain that we will continue to use the present dull-finish bond paper.

OPINION SOMETIMES POINTED. . . Readers will find that the critical article by Luther Allen on Dr. George W. Henry's new book, "All the Sexes", in this issue is outspoken with disagreement on viewpoints held by the author of the book. The Review would miss its mark if it failed to present such disagreements simply because they oppose another's thinking. But that is not to say that one or the other is right or wrong. Each reader may make that decision for himself. Such decisions can be made only after reading the book as well as the criticism. In fact, comment from other readers of "All the Sexes" is invited, and if significant, will be considered for publication. The George W. Henry Foundation of New York, its staff and its sponsors have earned real credit over the years, as an institution which has provided invaluable aid to many persons with pressing legal, sexual, emotional adjustments and problems. In several successive annual reports, Dr. Henry has stated that he opposed any efforts of homosexuals (per se) attempting to organize. He says such organizational attempts he has heard about failed, because of lack of control, misdirected efforts, and improper conduct. We agree that Dr. Henry's reason above is valid. Organizational dangers he points out are the very reasons why Mattachine is a small organization, and furthermore, these threats contain the reason why growth of Mattachine has been so slow. Serious educational efforts on the homosexual problem do not hold the active interest of many homosexually inclined persons very long, the Society has learned. However, that does not preclude aiding research projects, sponsorship of group therapy, public discussion, and other constructive activities by laymen and professional people acting under the advice of recognized experts in the fields of law, medicine, psychology and other sciences, and religion.

HAL CALL  
Publications Director

that after they met he says his work as emperor seemed like play, his worries vanished and long, arduous journeys to other parts of the Roman world became fun.

Antinous, a poor ordinary youth, must have been appalled by the new mode of life which opened up through Hadrian, the very might and majesty of Rome. Coarse bread was now replaced with sweet white bis-suit; posca (vinegar-water) gave way to wines of the most ancient vintage, served in golden goblets. With Hadrian, Antinous now shared oysters from far-away Britain, choice breast of Peacock, Rhodesian sturgeon, fine caviar, and scarce imported fruits. His sandals were of the softest leather, and with gold laces; his garments of the finest linen; and he was supplied with 21 varieties of perfume in bottles not only of glass but also of silver and alabaster.

- 4 -

Yet this imperial splendor was for Antinous not all-satisfying. About the year 130, the Emperor and his beloved paid a visit to Egypt. One evening just after sunset, the young man went down by the River Nile, never to return. There in the warm waters of this ancient river Antinous took his life.

What was wrong? Few homosexuals commit suicide. Antinous was only 20.

In MAGNIFICENT HADRIAN, Ish-Kishor tries to convince us that there was an "internal conflict" between the masculine and feminine component in male homosexuals. But is

this component not a biological or physiological thing; and if so, where would "psychology" come into play? He describes Antinous as a "mother-fixed passive homo-erotic." Yet we know nothing of Antinous mother. Antinous was brought up by his grandfather, his mother apparently having died while he was quite young. Hadrian himself, in the MEMOIRS, hints that Antinous was sometimes a bit difficult; that he was melancholy, indifferent, indolent, a little stubborn—and, of course, dependent. He certainly had no material wants. It is probable he did not care for Hadrian as Hadrian cared for him, due to the disparity in their ages. And Ish-Kishor believes, as must we all, that Antinous had been intimate with men before he met the Emperor. We can also believe with Ish-Kishor that Antinous played the passive, feminine role in his relationships with Hadrian.

Living with the Emperor of Rome, Antinous no doubt felt that he had experienced and had every material thing possible, so that there was nothing more to be desired. Since he was now not privileged to know other men than Hadrian, who was many years his senior, he knew it was futile to crave something he could not possess. There being nothing else to live for, Antinous wished to die. Ish-Kishor expresses the opinion that the "psychological mechanism" of a homosexual cannot function, and for that reason he is forever doomed irrespective of legal or social tolerance. But if this

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My task, which I am trying to achieve, is by the power of the written word, to make you hear, to make you feel it is, before all, to make you see.—JOSEPH CONRAD.

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allegedly warped "psychological mechanism" is due to psychological or environmental influences of adolescence, the homosexual is obviously not responsible.

As for Hadrian's homosexuality, in the MEMOIRS he first gives the impression of being a Platonic type of lover who is willing to follow the Lycurgan code, a code which permitted two men to demonstrate affection for each other in public, but which decried the expression of physical passions. However, considering the MEMOIRS as a whole, and "reading between the lines," it is rather obvious that there was more than a Platonic, or "spiritual," love between Hadrian and Antinous. As a matter of fact, Hadrian makes reference to this supposed "spiritual love" between men and calls it "Hypocritical affectation." He thinks that "morals" in any event should be a "matter of private agreement." It is only acts committed in public, says he, which the state should regulate.

Ish-Kishor would have us believe that Hadrian was subconsciously in love with his adoptive mother, Plotina, who took the place of his true mother, whom he no longer saw after his father died. When Hadrian was 12, his father died, a guardian was appointed for him and he left his mother's house. She lived till he was about 30 and he speaks well of her in the MEMOIRS, though he also lavishes much praise upon Plotina. Furthermore, he does not speak ill of his father. With these facts in mind, it would seem futile to try to make out a case of a "mother (or father) image." And the same would doubtless hold true for Antinous.

— 5 —

In the MEMOIRS, Hadrian tells us of the great sorrow, grief, and mental anguish that he suffered with the death of Antinous—"My ... favorite," "the young fawn," the "young shep-

herd ... turning into a ... prince."

Taken out of the Nile's waters, Antinous was well embalmed and a funeral held two months later. He was hermetically sealed, a sprig of acacia ("everlasting") placed on his chest. He was buried not far from Antinopolis, a new city founded specially to perpetuate his memory, and at Hadrian's direction.

The famous "cult of Antinous," ordered developed by Hadrian, was widely celebrated. "I have," said Hadrian, "forced this image upon my world: there are today more portraits of that youth than of any illustrious man whatsoever, or of any queen." At his command, the most gifted artists and sculptors were pressed into service to reproduce the face and form of Antinous in its various moods and poses, reflecting physical and mental changes from his fifteenth to twentieth years, the period during which the two had been together. There were coins, busts, statues; temples built for his worship. He was elevated to the rank of the gods, and festivals were celebrated in his honor.

Hadrian lived on a few years, in very ill health. He was lonely, and afflicted with dropsy and heart disease. With the death of Antinous, his usefulness came largely to an end.

More statues were erected in Hadrian's honor than to any other emperor. His reign has been termed the "economic golden age" of Rome. As emperor, Hadrian had been deified, and then his lover Antinous following his suicidal death. We today can understand neither deification, but some of us can understand their love life; and by studying Hadrian we get a glimpse of the sexual tolerance unknown to us but definitely known to one of the greatest cultures and civilizations yet developed in this world.

## By Lyn Pedersen

# a FORGOTTEN COMMONPLACE

### and how it affects homosexuals

Many articles about homosexuals, even some appearing in *Mattachine*, seem to suffer from acute stigmatism. One writer assures us, "Heterosexuals will never ..." and another opines, "Homosexuals have always ..." Writer after writer naively assumes that in the moral realm, things are as they have always been, and always shall be as they are.

It is scarcely necessary to belabor the point that only change itself is unchanging. Yet we so often mistake our transient opinions and circumstances for eternal verities that we forget that most things we consider natural and eternal are recent developments that would have astounded or shocked our not-too-distant forebears.

Recall how recently women were enabled to vote, to enter business, to dress as they pleased, and as scantily as they pleased, to drink and smoke in public.

Do we forget that just 100 years ago few ministers of the gospel thought human slavery immoral?

The buying and selling for a profit of goods produced by hired labor, which now seems synonymous with human nature, had its origin (excepting restricted earlier appearances of similar practices) about four centuries ago, and spread to the rest of the world only in the last century.

These practices, once rare or unknown, were long considered only fit for such outcasts as Jews.

How recently was it that the public began half to abandon the notion of punitive, rather than rehabilitative, imprisonment?

Can we forget that H-bombs, jets, electronics, computers, television, plastics and wonder drugs have been with us barely a decade and automobile, airplane, cinema, telephone, electric lights and such for only a half-century? Yet the age of horse and buggy, wood stove, oil lamp, outhouse and full length bathing suit, that is, the world of our parents' childhood, seems almost as remote as the Middle Ages.

In 20 years we've seen empires as great as Rome rise and fall, and populations of millions cast off seemingly ageless social patterns.

Still the subject of homosexuality is treated as if we were living in a static environment. Nothing is more true of that environment than the painful commonplace that everything in it faces change of some sort.

That is not to say we can predict that what is this way today will be specifically that way tomorrow. Social change is often capriciously unpredictable. Yet we can be sure that any custom, law, prejudice, or such that seems universal and unchallenged today, is likely, almost certain, to be challenged tomorrow.



and perhaps gone and forgotten the day after.

Traditionalists however, blandly ignore statistics and common sense and insist that "you can't change human nature," that "the eternal verities remain," that "change is superficial," that even the cave man had the same traits and habits we see about us daily. This is nonsense. As to the eternal verities that do remain, conservatives are shocked at the degree to which they (as the Grand Old Party, the Constitution, this or that orthodoxy) are transmuted into something quite different from what they formerly were.

The philosopher Heraclitus, in an age when Greek society was changing almost as fundamentally and as fast as our own, said you cannot step twice into the same river, so fast do new waters rush in upon you. The banks wash away, the channel shifts, headwaters run dry, deltas grow. And how much more in flux a complex society?

Perhaps a chief reason many fail to recognize the extent of change is that change is not quite constant—more an ebb and flow that may advance and fall many times before washing away a beach.

Those attempting to advance a cause, build an organization, or educate the public, often tend to view change as like building a brick wall. Add one brick at a time and soon the wall is done. But if something meanwhile knocks it down, all the work is lost.

Social change is not so simple. An organization is put together and may fall apart and be rebuilt or replaced many times before its aim is accomplished. It may indeed have to repeat the same achievement many times before it sticks. A campaign to change a law may be successful, and pendulum-like public reaction erase the gain. Yet in time the

change is secured and the public forgets its former attitude.

The Mattachine is concerned lest it seem radically to challenge established order. It is well the public should be assured that an organization of homosexuals is capable of being responsible, and conservative, so long as the conservatism is no mere "protective coloration."

But we would wrong those we seek to help if we denied that the eternal verities the Mattachine wishes to uphold are in fact, and of their own accord, changing from day to day. "Change is a law of life," as President Eisenhower recently said, "and unless there is peaceful change, there is bound to be violent change." This does not mean that church, state and family, to which the Mattachine has pledged allegiance, will necessarily pass away. Change is not always devastating. These may indeed pass away, as other seemingly eternal institutions have done. Or they may merely adopt new form or substance, as they have often done before.

But the world in which church, state and family—and homosexuals—exist is constantly changing in complex, interlocking, often contrary ways, and any "eternal verity" that stays afloat must come to terms with change.

Opinions (and customs and laws) on most moral questions are likely to change and often faster than we think possible. But in what direction? Admitting that change is inevitable, which way is it going, and can we affect it? For this we must look at the forces producing change.

On the one hand is rationalism and liberalism—the conscious attempt to create a better, saner life. The rationalists may come up with various answers to a given problem, but we can reasonably hope for the best from this quarter. It is with

these that prejudice is first overcome.

On the other hand, making for erratic change, are the irrational "forces of history"—economic pressures, misguided movements, personal ambitions, prejudices. The world isn't composed purely of rationalists, nor are rationalists reasonable always. The irresistibility of change produces fear in most men, resulting in insecurity and hysteria. In our slow progress, we never know when we may be overtaken by this wave of the past, as German homosexuals were in 1932, and all our gains lost in a moment of fury.

But what sort of changes can homosexuals expect?

Less persecution? Rights to act as heterosexuals do in public? Legal status for homosexual marriage? Right to live where and as we please? Segregated areas with freedom inside the zone? Abandonment of the necessity to "pass"? Some special status, or mere acceptance? Or general treatment aiming at cure?

The "natural horror" of more or less heterosexual males to homosexuality is no more immutable than any other contemporary social attitude, but whether it first gives way to a reign of tolerance or to a reign of terror we can't predict. The near future will likely see both. For the distant future, we can but be enigmatic, as oracles always are, and say if man moves toward a rational society, homosexuals can expect better conditions.

The legal changes proposed by the American Law Institute (See article on Judge Hand, July-August issue) are a straw in the wind, though we must not forget that the public travels more slowly than its leaders. These proposals are made by influential men, whose plan for renovating and standardizing archaic and conflicting legal codes will have weight in many legislatures. More and more leaders realize the need

for revised attitudes on this subject. Even homobaiters often apologize, "We don't want to persecute nobody."

We must not suppose the new outlook to be unconnected with generally changing attitudes on morals. It is significant that the A. L. I. coupled homosexuality and adultery, classing both as private acts, perhaps immoral but not properly in the legislative realm. It is widely felt that attempts to legislate morals are inconsistent with separation of church and state. In a society of vastly diversified views, many heterosexuals also have an interest in the principle that the state is not the executor of morals, except in cases of harm.

We ought not be lulled by opinions of some leaders into forgetting the lurking danger of prejudice. Nor need we be unduly pessimistic. The wild "homo" crusade in England in 1954 seems likely to result in liberalized laws. Similar hysteria in Miami, Minneapolis, Provincetown, Charlotte, Washington and Santa Monica has been followed by voices of sanity and toleration.

So long as "omniscient" psychiatry is a veritable Babel in what homosexuals are, public acceptance will be slow. Perhaps acceptance is not what awaits us. Psychiatrists may make good their aim to cure us all. Or they may decide variety is not without advantages.

Two possible directions face us; one, a sort of 1984, a world of deadening conformity and regimentation, with psychiatrists for police, and the other, a more liberal, "open" society, in which all would have latitude for working out their own destinies. And between these two chief possibilities, a number of middle roads open, offering greater or less freedom for social variants.

Which road will we take? Alas, oracles are never that specific.

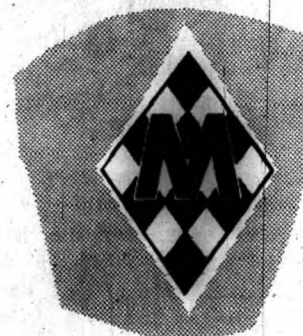


THE QUESTION THAT HAS BEEN  
ASKED FOR THE PAST FIVE YEARS...

## MATTACHINE --What Does It Mean?

WHAT IS THE MEANING of the word 'Mattachine'?—Miss M. J. Virginia."

That letter could have been printed several issues ago, and letters similar to it could have been published in every edition of the Review since. Every newcomer wants to know what the word means.



Several months ago, the Board of Directors of the Mattachine Society set out to learn the exact, authoritative answer. Perhaps, they thought, the simple explanation that the "mattachinos" of medieval Italy and Southern Europe were court jesters, professional fools, teachers, prophets and soothsayers was a little too glib and glossed over.

In the Italian language, the word "matte" is found—it means fool. The "chino" stem, a diminutive form, is obvious enough. That is a probable source of the word.

Within the organization, the word was selected back in the "foundation

days" before the open, democratic Society came into being. That was about five years ago.

The Mattachines (and the Anglized pronunciation rhymed with "hat" and "chime" with accent on the latter) were the professional entertainers and prophets of the nobility, men of wisdom who dared to speak the truth in the face of stern consequences if their predictions were incorrect. They saw reality as something deeper than a surface coating.

The very obscurity of the word increased its appeal for the name of the new organization, the founders have said, largely because the name had no connection with any stereotyped reference in the popular jargon.

If the source of the word was obscure, the correct pronunciation has been just as unclear.

The "mat-ta-CHINE" mentioned above, with the first "a" short as in "cat" and the "i" long as in "chime", seems to be preferred and most widely used by those in the area where it was founded. A variety of other pronunciations are possible—the second most common of which, perhaps, is "MAT-tuh-chun."

Until someone with the facility for probing deeper into the origin of obscure words comes forward with a better, different or more complete answer, there it is. Many new words have been added to our language in such a manner as this. And as long as English remains fluid and alive, there'll be room for others.



# BOOKS

## Through LESBOS' Lonely Groves....

**WE WALK ALONE** by Ann Aldrich. New York. Gold Medal Books (Fawcett Publications, Inc.), 1955. 143 pages; 25 cents. Non-fiction report on the love that dwells in twilight, the "love that can never be told," by a woman who has travelled the path herself. Reviewed here by Wes Knight, the book is recommended for its content, and not because it is so rare for a new work on the subject to sell initially for two bits.



**F**EW, IF ANY, authors have been so bold as Ann Aldrich in taking a headlong plunge into the hush-hush subject of lesbianism on a popular, non-fiction plane. The result, startlingly frank and complete, is practically a female version of Cory's "Homosexual in America."

After introducing the subject and touching the background of female homosexuality, Ann Aldrich takes the reader on an interesting, if sometimes seamy, trip to a smart Manhattan gay party, through Greenwich Village homosexual hangouts, through gathering places in Paris, — without pulling any punches in description or narrative.

Look at her," says the fly leaf of this remarkable 25-cent seller on paper back bookstands, "and she cannot be distinguished from her more normal sisters. Examine her

background, and she comes from the smoky slums of Pittsburgh; the exclusive homes of Oak Park, Ill.; the sprawling campuses of Cornell, Radcliffe, Michigan; the boxed-in lower East Side of New York.

"She is undersexed and oversexed, man-hungry and man-hating; a repressed homosexual with a husband and children; a divorcee with nymphomaniac tendencies; a society matron, a widow, a teen-aged high schoolgirl, a prostitute.

"I have seen her in all the Greenwich Villages from Los Angeles to Paris. I have seen her in boarding schools, at lavish parties, in gay bars.

"I have stared at the wholesome-looking, twentyish blonde in the creamy polo coat. The ersatz Tallulah Bankhead in dark glasses and a shaggy fox jacket. The graceful old-

er woman with the impeccable English accent. The ugly, deformed creature in the man's overalls.

"I have seen them all—the good, the frightened, the beautiful, the bad.

"I have seen them and I am one of them; yet I never have been able to pick a lesbian out of a crowd. There is no definition, no formula, no pattern that will accurately characterize the female homosexual—for she is any woman."

Miss Aldrich, in a very ordinary way, has focused her attention on herself and others, "who walk alone through Lesbos' lonely groves" in a manner which must be regarded as an important milepost on the long road from darkness which has long surrounded her subject, and the subject of all sexual inversion, for that matter. She includes much authorita-

tive data from the findings of experts who have studied the male, and to a lesser extent, the female homosexual. Of particular interest is a synopsis of the laws of each state and their reference—or lack of it—to lesbianism. Remarkably, she points out, many legislators and jurists in the past have failed to make lesbian sexual relationships illegal — partly, no doubt, because the males who enact and interpret the law, have been able to view only one side of the coin they regard so spuriously.

"We Walk Alone" will draw more than ordinary attention on the bookstands, it appears safe to predict. The astute publisher, in distributing it initially in big cities, placed stacks of copies out where no one could miss them. Few other books on the subject, regardless of price, have had it so good.

### TIRADE by Harvey Breit

### THE NEW YORK TIMES BOOK REVIEW

**T**HE other week a full-scale Life Magazine editorial did a flip on the state of our fiction. We are, the editorial declared, the most powerful nation in the world, yet we are "producing a literature which sounds sometimes as if it were written by an unemployed homosexual living in a packing-box shanty on the city dump while awaiting admission to the country poor-house." We deserve, Life proceeds, "better literature than the papaya-smelly, overripe school of the Truman Capotes, or the obscenity-obsessed school of 'new realism' exemplified by a parade of war novels which mostly read like the diary of a professional grievance collector with a dirty mind and total recall."

One hardly knows how to start to debate this abyss of a position. It is a mishmash based on a total misconception of what art is. The editorial is a

demagogic, anti-esthetic tirade, calculated to make common war on all that, as Nietzsche put it, "is rare, strange, or privileged." It niggardly overlooks what the great Gerard Manley Hopkins celebrated:

*Glory be to God for dappled things \* \* \*  
All things counter, original,  
spare, strange;  
Whatever is fickle, freckled  
(who knows how?)*

What Life fails to understand is (1) you have to leave writers alone or you get no literature; (2) writers have proven to be our best ambassadors, our most popular export; (3) America is a democracy and writers are not political pawns; (4) homosexuals are people, including Marcel Proust, or do we now have to make the phrase "regardless of race, creed, color or sex"? (5) demand a specific literature and you will get a specific mediocrity.



# handicap or a talent...

## ...the AFTERMATH

In the July-August issue of *Mattachine Review*, an article by Luther Allen, "Homosexuality—Is it a Handicap or a Talent?" was published with an introductory paragraph by Carl B. Harding. That paragraph was presented simply because it was from a previous letter from Harding to Allen that the author based some of his premises in the article.

Admittedly Harding's criticism of Allen's views had no connection whatever with the author's statements—the point of view of the author was simply based upon certain premises, and that they happened to be those of Harding was only happenstance.

But the clash of opinion accidentally, has become a controversy.

Allen's rebuttal follows herewith because the editors believe that it contains food for thought for every reader. While the subject now appears complete, as far as Authors Harding and Allen are concerned, the *Review* would like to receive comment from other readers on the subject.

The real bone of contention which I pick with Harding is that I feel that he contrasts an ideal heterosexuality with homosexual reality, and therefore, anything less than the attainments of an emotional paradise on earth—which he equates with wife, home and babies—means that one is sick or crippled.

We all need a certain idealism. Some wise man has written that our ideals are to us as the North Star is to the mariner; a sure guide, but

something never to be attained. It seems to me appropriate for the homosexual to develop and pursue homosexual ideals. It seems to me nonsense for the homosexual to recognize as valid heterosexual ideals ONLY. Then he becomes a purposeless drifter on life's seas.

In the same letter to me which stimulated me to write the "Handicap or a Talent" article, Harding wrote:

"I do recognize that heterosexuals have their problems too, but this does not dispel the fact that there are countless happy heterosexual marriages. Many of them are little short of paradise too, even with the difficulties and problems of living. I witness such happiness within some of my own relatives ... I DO believe in paradise on earth and I have no respect for people who would procrastinate its enhancement here and now by relegating paradise to an unknown hereafter."

Certainly there are happy marriages. But I think it is sheer sentimentality to call these happy marriages "little short of paradise." To my mind this sort of utopianism is juvenile. But the important point is that it is in relation to his vision of a heterosexual "paradise on earth" that Harding sees the homosexual as a sick man and a cripple, comparable to the blind, amputees, etc. I do not call this thinking scientific.

I would like to state once more that I have no quarrel with the heterosexual ideal. I feel strongly, however, that it is a very inappropriate ideal for homosexuals to aim for or to measure themselves by.

Since writing the "Handicap or a Talent" article, I have read Pan-

theon Books' "The Many Faces of Love," by a French surgeon-psychologist, Hubert Benois. He writes:

"It can be called a perversion in the sense that, like the perversions arising from sexual repression, it involves the reversal of an ideal innate tendency. But note, on the other hand, how different it is from the perversions that follow repression. In repression, the subject feels himself oppressed in his totality by the innate ideal, and it is therefore as a whole being that he rebels; the repressed person is a rebel. At the moment of a sexual inversion, however, there is a trauma, but not an oppression felt as something total; and the inversion that follows is an adjustment, and adaptation to the real, not a rebellion; the homosexual may be a rebel in other ways, but not on account of his homosexuality as such. The general, interior attitude of the homosexual towards life and towards other people is not at

all like that of the repressed; he is not unbalanced, he can face existence with his homosexual tendency as others do with their heterosexual tendencies. He may feel towards a man all that a heterosexual man can feel towards a woman, and his homosexual feelings may be integrated with his life as harmoniously as the condition of the ordinary man allows. Although the homosexual may be unbalanced by the fact of his inversion, that is something secondary, due to his condemnation by public opinion; in that way he may become repressed, secondarily."

All in all I find that an extremely interesting passage, but the point which I wish to make is simply that the homosexual is "sick" or "perverted" or "crippled" ONLY IN RELATION TO AN IDEAL. Once that is realized it is slicing pretty thin to insist upon homosexuality being a perversion at all. Harding admits that his sexuality is not repressed. It has simply taken a different direction.

## Thoughts

If we are truly to find happiness we must, consistent at all times with our duties to our neighbors and to society, learn to live within ourselves for we can never escape ... from ourselves. Respect for oneself, for our separate individuality, for the dignity of man, is the most valuable of all the achievements of mankind. It is the hallmark of the civilized man.

—SIR PERCY SPENDER

Every day increases the sheer weight of knowledge put into our hands, some new power control over natural processes. ... Our age is being forcibly reminded that knowledge is no substitute for wisdom. Far and away the most important thing in human life is living it.

—RT. REV. F. R. BARRY

## Are we changing our attitudes toward sex?

Our society is in the process of changing its attitude toward sex, and it's all to the good. A half-century ago sex education was practically unknown, and what little information young people got was passed to them either by unenlightened elders or picked up out of the gutter. Today the subject has come out of the back closet and it is possible to publish and discuss reports with honest appraisal.

Dr. Russell L. Dicks, of the Duke University Divinity School, feels that in the past, and to some extent even today, people were too busy moralizing over specific sex delinquencies to see the need for a better understanding of the whole broad subject. With new public understanding it is possible to prevent and cure undesirable sex attitudes and behavior through adequate education and sound marriage guidance. Through new enlightenment in the press, Dr. Dicks points

out "we are beginning to bring the struggle against man's hypocrisy concerning sex into the open."

Through the work of such organizations as the American Institute of Family Relations, the National Council of Family Relations and others, ministers and counselors are being trained for leadership in sex education, with objective standards for children and youth, and adequate pre-marital and marital counseling for adults. Through these media we are beginning to turn our attention and energy to the manner in which we neglect or sexually mis-educate our children. More and more we are coming to recognize our past failures, and to properly prepare young people for marriage. There is a growing awareness that preventing undesirable sex attitudes through education is vastly more important than worrying about specific instances of objectionable sex behavior.

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mattachine REVIEW

## In the Next Issue....

The start of Mattachine Review's second year will be marked by another package of important information on the homosexual subject.

Dr. Paul W. Tappan, professor of sociology and lecturer in law at New York University, and author of books on delinquency, explodes several myths about the sex offender in an article every American parent should read.

"Gross Indecency Statutes" is the title of an article on the legal subject. Another essay, "Thoughts on Homosexuality, Morality and Religion," is a piercing discussion of our morality and the word of God.

Two additional articles are entitled, "Fair Employment Practices and the Homosexual," and "Some Fundamental Problems in Research on Homosexuality."

A good issue? We think so, especially when we add book reviews, international report, quotes and other items of interest on this subject.

The issue will be dated February 1956, and appear on newsstands between January 15-25. Better subscribe, though, to be sure of your copy. See the address on page 4.

## BONUS ISSUE For Subscribers Only

COMING IN DECEMBER—A special "Bonus Issue" for our loyal friends who have endorsed our magazine project with paid-in-advance subscriptions. A few less pages, perhaps, but contents that are exciting, informative and entertaining. Here are some of the headline features already scheduled to appear in it:

POEMS: "Trio for Kurt," three brand-new sonnets by a published author, written especially for the issue; ARTICLES: "The Homosexual in Society," by Eric von Gothenberg, plus "Christian and Greek Love Ideals," by R. H. Crowther; a SHORT STORY: "I Left No Orphan," by Paul Uglem.

If you are NOT a subscriber, there's one way to get this issue. But get your subscription in soon, because this printing is DEFINITELY LIMITED. See page 43 for details





JUSTICE WEEKLY reports from Canada....

## Life Sentence For Sodomy Reduced To 14 Years

In Canada sodomy—or buggery or bestiality as it is termed in the amended Criminal Code that came into effect on April 1st—is still a serious offence, even though committed between two willing adults, and this could include a married couple. However while the offence was punishable by life imprisonment under Section 202 of the old Code, it now calls for a maximum of fourteen years.

This is under Section 147 which reads "Everyone who commits buggery or bestiality is guilty of an indictable offence and is liable to imprisonment for fourteen years."

Section 202 of the old Code read: "Everyone is guilty of an indictable offence and liable to imprisonment for life who commits buggery, either with a human being or with any living creature."

**HOMOSEXUALISM** comes to a vote in England....

## Liberalized Law Rejected

LONDON, Oct. 21 (AP)—An association of London judges rejected today a proposal to legalize homosexual practices for men over 30.

A recommendation to urge Parliament to change the law was made by a committee of the Magistrates' Association. Today the association 256-91 rejected the recommendation.

Frank Powell, a metropoli-

tan magistrate, argued that homosexuality under any circumstances is an offense to society and that relaxing the laws might undermine the nation's moral fiber.

Magistrate Mary Crewdson, supporting the recommendation, said blackmailers would be defeated if homosexuals of one category did not have to fear criminal prosecution.



Review Editor:

In reading the journal Arcadie, I took notice of your address. Like Arcadie your magazine defends the homosexual and supports us: we who are considered "immoral" by the so-called "normal." Was nature unjust in creating us? We here must arrange our lives in order to have satisfaction in a small measure. It seems to me that is a chastisement. My best to your magazine.

—Mr. L.P., Belgium

Review Editor:

May I say that I think that the Mattachine Review represents the most heartening and happy sign on the horizon of a homosexual's life. No better or more effective method is possible than the printed word in reaching many persons. Here at the newsstand in my city, I notice how one copy of the Review after the other is sold and I feel that it does good wherever it goes. I have the privilege of sending copies to heterosexual friends, who, in their turn, have learned to understand better and respect more the homosexual and those things for which he is working. Good luck, go on; it is fine work you are accomplishing.

—Mr. E.G., Utah

Review Editor:

Just a note to express my enthusiasm and respect for the current (September-October) issue. It is a very impressive production. I feel genuinely enriched by it, and was relieved to read of the rise in circulation figures. I am sure that if you can maintain the present level of material, in time more writers of reputation will begin to give you articles, for they will have to take you seriously. The Review is maturing very swiftly, it seems to me.

—Mr. L.A., Maryland

Review Editor:

I can well imagine that cover illustrations showing a man of 83 years or a travel picture from France may not have the greatest appeal to homosexuals who see your magazine on big city newsstands. But I wanted to add a vote of endorsement for the tone you maintain in the Review, and say thanks for avoiding the sensational approach in your issues. There is too much sensationalism connected with articles about homosexuality in so many magazines. I am glad that the Review is the kind of magazine that I can show to others — my mother and several friends read each issue.

—Mr. C.H., Missouri

Review Editor:

My September-October Mattachine Review came in yesterday. I would also appreciate a copy of the July-August issue. I have



found the Review very helpful to me, and I hate to miss a number. In fact, I should like to keep a complete file as the issues appear.  
—Mr. J.S., Kansas

**Review Editor:**

It was a real pleasure to receive the Mattachine Review for the past few months. Heavens knows my return to America next week will be difficult enough, but the change from the more understanding Europeans will be lessened as the result of the efforts made by the Mattachine Society. For these efforts all America has much to thank you.

—Mr. W.S., France (APO)

**Review Editor:**

For several issues now of the Mattachine Review, I've been reading what a good, clean, fine and upstanding way of life an average homophile can lead if it weren't for those awful condemnations, misunderstandings and hostile attitudes of the heterosexual people about us (created, of course, by their ignorance of our sterling worth!). That given a chance to show our true values to the community at large, we'd come through colors, once the poor, persecuted minority was accepted as co-equals. As one of that minority, I say that too many of us are suffering from an acute case of myopia and self-pity! Mental and moral sloth to boot! We TALK about the fine purposes of the Mattachine Society, but expect someone else to put forth the blood, sweat and tears to raise the necessary funds, etc. So long as we as individuals are not asked or expected to put a shoulder to the wheel—give up a few hours or dollars—fine. And the armchair generals for the Cause are many—talking too much and knowing too little. Can't this be changed? The aims and purposes of Mattachine are worthwhile goals for all of us to hope to achieve, but before crying havoc, I think it would be a good idea to set our own house in order amongst ourselves first! We talk of idealism but too many homophiles live the life of lechery and libertinism—a good dose of self-discipline might go a long way toward making the goals of the Society a reality.

—Mr. J.F., California

**Review Editor:**

The last issue of the Review was excellent. I don't see how you manage to get better with each issue! I don't know what the Society would do without it.

—Mr. K.B., California

*The Review welcomes letters from its readers—particularly expressions of constructive criticism. Portions of such letters will be published, but names will be withheld. The Review does not exchange names of writers of letters with anyone.*

DR. ALFRED KINSEY said in Duarte, Cal., that increasing legal and social restrictions against sex are "sources of many of our crime problems among teenagers."

*mattachine* REVIEW

# DIRECTORY

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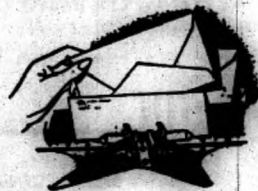
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(Area Office located at 357 Belmont Ave., Los Angeles)  
San Francisco Area Council, P. O. Box 259.....San Francisco 1  
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## CHANGES OF ADDRESS

Notice of change of address should be sent not less than two weeks prior to the date change becomes effective. Send the address at which copies are now being received and the new address at which you wish to receive copies.

**Close by or far away . . .**

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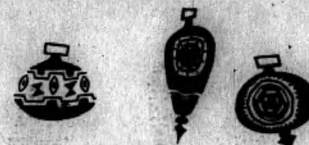


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Something Special for

## Christmas



Yes, that's right...a special "Thank You" issue for subscribers only, to be issued early in December!

This issue will contain special articles, reprints from the classics, and some writing with a "literary" accent--with the special "Season's Greetings" of the staff and the Mattachine Society!

The Christmas issue WILL be included in the bound volume described in this folder. But it will NOT appear on newsstands. Get your subscription in now... don't miss the BONUS ISSUE!

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REVIEW



## 7th Issue Christmas 1955

### IN THIS ISSUE

"JULIET'S STILL  
SHAVING"

by James Barr

"T. C. JONES—  
the Other Side of  
the Coin."

"AGREEABLE  
DISAGREEMENT"

SEX OFFENDERS WORK  
TO HELP THEMSELVES

Two Special Poems

LOVE IDEALS—  
Christian and Greek

Story:

"I LEFT NO ORPHAN"



From all of us to  
All of you....

## Season's Greetings

# Mattachine Society, Inc.

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## 1956 Convention

Advance tentative program for the 3rd Annual Convention of the Mattachine Society, Inc., to be held May 11-13, 1956, at San Francisco, has been released by the Convention Committee of the San Francisco Area Council.

It will feature two days of program events for the convention proper, and be preceded by an evening reception.

Here is the schedule of events thus far set up by the committee:

### FRIDAY, MAY 11

8:00 p.m. Reception

### SATURDAY, MAY 12

9:00 a.m. Breakfast  
11:00 a.m. Registration  
1:00 p.m. Call to order; Welcome  
1:15 p.m. Chairman's Address  
1:45 p.m. Lectures and Discussion  
4:30 p.m. End of First Session  
6:30 p.m. Cocktails  
7:30 p.m. Banquet

### SUNDAY, MAY 13

10:00 a.m. Writers' Seminar  
1:00 p.m. Second Session  
Business Meeting  
4:00 p.m. Adjournment

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*mattachine* REVIEW

# Mattachine REVIEW

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VOLUME I NUMBER 7

CHRISTMAS 1955

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### ADDRESS OF THE REVIEW

Please address all communications concerning the REVIEW direct to the Publications Department, Mattachine Review, at 693 Mission Street, San Francisco 5, California.

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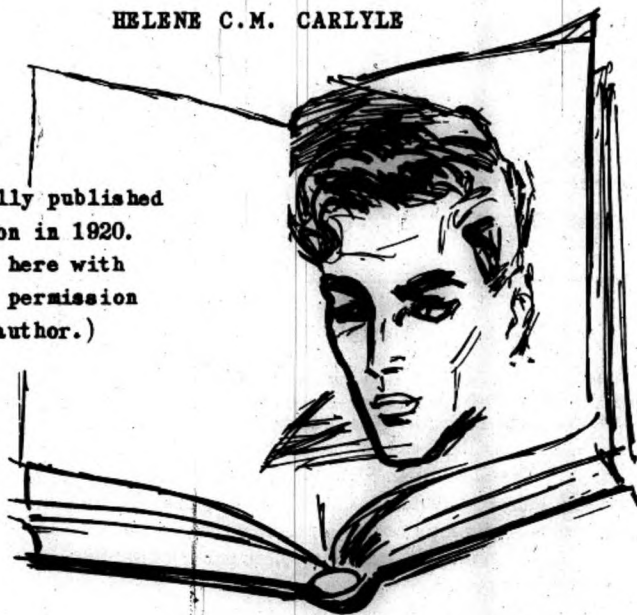
# Loneliness

The bitter sea hath buried "coronets of rusted gold"  
Kissed round by dead men's hair.  
Thy soul hath known the sea pulse of despair  
And the "secret burden of the long-dragnets."  
Thy hands have touched immortal things;  
Thy lips have kissed the dead,  
NOT seeing WHAT death brings.  
Thine eyes have gazed not understanding.

Fate manned or womaned thee,  
And gave thee Love for curse and Genius for an evil star  
As though thou were a wandering thought of God  
That slipped before the discord harmonized.  
But, were I God I would return to earth  
And claim us to His heart,  
God's O so lonely children.

HELENE C.M. CARLYLE

(Originally published  
in London in 1920.  
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of the author.)



mattachine REVIEW

By James Barr Fugate



## hold that curtain ... JULIET'S STILL SHAVING!

AS WITH MOST of my tastes,  
by the popular norm of criticism I may be an odd duck in my choice of theatre too.

For instance, though I never saw Sarah Bernhardt, I am convinced that she may have been the greatest actress the world has seen; certainly she was one of its first show-women, and personally the difference is negligible so long as my spine behaves like an overloaded electric circuit while watching the particular performance. People who did see her before her death in 1923, (and you'd be surprised at the number when you dare go beyond the 50-year-limit in seeking companionship and good conversation,) seem to agree with me in everything I insist on attributing the The Divine Sarah. Again and again the word MAGIC comes to the surface, too frequently from well educated people to be coincidental. To these people, I imagine I'm something of a nuisance for I beg, badger, trick and harangue bits of information from them at every opportunity. Nothing would give me greater pleasure than to write yet another biography of the legendary woman.

(And speaking of legends and biographies, can anyone tell me how this great personality has escaped being stretched beyond all recognition on the rack of Cinemascope and vistavision at least half a dozen times

thus far? Or is she one of the few historical figures who can still hold off the steadily projecting frontages of those prize-winning milksops that would inevitably be chosen to mimic her on the screen? IF she is, then there may still be some hope for an eventual weaning of the American moviegoer to, artistically, more adult feeling habits.)

Within my own span of years, my admiration runs to individual performances rather than actresses' individually. To name but a few, I remember with deep nostalgia Frances Farmer (before her overwhelming tragedy) in THUNDER ROCK; Jessica Tandy's "Blanche Dubois," Eva Le Gallienne with the American Repertory Theatre, and Cornell's "Cleopatra"

Off hand I can think of only three actresses I'd take at face value in purchasing an orchestra seat, but for these I'd travel half around the world to see them walk on a stage. The first would have to be Tallulah, of course, who, like Mae West can always be counted on for a good evening's show if she had to rig a trapeeze and hang by her heels with a company of trained hyenas.

Then there would be Cornelia Otis Skinner, who must have reached an all time high of versatility with her recent, PARIS, '90.

(And speaking of Miss Otis-Skinner, I want to interrupt these thoughts a moment to tell one of my favorite "fairy" stories. Naturally it's true. When Miss Skinner was appearing as Mrs. Erlynne in the 1950 production of *LADY WINDERMERE'S FAN*, a friend of mine—a dignified lady of 60 who teaches in an Eastern college—was invited to see the play by one of her students, a dewily-pretty young fellow of 20 or so, and more than passably sa-wish! Those who saw this play will remember it for its lavish, Cecil Beaton costuming and decor which apparently left even Broadway agog for a while. During the last act, when Mrs. Erlynne enters to persuade Lady Windermere to leave the bachelor's quarters before she is "ruined for life," both ladies wore evening cloaks which must be considered the ultimate in dream attire for every male transvestite that ever lived—long, embroidered, velvet creations that fell in fabulous folds from the shoulders of the ladies to stretch into trains of at least full five fathoms clear across the stage. Thinking to be amusing, my friend, the lady professor of 60, leaned close to her young escort, who was gazing raptly at the splendor before him, and whispered, "Now, that's just the kind of cloak I need to wear to class on rainy mornings!" And, completely spellbound, starry-eyed, and oblivious to all but the stage before him, the young man whispered back with tender confidence, "You and me too, Mary! You and me too!" Needless to say, my friend's name is Ruth, not Mary.)

But back to the great actresses of our time, to my way of thinking, the first star of our present American stage is Judith Anderson. And as one might expect, I should think that here is the one woman who could portray a convincing Bernhart—if she would consent to do so—in spite

of Hollywood's techniques, goals and standards. I was lucky enough to see Miss Anderson's *MEDEA* both in New York and on the road, and of equal importance, her *Clytemnestra* in the extraordinarily fine *ANTA* production of *Jeffer's TOWER BEYOND TRAGEDY* a few seasons later. I saw her as the queen in *Hamlet* in the thirties, but I did not see her *Lady Macbeth*, though I've been assured it was equally outstanding.

Now, imagine my anticipation upon learning that Miss Anderson is to star as *Hamlet* during the coming season. Passing over the inevitable gossip, scandal, innuendo and newsprint that is sure to result when any woman dares aspire to the role that is considered the apex of every male actor's career, the mere probability of a great star and a great role uniting (possibly to form a memorable eclipse) is enough to assure my presence in New York at least one night this winter.

No matter what this character is to others, it has always seemed that *Hamlet* should be particularly dear to the invert's heart. At one time the play was a kind of New Testament to me, and during my "days of discovery" I remember that I memorized long passages from it, the quoting of which gave me a sense of peace not unlike the comfort that some people draw from reading the Bible—and that isn't as sacreligious as it may sound on the surface. So many passages in the play seem almost to have been written for us and I am not thinking only of the soliloquies, though Heaven knows all of us have spent more time "being or not being" and wishing that this flesh would melt than is good for us. Who, better than the male invert, could tell a group of actors how to play their parts with such precision and enthusiasm? Or manufacture comparable venom for a foster father? Or chastise

an unfaithful mother? Or reject the proffered tenderness of a young girl with the advice to enter a nunnery? Or feel such closeness for Horatio?

From this distance it seems to me that Miss Anderson's *Hamlet* will either stand as an unique monument to a great role, or fail completely. I cannot conceive it being just another run of the mill performance; and having followed her career so closely for 20 years, I'm giving odds that she will make theatre history. Sarah Bernhardt appeared with great acclaim not only as *Hamlet*, but also as *Romeo*, as well as *Pelleas* to Mrs. Patrick Campbell's *Melisande*. Perhaps a part of my loss in never having seen one great actress is about to be restored in seeing another duplicate one of her greatest triumphs. Certainly Miss Anderson's evening will be worth the trip to New York.

And now, before bringing all this to a close, I want to raise a question that I hope won't strike too many as being completely facetious. So long as the sexes are swapping roles, not only in the theatre but apparently everywhere else, why not a male *Juliet* in the next five years? (And this suggestion wasn't as laughable to Sixteenth Century ears as it may be to ours. After all, Elizabethan drama was usually cast entirely for the male sex—and maybe they knew something along those lines that we've forgotten in 400 years.)

As I understand it, the trouble in casting *Juliet* is that when an actress is mature enough to handle the role she's too old to pass as a thirteen year old girl.

But what of, say, an effeminate, 21 year old boy? (And, of course, he'd have to be at least 21.) Many such youngsters have learned the basics of acting at that age, and would seem more qualified to handle the part if given adequate direction. In spite of the shrieks of merriment and the thunderings of moral wrath it would cause, I'd like to see the experiment tried on a serious scale.

For the record, (though I won't give names and dates,) I have seen such a performance. It wasn't a burlesque and it wasn't one of those college butcheries. And to my surprise, it wasn't bad.

Off stage this "Juliet" owned the town's best liquor store, the front of which was filled with flowering plants which she watered every morning with the daintiest little copper can ANY of you can imagine. But I must admit that if I hadn't known this, nary a smile would have crossed my lips when *Romeo*, (who happened to be a notorious refugee from the *Alcoholics Anonymous* local chapter,) declared;

"I am no pilot; yet were thou as far  
As that vast shore wash'd  
with the farthest sea,  
I would adventure for such  
merchandise."

After all, so much depends on the view one takes of these things and one's background for observation. But, if background is experience, and experience grows with experiment, then is the vision of a *Juliet* from *Finocchio's* more difficult to see than a *Hamlet* from the *Distaff* side of Actor's Equity?

---

**Editor's Note:** A sex turnabout in casting for the 1956 version of Leonard Sellman's *NEW FACES* is described in the article following.





## the OTHER SIDE of the coin

By Wes Knight

Judith Anderson's forthcoming portrayal of the male lead in *Hamlet* may be viewed as a sharp blade slicing through the warp and woof of conventional drama by some people, although the history of the theatre is rich with examples of a member of one sex portraying a characterization of the opposite.

If it is a blade, however, it has a double edge because T. C. Jones, outstanding female impersonator, has been chosen to play a female lead in Leonard Sellman's 4th version of "New Faces."

Jones, married for three years, is of Welsh descent and calls Scranton, Pa., his permanent home. For several months he captivated night club audiences on the West Coast, having closed an extended engagement at Ann's 440 Club, San Francisco, only recently.

"Rehearsals for 'New Faces of 1956' begin February 2," Jones says. "The production is scheduled to open in the Mark Hellinger Theatre on April 16. All material in it is brand new—it includes nothing from the previous three successful versions of 'New Faces.'"

Jones has been accorded a lot of praise by the audiences he has entertained. Fortunately endowed with a remarkable talent for impressions of famous personalities such as Bette Davis, Tallulah Bankhead, Ruth Etting, Katherine Hepburn, etc., the young artist uses his talents to twist his audiences from a spell of bawdy laughter one moment to a gripped silence the next as he sings, "Ten Cents a Dance," with a voice that is genuinely good, and eyes welled full of genuine tears.

Just as audiences will be fortunate in seeing Impersonator Jones weave his magic self-projection next year, the rest of us in America are fortunate that he was chosen as a trail-blazer, so to speak, in further breaking down barriers of prejudice which exist for no good reason except that some of us hold the notion that is out of order for a man to play a woman's role on the stage except in situations of absolute burlesque. West Coast critics, columnists and night club audiences, however, hold a different viewpoint about it: There has been the privilege of seeing T. C. Jones, a leading artist on anyone's stage.



T. C. JONES, famed female impersonator chosen by Leonard Sellman for a female lead in his next version of "New Faces," started learning his craft and training his voice at an early age. Still a young man, Jones has been entertaining audiences since 1938 with sparkling original

material and piercingly accurate imitations of leading actresses. In fact, one fellow who saw the film, "The Virgin Queen," recently was overheard to remark as he strolled out of the foyer, "Yes, Bette Davis IS good, but she's getting more like T. C. Jones every day."



## agreeable DISAGREEMENT

**T**O THE ITEMS on your chart for personal development, add this one question: Can you disagree with another person without being disagreeable?

Can you discuss politics or religion or personal tastes with one who holds different views without losing your temper, and writing him down as a perverse idiot? Can you argue without getting mad and welling at your opponent? Can you gracefully admit your error when it appears that you are in the wrong?

Your honest replies to these questions may serve as a dependable measure of your progress to maturity of mind. The ability to disagree without being disagreeable is a characteristic of the well balanced personality. It is all too uncommon among men today.

Too many of us are inclined to call a man a fool when his opinions do not harmonize with our own. Calling names is much easier than meeting arguments, or restudying our own opinions and prejudices to discover any weaknesses in them. Flying into a rage is one way to terminate an argument; but it is not the best way to clarify the situation nor to arrive at the truth. I knew a man, a good many years ago, who was

really an intelligent person, usually right in his opinions. That is, he usually agreed with me. But when he was opposed on some favorite aversion, such as socialism, or civic corruption, or traffic violations, reasoned argument ceased and invective took over. His neck would grow red and his eyes would snap, and his voice would rise until you could have heard him at considerable distance if you had been there to listen. Having a powerful voice, he could win most of the arguments by shouting down the opposition. I knew another man who was just the opposite. He could listen quietly to the most unreasonable arguments, taking in everything with an air of close attention. Then, when the disputant ran out of breath or out of words, this friend could puncture the whole structure of error with one or two searching questions, quietly propounded. Argument with him was a lesson in polemics. Discussion, free, frank and friendly, is an essential in free speech. It is a means for learning and improving. In the exchange of ideas we learn from each other. Argument with an open mind leads to new understanding of facts, and to clearer thinking. But much of our discussion is anything but friendly. Note some of the words

given as synonyms for discussion: controversy, contention, wrangling, disputing. Almost invariably we read into the idea of argument the connotation of mental or verbal enmity. We argue to win rather than to arrive at the truth. And yet, the right to argue a matter in a constructive way is one of the bulwarks of democracy. Through years of observation and experience, I have been brought to certain conclusions as to discussions and controversies. First, it appears that no one person has all the truth on all subjects. In case of disagreement, there is always a possibility—a 50-50 chance—that each debater may be partly right or partly wrong.

Second, many disagreements result from a misunderstanding of words, or from a lack of clearness in stating a proposition. It is always important to define the issue, and to use words mutually understood.

Third, it is not sinful to disagree with another. On the contrary, differences of opinion point the way to progress. By comparing our different ideas, we develop better ones.

Fourth, no argument is worth the price of friendship. Personal animosity is far worse than disagreement.

Fifth, the person who becomes angry in discussion thereby confesses the weakness of his position.

Any person of reasonably mature mind ought to be able to discuss any worthy subject without unpleasantness, seeking to generate light rather than heat. Any such person should be able to disagree agreeably; to learn from opposing opinions; to listen to all sides of the question; to form convictions based on facts rather than on prejudices.

We need to learn to argue without becoming angry; and we must always keep in mind that the one who disagrees with us is human, and worthy of a measure of respectful attention.

In a word, a person whose mind has matured must have learned lessons of tolerance and self-control by which he can disagree without losing his temper. He must know how to listen before he answers an opponent's argument. He must be able to take as well as to give.

No question is too controversial to be discussed by intelligent, truth-seeking men or women, who can explore together the issues at stake, and jointly reach reasonable conclusions.

It is time for all free men to master the art of disagreeing without being disagreeable. In the wise words of Dr. George Campbell, "Free and fair discussion will ever be found the firmest friend of truth."



"More and more the courts have become aware of the irreparable damage . . . wrought by the faceless tale bearer whose identity and testimony remain locked in confidential files."

FEDERAL JUDGE LUTHER W. YOUNGDAHL



# Sex Offenders Tell of Helping Themselves

Nine out of ten sex offenders in California are "still walking the streets among us," undetected, "rarely suspected and exceptionally normal in appearance."

This is the conclusion reached by a large group of the sex offenders themselves—the 10 per cent who have been detected and are being confined and treated.

The conclusion was made public by a group of patients at Atascadero State Hospital, who told *The Chronicle* that through California's "new, scientific approach" to the problem of sex offenses, they are "gaining new strength in helping fellow patients with similar problems."

The Atascadero patients organized their own Emotional Security Program, and through this organization published a booklet entitled "The New Approach—Sex Offender to Good Citizen."

"We believe this new approach to be both unique and one of the most modern in the world," the patients' organization explained.

"The public has viewed with alarm the increase in sex

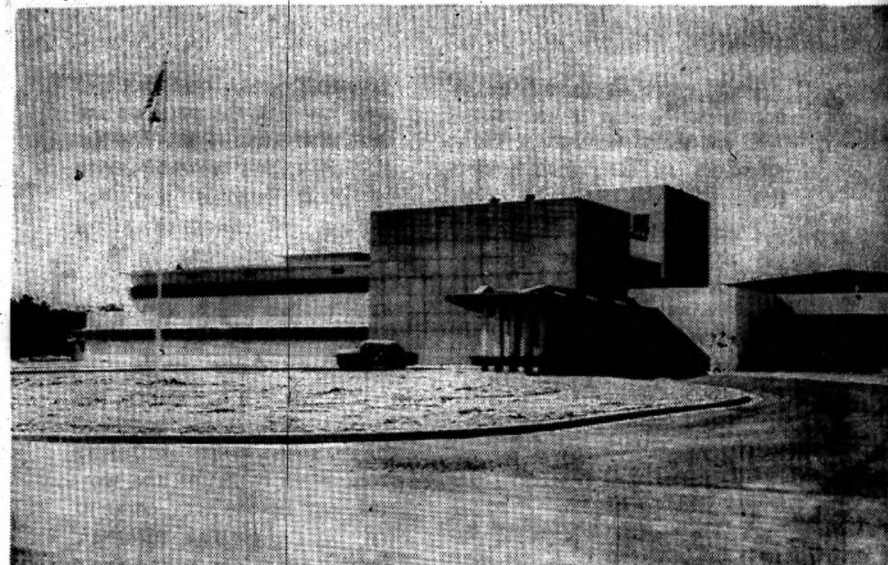
*Other articles have appeared in the Review about the work and progress in helping the sex offender in California's Atascadero State Hospital.*

*Printed here is a recent report published in the San Francisco Chronicle, heralding in particular the publication of a new booklet, THE NEW APPROACH—SEX OFFENDER TO GOOD CITIZEN, written and published by patients.*

*The patients are members of an organization of their own, called the Emotional Security Society. Their self-help program is deservedly attracting nationwide attention today.*

crimes, and judiciary and correctional departments have long reasoned that locking the offender up has not proved to be the answer. In dealing with the sex offender in California, the new scientific approach is medical rather than punitive."

The officials of the organization said that the emotional disturbance of the sex offender, which leads to his



CALIFORNIA'S new and modern Atascadero State Hospital is a maximum security unit of the State's prison system but nevertheless the focal point of a heartening effort to rehabilitate the sex offender.

offense, "is not even suspected by himself, unfortunately, until the first commission of his crime."

Thereafter, "his fear of prison and exposure causes him to cover up and repress his behavior, making a vicious cycle of guilt, frustration and additional neurotic behavior."

In Atascadero State Hospital, such behavior problems are analyzed through psychotherapy and group discussions, the organization's public statement said. "The patient gains a new insight into the underlying reasons for his behavior. . . . He helps himself to grow into a responsible, useful citizen before his release back to society."

Dr. James P. Judge, clinical psychologist at Atascadero State Hospital, wrote a brief foreword to the booklet, term-

ing it "a most remarkable publication . . . an eloquent expression of response and gratitude on the part of men who, in spite of misdeeds, have been given the opportunity of modern medical treatment in reshaping their lives."

The booklet begins by acknowledging that the sex offender in California is "a very serious social problem," whether the offense be exhibitionism, incest, peeping, homosexuality, child molesting, unnatural acts, rape, or other crimes.

All such offenses are crimes, the booklet explains; "however, there has been found to be a difference, medically speaking." While most sex offenders are legally sane, "in a sense they are no more responsible for their acts than if they were legally insane."

They come from all economic and social levels, and "the majority were respected members of their communities..."

These differences between sex offenses and other crimes have led to adoption of the term "emotionally ill" for the sex offender, the booklet said.

The Atascadero State Hospital was designated as the treatment center for all sex offenders convicted under the sexual psychopathy law of California.

A "sexual psychopath" is a person convicted of a sex offense, or of an offense closely related to sexual deviation, or who has committed some offense and is found to have sexually deviant tendencies. Also, he has been examined by two or more psychiatrists at the direction of the court, and these psychiatrists have reported that they believe the person predisposed to the commission of a sexual offense.

The Legislature in March, 1950, financed research into the causes and cure of sexual deviation, through the Langley Porter Clinic in San Francisco.

At Atascadero, each patient is assigned to a therapy team—a psychiatrist, a psychologist and a psychiatric social worker—together with a rehabilitation therapist. "The entire program is aimed at rehabilitation," the booklet published by the patients explains.

Although the general appearance belies the fact, Atascadero is a maximum security institution; escaping is difficult.

Nevertheless, the booklet says, "most of the patients are not the criminal type. For the most part, they were trying to be good citizens and the thought of committing an anti-social act was farthest from their minds. Yet for some reason which they were totally unaware of, they did commit a criminal act."

The research has shown, the booklet adds, that "most of these men were suffering from acute anxieties and worries long before they committed their sexual offenses. Their worries concerned their home life, their past failures, their success in their work, doubts about their manhood and their role as husbands and fathers..."

"The sexual deviation itself is considered a symptom of an underlying personality disorder, and emphasis is given to treating this disorder rather than the symptom."

Although only the statistics of future years will prove the success of this approach, the booklet notes, some 200 men have already been treated on this basis and released as cured.

Such released patients have many obstacles to overcome, the booklet concludes. First of all, the sentencing court may impose a jail term, after the mental treatment has been concluded. There are also economic problems—businesses or jobs that have been lost—along with social hurdles such as ostracism by family and friends.

Nevertheless, the patients emphasize in their unusual

publication, "the ex-patient has some invaluable assets—self-confidence, freedom from anxiety... spiritual strength,

determination. These assets will enable him to succeed... All he asks is a fair chance to prove himself..."

# La Vie Parisienne

By Noel Anthony

That indefatigable inquirer into the more intimate behavior of American men and women, Dr. Alfred Kinsey, was a little at sea this week when he came up against the Gallic approach to the same subject.

For two hours he addressed a Paris meeting of doctors and sociologists. Then he bravely took the plunge and invited questions.

Asked an elderly, gray-haired doctor: "Why is the word 'love' never used in the 1600 pages of your two books?"

Thus, in a single sentence, the French doctor summed up the differences between Americans and French on a matter of some importance.

What is "sexual behavior" to the scientific, analytical mind of Dr. Kinsey is—let's admit it—simply l'amour to the French.

Dr. Kinsey smiled apprehensively for a few seconds. Then he replied: "Love is like music. I recognize that there is an art of love, but I have only studied the scientific aspect."

A customs official had something of the same idea when he passed Dr. Kinsey's luggage on his arrival. As the doctor moved on the official grunted to a colleague: "Why does he come here to talk to us about something on which we are already world-famous artists?"

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A talent can be cultivated in tranquillity; a character only in the rushing stream of life.

—GOETHE





By Donal Norton

## TRIO for Kurt

I.

Come then, let's be as honest as we may  
In this bleak waste where honesty's abhorred:  
Let's say my glands were suffering and bored  
When you, by chance, came by that fatal day.  
My eyes, good servants to the aching clay,  
Reported what they saw. The bloodstream roared  
With hormone urgings; passions soared;  
And every cell cried out to have its way.

That you were coy but made the urge complete.  
My mind then built a web of subtle lies  
To prove that only you [O proud, lone flesh!]  
Were pre-ordained to be the final sweet.  
How crafty our mentation justifies  
This futile struggle in our sex's mesh!

II.

Call it a dream or call it ageless Fate,  
But I have loved you without end or start  
Since first a germ of thought did generate  
Within this coil of mind or in this heart.  
For I was born of love—in that first seed  
Your grace was planted with the self's own core:  
Fortunate I, among this mortal breed  
To have always heard your knocking at the door;  
To have recognized your ever-protean face  
Among the myriad shapes which you imposed  
On mortal form—I knew each subtle pace,  
Each glance, each touch, variety-enclosed.

How could I fail then loving at first sight  
The ageless You I met again last night?

III.

That I am fickle, have no doubt—nor hope  
To leash me with a loving, tenuous skein:  
Why not accept this minute's lengthy scope  
And wait the morrow if you must complain?  
Time wasted now is wasted time forever!  
In this eternal hour I'm all there is —  
I'm in your arms — I'm close — and you will never  
Recall, once lost, a fragment of this bliss!

What profits weeping, losing being sure?  
If not tomorrow then tomorrow week  
That old insatiate Death which all endure  
Will spread his arms: and I perforce will seek  
The love he grants. Till then, let it be said:  
He'll find me pillowed in our fertile bed.



announcing a new address for the

**Mattachine REVIEW**

**693 Mission Street  
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The address of the Board of Directors, Post Office  
Box 1925, Los Angeles 53, Calif., remains unchanged  
since that location is the permanent headquarters of  
the Society.

# 'I Left No Orphan!'

By Paul Uglem

**T**HIS IS A TRUE story that happened in 1939. I was an 18-year old marine aboard a navy light cruiser. In those days a private's pay was 21.00 a month, so diversion while on liberty was rather limited.

We were anchored off Long Beach, California, and the following day we were to leave for San Francisco for repairs and then sail for Pearl Harbor. Everyone who could took liberty before getting underway, though I had no particular reason other than take a walk on the boardwalk and watch people enjoy themselves on the Pike, a recreational area.

When the liberty boat pulled up to the float, another marine and I took our time disembarking. What little money we had to spend wasn't worth hurrying about. We strolled down the board-walk as slowly as we could, though after boot camp training a stroll seemed almost impossible. The "hup-two-three-four" still echoed with every step.

It was dark and the beach was deserted, and after walking the half-mile or so to the edge of the Pike, expecting nothing but the usual frustrating liberty, we met two teen-age girls who took a fancy to our uniforms. Our buttons were shining brightly and with our white belts and caps I guess we looked like a couple

of heroes to them. As we were about to pass them one said something to the other and they stopped, a little fascinated. Because I was a teen-ager myself, the fascination was mutual. We explained that we were sea-going marines, and they explained that they were from a central California town visiting Long Beach with their town band.

My friend escorted one of the girls to the Pike while the other and I talked. After meeting eye to eye a few times I suggested a walk. I guess I looked pretty good to her — standing erect as the Marine Corps taught me, uniform creased to a sharp edge and still a teen-ager. I was a real hero.

We walked far enough away from the Pike so the crowd couldn't see us. Then I suggested walking on the beach. She seemed a little hesitant, but followed when I made the first step. It was a romance-inspiring night and being alone with another teen-ager caused some anxiety of anticipation as the board-walk lights dimmed behind us. At this safe distance we sat down and I apologized for not having a blanket. She said nothing.

After sitting for a few minutes we began necking. The sand was getting into our hair and shoes. I made

L'ART



a suggestive embrace and she became a little frightened. It was then that I felt shame and felt no insistence. I remember telling her that we were sailing the next day. This seemed to add to the miserable mess we allowed ourselves to get in to. I did not embrace her after that. We just sat and thought for a moment and thought—both feeling the mistake we had made. The walk back to the board walk was solemn and I was filled with regret. We said good-bye without even knowing each other's name. I went back to the ship.

The following morning the news had passed in the marine compartment that I took a girl to the beach. My uniform was messy with sand and I was ribbed about it. The marine I went ashore with told all, though I didn't suspect he saw us go to the beach. They thought for sure I had "made" her.

Somewhere in a central California town is a family I did not make unhappy, but in accordance with the manliness connected with the service, I let them believe I had an affair on the beach.



# LOVE IDEALS



R. H. Crowther

## Christian and Greek

THE SYMPOSIUM, from which ONE has recently published a series of four extracts, explains as clearly as can be found anywhere the Socratic conception of love. Briefly, love was represented as that activity of character which seeks the good, and also for that environment of beauty in which the good may be creatively expressed. There was no attempt to evade the fact that this love, in human experience involves greater or lesser degrees of sexual desire—greater in those who seek only in the physical world for expressions of good and beauty, lesser in those who seek goodness and beauty as principals of a universal nature. Also, since love is love of what one does not yet possess, the Socratic concept plainly includes in love a principle of spiritual acquisition, possession, and growth.

This growth was to be achieved, first, through appreciation of all particular examples of the good and the beautiful in life; next, through the mental effort of generalizing from a diversity of examples, and of reaching an inner awareness of good and beauty as universal qualities, inhering in every evidence of creation and growth; lastly, by the desire to conform one's own life and character to the qualities thus inwardly perceived.

The sense of oneness-in-diversity, of universal qualities common to all of creation which may be discovered through the study of their manifold expressions, is implied in much of Greek philosophical thought. Socrates

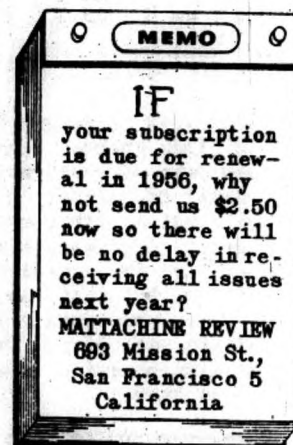
himself appeared to consider love as a mode or activity of consciousness quite indispensable in human attachments — as, in fact, the sole means by which physical forms of affection could be justified and transcended, and growth in the specific human virtues attained.

In Greek philosophy, ideas of monotheism and of the unity of creation are more suggested than openly asserted or clearly developed. Perhaps this is because Greek thought was a product more of reason than of inspiration, and therefore was never quite secure in those truths which must be sensed first through the heart, rather than by the mind. The Christ teaching, on the other hand, is first and foremost a teaching of convictions, in respect to which reason can supply nothing more than rational support for intuitive certainties, for basic perceptions and revelations which must be self-evident in order to be evident at all. In place of the supreme diety of Socrates, unseen and worshipped from afar, we are shown God, the immanent and indwelling Spirit, the Light, "which lighteth every man that cometh into the world." Here, the many attributes of perfected human character are not represented in terms of reasoned contrasts and definitions, but as a priori qualities of thought, attitude, or conduct, each to be understood in a direct, underived way. These qualities refer, variously, to relationships between the individual and the indwelling Father, or between two or

more individuals, or else they refer to the qualifications of character which enable the servant of God to do God's will for him or for her.

The Aramaic term translated "love" occurs quite frequently in the public teachings of Jesus, and is the sole verb of the two Great Commandments (see Matt. 22:37-40). One cannot doubt, therefore, the unrivalled importance of the love-principle in the teachings of the Master. Interpreting the Great Commandments broadly, love is seen first as the means of active unity between the conscious individual and the indwelling spirit, and therefore the means for "growth in God." Next, love is seen as love of oneself-in-God, with the injunction that one is to love one's neighbor (both equally and in the same manner) as oneself. That this love includes a knowing, understanding approach to all of life's phenomena seems clearly implied in the entire Gospel context. That it also leads to knowledge of the unity of life is assured through the wholly unitary and spiritual conception of the Creator. Whereas in Greek thought, one was to love the good (or what seems to be good) because it somehow led one in the direction of God, in the teaching of the Christ one is to love God as the sole means of discerning what goodness is. There is a radical dissimilarity here, one which exposes weakness of all philosophical methods which fail to build around the religious center.

It would be difficult to suppose Jesus to have been unaware of the sensual inclinations in human life, as elements distinct from, but often associated with the conscious love-principle. His teaching very plainly is, however, that it is the absence of love which is the real blight upon the human spirit, not the presence of



sensuality—that, of these two distinct aspects of the creative impulse which coexist in human nature, it is love which embraces the conscious, knowing elements, and which is therefore the disciplining and even the sublimating factor. In this respect, the Christian and Greek ideals, so profoundly at variance in other respects, seem to run a parallel course.

Love, in the Christ-ethic, is a wholly unifying and constructive power in which anything alien is unreal, without basic support, doomed to extinction, and therefore beneath serious attention. When Socrates was accused by persons far smaller than he in intellectual and moral stature, he felt it necessary to justify himself in what is reported to have been a lengthy, dignified, and deeply touching effort at self-appraisal. Under similar circumstances, Jesus kept a regal silence, and a total aloofness from the ways and designs of the adversary. We should not need to question which of these two showed a perfect expression of the principle of love.

# REPORT *to Subscribers*

## FIRST YEAR COMPLETED

This "bonus" issue marks the completion of our first year of publication. With it, Volume I reaches a total of almost 300 pages. This special issue, while not as literary, perhaps, as we would have liked, represents simply a "thank you" from the staff and the organization. It may become an annual edition, but that isn't a definite promise, because we cannot be certain that funds will permit such an edition each year. Part of the decision will be based upon reader reaction. If you like this one, let us know.

## BOARD MEETING AT LONG BEACH

November 26-27 were dates of the 3rd quarterly meeting of the Board of Directors, with a business session held at Long Beach's Villa Riviera hotel.

Long Beach Area Council was host for the event which included a dinner at Meadowlark Country Club, at which Steve Potter, president of National Association for Sex Research, was speaker.

## BOSTON CHAPTER ADMITTED

Educational Chapter No. 122, Boston, was given a provisional charter November 26. It has five members at the present time, and is the first chapter to be organized on the East Coast.

## NEW YORK ORGANIZATIONAL MEETING HELD

Plans for a chapter organization in New York—under consideration for some time—were advanced toward completion at an organizational meeting there on November 17.

An address, however, has been already established for that area. Persons interested should address inquiries to Mattachine Society, Inc., P. O. Box 194, Radio City Station, New York 16.

HAL CALL,  
Publications Director



*mattachine* REVIEW

# DIRECTORY

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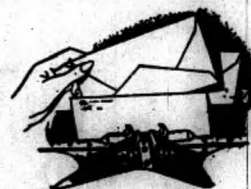
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## CHANGES OF ADDRESS

Notice of change of address should be sent not less than two weeks prior to the date change becomes effective. Send the address at which copies are now being received and the new address at which you wish to receive copies.



**'Improving Each Issue . . .'**

**'Gaining Professional Status . . .'**

**'Maturing Swiftly . . .'**

These are some of the accolades we have noted in recent letters from readers, which statement of praise naturally make us proud.

But getting out the Review, and earnestly endeavoring to make it better all the time, is no easy task. It takes the work of many, and a lot more work by the few in the publications department.

Every subscriber, every reader, however, has a hand in the project. Your subscription dollars, newsstand purchases, and your contributions have made the project possible. We are counting on these purchases and gifts to continue, because we shall falter without them.

Standard approaches and channels don't apply to a product such as the Review—that's obvious. It can't be sold like a fraternal, religious or purely professional journal. Many problems with which the latter have no concern beset the Review at every turn, because of the emotional, sensitive and explosive character of our subject.

That's why our appeal for funds never ends. Our need never diminishes. The magazine is a project of a non-profit educational and research organization. It pays no salaries. Most of its labor, some of its supplies, and all of its editorial material come without cost to the Society—they must, otherwise we couldn't put it out. But certain costs for materials and commercial services must be met. So keep the contributions coming—the need for funds will always be great!



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