

mattachine **REVIEW**



September-October 1955



ALL ROADS LEAD TO Paris (Page 4)



in
this
issue

THE LIBERAL MIND
CULTURE AND SEXUALITY
IMPORTANCE OF BEING HONEST

LETTERS QUOTES BOOK REVIEWS

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Quotable Quote

Recommended reading for all members and friends of the Society is SEX AND THE LAW, by Judge Morris Ploscowe (New York: Prentice-Hall, 1951). Few persons have been as outspoken as Judge Ploscowe in calling for a change of law and recognition of the reality of sex behavior in its true colors. He does not advocate an absolute sex license for anyone, however. Published below are significant quotations from Judge Ploscowe's book.

Where experts differ, the layman certainly has difficulty in deciding which of the conflicting theories of sexual development best explains the homosexual and the sexually deviated personality. All theories, however, make it clear that homosexuality is a process of development, not a matter of choice; that while the homosexual's methods of sexual gratification may be prohibited by law, the latter cannot change his essential nature. The mounting evidence of the widespread existence of homosexuality presented by Kinsey and others, contrasted with the meager number of cases brought into court, is a clear indication of how ineffective the criminal law is in restricting homosexual practices. Legal provisions do not prevent homosexuals from living according to the dictates of their nature. The ineffectiveness of the criminal law in dealing with homosexual behavior would seem to require a change in present legal provisions. Adult homosexual behavior which occurs privately and which does not give rise to public scandal is presently not being punished by the law. It might be desirable to eliminate the legal prohibitions against adult homosexual behavior in private altogether. Such prohibitions benefit nobody but blackmailers at the present time. The elimination of prohibitions against adult homosexuality in private would not imply social approval of homosexual conduct. It has been said that there are no happy homosexuals and that there can be none as long as they must live in a heterosexual world. It would simply mean that realities are being recognized: Homosexuals cannot be changed by law. Changes in their patterns of behavior can only be brought about by the more personal influences of religion, education, psychiatry, and social work.

(Continued on page 43.)

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INTERNATIONAL REPORT



4th Annual Congress of International Committee for Sexual Equality To Be Held November 11-14 at Paris

Annual Congress of the International Committee for Sexual Equality will be held November 11-14 in Paris. This is the fourth such meeting of the international organization made up of organizations devoted to furthering objective scientific studies of the essence and phenomena of human sex behavior, homophily in particular. Headquarters of ICSE are in Amsterdam, Holland; member organizations are located in Western European countries and the U. S. Official membership for the Mattachine Society, Inc., will be granted at the Congress.

"Human Rights and the Origin of Morals" will be the theme of the forthcoming international conference, with principal speakers coming from Latin countries. Men of science from France and Italy will headline the program.

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On our cover: ALL ROADS LEAD TO PARIS....

scene of the 4th Annual Congress of International Committee for Sexual Equality in November.

Aerial photograph shows streets radiating from the Arch of Triumph, "hub" of the city. Photograph courtesy of French National Tourist Office, San Francisco

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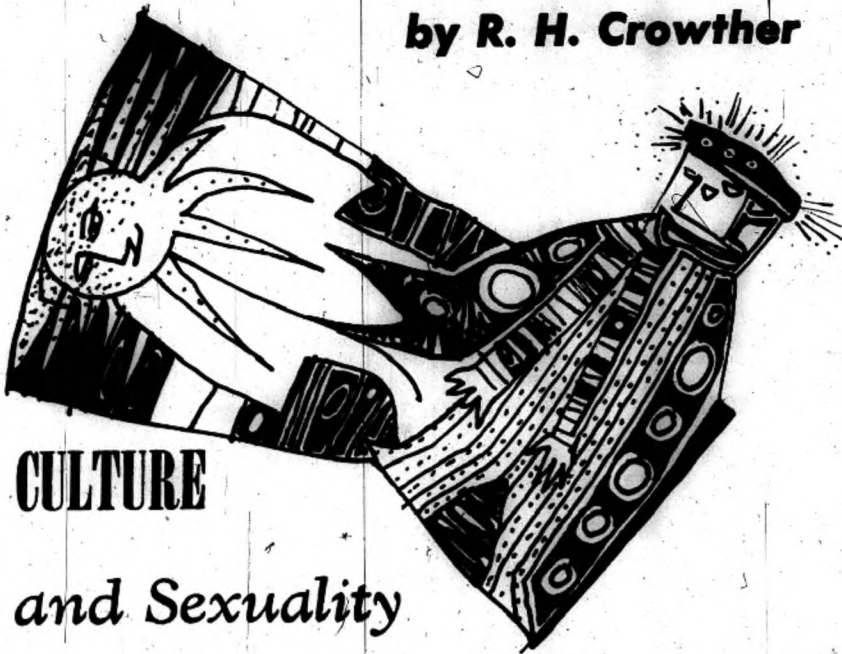
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Editorial Direction-Publications Director, Mattachine Society
Business Manager.....D. Stewart Lucas
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Subscription Rates: \$2.50 per year, U. S., Canada and Mexico;
\$3.50 per year elsewhere. Single copies, 50 cents. All copies
mailed first class sealed in plain envelope.

MATTACHINE REVIEW is published bi-monthly by the Mattachine Society, Inc., Post Office Box 1925, Los Angeles 53, California. Entire contents copyrighted, and may not be reproduced without permission. For information regarding manuscripts, advertising, directory of Mattachine Society, Inc., see page 45 of this issue.

by R. H. Crowther



CULTURE

and Sexuality

(The author of this article has, during a recent period of years, been a scholar and associate teacher in a school of advanced humanistic and metaphysical studies located on the West Coast. As a thorough-going student of human character and personality (with a university background in philosophy, mathematics and history,) and also as a man personally familiar with most of the subjective and social problems of the modern homophile, Mr. Crowther brings to his subject a careful consideration of certain basic factors at work in the cultural evolution of humanity. In this article, he presents, among other things, the opinion that since human culture is fundamentally the product of non-biological factors, the ideas of a "heterosexual" or "homosexual" Culture are without reality.)

THE BASIC ELEMENTS of modern civilization—the arts, the sciences, the modes of philosophical and social thinking which make the Twentieth Century what it is—are so taken for granted by most persons that we seldom realize the enormous extent to which our lives and thoughts are conditioned by them. Our modern tradition consists of a vast accumulation of historical, literary, and scientific information, and an equally vast body of precepts, doctrines, and principles of a social, esthetic and philosophical nature. To all of these cultural and strictly metaphysical influences, most individuals are exposed from early childhood, and their lives become conformed to whatever portion of this tradition as has been indoctrinated through early training, or as has later become agreeable through conspicuous leanings of temperament and decision.

That sexuality—the sexual conditions, urges, and dispositions of humanity—has played an important part in the evolution of culture, is generally conceded by all students of the subject. It would be strange indeed if the most powerful and subtle of our biological impulses, and the one most closely allied with creative forces, were NOT to have profound repercussions throughout all areas of our intellectual and emotional lives. However, there is still serious disagreement as to just how the erotic impulse stands in relation to the totality of human experience, and as to the precise relationship existing between creativity on the biological level and its counterpart in the cultural spheres of human life. Some have thought to deduce from sexuality the sum total of human values, while others have thought to explain culture from origins unrelated in any way to biological conditions and necessities. Today, we are reaching a more reasonable view of these matters. Evidence compels us to visualize the human personality, neither as a purely biological nor a purely psychological entity, but as an astounding compound of consciousness, welded together from innumerable major and minor elements—some biological, others non-biological in nature—in whom unity and direction is sustained from some center of coordination so far removed from physical limits as to be barely comprehensible. This present perspective upon human nature, compounded from both ancient principles and new discoveries, and compassing many seemingly incongruous factors, provides us with a more practical approach to human problems than we have known heretofore. We now see ourselves as creatures in whom many biological and non-biological factors are in constant inter-

play, modifying one another in calculated ways, with the whole striving towards a more and more perfect integration of mental, emotional, and physiological processes.

The description of man as a "reasoning animal" can be relied upon, if we take reason as that faculty of the mind which can realize both the principle and the particulars of cause and effect, which can thereby predict, and which can therefore prearrange conduct from its own foreknowledge of results. In this sense our entire cultural structure is a product of reason. Perhaps some of its branches show better reasoning than others, and possibly a few areas are very badly reasoned. But nevertheless, reason is the keynote, and by it human affairs are distinguished from those of other animals who must rely chiefly or entirely upon the unreasoned instinct of the moment. The faculties of reason and the materials of experience about which we do our reasoning, are matters which have received much speculative attention quite beyond the scope of this article. What is of immediate importance is to see how reason and its products stand in relationship to our physiological nature.

Reason may take any fact as a point of departure, but then it at once takes the mind beyond facts, or instances as such, into their active and causative relationships, and then into a formulation of the rules which govern these relationships. We may think of physics as "materialistic", as indeed it is, so far as its subject-matter is concerned. But reason, questing for the actual relationships among physical events, has gradually produced a science which is not a physical entity at all, but an intellectual structure governed by mathematical principles which permit us to measure, predict, apply—

in short to do all of those things which scientific knowledge permits to its possessors.

Although the physical sciences comprise a very limited phase of our cultural tradition, they are a very excellent illustration of the distances over which reason, and allied processes of thought, can carry the human mind. In other and more typically human phases of culture—those which relate to individual and social behavior—the metaphysical nature of this culture becomes even more apparent. Our knowledge of practical psychology, for example, has become enormously broadened during the past century. Once considered a rather abstruse subject, psychological principles in some form are now being used with impressive and sometimes alarming results in all lines of propaganda, from advertising and political campaigns, to education, to religious proselytizing—in fact, in every organized effort to influence the public mind. Other psychological principles are, for good or ill, coming into increasing use as a means of altering individual behavior and attitude. Along social lines, we have become increasingly aware of basic principles relating to organized activity on many different levels. For example, we have come to rely more and more upon defined principles of government, and of social law and organization generally, and are constantly modifying our own political and legal environment in accord with changing views of human needs and relationships. In the arts, each branch has come to concede certain basic, esthetic principles, perhaps difficult to define in words, but nevertheless recognized as criteria of artistic worth.

Weighty traditions stand behind almost every phase of modern culture. This culture is not only being preserved in our literature, and al-

most forced upon us by education, but is being daily enlarged by armies of inquisitive minds, each bent upon extending some particular line of cultural interest. Most of us in modern society are compelled to master at least one branch of culture whether we like it or not, for the sole purpose of earning a decent livelihood. A great many of us also branch out in our private lives into varied cultural lines, because of our own personal interests. We have reached a point where the demands of physical survival (in both the individual and collective sense)—demands which are all-consuming in the lives of primitive peoples—have sunk to small proportions compared with the cultural demands of knowledge and skill which are required of most persons in contemporary civilization.

All forms of knowledge and talent which comprise our culture have this in common—they require the exercise of our minds upon principles of a scientific, or at least an abstract nature. Clearly, these principles are mental perceptions quite independent of the functions and urges of biology, and the more we wish, or are required, to live in this world of principles, the more we become absorbed in values which are culturally positive, but physiologically and therefore sexually neutral. This suggests an important question. Does civilized man's increasing preoccupation with cultural values, in terms of knowledge and skill, react in any way upon his biological nature, and if so how, and to what extent? For our present purpose, this question could be more specific. Does our increasing preoccupation with the sexually-neutral values of scientific and social knowledge have any effect upon our sexual orientation? If intuition suggests an affirmative answer, then it is to the general prin-

HAVELOCK ELLIS on "HOMOSEXUALITY"

It is the gradual recognition of the prevalence of inversion among people of ordinary normal intelligence and conduct which has modified the opinions of alienists concerning the nature of this and, indeed, other sexual anomalies. In medieval and earlier days homosexuality, in its only recognizable shape as sodomy and tribadism, was a sin and a crime, often expiated at the stake; it continued to be regarded only as a manifestation of disgusting depravity until well on in the nineteenth century; then there was a tendency to look on it as a sign of insanity, or at all events of degeneracy. That view is now out of date, as is inevitable when we find that such deviations and the like occur in mentally capable and morally well-conducted and self-controlled people, many of whom are by no means overmastered or obsessed by their impulses and some of whom have never yielded to them at all. Occasional homosexuality is a tendency to which Man is everywhere liable in common with that part of the animal world to which he is most nearly allied. Congenital sexual inversion is an anomaly, an inborn variation of which we are beginning to understand the causes; it is, even when extreme, only pathological in the same sense as color-blindness or albinism or transposition of the viscera is pathological. —Psychology of Sex.

ciples of our culture which we must look for a rational approach to sexual morality, consistent with the conditions and advantages of modern civilization.

The writer is in no position to settle the above questions with scientific finality. Yet they should not be dismissed as preposterous or immaterial. In human nature we see on the one hand its physiological elements, described objectively in anatomical and biochemical terms. These, in themselves, comprise a formidable empirical science. On the other hand, there are the psychic elements, described subjectively by a wide variety of other terms, psychological, social, philosophical, and religious. By ways and in terms not yet perceived, these two fields of experience are related and integrated in the individual. We know already the extent to which the physiological elements affect the psychic. Under the influence of physical pain or disease, the human spirit suffers and disintegrates. We know considerably less about how the psychic elements affect the physical, yet we

are finding out more and more. We have seen already how thoughts and emotions affect the endocrine system, and through it all the vital functions of the body. It would not be too surprising to find that the intellectual and emotional conditioning imposed upon members of any strongly cultured society can at length produce drastic and permanent changes in both the cultural and biological phases of human life.

Both lay and professional students of sexology are of course much interested in the subject of sexual orientation. Because of its bearing upon our subjective welfare, the sexual deviate has particular reasons for thinking seriously about it. We cannot imagine that education in the arts and sciences—in which all members of modern society participate to some extent—dictates any particular kind of sexual orientation. It is precisely because it does not, that we must consider it carefully in this connection. The underlying principles of our culture are totally unconditioned by any biological limits and to the orientations which

these biological limits impose. The more the culture, the more we follow a non-biological and asexual course of interests, and the less importance we tend to place upon sexual inclinations of a purely procreative sort.

In the human being, conditioned by education and by a very intricate and impressive social environment, sexual orientation comes to be dependent upon many factors beyond the sexual impulse itself, and even beyond the physical senses as a whole. In the lower animals, we can conjecture that psycho-sexual orientation is accomplished almost wholly by dominant endocrine factors, male and female complementing and attracting one another in most cases by an instinctual psychic reaction. Not so, however, with the human species. We become imbued with subtle emotional affinities or aversions. We have insatiable memory and imagination. We affect styles of dress, as a means of distinguishing male and female which, in many societies (and often with disastrous psychic effects), completely reverses the custom of the animal kingdom as a whole. We have traditional distinctions which relegate male and female to arbitrary and separate positions in the social as well as the biological order. We also try doggedly, and with more-or-less success, to think in terms of the abstract, and have built great material as well as social superstructures which reflect our reasoned knowledge of the earth and of our own interrelations. Last, and perhaps, most significant, we perpetually reach for a picture of ourselves as spiritual creatures—a picture in which our thoughts, our feelings, and our ideals will at least appear to have a self-sustained reality, and a unity supported in some supersensible principle of creation. We may, of course, presume that this enormous range of factors and in-

fluences, many of which ignore and unsettle all biological distinctions, has no reaction upon sexual orientation in the individual case, or upon our own biological evolution. But such a premise seems scarcely credible, in view of the many things we already know about the inner workings of the human personality.

Humanity has, in a sense, accomplished the feat of "lifting itself by its own bootstraps." In its earliest stages, every moment devoted to the elements of culture was a moment wrested from physical necessity, or from attention to biological satisfactions. Yet there seems always to have been individuals who had the spirit to do this, with the result that our cultural urges have become self-extending and self-perpetuating; and man has succeeded in raising himself from what would now seem a cruel biological bondage into another world which is the product of his own refined thought and his own refined emotion. Granted, this cultural world contains many cruelties of its own, and many imperfections; yet that it exists at all is a testimony to the potential capacities and worth of the human spirit. Also, each element of culture, whether of art, or of science, or of social thought, can be regarded as a product of "sublimation"—in the sense that it represents energy diverted into a biologically-useless but spiritually necessary form. Of all forms of animal energy, sexual energy is probably the first to be tapped and diverted to cultural pursuits. It is in obvious excess of the bare needs for individual survival, and, by a natural process, is the first to be spared for cultural purposes. All who understand the choice which this involves, who have had what might be called a "cultural obsession" of any sort, will understand this "sublimating" process. The

(Continued on page 40)

mattachine REVIEW

albert ellis, ph.d.

The Influence of HETEROSEXUAL CULTURE on Homosexual Attitudes

I HAVE RECENTLY had a good deal of first-hand contact with several highly intelligent homosexuals in New York City, and I have had occasion to make a serious study of four recent books on homosexuality, all published by Greenberg Publishers. One of these books is a non-fictional presentation titled, *The Homosexual in America* by Donald Webster Cory, and I am sure that it will have an important influence on many of our ideas of homosexuality which are now mistakenly prevalent. The other three books are novels: *The Divided Path* by Nial Kent; *The Invisible Glass* by Loren Wahl; and *Quatrefoil* by James Barr. All four are notable in that they have been written by authors who appear to have had intimate personal experience with homosexuality and who are as frankly sympathetic to homosexuals as it is possible for any writer to be.

Albert Ellis, Ph.D., is internationally known in his field of psychology. He was formerly chief psychologist for the state of New Jersey, and is now a New York marriage counsellor. Dr. Ellis has written a number of books and articles for sexological journals, professional and scientific publications, and general magazines. This is the first of a series of articles by Dr. Ellis, reprinted in the Review with permission after having been published originally in the *International Journal of Sexology*, Bombay, India, in 1951.

While I have learned many interesting facts from my recent first-hand and literary contacts with frank defenders of homosexual attitudes and behavior, the one particularly new idea which I have gained from these contacts is the recognition of the enormous extent to which homosexuals in our culture are unconsciously influenced and limited by the heterosexual ideologies and practices of the culture in which they reside. For while all the proponents of homosexuality with whom I have had intercommunication in recent weeks have been quite understandably critical of the persecutory attitudes of heterosexuals toward homosexuals, and while they consciously have declared themselves opposed to virtually all heterosexual views and acts toward members of the 'gay' world, they have also—most ironically—unconsciously espoused and upheld one after another sexual philosophy which can easily be traced to the firmly entrenched biases of heterosexual society.

Take, for example, the question of sexual promiscuity. Present-day opposition to non-morogamous or promiscuous sex relations unquestionably stems from the ancient heterosexual notions of virginity and chastity which, albeit in somewhat newly modified forms, we have inherited from our ancient and medieval forbears. One would expect that present-day homosexuals, who are presumably violently opposed to heterosexual puritanical sanctions, would take no stock in the anti-promiscuity creeds which are today almost ubiquitous among middle class women of our society. But, on the contrary, I find that the majority of frank homosexuals are in one degree or another, consciously or unconsciously disturbed about their own promiscuous

desires or actual promiscuity. Thus, in **The Divided Path**, two homosexuals who are openly living together seriously advise the homosexual hero against living alone because, "It's bad for you mentally and it makes for promiscuity..." And in **The Invisible Glass** and **Quatrefoil**, the homosexual protagonists are consistently revolted by the thought of their possibly being promiscuous in their sex relations.

Take, again, the matter of romanticism in sex relations. As I have shown in my **Folklore of Sex**, and as many other sexological writers have also pointed out, modern romantic views of sexual behavior are frequently but toned-down subtle presentations of the notion that sexual intercourse, in, of, by, and for itself is a wicked and nasty business, and that therefore it must be "purified" to some extent by an overlay of highly romanticised feeling on the part of the heterosexual lovers. One would expect that homosexuals, who are hardly thought by the general public to be pro-puritanical, would have little use for this rather hypocritical romantic philosophy. But, on the contrary, one finds homosexual relationships frequently developing on a super-romantic basis. Moreover, one finds that when such relations are thoroughly non-romantic, then the homosexuals themselves tend to feel extremely uncomfortable about them. Thus, the hero of **The Divided Path** gives up one possible homosexual partner after another because he is obsessively-romantically attached to a man he has never even kissed. The hero of **The Invisible Glass** becomes disgusted about the unromantic, pickup aspects of a gay bar. The two homosexual protagonists of **Quatrefoil** become so romantically enamored of each other that they presumably become capable of telepathically reading each other's

questions before they are asked, and they both shudder at the thought of non-romantic homosexual attachments.

A third thoroughly heterosexual attitude which homosexuals in our culture tend to take over, lock, stock, and barrel is that relating to monogamic fidelity. A heterosexual woman in our society invariably becomes quite disturbed when she discovers that her husband has been sexually unfaithful to her, even once. She, at least, has some good socioeconomic reasons for her sexual jealousy, since she may lose a dependable provider, helpmate, and father of her children as a result of her husband's infidelity. Similarly, a wife's infidelity may result in a distinct non-sexual, as well as sexual, loss to a modern husband. Homosexuals, who do not normally have the same kind of marital ties as do heterosexuals, would not, one might suppose, be so disturbed by sexual

infidelities on the part of their partners. But, actually, they frequently are. In **The Divided Path**, for example, the hero goes through the worst possible tortures when one of his boyfriends is unfaithful to him; and in **Quatrefoil**, when one of the homosexual protagonists tells his partner that he has had a single sex episode with an old buddy of his whom he will presumably not see again for a long time, the other partner strikes him violently across the eyes, and apparently knocks him unconscious.

So it consistently goes. My recent contact with frankly pro-homosexual writers and discussants has thoroughly convinced me that the average homosexual in our society is, quite unconsciously for the most part, deeply enmeshed in beliefs and actions which are unquestionably resultant of our distinctly heterosexual mores and philosophies. While he may unconsciously aver that he is quite opposed to heterosexual

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By Flint Holland

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teachings, and that he feels that he is unfairly forced to follow heterosexual customs' which he actually does not want to follow, the grimly ironic fact remains that he, in the depths of his unconscious thinking, DOES want to follow almost all the heterosexually approved patterns of sex behavior, even though he wants to broaden them to the (relatively slight) extent of sanctioning homosexual participations. Because, in the bottom of his heart, and frequently in the top of his consciousness as well, this average homosexual seems to want to have a romantic courtship, engagement, and "marriage"; he wants to avoid promiscuity at all costs; he wants to find a lover who will be utterly faithful to him, and to whom he will be sexually faithful himself; and he wants generally to follow the same pattern in his homosexual affairs as the typical middle-class girl and fellow in our society wish to follow in their heterosexual relationships. In many instances, curiously enough, the homosexual in our culture even has the same ambivalent attitude toward virginity as does the heterosexual: in that he would like to lose his own virginity, and yet is mortally ashamed of so doing; or he would like to take the virginity of another homosexual, and

yet is fearfully guilty of so doing. And, perhaps greatest irony of all, the average homosexual in our society appears to have basically the same attitude toward fatherhood (and often, even, toward heterosexual marriage) as does the average heterosexual male. That is to say, the homosexual frequently wants to marry a suitable woman and to be a good husband to her; and, especially, he frequently wants to have children of his own, and wants to be pretty much the same kind of a father to these children as the heterosexual father would like to be.

On the whole, therefore, there seems to be little doubt that most homosexuals in our modern world are consciously or (especially) unconsciously enormously influenced by the heterosexual culture in which they are reared. While they may outwardly decry this culture, and even seem to work against it, they are actually doing their best to uphold it, and to carry almost all its (often quite irrational) traditions over to their own sex mores and ideologies. Which goes to prove, no doubt, that the modern individual's chances of thoroughly removing himself from the underlying forces of the particular culture in which he is raised are exceptionally slight indeed.



Sex Variants Find THEIR OWN ANSWER

by James Phelan

THE TOPIC of our panel this evening," said the quiet-voiced, bespectacled man in the grey suit, "is, 'How Does It Feel to Be a Sexual Psychopath?'"

The speaker looked like a successful insurance executive or a school principal.

He was a committed sex offender—in his own phrase "a three-time loser."

Five of the other panel members were in their 20's. One had been married just three years and was the father of one child. Another was a devout Catholic. One was a thin quiet man near 60. Another was a middle-aged Negro.

Each of the 250 men in the attentive audience was also a sexual psychopath—child molesters, exhibitionists; homosexuals, rapists.

The scene was Ward 34 of Metropolitan State Hospital at Norwalk. The 250 men were members of the Emotional Security Program, one of the most unusual experiments in group psychological treatment in the U. S.

Based roughly on the theory of Alcoholics Anonymous—it originally was known as Sex Psychopaths Anonymous—the ESP is an effort of sex offenders to help each other.

It was originated by the patients three years ago. It is run by the patients, who elect their own officers, stage their own programs, invite their own guests—judges, law enforcement officers, psychiatrists—with only a minimum of necessary supervision from the hospital staff.

This story of the unique experiment in rehabilitating sex offenders in California was written by a staff member of the Long Beach (Calif.) Telegram a few months before the state moved these offenders from Metropolitan State Hospital, Norwalk, Calif., to a special new state hospital at Atascadero.

A previous article on this subject was published in the 3rd (May-June) issue of the Mattachine Review.

Once a week it holds meetings where sex offenders discuss their problems with each other and offer suggestions—and sometimes heated criticism—of their attitude toward the problems that put them where they are.

The program supplements the regular treatment provided by the hospital's doctors and psychologists. A few doctors are usually present at the meetings, but not always.

By discussion, debate, argument among themselves, they test and sharpen their new understanding of

the tangled paths of behavior that caused society to isolate them.

"I feel like a heel," says one of the panel members in answering the question of the evening—"How Does It Feel to Be a Sexual Psychopath?"

The others on the eight-man panel fired questions at him.

"Did you feel that you were a sick person when you were committed here?" one asks.

"Yes, I knew that I was sick emotionally."

"Do you think that a person who gets sick from some regular disease should feel like a heel?"

Another speaks up. "Are you going to help yourself by calling yourself a heel?"

"No, I guess not."

"Are you going to help your victim by calling yourself a heel?"

"No."

The discussion shifts to California's law requiring sex offenders to register with the police. A number of men—all of whom will have to register when freed—defend the law.

"Society deserves protection," says one. "Put yourself in the place of the people outside. You would want protection, too."

"TOO STIFF"

"The law's all right but it's too stiff," says another. "There should be some limit. If we are cured and go out and live a normal life for five—or even 10—years I think we should be able to get rid of the label of sex psychopath."

Applause ripples through the audience.

Another man questions the use of the term "sex psychopaths."

The middle-aged Negro answers him. "I was committed for molesting my young niece. It's more important that we find out what is wrong with us than to worry about what people call us. The thing I'm concerned

about is the act for which I was sent here. Whatever you call me, I did it and that's my big problem."

A well-dressed man in his 20's chimes in.

HE'D REGISTER

"If it's a choice of being a registered sex psychopath—and getting the help I'm getting here—and being the confused homosexual that I was when I came here, I think I'd prefer to register."

The Emotional Security Program is believed to be the first experiment in applying the group-therapy, self-help principle to sex offenders in any state hospital in the country.

"We do not claim at the Metropolitan State Hospital to have a cure for all sex psychopaths," warns Dr. Robert E. Wyers, superintendent. "We do not even claim a cure for any."

"But we are greatly encouraged in that we feel certain we can help a great many, particularly those with certain emotional personality disturbances. If we can get sufficient improvement to bring about satisfactory adjustment to society so that the individual can be conventional and make his own living, we have helped him a lot and helped society as a whole."

IT'S HELPED

"The ESP has been very helpful to the limited staff we have. It has aided in establishing proper attitudes toward therapy. Without it, our treatment program would be greatly weakened."

"The patients deserve a lot of credit for trying to help themselves. If an individual so afflicted is satisfied with his status and does not want treatment, little can be done for him by a psychiatrist—or anyone else."

"One of the ways in which the ESP meetings help patients," says Dr. Trent Bessent, chief psychologist

at the hospital, "is in teaching them to talk more freely about the things that are disturbing them. Often their difficulties began long ago with bottling up those things."

"A small boy may have a mean sister or a domineering aunt. When he grows older, if he fails to make the right adjustment, he may carry over this attitude in a fear of all women, and his natural impulses may find a deviant outlet."

In the ESP meeting, a sex offender relates this to his own case, in his own words.

"I think I've learned," he says quietly, "that it is wrong to bottle up hatred of one you dislike—and turn it against a person you love."

Dr. Bessent believes that sweeping generalizations about sex psychopaths—"They all ought to be locked up for life"—are invalid.

"The topic of the sexual psychopath has often met with a great deal of emotionalism and sensationalism. There are many reasons why it strikes an emotional chord in people. For one thing, we are concerned about our children, and we wonder if this problem is to involve them. Also, it is a problem which isn't too clearly understood, and often when we do not clearly understand something, we become frightened by it."

He cites as fallacies that have achieved some public circulation:

1—That all sex offenders are violent or potentially violent. Ninety-five per cent of all convicted offenders, he says, are not. "In the cases where they are, they become quite dangerous such as McCracken and Stroble (two California molesters who slew their victims). But 95 per cent are passive."

2—That sex offenders are "born that way." Says Dr. Bessent, "As

far as their being 'born that way,' we can say that all of us are potentially 'born that way.' It's a matter of development, our experiences in growing up that have made the difference."

3—That castration is a solution. "Insofar as we know now, this solves the problem just as well as cutting off the hands of a thief. He just has to find some other way of doing what he has been doing."

"Sexual offenses or deviations are actually symptoms of underlying personality disturbances," he says. "When you go to your family physician with a fever, your doctor knows that this is a symptom. He knows that something is wrong. He doesn't treat the fever, he treats the reason for the fever."

Once a week, the members of the ESP gather and work with each other to discover the causes of their own frightening fevers.

Some of the new patients look on the ESP with hostility and suspicion.

"When they attend the first meeting and hear us discuss our motives and problems in psychological terms they think that we're putting on an act," says one member. "They think that we've been 'brainwashed' by the staff. But when they come back and keep listening, they learn different. Then after a while, they're beginning to analyze their own problems with us."

Says the sex offender who could pass as an executive or a school principal:

"I've been committed three times. The first two times they just put me behind bars. Punishment by itself didn't work."

"This time I think it's going to be different."



James (Barr) Fugaté

Homosexuality and the Liberal Mind

Because of the necessary time lag between the thinking of the leaders and the followers in any social system the Wages of Progress, at least for the leaders, seems always to be Death Before Honor. The so-called "best people" will always feel compelled to say, "Let 'em eat cake," to today's breadless liberals on one hand, and ask, "How could society have been so blind," of yesterdays on the other. No one, who dares think with any minority, is immune.

To give you a very commonplace example, one that might happen to anyone any day, last Saturday I dropped into a bar for a coke. Five or six men were drinking beer and discussing the desirability of pay-television. They seemed to be in complete agreement against it. As it happens, I'm all for it and for what I think to be very sound reasons. One man, rather drunk, said, "Pay-television is un-American," and turned to me to back him up. I said I couldn't understand how paying for a thing on an open market could ever be un-American. "I paid for my T-V set," the man said loudly, "Why shouldn't I see whatever they put on the air?" I asked him if he had a car. He said he had, a Chevrolet. I asked him if the original purchase

price included air conditioning. He said it didn't and so what? I asked him if he owned his own home. He said he did, thanks to a G-I loan. I asked him if his original loan included a swimming pool. He began to get my point, but said, "Hell, that don't prove anything! What are you, a Communist or something?" With a calm I didn't feel, I asked him if that was an opinion or an accusation. He wanted to know what difference it made to me.

"If it is an accusation, and you really believe I am a Communist, then, according to the present laws, I should be registered with the government as a subversive. It is your duty as a citizen to report your beliefs to the proper authorities. When you do this, and I deny it, I can then ask you to prove your accusation in a court of law. If you can't, you are liable to reimburse me for any damages you may have caused me. If you haven't the money to do so, perhaps you can sell your car and your home to raise the money for me."

The bar had become quiet. At last the bartender asked me, "He didn't call you a Communist, did he?"

"No, I don't think he did. But, whether he knows it or not, I just did him a favor by pointing out a dangerous habit he may not realize he has. It may save him some money in the future, if he ever tangles with someone less scrupulous than I am."

In the meantime, I believe that pay-television will force free television to raise its present low standards quicker than anything else. I like the idea of pay-television for that reason, not because I am un-American or a Communist. Is that clear?"

If it wasn't, there was no inclination to argue it to further clarity. I paid for my coke and left, but I hoped the point I had tried to make was understandable: that to think

with a minority, or to be a liberal is not necessarily to be a Communist, or a fellow traveller, or a subversive, or anything else but a plain, old-fashioned liberal. Most people don't stop to remember that Liberalism has quite an ancient and honorable tradition as Conservatism in our Civilization—and creatively, I believe, a far more illustrious membership.

Recently, in the bulk of mail from my article, UNDER HONORABLE CONDITIONS, (May-June, '55) we received a most interesting letter from a Mr. R of Texas, printed at my suggestion in the following issue of the Review. I singled this letter out only because it is so typical of a kind of criticism I seem to receive, in an increasing volume as the tone of my ideas widen, from the currently fashionable sound and fury of the majority. Because it seemed to reflect so clearly certain attitudes I must oppose, it was decided that I should take the letter apart and answer it point by point. Unfortunately, when the first draft was finished it was apparent that at least half an issue's space would be necessary to print it, so we decided to abandon the debate form I had employed and use the general observations of a regular article in order to cover more material. Not until the Review is much larger can long articles be used. That day depends upon subscriptions of course, subscriptions which are at present too slow in coming in, I might add in passing.

But rather than ignore Mr. R's letter completely, I feel compelled to point out a couple of rather obvious examples of what strikes me as being deliberately careless thinking.

In the first place, early in his letter, Mr. R employed a questionable piece of strategy to make a point—the strategy of quotation splitting which caused so much confusion in

I'VE BEEN RE-READING some of the stories of Sherwood Anderson. As with most very original artists, there seems to be a time when one merely enjoys Anderson, and later a time when one appreciates the task he has accomplished.

During the war I remember an officer picking up one of his books from my lap and saying, "Isn't he the one that was always lusting after horses," which seemed to sum him up well enough at the time. But now, reading Anderson in this Kansas setting, I seem to see his power for the first time—power as quiet and commonplace and inexorable as the beat of a heart, or the trickle of sweat, or the simple urge to make love. Most valuable of all, he reveals so clearly that fantastic creature, the "born artist" who must create or die. In his story, WE LITTLE CHILDREN OF THE ARTS, he describes the creative urge in his friend, Tom Wolfe, as "a determination, half physical, all his big body in it like a man striving to push his way through a stone wall."

the McCarthy hearings of 1954. This technique is as fundamentally simple as it is dishonest. In it, the debator culls out that part of an opponent's questions he can use, discards the qualifying part of it and thereby throws the whole thing open to the most damning interpretation. (This came to be known as "picture cropping" I believe, before the '54 hearings closed.)

Second, Mr. R laments my use of such things as "deplorable generalizations," the "throwing around of words," "intemperate language," "political invective unfortunately close to the mumbo-jumbo of the DAILY WORKER," which left me "open to attack by implied guilt of association," as well as "over-emotional invective," which is "un-American," (of all things, as if real Americans were never emotional except to a proper degree and never used invective at all,) "sneering characterizations of America's course as Fascistic," and "playing into Communist hands.")

These are serious charges indeed, and should be answered publicly, point by point. However, perhaps unwittingly, Mr. R answers himself before he ends his letters, briefly and tellingly.

Mr. R says he would fight the "ignorance, prejudice, violence and hatermongering," which he "knows to exist in America with direct exposure and reason," which sounds most commendable indeed. But then, taking the wind out of his own sails, Mr. R concludes his letter with the postscript: "Please withhold my name if any portion of this letter is published."

Excuse me, but THIS is an example of direct exposure and reason?

It seems more likely the gentleman from Texas is guilty of what Wilde once called, "thinking with liberals—and dining with the Tories."

I find myself thinking, "Aw, come off it, Tex! As you boys down around Dallas are fond of saying, 'Put up or shut up, man! Any ole dog can bark at the moon!'"

As Mr. R says, he is sure that I am not a card carrying Communist, or else I wouldn't be writing in the Review, so I must return his endorsement by saying that I am fairly sure he isn't a black-shirted Fascist. But I must qualify my statement by saying that apparently Mr. R stands a good deal further to the right of center than I do to the left. And so it is with many, many others who shout COMMUNIST and DAILY WORKER without really stopping to think first.

Which brings me to the point of this article: along with a great number of supposedly responsible people, I believe there is as great, (or even greater,) a Fascist threat to our way of life in this country as there is a Communist threat. And of immediate importance to us, should either of these ideologies win supremacy at any time, the homosexual minority would be the first to be purged as "undesirable." Pondering this, the thinking man must ask himself, "Were Hitler and Huey Long superior to Stalin and the Rosenbergs? Is death in Dachau preferable to death in Siberia?"

The trouble today seems that the pendulum of propaganda has swung too far left from the days of the German-American Bund, and the people who love to hate have forgotten one enemy of freedom in the ecstasy of contemplating a newer one. To some of these people who must have whipping boys, Fascism seems almost benign in the face of Communism, because often with a dangerous subtlety, Fascism masks itself as the stalwart, moral protector of the reigning status quo before the threat of unprecedented changes. So few people today remember the lessons of

even the last war, that for years the British (under Chamberlain, Halifax, Simon and Hoare) looked almost kindly upon Hitler and Mussolini because they always purged the Communists, Socialists, trade unions and the free thinkers in arts and morals first. However, in spite of their appeasements, the conservative status quo died hellishly in Dover, Portsmouth, Coventry and London in 1940.

And today, when I hear some drawling television politician say that Segregation will continue in the South for another 75 years. I grow

sick to my stomach thinking of the Chamberlains, (and Borahs, Nyes, Clarks and Lundeens) and the Hitlers to come who will make this boast a reality if at all possible.

My plea is simple, and I think, sensible: as a group, in fearing the Left, let's not turn our backs on the Right. At least we can keep reminding people that two threats exist instead of one. And as homosexuals, we can respect this plight of other minorities, perhaps only in small but significant ways that may not occur to us most of the time.



That is, those who subscribed for only one year before February 1, 1955:

Your first year's subscription will end with the January-February 1956 issue. Why not send \$2.50 renewal to us NOW? In that way you will be assured of receiving copies without interruption or delay.

Send subscriptions to:

mattachine REVIEW

P. O. Box 1925
LOS ANGELES 53, CALIF.



PAGINATION IRREGULAR

"Report to subscribers"

22A - 22B and 26A - 26B

**occurs between pp. 22-23
and pp. 26-27 of the main
text.**

Personally, I cannot understand how any homosexual who honestly wants a better world for himself, can be anything but a liberal on most questions facing the average citizen today. Or am I wrong in assuming that the goal of individual freedom and equality is a cooperative contract? Can we work for personal freedom on one hand and yet work to deny the same considerations to say, Negroes, Catholics, Poor People, or Immigrants on the other? I ask this question quite seriously; if there are factors I am failing to consider, I wish someone would point them out to me—preferably in an article for the Review.

My basic premise is, what's good enough for one is good enough for everyone. And corny as it is sure to sound to some, in living my life, I've yet to find a better rule than the Golden one I learned farther back than my memory reaches.

The greatest trouble I find in our group, and in society in general today, seems to lie in clever lip service and polite hypocrisy. The average person is reluctant to contradict you flatly these days for contradiction is "bad manners," (or maybe it is considered un-American too in some circles,) but many people contradict themselves from thought to action and often without realizing they are doing so. Let me cite a few interesting, if obvious, examples.

Last April I drove down to Wichita to meet a man from a northern city for dinner between planes. He was from a city where the color problem is still a serious one. He told me, quite proudly as he had every right to be, that he was a member of the Urban League, a group striving to socially integrate the races. I was very impressed. Yet, over coffee later, he said, while describing his family home, "Of course, the old neighborhood is not what it once

was, now that Negroes have started moving in on us." Instantly he blushed and lamely passed the statement off with, "They don't keep up their property as they should, you know." I didn't, but there wasn't time to start an argument. Even so, the visit couldn't be called much of a success.

Example number two; before meeting a young medical student on a recent Kansas City trip, his friend mentioned while briefing me. "This one is an awful liar," which didn't disturb me greatly since most homosexuals must become accomplished liars to merely survive these days. The friend continued, "He told me his folks have two Cadillacs. They haven't! They only have one! His father drives a Packard!" To me, the malicious gleam of triumph in the friend's eyes justified a great many falsehoods from the student I was about to meet. Suddenly I found myself wishing desperately for the student's sake that the family drove a whole herd of Rolls Royces.

Example number three: an Eastern doctor, (and by the way, of Eurasian ancestry to make the story even better,) in discussing the peculiarities of a mutual acquaintance in New York came up with this bit of information, which he obviously felt explained everything, "You know, I suppose, that one of his grandparents was Jewish!" This from a medical man.

Example number four: last year I wrote to five top flight professional writers in this country who had leaned heavily on homosexuality to establish their careers, begging for signed articles for one of the homosexual magazines to help build circulation and prestige. One writer didn't bother to reply; he had a Broadway show running at the time—snobbery he could afford that year. Another sent me word he didn't dare

(Continued on page 27)

mattachine **REVIEW**

REPORT TO SUBSCRIBERS

THIS IS THE SECOND APPEARANCE of a new Review feature, distributed to subscribers only. First "Special Report" last issue told about the Mattachine Convention held last summer at Los Angeles. Unfortunately it was "jumped" from one page to another without a "continued" line, so some readers were a bit confused. Idea behind these "special reports" is to present information which will be of interest to subscribers, but which may not be useful or interesting to persons purchasing copies from newsstands.

REVIEW CIRCULATION IS UP. That's good news for us, to be sure. With a regular order of 2000 copies from Periodical Distributors of Greater New York, circulation of last issue jumped some 150% to total of 4008 copies. Subscribers are still requested to obtain orders for copies from newsdealers, particularly in these cities: Portland, Seattle, Denver, Phoenix, Houston, Ft. Worth, Dallas, New Orleans, Miami, Atlanta, Birmingham, Cincinnati, Louisville, Memphis, Milwaukee, Des Moines, Omaha, Kansas City, St. Louis, Chicago, Detroit, Pittsburgh, Philadelphia, Providence and Boston. (List of cities where Review is sold appears on page 3 of this issue). Dealer "deal" is generous: Copies placed on consignment, half of retail price goes to dealer or distributor, and unsold copies are returned complete to us at our expense.

SPECIAL BONUS ISSUE PLANNED. This is mentioned elsewhere briefly, but we thought we'd explain more fully here. Before launching the Review, we had hoped to go monthly in 1956, but this appears to be premature, since income must match that which we spend. While we do appeal for funds, frankly we don't wish to do so in copies which are sold to newsstand readers. That makes the Review appear to be "floundering," which it isn't, even though outside donations have paid for almost half the first year's production costs. Therefore, since our bi-monthly policy will continue next year, we plan to issue a slightly smaller "special" edition, slightly more "literary," perhaps, early in December to regular subscribers only. This issue will be included in the bound volume advertised in this issue. When it arrives, let us know how you like it.

LIBRARY PROJECT NEXT YEAR. Recently, a Baltimore subscriber sent a number of excellent--even rare--volumes on our subject, and other books have been donated in California, giving the Review the nucleus of an excellent library. Some volumes are missing, and we will call for them from subscribers from time to time. Notably, James Barr's "Quatrefoil" and "Der-ricks" are absent--does anyone have copies they'd contribute?

MEETINGS OF IMPORTANCE. First quarterly meeting of Board of Directors, held September 3-5 at San Francisco, saw problems of magazine production, research projects, and administration ironed out at a public meeting held in Hotel Bellevue, Sept. 3, and banquet sponsored by San Francisco Area Council, Sept. 4. It featured a child guidance expert as speaker. Plans were also laid for 3rd Annual Convention of the Society, to be held May 12-13, 1956, at San Francisco. James Barr Fugate has already consented to appear on that program, and also will conduct a seminar for writers while on the West Coast. Subscribers from over the U.S. are invited to attend--so start making plans now. Address further inquiries to Convention Chairman, San Francisco Area Council, Mattachine Society, Inc., Post Office Box 259, San Francisco 1, Calif.

NEW YORK PUBLIC LIBRARY REQUESTS COPIES. Back issues and the current edition of the Review have been sent to the acquisition department of the New York Public Library in answer to recent request. Other key libraries over the U.S. will receive copies upon request also. Subscribers who believe that libraries in their cities would like the Review for permanent file, should inform officials of these libraries to ask for them.



WORK PILES HIGHER AND HIGHER. Excuses are loathsome and inadequate for explaining work undone, but fact is that correspondence pertaining to the Review is piling up faster than the staff can cope with it. Both Publications Director and Business Manager--as well as other staff members--have full-time

(Continued on page 26 A)

mattachine REVIEW

Readership and Reaction

... MEASUREMENT OF SUCCESS FOR ANY PUBLICATION!

In less than a year, Mattachine Review has scored a hit on both counts!

Confining itself to a specialized field which is a sensitive subject, and directing its appeal principally toward the professional person concerned with problems of human behavior, the Review, in its first five issues has made these impressive gains in readership:

Issue	Date	Copies
First	January-February	2942 *
Second	March-April	1226
Third	May-June	1748
Fourth	July-August	4008
Fifth	September-October	4634 **

* Includes 1900 sample copies.

** Estimated from distribution, including possible copies unsold.

The above distribution totals include a steadily increasing list of paid mail subscribers which climbed from 285 in January to 391 in October. Remaining sales were made from 23 outlets on newsstands in 14 cities.

(Continued on next page)



Don't Overlook

what is probably the last opportunity to get in on the very beginning of the challenging, unique new magazine of the Mattachine Society. It contains TRUTH without sensation, FACT without bias on the problems of human sex behavior

SEE INSIDE FOR SUBSCRIPTION INFORMATION

We don't know how many persons read the average single issue of the Review, but we do know of many cases where 10 persons read a single copy. Cutting this figure in half for an easy estimate, then well over 20,000 readers will see the current fifth issue for September-October 1955.

Letters are, in the final analysis, proof of readership. Several hundred letters have been received by the Review within the past year—with more than 90% of them highly praiseful of the magazine. Four letters were from persons who wanted no further contact with the publication or the Society. Several were sharply critical of this article or that statement; but the vast majority said, "Congratulations on a good job—keep it up." Many sent additional subscriptions and small financial contributions. BUT THE FACT THAT EVERY 100 MAGAZINES ISSUED THUS FAR HAS BROUGHT BACK ABOUT 5 LETTERS IS PROOF THAT THE REVIEW COMPELS A REACTION FROM ITS READERS.

Another important note on progress: New doors are opening every week to more and better editorial material. Additional lay and professional writers, "average citizens" as well as experts in a socio-medical or scientific field, are submitting material. This means an ever-broadening source of challenging information vital to the solution of human sex problems.

Do it NOW!

THIS FOLDER is your "Golden Opportunity" to get in on the Mattachine Review project from its beginning. Here is our offer:

Circle the order number, fill out the coupon, enclose the amount called for, and send in your order!

1 REGULAR SUBSCRIPTION: \$2.50 per year, U. S., Canada and Mexico; 2 years, \$5; 4 years, \$10. Foreign, \$3.50 per year. All subscriptions sent 1st class sealed; all subscriptions begin with next regular issue. Above prices apply also to gift subscriptions.

2 BACK ISSUES available @ 50 cents each, postpaid first class: May-June, July-August and September-October 1955 editions only.

3 BOUND VOLUME—Six 1955 issues complete. 225-plus pages. Includes special "Bonus" issue for Christmas, 1955, which will NOT appear on newsstands. Only 50 orders can be accepted. Bound in cloth, stamped in gold, complete for mailing by December

10, 1955. Price, \$5.85. California residents add 3% state sales tax.

4 SPECIAL PACKAGE OFFER: Bound volume above, plus one 2-year or two 1-year subscriptions (your own or gift subscriptions, to begin January 1956), total price, \$10, including sales tax on book, postage.

5 CONTRIBUTOR PLAN: \$10. Includes 1-year subscription to Mattachine Review, receipt card, copy of general information booklet. This plan permits persons living at a distance from the Society and its chapters to participate in the Mattachine Program. (Contributor status does NOT imply membership.)

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!



6 GENERAL INFORMATION BOOKLET, 25c per copy, any quantity. This 16-page booklet tells history, purpose, scope and organization of Mattachine Society, including pledge, aims & principles and directory.

Fill out the coupon below, and include remittance for items checked:

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mattachine REVIEW

About Monthly Publication

Before the first issue of the Review appeared, announcement was made of the intended expansion to a monthly publication in 1956—our second year.

At the present time, circumstances will permit no such expansion. The society is a non-profit organization, and so is its magazine. Production costs have been kept to a minimum, most of the labor has been donated, but nevertheless, subscriptions, newsstand sales revenue and financial contributions have been sufficient only to barely meet cost of materials, postage and necessary overhead expenses.

There is no guarantee of revenue to support monthly publication now.

No money has thus far been spent for salaries for the magazine staff. But one or two paid workers will be required once a monthly schedule is undertaken.

Far more important, the editors believe, is to establish and maintain a pattern of on-time performance with the best material and the greatest number of pages possible on a continued bi-monthly basis.

Advertising as a source of revenue for a publication like the Review is still out of the question. The very nature of the magazine limits products which may be successfully advertised to books on the subject and related publications in the human sex behavior field.

Subscriptions, newsstand sales and contributions will continue, therefore, to be the sole source of income, and monthly publication will not be undertaken until sufficient revenue is assured.

We hope that is not far off.

REPORT TO SUBSCRIBERS (Continued from page 22 A)

jobs elsewhere, so labor on Review is donated "off-duty" time. Please remember this when a reply to your letter may not come back as soon as you rightfully expect. We are striving to catch up, keep the magazine coming out on time, and stay abreast of an ever-increasing volume of correspondence, but it's a job, indeed.



YOUR LETTERS ALWAYS WELCOME. Unless we hear from readers, the Review's editorial board can't be sure of hitting the target in the bullseye. That's where your letters are important --if you don't like something, say so, and offer what you believe is better in its place. And if you read something you do like, let us know that, too, because we'll pass the word on to the writer concerned. Finally, letters make an interesting department in the magazine, so we want lots of them. Our policy is to withhold names, use initials only. We do not forward or exchange any mail whatever among those who write us.

KINSEY MATERIAL MAY APPEAR. Alfred C. Kinsey, professor of zoology at Indiana University, and head of the Institute for Sex Research, Inc., there, is probably "besieged" more than any other expert in his field today for articles on his subject to appear in magazines, newspapers, etc. Pressure of his work, however, forces him to say "no" practically every time. Recently in San Francisco, Dr. Kinsey stated that he would consider requests from the Review to reprint certain material from his studies. We hope to make an announcement about this in our next issue.

WHAT ABOUT BOOK REVIEWS? Review editors know that many readers have read books which would make subjects for reviews in our Books section. This time we are not asking for a book but rather, just a review of one you might have read. Why not submit such a review for one of our future issues?

HOW TO START A CHAPTER. Many have written the Society in the past to ask if chapters of the organization exist in their communities. The answer has generally been negative. The one way to start chapters is simple: Organize a group yourself, and communicate with our Board for further instructions. It is not the object of the Society to create haphazardly scattered elements of the organization which may at worst discredit the Society, or wither and die because of lack of constructive activity; but it is a fact that expanded interest in the form of active project and discussion groups is a must if the organization is to grow. An enthusiastic determination to organize and promote public discussion and education on our subject is a first requirement for any would-be chapter leaders. Additional guidance and suggestions will be furnished by the secretary, including copies of a leaflet, "How to Organize a Chapter," and other materials. Write if you are interested.

H. L. Call
Publications Director
Mattachine Society, Inc.

Post Office Box 1925
Los Angeles 53, Calif.



mattachine REVIEW

HOMOSEXUALITY AND THE LIBERAL MIND

(Continued from page 22)

risk the possible adverse publicity, (yet two months later a friend in Austria wrote me of seeing this one roaring drunk in a Viennese public bath,) and a third one, who is feverishly making money hand over fist in television, wrote me a long harangue of refusal, in which he told me the whole idea of a homosexual magazine, in addition to offending him to the depths of his Roccoco soul, was a ridiculous waste of time, and then berated me petulantly for using the word **HOMOSEXUAL** as a noun when in reality it was only an adjective! The word I wanted, he condescended to enlighten me, was **HOMOSEXUALIST** to be correct! (I looked it up and by gosh, he's right! How WILL I survive the humiliation of it all!)

These are only a few illustrations to the questions that haunt me. Why must the homosexual minority be riddled with such reactionary snobberies? Have we been so beaten down by society that we must resort to these petty brutalities against

each other to assure ourselves of our intrinsic worth as social animals? Must we shoulder the conservative hatreds of our present masters rather than the liberal dreams of our future equals? One thing seems certain: before heterosexuals can help us in our struggle for fairplay we are going to have to help ourselves individually, and as a cohesive group demonstrate our fitness for their support. Looking at the combined permanent subscriber list of both the **MATTACHINE REVIEW** and **ONE**, one begins to realize what a long, hard pull it is going to be.

To the liberal, many experiments seem justifiable on the slim chance that a better world can be accomplished. To the conservative, the dangers of the experiment usually appear to justify anything but stubbornly hanging on to what he has. What will it be for us? Do we dare move ahead and take a chance? Or will we hug our present inequalities to us like teddy bears and childishly hope that our almighty elders do not look our way and punish us for being naughty little boys and girls?

GOVERNMENT SECURITY PROGRAM STUDY LEGISLATION APPROVED

President Dwight D. Eisenhower signed legislation August 9th to establish a special commission to study the Government's security program. The measure, sponsored by Rep. Francis E. Walter (D), Pennsylvania, sets up a 12-member group to conduct an investigation of how well the Federal security program is operating, and whether its policies are in keeping with American constitutional principles.

the importance of BEING HONEST



by LYN PEDERSEN

OUR CULTURE now for the first time is making some public effort to understand the interaction between homosexuality and other factors in society.

That the degree of objectivity is slight and that the investigations proceed almost always from preconceived notions, is to be lamented. We could hope that conclusions would evolve from investigation, but we generally see the study warped by foregone conclusions. Yet, so beclouded has this subject been that we welcome any sort of study, and hope the sheer mass of data may in time outweigh the bias.

There is precedent for this. Anthropology and ethnology had their birth as sciences when the theory of "the white man's burden" was in full cry. We found scientists, in one weighty tome after another, setting out to prove that the French, Anglo-Saxons or Teutons were God's darlings. It seldom occurred to these scholars that their prejudices were somewhat less scientific than their methodology.

Yet their students were later able to turn their data upside down and show that race superiority was unproven and unlikely.

Most studies on homosexuality assume in advance it is a dangerous perversion threatening society. I don't know if this is inaccurate. My own inclination rejects it. I do know

it is unproved and it tends to vitiate all honest research. Yet the investigators are getting results despite their prejudice, and it gradually becomes possible to sift their data from their bias. (But that prejudice dictates their selection and presentation of data as well as the conclusion.)

My concern here is with historic research.

I doubt that studies by legislative groups, psychologists or zoologists alone can satisfactorily understand homosexual problems. We must see the homosexual as he has appeared in history. We must discover, so far as possible, how he affected history, and the reverse, and to what degree homosexuals in history were motivated by their sexual condition.

Such study will accomplish more than understanding homosexuals. It is vital to understanding history.

No one can satisfactorily grasp the significance of classic Greece or Rome, Renaissance Italy, Elizabethan England or modern Germany without sensing the homosexual currents pervading these cultures. In at least these crucial areas of history homosexuals constituted major social forces. Yet few histories have touched on this and almost none dwelt on it.

A MATTER OF IMPORTANCE

There are those who ask, "Why bother with the past?" I can't answer this adequately, but the past is



still with us, bound up in all we do, desire and think. Until we have honestly adjusted ourselves to that past we can't live comfortably with our present. Only by understanding the past can we begin to liberate ourselves from its worst effects.

If we say homosexuality was near universal in classic Greece, many heterosexuals will ask, "Were the Greeks really important?" To such extremes will they go to avoid admitting possible connection between homosexuality and the fountainhead of Western culture. On such sore spots we must concentrate our research. Was the conjunction of greatness and homosexuality there merely fortuitous, or is it possible that the secret of Greek glory was somehow connected with the sexual preferences of its best men? We can ask the same question about other ages and places where homosexuals were notably prominent.

THE SPADE WORK

Attempting the study of homosexual history we are reminded of archaeologists trying to depict an extinct society from a few pottery shards, a sliver of bone and a few chipped stones that may have been tools. Yet with the slow development and constant checking of technique and standards of judgement, archaeologists have become quite adept at elaborating from such slight fragments.

Homosexual history is as yet unwritten—save for a random essay or biography. The student must go to other accounts, good or bad, to discover what he can between the lines. No easy task...

Who will write this history? Few professionals can risk touching the subject, much less handling it without bias. Perhaps the history that will emerge, being largely the work of amateurs, will suffer some of the telltale effects of scholastic shortcomings, yet this will not be the first field to be staked out by autonomous students, and in time, when the foundations have been laid, the professionals may be emboldened to apply the finishing touches.

Histories are often mere propaganda, shrewdly selected facts and fiction aimed at inflating or deflating some class, cause or country. Thus a patriotic chronicler would not likely record the homosexuality of one of his shining heroes, and we might somewhat discount such a charge made against an enemy. French chroniclers, for example, seemed more prone than their English counterparts to impute sodomy to the Norman Kings of England.

But where some historians are deliberate propagandists (a pitfall for homosexuals to avoid) all historians are affected by some taboos. Otherwise reliable writers often suppress or distort facts which embar-

pass them. Thus, like the archaeologist who makes a shrewd guess about social customs from a chip of baked clay, the student of homosexual history must learn to recognize traces of bias, and seek clues in pointed omissions, slighting reference and the sometimes embarrassed tone.

In effect, it will often be his task to reconstruct what was unmentioned.

He must look behind the masks worn by historical figures. Those who kept their secret from contemporaries seldom left an excess of clues. The historian has but wisps of gossip, often false, the records of a rare expose, a rarer confession, and the analytical tools, so called, of modern psychology . . . against these, the disguises of most of the principles and the purient censorship of later ages

EVIDENCE WITH A MICROMETER

Homosexual history, more than most, will almost always rest in slim evidence. But let the writer beware: to the degree that evidence is slim, conclusions must remain tentative. We will seldom prove our case; we can merely present what we have.

Readers of an article I did for ONE on Whitman complained it left them up in the air. They couldn't tell if Whitman was or wasn't. However, it was not my article but the good grey poet himself, who left them in the air. Whether he was or wasn't must remain a mystery. He left many clues but no confession.

AMBIGUITY

Perhaps the worst block lies in the ambiguity of the term homosexual. Do we mean that a man had certain unconscious feelings distorting his general heterosexuality; or that he engaged in at least one homosexual act in a lifetime, or merely that he was unwed, a bit effeminate and preferred the company of men? This endlessly tangles

historians and critics. A biographer often defends his subject against the charge by proving the man had some heterosexual interests! (If only judge and jury were so easily convinced!) Some biographers have even insisted Wilde was not homosexual—that he merely experimented in his jaded later years. On the other hand, a recent Beethoven biography has made much of the affectionate letters the composer wrote his nephew. Interpretation is a dangerous tool; and the word homosexual is very flexible.

TROUBLE WITH SOURCES

Another block is the limited and unaccessible sources. Source materials are seldom available in ordinary libraries, nor are they so classified as to facilitate the search. In most research, the chief sources are well known and available, and the reliable secondary sources are everywhere.

We have our secondary sources, but slim ones: Ellis, Symonds and Burton, and biographical studies of Wilde, Whitman, Gide et al. But few of the general works are detailed or reliable. Of the latter, often competent enough as biographies, few maintain much objectivity regarding homosexuality. Often, though both author and subject are undisputedly homosexual, the matter is hidden or denied, leaving only innuendo for the cognizant. Many homosexual biographers have felt impelled to destroy evidence which might tarnish their idol. Thus among Whitman's biographers, homosexuals were long the most likely to nurture the myth of the poet's virility.

A QUESTION OF EXPEDIENCY

With the advent of MATTACHINE and ONE, many begin to think of homosexuality as a "cause" and the student presenting his historical essay will be asked, "Does this help or hurt the cause?"



A tough question. Homosexual history is no unbroken record of glorious heroes, and some "heroes" are open to criticism. But to many homosexuals the sole value of historic study is the search for heroes. My own inclination is otherwise. Our primary job is not to glorify or apologize for homosexuality, but to understand it and make it understood. This demands rigorous honesty. Along with the shades of Plato, Alexander and Caesar we might have to exhume a few less savory skeletons from the closet.

The homosexuality of several early Nazis is common knowledge. Rohm and his associates considered Nazism a sort of homosexual crusade. Hitler's blood purge finished that, though some still suspect Hitler, Goering, et al. These are hardly the men we would choose as heroes. We dislike counting them in our number (as we're loath to credit Greenspan's charges against a certain Senator) yet in order to comprehend homosexuality, or history, we must also examine the influence of homosexuality on movements like Nazism.

On the other hand, there are pub-

lic heroes so pedestaled that we fear burning our fingers by touching them. We might fear public outcry of desecration. Honesty or timidity? We do not hope to besmirch public idols by discussing their homosexuality, for we don't consider the love of man for man a disgrace.

IN HOMOSEXUALITY IN LIVES OF THE GREAT (Haldeman-Julius series)

I first saw mention of George Washington as homosexual. The author made a poor case—almost none at all. The charge may well have sprung from the excesses of the once popular game of debunking. Recently when I discovered Blair Niles' (of STRANGE BROTHER) Washington biography, I felt this might discuss the charge, but was disappointed. Besides being an insipid maudlin book, it contained nothing of this sort, except vague indication that Washington's marriage was sexless and that he excessively emphasized his love for friends such as Fairfax, Lafayette, etc. But even if one were to discover proof Washington was homosexual, the question of expediency would remain. One might fear the public would prefer to have its idols glossed over with polite lies.

Homosexuals are often criticized for hiding their nasty lives behind famous homosexuals—leaning on the dignity of the great. Yet all groups have their heroes. Negroes in America have gained much sorely needed race pride from examples of Carver, Anderson, Robeson, Louis, Bethune, etc. Perhaps excessive pride is bad but a certain amount of it is an absolute necessity, and except for the Negro, no group stands more in need of a modicum of pride than the homosexual.

People say we are despicable for being homosexual. But so were and are many of their most revered men. We don't claim that because so many great men were in our class that every homosexual is therefore superior—merely that he is thereby proven as not necessarily inferior.

But not only minorities need heroes. The proudest nations have and need them. Imagine the American spirit without the memory of its great men? Hero worship can be overdone. But the search for heroes is one of the most natural tendencies in mankind.

PITFALLS AND PRATFALLS

The most annoying difficulty in this field of study is the degree of damned dependence on hearsay, especially for students unable to trace sources in their original languages.

In a ONE article, June 1954, I referred to a Papal dispensation regarding sodomy, and to a pamphlet, *DE LAUDIBUS SODOMIAE*. I ought to have been better prepared to back up so startling a statement. To those who challenged it, I was unable to offer evidence, save the apology that I'd read of the matter in two or three unremembered sources, and that several friends likewise were hazily familiar with it. Various research services were unhelpful.

Recently I found Sir Richard Burton's terminal essay to the original

edition of the *ARABIAN NIGHTS*, containing reference to the matter, but somewhat contradicting my previous information. His reference was also hearsay. He spoke of a petition approved by a Cardinal, not of a Papal order. He identified PRAISE OF SODOMY with della Casa's (Archbishop of Benevento) better-known *CAPITOLO DEL FORNO*. And he states that the Benedictines, who made the strange request, "had systematically decried the vice."

The story remains hypothetical. It well may have been an anti-clerical invention, grown fat with repetition.

Such matters point up our task of painstakingly rechecking all the information in Burton, Licht, Ellis, etc.

Some might feel that since we have so much difficulty digging up the past, it might be easier to stick to contemporaries. Of course, it would probably be easier, but other factors arise. In this we could harm the individuals. We do no harm to Bacon, Marlowe or Shakespeare by discussing whether they were homosexual. Their greatness is established, and scandal cannot hurt them. But it would be unseemly for us to run a race with the Smut-&-Slander magazines specializing in character assassination. We must allow the living their privacy—except when that is already shattered by court action or worldwide publicity, as in last year's British scandals. In such cases, our interest is not scandal-mongering, but rather a concern with enlightenment of a badly darkened subject, and with examining the effects of these affairs on homosexuals and society generally.

The possibilities are great. We have the task and the opportunity for retelling most of the history of human society in the light of new study of one crucial element which has been censored out of most former histories.

ONCE IN A WHILE SOMEONE WRITES....

"Take My Name Off Your Mailing List!"

BY WES KNIGHT

"Take my name off your mailing list!"

Not long ago, the Review received a letter, from which a part is quoted:

"Gentlemen: Sometime ago, someone told me that once you are born, your name is placed immediately on at least one mailing list which would result in your receiving all sorts of letters, publications, solicitations, etc. In my time, I have known of a friend's plight when his daughter was barraged with solicitation material from Kiplinger's magazine, *Changing Times*. This would have been okay, except that his daughter was only three months old! Respectfully, I request that you strike my name from your mailing list. I do not read your literature, I have no intentions of subscribing to same, now or later."

Writer of that letter simply found himself receiving material in which he wasn't interested. It is hardly necessary to state that his request was granted immediately. All such requests are handled likewise. But some of them are more vehement in their demand.

Now the difficult thing to understand is the fear so often displayed by thinking Americans as concerns becoming a paid subscriber to this magazine—possibly because it might imply the recipient is a homosexual. **WE BELIEVE NO SUCH IMPLICATION, OF ITSELF, EXISTS.**

Perhaps some people think that what we are doing is outside the law. It isn't. First of all, advice is obtained from attorneys on all matters of action taken by the Society; secondly, the Society has never advocated commission of any illegal act by anyone. What is law is law, and violations are subject to penalties so provided, that everyone knows. We are concerned, simply and exclusively, with the problem and nothing more.

Perhaps some people think our organization fronts for something else. It doesn't. The Society is incorporated as a non-profit educational and research organization, to work in the field of human sex behavior. It's that and nothing more. Politics are out. Race, color and creed play no part and there is no discrimination along these or any other lines. We call for certain **CHANGES** in law, to be effected by standard American democratic processes, and present information as realistic and accurate as we can to guide any and all individuals in bringing these changes about.

Perhaps some people think the Society operates "in secret." ONCE AGAIN, IT DOESN'T. Hundreds of professional and public officials, heads of agencies, law enforcement officers, and others who lead and influence public opinion know and are kept informed about Mattachine. This includes vice squads in some metropolitan police departments. Newsletters listing dates, times and places of public and organizational meetings and other activities are regularly mailed in the four cities where Society chapters are organized. Discussion group meetings, with speakers and discussion leaders representing many fields in science, education, correction, law enforcement, etc., are held regularly, in public buildings, or in rented space open to the public. A working cooperation with heads and leaders of other public and private agencies concerned with human behavior and mental health is being built as fast as conditions permit.

Perhaps the Society is an organization of homosexuals—and either its meetings, its officers or its subscription lists will be raided. Naturally, we can't say that won't happen, because our subject is sensitive. So far (and Mattachine has now been in existence in one form or another for about five years) it hasn't.

But the above "perhaps" deserves fuller explanation. First, the Society is NOT an organization of homosexuals, but of people interested in human sex problems, especially those of the homosexual and the sex variant. This interest is analytical and constructive. Participants in this program probably number persons with varied orientation, but once again, that is of no consequence; the important thing is that persons interested in the Mattachine program are seriously attempting to help solve a pressing problem.

The Society, its officers and its activities have been subject to both question and investigation by authorities in the past. To date, no one in a responsible public position has seen fit to publicly endorse our program, nor has anyone criticized or condemned it in the slightest. Newspapers, magazines and television have all, at one time or another, nationally or locally, presented accurate (and sometimes inaccurate) information about Mattachine. Fortunately, most such comment has been without sensation as we would prefer. An "expose" magazine, now facing libel suits from prominent individuals totaling millions of dollars, did give the Society the passing "treatment" once, but few, if any, people, to our knowledge, swallowed the inaccuracies as truth.

Investigation of the organization by responsible authority is welcomed, at any time. This includes audit of financial records by state officials entitled to conduct such an audit.

Now for the crux of this discussion: "What will happen if my name appears on your subscription list?"

Our answer to that is: NOTHING. You'll get the magazine every issue by first class mail. And that's all.

Here's why:

Our constitution guarantees Americans the right to buy the books, magazines, newspapers and other publications they wish, so long as these periodicals do not advocate overthrow of our

government and certain other basic illegalities.

In a decision upholding the right of a citizen to refuse to reveal the names of purchasers of reading material to a Congressional investigating committee some three years ago, Justice William O. Douglas struck a blow for liberty in this particular connection.

Justice Douglas said in his opinion, "We have here a publisher who, through books and pamphlets, seeks to reach the minds and hearts of the American people...Like the publishers of newspapers, magazines, or books, this publisher bids for the minds of men in the market-place of ideas....The command that 'Congress shall make no law....abridging the freedom of speech or of the press' has behind it a long history. It expresses the confidence that the safety of society depends on the tolerance of Government for hostile as well as friendly criticism, that in a community where men's minds are free, there must be room for the unorthodox as well as the orthodox views."

"Once the Government can demand of a publisher," he added, "the names of the purchasers of his publications, the free press as we know it disappears. Then the specter of a Government agent will look over the shoulder of everyone who reads."

It seems to us that this particular Supreme Court decision belongs with those important verdicts which in critical times put America more firmly on the right course, the course in line with her historic traditions.



WANTED:

Articles, manuscripts, letters, art suggestions, and other contributions to make the Mattachine Review a better magazine are needed, and the Society is counting on you for help! Send all such material to Mattachine Review, Post Office Box 1925, Los Angeles 53, Calif. Please include self-addressed envelope if return of manuscript is desired.



READERS write

Review Editor: You may expect to receive a contribution from me for your worthy work. Please keep it up!

-Mr. M.M., Pennsylvania

Review Editor: Congratulations on another fine issue! I don't see how you do it, on your spare time and a shoestring. Here's an extra dollar, the only thing I have in my wallet at the moment. Little though it is, it represents great appreciation for the wonderful job you are doing for us all.

-Mr. K.F., California

Review Editor: I was particularly interested in your article in the July-August issue on the opinion of the American Law Institute on the abolition of certain sex acts from criminal definition and the part played by Judge Learned Hand in the rendering of the Institute's opinion. This is of particular interest to me, since, during the past ten years I have served for five sessions on our Grand Jury and before and since doing Grand Jury duty have been strongly convinced that our sex laws are urgently in need of revision. Isabel Drummond in her very thoroughgoing work, "Sex Paradox," cites one of the cases which came before our Grand Jury in 1945, the first time I ever had served. In that particular case, a very well-developed, well dressed and evidently fairly well-educated young woman of seventeen years and eight months had proposed and entered into an extra-marital union with a young man of nineteen, since the parents had refused to consent to the marriage because of the youth of the parties. Very reluctantly, we had to indict the young man for statutory rape, although he was willing to marry the girl, which would have wiped out the charge. Her parents, however, would not consent and insisted that he had corrupted her morals! Well, the law had to be upheld, but justice certainly was not done. -Mr. G.A., New York

Review Editor: The heritage of the Mattachine Society and the homosexual group is great. The challenge of great achievements of those of our own group should always impel us toward the same creativity and elevation with which they lived and brought forth their work, that even we today can enjoy. This heritage is great, and it carries with itself a constant challenge. It is a challenge which faces each one and all of those of us who count ourselves a part of the homosexual individualism. It is a challenge which could provide to our lives the impetus of growth and service which would perhaps take away much of the unhappiness which we now may feel.

-Mr. E.G., Utah

Review Editor: It startles me still that I should be writing a letter such as this, though it may be a little more than commonplace for you among what I hope is a continuous deluge of letters bearing praise, support and funds. I write on an in-

tensely personal problem, though all too far from unique. My knowledge of the existence of the Mattachine Society came a scant month ago when my own situation exploded so violently. A search of San Francisco netted three copies of the Review, and copies of your fraternal publication, One. I was transfixed as I read the article by James Barr dealing with his experience in the Navy. It was so very much my own; I am now discharged from the Army "under other than honorable conditions," a somewhat heavier penalty, following nearly 13 years of highly-respected service. Recently I was a Captain; now I am a military reject, unfit for nearly everything.

I hasten to add that this is not a sympathy-seeking letter. I write in earnest solicitation of advice and to the only organization I know capable of giving it. The abrupt manner in which I was severed from my accustomed source of income, with the attendant loss of all severance pay, mustering-out pay, pay for unused accrued leave, as well as VA rights, has placed me with my back to the wall. All this would be bad enough if it were not for the final slap, the loss of my honorable discharge, meted out to me. I must find employment with reasonable income, but I just don't know where to begin....

I am enormously grateful that there is a Mattachine Society and that there is a Review. One day the likes of me will be vindicated and to you will go the one biggest single piece of credit for it. May you go on forever.

-Capt. (Initials and state withheld)

Review Editor: Our institute receives regularly all related papers from ten different countries, such as "Vennen," "Kreis," "Ring," "Vriendschap," etc. Between the most important journals we have not yet received the Mattachine Review. Therefore we should be very obliged to you if you would kindly send us regularly one copy of your esteemed magazine for use of our scientific library. Thanking you for your courtesy, we remain gentlemen, yours sincerely, The Institute for Sexual Research
Tel Aviv, Israel



The morality of an action depends upon the motive from which we act.—Dr. Johnson

4th Annual Congress of I.C.S.E. at Paris

(Continued from page 4)

"Psychological Consequences of Morals on Man in Western Society" will be the title of an address by Prof. Servadio, Rome, president of the Italian Society for psychoanalysis and collaborator for the International Journal of Sexology, Bombay. He is one of the famous universal experts in his field. Other experts will deal with the philosophical, religious and legal aspects of human rights and the origin of morals.

English, French and German will be official languages of the Congress as usual, and addresses and deliberations will be issued in each of these languages. Interpretation at the Congress itself will be a problem, but it is hoped that some system of simultaneous translation, using earphones, will be possible.

During the Congress, the International Committee for Sexual Equality will meet in business sessions, with Chairman Floris van Mechelen, Amsterdam, presiding. The agenda of these sessions is expected to cover topics as follows:

a. Possible extension of the aims of the Committee and the Foundation in accordance with proposals made by Prof. Rene Guyon, of the University of Paris, now conducting research in Bangkok:

b. Further steps to be taken by the Commission for Human Rights, Geneva, and the Royal Commission in Great Britain;

c. Admission of national societies who have applied and wish to support the committee, and

d. Adoption of a formal constitution for the Council.

Internationally prominent sexologists who have agreed to take part in the Congress include:

Dr. C. van Emde Boas, Amsterdam, psychiatrist and sexologist; Dr. A. P. Pillay, Bombay, sexologist and editor-in-chief of International Journal of Sexology; Dr. Eustace Chesser, London, psychiatrist and sexologist; Mrs. L. Mazirel, Amsterdam, lawyer; Dr. Jarl Wagner Smitt, Helsingor, Denmark, social psychologist; Prof. Guyon, Bangkok, Thailand, sexologist and author; Dr. W. E. Bredtschneider, Frankfurt, psychiatrist, and Dr. H. Giese, Frankfurt, physician, psychiatrist and director of a German institute for sex research.

Andre Baudry, editor of the French magazine, Arcadie, will also participate in the Congress and arrangements beforehand.

Here is the program released from ICSE headquarters to the Mattachine Review:

Friday, November 11th

9.00 p.m.—Opening Reception and Initial Address

Saturday, November 12th

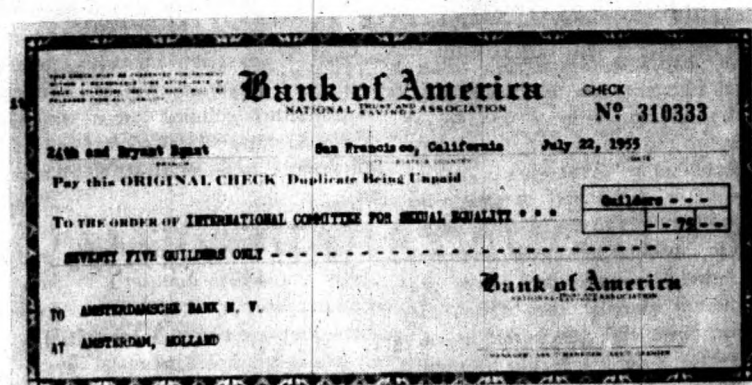
9.30 a.m.—Working Session

11.30 a.m.—Lectures and Discussion

12.30 p.m.—Luncheon

3.00 p.m.—Lectures and Discussion

6.00 p.m.—End of Day's Session



Shown above is a reproduction of an International Bank Draft for 75 guilders (about \$24) made to the International Committee for Sexual Equality, Amsterdam, to help pay costs of its forthcoming Annual Congress in Paris in November.

Sunday, November 13th

11.00 a.m.—Lectures and Discussion

1.00 p.m.—Banquet

4.00 p.m.—Lectures and Discussion

7.00 p.m.—Formal Adjournment of Congress

Monday, November 14th

9.30 a.m.—ICSE Business Session

12.00 noon—Adjournment for Excursions

The ICSE has called for financial support to pay costs of this important annual conference of world leaders interested in effecting a fuller implementation of human rights in the sexual sphere. From the U. S., some contributions have been made by area councils of the Mattachine Society, and a contribution of \$1 per member per year will become due once the Society has been admitted to full membership, a step which is now but a formality, according to a report from ICSE.

Try 9 N.Y. Cops On Girl Vice Charges

NEW YORK—Nine Brooklyn policemen assigned to the Coney Island Station faced felony court today on charges of impairing the morals of a 15-year-old girl. Also up for arraignment were 21 civilians, in-

cluding one woman, who were arrested on the basis of stories told by two 15-year-old girls, both reported pregnant. More arrests are in the offing. The policemen were charged after the girls looked over lineups of 250 Coney Island officers. (AP)

CULTURE & SEXUALITY (Continued from page 10)

great reservoir of cultural values which humanity has finally acquired is, by all standards of intellectual criticism, real and valid. It has had its inception in the recesses of human thought, with the first persons who began to count, to measure, to write, and to think out the inner conditions of human welfare; and since we would not dream of doing without the advantages and pleasures of our present culture, we should be ready to understand and accommodate ourselves to all of its consequences.

A scale continually over-weighted on one side has never a chance to swing past its centre of balance into an opposite position. But if the opposing weights approach evenness, its arms will frequently oscillate to and fro, across the centre of perfect equilibrium. We know that the male-female balance in the individual follows this illustration very closely. Although there may be many biological factors which can weaken, or reverse the heterosexual bias as established in the race by evolution and in the individual by hereditary factors, we should not overlook the possibility that cultural influences also have come to have powerful results in this sphere. Their tendency, in every case, is to establish subjective neutrality, to bring individuals into intellectual and emotional balance in a cultural milieu of a sexually-neutral character. In all persons who seek to live forcefully and creatively in some area of cultural interests, there arises a subtle tug-of-war between urges of a non-biological and neutral nature, and urges of a biological and biased nature. The person becomes more and more aware of subjective neutrality, in the sexual sense, and if the centre-point is passed, as often occurs, degrees of inversion take place which

may have a lasting effect in the individual consciousness. The entire subject of inversion needs a great deal more attention, with reference to the many cultural forces which, in any highly-evolved society, affect individuals from earliest childhood on.

Of all aspects of human thinking which tend to induce subjective neutrality, and which thereby may have a strong bearing upon erotic experience, the most potent are those related to our religious interests. By religious interests is here meant—not the formal, or superstitious, or ritualistic displays so commonplace in both Christian and non-Christian cultures—but that direction of thought which leads towards knowledge, or awareness of the eternal, creative essence of things. Although such interests are often stimulated, or revitalized through study of the wonders of organic life, or by observing the grandeur of the external universe, their basic direction and method is introspective, because if one is to perceive a universal essence, one must begin with a realization of one's own. Obviously, this train of thinking, consistently followed, does more than any other to take the mind out of physiological limits, and towards conscious alignment with creative principles, compared to which sexuality is only a transient and limited device. The Teacher whom the Christian world reveres as its leader and authority in things spiritual once made the cryptic statement: "For there are some eunuchs, which were born so from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." (Matt. 19:12) Probably the majority of us would become greatly alarmed at the bare thought of becoming eunuchs for any

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cause. Yet a considerable number of persons were then, and are now in a position to grasp the essential meaning of this Biblical passage—to realize that every basic element of human culture, religious, philosophical, social, ethical, esthetic and scientific, has an inward impact which moves us, however slowly, towards that position of conscious spiritual neutrality of which Jesus spoke. They also can realize that this process has nothing whatsoever to do with moral tabus, or with artificial and unwilling sexual restraints. The elements of culture are born from profound metaphysical perceptions, and as culture grows, it not only awakens in every generation a greater knowledge of what its region is, but also requires of every generation a greater allegiance to the principle of its being.

Cultural orientation, and the use-values of cultural principles in so-

ciety, are the heritage of any thoughtful and intelligent person, irrespective of sexual orientation. The principles of culture know no sexual distinctions or limitations, and the process of cultural refinement and creativity can take place in all the human minds, hearts, and talents which welcome it. In this light, the notion of a "homosexual culture" or a "heterosexual culture" seems to indicate a rather narrow view of what culture is. The principles of culture are not sexual at all.

Our minority appears, at the present time, to be full of many agitations, all purporting to improve the lot of homosexuals and of sexual deviates generally. All well and good. But we must keep in mind the known facts of sexuality if we are to be able to judge the quality and the direction of the many efforts being made. As no person is 100% male or 100% female, it follows that

no person is 100% heterosexual or 100% homosexual. Of those whose active orientation is heterosexual, the ones who attempt to conceal or deny their own homosexual factors become the most rabid persecutors of the dominantly homosexual. Yet some of our most zealous and ambitious homosexuals, who bend every effort to persuade or even demand of heterosexuals that they at least acknowledge their latent homosexuality, fail dismally in applying to themselves the parallel logic, which would require of homosexuals that they discover within themselves their own latent heterosexual nature.

We must constantly beware of homosexual groups who, while seeming to lead and benefit the homosexual, actually create a social environment and a philosophy which intensifies rather than relaxes the conditions of inversion. This absurd illogic, which says to heterosexuals that they must learn to accept homosexuality as a part of their natures, but fails to say the opposite to homosexuals can produce the greatest disservice to the real causes at stake—which are for a completely enlightened and ethical sexual choice for the individual, and a rational, sexual morality for the generations to come. If the heterosexual is bound and bigoted who denounces the tendencies of inversion in himself and others, then how shall we describe the bondage and bigotry of inverts who move heaven and earth to make their inversion as total as possible?

The origins and nature of culture being what they are, we are very safe in assuming that cultural inspiration and spirit cannot arise either from extremes of inversion, or from extremes of heterosexuality, but rather from the high middle ground between, where neutral, spiritual sensitivity is most pronounced. Modern homosexuals point with pride

to historical figures of literary or artistic renown, in whom degrees of inversion were undoubtedly present, with the obvious implication that if only these distinguished persons had been exclusively inverted, in the active sense, they might have greatly extended their cultural contributions. But the facts of human nature speak otherwise. Most of the cultured great, to whom humanity owes so much of its art and knowledge, had heterosexual affinities and led heterosexual lives. It therefore does not take much effort to dissolve the myth that inversion, as a state in and of itself, possesses any cultural advantages. The extreme invert is the victim of a closed mental and emotional life, the result of many inner and outer factors, and the cause, in turn, of the inversion. It is no secret that this narcissism, in its many subtle transformations, is the basic factor of inversion, and the reason why the extreme invert finds it so difficult to modify the mental images which take him or her, into exclusively homosexual patterns.

A great deal more breadth and understanding must be brought into our efforts than is evident in many quarters. If we wish to be a cultural asset to society, a credit to ourselves, and a help to our fellows, we must not only avoid heterosexual prejudices, but also the many homosexual prejudices which are of equal or even greater danger. Yet there exists a tremendous social challenge, and the activities of our group in modern times are bound to result in many profound social changes. Upon our breadth of vision as individuals, and upon our willingness to bring into conscious knowledge all of the actual conditions of our lives, will depend our real fitness as servants of the common cause.



QUOTABLE QUOTE: "SEX AND THE LAW" (Continued from page 2)

For similar reasons, the legal provisions against heterosexual behavior between adults which violates sodomy and crimes-against-nature statutes should be eliminated. The law is probably even less effective in repressing unconventional methods of sexual expression between heterosexual than between homosexual adults.

With the situations which the law is powerless to correct out of the way, the other legal provisions relating to homosexuality and crimes against nature should be rigidly enforced.

First and foremost, children and minors must be protected against sexual advances, whether such advances are heterosexual or homosexual in character. Exposure to the sex deviate may have a decisive and harmful effect upon a child's development of a normal sex life as an adult. Despite their differences of opinion, students of homosexuality seem to agree that exposure during adolescence may be the precipitating factor in the adult development of the homosexual or the lesbian. The law must make it possible to take effective action against twisted adults who use children and minors as sexual objects.

Secondly, male prostitution must continue to be suppressed. This is a major source of crime, disorder, and disease in every large city. The promiscuous sex activity of the male homosexual prostitute is just as much a spreader of disease as that of the female prostitute. Police departments are familiar with larceny, extortion, blackmail, and murders arising out of male prostitution....

Thirdly, the public is entitled to freedom from homosexual activity and homosexual advances in public places, on much of the same basis that it is protected from public nudity, indecent exposure, the solicitations of female prostitutes, and any blatantly public sexual activity.

The apprehension, conviction, and imprisonment of male prostitutes, overt homosexuals, and seducers of children does not solve either their or the public's problems. The ordinary prison has no facilities for modifying the sexual behavior patterns which have brought them into conflict with the law. What is worse, the ordinary penal institution, with its concentration of young men or young women, offers widespread opportunities for the practice of sexually deviant behavior. This is well recognized by prison wardens, who normally segregate homosexuals from the rest of the prison population. Otherwise, they find prison discipline disrupted by conflicts and jealousies over homosexual partners. But segregation with similarly afflicted individuals, while it may relieve the strain on the penal institution, is useless as a means of redirecting homosexual behavior. It must be combined with medical and psychiatric treatment which is generally unavailable in penal institutions. The result is that overt homosexuals and male prostitutes continue their activities during confinement and after they are released.

If these types of individuals are to be effectively controlled, new methods of treatment and new types of institutions, as well as new legal provisions for their arrest and custody, will be required....

In the Next Issue....

SEVERAL ARTICLES—including some that were promised—were crowded out of this issue. They will make good reading, however, in the next!

Luther Allen's reply to Carl R. Harding, the result of ideologies presented in the foreword to Allen's article on "Homosexuality—Is It a Handicap or a Talent?" in the July-August issue, will have to wait until November-December.

Likewise, book reviews on Dr. George W. Henry's "All the Sexes" and Marguerite Yourcenar's "Harrigan's Memoirs" were crowded out.

Another article by Albert Ellis on his stand on the "cure" of homosexuality has been scheduled. It will be well worth reading, whether you agree with it or not!

Lyn Pedersen returns to our pages with another piece of writing which is a match for his fine article in this issue. His next is called, "A Forgotten Commonplace, and How It Affects Homosexuals." He accuses a lot of us of suffering with astigmatism in our thought processes.

Books, Quotes, International Report, Mattachine Newsreel, Letters and other significant news in the field of human sex relationships will round out the next issue—as the Mattachine Review rounds out its first year.

The edition will be on newsstands between November 15th and 25th—Watch for it. Better still, why not subscribe if you haven't done so?

There's a "bonus" Christmas issue if you do!

A WORD ABOUT FOREIGN
PUBLICATIONS LISTED
ON PAGE 46....

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ICSE newsletter (6 times per year) Mimeographed news organ of the International Committee for Sexual Equality, English edition for Subscription, \$3.00 per year. Address, Postbox 542, Amsterdam, Holland.



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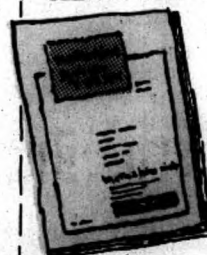
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