

matachine

REVIEW

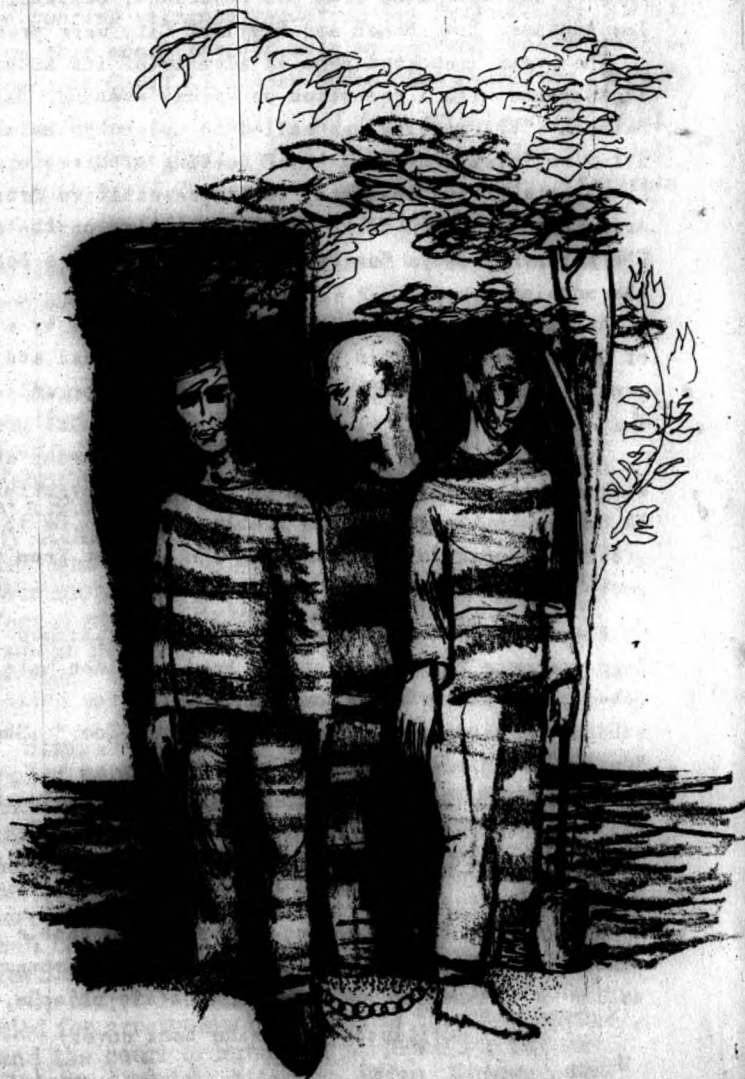


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JUNE 1956

**Twilight Marriage
Homosexuals in Prison**

In This Issue



Mattachine Society, Inc.

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MAIN POST OFFICE

LOS ANGELES 33, CALIFORNIA

3rd Annual Convention

The third annual convention of the Mattachine Society was held May 11-13 at San Francisco in the Hotel Bellevue. Members and delegates from San Francisco, Oakland, Berkeley, Los Angeles, Long Beach and New York City were present.

The event (reported here in advance of its actual happening) opened with a reception on Friday evening, May 11. On Saturday, the meeting was called to order by the chairman after registration and a brief meeting of directors.

Reports of the chairman, the representative from the new Area Council in New York, a representative on the staff of ONE magazine, and a San Francisco attorney were heard in the morning session.

At an informal luncheon, reports were made by a member of Daughters of Bilitis, a women's educational and research group, and by two members of a Los Angeles organization dedicated to aiding sex variants with an alcoholic problem.

The program chairman opened the main Saturday afternoon session with an introduction to the main convention theme, "A Survey to the Homophilic Problem, 1956." He in turn presented speakers who discussed the subject from the aspects which follow:

EDUCATION—Mrs. Roberta Kellogg, San Francisco. Mrs. Kellogg for more than 20 years has headed Golden Gate Nursery School, and has written several books on the child psychology subject, including "Babies Need Fathers, Too." She spoke on "Conditioning of Pre-School Children."

PSYCHIATRY—Dr. Daniel Lieberman, superintendent and medical director of Mendocino State Hospital, Mendocino, Calif. Dr. Lieberman's subject was "When Does the Homophile Need Psychiatric Treatment?"

CORRECTION—Psychological counselor and parole board advisor Robert Flippin of San Quentin Prison discussed the situation of counseling homosexuals in state prisons, with his

(Continued on inside back cover)

mattachine salutes

AMERICAN CIVIL LIBERTIES UNION ACTS TO APPEAL CALIFORNIA'S LEWD VAGRANCY LAW AFTER CONVICTIONS RESULTING FROM MASS RAIDS AND ARRESTS

For its active and significant interest in what it called "headline hunting vagrancy raids" in San Mateo County, Calif., Mattachine this month proudly salutes and endorses the action of the American Civil Liberties Union, San Francisco chapter.

Reprinted below is an editorial from ACLU News, in which the trials are described, and which concludes with the statement that ACLU Staff Counsel Lawrence Speiser will institute appeal of the convictions on constitutional grounds.

The editorial was written by Executive Secretary Ernest Besig, who also edits ACLU News at San Francisco.

Two men were found guilty of vagrancy and another was acquitted of the same charge in a South San Francisco jury trial resulting from a February 19th round-up of alleged sex deviates at a Sharp Park tavern. All three were represented by ACLU Staff Counsel Lawrence Speiser. The raid was headed by San Mateo County Sheriff Earl Whitmore with great fanfare and was a joint effort of sheriff's deputies, Army Military Police, alcoholic beverage control agents and highway patrolmen.

Eighty-Seven Arrested

Some 200 persons were forced to go through a police gauntlet which resulted in some 87 being arrested on charges of violating the vagrancy law in being lewd and dissolute persons and committing acts outraging public decency. Bail for all was set at \$50.00. Suggestions to all of those arrested were made by law enforcement officers as well as bail bondsmen, that if they would forfeit bail, all further proceedings would be dropped.

On March 1st, all of the defendants were scheduled for arraignment. Only 57 of the 87 appeared and the court ordered bail forfeited for the rest. Deputy District Attorney Brian Rowson said

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ADDRESS OF THE REVIEW

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

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bench warrants would not be issued for those forfeiting bail. "We are treating these rather lightly. Our main purpose is to stop the operation of the bar," he said. Six attorneys including Lawrence Speiser, ACLU Staff Counsel, representing some 30 of the defendants, all entered not guilty pleas and requested jury trials. All of the trials were set for March 26th and 27th over objections of counsel that this was beyond a 30-day limit within which misdemeanor cases must be tried.

Bail Reduced

On March 9th, on the Court's own motion, all of the bails in these cases were reduced from \$50.00 to \$10.00. Many defendants then called Deputy District Attorney Rowson who told them that if they would agree to forfeit bail, that his office would be willing to drop the two charges of being a lewd and dissolute person and committing acts outraging public decency, and instead, charge them merely with disturbing the peace. He assured them that bench warrants would not be issued for those forfeiting bail. A few days before trials were scheduled to begin, Deputy District Attorney Rowson called all of the attorneys representing defendants and relayed a message to them from South San Francisco Municipal Judge Thomas L. Bocci, Jr., through Municipal Court Clerk Richard R. Liberty, that Judge Bocci would grant summary probation instead of any fine or imprisonment in the event any defendants would agree to plead guilty to disturbing the peace.

The trial of one defendant, set for March 26th, was set over until April 24th by Judge Bocci in spite of objections of Staff Counsel Lawrence Speiser that this was a month beyond the 30-day statutory limit for misdemeanor trials. By the next day, there were only 25 cases scheduled to be heard. Of these, 16 forfeited \$10.00 bail each, four had their cases continued until April 3rd, and two plead guilty to disturbing the peace and were granted summary probation by Judge Bocci. The remaining three were represented by Speiser for the ACLU in a consolidated trial over Speiser's objection.

Sheriff Testifies

Sheriff Earl B. Whitmore testified that he had seen all three men dancing in a lewd and lascivious

Continued on page 36

Lasting relationships are possible even in....

TWILIGHT MARRIAGE

by Chris Wetmore and John Arlee

This is a frank report from two adult men who have established a successful and permanent private life relationship, covering a period of nine years. It shows how love, even between persons of the same sex, can be beautiful and creative, a spiritual and health-producing power. Its success in this case, and others unknown to the heterosexual world, throws a promising light toward solution of the problem of loneliness faced by many inverts. It can be done. But the social stigma presently attached to homosexuality in American culture will need to be dissolved. We believe public education is the means toward that end. In a forthcoming issue the **MATTACHINE REVIEW** will publish an article by the members of a successful Lesbian alliance.

IT HAS BEEN SAID that nothing new has been written since the writings of Shakespeare. Through his writings he delineated all the passions and pleasures, all the vexations, frailties and wretchedness of mankind. That which has been written since his death is repetitious—written only in different light, for different reasons, and perhaps on different planes of thought. Whatever thoughts we may construe here upon our readers are hardly original.

We believe we have found within the framework of our lives (and this



has not come easy by any means) a partnership built upon the basis of loyalty and devotion which has proven itself. With each other our minds are at rest. We can, between ourselves, tell our most intimate thoughts. We can be surly or sorrowful, angry or happy, despondent or gay. To each it matters a great deal, for we know and understand. We do not try to make each other over for our own selfishness. Some of the changes we may endeavor to make within ourselves have been for the purpose of strengthening the welfare and happiness between us. Sometimes we try to change the things we can; sometimes we don't. But either way we go we are together.

As a result of the years we have been together, and the thousands of miles we have traveled throughout America and in other lands, there is one thing in particular which occurs to us: Why are there so few couples like us in the "twilight world"? John and I have related within our set about our life together—what we have done, what we have accomplished, and how we have managed to stay together—in fact, how much more closely knit we are now than when we first knew each other.

Somehow there is something about the expressions of others, a sign of doubt, as if to say, "We'd love to believe you, we want to believe you, but somehow we don't. You spin a wonderful Alice-in-Wonderland story fellows, but it is just too, too much to be so."

In the past I used to become quite frustrated and sometimes angry when I sensed they were only listening to our words and taking no stock in their meaning. It was to them as if we were trying to give a sense of understanding, not a picture of ourselves. We had no reason to vent our ego on anyone. It was as if to say, "See, this is what we have done; you, too, can do the same". Perhaps in our eagerness to help others find themselves we overplayed the part. Also, at that time we had not been together long enough to discuss all the intricate details which only time and understanding can bring about. So as we see it today, had we been single and listening to a couple like ourselves at that time, probably we too would have taken a similar view. With more years added, there are a few more lines around the eyes, and attainment of considerable more knowledge and wisdom which comes from life's experiences. We feel with some justification that we are better

prepared to write an article of this kind.

We met in a U. S. Veterans Hospital. Both of us were there because of a recurrence of old injuries suffered during World War II. Each had been in the same branch of the service, but in different parts of the world. The strange thing about our early relationship is the fact that we did not have any particular common bond to hold us together. John was born on a Southern farm where life for him was hard at best. He was small in stature and it was almost impossible for him to carry out the farm tasks which his father compelled him to do. Because of his father's treatment of him and his brothers and sisters and of his mother, John packed his belongings and left home at 15. From that day on he never became dependent upon any member of his family again. At 16 he joined the army by misrepresenting his age, and served until he was seriously injured in North Africa. After a year in the hospital he was given an honorable medical discharge. Then John met a girl from up-state New York. After a short courtship they were married. But this marriage didn't work because it was never meant to be, as John puts it.

After living together for more than two years, it was legally dissolved. Fortunately, no children were involved.

I was born and raised in an entirely different part of the country and by a different type of people. Where John's parents were farmers who sweated out their living behind a two-mule plow, my people were city-born and bred. My father was a moderately successful business man. Whereas John never knew anything but hard knocks and hard work, I never knew either. I was not a "mamma's boy", by any means, nor was I a pansy. The most that

can be said about me is, I suppose, I was just ordinarily spoiled. I believe the greatest tragedy to me as a child, and something which no doubt was responsible for many of my later actions, occurred when my mother divorced my father. When I was seven mother remarried. And soon after my parents' divorce my father had remarried also. So I had a mother, a father, a stepmother, and a stepfather. If the real truth were known, I do not suppose either parent actually wanted me at the time, for there was a period in which I lived with my maternal grandmother.

At the age of 20 I enlisted, a year before Pearl Harbor. Later I was discharged from service because of injuries received in combat.

My marriage was to a girl from my home state. Six years later we were divorced. We had one child whom I still help support. I have many pleasant memories of my marriage to Connie. She was physically beautiful, mentally alert and an all around, well adjusted person—"one in a million". There were many features about our union which should have made for an ideal marriage in anybody's book. Perhaps it would have lasted indefinitely if I had had a different emotional makeup. For some unknown reason I never could bind myself down to the fact that I was married, and that certain basic responsibilities were expected of me. What appeared to be a simple job of settling down to what is daily routine for most married couples we knew became a monstrous task for me. I was like a man in quick sand. The more I struggled the deeper I sank. I wanted my wife; I didn't want my wife. I was jealous of my wife; I wasn't jealous of my wife. I loved my wife on the one hand, while on the other I hated her. Sometimes I wished she would leave me. At other times I was afraid she would.

Two years after we were married a son was born. Over and over I told myself this would be the answer to what I was seeking. Isn't it true that children will hold a marriage together above all things? Now I would have something to work for, something to live for. But I came to realize it was only an illusion that I was holding to. Month after month and year after year I withstood the emotional storms which beat and tossed and pounded within my mind until finally, like a seawall that has been battered and lashed by a tumultuous sea, I began to weaken. Then without warning I completely tore apart. I was placed in a veterans hospital, a physical and mental wreck. Gone was my spirit, gone was my will to live. I have been told there is only a thin line between sanity and insanity, no thicker than a wisp of smoke. There was no doubt on the doctor's part, nor on mine; that I had stepped over the line.

With the wonderful help of the staff I began to recuperate, and each day saw me a little more mentally alert. After four and a half months, I wanted to go back to my wife and child and to continue with my job. But the staff did not think I should leave at that time—I was not well enough. To their way of thinking I had not straightened out sufficiently to meet the outside responsibilities which would be forced upon me the minute I took up the oars again. But because of my insistence, and perhaps because I was a pretty good patient, they consented to let me go. Little did I realize then how right they were and how little credit I gave them.

Three months later I was back. This time I decided to let them be the ones to say when I would be ready to leave the hospital.

It was while there that I met John. It was only a casual meeting, and

for a long time only a casual acquaintance. However, as time went on we began seeing each other more and more frequently on the grounds. Finally it was all I could do to refrain from showing great anxiety when for some reason or other he didn't show up at our usual haunts. When I was with him I was happy. When I was without him I was miserable. It was a new and terrifying experience for me, to say the least, for I realized something was taking place within me that had never taken place before. I had actually fallen in love and there was nothing, not one thing, I could do about it. And I really didn't want to do anything about it.

Where John had had some experience in the gay life, I had none. And I had never had a homosexual experience. There were a number of times in the service that opportuni-

ties presented themselves, but for some reason or other I never took advantage of them.

One thing John and I had in common in regard to our marriages with women was that we had loved them much in the same way that the average man loves his wife. John has said many times that Florence was all a man could expect in a woman. She was faithful, a good housekeeper, and liked to have fun when the occasion demanded. And what was more important, he was sexually attracted to her as she was to him. As he once said, "If sex alone could have held us together, we would have been together today".

With his marriage, however, there was one drawback. Almost from the outset John was constantly seeking male companionship in one form or another. He had a six month "affair" with an officer in the army, he said.

SOME THINGS MONEY CAN'T BUY....

Money can't buy real friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy the glow of good health—right living is the secret.

Money can't buy happiness—happiness is a mental attitude and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds and the music of the wind in the trees—these are as free as the air we breathe.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

Continue the list yourself. You'll agree that among the things money can't buy are some of the most valuable treasures life has to offer. It is a good thing to check up now and then to be sure we are not missing these things.

EXCHANGE

Dictates of his conscience rebelled at that sort of thing. The truth is that he actually did enjoy having the relationship, and used to look forward to seeing the officer in the evenings and on weekends. Then the officer was transferred back to the states where he returned to his wife and children which put a finis to that.

By the time John's marriage was dissolved he almost automatically sought out male companions and was a well planted fixture in the gay set. He had chosen, not without some thought, what road he was going to travel, and be it rough or smooth that was the way it was going to be.

It did not occur to me that I too was going from the heterosexual to the homosexual way of life. All I knew for sure was that I loved John more than anyone else in the world, and that was all that mattered. And John felt the same way about me. We both needed someone so desperately, so terribly much, that it came

to pass that a spiritual bond held us together as no steel cable ever could. We needed no rings or ceremony to remind us of our union.

John lived across the nation, thousands of miles away, and he was being discharged a month and a half earlier than I. Then he would return home for awhile. He knew of my marriage, which was at that time still up in the air. The night before John left the hospital we discussed everything there was to discuss in regard to ourselves, particularly in view of my marital situation. John was perfectly honorable. He made it definitely clear that he would never consent to being a part in breaking up a home, that I, and I alone, must determine the decision. John would go home and wait. But once I had come to a conclusion there would be no turning back either way.

Before he left John told me, "The past few months have brought me the most happiness I have ever

known. But if you feel you still love your wife and desire to go back to your family, you would do so knowing that I would wish the best for you. No one will ever be able to take away the happy, carefree times we have had together. However, I do not want to feel that I am sharing someone else's love with you, nor do I ever want you to feel that I was in any way responsible in making your decision. Whatever decision there is to be made, be honest with me, and more importantly, be honest with yourself."

All of us, I dare say, have at some time or other been confronted with at least one dynamic and imponderable decision which we alone must face. And so it happened to me. I had no one to turn to in that fateful hour—no one except myself, my conscience and my God. Whatever decision there was to be made, I alone had to make it. And make it I did. One evening a few days prior to John's being released from the hospital I made the decision which I can truthfully and without equivocation say I have never regretted. I went to John, my loyal friend.

Society would call our love "abnormal". The words "normal" and "abnormal" are too carelessly thrown about like grass seed in a hurricane. They are poor cliches always at hand to be used upon the slightest provocation. Whenever one's behavior does not lend to our approval, or is in the least way "different" from the status quo, we say it is not "normal". But what is normal in one group of society or in one part of the world may be quite abnormal in another culture or group. And what is normal behavior for one individual may be abnormal for another.

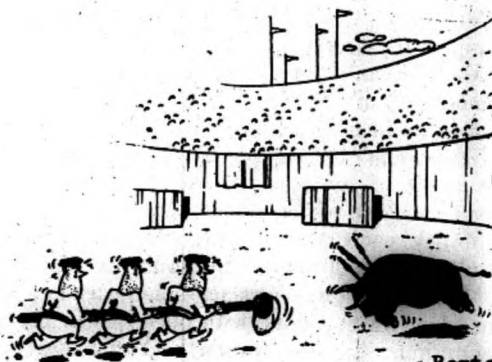
No one can cure anyone of homosexuality for there is nothing there to cure. Homosexuality is not a di-

sease. So has there never been a known "cure" for heterosexuality. All of us in every walk of life and in every type of environment have both homosexual and heterosexual tendencies in varying degrees. The only question is—which one dominates? Our environment, our mental conditioning and our own individuality, determine which road we travel and to what degree to the right, left or middle we go.

The word "cure" should be replaced by the word "understanding". A practical psychiatrist is one who endeavors to turn on the light in order that you may see yourself, thereby to better understand that one person, YOU. The great strides which have been made in the counseling field since the time of Freud and Jung have been with the idea of a better understanding of ourselves—why we think and act the way we do. We only fear those things which we do not understand. If a psychiatrist through his therapy brings out from the dark, deep recesses of the unconscious those things which make you what you are and the reasons why they are there in the first place, if by his intimate and careful probing he can lay bare your soul for you to see those things about you which you may never have seen before, it is then and only then that knowledge and understanding will come to you. When that happens life itself will take on an entirely new look. Your frustrations, your angers, your dreaded fears of the unknown will become less and less, and living will become a better thing indeed.

John's and my travels together on the road of life certainly have not been entirely without adversities, heartaches, disagreements, misunderstandings, and just plain downright muleishness at times on both of our parts. But when the smoke of

L'ALLEGRA CORRIDA



Bortolato,
Roma.

L'UNIONE FA LA FORZA

the battles has cleared away we are still together, wending our way through the intricate patterns of everyday living. Our way of life is simple. Our way of thinking is that of average persons. And our general philosophy about the whole thing is really simplicity itself. We'll leave it to others to wade in a morass of complicated formulas and dictums which only they could possibly understand. We're content to be just average guys trying to get along in a confused and complex world.

In reality a relationship such as ours is no different than any other, provided the union is founded upon certain fundamental values and principles. Both are bound by moral and spiritual vows. Other than the inability of a couple of the same sex to bear or legally adopt children, the main difference between the two unions is that one is bound by legal contract. With the heterosexual marriage there is the cooling-off period, the legal expense, the waiting of time, the divisions of properties and monies. With homosexuals ending a relationship is merely a matter of saying "I quit" and walking off.

With any two people living together, regardless of sex, there is always adjustment to be made if the relationship is to last. Each must see the other's viewpoint occasionally, to give and take now and then, discuss likes and dislikes with frankness and honesty. And what is more important, come to realize that the problem of the present which may seem like the most gigantic, insurmountable one ever faced, may in a week or a month hence turn out

to be of such insignificance as to warrant not even a passing thought.

Our first year together we kept separate bank accounts. The next year we had our accounts combined. The same arrangement now applies to all of our material gains such as our property, home and automobile. In the event of death, survivor takes all. We have between the two of us made known what we would like our relatives to have, and both of us know that we will carry out each other's wishes. So we are bound by material ties as well. It would be difficult, indeed, for either of us to just put on a hat and coat and say goodbye. This type of arrangement comes, of course only after a long time of really knowing one another. There is something within which seems to tell when someone can be trusted to that great extent. To our way of thinking there is no greater asset than true honesty—that type of honesty which comes from within one's soul. Bow down to other temptations if you must, but let honesty remain your one great virtue. Lose that and you have lost everything.

It is doubtful whether anyone has ever found the Utopian type of world which arises in our daydreams. There are many thousands of people, and no doubt many among you read this article, who have arrived on that great plateau of love and peace and tranquility, but who cannot see the forest for the trees. Take the binoculars away from your eyes. What you are seeking you may already have. John and I learned this fact nine years ago.

The **MATTACHINE REVIEW** is published by the Mattachine Society, Inc., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate information toward the solution of problems of human sex behavior.

the homosexual in PRISON

by Ross Puryear

Until his recent release, the author of the following article spent four years in the prison road gang of a Southern state, where he wore leg irons even after they had been outlawed, and worked 12-hour shifts in the swamps of the state. His forthcoming novel, based upon experience, is scheduled for an autumn publication.

DURING the last few years there have been numerous published references to the homosexual in prison. Since the publication of such matter would certainly indicate the interest of a number of responsible people in the subject, it strikes me as rather odd that so little has been written concerning the advisability of imprisoning the homosexual at all. What are the net results of such incarcerations? Does imprisonment leave a perceptible mark upon the individual? How does it affect the heterosexual members of prison?

Last December I was released from prison after having served a sentence of four years and four months. This sentence was not imposed for homosexuality, but it did offer me the opportunity of obtaining firsthand views of these problems and the chance to try to arrive at some satisfactory answers. It was quite obvious to me, as it would be to any other man with an ounce of perception, that the incarceration of a homosexual merely because he is homosexual, is an act which wrecks lasting damage upon the individual and usually upon society itself.

The homosexual, when imprisoned, becomes natural prey for every sort of bigotry, erotic abuse and brutality. And even if he is physically strong and has more than an average amount of courage, he may have to endure horrors and

atrocities that would soundly shock the misguided society that put him in prison in the first place. When we think of rape, we almost exclusively consider it as the attack of a male upon a woman. In free society this is usually the case. But a prison is quite different from free society just as the emotions and desires of the prisoner are shaded quite differently from his counterpart living a free life. In prison, rape is not uncommon. It has happened and will continue to happen unless something is done to prevent its recurrence.

In prison I knew a 19-year-old boy who had been incarcerated for the crime of having committed a homosexual act with a boy of his same age and with mutual agreement existing between the two boys at the time the act was committed. While I was in prison I witnessed the attempted rape of this boy. If I had not intervened (with the assistance of a baseball bat) the rape would have been successful. The boy's life was in jeopardy when he suddenly found a sharp knife at his throat. He resisted briefly but was soon convinced that the man who

held the knife at his throat would actually cut him. Then he resigned himself to the attack upon his person.

It took the boy three days to calm himself after this incident and it had a terrible effect on his nervous system and his outlook. Who can say what the effects might have been if the attempt had been successful? This incident is neither fantastic nor dramatic, nor is it an isolated case. It happens often. The victim has recourse—He can report the occurrence to the proper authority who may or may not be interested. In any event, when he makes such a report he has branded himself with the well familiar mark of the informer. Any prison psychologist knows the stupidly placed importance of such a brand. The possible consequences of being branded an informer are quite clear to anyone who has ever seen a third-rate prison film.

If the homosexual enters prison merely because he is homosexual, then his "crime" is communal know-

ledge within two hours after he has walked into the maze of men who are to be his world for the duration of his term. If he escapes physical molestation then he must certainly suffer ceaseless taunts and frustrating insults that he must leave unanswered if he intends to an exemplary conduct record which will be all important towards his obtaining a parole. Not even the highly courageous and the physically strong homosexual can escape being permanently affected by this treatment. Unless he is a mental giant, he will be indeed fortunate if he does not carry some of the scars of his prison term with him to the grave.

Since this is the recognized and accepted manner of dealing with homosexuals in prison by their fellow inmates, then it is no wonder that even the inmate who in some manner escaped the bigotry that usually accompanies the heterosexual's thought in connection with homosexuality will soon find himself

too entrapped in the same fallacies and ignorance that typify the average man's view toward homosexuality.

The disinterested might possibly dismiss such a discussion by saying "Yes, I suppose it is true, and it really is too bad." He has hit the proverbial nail only partly on the head for not only is it too bad but it is tragic too, for none of this need happen! Many men must be permanently scarred emotionally because state authorities stubbornly refuse to admit that homosexuality should not be regarded as a crime and that the homosexual should not be imprisoned with criminals.

The author fervently hopes that the day will soon come when here in America homosexuals will enjoy the same freedom and rightful recognition they now enjoy in Switzerland. However, until such legislation can be introduced and put into effect, there are other measures which can be taken. California has built a prison that houses only inmates who have been committed for crimes of a sexual nature. They receive

psychiatric treatment and their problems are met with understanding and kindness. Great progress has been made by California. If the inmate leaves prison—probably not as a heterosexual but—as a homosexual who understands himself a bit better and can live with himself in peace, then California has done a tremendous service to society. This, however, is only one prison and there are not more than two others like it. Compare such an institution with the brutal prison camps that dot many of the Southern states where, once committed, the homosexual must live out his sentence without one friend to whom he can turn in his desolation, not one person to whom he can appeal for justice against the wrongs he suffers. He may have only horror, humiliation and utter despair stretching out before him in an endless abyss. Only the very strong will escape such a bath of fire and return to society with any semblance of mental health and confidence in his future.

None of this need happen, but it does and it will continue to happen until we become a civilized people.



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By Luther Allen

Part II

homosexuality, morality and

RELIGION



This is the second part of an essay, the first part of which was published in the February 1956 issue of the **REVIEW**. The decision to print the second part was based upon a number of letters received from readers who indicated that the thoughts of the author exactly described concepts they had long believed, but had been unable to put in words.

THE NEW TESTAMENT is full of exhortations to celibacy and asceticism, but that aspect of Christianity I must reject.

Sex is a powerful energy. If it is denied it will take other forms, usually aggressive ones.

In **SEXUAL BEHAVIOR IN SOCIETY** the English psychiatrist and novelist, Dr. Alex Comfort, writes:

"A large number of popular works contain categorical statements that 'continence is not harmful' . . . The true answer cannot be given categorically, but a great deal of factual information is accumulating from the study of individual behavior. This suggests that the capacity for abstinence and the resistance to sexual deprivation vary widely in individuals . . . it has been stated that the most prominent instances of total sexual abstinence without ill effect are, in reality instances of an innately low sexual vitality . . . The evidence in most animals, even those who exhibit only infrequent sexual activity, is that the effects of chronic abstinence are harmful and tend to result in manifestations closely similar to human anxiety. No definite evidence is available to prove that sublimation can account for more

than a part of the total sexual drive, and its results are not in general demonstrably desirable . . . It seems clear that while some transference of sexual energy to other fields may occur, a complete repudiation of sexual activity is almost as unlikely in practice as a complete repudiation of food, and that the products of such a repudiation are more likely to be pathological than constructive. Its main result is to produce feelings of guilt and shame in regard to sexual activity, rather than to prevent it . . . It is generally admitted that frustration or extreme feelings of guilt in sexual matters may lead to the development of a particular form of aggressive conduct that manifests itself in the desire for unlimited authority. There is a growing suggestion in the available evidence that while membership of a ruling class depends upon economic circumstance, the desire to govern, especially in highly centralized communities is a manifestation of this type of aggression."

In a later chapter Dr. Comfort writes, "Like other centralized cultures, our own selects the forms of abnormality and anti-sociality which it will tolerate, and which it will punish. In our laws, as in our society, the sexual manifestation of abnormality is penalized, while its manifestations in power, greed, or irresponsibility are compatible with our standards. In the law itself . . . delinquent impulses may be as strongly entrenched as in the criminals recommended for such treatment." "We live in a world of punishing-and-being-punished while we long for a world of loving-and-being-loved."

Is it possible that the celibacy of Christ and his disciples is not the virtuous and innocuous thing we have regarded it these almost 2,000

years? Is it possible that Christ, who possessed so much wisdom, was the victim of an error in this respect? In the fifteenth chapter of the Gospel according to John we read, "Greater love hath no man than this, that a man lay down his life for his friends." What in all literature is more inspiring than that verse? But then we read, with a shock, "Ye are my friends if ye do whatsoever I command you." Would you or I, reader, define friendship as absolute obedience? Could you or I with a clear conscience make so outrageous a demand upon a friend? Is it possible that God, who is Love, would demand of us an abdication of the will that none of us would dare, ethically, to demand of one another? Or isn't it rather that Christ, through denial of this life and this flesh, betrayed himself into the error which Comfort has described in the paragraphs I have quoted? It seems to me that by renouncing all joyful, physical means of loving-and-being-loved Christ and his followers had no way of expressing and fulfilling love but along sado-masochistic lines. Punishing-and-being-punished became a substitute for loving-and-being-loved. And throughout the spiritual history of our civilization we have continued with the punishing-and-being-punished, and we have called it love. It has been a tragic, catastrophic error, I believe.

In regard to the specifically homosexual aspect of this general problem, the psychoanalyst, Sándor Ferenczi, an early colleague of Freud, expressed it well in a paper called the "The Nosology of Male Homosexuality" published originally in 1911. Dr. Ferenczi wrote, "It is in fact astounding to what an extent present-day men have lost the capacity for mutual affection and amiability. Instead there prevails among

men decided asperity, resistance and love of disputation . . . one has to regard these signs of resistance as . . . defense symptoms erected against affection for the same sex. I would even go so far as to regard the barbarous duels of the German students as similarly distorted proofs of affection towards members of their own sex . . ."

It seems to me that any emotion powerful and passionate enough to require a duel to fend it off is something of greater insensibility than mere "affection". Nevertheless, it is clear that the alternative to homosexuality in many cases is no mere indifference to one's fellow man but, on the contrary, an aggressive, hostile attitude. Its religious meaning is to take sides with devil against God, who is Truth and Love. And in purely secular terms, how can one fail to see the grave moral and sociological problem this situation presents? How much better it would have been, how much healthier it would have been, if D. H. Lawrence's "Prussian Officer" had understood his own emotions, had accepted his homosexuality, and had attempted to put it to creative use! What Lawrence expresses in a particularized form, Alex Comfort states as a general proposition in **AUTHORITY AND DELINQUENCY IN THE MODERN STATE**: "The type of sadism which features in the discussion of political and military atrocities is an outgrowth of this: the desire to inflict suffering as a means to, or a substitute for, normal sexual and socio-sexual relationships." (I doubt that Comfort would include homosexuality within the bounds of normality, however.)

In a note to **DEMOCRATIC VISTAS** Walt Whitman wrote: "It is to the development, identification, and general prevalence of that fervid comradeship, (the adhesive love, at least rivaling the amative love hitherto possessing imaginative literature, if not going beyond it) that I look for the counterbalance and offset of our materialistic and vulgar American democracy, and for the spiritualization thereof. Many will say it is a dream, and will not follow my inferences: but I confidently expect a time when there will not be seen, running like a half-hid warp through all the myriad audible and visible worldly interests of America, threads of manly friendship, fun and loving, pure and sweet, strong and life-long, carried to degrees hitherto unknown—not only giving tone to individual character, and making it unprecedentedly emotional, muscular, heroic, and refined, but having the deepest relations to general politics. I say democracy infers such loving comradeship, as its most inevitable twin and counterpart, without which it will be incomplete, in vain, and incapable of perpetuating itself." In his introduction to **THE COMPLETE POETRY AND PROSE OF WALT WHITMAN** the critic Malcolm Cowley makes it clear that Whitman was writing in this passage about homosexual love.

All critics have considered this idea preposterous nonsense. Perhaps it is! On the other hand in a context of contemporary knowledge it no longer sounds quite as preposterous as it once did. Even if a highly improbable development, it at least remains a psychological possibility for man.



homosexuals examine their **SENSE OF VALUES**

By Wes Knight

WHAT DO HOMOSEXUALS think of themselves and their position?

Not all of their serious discussions can be termed self-pity, because often these discussions are penetrating and revealing.

The following article is taken from notes made after a discussion group of the original **Mattachine Foundation**, held in September 1951, two years before the **Mattachine** idea progressed from a secret organization to a democratic society.

The topic in this case was "Sense of Value." Except for the date it might have been presented only a month ago at some other regular public discussion group, since this is a topic typical of these meetings. The language used in this discussion was centered largely around the homosexual male. But corresponding principles usually would apply also to the female invert.

Discussion group meetings are held monthly in each principal area on a chapter or area council level under **Mattachine Society** sponsorship. They serve an important function of the organization as they bring seriously interested men and women together to hear a professional speaker or discussion group leader conduct a pooling of ideas and opinions on some aspect of the homosexual subject.

A **HETEROSEXUAL FAMILY'S** sense of value is influenced by the effect of its decisions upon itself. This is not true with homosexuals. Their ability to develop an adequate sense of value is hampered because of little opportunity and equally little responsibility. The heterosexual has a basic primary responsibility—the family, which necessitates an adequate sense of values. The homosexual has no such "natural" pattern in which to fall. The family is an established vehicle for the outlet of heterosexuals. Homosexuals, except many bisexuals, are denied this.

Only those who are not "obvious", who can pass for "normal", find themselves acceptable and therefore able to participate in the usual affairs of society. A great many homosexuals find assimilation inconvenient, unnecessary, or impossible. Thus the opportunity to develop a well-rounded sense of value is denied this mass of individuals. The result is that in seeking a solution, these people turn within themselves and temper a sense of value peculiar to their own, and usually incorporating distortion and vindictiveness.

In everyday situations the homosexual finds that often he is expected to be on intimate terms with a particular group, such as business associates. He must adopt a double

set of standards while also "putting up a front" to make himself comfortable and acceptable. The net result is emotional stress and mental confusion. The life he is forced to lead is a double one.

A sense of value is, by its very nature, socially conditioned. When homosexuals find themselves an enclave within society, an "undesirable" and "despicable" group worthy only of ridicule and rebuke, is it surprising that their senses of value are often distorted, inadequate, and undesirable? The crux of the problem then, is to remove the cause of a poor sense of value as we attempt to rectify the individual's outwardly unsocial behavior.

An individual's sense of value is important to society because other individuals are influenced by it. Some homosexuals have a tendency to lack a sense of responsibility as mirrored by their loose actions and flippant attitudes that can be observed at their social gatherings. As a group, heterosexuals have a more casual, cautious and considerate frame of mind, a higher developed sense of responsibility, as seen in their actions at similar gatherings. As a group, heterosexuals have a more cautious and considerate frame of mind, a higher developed sense of responsibility, as seen in their actions at similar gatherings. Might this not suggest that there seems to be a double standard of behavior for the two groups?

When thinking of a sense of value in abstract terms (which we must), it cannot be denied that it must be considered in terms of relativity. It is suggested that this so-called ideal sense of value is celluloid "polyanna" term which is meaningless because many who claim it as their own are false to a point where sense of value is considered only in theory and not in practice. On the other

hand, some homosexuals are divorced from heterosexuals and their attitudes. They virtually live "underground", and thus have developed instinctive values. As a group, they are innately good as can be seen by the fact that percentage-wise, few members of this group steal, rape and commit other transgressions usually associated with the majority. Laws are inadequate, delusive, and frustrating, but the homosexual is considered by himself and by others to be outside the law. This, perhaps is the clue.

Heterosexual social values are in the process of falling. Originally these social values were put into practice to preserve the family, and the original legal codices contain prime principles. What should be the sense of value of homosexuals, however, is merely a different method directed toward the same end: satisfactory social conditions. These, then, are two separate senses of value for the same objective.

When the basic human needs for close human love and companionship and social recognition are denied anyone, devious attempts may be made to substitute for the security these necessities bring. Some homosexuals, like some non-homosexuals, seek security in money and things, sensual pleasures, alcohol and worldliness, excessive activity, or even monastic living. These become for them part of their sense of value because deep securities to be attained on the social level have been denied. For the homosexual this lack is obvious because of his differences which cannot be hidden. It is therefore understandable when defiance is developed. This defiance because of an unsatisfied need can be more clearly seen in children. In both adults and children, attention is desired. And a means is adopted to fulfill this desire regard-

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less of whether this means is good or bad. If an angelic child is ignored he will become defiant. A defiant attitude in an adult is directly caused by a lack of security. This is our problem. As an example, one of these defiances is, for some homosexuals, the taking-on of exaggerated feminine actions. Aside from the possible influence of mother identification, exaggerated effeminacy in homosexual males is culturally conditioned.

The material security of the homosexual differs from that of the heterosexual in that the latter obtains

money usually in order to fulfill his responsibilities. The homosexual's desire for money is usually for personal and social wants. This, incidentally may be why there is seemingly little class distinction among homosexuals.

A feeling of belonging is of prime importance. We can be successful individuals but we must find where we belong. This is especially true when considering people of lower social consciousness. If we were a socially conscious group, and not independent individuals ignoring the possibilities of uniting, we

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COULD swing an election.

Emotional and social maladjustment go together, but this is not God-given, innate, and absolute, in a set of standards. It is man-made by a plurality; the majority has itself created the minority. This minority is on a psychological basis and is constantly in flux. This minority exists even though it is not on a physical level, such as the Negro.

If the homosexual is to be "cured", (question aside: so, who wants to be cured?) he must first learn whether or not heterosexuality is superior. Secondly, he must learn how the change of "cure" is to be attained. And finally, he must attempt the biggest step of all: He must re-adjust himself to heterosexual life. The primary question, however, is: Is the psychological make-up of the homosexual changeable? And if it is, should not the individual's own desire to change or not to change be accepted as a personal matter?

A homosexual attorney states that, as a group, attorneys who are homosexual are more conscious of what is wrong with the law. This is to be questioned. If it is true, the fact still remains that it is doubtful that individuals, working as such, can affect any noticeable change in the broad picture. As individuals, homosexuals are able to add some small measure of assistance. Peoples interested enough in this problem to form a discussion group, however, tend to feel that the initial step is to gather and edit a body of positive ethics together with social feelings and attitude to present to the body-public. It must be remembered that we are now not even a recognized GROUP. If we were, such a recognition would lay a base from which individuals could be helped. As it stands now, an individual by himself accomplishes little. When the attempt is made he is slapped down

because of lack of an organization behind him that can offer support. If this statement is questioned, then imagine an individual standing up before a group and stating that he is a homosexual or that he is representative of homosexuals. Observe the general reactions. We need a body, an existing group, to which we may conform so that our contributions to society may be bettered because of our stability.

Those who are obviously homosexual in their actions need much more than sympathy, even though they might serve as temporary scapegoats behind which the less obvious may hide. The obvious homosexual is every homosexual's brother, and his troubles and problems, especially those connected with the law, are the troubles and problems of all homosexuals. This brings us back to the concept of homosexuals constituting a minority, the individual members of which may be obvious or not. It logically follows, therefore, if only for purely selfish reasons, that all homosexuals should be concerned with the plight of the persecuted obvious. Even though the homosexuals who can be detected by heterosexuals are the basis of a generalized prejudice, it must be realized that they are a part of the whole minority of which we speak.

This however important it may be, is but another phase of the entire problem which has arisen: the acceptability of homosexuals to themselves with whatever their peculiarities, faults and imperfections, with recognition of each individual's potentials for adjustment and growth, and faith in what a person CAN be, as well as the acceptability of homosexuals to a society—this problem must be resolved if "sweetness and light" is to be universal and culture is to be advanced.

**THOUSANDS OF HOMOSEXUALS IN AMERICA
FACE INWARD TERROR OF HEARING THEIR
EMPLOYER SAY THESE TWO WORDS....**

“YOU’RE FIRED!”

**....BUT DOES SUDDEN DISCHARGE OF A
KNOWN HOMOSEXUAL SERVE ANY REAL AND
USEFUL PURPOSE FOR SOCIETY?**



By John Logan

OF ALL THE PROBLEMS which can beset the homophile, the matter of security in a job is often the most vexing once an occasion arises which brings about a dismissal.

To some employers, the accused invert is an undesirable risk who should be working somewhere else. If accused, the victim is regarded first as guilty until he proves himself innocent. Often he is fired summarily or forced to resign the instant

EDITOR'S NOTE: This is Part II of a subject opened with an article by Robert Kirk, "Fair Employment Practices and the Homosexual," "April 1956 issue of the REVIEW. The discussion concludes with a letter from an admitted invert who is unable to get a job when he bares his arrest record and is thereby recognized as a homosexual.

his sex character is questioned. Most bosses don't even wait until a court hearing.

On the other hand, a few astute business men have recognized (privately, of course) that many homosexuals, have outstanding talents, work habits, creative abilities, public relations aptitudes and a keen sense of salesmanship in a commercial world which requires it. Rarely it is learned that some firms prefer to have such persons on their staffs. But these business operations are few indeed in the average metropolitan area, and practically never found elsewhere.

Among homosexuals, learning that someone of the group has lost

a job is commonplace. Many can list acquaintances who have gone long periods without steady gainful employment. In their desperation, as these persons approach the end of their savings or unemployment benefits, the tragic plight they face is evident as one good job possibility after another fades with the word "no" when they thought it had materialized, and all because their character investigation didn't stand up.

Average Americans may not be aware of the legion of instances where suspected sex inverts are fired after long periods of loyal service, and for no other reason than they once made a mistake which they probably never shall make again. Or, as it often happens, they were just "suspected" victims of an idle accuser.

An army captain with 14 years service, bent on a military career, gets the bounce without an honorable discharge, and no other work experience but the military which grabbed him even before finishing college. A singular example? Not at all.

Two years after conviction for a minor offense and payment of a small fine, a youth in Illinois is fired when his background is exposed to his employer. The employer had been "sold" on the idea of having an investigation made of each person on his staff by high-pressuring investigative organization still riding on the tide which came in with the Federal government's discriminatory policy on "security risks" in which sex deviants were lumped with all of the other "undesirables". Now the youth wants a job so he can become secure—and not have to live a lie.

In California, all sex offenders are registered. Every time a registered

person moves from one county to another, the fact must be reported immediately to the sheriff or police department concerned. This registration means carrying a card for the rest of that person's life. Manslaughter, armed robbery, auto theft, assault, blackmail, fraud, tax evasion, drunk driving, and forgery all must be regarded, in terms of this law, as lesser crimes, since such felonies require no such registration after penalty is paid.

In some cities, authorities call employers once someone is picked up and charged with any sex offense—usually with the result that the accused (who has not yet had a trial) invariably gets the boot. Most actions of this sort are unjustified, because it solves no police problem and serves no community benefit. An exception to this, perhaps, is the statute in force in some states requiring that police notify employers of persons charged with sex offense only if the accused is a teacher in a public school. Even the wisdom of this statute has been debated by capable attorneys: They recognize that adding to the insecurity of someone already insecure to some degree only multiplies the magnitude of instability that person must cope with.

What is the answer?

Education, understanding and acceptance, to be sure. New criteria whereby we may sift those really dangerous to society from the many whose minor transgressions of questionable statutes are of no real social harm. Self-employment is another possibility. But, most important of all, a new attitude that is free from prejudice and stigma as it affects many persons. People can't very much help what they really are. The sooner this

fact is realized and recognized, the better.

Stirring, indeed, is the following letter from a young man in a Southern state. He paid a penalty for a sex crime, and has had nothing but an exemplary record since. But he happens to be one of those innately honest individuals who abhors a threat hanging over his head, and wants to get along in a situation where all of his cards are on the table.

Among persons daily accustomed to living a double standard, this individual is no rare phenomenon. And no one will deny that the man has a strong point: He wants a chance to prove himself, and thereby contribute something to the world in which he faces so many barriers.

Here is the letter, abridged in parts, and with the writer's name withheld.

Gentlemen: I read of your organization some two years ago and was very much interested in you and your purpose. I sincerely wish we had such an organization in this state. But we don't, so I'm asking you for help.

I realize that you are not an employment agency. If you cannot help me, perhaps you can refer this letter to someone or some business which might be sympathetic enough to consider my case, at least. Since the purpose of your organization as I understand it is the study of the problem of homosexuality, I am hoping that you might know of someone or some organization which will receive this request with a desire to help.

My problem is this. As a result of a morals conviction about two

years ago, for which I received two years probation, and the fact that there is no understanding of homosexualist problems in this area, I find it next to impossible to get a job. It seems that no one will take the chance on a person in my situation. I have been selected out of large groups of applicants for good jobs, but as soon as an investigation is made of my past, I am dropped abruptly. I have many qualifications, including a fairly good personality, good education, and work experience in my field. I am trying desperately to correct my faults. I have received psychiatric treatment; as a matter of fact, a great part of my income has gone for this purpose during the past two years. I have made great gains in the understanding of my problem and acceptance of it. I know what I must do to re-establish myself into society. But I now have gone about as far as I can go without some understanding from society itself.

Do you know someone who might help me?

Someone I don't have to deceive, someone to whom I can lay my cards on the table and at least receive consideration of my merits and a chance to fulfill my ambitions? I want to be restored to society by my own efforts, and without the fear of the past to retard my progress.

I frankly, I don't know the answer—that is, in terms of specific job openings for this man and dozens like him who have queried the Mattachine Society on the subject.

But somewhere, someone does exist who can help. Perhaps there are employment agencies who specialize in placing persons like the writer of the preceding letter in proper jobs.

Do you know the answer?

the problem of SYMPATHY

by Jack Parrish

ONCE, so it is said in the Far East, a young woman came before Gautama the Buddha. Her first-born child lay dead in her arms and she begged him to bring it back to life.

The Enlightened One bowed his head in thought for a moment. Then he told her he would do so, provided she brought him a handful of mustard seed. But it could not be ordinary mustard seed. It had to

come from a household where no one had lost either a husband, child, parent, or friend.

Joyfully she set out upon her quest. And each household, when she would make known her need, would say, "Here is mustard seed aplenty; take it!" But when she

asked them if they had lost anyone there, they would reply, "Alas! the living are few, but the dead are many. Do not remind us of our deepest grief."

In time she became weary and discouraged. To rest herself she sat down for a moment, looking out upon the city. And as she sat there in the darkness, watching the lights of the city flicker up and out, she began to think, "So do all people come into the world and die." And then suddenly she realized, "How selfish I am! I am not unique in my grief. Suffering and death are universal, and I am not the only one to have lost a beloved one." Burying her child, she then returned to the Buddha and entered the religious life.

In a sense, this same situation also exists for homosexuals. Their life is not a wholly easy one. There is the loneliness and sense of isolation that inevitably result from feeling "different." There is usually a great deal of fear and inner insecurity to be fought through. And for a person who is essentially law-abiding and who has been brought up to believe in the ideal of freedom and equal rights for all, it is distinctly galling to know that legally speaking, he is a criminal if he

shares the expression of his inclinations.

Yet this condition is not unique. It exists in varying degrees for all racial, social, or religious minorities. Some experience it more acutely than others, some less, but all of them undergo it.

It is therefore illogical for us to feel that homophilic problems are unique. Suffering is not exclusive to any one person, or any one group of persons. It is universal and shared by all.

The present situation is basically unjust and few human beings are capable of maintaining an attitude of quiet resignation toward such a state of affairs all the time. But if nothing else, we have it in our power to utilize our problems as a means of self-development and of rising above the moral level of any who, through ignorance, intolerance, bigotry, or inner frustrations, attack us. We are one with any others who experience suffering, intolerance or unhappiness. While there are some things we can do little or nothing about to alter the present state of affairs at the very least we can attempt to learn compassion and understanding for all others who suffer, or undergo similar situations.

PSYCHOLOGY

Crime Increases But Sex Crimes Show Little Rise

► THE VOLUME OF CRIME has been steadily increasing but sex crimes have not increased significantly. Dr. Manfred S. Guttmacher, chief medical officer of the Baltimore, Md., Supreme Bench, reported at the meeting of the American Academy of General Practice in Washington.

Almost two-thirds of all arrests involve repeaters. Sex offenders, however, show a low rate of repeating, or recidivism. Serious sex crimes are not generally committed by persons previously convicted of a sex offense.

They are more often committed by a person who has previously been guilty of burglary.

Every five minutes, someone is feloniously assaulted or killed, Dr. Guttmacher stated. He urged physicians to make every effort to prevent the development of defective personality structures.

Sex offenses do not all involve sex deviates, Dr. Guttmacher pointed out. Most homosexuals are not anti-social. Sex offenders, he added, do not graduate from minor to major sex offenses. Many are readily treatable.

Offenses that do not appear sexual often have a sexual basis.

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READERS write

Review Editor:

Received the Review and wish to thank you. I am a married man with children. The information in your magazine has helped me to solve many things for myself and others.
—Mr. R. P., California.

Review Editor:

I have just finished reading the February issue of the Review from cover to cover, non-stop, as I always do. And as always I got a charge out of it. I am a man 48 years old, and when I compare the fearful, furtive, hush-hush state of things in my youth to the present I am grateful to have lived long enough to have seen a magazine like yours come into being in the U. S., to see it distribute openly, freely and unmolested. I am enclosing a check to help your work along. Wish I could make it more.

Your Texas correspondent, Mr. R. L., touches on a subject which gets me steamed up. If I sound irate I hope R. L. won't take it personally. I do not mean it that way. Too many people want everything they read to be predigested and simplified. Just because one has not had much formal education doesn't mean a man has to stay at the same level of reading and thinking ability as when he quit school. Lincoln did not have

a hell of a lot of formal education as a kid. But he wanted to learn and learn he did. Very few things in this world are simple and easy. It takes fairly complicated thinking and writing to deal with complicated subjects. If a reader has to do some mental sweating to get at the meaning of an article which may be a bit "over his head", he is bound to profit by it even if, in the end, he disagrees with the author. He will find that he is a clearer, better thinker for having grappled with something that was at first difficult. I think the reader owes it to himself to make the effort to understand. Every time he makes such an effort his own mind expands. A lot of people believe if they think too deeply they will wind up in a lot of confusion a mental muddle. Well, better an honest confusion than false certainty. And what may seem nothing but confusion this month may mean solid ground under your feet next month, or the month after.
—Mr. L. A., Maryland.

Review Editor:

Ward Sumner is to be commended for his courageous article "The Problem of Hypocrisy" (April issue). I feel it is one of the most important yet to appear in the Re-

"YELLOW BOOK" of General Information—

The history, organizational structure, aims and principles and operation of the Mattachine Society are told in a 16-page general information booklet. It's called "The Mattachine Society Today." Send 25 cents for your copy to the Board of Directors, Mattachine Society, Inc., P.O. Box 1925, Los Angeles 53, Calif.

view. But why say it represents "Special pleading?" There may be something "special" but certainly no "pleading" in facing up to a few solid facts about ourselves.

In Shakespeare's "Hamlet" Polonius, in giving counsel to his son, Laertes, spoke these words of remedy for the hypocrisy disease: "This above all—To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."—Mr. E. B. California.

Review Editor:

One can sympathize with the New York correspondent who reacted with much vehemence to the Albert Ellis articles. The doctor probably made his point with too much intensity. Homosexuals, understandably, are sensitive about criticism. And as Freud said, "Neurosis is the price of civilization." Every person in our society carries some psychological burden or other, and nearly everyone probably could benefit from psychotherapy.

It must be admitted that a surprising number of homosexuals exhibit behavior patterns which might be termed neurotic. Many of us seem to spend our lives in chatter that never goes any deeper than that, and in incessant social activity that never goes any deeper than that. A great many feel "safe" and "secure" only when mixing in groups composed exclusively of homosexuals, and find it distinctly uncomfortable to attempt to mix socially and intimately with the world of heterosexuals. Some find it difficult to mix with women; some can mix with women but not with men. A surprising number never hold any one job, for long, and are always changing their address. Many, though persons of wide culture and discrimination, hold menial positions and steadfastly avoid engaging in

any sort of work that would demand a greater share of responsibility and growth.

Most of the emotional relationships are extremely brief. To a certain extent this is environmental since the writer has been told that they quite often last for several years in those countries where the legal penalties are light, but are shortest in the two countries where the legal penalties are severest, England and America. And yet it is hard not to feel as one surveys oneself and one's fellows that if we were willing to stand still for just one moment and quietly look at ourselves, our lives would be very different.

Much more could be spoken of, including our frequent religious conflicts. Most of us do have problems that could be greatly lightened by psychiatric guidance—Mr. J. P. L. California.

Review Editor:

The Review continues to be interesting and provocative. Dr. Ellis did a good writing job but his premise is narrow. He assumes all people are born near 50-50 in the mating instinct and go one way or other to produce neurosis. Reality isn't so pat. Some people are so fully hetero, and others so fully homo, that we'd create a neurosis if we tried to make them bisexual, let alone the opposite. Dr. Ellis' "cure" article dealt only with bisexual mating instincts, but it was presented as though it dealt with every human. He seems to be a one-base psychologist.

As to the now quiet hassel between Allen and Harding, Allen put Harding in a corner he couldn't double talk his way out of. Many people prefer to be homosexual! Who prefers to be a cripple? The answer to that question makes the word "cripple" non-relative to homosexuality.—Mr. N. B., Toronto, Ontario.

Dr. Alfred KINSEY

appears for the first time in MATTACHINE REVIEW as the author (in conjunction with Research Associates Wardell B. Pomeroy and Clyde E. Martin of the Institute for Sex Research, Indiana University) in a significant selection of quotations from previous works....

Toward a Clarification of Homosexual Terminology

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Mattachine REVIEW

manner and stated that he was able to identify most of the 88 who were arrested and had seen them engage in indecent dancing. His testimony was backed up by Inspectors Pomeroy, Ferrara, and Sgt. Moran of his department. All of the law enforcement officers testified that they had been at this bar, known as "Hazel's", on several prior occasions and had observed males dancing with males and had made no previous attempts to make any arrests. They also testified they had been at the bar on Sundays and had observed dancing but had made no attempt to stop it, in spite of a county ordinance prohibiting dancing on Sundays in public places.

Conflict In Testimony

The Sheriff and his deputies also stated that they had seen each of the three defendants at the bar on several previous occasions. One of the defendants, Fred W. Aykens, however, testified that he had been out of the state for eight months and had only returned the night before the bar was raided. He, together with Randolph Wallace, were convicted by the jury, although both emphatically denied that they had done anything other than have two drinks at the bar. The only defendant who admitted he was dancing was Harland Martinez, who was acquitted. He stated that he and a group of friends had done some jitterbugging steps and were "fooling around."

Validity of Laws Challenged

Speiser challenged the constitutionality of both laws under which the men were charged, and Deputy District Attorney Rowson agreed with him that there was a serious question of the constitutionality of the charge of outraging public decency and, prior to trial, moved that that charge be dropped. The motion was granted.

Sentencing was set at a date too late to be reported in the NEWS. An appeal will be taken raising the questions of the denial of due process involved in the police raid, the ignoring of the statutory requirement for a speedy trial, and the constitutionality of the vagrancy law under which the men were convicted.

BOOKS

"AGAINST THE LAW" STIRS FUROR AMONG GUARDIANS OF BRITISH MORALITY

by John Bowen

AGAINST THE LAW, by Peter Wildeblood. Weidenfeld & Nicholson, London, 1956. Autobiography of a principal in the Montagu trials in England. The following comment upon the book was printed in *Der Kreis*, Zurich, February issue, and taken from *Truth*, magazine of London. Reprint here is exactly as it appeared in *Der Kreis*, which accounts for continental punctuation and spelling.

Late last year Peter Wildeblood's book *Against the Law* was published by Messrs Weidenfeld and Nicholson; it was reviewed in «*Truth*» by Ludovic Kennedy. Mr. Wildeblood, one of the defendants in the «Montagu Case», had been sentenced to eighteen months' imprisonment for a homosexual offence, and his book is an account of the events leading up to the trial, and of his experiences in prison. In it he propounds three theses; that homosexual acts committed in private between consenting adults ought not to be considered criminal, that in any case prison is an environment that encourages homosexuality and not cures it, and that, in Wormwood Scrubs in particular, living conditions are so squalid that, whatever the deterrent effect of prison may be to most criminals, its rehabilitating effects do not exist, and that in this respect English prisons compare unfavourably with the prisons of the USA, the USSR and many continental countries.

Against the Law is written seriously and without self-pity. It has been favourably reviewed in *Truth*, *The Spectator*, the *New Statesman and Nation*, *The Observer* (in which Eward Crankshaw has listed it as one of his «books of the year»), the *Manchester Guardian*, the *Daily Telegraph* and *The Listener*. The *News Chronicle* carried a leader on it; the *Daily Express* and *Empire News* quoted from it in their news columns. It has appeared at a time when the Church Council, the BMA and a Royal Commission (before which Wildeblood himself has given evidence) have all been concerned with the position of the homosexual in our society, but all its topicality and its serious sponsorship have been unable to keep it from being considered, in certain quarters of respectable opinion, as a «dirty book» to be sold under the counter and kept from the shelves of libraries.

An indication of this is the fact that so far *Against the Law* has had a much higher sale proportionately in London than in the provinces; the

publishers sent out a particularly large number of review copies to provincial papers, but so far no provincial paper appears to have reviewed it. Travellers reported an apparent hostility to the book on the part of some booksellers — «I suppose I've got to take a copy,» one is reported to have remarked to a traveller — and pre-publication sales were lower than might have been expected for a work of this topicality and quality, while re-orders have often been small and frequent as if in response only to customers' individual demands. A number of correspondents have written to Wildeblood asking why the book is not in the shops; in Cardiff, a friend of mine canvassed four bookshops for it without success. In Richmond, the Libraries Committees split, four-four, over a proposal to buy the book; when the Chairman gave his casting vote to buy, Alderman Courlander walked out of the meeting in protest, saying he resigned from the committee — in any case the committee agreed unanimously with the suggestion of Councillor Mrs Boursot that the book should be kept at the library's counter and be available only on request.

Typical of this attitude is my own experience at the Times Book Shop, where the book was not, when I called, on display. I asked whether it was sold out, and was told by the Assistant Manager. «No, but we just keep it for people who ask for it». I produced my journalist's card and was at once referred to the Manager, a harassed, middle-aged gentleman, who refused to comment on his Assistant's statement. «I don't think you ought to quote that,» the Manager said, «I can't talk about it, and I've got my own work to do — it's Christmas.»

In any society at any time, there are always those who will resent any criticism whatever of the way things are. It is, after all, the official attitude. The Home Office, when approached by the *Acton Gazette and Post* and asked to comment on Wildeblood's picture of Wormwood Scrubbs, replied, «We do not comment on prisoners' allegations». Among those who have actually read *Against the Law* the response has been different. Since its publication, just over a month ago, Wildeblood has been getting an average of 25 letters and 10 telephone calls a day, none of them abusive, and very few anonymous. Some, naturally enough, have been from homosexuals, thanking him for putting their point of view (one man wrote indignantly, «What does Lord Hailsham mean by 'promiscuous'; my friend and I have been together for 35 years»; another was from a young man who had been persuaded by the police to turn State's evidence). These were to be expected, but they have not been the majority. Clergymen from East End parishes have written for advice in the problems of resettling released convicts, doctors, barristers and two judges have written sympathetic letters of agreement; there have been letters from publishers and other writers, and many from parents seeking guidance in understanding and helping homosexual sons. Wildeblood has been answering all these individually, and is guardedly courteous and friendly in reply to the telephone calls which begin, «Is that

Mr Wildeblood? You won't know me, but . . . »

The «official» attitude, then, is not any longer the majority attitude. A writer in the American *New Republic* has commented that, after the Wilde trial, Oscar Wilde was spattered with blobs of spittle from the people who watched him driven to prison, but, after the Montagu Trial, it was the informers, Reynolds and McNally, who had to be protected by the police from the crowd of spectators. Wildeblood, who went to prison, has kept the affection and respect of his neighbours and acquaintances.

From: «Truth», London.

BELIEVE nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it.—WILLIAM PENN

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Pan Monthly magazine published in Denmark by Forbundet af 1948 organization. Articles in Danish, Norwegian, Swedish. Subscriptions, \$3.00 per year. Address: Pan, Postbox 1023, Kobenhavn K, Denmark.

Der Weg Monthly in German, with some English. Subscriptions should be addressed to Der Weg zu Freundschaft und Toleranz, Colonaden, 5, Hamburg 36, Germany.

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

Verlenschap Monthly magazine in Dutch. Subscription \$4 per year. Published by Cultuur en Ontspanningscentrum, Postbox 1564, Amsterdam, Holland.

FUTUR Illustrated journal, standard newspaper format. General news, scientific and literary articles in French. Monthly. Regular subscription, \$3 per year; first class sealed, \$3.50. Address: Futur, 57 Rue de Clichy, Paris IX^e, France.

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3rd Annual Convention (Continued from inside front cover)

subject applying to all such prisons over the nation.

LAW—Los Angeles Attorney Herbert Selwyn, legal advisor to the Mattachine Society, spoke on "The Homosexual and the Law."

A question period followed with the program chairman and the four above speakers serving as an answer panel for the more than 50 persons attending the convention.

At an evening banquet, awards of merit were presented to the following: (1) Church of England Moral Welfare Council; (2) American Law Institute, and (3) Dr. Robert Lindner, the late chief psychologist of the Maryland prison system and author of several books and many articles dealing with the psychological aspect of homosexuality. The last award was made posthumously, since Dr. Lindner died suddenly in Baltimore in February at the age of 41.

Banquet speaker was Dr. R. S. Rood, superintendent and medical director of California's Atascadero State Hospital, new institution to which sexual offenders are committed for rehabilitation. Dr. Rood's subject was "Rehabilitation of the Sexual Offender in California." He described the patient-instituted Emotional Security Program under way in the hospital in which sex offenders conduct their own therapy program under advisement and assistance from professional staff psychiatrists and psychologists.

Convention delegates and visitors attended an open house at the office of Mattachine Review on Sunday morning, then assembled for a writer's seminar at which editorial problems of the magazine were discussed.

Business session for the Society was held Sunday afternoon, including election of officers. Following this session, the convention adjourned and a brief meeting of the board of directors was held.

For the first time, the general public was invited to an annual meeting of the Mattachine Society. Registration at the convention included many professional people, and officials of many public welfare agencies which almost daily come in contact with persons experiencing difficulty because of a primary or secondary sex adjustment problem.

San Francisco Area Council was host to the meeting. To this group went the sincere thanks of its organization for staging a splendid convention with outstanding personalities in the socio-sexual field on the program.

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