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MONTHLY REVIEWS

AUGUST
1956



Dr. Kinsey
on the Clarification of
Homosexual
TERMINOLOGY

LUTHER ALLEN:

MORALITY versus
the MORES



OFFICE OF THE BOARD OF DIRECTORS
Mattachine Society, Inc.

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Editorial: License Unlimited

In San Francisco recently, military police swooped down onto a remote section of beach and arrested six persons--all adult men, and charged them with immoral sex offenses. The action was conducted in daylight hours on a military reservation. One of those arrested was a member of the armed forces but the others were civilians.

It is not the purpose of the *Review* to condemn these men in any sense of the word before their cases are heard in court. But the charges, if true, represent a deplorable situation: they indicate something which the editors see and hear about all too often. Many persons in the homophile minority appear to seek unlimited license in the sex sphere. This will never happen, and such a goal is not the aim of *Mattachine*.

Upholding the right of two consenting adults to privately engage in sex expressions of their choice, so long as it is without force, harm or fraud, is one thing. Along with many others in the professions, we believe this should be possible without breaking a law. We make no reference to the morality of such expression, if practiced, because that is a matter for the individual, the family and church to decide and cope with.

But, as it is often headlined in the public press, some persons go far beyond the point that any society, no matter how free and enlightened on sex matters, can condone. One result follows: Police step in. An enraged public then demands even more severe restrictions, and past efforts to eliminate prejudice and bigotry are washed away in the tide of emotions which grips our lawmakers.

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ADDRESS OF THE REVIEW

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AWARDS of merit from MATTACHINE

During the past four years, eight Awards of Merit have been presented by the Mattachine Society to individuals and organizations for outstanding service in the fields of education, research and social service on the sex variation subject.

In the same period, a number of special awards have been made. They include "Member of the Year" designation and honorary memberships.

The Moral Welfare Council of the Church of England, London, the American Law Institute, Philadelphia, and Dr. Robert Lindner, Baltimore (posthumously), received awards of merit at the 3rd Annual Convention in 1956. Member of the Year was D. S. Lucas, business manager of the Review.

Recipient of the Member of the Year designation in 1955 was Hal Call, publications director and editor of the Review. An honorary membership was voted for James (Barr) Fugate and Ken Burns, Chairman of the Society.

In 1954, awards of merit were presented to Dr. Alfred C. Kinsey of the Institute for Sex Research, University of Indiana, Bloomington, and *Le Circle* (Der Kreis), homophile magazine now in its 20th year of publication, at Zurich, Switzerland.

At the Society's organizational convention in 1953, honor awards were made to One, Inc. (*One* magazine), Los Angeles; the George W. Henry Foundation, New York, and the International Committee for Sexual Equality, Amsterdam, Holland. D. C. Olson, secretary of the Society, was named Member of the Year.

Each award certificate is lithographed on parchment paper, inscribed with the name of the recipient, and officially signed and sealed by the organization.

All chapters of the Mattachine Society are officially chartered by a vote of members and delegates at the General

(Continued on page 40)

mattachine REVIEW

Dr. Alfred KINSEY

toward a clarification of HOMOSEXUAL TERMINOLOGY

From *SEXUAL BEHAVIOR IN THE HUMAN MALE*, Kinsey, Pomeroy and Martin; Saunders Co., Philadelphia, 1948. Pp. 612-ff

FOR NEARLY a century the term homosexual in connection with human behavior has been applied to sexual relations, either overt or psychic, between individuals of the same sex. Derived from the Greek root homo, rather than from the Latin word for man, the term emphasizes the sameness of the two individuals who are involved in a sexual relation. The word is, of course, patterned after and intended to represent the antithesis of the word heterosexual, which applies to a relation between individuals of different sexes.

The term homosexual has had an endless list of synonyms in the technical vocabularies and a still greater list in the vernaculars. The terms homogenic love, contrasexuality, homoeroticism, similisexualism, uran-

ism and others have been used in English. The terms sexual inversion, intersexuality, transsexuality, the third sex, psychosexual hermaphroditism, and others have been applied not merely to designate the nature of the partner involved in the sexual relation, but to emphasize the general opinion that individuals engaging in homosexual activity are neither male nor female, but persons of mixed sex. These latter terms are, however, most unfortunate, for they provide an interpretation in anticipation of any sufficient demonstration of the fact, and consequently they prejudice investigations of the nature and origin of homosexual activity.

The term Lesbian, referring to such female homosexual relations as were immortalized in the poetry of Sappho of the Greek Isle of Lesbos, has gained considerable usage within recent years, particularly in some of the larger Eastern cities where the existence of female homosexu-

The article which appears here is reprinted from SEXUAL BEHAVIOR IN THE HUMAN MALE, by Alfred C. Kinsey, Wardell B. Pomeroy and Clyde E. Martin. Material for the article was selected by Donal Norton, and is published by permission of Dr. Kinsey and the publishers of the book, W. B. Saunders Company, Philadelphia.

ality is more generally recognized by the public at large. Although there can be no objection to designating relations between females by a special term, it should be recognized that such activities are quite the equivalent of sexual relations between males.

It is unfortunate that the students of animal behavior have applied the term homosexual to a totally different sort of phenomenon among the lower mammals. In most of the literature on animal behavior it is applied on the basis of general conspectus of the behavior pattern of the animal, its aggressiveness in seeking the sexual contact, its postures during coitus, its position relative to the other animal in the sex relation and the conformance or disconformance of that behavior to the usual positions and activities of the animal during heterosexual coitus.

In studies of human behavior, the term inversion is applied to sexual situations in which males play female roles and females play male roles in sex relations. Most of the data on "homosexuality" in the animal studies actually refer to inversion. Inversion, of course, may occur in either heterosexual or homosexual relations, although there has been a widespread opinion, even among students of human psychology and among some persons whose experience has been largely homosexual, that inversion is an invariable accompaniment of homosexuality. However, this generalization is not warranted. A more elaborate presentation of our data would show that there are a great many males who remain masculine, and a great many females who remain as feminine, in their attitudes and their approaches in homosexual relations, as the males or females who have nothing but heterosexual relations. Inversion and homo-

sexuality are two distinct and not always correlated types of behavior.

If the term homosexual is restricted as it should be, the homosexuality or heterosexuality of any activity becomes apparent by determining the sexes of the two individuals involved in the relationship. For instance, mouth-genital contacts between males and females are certainly heterosexual, even though some persons may think of them as homosexual. And although one may hear of a male "who had sex relations with his wife in a homosexual way," there is no logic in such a use of the term, and analyses of the behavior and of the motivations of the behavior in such cases do not show them necessarily related to any homosexual experience.

On the other hand, the homosexuality of certain relationships between individuals of the same sex may be denied by some persons, because the situation does not fulfill other criteria that they think should be attached to the definition. Mutual masturbation between two males may be dismissed, even by certain clinicians, as not homosexual, because oral or anal relations or particular levels of psychic response are required, according to their concept of homosexuality. There are persons who insist that the active male in an anal relation is essentially heterosexual in his behavior, and that the passive male in the same relation is the only one who is homosexual. These, however, are misapplications of terms, which are often unfortunate because they obscure the interpretations of the situation which the clinician is supposed to help by his analysis.

These misinterpretations are often encouraged by the very persons who are having homosexual experience. Some males who are being regularly felled by other males

without, however, ever performing fellatio themselves, may insist that they are exclusively heterosexual and that they have never been involved in a truly homosexual relation. Their consciences are cleared and they may avoid trouble with society and with the police by perpetrating the additional fiction that they are incapable of responding to a relation with a male unless they fantasy themselves in contact with a female. Even clinicians have allowed themselves to be diverted by such pretensions. The actual histories, however, show few if any cases of sexual relations between males which could be considered anything but homosexual.

Many individuals who have had considerable homosexual experience, construct a hierarchy on the basis of which they insist that anyone who has not had as much homosexual experience as they have had, or who is less exclusively aroused by homosexual stimuli, is "not really homosexual." It is amazing to observe how many psychologists and psychiatrists have accepted this sort of propaganda, and have come to believe that homosexual males and females are discreetly different from persons who merely have homosexual experience, or who react sometimes to homosexual stimuli. Sometimes such an interpretation allows for only two kinds of males and two

kinds of females, namely those who are heterosexual. But as subsequent data in this chapter will show, there is only about half of the male population whose sexual behavior is exclusively heterosexual, and there are only a few percent who are exclusively homosexual. Any restriction of the term homosexuality to individuals who are exclusively so demands, logically, that the term heterosexual be applied only to those individuals who are exclusively heterosexual, and this makes no allowance for the nearly half of the population which has had sexual contacts with, or reacted psychically to, individuals of their own as well as of the opposite sex. Actually, of course, one must learn to recognize every combination of heterosexuality and homosexuality in the histories of various individuals.

It would encourage clearer thinking on these matters if persons were not characterized as heterosexual or homosexual, but as individuals who have had certain amounts of heterosexual experience and certain amounts of homosexual experience. Instead of using these terms as substantives which stand for persons, or even as adjectives to describe persons, they may better be used to describe the nature of the overt sexual relations, or of the stimuli to which an individual erotically responds.

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WHOM

Should We Tell?

by
Carl B. Harding

SHOULD I tell my parents? my brother? sister? Should I confide in my fiancée? my closest friends and associates? How can I tell my wife? My husband? My son or daughter? Do I dare let it be known to my employer? What good would it do? What possible harm?

At least some of these questions come to the minds of most homosexuals at some time or other under the varied circumstances of their lives.

It is an undeniable and uncomfortable fact that we homosexuals ourselves are largely responsible for the aura of ignorance and prejudice which enshrouds us. We are responsible because of our silence. And our silence is rooted in fear. No human being should have to live in fear of his fellowmen. The homosexual's fear is caused by the prejudice of society which we have failed to enlighten. We are caught in a vicious circle of our own maintenance.

Prejudice and discrimination are rooted in ignorance. Ignorance can be dispelled by truth. We can no longer afford to live by the medieval doctrine,—Keep the people in ignorance and our salvation is assured. We can bring a close to the era of hush and pretend. In a nation professing democratic freedom for the people whose first allegiance should be to the philosophy of truth, it is a

The following article was written by a homosexual for homosexuals. Its writing was prompted in part by a discussion meeting on this subject sponsored by the Mattachine Society of the San Francisco Bay Area. While not a new or revolutionary idea, we believe Mr. Harding's proposal contains an impelling challenge for personal social action.

paradox that American culture should have remained in the dark for so long about its invisible sexual "minority".

But under present conditions no one knows better than the homosexual himself that we must be extremely careful who "knows". Our vocational position is especially precarious if we are in civil service, the military, teachers, or elected officers in the public eye. We must avoid becoming the victims of deprecating gossip and malicious lies. We need to know well our confidants, or be reasonably assured, as in the case of vocational counseling, that the recipients of the information would use it wisely to help. People who have a deep appreciation of what it means to be human beings and who are secure and happy in their own sexual love life are able to receive such facts with calm objectivity. It is those individuals who

are latent or repressed or having inner conflict over their own homosexual desires for whom the truth poses a threat to ego defense. It is of them we need to beware.

Our spiritual and emotional security are determined within ourselves. Our social security is largely determined by our outer world. And the two are inseparably interlocked. No amount of personal maturity or faith alone can waylay the prejudice and discriminatory actions of a society deprived of facts. Social emancipation for homosexuals will come by way of truth, rather than by our hypocritically continuing to live our lives in farce and deception.

What I am advocating should not be misconstrued to mean that homosexuals should shout out to "everybody" from the housetops what their nature is. True, if all of us were to do just that, our social problems at least would be hastily solved. But it isn't going to happen that way. So a few need the courage and faith to begin by confiding in selected favorite friends. In revealing such a secret it is up to each individual to speak for himself alone, rarely for anyone else, even when asked. Taking into confidence carefully chosen persons in the spirit of understanding should not be confused as confession. It can be done in honesty and sincerity and without shame or guilt. Those who keep their nature in absolute secrecy may feel the greatest guilt or they would not violate so easily a fundamental principle of religious morality by placing such a low premium on honesty.

Some of our friends already believe in the spiritual Brotherhood of Man and cherish the birthright of every individual to life, liberty and the pursuit of happiness. We can begin with them. A well informed friend can enlighten others and the narrow, stereotyped concepts will

gradually give way to facts. Such a procedure helps take the dynamite out of an otherwise explosive subject, and erases superstitions and half-truths. Fear of ostracism by one's friends or relatives has kept the homosexual silent. But the friendship of anyone who would reject a homosexual upon learning of his nature would hardly be worth having.

I once said to another homosexual, who finds it more convenient to never remove his mask, that I had decided to tell my best heterosexual friends the truth about myself. His reply was: "They will drop you like a hot potato." However, I carried through with my plan. The result was that a few homosexuals dropped me out of fear. They felt their imaginary security threatened. But not one of my non-homosexual friends in whom I have confided have disowned me in any way. An even closer bond of friendship was established when this unknown entity about me became understood.

Whether to tell one's mother or father probably should depend on the circumstances involved in each individual's case. Whether we accept or reject the evidence from our case histories, some of our parents upon learning we are homosexual would study into the matter for themselves, and they would realize it was for the most part the imbalanced emotional relationship of one or both of them and others to us as children which caused many of us to develop with a predominantly homosexual bend. In a society which does not accept homosexuality this could be a cause of self-blame and remorse. The homosexual who had a happy relationship with a parent, however inadequate and distorted it may have been, is in an easier position to confide in that parent than when there was an unhappy factor involved.

What should we do when we fall in love with the opposite sex? Should we tell our sweethearts? Our fiancées? After making a gross mistake in my own life, I believe now very definitely, yes! Because individuals tend to fall in love with one another according to the magnetism between like or complimentary forces in the unconscious, psychological complications frequently arise when homosexuals fall in love heterosexually. There may be the upsurge of neurotic blocks which can disrupt a love relationship or marriage. When the homosexual factor in such cases is mutually understood before marriage, there is a greater possibility of resolving neurosis when it takes hold rather than trying to run away in futility from causes of the problem through broken engagements, separation or divorce. The separation of parents too frequently leaves unconscious scars on the child which can affect adversely his own future love life in one way or another. He may have a fear of marriage, unconsciously fear or hate one sex or the other or he may have a fear of love itself. Married bisexuals whose spouses understand avoid much complication. And they are much more secure than those who live in fear, especially if they live a double life. A marriage between any two people who remain strangers to one another cannot possibly have the deeper meanings and satisfactions a marriage should bring.

Laying our cards on the table would explain many things about us. It would unveil the mystery from that impenetrable something which others have not been able to understand. And it would remove the feeling of our estrangement from the very people we love the most. Others would learn to understand. And it would alleviate high pressure salesmanship, however subtle, of well-

meaning relatives and friends who thrust prospective mates before us trying to make a match. Others need to understand that if we are emotionally capable of falling in love with someone of the opposite sex and possibly achieving a happy marriage, it is up to each of us to find in our own time the "right one", who usually would need to be of a special unconscious makeup to complement our own. And when a person is so completely inverted that the possibilities for a happy heterosexual marriage are slim or nil, then there is no reason why he should not find happiness with a lover of his own sex. The reign of truth would help bring social acceptance of homosexuals as individuals including eventual social approval of homosexual love and "marriage".

And the advancement of knowledge and social acceptance would help repressed homosexuals accept themselves. Those who are repressed and those who are guilt-ridden from their sexual behavior, and who have the compulsion to project their conflicts through mockery, betrayals and persecution of other homosexuals would be relieved of their fears and guilt, and no longer find such compulsion at work.

Some homosexuals claim "it is more fun the way it is". They find excitement in secrecy, a thrill in fear itself. But the innumerable homosexuals who have been purged from their employment would hardly call their predicament "fun". Nor would those who have been unjustly arrested, paid heavy fines, had embarrassing publicity, or gone to prison for harmless elements of their personal lives. And those who have been betrayed, treacherously entrapped, or blackmailed, or who have had their very lives threatened, would hardly say they "enjoyed" playing that kind of game. Such

weapons would be rendered ineffective in a social climate of truth. Just so long as we homosexuals help maintain society's ignorance we are guarding the very weapons we fear.

And wouldn't it be more fun if dancing between men were accepted in public (as it is between women whether Lesbians or not), and if our love and affectional expressions could be above board? No one can deny that it is more comfortable to be understood than misunderstood in any situation.

There are those who say a little bit of truth can do more harm than ignorance. Then the answer lies in giving the people an abundance of truth. And it means discarding falsehoods about ourselves. If we want people to understand that homosexuals are not an inferior and degenerate lot, then we need to give up the delusion that neither are we superior, and discard the myth of the "third sex". Psychiatry tells us there is no such thing as a "superiority complex." When we think we are superior to others it is because we actually feel inferior within ourselves. To be understood and accepted by society, the homosexual needs to first understand and accept himself. To understand himself he needs to study his own case history, accept that history, and compare it with the histories of others. Before seeking to inform others the homosexual should study extensively and become well informed about sexual variations, both from first-hand sources and a study of what other people believe. Understanding and social acceptance, justice and fair employment practices, knowledge of child development, and changes in unhealthful and impractical sex laws, can come about only through public education.

There are those who say it can't be done. "We will never be accepted

—never in a thousand years." What about the man who didn't know something couldn't be done, and in his innocent ignorance he went ahead and did it? In a world of inevitable change social acceptance of homosexuality is possible. Acceptance will come gradually by evolutionary means. But social evolution can be hastened by non-violent revolutionary steps. As "there is nothing so powerful as an idea whose time has come," the time has never been more crucially ripe than now for bringing facts into the open on this too long tabooed subject. Historically progress has already been made. Cultures which once publicly flogged and burned its known homosexuals at the stake now resort to mockery, social discriminations and imprisonment. And there are some cultures today where homosexuality does not carry the stigma it does in America. We have every reason to hope for more just treatment in the future.

Too idealistic? Is not idealism the first step toward progress? Plato said in the Third Book of the "Republic" that it is necessary to formulate the ideal so the practical can know in which direction to move. If "society isn't ready to accept homosexuals", then it should be made ready. We are ready and waiting, but we are waiting on ourselves. There needs to be a beginning. And the time is now.

While Man's technological achievements reach increasingly astonishing heights, there is a vast chasm of cultural lag between material progress and our social, moral and spiritual development. But the science of human relations is just now coming into its own. We know more about Man today than ever before. Body and mind are being analyzed almost to the nth degree. What differences there are between human beings have been found to be super-

ncial as compared to the likenesses. In spite of mob upheavals in some parts of the world, the racial myth is on its way out. The color caste system is breaking down. Sexual myths are being exploded also. It is up to everyone, especially in a democracy, to see to it that the last vestiges of the sexual caste system are removed in America and everywhere in the world. Homosexuals are probably the last of the scapegoats to have been analyzed scientifically, to have not been found inferior, and to rise in demand of their civil rights. No one need be enslaved by those who are themselves enslaved. We do not have to accept the defeatist attitude that homosexuals must be surrounded by superstitions and forever live in a perilous state. The cause for our human freedom is one of the most important social reform movements of our time.

Mankind stands at the threshold of a new era of brotherhood on a planetary scale. The only danger signals which threaten us are fear, distrust and hatred of other people whom we imagine to be so "different" from ourselves. To erase this

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No man can, for any considerable time, wear one face to himself, and another to the multitude, without finally getting bewildered as to which one is the true one.

—Hawthorne

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menace of superstition means a stepped-up educational program if we are to avoid major disasters in our personal, group and international affairs. And it will require a reconsideration of human values and moral codes and a re-examination of our own conscience.

The social movements of history

for the improvement of human living have been characterized by the faith, work and diligence of small devoted groups, while great masses have stood by eagerly ready to help reap the harvest of social progress in which OTHER people have pioneered. A conservative has been defined as "one who doesn't believe anything should be done for the first time", but he is usually an ardent "worshiper of dead radicals." The word "radical" stems from the Latin "radix" meaning "root" — the primary source or originating cause." The true radical is one who searches beneath surface symptoms of problems to their underlying root causes, and who seeks to solve problems by understanding and alleviating those causes. When the cause is ignorance, the answer is truth. And there is no alternative for truth.

"Mourn not the dead . . .

But rather mourn the apathetic throng,

The cowed and meek,

Who see the world's great anguish and its wrong,

And dare not speak"

—C. N. LUND

There is no virtue in smug complacency. It was the hush-hush philosophy which prevailed in Germany, and we know what happened to the Jews. To cooperate with an evil is to help perpetuate that evil. To refuse to cooperate with an evil is to help bring about its decline.

We need to watch ourselves that we do not seek refuge in the pseudo-optimism that "everything which happens is for the best." Such a sweeping allness evades personal and group responsibility to exercise practical and moral controls. It puts the stamp of cosmic goodness on everything from legalized atomic murder en masse to all manner of other preventable tragedies. When

a deplorable social condition exists it is a challenge to the people to alleviate that condition. When that condition is ignorance, prejudice and discrimination affecting any group, the members of that group also should take action. And homosexuals are not exempt from this duty. People have a moral responsibility on Earth to face and solve problems, both personal and social, and to improve their lot here and now, to conquer evil, and prevent misfortunes whenever possible, and to leave no injustice go unchallenged—not find fantastic excuses in escape mechanisms of selfishness, or weird and occult philosophies of fatalism and defeat. Too many problems go unsolved simply because people have not really tried to work them out, or because they gave up too soon. Man the species and men as individuals have within themselves the power to determine in no small measure their destiny.

There was a time when I never would have thought of telling anyone I am a homosexual. Then came my sudden dismissal from civil service for my mere state of being an invert. The reason was verified. I decided on a course of action which I have never regretted. I told some of my best friends the truth. Some of them have now enlightened others. In undergoing counseling toward my vocational rehabilitation, I have also told several professional people in influential positions. Their positive, broadminded response and helpfulness to me in working through an extremely difficult situation have given me a new faith in people and renewed hope for all our "kind". And their approval and encouragement of my participation in Mattachine has been most gratifying.

One does not necessarily need to be a martyr to place his faith in truth. If each and every homosexual

man and woman, including bisexuals, were to take it upon himself to inform even one non-homosexual, many millions of people would be moved out of their present ignorance into understanding. It is not true that "once prejudiced, always prejudiced." I have no doubt that numerous of our non-homosexual friends would willingly come to the defense of our civil rights in time of need if they were only informed about our discriminatory situation. The lone homosexual need not feel he stands alone. He has sound anchorage from which to speak because of the existence in the U.S. of the Mattachine Society, ONE, the Daughters of Bilitis, the National Association for Sex Research, and many understanding professional people, and there's the International Committee for sexual Equality (headquarters in Amsterdam, Holland) which is made up of several member organizations in Europe and America devoted to solving this important problem. The movement for confidence in our friends, the educational-research programs of such organizations, and the major contributions of the Institute for Sex Research (Indiana University) and other institutions will ultimately have a positive influence on all humanity because of the extensive prevalence of homosexuality and our presence in so many otherwise heterosexual families. Because our lives are so closely interwoven with the lives of the heterosexual majority, the sooner we can be understood and accepted for what we are the better, and the alleviation of mental anguish will be felt not only by homosexuals but by our relatives, friends and associates as well.

Each person can do his part, however small, to leave the world a little better than the way he found it. It is said the best use of a life is to spend it for something that will out-

last it. And it was Emerson who wrote, "God will not be made manifest by cowards." The homosexual's personal program of concrete social action can include informing carefully chosen individuals. He can then feel himself a part of the total movement to build a world human brother-

hood, to abolish forever the forces of tyranny and Man's inhumanity to Man. Because a major part of the responsibility for social enlightenment rests with homosexuals themselves, it is far more practical for each homosexual to light a candle than talk about the darkness.



*There's a new organization
for women interested in
the homophile problem
as it affects the
Lesbian....*

daughters of

BILITIS

BY DEL MARTIN

Bilitis is said to have been a contemporary of Sappho on the isle of Lesbos. Her poems, purported to be translations from the Greek and found in the collected works of Pierre Louys, depict a searching and sensitive story of Lesbian love. To lend authenticity to the translations, Louys wrote a brief biography of the poetess and recorded in his Index certain "songs" marked "not translated". Many scholars were tricked into believing a lost author had been recovered from the ages.

But whether Bilitis was a fictitious character or not, her songs still live. And her name has become symbolic.

The Daughters of Bilitis is a San Francisco women's organization dedicated to a program of bringing understanding to and about the Lesbian. Starting out as a social club in October 1955, the group soon began to expand its activities into the fields of education, research and law.

Meetings, held twice monthly, include the regular business session and a discussion forum. A heretofore untouched homophile problem, that of "Raising Children in a Deviant Relationship," was the topic of a recent discussion meeting, led by a prominent California psychotherapist who is a woman.

In April, members of Daughters of Bilitis participated in a panel discussion with members of the Mattachine Society at San Francisco, airing the problems of the male homosexual as against those of the female.

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the Italian Penal Code: A STUDY IN EVOLUTION

BY
**Mack
Fingal LL.B.**

SUNNY ITALY! Seat of the Vatican.
Vacationland of English poets.
Land of pizza pie! And country of
same sex laws...

Italy has long been a leader in the field of criminology and criminal law reform, and today—nay, since 1890, there have been no laws on her books against sodomy or fellatio or other so-called "crimes against nature." It is to the everlasting credit of the Italian that the multiple science of criminology—penology, anthropology, psychology, sociology, and related subjects—originated with them with Cesare Lombroso as the founder. Before him there had been no "serious, scientific approach to the study of the criminal."

This may seem like an anomalous situation. One may stop to wonder why a country so steeped in Christian traditions should be so interested in the causation of crime and so lenient toward homosexuals. Yet this is the truth; and some other countries, more modern and perhaps less Christian, are the ones that wreak their futile vengeance upon the sex invert!

The study of Italy's reforms in criminal law is a study in evolution. Prior to 1890, Italy had stiff laws against the homosexual. Her Penal Code of 1859 provided a maximum of 10 years' imprisonment with or without forced labor, according to the circumstances of the case, for the "crime against nature."

However, the old Classical school

of criminology, was going out of vogue in Italy. The modern Positivist school, fathered by Lombroso, got down to serious business in the 1870's³ and came up with the conclusion that penal law should be most concerned not with crime, but with the criminal. The old school thought only of crime, which it looked upon from the point of view of sin and severe punishment. The criminal—the individual—and the etiology of his offense received no attention.

The first landmark was in 1889, when the forward-looking Giuseppe Zanardelli, while Minister of Justice in the Italian Cabinet, secured the adoption of a revised Penal Code which went into effect January 1, 1890 and which abolished laws pertaining to homosexual acts. This Code is generally referred to as the "Zanardelli Code." Although it had "Crimes Against Decency and the Family," there was no crime against sodomy or any other homosexual act.⁴

The Zanardelli code, however, was still a bit Classical, or at least Neo-Classical, and therefore not entirely satisfactory to the Positive school in Italy and especially to Enrico Ferri, leading expert in criminology and the great hero of Italian criminal law reform. Ferri died in

1929, before the 1930 revision went into force on July 1, 1931. Yet it is an admitted fact that the 1930 Code, still, in effect today with slight changes, was very largely the work of Ferri.

It was Ferri—who previously had taught law, lectured on criminology, and become internationally famous as a prolific writer of volume, after volume on his favorite subject—who was appointed on September 14, 1919, by Royal Degree, as President of a Commission "for the purpose of preparing a new Criminal Code" for Italy. There were 14 others on the commission, Italy's Attorney General who served as Vice-President, plus nine lawyers, and four biologists and psychiatrists.

Getting down to work, the Ferri Commission went to the roots of things. Several subcommissions were set up to study specific problems or aspects. One studied the "occasional criminal," another the "habitual criminal," a third the criminal "under age," a fourth the "abnormal" criminal. 5 And so on.

When the Code was finally finished in 1930, it consisted of only 195 pages in English. 6 As it stands today, Book II, Part IX, "Crimes Against Morality and Decency," contains articles against rape, carnal violence, corruption of minors, and "obscene acts" in public, but nothing on homosexual acts. And the age of majority is 18, instead of 21 as in the United States. 7

The old Classical school of criminology had adhered to the theory (and, regrettably, still does in many parts of the world, including the U.S.) that crimes of all kinds are sins, that the offender is wicked and evil and could choose the right path if he wanted to, and that the only way to deal with a criminal is to punish him. But the Positive school thought otherwise. Criminal causation, says Ferri, is a matter of biolo-

gy, environment, and other factors operating upon the individual in such a way that he is actually powerless to help himself. We are lacking in free will, because "the will is not an entity." Rather, the will is independent of both mind and body—is an isolated thing. Without free will there is no "moral responsibility." But in the eyes of the Code there is an offense committed; there is society; and there is the offender. Instead of looking primarily to the offense, Ferri looked to the offender—the offender and society. Therefore, there was RESPONSIBILITY, but it was SOCIAL, rather than moral, responsibility. 8

Crime is a "social phenomenon, due to the interaction of anthropological, telluric, and social factors." 9 But it is the "dangerousness" of the offender to society—not the offense—which should receive prime consideration. 10 Instead of considering the question of MORAL GUILT (which would follow from "free will"), the court must consider the question of SOCIAL RESPONSIBILITY.

While the Code is a "Penal" Code, the word "sanctions" is preferable to "punishment." 11 "Sanctions" are measures of safety, correction, and cure. 12 Ferri's Code recognizes the "psychological element" in offenses. An offense may be "without criminal intent, or against the intention" of the individual if the causative factors are psychological. 13

Ferri may have had some connection with Mussolini and the Fascists, but he was far above that: he was the central figure in the reform of Italy's criminal law, which is outstanding in the world today. The beginning of this great reform antedated Mussolini; and the Fascist government, when it came into power in 1922, did not approve the Ferri draft. 14 For the homosexual, Zanardelli in the 19th century had

first removed the stigma and the penalty, but with Ferri matters seemed more secure. Not that there have been no bad features in the Code. The Fascist provisions which went into the Code under Mussolini, making crimes of strikes, lockouts and boycotts, would hardly meet with our approval. But these were repealed after the destruction of the Fascist regime in 1945. 15 In 1946, Italy voted in favor of becoming a republic instead of a monarchy, and in 1948 she got a new Constitution. By this new Constitution the death penalty was abolished; also by the same instrument the sentence of confinement to islands or remote places on the mainland was done away with. 16

The Italian Positive school of criminology has aroused increasing interest in this country. The late Professor John H. Wigmore, Dean of Northwestern University Law School and eminent authority on the law of evidence, was one of the first and most ardent American followers of the Positive viewpoint. It was he who, in 1909, organized the American Institute of Criminal Law and Criminology which, since 1910, has published its famous journal. 17

Most of us would object to Italy's present Code making a crime of mere insult, and we would object to the sumptuary provisions against "obscene" publications and objects. But for the homosexual the Code is very satisfactory. And on the whole, the Italians seem quite pleased with it. 18 They should be, for after all it is very much up-to-date and few other countries can boast of anything like it!

1—6 Encyc. Brit. 720 (1955) (Criminology); 6 Collier's Encyc. 111 (1955) (Criminology)

2—CODICE PENALE—ANNOT. (1859), Bk. II, Pt. VII, Art. 425. Naples: G. Sarracino, 1883

3—Enrico Ferri, "The Nomination of a Commission for the Positivist Reform of the Italian Penal Code," 11 JRN. OF AMER. INST. OF CRIM. LAW & CRIMINOLOGY 67 (1920).

4—CODICE PENALE (1890). Pub. Firenze, by G. Barbera, 1910. See also: 15 Encyc. Brit. 74-75 (13 h ed.) (Italy); 28 Encyc. Brit. 955 (13th ed.) (Zanardelli).

5—Ferri, OP. CIT., pp. 75-76.

6—PENAL CODE OF THE KINGDOM OF ITALY. London: H. M. Stationery Ofc., 1931. For Italian ed., see CODICI PENALI—ANNOT. Milan: Dott. A. Giuffrè, 1955.

7—A. M. Kidd, "The Preliminary Project for an Italian Penal Code," 10 CALIF. LAW REVIEW 388 (1922).

8—Ferri, CRIMINAL SOCIOLOGY, pp. xxix, 296. Boston: Little, Brown & Co., 1917.

9—Ferri, THE POSITIVE SCHOOL OF CRIMINOLOGY, p. 93. Chicago. Chas. M. Kerr & co., 1906

10—Kidd, OP. CIT. p. 384

11—Axel Teisen, "The Italian Project for a New Criminal Code," 13 Amer. Bar Assn. Jnl. 213 (1927).

12—Giulio Battaglini, "The Fascist Reform of the Penal Law in Italy," 24 Jnl. of Crim. Law and Criminology 285 (1933)

13—CODICI PENALI (1955), Bk. I, Pt. III, Art. 43.

14—Carlo Calisse, A HISTORY OF ITALIAN LAW, P. 489. Boston: Little, Brown & Co., 1928.

15—12 Encyc. Brit. 817 (1955) (Italy)

16—Id., pp. 815, 818.

17—Robt. H. Gault, Criminology, p. 34. Boston: D. C. Heath & Co., 1832. The organ is now called THE JOURNAL OF CRIMINAL LAW, CRIMINOLOGY, AND POLICE SCIENCE.

18—12 Encyc. Brit. 817 (1955), Italy

The following article was delivered as the opening address at the recent 3rd Annual Convention of the Mattachine Society by Ken Burns, Chairman, Board of Directors.

the homosexual faces a

By Ken Burns

CHALLENGE

It has been my pleasure to serve the Mattachine Society as Chairman of the Board since its inception. I might say, that in many respects these three years have been the happiest thirty years of my life. As one of the leaders in the establishment of a democratic organization without the stigma of suspicion that surrounded the Foundation, but one sensible in its approach and rational in its actions, I was elected Chairman of the organizing conventions which produced the Society. In a few short years, I have seen Mattachine assume its responsible and rightful place in the life of the community. The Society is today respected for its objective approach to homosexuality and the passing of each day brings recognition from persons and organizations actively engaged in the solution of this social problem. As I step down from my duties, I look back with pride to that small part I have had in the construction of a firm foundation for the Mattachine Society.

However, it is only the attribute of the aged to dwell in memories and of the stagnant to be self-satisfied. The future lies before us and we are prepared to meet its challenge with eagerness—eagerness for

the justice and right of all individuals to live without fear, but with respect for themselves and their fellow man as creatures of the same God. True, the future looks brighter than it has on past occasions, but the work to be done—the barriers yet to be overcome — arouses us from any complacency. Let us look for a few moments at some of the problems which face the homosexual and cause him to be set apart or feel that he is set apart, from society and his family. In reviewing these problems it is not my desire to emphasize differences in principle, but rather to emphasize differences of approach which I feel have done much to continue this segregation of man. And, let me add, these problems are not subject to the homosexual alone. They are, as well, the problems of society—every individual in it—for each of us is interdependent on the other in this complex civilization in which we live. Our social order is based on the principle that each of us shall be our brother's keeper. It is tragic that this has not been universally accepted and practiced not only by Mr. Average Citizen, but by those in authority as well.

But to get back to the problems which the Mattachine Society must

meet. One which has seemed to me at times to be definitely over-rated because of the unusual amount of emphasis placed on it is the problem of the law. I sometimes wonder if some homosexuals don't desire a carte blanche to carry on their activities "anywhere, anytime, anybody." This is regarded as a right. To those individuals I would say, "Come down from your marble pillar and begin to live. This Utopia is neither constructive nor productive." We do not enact laws just to have laws—there is a reason—good or bad—behind each law. Laws are made for the protection of man, and, when these laws are broken, the consequences must be expected and accepted. This is not to say, however, that we must agree with the suitability of the law. We must test it on the basis of whether the law accomplishes the purpose for which it became statute. Has it impelled those for whom it was intended to act differently? Does it serve the principles of society and our social order?

In the case of the homosexual, it would seem that law has had little or no effect on his activities. Yet, to prove that all law accomplishes that for which it was designed—and incidentally, to prove that all human problems can be solved by law—it is the custom for some enforcement agencies to hide behind their authority using techniques of harassment, blackmail, and entrapment and to assume the role of judge and jury in the interpretation and application of law. Some are no better than male prostitutes themselves in their role of agent provocateurs. Society seems to have taken theory, or the explanation of some phenomenon which exists in someone's mind and which has not yet been demonstrated by scientific measurement, and made it into law which is a summary of the truth supported by facts

which no one can dispute, and expressed in terms of a sound working principle which can safely be used as a guide. The basic theory seems not to prevent trouble but to punish it. Is it a case of reforming or getting even? Yes, it would seem that the law, dealing with homosexual practices has had much more effect on the activities of some law enforcement officers and those in the legal field.

The Report of the American Law Institute has pointed the way toward legal reform, and we concur in its decisions. Those who are not yet mature enough to adequately decide for themselves and those who are compelled by force to submit must be protected, as must public decency. This is as it should and must be in an orderly society. What consenting adults do in private, however, is their own business as long as they don't injure themselves or others. Maybe you don't agree with what they do; maybe they don't agree with what you do. If that is so, then it is a matter of education, not law. These are principles fundamental to our democracy.

The Mattachine Society is prepared to sit down with legislators, law enforcement officers, judges and others in the legal field to work out an objective program to meet the legal problems affecting homosexuality and to constructively administer to the causes and not the symptoms of the problem. We do not say that our judgement is sound and the judgement of others unwise. We do say, however, that "if you want to build a bridge, go to an engineer"; if you have a problem with homosexuals go to an organization that can help you. This offer is also open to others interested in the homosexual.

Let us look for a moment at the religious or spiritual problem of the homosexual. In my opinion this is a

subject which needs more emphasis. All of us have a spiritual side to our nature. This cannot be divorced from the material, for only through the spiritual does the material have meaning and value. Some would deny this, but I believe they do so as a defense against the teachings—or what they believe to be the teachings—of particular faiths. We have only to look around us and within us to discern a force, a spirit, God—call this what you will. There is a plan in this great universe and you and I—every single person and thing—is an integral part of that plan.

There are those who profess to minister to us on behalf of God, however, who would deny the homosexual any part in this universal plan. "The church is no place for this filth, he is anathema," they would say. I submit to you that the church if it truly be the representative of God, must be always open to the creatures of God no matter what they may think, say, or do. God is not exclusive. He does not create only to reject and forget. Neither does he create scapegoats. These are the results of fearful men who because of this fear are unable to comprehend love—not only love of their fellowman, but love of God, also.

The results of this rejection by ministers has caused them to deviate from their role as leaders toward a fuller spiritual life for everyone. Both religion and homosexuality are emotional subjects and they have been played to the hilt in creating and maintaining strife among groups. Sodom and Gomorrah have been twisted all out of proportion to their original intent and meaning. But don't waste your time getting a martyr complex over it, just read Dr. Bailey's "Homosexuality and the Western Christian Tradition." It is high time that all of us got back on the path toward a richer

and more satisfying life. A life in which we will welcome all people, leaving it to God to judge their intentions.

We have seen that the law cannot legislate morals. Morals are the result of ethical values. These values are the result of tradition and education to a large extent. These interpretations must be constantly re-examined in order to give meaning to this modern day. We have advanced measurably since the middle ages and our philosophy of life must be vitalized if the brotherhood of man is to be accomplished. We must mean what we say and practice what we preach.

Now, what about the medical problem of the homosexual. Generally, this is a field which has been most progressive in its attitudes. Psychiatry especially has made great strides forward in its analysis and comprehension of homosexuality. Medical people, schooled as they are in the objective approach to research, however, would be the first subject. They have only scratched the surface. Most of the questions still remain to be answered accurately through recognized research methods.

But what is being done by the medical profession to determine the answers and thereby partially, at least release the homosexual from this dark age of ignorance of a problem affecting untold millions throughout the world? I know of no concerted effort being made by any professional group to conduct research into the psychic, physical, or social reaches of homosexuality. True, some individuals have conducted research into various phases of the subject and this is certainly a beginning. But, there has been no attempt to correlate these findings and exhibit them into the entire picture of the individual. We are com-

(Continued on page 25)

mattachine REVIEW

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MARCH-APRIL 1955: Carl B. Harding's Deep Are the Roots; Sex Pervert, Age 7; Justice Scored in Provoo Case; Review of North Carolina Sex Laws; History of *Mattachine Society*; Sex Offenders in Denmark.

MAY-JUNE 1955: James Barr's Under Honorable Conditions; the Problem of Appearance; Dr. R. S. Rood's discussion of treating California Sex Psychopaths; a Minneapolis Father Discovers Homosexuality; the Coming Model Penal Code, the Bridegroom wore a Dress.

JULY-AUGUST 1955: *Mattachine* Salutes Judge Learned Hand; Lyn Pedersen's Play Without a Stage (a

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review of James Barr Fugate's Game of Fools; Luther Allen's article on Handicap vs Talent; Why So Much Hysteria; The Bi-Sexuality of Man; a Lesbian asks, Must I Be Different? Redemption of Oscar Wilde; Rights of the Homosexual Veteran.

SEPTEMBER-OCTOBER 1955: Culture & Sexuality; Dr. Albert Ellis' Heterosexual Culture and Homosexual Attitudes; Sex Variants Find Their Own Answer; Homosexuality and the Liberal Mind; The Importance of Being Honest; Take My Name Off Your Mailing List!

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JANUARY 1955: Mattachine Salutes One Magazine; Story of Publishing the Review on a Shoestring.

FEBRUARY 1956: Scandal in Boise, Idaho; Churches Face Challenge of Kinsey; Myths about Sex Offenders; Sex Morality & Religion; Psychotherapy Can Aid Homosex-

uals; New Deal for Deviates from the Press; Culture and the Introvert; Michigan's Gross Indecency Statutes.

MARCH 1956: Monthly Publication Policy; Civil Liberties Union Looks Into Mass Arrests; Prison—Rehabilitation or Punishment?; Doctor Says 3rd Sex Is Increasing; Sex Offender Studies on Kinsey Agenda; Toward a Higher Standard of Individual Behavior and Ethics; U. S. Security Program a Bar to Progress.

APRIL 1956: Homosexuals v. Child Molesters; Queen's Country Revisited; Dr. Donald West's Argument for Change of Law; Justice Carter on Searches, Seizures and Constitutional Rights; Problems of Hypocrisy; Fair Employment Practices and the Homosexual. Bohemian Saturday Night; Citizen's Rights in Case of Arrest.

MAY 1956: Welcome to San Francisco; Program for 3rd Annual Convention; Official Reports; Dr. Robert Lindner Foundation; Homosexuals and Society; Menninger Tells Need for More Psychiatrists.

JUNE 1956: Constitutional Test of California's Vagrancy Law; "Twilight Marriage"; Homosexuals in Prison; Homosexuality, Morality & Religion; Examining Our Sense of Values; "You're Fired!"; Problem of Sympathy; Furor Among Guardians of British Morality.

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mattachine REVIEW

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mattachine REVIEW

HOMOSEXUALS FACE A CHALLENGE

(Continued from page 20)

posed of arms, legs, a trunk and a head. Yet, there is a correlation and interdependence of these members. Without this, there is little meaning. The problems involved are, of course, much more complex than I can describe. I doubt if man will ever be able to truly understand and evaluate either himself, another individual, or mankind. This is always the constant challenge which has urged man on to greater feats.

If professional people, most particularly those in the medical profession, determine to undertake the task of meeting and solving this unknown—homosexuality and its many facets—this nation would literally experience a rebirth. One person is born every second of the day and night in the U.S. Of those that survive every 5th person may become homosexually inclined temporarily, and every 10th person permanently. There are few things which are termed problems which have greater incidence. And as long as we continue in this twilight of comparative inactivity it shall continue to be so. But, does it have to be? The homosexual is accused of attempting to create a homosexual society. Yet it is the homosexual himself who cries out for help in controlling this continuous cycle by constructive means. Castigating homosexuals now living is sheer stupidity. The solution of the problems of persons yet to be born who will become homosexual—who are maybe even destined to be homosexual—lies in preventive means.

This brings us to the problem the homosexual encounters in his home, with his family and those who are nearest and dearest to him. Love and companionship contribute much to our inner security and much

to our outward attitudes. They are essential to life and its adjustments. They are so important that individuals feel forced to lie and lead double existences to keep them. These more precious things—so fleeting and elusive they seem at times. We seem to be inadequate to their meaning and potential—and perhaps we are.

If the homosexual cannot receive love and compassion from those who have given him his existence, if he cannot share his innermost secrets with those whom he trusts the most, then where must he turn? The family who has taught him to come to them when needed—yes, the very family who may have contributed a great deal to his present state—this is the family that cannot face this common problem. Unwilling and inadequate to the task, they must turn their backs to avoid embarrassment. This truly a time of inner conflict for all concerned. Yet, what to do, what to do?

Fortunately, some families have faced the situation and do everything possible to understand. People who love for the joy they receive rather than hate that which life contains. Others, however, resign themselves only to hate. They must punish themselves to remove this stain. Tragic!

Yes, tragic indeed that the future mothers and fathers of this nation are destined to this same experience. Uneducated in homosexuality except as it may apply to the Rhesus monkey. It may be of unequalled pleasure to the monkey to know that such an interest is taken in him, but I think the human being might have some sexual existence, and study and understanding of this might be as appropriate.

Society has often spoken out to control the "homosexual menace." Yet today it cannot recognize and

evaluate homosexuality. Until it can do this, society must grope blindly in the dark—continually knocking the periphery and never getting at the core. A good example of this and its consequences is the problem the homosexuals face in employment.

Business, taking its lead from the federal government to a large extent, has denied employment to homosexuals. This has been found expedient because they are "security risks." I would remind you of the hundreds of thousands of homosexuals who served this country and still serve it well. I know no homosexual who would not lay down his life for the security of all the people in this nation and the ideals on which this nation was built. We, perhaps more than most, know the value of security. But what is this "risk." Is it the risk of homosexuals because of their acts? Or is it the risk of blackmailing which some homosexuals may be subject to? Is it because some are more talkative, less ade-

quately adjusted, or more willing to submit to blackmail than all other individuals?

The federal government more and more, has spoken out against unequal rights for groups. Yet, here are individuals given the status of a group to be judged and condemned as a group. This nation was founded on individual rights, individual freedoms and individual responsibility. The destiny of the individual was to be protected. We have strayed far when every man does not recognize this devaluation of the individual—his cherished heritage to be judged on his own merits. The federal government has afforded sanctuary to those who would make all men the same. It has encouraged the blackmailer and given protection to his practices. It has pronounced a sentence of "guilty until proven innocent" on the homosexual.

Compliance with this has permeated every branch of the government and seeped down into pri-

vate enterprise, sometimes at the direction of the government. Today, the homosexual is the victim—the scapegoat. Tomorrow, unless we are vigilant and unless this practice is ended, we may see further inroads into the basic freedom of the individual.

Now we come to perhaps the greatest problem of all—the homosexual's relationship with himself and his surroundings. We can never adequately solve the problems which face us without first facing and seeking solutions to the problems within us. Pressures from without are often the reaction to pressures within. We must blame ourselves for much of our plight. When will the homosexual ever realize that social reform, to be effective, must be preceded by personal reform? People who are non-homosexual usually get their knowledge of homosexuality by the education given them by homosexuals. And what an education it has been at times.

In his efforts to be recognized, the homosexual has channelled his actions into super-colossal productions to demonstrate and accentuate differences. The result has been an ever widening chasm based on a premise that there is a difference. If we are to publicly act different than accepted standards we must be certain that our differences will be recognized as superior. There are some who would say that homosexuals are superior, "the chosen of God." But I say, "show me the facts. I am not interested in your egotism. Look beyond your self-interest and emotions. You are different only in that way you think you are different. Stop being afraid of yourself and use fear as an aid to growth and not as a form of escape." Yes, it is time that all of us took an agonizing reappraisal of our personal and social relationships. Do we truly contribute to our own welfare and the

welfare of others? There is no place for complacency in the answer. None of us are so good that we can't be better.

It would seem that all homosexuals would desire to compare their thinking with others on a basis of mutual trust, benefit from this exchange, and make up their own minds a lot of effort to learn to think out fear of judgements by others. But this takes time and patience. It takes a lot of effort to learn to think objectively—to control that which we have created. It takes a little guts to stand up for what is right and for the common good. It is difficult to live 24 hours a day dedicated to constructive ends in which all may benefit.

I do not mean to infer that what I have said is the official position of the Mattachine Society; I have spoken only for myself, nor do I wish to give you the impression that I am bitter or have a chip on my shoulder. I am not fighting against the situation which exists. Rather, I am fighting for all of us to undertake the responsibility of being citizens in a nation which still gives us the right to disagree. Uniformity is not demanded of us—but unity of all of our people is required to meet and solve the problems of our environment. There need be no fear, for all of us together are adequate and equal to the problems. I am reminded of Justice Holmes statement: "The inevitable comes to pass through effort." Greater effort is needed on the part of all of us if we are to guarantee that future generations shall live in a

All who join the ranks of this crusade can feel justly proud. We must never falter in the principles on which Mattachine was organized. We must continue to serve, to face the world boldly, unafraid, with faith in the future and say, "This I believe, This I have done."



MORALITY *v. the mores*

By Luther Allen

Too many people now-a-days seem to have lost sight of the distinction between morality and the mores. And yet, in the United States in the course of the past half-century morality has won important battles when in conflict with the mores. At this writing just such a battle is in progress. The Supreme Court of the United States, upholding the principle of equality, is challenging the customs (and the attitudes and ways of thought associated with those customs) which prevail in race relations in certain sections of this country. In this area our morality is at war with our mores.

Again and again in this era we have witnessed the victory of principle over custom, and over the ideas which have been put forward to justify immoral customs. For instance, in the early stages of the industrial revolution, employers seized upon Darwin's theory of "the survival of the fittest" to justify a laissez-faire, dog-eat-dog economic and social way-of-things. In our century we have seen the abolition of child labor, of the sweat shop, of a way of life which ground down the little man, wore him out quickly, then cast him aside. Today we have the eight hour day, the five day week; we have workman's compensation laws, unemployment insurance, social security legislation, collective bargaining and a host of other laws designed to protect the little man. Karl Marx believed that it was impossible for a capitalist society to be

a just and humanitarian society. We have not created an Utopia, it is true. But there can be no doubt but that we have peacefully revolutionized the life of the average man. It ought to be added that in our time we have also seen the political and social emancipation of women. This was a great victory of morality over mores. In a number of vastly important areas, then, affecting the lives of millions, we have seen principles of freedom and justice prevail over former immoral customs. The struggle for a moral way of life continues.

In recent history we have witnessed the horrors which result from a denial of morality. In Fascism life is governed by "blood-thinking" instead of by principle. What can this mean but rule by collective passions? For the Fascist state the supreme law is that of "the folk", expressed in the institutions of the "State". There is no higher law. The only god is race. It is an orientation which exalts the mass-narcissism of a people and enflames all its prejudices and vanities while, at the same time, enslaving it. In Communism we have to do with an explicitly materialistic philosophy which also glorifies the masses and practically defies mere historical process. Communism specifically rejects morality, both personal and public. Volumes, whole libraries, have been written about Fascism and Communism; obviously I cannot go deeply into all that in the course of a brief article, nor am I properly equipped to do so

adequately. I would simply urge the reader to consider the alternatives to an adherence to moral principle, both in private and public life.

I am not writing in a chauvinistic spirit. Lord knows we Americans have our faults. Just because we have principles, and insofar as we do, we are capable of seeing our faults and doing something about them. Yet there are many barbarians among us for whom the mores constitute the sole morality, for whom custom and tradition are the law. To the barbarian all else is idealistic eye-wash.

Why is it that prosperous and comfortable people all over the country are seriously concerned about the plight of the Negro in our society? It is simply because these comfortable and prosperous people can put themselves in their neighbor's place, in spite of the differences between them. In fact, millions of people consider it their duty to do just that. To love their neighbor is their highest law. In most instances it is not as great a love as it might be. Yet they do recognize that supreme law, accept it as binding upon them, and to some extent try to live that law.

Even in the South there are great numbers of people deeply torn by the conflict within their breasts between the demands of morality and the demands of the Southern mores.

At this point it seems necessary for me to assure the reader that I am no enemy of custom and tradition, the mores, just because I recognize a higher law than that, just because I see in custom and tradition the more primitive kind of rule. I wish only to point out that, judged on moral grounds, customs and traditions may be good or bad, or a mixture of both. I wish only to point out

that oftentimes morality does clash with the mores, and that when it does it is morality that we must support. It is too often supposed by the barbarians that the man who protests social injustice is anti-social. I submit that a man may be "anti" quite a few things in any given society and yet be "pro" infinitely more things in that society than he is against. In fact, it shows greater real concern for society to stick one's neck out in opposition to some social evil, than to drift comfortably along, saying, with Dr. Pangloss: "All is for the best in this best of all possible worlds". I would not wish to abolish baseball, the annual exchange of gifts at Christmas, the yearly Easter Parade, County Fairs, flowers at funerals, birthday parties, church weddings, Bar Mitzvas, Thanksgiving turkeys, Halloween, and the thousand and one customs and traditions of public and private life. I would like only to eliminate the customary and traditional suspicions, hatreds and cruelties which also are to be found in our society. I do not for one moment believe that a time will ever arrive when all is perfect love and harmony. The fact remains that many of those suspicions and hatreds and cruelties can gradually be diminished or eliminated, and it is the task of all of us to do our small best to bring this about.

I imagine that the genuinely anti-social person is one who, because he himself has received a raw deal of some kind from society, therefore condemns the entire society because of the bad time it has given him. It seems to me that such an attitude isn't rational. It is just as false and one-sided a view as that of Dr. Pangloss. There never has been and there never will be a completely just and humane society. We've all got to get along the best we can in

this obviously very imperfect world of very imperfect humankind. (As a matter of fact, we could not even reach agreement on the question: "What is perfection?" Of course, it is difficult to be reasonable when one is badly hurt. All the same, it seems to me that the anti-social person needs to see beyond his own case, needs to see society in perspective. If a man has in truth been the victim of some injustice, there is no reason why he should have to kid himself into believing that the opposite is true. Too much psychotherapy seems to aim at persuading people that they have not gotten rotten breaks, that they have not been treated badly by life, when in fact they have. But it seems to me that if a man has received some social injury it is best for him to take the attitude: "Sure, I got a raw deal, and no mistake. But I'm damned if I am going to let that embitter my whole life. I'm damned if I'm going to let past experience sour me on the world for all the future. There's a hell of a lot that's rotten in this world. There's also a lot that's good." From this position he can work against injustice on the one hand, pursue the good things of life on the other, all in a spirit of good will.

Love is not very effective without reason to implement it. A rational morality, however, is not enough. From the standpoint of pragmatic reason there is nothing wrong with making soap from the lard of human corpses when a nation has a shortage of soap. What could be more efficient than that? It solves a practical problem in a matter-of-fact, practical way. But something is missing. It is the prime moral ingredient of love for, regard for, respect for our fellow humans which makes this an immoral and revolting thing. The more rationally and intelligently love

operates the better a love it is, that's for sure. We are right to insist that reason be an ingredient of morality, an indispensable ingredient, but it is not the prime ingredient.

Right is not right just because some authority declares it to be. The law of love is not the indispensable moral law for humankind even because Jesus told us so. Jesus was giving verbal form to a spiritual necessity. Love is difficult, but in the last analysis it is the only basis, or motivation, for harmonious and creative human intercourse. Paradoxical as it may seem, although reason alone is not a sufficient moral guide, if we carry reason to its farthest outpost it leads us to recognize the necessity for the law of love. It is at the moment when reason recognizes and accepts a law stronger and more vital than itself, that love opens its arms to reason and accepts it in partnership.

Now, clearly one must live with others, unless he is willing and able to retreat to some swamp or desert and become a hermit. Nevertheless, a man spends all his time with himself and only part of his time with others. It is essential that a man be on good terms with himself. No matter how completely he lives up to the demands of his community, conforming to its traditions and customs, if he violates the moral law he cannot be on good terms with himself. On the other hand, if his morality is sound and strong, his personality can survive much of the hostility which he may arouse by failing to conform to the mores. It is for this reason that I say that if the homosexual genuinely loves his God and his neighbor, if he sincerely strives to live his love, it is possible for him to possess integrity and self-respect even though his own way of life may violate the mores where his sexuality is concerned.

Somewhere in the Gospels a follower called Christ "good". Jesus quickly denied that He was good, saying, in effect, "No man is good. Only God is good." I am not going to tell homosexuals that they are good men and women. They are not good because they are men and women. As hard as they try they will still be only men and women, not angels, much less gods and goddesses. The moral life for humanity

consists of continual trying. In a way, morality is like playing the pin-ball machines: you know very well you cannot run up the perfect score, you know you can never make all the lights go on, all the bells ring, but you keep playing all the same. The difference is that the trying man is one who plays to make a light go on in some unhappy face, who plays to make a bell ring in some heavy heart.

BOOKS

15 Topics on a Theme

HOMOSEXUALITY. A Cross Cultural Approach by Donald Webster Cory. The Julian Press, New York, 1956. \$3.00. Cory has once again placed the homosexual world in his debt and deserves high praise for it, says Reviewer Wes Knight.

Donald Webster Cory's aim in this work has been to utilize a cross cultural approach in a treatment of homosexuality. That is to say, he has attempted to show the different attitudes and opinions of different cultures toward it by giving extracts from different writers who effectively sum up the views of their various cultures. He has also tried to make available to the general reader many items unavailable even to specialists.

The extracts are many and various. John Addington Symonds' now generally completely inaccessible *A PROBLEM IN MODERN ETHICS* contains much valuable material on the history of the subject, as well as summarizing scientific opinions of the 1890's. It is interesting to note that according to him the first

serious enforcement of the edicts against homosexual acts was commenced by the Emperor Justinian because he believed that because of them "famines and earthquakes take place, and also pestilences." It seems a little odd that the charge has not since been revived.

Also of interest is his description of Karl Heinrich Ulrichs, who was perhaps the first person in modern times to deal with the subject sympathetically and thoroughly in a series of pamphlets in Germany between 1864 and 1870. Equally interesting is Symonds' statement, made in 1896, that:

The severity of the English Statutes render them almost incapable of being put in force. In consequence of this, the law is not unfrequently evaded, and crimes are winked at ... At the same time our laws encourage blackmailing upon false accusation; and ... places from time to time a vile weapon in the hands of unscrupulous politicians, to attack the Government ...

Other selections include Edward Carpenter's now unavailable and generally unknown *THE INTERMEDIATE SEX*. Much of its material is now outdated but, as Cory points out, it is a prime example of how homosexuality reflects the mores of whatever culture it occurs in, Carpenter being essentially a late Victorian Puritan who sought to preach Puritan ethics to homosexuals. There is also Sir Richard Burton's *Terminal Essay* to the unpurgated *ARABIAN NIGHTS*, which contains a wealth of detailed information on homoeroticism in general, and more especially in the Near East, written with a bluntness approached by few moderns.

Hans Licht's outline of the classical Greek world's attitudes towards male inversion is perhaps the most detailed and authoritative account of it in English, and should be thoroughly studied, since the average homoerotic has only a general knowledge of it based upon hearsay. There is also a lack of detailed knowledge concerning it among those who in modern times attempt to revive "Greek ideals." The situation among the Greeks was partially dependent upon cultural factors that no longer exist in modern times, and their ideal was paedophilia, the love of an older man for a boy in his teens, rather than a relationship between two mature individuals.

A previously untranslated article by Voltaire effectively sums up the merits and demerits of the views of 18th century liberalism. A discussion of the hormonal theory of homosexuality's origin by Kinsey shows that

it will have to explain more facts than it does at present. Doctor Gilbert Van Tassel discusses homosexuality as a defense against unconsciously incestuous advances by the parent, and seems to have some justification for his views in some cases.

Morkis Ploscowe, the Executive Director of the Commission on Organized Crime, sums up contemporary knowledge and the present judicial situation brilliantly and objectively, dispassionately pointing out the demerits of the present legal procedures. Two of Albert Ellis' aggressively stimulating articles are reprinted from *One* and *The Mattachine Review*. Selections by Mantegazza and Westmarck are included, their main value being that they show the beginnings of an awareness of the existence and nature of the forms of sexual deviation dawning upon the mind of the modern world.

A thought-provoking address given by Cory to the International Committee for Sexual Equality at Frankfurt in 1952 is the concluding selection. Among other things he suggests that since so much of the modern world now takes its cue from the United States, any changes in attitudes that occur there powerfully affect world ones. He also comments that the rights and integration of its minority groups, of which the homosexuals are one, is perhaps its most important domestic problem.

All in all, this is one of the most important non-fictional works published in English concerning homosexuality in the past five years.

Der RING

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GERHARD PRESCHA, Alsterchaussee 3^{II}, Hamburg 13, Germany

Subject 'Delicately Handled'

STRANGE FRIENDS. Agnete Holk. Translated from the Danish by Anthony Hinton. Pyramid Books, 1955. 35c. Reviewed by Jack Parrish.

The cover, the title, and the method of issuance of this novel lead the reader to expect something suggestive and cheaply trivial. Consequently, one's pleasure is all the greater upon discovering it to be a poignantly moving human document.

The story concerns a female Danish homophile in the early twenties, her difficulties in accepting herself and her eventual achieving of a satisfactory emotional relationship. What it is actually is a love story, written with a wonderful quality of beautiful simplicity and existing on a high level of integrity. For once the interest lies in the characters being living, breathing human beings, instead of the unusualness of the subject matter. There is a complete absence of any sort of mawkishness, despite the stress laid upon the central character's search for someone to love, and no over-emotional sentimentality whatsoever.

Such a book points up all the more the need for creative fictional works about homophiles. All too often even the better ones are of little interest when considered simply as stories. The aims of their writers are indisputably laudably high, but high aims have little to do with the production of believable fiction.

And this is in many ways a

tragedy. For when the average homophile reads such works he is primarily seeking for some sort of self-understanding. He is looking for some sort of explanation and dramatization of himself and the experiences resulting from his drive. The usual means available to the heterosexual in achieving such an emotional understanding — plays, films, etc., not being available this one remaining means becomes all the more valuable.

What they are usually given to satisfy this need are shallowly superficial stories, permeated with the glibly artificial wit prevalent in homosexual circles since the days of Oscar Wilde, or else negatively conceived ones that wander through an interminable number of vaguely introspective chapters to an unimportant and indeterminate conclusion. At their best they get sincerely written ones that are "doubtless worthy, but doubtless dull," with only a very few exceptions to the contrary.

The only complaint to be made of this particular one is that no data is given concerning its author. It is obvious from the quality of its writing that she has had much experience in the field, and one would like to know more about her. Also, as usual the publishers state that she "has handled the subject with delicacy." Just what, pray tell, is supposed to break if it is handled otherwise?

ARCADIE

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Der Weg

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



READERS write

Review Editor:

I have just completed a perusal of the MATTACHINE REVIEW (Feb. 1956) and find it most interesting, informative and intelligently edited. I hope that this level is not varied in the future.

It is only with sadness that I write this. You see, I haven't the moral courage or intestinal fortitude to uphold my convictions. As most of us who are interested in a sensible integration with society, I wish to help, both financially and with all of the time I could possibly spare. However, because at this time I can only cheer in bland passiveness, I will at least be one more on whom you can depend sometime in the near future.

Most of us, I suppose, are idealists in a sense, and we attempt in our small way to better our lives and the world around us. But too often we forget that there are many others who may not be as fortunate as ourselves. Within our own "ranks" there is discrimination, not only on the racial plane, but through the odd medium of our social standards. Too often we neglect to admit to ourselves that one cannot close his eyes to those of us who do need help and the backing to survive in a hostile community. There is truth in the adage that no ideal is as good as a fact, and unless common sense is used the actual attainment of an ideal becomes nothing more than disillusionment. To see that which is right, and fail to do it, is a complete lack of principle as well as courage. There are three kinds of people in this world: the wills, the won'ts and the can'ts. The first group accomplishes; the second opposes; and the

third group fails. Nothing can be done if a lackadaisical attitude prevails. There must be a surge toward the goal we are all seeking. And we can build a solid future by standing behind a solid organization like the Mattachine Society and propagate further understanding that is desperately needed. Ignorance may be bliss, but knowledge is blessedness! The rights we DO have must not be abused, but must be strengthened. I only hope to see the day when we can finally come out of the shadows, hold our heads up high and shout to the world—We are equal basically to all men—you are not superior to us, nor are we to you. Accept us as we are, or deny us and impair the very liberties you enjoy.

—MR. G. R. M., California

Review Editor:

Recently I was asked to lecture to an undergraduate society at Oxford, and was quite unprepared for the reception I got, which couldn't have been more enthusiastic if I'd just swum the Channel. I let fly at the Law in a big way, pulling no punches, and the whole thing was reported in the local press, which said that the audience "applauded Mr. Wildeblood long and loud, both before and after his speech".

Things seem to be going quite well here. The report of the Home Office Committee is expected next month, and I hear that it definitely will recommend a change in the law as far as consenting adults is concerned. An Action Committee is being set up to push the change through Parliament, and there's quite an impressive list of politicians who are on our side. One of the

best Labour M. P.s, Christopher Mayhew, is to discuss the subject on TV at the end of the month, and later the Oxford Union is getting up a debate at which I shall speak. I'm giving two more lectures this month too—all for free, of course!

—Mr. Peter Wildeblood, London, England.

Editor's Note: Mr. Wildeblood is the author of a recent British volume, *AGAINST THE LAW*. His second book, *A WAY OF LIFE*, is due to be published in England in October of this year.

Review Editor:

I hate to register a complaint, since my article "Homosexuality, Morality and Religion" was so cleanly and legibly printed. But it happens that two small errors did creep in, one of which completely reverses the meaning of the quotation from Whitman's *DEMOCRATIC VISTAS*. Whitman wrote: I confidently expect a time when there will be seen running like a half-hid warp through all the myriad audible and visible worldly interests of America, threads of manly friendship, fond and loving (not "fun" and loving), pure and sweet, strong and life-long, carried to degrees hitherto unknown . . . The text as printed in the MATTACHINE REVIEW read: "I confidently expect a time when there will NOT be seen . . ." Perhaps

these errors occurred in my own copy, perhaps in your offices. Or perhaps they were Freudian slips of the linotype machine, one expressing an unconscious pessimism on somebody's part. At any rate the first is a rather big little mistake and I would appreciate it if you would correct it.—Mr. Luther Allen, Baltimore, Md.

Editor's Note: The errors occurred at the printer's and we failed to catch them in our proofreading. Our apologies.

Review Editor:

In reply to Mr. N. B. of Toronto, many of us homosexuals regard our inversion as a handicap because it precludes a complete life. And no life is complete emotionally or biologically without the extension of love in the upbringing of children of one's own. And this limitation on our lives imposed upon us in our childhoods COULD have been prevented in most cases! But just because I would prefer to be heterosexual, or at least bisexual, does not mean I do not accept myself as a homosexual and do not cherish the beauty and spiritual significance of homosexual love. So would I prefer to have a skin type which tans, but I accept my skin which burns.

Whether the exclusively homosexual person is "emotionally crip-

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pled" or not may depend on our school of thought regarding causes and what we would prefer to have in life. Some homosexuals refuse to study case histories and do not look beneath the surface of their own situations. We need to take into account unconscious factors too often ignored. Many people DO prefer to be homosexual. And some homosexuals PREFER to be "cripples". They are glad to be relieved of marriage and family life because their childhood backgrounds did not condition them with the "backbone" let alone the heterosexual desire to shoulder such responsibilities. No matter what strength of character they may have otherwise, they know their weakness in this respect. To boast of being glad for an exclusively homosexual condition is but a defense mechanism for their weakness.

—Carl B. Harding, Denver, Colorado

Review Editor:

If our cruel sex laws were repealed tomorrow, we would hardly notice any difference, for other means have been found to wage pogroms. Layman did not write these laws, nor did the general public pile one

nonsensical court decision upon another. A well-directed educational program toward the legal and police professions could eliminate many abuses. Such an educational program is within the realm of reason, whereas one directed toward the general public is not. The legal profession has its share of peace loving and rational minds. It is they who can give us the most help, and whose compassion and understanding we should cultivate, for they are able to guide the law and police professions where the layman doesn't stand a chance.

It should also be our goal to educate the psychological professions. We should have no fear of violating the venerable sanctity of the temple of psychiatry. After all, many of us the venerable sanctity of the temple can find ways to order our lives without professional help, and in a manner that is surely deserving of study by those who deal in this kind of thing as a means of livelihood. I do not mean to reflect discredit upon the excellent writings of Dr. Ellis. We homophiles must not be too quick to take issue with Dr. Ellis out of wounded dignity. He is one psychologist we do not have

sometimes Readers write that we have errors in The magazine, ~~XXX~~ and we know they happen although we try to try to catch them all.

BUT if we had a few ~~XXXX~~ more subscribers, and donations, we could spend more time on the editing, as we should, and not have to work so hard raising funds to pay the bills. Won't you help out a little.?

(p.s.--it is not as bad, editorially, as this looks, but the lack of ~~MONIES~~ MONEY is bad,

very

mattachine REVIEW

to educate. He is quite a ways ahead of most of us.—Mr. R. B. California.

Review Editor:

I want to thank all those members and friends of the Mattachine Society for the many hours of work devotedly spent this past year to make the Mattachine Society and the REVIEW living and vibrant things for all of us. The weekend of the Annual Convention was a real joy to my heart and spirit. Not since my youth and church-going days have I felt such a warm glow of fellowship and belonging to a group. And I'm sure

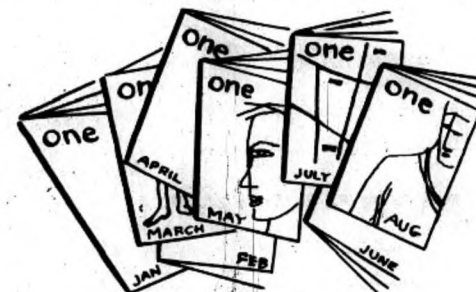
the other people felt the same. It was a most satisfying culmination to a year of working together. Again I say, thank you all!—Mr. J. F. California.

Review Editor:

I have just finished reading the March Special Issue and the piece that will be remembered longest is Mr. L. A. B.'s letter and seven commandments for homosexuals to live by. I wish I could thank him in person but since I can't, would you thank him for me? And, thank you, MATTACHINE REVIEW, for publishing it. If all homosexuals would

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adopt these seven laws, they would be less likely to be caught in raids.

—Mr. R. D. M., New Jersey

Review Editor:

To those who were my hosts at the Mattachine Convention—my thanks for your hospitality. And a

deep and sweeping bow to those who were responsible for the well-thought-out program and the efficient "follow-through". I've attended many and various sorts of conventions, but this one was the first that ran on schedule. —Miss F. H. R. California.



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.

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.



vriendschap

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

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DAUGHTERS OF BILITIS (Continued from page 14)

Social functions to date have included an occasional brunch, parties, bowling and picnics.

At present the Daughters are conducting a concentrated membership and publicity drive. They plan to mail promotional and informational brochures to interested persons who request such material, anywhere over the U. S. They will also issue a newsletter (monthly) and copies of the constitution and by-laws in the near future.

While the organization as yet has not been incorporated, steps will be taken in that direction just as soon as funds are available.

Membership is open to any woman 21 years of age or over who is interested in the enlightenment of the homophile minority. Although there is but a single chapter now in existence, the constitution is set up to provide for chapters in other areas.

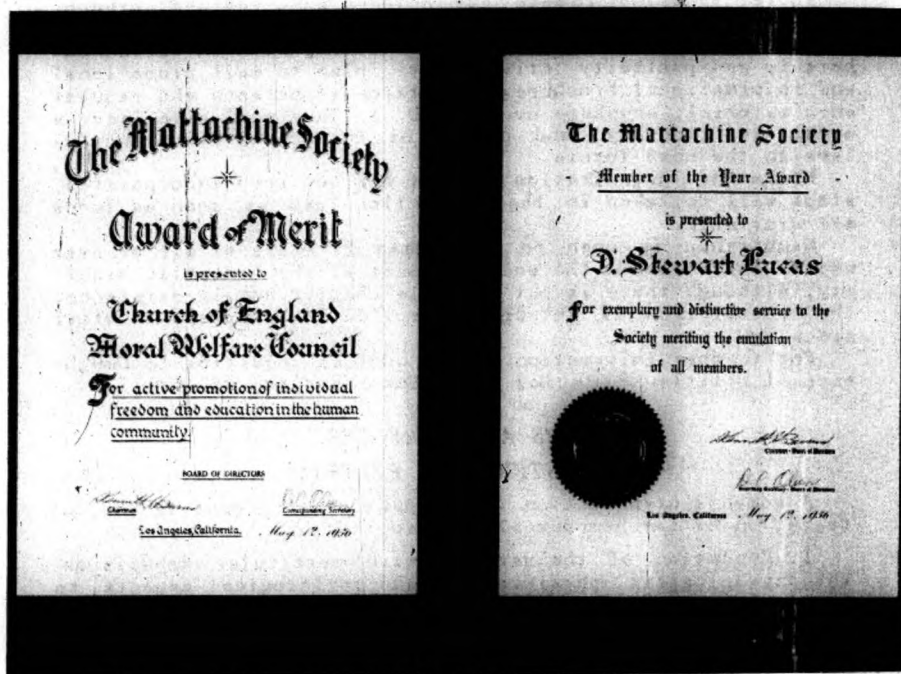
For further information, please address inquiries to Daughters of Bilitis, P. O. Box 2183, San Francisco 26, Calif.

AIMS AND PURPOSES DAUGHTERS OF BILITIS

A women's organization for the purpose of promoting the integration of the homosexual into society by:

1. Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications—this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.
2. Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous conceptions, taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.
3. Participation in research projects by duly authorized and responsible psychology, sociology and other such experts directed toward an increased knowledge of the homosexual.
4. Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

One precedent creates another. They soon accumulate and constitute law. What yesterday was fact, today is doctrine. —Letters of Junius



TWO AWARDS presented by the Mattachine Society at its May 1956 3rd Annual Convention are shown above. Church of England Moral Welfare Council received one of three awards of merit. D. S. Lucas, business manager of Mattachine Review, was named Member of the Year. On the page opposite is shown the chapter charter presented to New York at the Convention.

AWARDS OF MERIT (Continued from page 4)

Conventions. The chapter charters are likewise on parchment paper, inscribed with the name, number and location of the chapter, and signed and sealed in the name of the Society.

Reproduced here are copies of the award of merit to the Church of England Moral Welfare Council, the member of the year citation for D. S. Lucas and the chapter charter for New York City—all of which were issued in May, 1956. No chapters of the Mattachine Society officially exist until granted (a) a temporary or provisional charter, followed by (b) an official charter issued at the next General Convention.

In the Name of The Mattachine Society

WE HEREBY promise on admission of joining a Chapter of the Mattachine Society and are willing to accept all responsibilities and duties as well as to enjoy all rights and privileges which may derive upon them, by every means, as by their position in the said Society and

WE HEREBY enter due deliberation and in accordance with the Constitution and By-Laws of the said Society do hereby declare that we have duly received by the Area Council and confirmed by the General Convention

And therefore, the Mattachine Society does hereby grant and under this Charter to and upon the petitioners and each other persons duly qualified to say, by them, have been mutually agreed upon to join with them hereby declaring them to be a lawfully constituted Chapter of the Mattachine Society, under the name and style of

New York Alpha Chapter #122

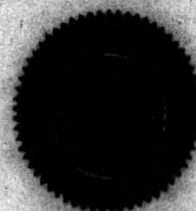
acting under which the said Chapter shall have the right lawfully to elect and initiate duly qualified persons into membership in this Society, thereby conferring upon such persons rights similar and equal in all respects to the rights of the original members of said Chapter.

This Chapter binds the said Chapter to preserve and maintain in all honor and good faith the Constitution, By-Laws and Resolutions of the Mattachine Society, to observe the requirements of the same, to do and perform all Chapter duties faithfully with due regard to order and decorum, but it is provided that this Chapter does not empower said Chapter to act as an agent for the Corporation.

Furthermore to see that all members under the jurisdiction of the Chapter do conduct themselves in accordance with the highly ethical and moral obligations, aims and principles of the Society or act to reflect discredit upon the Society and especially to conduct such acts causing in the manner of libelation that same shall be considered as such as to be in truth worthy of as high an honor.

Witnes executed for the General Convention by the Board of Directors this
17th day of May 1956

Witness the Seal of the Corporation and signed by the proper officers.



Chairman
Board of Directors

Chairman
Area Council

Secretary
Board of Directors

The *female* star who *isn't* in

NEW FACES OF 1956.....

T. C. JONES

To the admitted amazement of some old-line critics, there is a new rage on Broadway today--Female Impersonator T. C. Jones, star of Leonard Sillman's "New Faces of 1956."

All New York newspapers and several magazines have unanimously acclaimed the married Navy veteran from Scranton, Pa., who brings polished impressions of Tallulah Bankhead, Bette Davis and Katherine Hepburn to his audiences with deadly accuracy.

Jones' performances are not to be construed with the many "drag queen" acts so often seen, but so seldom characterized by talent. Last fall (See Mattachine Review, Christmas 1955 issue) T. C. told about his selection for the part, rehearsals began in February, after his long and successful engagement at Ann's 440 Club, San Francisco. For any male playing a woman's role to get his name in marquee lights in a top-flight New York musical is significant, indeed, and proof that the American public is changing its attitude toward old sex taboos.

Some may argue that the 'SRO' signs hanging out at the box office of the Ethel Barrymore Theater currently are the result of the curious seeking to mock the star of the show. We disagree, because if that were true, hard-boiled critics would have crossed Jones out of the roll call long before the New York opening.

The following excerpts from New York reviews indicate the regard in which T.C. Jones is held, and indicate that the show is a must, from Peter Larkin's splendid sets through the final hit act.

And the bright, breezy, emphatically commanding company that inhabits so much casual splendor has a perfect right to be confident. They're authentic professionals, every last one of them. I never really expected to be regaled by a first-rate female impersonator again in many time, but a fellow named T. C. Jones has caught



T. C. Jones
He plays Tallulah.

John McClain in the New York Journal-American:

In his roster of fresh talent he has a real giant in the form of a character called T. C. Jones, a female impersonator. This Navy veteran and father opens the show with a shattering impression of Tallulah Bankhead and continues to score heavily at intervals, closing the proceedings with a marvelous take-off of a non-talented glamor girl in a night club act.

the precise mesh of Tallulah Bankhead's teeth, tongue and collapsible cheeks, and the results are spectacularly funny. Mr. Jones' way with a wig and an oversize cape is no mere stunt, by the way; he has a precise sense of caricature and a genuine inventiveness beneath the borrowed mascara.

--Walter F. Kerr, New York Herald Tribune

LICENSE UNLIMITED (Continued from page 2)

No sizeable community in the U. S. has been without such law enforcement crackdowns in recent times. And no state legislatures have been without strong voices calling for laws that are even more severe than the savage statutes now on the books.

Typical of what can happen in a city because of outrages that the homosexual often brings upon himself is the following report from New York City. Taken from the *New York Times* of June 17, 1956, it clearly states the attitude of the police department there, an attitude which must have community support and sanction in order to be carried out.

CITY POLICE STEP UP MASS ARREST DRIVE

The police continued yesterday their week-end mass arrests of suspected hoodlums and homosexuals found late at night in public parks and at busy corners, such as Times Square.

The drive began last week-end, when 387 "undesirable" persons were arrested in this city from midnight Thursday until midnight Sunday. It was continued on a smaller scale through the week and was stepped up over this week-end. The police said the campaign would go on all summer.

George E. Rundquist, executive director of the New York Civil Liberties Union, protested yesterday that in last week-end's

"dragnet" some respectable persons had been caught while innocently crossing a park after midnight. A city ordinance prohibits use of parks from midnight until a half hour before dawn as a safety measure.

"The police are expected to exercise discretion," Mr. Rundquist said. "It should not be too difficult to determine whether a person in a park after curfew is using it for a thoroughfare. Cases have come to our attention in which men were held in jail overnight for cutting through small parks after midnight to get to subways."

A police official said policemen had already been instructed not to enforce the letter of the law against respectable citizens!

THE NEW YORK TIMES,
SUNDAY, JUNE 17, 1956.

Final comment here must not be considered either an endorsement or criticism of the action reported above. Responsible people, much closer to the situation and with knowledge of the facts are taking the action they believe is warranted. But the point is, whenever individuals (and we know that only a few among the multitude are guilty) behave improperly in the public view, authorities are going to respond with matching action which results in discomfort, suspicion and rejection for all. Need we state that many innocent persons suffer in such crackdowns?

--D. Stewart Lucas, President, Mattachine Society, Inc.



How Can I Join *Mattachine* ??

People ask that question a lot. The answer is easy. If you live near an established area council (see directory inside) write an application for membership. The area council will invite you to attend public discussion meetings and learn all requirements for membership. Membership is open to all persons over 21 who are seriously interested in social service, research and educational projects related to problems of varied human sex behavior. Dues are \$10 per year.

If you don't live near an established area council, you may organize a chapter in accordance with rules set up by the Board of Directors.

What are the benefits? In addition to aiding a vital social service project financially, members receive (a) the monthly area council newsletter; (b) quarterly newsletter "Interim," and (c) *Mattachine Review* monthly as part of their membership. They can personally participate in responsible group activity which will aid self-understanding and create wider acceptance by others. (*Mattachine* tolerates no irresponsible antisocial or illegal public behavior).



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