



# **mattachine REVIEW**

Casting a Spotlight on Human Sex Problems — For THINKING Adults

50¢

***December 1956***

## **Can Homosexuals Formulate An Acceptable Moral Code?**



***Read what **THEY**  
say about it!***



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**Articles ♦ Quotes ♦ Letters ♦ Book Reviews**

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# Mattachine Society, Inc.

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## today, tomorrow and TWO YEARS OF EFFORT

This issue—the 19th edition of the REVIEW—marks completion of the magazine's second full year of publication. We hope the 714 total pages and 40,000 total copies printed to date have contributed in some small measure to the universal understanding of the homophile problem by thinking people.

The January 1957 issue (for subscribers only) will contain a 28-page index of the magazine from the first 1955 issue to the end of 1956. We ourselves were pleased with the prominence of names of authors—the list reads like a "who's who" of experts in the field of sex behavior studies—and the variety of the subject matter.

Prospects for even better articles and features in 1957 are good. Two series will begin in February in installments that will appear as complete articles in the first several issues. In addition a more comprehensive book review section, edited by a special staff in New York, will begin next year.

Increased costs of materials (particularly paper) and an ever-mounting expense for distribution (averaging almost \$75 per month—a big expense for the REVIEW) will make it necessary to hike the annual subscription rate in the year ahead. This increase, however, will not take effect until all present subscribers as well as those who purchase copies at newsstands have had full opportunity to extend or initiate subscriptions at the current \$2.50 rate for 12 issues mailed first class for up to a total of four years. This increase will be in anticipation of a schedule of 12 issues per year on newsstands (at the continued retail price of 50¢). It is expected that the new subscription rate will be \$4 per year.

This December issue, we believe, measures up to the high standards previously set for the REVIEW. Ross Puryear's article, his second in this magazine, tells a story of how some men are helping their brothers without thought of personal gain, but in ways that are important. His first feature in the June 1956 issue told about the trying situation faced by youths thrown into the "bull pen" of hardened prisoners in a typical Southern penitentiary. (Continued on Inside Back Cover)

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# READERS write

## Review Editor:

I was so impressed with a passage from THE THOUGHTS OF THE EMPEROR M. AURELIUS ANTONINUS, that I thought perhaps you could use it:

"Let it not be in any man's power to say truly of thee that thou art not simple or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?"

Can a fellow use passages from the old philosophers? Kindly let me know, because if it is permissible I can wrap a story around it.—Mr. P. U., California.

Editor's Note: Brief quoted passages stating source are permissible in writing.

## Review Editor:

If the public understood about homosexuals they would not think their's is such a bad life. I've talked to a lot of people and some of the

things that are in their minds about homosexuals are so horrid that it would make "The Frankenstein Monster" seem like a baby. The public picks up a paper and may read something pertaining to a homosexual who has done wrong, and right away all homosexuals are condemned. On the Boston common many times I have got up on my soapbox and have tried to tell the people exactly what being a homosexual means. If on any of those occasions I have corrected just one mind, then it wasn't in vain. I am 18 years old. If there is any way I can help in this fight just let me know, and I will do anything in my power. Thank you for listening. —"Ronnie"

Editor's Note: The Constitution of the Mattachine Society, Inc. requires that all members and participants in its organizational work be 21 years of age or older. Keep up your good spirit and contact us again in three more years. There will still be plenty of work to do!

(Continued on page 40)

## Der RING

International magazine in German, some articles in English. Submit subscriptions (\$5.00 U.S.) by Intl. Bank Draft or Cash to the Editor:

GERHARD PRESCHA, Alsterchaussee 3<sup>II</sup>, Hamburg 13, Germany

## Pan

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

## Der Weg

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

# Mattachine REVIEW



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COMMENT BY THE AUTHOR OF  
 "MUST YOU CONFORM?" AND  
 "REBEL WITHOUT A CAUSE"

"In the time of their demise, it has been characteristic of all peoples that they have surrendered to pressures put upon them by their power-mad leaders, by their insane religions, and by their misguided philosophies to conform.

"Protest becomes outlawed, submission the chief of the virtues, and the expression of individuality by word or act a cardinal sin. But because it is not in the nature of man to submit, because it violates his instinct to forego protest, an intolerable tension arises within him.

"Forced from without to conform, and from within to rebel, he makes a compromise: he rebels within the confines of conformity, he discharges his protest within the limits set by the social order he has by now permitted to be erected around him. Just so does he become transformed into storm-trooper, black-shirt, NKVD inquisitor, guard on the long march from Cbr-regidor, or burner of the fiery cross."

—Robert Lindner



## The Independent

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### The Independent

225 Lafayette Street

New York 12, N. Y.

mattachine REVIEW

A book editor compiling a symposium on sexual subjects and the editor of a foreign sexological journal each thought the following article by Marriage Counselor Albert Ellis of New York "too hot to handle." But not so, decided Editor Lyle Stuart of the INDEPENDENT, an outspoken monthly in New York (see preceding page). Reprinted here in full is the controversial article, by permission of Mr. Stuart.

## new light on MASTURBATION

(COPYRIGHT 1956 BY THE INDEPENDENT, NEW YORK CITY.)

By ALBERT ELLIS, Ph.D.

Although attitudes toward masturbation have become enormously more liberal during the past decade or two, it is still rare for writers on sex to take a wholly unequivocal stand on autoerotism. The point is continually made that masturbation is not as bad as it was once said to be; but the concomitant point that it is actually good and beneficial is rarely stated.

Censorship of outspoken articles on the subject is especially rife; so much so in fact that the original version of this article was refused admittance in a book which I edited and a scientific journal of which I am an associate editor; and when it was given as part of an important symposium on religion and sex, the entire symposium was never published.

At this same symposium, several prominent psychologists and psychiatrists objected strenuously to my statement that masturbation is quite harmless by pointing out that it is sometimes accompanied by neurotic or perverted fantasies. The fact that, quite frequently, heterosexual coitus is also accompanied by neurotic or perverted fantasies they did not, of course, stress.

Now that the first two comprehensive Kinsey volumes have appeared, together with relevant anthropological material by Clellan Ford and Frank Beach, historical and sociological information by Lester Dearborn, and psychoanalytic data by Rene Spitz and others, we might do well to take another look at the problem of autoerotism, to try

to see it in a more objective light than that which is usually shed on it.

It should come as no surprise, of course, that Dr. Kinsey and his associates find that about 93 per cent of their male and 62 per cent of their female subjects masturbate at some time during their lives.

(Continued on page 46)



This discussion of the subject of transvestism comes from a person who knows first hand what he is writing about.

The article was originally published in THE INTERNATIONAL JOURNAL OF SEXOLOGY, Bombay India (no longer published).

It is reprinted here by special permission of the author.

## TRANSVESTISM: an empirical study

By "JANET THOMPSON"

The author of this article is a 38 year old man. For the past seven years, he has worn female clothing exclusively. In a biographical sketch, he says: "As far back as I can remember, I have wanted to wear girls' clothes and whenever I had an opportunity, I would dress in my mother's or sister's clothes."

"I have been married twice. My first wife died of pneumonia after we had been married for three years. I have one daughter now fifteen years old. My wife knew nothing of my desire to wear feminine attire until after we were married and while she didn't like the idea, she reluctantly put up with it."

"Two years after her death, I married again, but this time, I told the girl about my desires as well as I could. She said she did not mind and we lived together very happily for three years. However, the strain of keeping my secret from our friends and relatives was too much for her and she had a 'nervous breakdown' and decided on a divorce."

"At the same time, I lost my job which I had had for fifteen years. I decided that I might just as well try and do what I had always dreamed of: try and live as a woman."

The author of the article moved to another town and took up residence there. He now makes a living managing a small apartment house and doing some remodeling and decorating of small apartments principally for working girls. He has also been successful as an artist and has sold a number of paintings to help the economic situation.

Most of the literature which has dealt with the subject of transvestism has touched it at a very superficial level. Until recently it was invariably considered to be associated with homosexuality and always has been thought of as a primary sex deviation. That it is a deviation cannot be denied in that it is a variation from what is generally recognized as normal behavior. However, transvestism, *per se*, pertains simply to the wearing of the clothing of the sex to which one does not physically belong and therefore it falls into the category of a behavior problem rather than into that of a sexual problem as it has usually been classified. Sexual patterns as divulged by case history studies of transvestites may or may not be linked with the transvestism. In cases of fetishism or homosexuality it obviously is.

In the past ten years, I have personally known, corresponded with, or known of, over fifty transvestites. I have yet to find a common denominator other than the desire to wear the clothes of the opposite sex. In this the intensity of the desire varies tremendously. This common denominator may label an entire group "transvestites" in the light of the broad definition; however, in this group, which includes the heterosexuals, there are definite fetishists, sadists, masochists, voyeurs, homosexuals, etc. There is also the psychotic who, through wearing the clothing, comes to actually believe he is of the opposite sex or that he is "a female soul in a male body." Transvestism

occurs in both the male and the female. The causes and dynamics and problems faced are very similar; however, this paper will cover particularly the male transvestite.

The ratio of the above incidence among transvestites appears to be about the same as the ratio in any given group of people. The greater portion of the transvestites I have known are heterosexual with strong autoerotic tendencies. The common denominator, "dressing", is always present; the intensity of it is variable; the rationalizations of it are endless and are curbed only by the range of the imagination of the individual.

Transvestism knows no special group or strata of society. It appears to develop in families ranging from the apparently well-balanced emotionally and financially secure to the insecure, impoverished or broken families. Neither economic, social, marital, family status, nor type of career can be pointed to as being particularly conducive to the development of transvestism.

It seems evident to me that the inception of transvestism falls in the one-to-five year old period of the child's life as a result of faulty, incomplete or distorted sex identification. In the boy this can occur as a result of any one or a combination of such situations as follows; over-protection by the mother, abusive or over-aggressive treatment by the male parent, the absence of a male figure during this vital period, or the presence of a weak male in contrast to a dominant female parent; the insistence on the part of the mother who wanted a girl-child that he be "her little girl", as well as many more similar conditions. It may be discovered that the transvestite was one of several children and that the other siblings have no tendencies in this direction. Why is it then, that in a family such as this where the environment and emotional conditions are similar for all the children, one will have tendencies toward transvestism? Child psychologists agree that each child in a family has some different basic needs and for the parents to "treat them without favoritism" does not guarantee that the needs and demands of each child will be fulfilled.

That transvestism exists, that it is worldwide and that it has existed in one form or another in every culture known to recorded history, is a demonstrated fact. In Bali, a homosexual transvestite is



called a "Bantjij." In Samoa, where they do not recognize transvestism at all, there are boys who have made such a strong feminine identification that they will prefer to sit with the women and do women's work rather than go with the men. The American Plains Indians, who valued courage in battle above all else, expected so much of their youths that many were driven to accept women's dress and a woman's role. The "Berdache," the man who dressed and lived as a woman among the American Indians, was a socially accepted institution. Among the Mexican Indians such men were called "Mujeritos" and were an accepted part of their culture. Some cultures provide sex-reversal roles for both sexes; some provide it for men but deny it to women; some may not provide any pattern for it at all, but, on the other hand, they may provide elaborate roles that will attract individuals who would not otherwise seek them.

There are endless instances in history of men who have taken to female attire and women to men's clothing for love, political gain, religious reasons, etc., as well as for feelings of inadequacy or dissatisfaction in their own sex role. The Abbe de Choisy in France in the 17th century lived to the age of 80 and over half of that time he was attired and looked upon as a woman. The Chevalier d'Eon during the reigns of Louis XIV and XV, lived for 30 years in the role of a woman. Heliogabalus, one of the early rulers of the Roman Empire, dressed in the flowing silken robes of the women of that time. Nero gave a young man to his doctors with instructions for them to make a woman of him, and then "married" him.

(Continued on page 44)

# POLICE MAY NOT INCITE CRIME, RULES WASHINGTON APPEALS COURT JUDGE

*Significant to report are the facts of conviction, followed by an appeal that was lost, and still another appeal which was won in a sex offense case in the District of Columbia not long ago. For the opinion of Judge George T. Washington of the U. S. Court of Appeals, Washington, D. C., Mattachine salutes what citizens everywhere will agree upholds a vital intention in our laws. The report here was written by Mack Fingal.*

A recent court decision in the District of Columbia in the Ernesto Guarro case clearly shows a judicial attitude which slaps at the aggressive "agent provocateur" activities of police in plain clothes.

Reported in two Washington newspapers in late September, the Guarro case was also reported recently in the Mattachine Newsletter from Washington, D. C., as follows:

According to official reports, the officer in this case was in the rest room of a theater and saw Guarro leave and go to the mezzanine balcony. The officer followed and "paused for a few minutes to lean against the wall." Then Guarro approached him (and made advances). The officer inquired if Guarro would like to engage in a homosexual act. When Guarro answered in the affirmative, the officer identified himself and made the arrest. Two other officers who were standing at a distance then accompanied them to police headquarters, where a confession was wrung from Guarro.

In Municipal Court, Guarro was prosecuted for assault, which provides for a fine of "not more than \$500" or imprisonment for "not more than 12 months," or both. Losing his case he appealed to the Municipal Court of Appeals in the District of Columbia, where he again lost, with Judge Quinn citing his previous decision in the Dyson case (1953), where he ruled that "a man who takes improper liberties with the person of another man (Guarro had been charged with touching the genitalia of the arresting officer in the theater situation above) without his consent is guilty of assault." In the Dyson case another judge (named Hood) wrote a dissenting opinion in which

he stated that while he thought a conviction should stand in sexual assault cases where women and children are assaulted by men, it should not stand in cases where a male plainclothesman and a homosexual or other male were involved.

The Court of Appeals, however, refused to review the Dyson case when the Guarro matter came up. The Dyson case was also shortly followed by another, the McDermott case, where a judge named Clayton, now retired, reversed the conviction of the lower court. Judge Clayton had ruled that the officer had consented to McDermott's sexual "assault" by encouraging him and "egging him on." The judge pointed to a famous Federal Court decision of 1921, which holds that "the first duties of officers of the law are to PREVENT, not to punish crime. It is not their duty to incite to and CREATE crime for the sole purpose of its prosecution and punishment." (Capitals supplied.)

But getting back to Guarro, after losing two court battles he next appealed to the U. S. Court of Appeals, where Judge George T. Washington, who wrote the opinion, ruled in October in Guarro's favor. The officer, said Judge Washington, by his actions and words, gave "apparent consent" to Guarro's overtures. He further stated that where anyone, including a police decoy, is competent to give consent, there can be no assault. And he contrasted the use of decoys in homosexual cases with their use in narcotics cases, pointing out that narcotics traffic seriously affects all society, where most homosexual activities do not.

As a matter of information only, sexual assault and battery (generally referred to as "indecent assault") is usually a misdemeanor, although in some places, among them California, it is a felony, and as seen above, carries a heavier penalty than soliciting, which is more often charged.

Soliciting draws a fine of "not more than \$250 or imprisonment for not more than 90 days, or both" in the District of Columbia. Strictly speaking, the assault is the attempt and the battery is the completed act. Sexual assault and battery consists of touching sex organs or the breasts (in a woman), kissing, fondling, leering, groping, caressing, exposing genitalia, etc. It must be offensive to the other person and it must be done purposely. But any touching, however slight, may constitute battery. Unless there is fraud, a breach of the

(Continued on page 44)

# MORALITY and homosexuality

Reported by Robert Kirk

Informal discussion on the moral implications of the homosexual act prompted the Chicago Area Council of the Mattachine Society to sponsor a panel on this topic. Before an audience of Society members and their guests, two panelists presented the following views as systematized versions of their personal codes of ethics. In the subsequent discussion, in which almost all persons present participated, many diverging and overlapping points of view were heard. However, since human thought and actions are as susceptible to development as human beings are to evolution, it would have been presumptuous for the group to decide on a code of ethics which could in any sense be considered a final statement.

## Panelist 1. Emotional and Social Security:

For those of us who entered homosexual society at an age of maturity, it has been rather difficult to understand why many homosexuals should require, or ask, a set of standards and values which differ from those of society at large. It may be essentially a matter of bringing to this new group standards which have already developed, rather than accepting habits which may be more in accord with the new social milieu. There appears to be no

valid reason why homosexuals are not, or should not be, able to adjust to already established standards—be they moral, emotional, social, intellectual, or what have you. If this may sound like treason in a group which is dedicated to the improvement of our social ideas and amelioration of the lot of the homosexual, it should be remembered that the Chicago Mattachine organization is subtitled "Council for Integration."

The practical aspects of the "ideal partnership", that of two individuals living together, sharing expenses, acquiring property, and organized as an independent household, may not be particularly selfish. They may be based on an acknowledgement of the interdependence of individuals in the social order and a belief that one does not live for his own particular pleasures. The time and energy previously spent in the search for love can then be directed toward other goals. The emotional and social security which comes from an intentionally permanent relationship allows more time for intellectual and cultural pursuits, self-improvement and creativity, or for some social, political or religious activity on behalf of others.

Whether based on practical or rather altruistic motives, a relationship similar to heterosexual marriage seems the most satisfactory ar-

range for personal happiness.

This relationship entails much more than sexual compatibility. It must be based on personality traits quite acceptable to the social order at large. Responsibility to another person for something more than the gratification of sexual pleasures is necessary in this intimately personal self-discipline in conforming to publicly acceptable values is more likely the cause of homosexual maladjustment than the pressure of unfair social demands. **If the homosexual is ready to demand extraordinary privileges in the world in the light of his emotional orientation, he must be as ready to accept extraordinary responsibilities.**

If this program of responsibility for privilege sounds socially undesirable and philosophically unsound, it may be at least justified on some orthodox religious grounds. If a religious ethic is considered necessary for social balance, the discontented homosexual may find some basis for self-denial in his religious code. **Panelist 11. A Rational Approach to Real Desires:**

Before we can hope to reach any conclusions on a subject as complex and unexplored as the one before us tonight, we must first raise a few fundamental questions about the sources of moral thinking in general. For to be human is to require a more thoughtful justification for one's actions than mere personal taste, and questions of morality are on quite a different plane of seriousness from questions of taste. We must ask, then, from what sources moral ideas arise. What areas of human life and thought offer to define what is right and just in our behavior? Let us consider four:

First, RELIGION, which defines good as that which agrees with the wishes of a superior, unseen power,

and evil as that which is contrary to His will. His will is usually established (in Christianity) by the authority of traditions nurtured and transmitted by certain formal organizations devoted to His worship. And these traditions are said to be based, ultimately, upon one document, the Bible. Although most religionists would assert that God's will is not merely an arbitrary, fixed body of tradition, but can be verified and found to be consonant with human reason and with nature (religiously interpreted), essentially this will is authoritarian in nature. Nature and reason are permitted to verify it but never to question or to contradict it.

As a source of guidance for the homosexual who asks, "What shall be my sexual morality?", orthodox religion offers very little specific help. The most liberal Christian thought might hold that homosexuality as an emotional disposition is morally neutral (Anglican Church). Nevertheless, it would insist, homosexual acts are, in the light of Biblical tradition, clearly contrary to God's will and are, in the light of orthodox religious reason, obviously unnatural. Thus the only moral sex life for the homosexual would be one of total abstinence. If the religiously orthodox homosexual finds it possible to follow this advice, so much the better for his conscience. If he does not, then he must live as a perpetually repentant or cynically unrepentant sinner, or piece together his own moral code from other religious commandments that deal with human relations in general. Some of the unorthodox schools of religious thought neither condemn the homosexual nor brand homosexual acts as unnatural or immoral.

Second, CONVENTION, which defines right as that which conforms to what almost everybody in a given



civilization does, and wrong as that which deviates from the general pattern of behavior. The rule of convention is seen at its best in what anthropologists call folk societies. Such societies have achieved a high degree of harmonious unconscious adjustment of part to part. There are many special-interest minorities, and specialization has not caused great disorganization. Almost all members participate fully in the culture of the whole group. In such harmonious societies, it cannot be denied, convention is a most successful guarantor of order and cohesion. Where almost all people participate fully in the general culture, almost all children will be reared and conditioned to have the same desires and to be satisfied by the same approved social institutions, which their society has evolved to meet those desires. The rule of convention will thus assure the greatest happiness to the largest number. Some folk societies will feel justified in ruthlessly liquidating all deviant behavior as a threat to the cohesion of the whole. Others will ingeniously find room within the existing institutions to assimilate deviant members (as, for example, those Siberian tribes who assign to epileptics and homosexuals the role of holy men, or those American Indian tribes who permit some male homosexuals to adopt the dress and role of women.)

But ours is not a harmonious folk society. Its members do not participate fully in any majority culture. Its parents do not uniformly raise and condition their children to desires which can assuredly be met by the existing institutions. On the contrary, our society is ethically committed to a recognition of the right-to-deviate of its individual members. And its complexity and disorganization constantly encourage the production of deviant behavior patterns

which, again, it is ethically committed to tolerate. For this reason I would reject convention as socially inappropriate and philosophically inadequate to answer the question before us. Our society is committed to explaining its concepts of goodness and justice in the light of knowledge. Why should we not be similarly committed?

#### Third, IDEALISTIC REASONING.

This mode of thought differs from religion in that it rejects authoritarian dogma and bases its conclusions upon observation. But it also differs from scientific or pragmatic thinking in that it is often willing to leap beyond sensory data to highly abstract or highly imaginative conclusions, which it then erects into dogmas. Idealistic thinkers usually operate by attempting to surmise the purpose of human life (e.g., to evolve to perfection, complete consciousness, unity with the Universe, God, etc.) and then to define good as that which accords with or furthers the purpose of life, and evil as that which hinders it. Though often noble and beautiful in its exercise of the "highest" and "finest" reaches of Man's imagination, idealism is a risky basis upon which to erect a moral system **before** all the facts are known and tested. Its grand visions may be liable at any moment to be shattered by newly discovered matters of fact, and its moral dogmas would topple at the same time.

Fourth, PRAGMATIC REASONING, which deals only with verifiable matters of fact, forms no premature hypotheses, makes no assumptions about the nature of the universe, and in general tests all truth by its workability rather than its desirability. These characteristics make it singularly appropriate as an instrument for inquiring into a subject as new and relatively uninvestigated as the present one.

igated as the present one.

For instance, if we examine the conventional heterosexual morality of our civilization in the light of pragmatic thinking, we find in it, quite aside from the sanctions of religion, convention, and idealism, a sound practical basis. The human species is characterized by a particularly long period of helplessness and immaturity relatively to the other mammals, a period during which it is entirely dependent upon its parents, not only for its physical survival, but for its emotional and intellectual development. It is thus understandable that any stable social organization based upon the family unit should invent mores aimed at insuring that each child shall have two parents to see him through to maturity. Hence the legal, conventional, and religious bond of marriage, and the prohibition of heterosexual intercourse until both parties have pledged themselves to remain together for their entire lives. Hence, also the prohibition of adultery, as a threat to the stability of the parental relationship. Of course, the invention and dissemination of contraceptives has removed much of the pragmatic basis of heterosexual morality. And there are undeniable signs that new heterosexual mores are developing in accordance with these new factors, despite the fact that the traditional mores are still stoutly supported by religion, convention, and idealism. To those who are not deterred by the strictures against fornication on the grounds that it is a sin and a crime, the idealistic argument is still often cogent. The new post-Freudian idealism speaks a most appealing language. Human sexuality, it says, is not merely a provocative, biological function, but an emotional, spiritual (psychic) one, stemming from the need of every one of us to love

and be loved, to know another and to be known by another. The purpose of marriage is thus that two people should, through a lifetime of emotional, physical, intellectual and spiritual sharing, come to be aware of each other's existence as separate beings, and this is conceivable only in a monogamous relationship.

Perhaps most people are influenced to some degree or other by more than one of the aforementioned sources of moral convictions. At the level where the choice is between an idealistic and a pragmatic view, I can see no difference between the moral problem of the homosexual and that of the unmarried, or childless heterosexual. And, indeed, my opponent on this panel pictures for us a moral homosexual relationship which is in perfect imitation of heterosexual marriage of the childless, companionate, idealistic variety. This idealistic picture is most appealing. But I feel the incipient dogmatism behind my opponent's covert suggestion that this is the only conceivable moral sexual relationship between two people, for pragmatically, I do not understand why it should be. The only pragmatic stricture upon human actions of any kind that is cogent to me is that they shall do no harm (physical or psychic) to others, individually or collectively, and I doubt that monogamous marriage has about it such an antiseptic sanctity that it can render moral all the bonds of relationship which it often clogs. We have all known people to whom surface love is an instrument of domination, or revenge, or compulsive possessiveness, and we wonder for what purpose marriage should be recommended to them. And we wonder in what sense, except the religious and the conventional, their marriages could possibly be called



moral. Of course, I realize that to offer as the sole moral criterion of an action that it shall be harmless is apparently to offer nothing at all, for it may take an entire lifetime for us to discover what ultimately was harmful to us or to others. Certainly the pragmatic way is not easy, for it is full of the most burdensome responsibility for the welfare of others and requires great sensitivity and good-will. But without sensitivity and good-will what moral dogmas have ever been of any avail?

#### MENTAL ILLNESS UP

Without explanation, an alarming increase in the number of veterans applying for hospitalization has been noted by the Veterans Administration. Some 15,000 are now on waiting lists, and the number is shooting upward each day. Newsweek magazine reports.

#### YOU CAN PARTICIPATE

Any person over 21 interested in taking an active part in the program

of the Mattachine Society may do so. The plan is simple: Write to the Society obtain general information, and set up a discussion group or chapter with your friends and associates.

#### SOMEONE YOU KNOW

Among your acquaintances, there are probably one or more persons who would appreciate more information about true aspects of human sex behavior. Parents, educators, attorneys, judges, police officers and many others often have incomplete knowledge and erroneous information on the subject. You can aid their understanding of the conditions and aspects of sex variation with a subscription for one or more such persons to this magazine. The cost is low—only \$2.50 per year. The benefit can be of immeasurable value. (Note: All such orders must be signed by you.)

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(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.

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



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by ROSS PURYEAR

## BREAD upon the water

As in most parts of the world, there are a handful of American magazines which cater to the more depraved tastes of our reading appetites. The subject matter of these magazines has probed every conceivable source in order to uncover increasingly lurid copy. The goal is always the same: to shock, to destroy, to sophisticate, to create anarchy; and with their readers, they seem always to measure a high degree of success. They offer nothing to supplant that which they would destroy, for nothing constructive is ever asked of them. Like scorpions, in the dark, they continue to strike out at anything they touch.

As one would expect, these publications have been attacking homosexuals for some time, and always with an eye to substantial circulation gains. The general theme of these attacks invariably indicts the homophile as a "menace"—to exactly what usually becomes exceedingly vague in the cacophony of self-righteous wailing and gnashing of teeth as the juicier examples are brought out for the slavering reader's selection. Among other things, the readers of this diatribe scripture are told that the homosexual is irresponsible and immature that his contributions toward the building of a better, sounder, realistic and reasonable society are nil. Certainly there are many inverts that would fit comfortably into such a category; but proportionately, their ranks are no greater than those that

encompass the worthless and foolish among their heterosexual brethren. Constituted as it is, the American press, with the expose magazines as its spearhead, seems prepared to see that all homosexual good shall be interred with its bones.

Thanks to magazines like the Mattachine Review, I would like to recount an example of the homophile in harmony with society. Because of its utter simplicity, I think it will make many who read this think in terms, and of possibilities, that are refreshingly new.

In October, 1951, I was sentenced to five years in one of the many state chain-gang prison camps that dot the South. I entered prison without family or friends to encourage and believe in me and my future. Everyone, everything I'd known in my 24 years seemed to vanish within hours after sentence had been passed on me. No acquaintance came to console me, or even bothered to write me a sympathetic note. My entire savings had been spent in the months of the trial. Even my clothes had mysteriously disappeared from my apartment after the detectives went to search it. I was penniless, a convict and alone. Most serious of all was the fact that I was only beginning to know myself as a man, and many facets of my personality that were about to set for the rest of my life now had to do so under the worst possible conditions. To my bitterest disap-

pointment I found upon arriving at the chain gang that there was not one man out of the 53 prisoners with whom I could sit down and talk seriously, intelligently and hopefully.

To tell of my first three and a half years of grief, growing horror and frustration would serve no purpose here. To describe my escape, motivated by sheer desperation, into the swamp for three days and my capture would tax credulity. Eventually the day came when I faced the fact that I had only one more year of prison to endure, and that soon I would be expected to re-enter society, to make good in spite of the brand of ex-convict. Search as I might, I could discover no opportunity whereby I might rehabilitate myself and pull myself out of the swill I felt I had been wallowing in for so long. The state offered released prisoners no facilities for finding jobs. As many others before me, I had no relatives or friends to whom I could turn for help of any kind. I was told that I would be issued a cheap cotton suit of clothes, a pair of two dollar shoes and a ten dollar bill. So armed I was expected to re-establish myself as a free and independent man among men. And I was vividly aware of the percentage of men who failed to re-establish in the face of these grim odds, often from no great fault of their own. Too frequently a prison record is like a repulsive facial scar, involuntarily causing people to turn from its possessor with disgust. I had neither job, prospects, funds nor clothing and it obviously worried no one but me. No man, until he has faced such a predicament, can fully understand how despairing his outlook can become, or how truly futile the future seems.

Then, without warning, a letter arrived addressed to me. Its arrival

surprised the entire camp for I was known as the guy no one wrote to. How my situation came to the attention of the writer of the letter is another story. The letter, was from an admitted homosexual who wrote me openly and fearlessly and assured me that I did have friends and that I could make my future as bright as I wished. Accompanying the letter was a check for ten dollars, the first money in excess of fifty cents that I had possessed while in prison. For the first time in almost four years I was able to buy tooth paste, hair oil, razor blades and a quart of milk at the same time. The rest of that money I saved for days, just marveling at the fact that it was mine. So few people realize how much money ten dollars is! I felt like a kid again on his first Christmas morning.

I answered the letter and thanked the man for his kindness. But I was still wary. I was looking for the phoney angle, the selfish reason for this sudden, unprovoked generosity. (It never turned up.) Soon, two letters arrived weekly, letters that were cheerful, encouraging, sensible and realistic—in short, morale building. The first of every month brought another ten dollar check for incidentals. As my release date approached, a trunk was delivered at the camp for me. In it was a complete set of shirts, socks, linen, shoes, muffler, gloves, ties, hat and a finely tailored suit and topcoat of excellent wool. The day before my release I received a wire for a sum of money that would permit me to travel by train to the city where I'd chosen to work and sufficient funds to live until I could support myself again. Upon leaving the train at the end of the journey I was startled to find that I was being met by friends who had been contacted by my benefactor. They had rented a comior-

table room on a quiet street for me and had arranged for me to go to work within the week at my first job as a free man!

That was seven months ago and now I am beginning to feel that my reclamation is complete. Everyone I know is familiar with my prison background for I do not attempt to hide it. Oddly enough, I am not ashamed of my past, (as I do not live in it), for I now understand what real pride is. As one of my new friends put it recently, I am a graduate of the toughest university in the world. But thanks to my advisor I've majored in a constructive field.

Occasionally I am amazed at how hard I work to justify the selection made by that small group of homosexuals, who, with great faith and courage, picked up the reins when society dropped them and turned its back on me. I know now that I am not the first man to have received this aid nor will I be the last. There have been many others, and I have been told that not one of them has ever given this unknown group cause to regret the understanding and the aid that was offered. Now that I am financially able to do so, I am repaying my debt in the only way I can, by helping those who are in the same seemingly hopeless state I once knew so well. I am doing the same thing that was once done for me, for a young man that I met in prison. I

first considered offering him this aid when he once remarked that he felt sure he could become a credit to his home town if he could only feel that someone cared what happened to him. I am trying to show him that someone does care.

Because of a homosexual's courage and the faith that his friends showed in his courage, I know, half a dozen men who are now responsible citizens and who, without the encouragement they received, might still be a burden on society. Indicative of the sincerity of this group of men is the fact that they offer their assistance to any man they feel is deserving, whether he be heterosexual or invert. As yet their group is small and their funds limited. They have no formal organization and they make no effort to recruit donors or raise funds. But small as their circle is the significance of it is tremendous. Seeing a need, they act to alleviate it; and when even a few homosexuals are capable of acting so selflessly in the face of a hostile world, there is hope for a better life for all of us.

These are some of the things that the bilge magazines do not discuss. But they should be discussed and all homophiles should be proud of their fellow homosexuals who offer their time, money, understanding and love-of-humanity so generously, for here can be found the mark of the true man.



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## *the* **SEX CRIME** *problem*

Rarely is the subject of sex crimes presented on radio. Rarer still is this subject presented in an objective and factual manner for the purpose of public education. On Sunday, October 21, 1951, Hale Sparks, the University Explorer adeptly tackled the question: "Has society learned how to deal with sex offenders?" The program sponsored by the University of California, was a feature of the Columbia Broadcasting System. Following is what Mr. Sparks had to say to his radio audience:

**E**very once in a while one of our larger cities finds itself in the midst of a so-called "sex-crime wave." Citizens are aroused and demand protection from lurking fiends. Parents patrol the streets their children take to school. Newspapers splash the stories on the front-page and the police round up all known sexual deviates—some of whom are arrested. Finally, the State legislature may pass laws with heavier penalties for sex crimes.

Recently, one such "crime wave" was analyzed. Police records showed more arrests for sex offenses than in previous years. But that was due to the round-up made during the furor, so these statistics couldn't justify the label of a "sex crime wave." Investigation revealed that the excitement began with two sordid sex crimes against children in the community. Some sex crimes are committed all the time, but don't attract public attention. In this case,

the two offenses were perpetrated in the same city only a few days apart. Revolting as these offenses were, two such acts do not constitute a crime wave.

This case illustrates the emotional atmosphere in which society often attempts to meet the sex crime problem. There's no doubt that society does have the right and the duty to protect its members from such heinous crimes. And there's no doubt as to whether that action taken in the heat of the moment is of any value. Alber Q. Deutsch, writing in *Colliers* put it this way: "It is a tragic fact that action against sex crimes usually evolves in an atmosphere of hysteria. Such action is often useless, and frequently harmful."

I gained an objective view of the sex crime problem recently when I talked with a scientist who's studied it for many years. He is Dr. Karl M. Bowman, professor of psychiatry at the University of California Medical Center in San Francisco and Director of the Langley Porter Clinic which is run by the State Department of Mental Hygiene in cooperation with the University. Dr. Bowman is past president of the American Psychiatric Association. He is currently heading a research project on the sex crime problem, a study made possible by a grant of funds from the State Legislature to the State Department of Mental Hygiene with the specifications that the Medical Superintendent of Langley Porter Clinic carry out the research.

Many people think the sex crime

problem can be solved quite easily. Certain individuals, they say, carry on sex practices forbidden by law. They are sex criminals and should be arrested and convicted. When there is a brutal sex crime, these people say, "Pass stiffer laws."

If this were all there was to the sex crime problem, it could be solved easily. But Dr. Bowman, who has studied sex crimes for the past 15 years, doesn't yet feel he has enough information to offer a comprehensive solution. He hopes the study at Langley Porter Clinic will continue for at least 5 years so that some real progress can be made.

There are many complications connected with the problem of sex offenders. One is lack of scientific information. A hopeful sign today is that more funds are being provided for scientific studies of the problem. Only a few years ago, sex offenses, along with drug addiction and alcoholism, were subjects that just couldn't be discussed publicly. They were taboo. At that time, if a scientific study was attempted, the researchers were likely to be attacked from all sides. That happened only 15 years ago when Dr. Bowman began a study on alcoholism. Both the prohibitionists and the distillers protested. Similarly, an early study on drug addiction was denounced by a Federal agency because certain findings disagreed with common misconceptions.

Today, we know that such studies are beneficial. We've learned that drug addicts and alcoholics are sick individuals. With proper treatment, some can be rehabilitated. But nothing is solved by putting them in jail. The jails simply overflow and the victims are not helped. They are helped however, by proper treatment based on scientific knowledge. Dr. Bowman believes similar progress can be made in handling sex

offenders, when enough is learned through scientific research.

A glance at our laws governing sex offenses shows that we've neglected this problem. These laws have their origin in ancient Hebrew codes based on a negative rather than a positive approach. In ancient times, the neighboring tribes, the Hittites, engaged in certain sexual practices. The ancient Jews forbade them on the grounds that the Hittites allowed them. The Christian Church adopted many of these laws. Later, they were incorporated into English law which we adopted. Thus many of our present-day laws are derived from sexual codes formulated 3,000 to 4,000 years ago.

Dr. Alfred Kinsey of the University of Indiana, one of the authors of the book, *Sexual Behavior of the Human Male*, recently emphasized the inadequacy of our laws. It may surprise you to learn that judged by our current laws, Dr. Kinsey says 95 percent of our population can be defined as sex offenders.

It's obvious that we need a more practical set of laws. The first problem is to define what constitutes a sex offense. But the problem is complex. Even if our laws were not outdated, we'd still have trouble since the laws vary from state to state and from country to country. For example, in some European countries, homosexuality is now legal under certain conditions.

Religions have offered their standards as bases for normal sexual behavior. But, as you know, different churches have different codes, and there is frequently a wide divergence of opinion. Also, various biological standards have been proposed by scientific authorities.

Dr. Bowman believes we need more facts to determine proper standards. Extensive surveys such as those being conducted by Kinsey



should be made to find out what is normal and what is abnormal. Such should make it possible to define sex offense and determine the modifications needed in our existing laws. At present, there is no universal norm and there are many contrasting trends. For example, New York State recently reduced the penalty for one type of sex offenses-sodomy-from 10 years or more to 90 days. For the same offense, California increased the penalty from 10 years to 20 years, and even life in some cases.

But mere revision of laws is not enough according to Dr. Bowman. Studies must be made of the sex offender himself. Facts have already been uncovered which upset some misconceptions. We tend to lump all sex offenders into a hardened criminal group. But the greatest number of them are non-aggressive individuals such as "Peeping Toms", exhibitionists, or homosexuals. Even so, as a group, they have about as much in common as the patients in a hospital. We also tend to believe that sex offenders begin with minor crimes and gradually turn to more serious ones. This isn't so. The timid, shy sex offender would be less likely to engage in a physical attack than would a normal person. Another fallacy is that sex criminals are a repetitive group; if they get away with one crime, they immediately begin planning the next. This happens in a few spectacular and isolated cases. But statistics show that sex offenders are the second least repetitives group police deal with. Only murderers have a lower repeat rate.

The study of Langley Porter Clinic centers on three major problems: sex crimes of violence, sex acts with small children, and homosexuality. Dr. Bowman agrees that individuals who commit sex crimes of violence must be separated from

society. Various treatments have been proposed ranging from surgery to hormones, brain operations, and sterilization. But experts do not agree on the value of any of these. Dr. Karl Menninger recently said, "We psychiatrists know a lot about the descriptive side or sex perversion—how it happens and what goes on. But we have barely scratched the surface on the whys and wherefores of sex deviation. We have got to learn a lot more before we are able to treat large numbers successfully. It may be that future studies will uncover ways of treating, and even curing, such individuals. In any case, society for its own protection must confine the sex fiend.

Certainly, the sex offender who molests children must be put away. An important fact has been found in some cases where a small child participates with a sex offender, cases in which there is no physical harm or violence. The evidence indicates, Dr. Bowman said, that harmful effects to the small child are exaggerated so far as the actual sex act is concerned. But the child can be greatly harmed by the attitude of parents, friends, and relatives. If they are too critical, if they overstress the shameful aspects, the child may receive a shock which will stay with him the rest of his life. But if the child is handled properly with understanding, the mental shock may be reduced.

In general, Dr. Bowman said it would be helpful if children were given an adequate sex education. But a conspiracy of silence still seems to prevail. Although most parents will discuss such things as murder and stealing with their offspring, only a few discuss the so-called "facts of life" with them. The child's interest is aroused but his sex education is neglected. In trying to satisfy his curiosity, he may get

a distorted concept. Some people suggest that children might get a proper sex education at school. But Dr. Bowman is not sure that this is practical. It is important, he said, that sex be discussed openly and frankly. But since there are a great many unmarried school teachers, there may be some embarrassment. The ideal solution is for parents to take over this task. But parents, too, often become embarrassed and the child senses this. However, progress may be made as we take a more enlightened view of the entire sex problem.

We also need a more enlightened attitude toward the homosexual. Society has a tendency to treat the homosexual today as the alcoholic was treated 20 years ago. For example, there's the case of a young man who was arrested for his first offense as a homosexual. In prison he was locked up with all other sex offenders. Thus, Dr. Bowman points out, he was placed in an atmosphere where his abnormal drives were bound to increase. While this procedure fills up the jails it doesn't contribute any solution to the fundamental problem. It simply aggravates it.

As yet, science has found no cure for homosexuality. Not even the cause is known. A recent report indicates that heredity is involved. If one single ovum twin is a homosexual, the other one is too. But this doesn't hold true for ordinary twins. Anatomical, and endocrine factors may also be involved since people who do not mature properly may become homosexuals. Some believe the problem is mainly psychological. The orthodox psycho-analytical theory developed by Freud is that homosexuality is a phase of sexual development. In some individuals the development is arrested or something happens to cause a retro-

gression.

Possibly all three factors—hereditary, anatomical and psychological—are involved. This may be why it's difficult to find cures. Various treatments have been tried. For example, male sex hormones have been given male homosexuals and female hormones to female homosexuals. But in many cases the hormones simply increase the abnormal drive. Anna Freud, the daughter of Sigmund Freud, recently reported that three homosexuals responded to psychoanalysis. Even so, it's conceded that the percentage of cures by this method is very low. However, the psychiatrist can be of some help to the homosexual. While he can't promise a cure, he may be able to help the homosexual, who is unhappy and neurotic, to make a better adjustment.

As long as homosexuals exist, society is faced with the problem of what to do about them. In some countries they are simply thrown in jail. In others, such as France and Scandinavia, homosexuality is legal as long as it involves two willing adults in privacy.

Which is the better solution? As with all sex crime problems, society must decide for itself the course it wishes to pursue. The opinions of scientists in this field may be helpful. Both Dr. Bowman and Dr. Kinsey have said that our sex laws are too generalized. They are designed to punish those who engage in any sexual practice which might be considered abnormal. But since we have no absolute normal standards, the laws cannot be specific.

A more practical solution, they say, is to judge sex offenses on the grounds of whether or not society is harmed. For example, society is harmed in cases involving assault, force and violence, children, incest,

(Continued on page 29)



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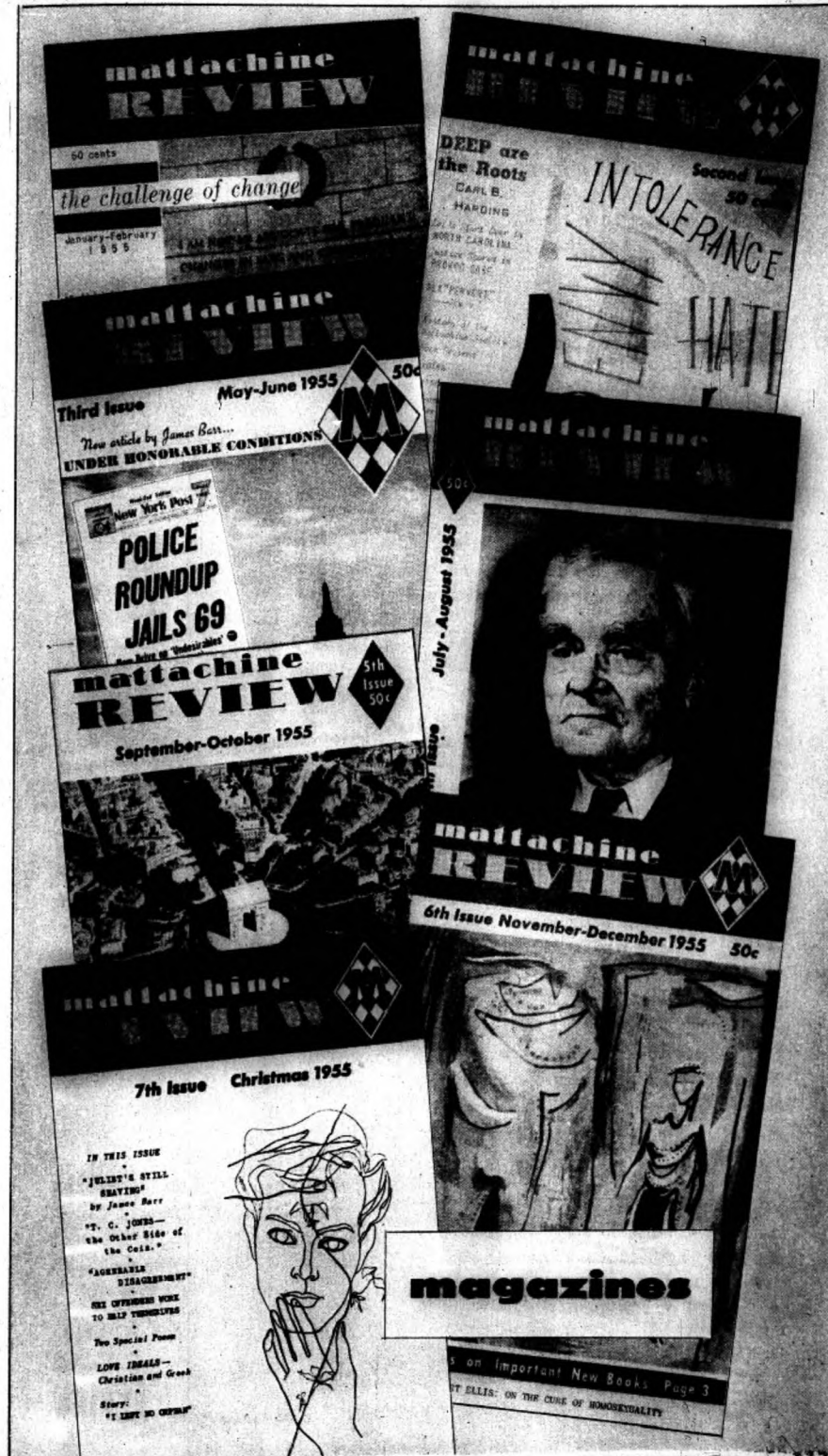
**MAY-JUNE 1955:** James Barr's Under Honorable Conditions; the Problem of Appearance; Dr. R. S. Rood's discussion of treating California Sex Psychopaths; a Minneapolis Father Discovers Homosexuality; the Coming Model Penal Code, the Bridegroom wore a Dress.

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

**NOVEMBER-DECEMBER 1955:** On the Cure of Homosexuality; Sex Religion & Myth; Regulating the Sex Urge; Conditioning Factor; Hadrian & Antinous; a Forgotten commonplace; What Mattachine Means.

*mattachine* **REVIEW**



"BONUS" ISSUE 1955: James Barr Fugate's Hold That Curtain—Juliet's Still Shaving; Interview with T. C. Jones, Impersonator; Agreeable Disagreement; Sex Offenders Work to Help Themselves; Love Ideals, Christian & Greek; I Left No Orphan, a story.

JANUARY 1956: 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 Homosexuals; 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 Arres..

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 Psychiatry.

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 Guards of British Morality.

JULY 1956: Why Americans Are So Fearful of Sex; The Church and Vice in England; Reform of Sex Law Urged at Oxford; Bogus Police Officer Held; Supreme Court Curtails "Security Firings"; Loyalty Program Criticized; "Against the Law" Reviewed.

AUGUST 1956: Toward a Clarification of Homosexual Terminology by Dr. Kinsey; Whom should We Tell? Italian Penal Code; Homosexual Faces a Challenge; Morality v. the Mores; Awards of Merit; Daughters of Bilitis; License Unlimited.

SEPTEMBER 1956: American Law Institute Model Statute on Sodomy and Sex; Comment on the Model Statute; Dr. Kinsey Dies; Mattachine Salutes N. Y. TV Program.

OCTOBER 1956: International Edition; Letter from a Homosexual; Morals and Pseudo-Morals; War Story of Kurt Prince Phillip von Eulenburg, the Twelfth Man; Homosexuality in the Near East; Comment on Danish Law; The Editor showed Consideration; Viewpoints Will Vary; How Long Have You Been One; The Awful "In-Between."

NOVEMBER 1956: Lift Secrecy on Homosexuality; Her Son, by James Barr; Help Urged for Inverts; Clinic on Homosexuality; Tea is Diluted; Science Wins Out; Time is Real, plus other features and poems.





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**mattachine REVIEW**

**693 Mission Street**

**San Francisco 5, Calif.**

**THE SEX CRIME PROBLEM**

(Continued from page 23)

repetitive behavior, and nuisances. Laws can be drawn to deal specifically with such cases. On the other hand, society disapproves of, but is not harmed by, homosexuality practiced by two willing adults in privacy. Nor is society harmed when adults engage in certain other acts in privacy. But society is hurt when an adult homosexual preys on a child, since the child may develop the inferior pattern of the homosexual who is almost never happy. Dr. Bowman recommends that any adult who molests a child—whether he's homosexual or heterosexual—should be separated from society. But he questions the value of jailing adults who engage in abnormal behavior willingly without becoming public nuisances.

Dr. Kinsey was recently quoted

as saying that 95 percent of all persons brought to court for sex offenses had only departed from custom, but had not hurt society. The vast number of such arrests complicates the entire sex crime picture. Laws which are designed to protect society from harmful acts have to be watered and broadened to include all sex offenses. Loopholes develop and a dangerous individual may get off with a light sentence, or a harmless one may be imprisoned unwisely. And police cannot concentrate on the vicious, anti-social offenders.

In conclusion, Dr. Bowman said that society needs to revise its attitude toward the entire sex crime problem. There is no easy solution. But through exhaustive studies, conducted in the cool, unemotional atmosphere of scientific research, real progress will be achieved.

**culture and the INTROVERT**

an Answer to Mr. Crowther

In February 1956 the *Mattachine Review* carried an article "Culture and the Introvert" by R. H. Crowther. In the article which follows, Curtis Ray raises some challenging objections to certain claims made by the author. A previous article by Mr. Crowther, "Culture and Sexuality," appeared in the Sept.-Oct. 1955 issue of the Review.

**A**lthough I agree with Mr. Crowther that homosexually-inclined persons should take an active part in their community life, I do not think that any statement or assumption made in the article in support of "how" or "why" of this thesis will stand up under analysis.

The article proceeds on the as-

sumptions that:

1) Introverted persons present some of the greatest assets to our culture.

2) Introversion and inversion are directly related.

3) Therefore homosexuals are equipped to be cultural assets.

4) The alternatives to cultural creation are biological reproduction, or no kind of creation at all.

This article will be devoted to an analysis of Mr. Crowther's use of "inversion", "introversion" and "culture."

Although there is not one mention of the word "extroversion", it must be assumed that the article is about this group as well as introverts, since the concepts were ori-

ginally developed in such a way that it is impossible to say things about one without also saying something even though implicitly, about the other.

But these terms, extrovert and introvert, are not considered by many psychologists today as adequate concepts. It seems that someone in the position to say that "many of our modern psychological terms stand in need of serious revision" would be aware of the disrepute that terms like "extrovert" and "introvert" have fallen into, yet Mr. Crowther makes the concept of introvert central in the article.

Even if we decide, along with Mr. Crowther, to operate with these concepts we are immediately involved in many difficulties. We are never given a clear description of those qualities which differentiate an extrovert from an introvert. Mr. Crowther gives what is the commonly understood meaning of "introvert" as "the one who is preoccupied with subjective experiences, as distinguished from the apparent external universe and his relationships to it." Unfortunately, this sentence, which could be taken as the only thing approaching a definition of extroversion in the article, is very ambiguous. While the introvert is preoccupied with "subjective" experiences, what he is not preoccupied with is the "apparent external universe and his relations to it."

The external universe, then, must be what the extrovert is preoccupied with. This would lead us to believe that the extrovert is preoccupied with natural phenomena, such as physical events, planetary movements, and chemical reactions — things external to man — as parts of the external universe. But this is not the case. We find Mr. Crowther a few lines further on saying that "introverts become preoc-

cupied with subjective values—with ideas, interpretations, principles." This would lead one to believe that not only is he assigning to "introvert" what is commonly meant by that term, but he is also assigning to "introvert" what is commonly meant by "extrovert." Indeed, if we examine the beginning of the article, we find this to be the case, namely, that "the history of religious and philosophical leadership is the history of minds who have valued the realities of man's subjective nature." We find that "introverted thought may climb to reach that plane of ethical and spiritual certainties, and of creative imagination, from which have acted our greatest cultural and social leaders." The last two quotes taken together seem to imply that introversion or subjectivity is synonymous with all higher forms of intellectual endeavor, while it is continually implied that the alternative to this exalted position is a mere interest in "the outward physical result, the immediate experience, the appearances of things." Again, in contrasting these "outward" things with introversion, we are lead to assume that these immediate, outward experiences are what the extrovert is preoccupied with.

Now, if we choose to call "introverts" those people who are preoccupied with intellectual pursuits, then we have defined the term in a special way, in a way which departs considerably from the current usage of the concept. But Mr. Crowther falls back on the common definition of the term when he is talking about the introvert as a child.

We have the statement, "it is logical to assume that a child whose family environment and native interest dispose him or her to strong cultural interests is likely to develop introspective tendencies at an early age." "The impacts of art, and mu-

sic, of travel, of thoughtful adult conversation" produce these introspective tendencies. Here we are given a new word, "introspection", which to judge by its use here, is synonymous with "introversion". This conclusion must be drawn from the statement that "all cultural values tend to stimulate subjective more than objective interests," and we have already been told that subjective values are what introverts are preoccupied with. At this point Mr. Crowther has reversed to the more usual definition of "introvert," i.e., of one who takes an interest in the arts, travel, personal ethical questions, the so-called "normative" studies.

I do not think it is ever quite clear whether Mr. Crowther intends to equate introspective persons or introverts with those who cultivate all higher forms of knowledge, or whether he intends to limit the term to the narrower and more accepted definition. Sometimes one seems to be meant, sometimes the other. If the former is meant, then what he says goes contrary to what has been taught and is being taught in connection with the scientific method. For it is a mark of the scientific enterprise that all knowledge valuable to the advancement of culture is publicly accessible and also communal, i.e., not subjective and personal. If the latter definition is what is meant, then Mr. Crowther is put in the position of saying that only the arts, religious values, and other personal interests are the highest and proper manifestations of culture. The fallacies involved in this theory of culture, still widely taught in college humanities divisions, have been very aptly discussed in anthropological literature. Anthropologists have come to use the term "epiculture" to refer to what the humanists call "culture."

But by Mr. Crowther's formula-

tion, either definition would leave out the possibility of culture ever being benefited by non-intellectual means, such as the discovery of America, the killing-off of dangerous animals, working on an assembly line in a factory, etc., since it would seem that these are preoccupations with the "immediate realities of environment."

We are told then, "that all cultural values tend to stimulate subjective more than objective interests." We are lead to believe that children from cultural family environments develop these introspective tendencies. Can empirical evidence be shown that will substantiate this contention? It will most likely be found, upon investigation, that many people with this kind of environment are not at all disposed to "subjective" preoccupation of the sort described by Mr. Crowther.

We find that children who become "engrossed in introspective thought" are more likely to become introverts than those who never did much thinking before adolescence. Here again we must ask whether empirical evidence will support this supposition.

Before discussing how Mr. Crowther relates inversion to introversion, it is necessary to comment on his definition of inversion, for this definition is essential to his fourth thesis, stated at the beginning of this article.

Although the terms "inversion" and "homosexuality" are nowhere equated in Mr. Crowther's article, I shall assume that they do mean the same thing. This brings up the age-old question of the definition of homosexuality. The famous Kinsey reports have shown that only a very small proportion of the total male population limit their sexual activities exclusively to men. From this small group here is a continuum, so



to speak, of "homosexuality", ranging from those who occasionally indulge in homosexual practices to those who engage only once or twice during the course of their entire life.

If we limit our definition of homosexuality to include only the first mentioned group, we do so at the cost of excluding some people, who, although they participate in occasional heterosexual relations, and may even be married and have children, nevertheless consider themselves as homosexuals. But this narrow definition of inversion is the one which Mr. Crowther must take in order not to involve himself in contradictions and obscurities.

We are told that introversion "contains two very distinct aspects." These are: introversion, as defined and used in this discussion, and a kind of introversion, which, is "morbid and purposeless." And we are told that "there appears to be a very direct, though not necessary connection between introversion and inversion, as the person affected—by the very nature of his disposition—tends to build up and accept erotic images identical with his own sexual character." These mental images... determine a person's sexual inclinations." The conclusion to be drawn is that something about the very nature of introversion leads to inversion. "Whether or not introversion will result in sexual inversion depends on many factors whose immediate workings are already well understood by researchers in the field." Unfortunately Mr. Crowther does not document this very important new scientific advance.

Thus the chain of reasoning is as follows: the introvert, "because of positive interest and also capability in dealing intelligently with subjective material" becomes interested

in cultural values and religious interests, which "involve the most pressing personal questions." This involvement with subjectivism, and self-identity causes the introvert "at the time of adolescence" to "be unusually predisposed to accept homoerotic images." These may or may not outweigh heterosexual images.

We are now ready for the crux of Mr. Crowther's article, which I would like to quote in its entirety: "If it can be said that introversion leads occasionally to active inversion, then it must be added that the active invert is, without exception, also of a predominately introvert nature, and thus must, through introspective methods, reach for that inner stability which the mature heterosexual achieves through other processes."

Here, stated explicitly, is the alternative to introspective or introverted behavior. Since we have been told earlier in the article that the alternative to subjective, introverted behavior is preoccupation with the "immediate realities of environment," what else are we led to conclude but that this alternative in "the inner stability which the mature heterosexual achieves through other processes?" By "other processes" Mr. Crowther must mean biological reproduction.

What else are we led to believe but that the heterosexual does not achieve inner stability through introspective methods? Thus the homosexual can achieve inner stability by preoccupation with cultural values and social uplifting while the heterosexual achieves his inner stability with a mere preoccupation with the immediate externals of life, i.e. biological reproduction.

There is one other conclusion which can be drawn. If all inverts are without exception introverts, and introverts are predominately inter-

ested in or capable of introspective thought, we would have to say that no person could exist who was both an invert and who did not display those qualities identified with the introvert. But will empirical evidence substantiate this conclusion? There are many homosexuals who were not raised in "cultural environments" and who do not aspire to anything higher than their immediate experiences, as most of the readers of this magazine can verify from their own experience.

Perhaps Mr. Crowther does not mean to say that inverts are particularly fitted for cultural activities, since in an earlier issue of this magazine he would seem to contradict what he maintains here: "Cultural inspiration and spirit cannot arise either from extremes of inversion or from extremes of heterosexuality, but rather from the high middle ground between." (Sept-Oct, 1955, p. 42). If Mr. Crowther means to extend this contention to cover the present article, he nowhere states it. And since the arguments in this

article should stand on their own merits, and not attain their validity from some previous article, I cannot discuss this latter statement.

In conclusion: over and above any objection to Mr. Crowther's personalistic metaphysics, the following points should be made:

1) It has not been shown, either in this article or elsewhere, that homosexuals are better equipped to produce the higher values of their culture.

2) It has not been shown that so-called "introverts" are responsible for the higher values of our culture, or any other culture.

3) It has not been shown that the alternative to cultural production is biological reproduction or no production.

4) It has not been shown that homosexuals do not and cannot reproduce biologically.

If Mr. Crowther's contentions are accepted and acted upon, I cannot but see some disastrous results in the progress of the acceptance of homosexuality.

## the homosexual and society

by Eric von Gothenburg

**A**ll men must belong. Belonging brings security. Acceptance in some group affords identification and a sense of accomplishment.

To the homosexual, who is often a highly individualistic person, belonging sometimes connotes a loss of individualism, an assimilation at the cost of individualistic expression. But it need not be so. If after mature investigation we find a group which, in the main, represents the goals or aims we desire for ourselves, an organization which does not demand the relinquishing

of our individuality, but instead uses that individuality in a constructive way, then it is only selfish motives which would prevent us from being a part of that group.

The homosexual in present-day society occupies a unique position in that he often belongs to organizations, unions, churches or lodges which represent much of his interests. Yet he belongs to no organization which speaks for such a highly important part of himself as his sexual nature. Heterosexuals need no such group identification. Their

strength lies in their majority. But for the homosexual there is the problem of identification with a group which represents his particular sexual orientation.

The homosexual's sexuality influences his choice of companions and often dictates his interests and hobbies. Whether by psychological patterning or environmental conditioning, the homosexual often finds himself more intellectually aware and aesthetically appreciative than a cross section of the heterosexual majority. These inclinations then cause an outlook on life quite at variance with the average citizen. His attitude toward life and his fellowmen is molded in accordance with the attitude he adopts toward his inversion. Often his reluctance to join with groups with a heterosexual majority is based on his super-sensitivity of his sexual aberration. He may feel a resentment or hostility toward society which has failed to provide him with a group with which he can identify himself, and through which he can find acceptance and companionship.

But there is essentially no hindrance to his joining various organizations except his own psychological block. Were this block removed he would not only find it easier to identify himself with various civic, religious, social or political groups, but he would become a more constructive member. He would find satisfaction in working for a cause beyond the pale of purely personal and selfish interests.

But even with successful integration into various groups which mean so much to him, there is still a definite lack in the homosexual's life. No one speaks for his sexual make-up. He finds no security in group identification and participation for this part of his character. Yet there are spokesmen for him. There

are organizations which speak for the homosexual man and woman. One of these is the Mattachine Society. In it the homosexual can find the understanding and appreciation which he has longed for. In it he may find the intellectual stimulation and social association to bring joy and a purpose to his life, and have his talents constructively used.

It is erroneous to assume that homosexuality finds expression only in sexual conduct. The outlook of the homosexual is often molded and patterned according to his sexuality. It need not be an influence on everything he thinks or does. But because of his attitude he often lets his sexual nature influence decisions in his life.

For example, the average heterosexual would probably not come in contact with discriminatory laws abridging sexual relations and suffer from them. And unless particularly interested in civil rights, he would probably not seek for the abolishment of some statute or the revision of others. Only as he comes in personal contact with these discriminatory laws does he feel any personal reason or obligation to work for a change in them. The homosexual group has a large majority who are often heard to say, "If he lost his job or got himself in trouble, that is his own fault. It won't happen to me." Does the argument sound familiar? Often not until legal injustices strike at home, whether to the person himself or to someone near to him, does it become personally important. The argument that "it won't happen to me," is not realistic reasoning, nor does it speak well of an individual who claims that he lives for someone besides himself. It is unfortunate that we as homosexuals, or as citizens in general so often do not feel more keenly our personal re-

sponsibility in promoting human understanding and combating infringement on civil rights.

The Mattachine Society then in its program of research and education serves an important position in society, as well as having an important place in the life of the homosexual. And it calls upon its members to shoulder the responsibility of "members of the human community" and bids them to integrate harmoniously and successfully into the main current of heterosexual society instead of attempting to withdraw into an invert society of their own. It encourages its members to assume community responsibilities which would not only bring a sense of worthwhileness but which would convey deeper interest and understanding of the homosexual's role in society among heterosexuals. For only as homosexuals can make positive contributions to the general welfare can they expect acceptance and full assimilation into the community in which they live. The homosexual can occupy an honorable and con-

structive position in society. We homosexuals know that a great many do. Through active service in the community he can have a rich and a satisfying life.

The Mattachine Society brings to the homosexual the voice which he has long been in need of. But the effectiveness of that voice depends upon the support of individuals. It is an organization which can bring challenge and purpose into one's life, that the individual may echo with the unknown homosexual who said:

"I believe in homosexuality as a way of life. I feel no sense of guilt or shame. I know that I, as a homosexual, can be an asset to the community in which I live and a good citizen in the land which gave me birth. . . . I pledge my utmost to the task of securing equal rights for those of my people who merit and desire it. . . . With these ideals I know that I can be happy, satisfied, well integrated individual whose life will merit the respect of mankind."



# BOOKS

THE FIRST KNOWN BOOK OF ITS KIND....

## Homosexuals Today--1956

*HOMOSEXUALS TODAY—1956. A handbook of homophile organizations and publications, edited by Marvin Cutler and published by One, Inc., Los Angeles. 196 pages, illustrated. Reviewed by Wes Knight, San Francisco.*

In many ways the main value of this work lies in its importance as a pioneering work, for it is just that: The first publication to include a comprehensive survey of homophilic organizations, their histories and publications. Its editors have attempted to deal with a very large subject, indeed, although virtually nothing of this subject is known to the U.S. public generally today. Owing to the extreme secrecy and the caution with which groups working to assist the homosexual are usually formed, would-be researchers find it hard to obtain verifiable documentary material upon the subject. Consequently, as might be expected, more detailed descriptions are given of the American organizations—past and present—which the writers were able to investigate personally. The measure of European and Asiatic organizations is principally given in terms of the periodicals they issued and extracts from them.

Furthermore, the situation varies considerably in each and every overseas country. It ranges from the almost complete lack of any sort of organizational attempts in the Latin cultures to the 24-year-old Swiss magazine, *Der Kreis*, to the complicated legal situation in Germany and cold disapproval in Norway. To discuss the background and nature of the attitudes of each country dealt with would mean a separate volume for each, perhaps, but this book has covered the broad scope with commendable detail.

A most important aspect of "Homosexuals Today" is the fact that this is the first time any homophile group has attempted to compile any sort of survey for the record of the general situation. Some criticism, perhaps, might be made that the

editors, who were well acquainted with the origins of the Mattachine movement in its initial period (1948-1950) and during the period it was organized as a foundation (1950-1953), gave more than adequate space and emphasis to the "early days" and in many respects less to that which has happened since.

However, the Mattachine section covers 52 pages—more than were devoted to the sections on One, Inc., and all other past and present homophile groups in the U. S. While there may be some persons who may criticize the briefness of some topics, and an apparent slanting of opinions in others, no fair-minded reader can possibly deny the importance of this book, nor can he fail to respect the efforts of its editors in fulfilling a long-felt need.

Persons named in the book, it appears safe to predict, are now "among the counted." Whether homophile or not. Who dares to hazard a guess about what kind and how much publicity this volume may ultimately be responsible for? Not this writer. He only hopes that all publicity about homosexuality in the future will be as constructive as this second work published by One, and that the minority it speaks for will become as responsible individually and collectively as the public service organizational efforts in the world today which are outlined in "Homosexuals Today."

## Well-Meant Assistance

*Sexual Offenders and Social Punishment: Compiled and edited by Derrick Sherwin Bailey, Ph.D. The Church House, Westminster, S. W., London, England. 99 cents, 1956. Reviewed by Jack Parrish, San Francisco.*

In January, 1952, Dr. Derrick Sherwin Bailey, the Study Secretary of the Church of England Moral Welfare Council, was asked by the editor of the magazine *Theology* to discuss the problem of sexual inversion for them in an article. He did so. The response was so great that he felt compelled to discuss it at a meeting of the Council. As a result, the Council's Education Committee approved the calling together of a

group of doctors, clergymen, and lawyers to undertake, privately and unofficially, a full investigation of the problem.

An interim report was published in the early part of 1954, owing to the need for material to be presented as an aid for discussion of the subject in the Houses of Commons and Lords. Doctor Bailey, who had been asked as a member of the group to study the Biblical and historical aspects of the problem, found that it could not be done justice in the brief space of an essay, and dealt with it in a full-length book *Homosexuality and the Western Christian Tradition*, which was published in April, 1955.



A departmental Committee having been formed by the government for the study of the problem, the Moral Welfare Council felt that there was no longer any need for them to supplement their interim report with a fuller more detailed one. Instead, they have now issued the present one, primarily as material to be presented to the Departmental Committee as summarizing the medical, religious, and legal aspects of the matter. Since the Committee was also to investigate prostitution, material concerning that subject was also included.

The opening section of the booklet discusses the nature of inversion in the light of material uncovered by such researchers as Kinsey and various medical men, admirably compressing a detailed but clear account of present-day knowledge into a very short space. The fact there are many shades of sexual behavior between the two extremes of heterosexuality and inversion is clearly brought out, as well as the fact that it is not the performance or non-performance of homosexual acts that determines whether or not a person is an invert. The emotional problems resulting from the condition, especially extreme loneliness, are described and recommendations are made concerning the present unsatisfactory legal penalties.

The portion dealing with prostitution gives an outline of the changing attitudes of Western society from Biblical and Roman times to the present date. The editors comment that utter and complete repression of prostitution has never been successful. It is their view that the present English system of fines and publicity only deal superficially with the problem, and merely create contempt for the law. They

also point out that legal penalties are exacted only from the female practitioners and never from their male customers.

Appendices are also included. The first is a resume of the historical background of homoeroticism dating from pre-Classical times by Dr. Bailey, reprinted from the anthology *They Stand Apart*. Doctor Bailey's essential thesis is that the homosexual should be regarded as a person committing a sin of the same order as fornication, adultery, or seduction rather than as a criminal. As such, he comes under the jurisdiction of the moral code, but not under that of the courts.

In response to requests for pastoral guidance in dealing with the problem, an appendix giving such material is included. One point brought out very strongly by Dr. Bailey is that all clerics having a great repugnance toward such people should immediately turn them over to others who are more experienced in dealing with such cases. There should be no attempts at any sort of well-meant psychiatric assistance by amateurs, and persons requiring it should immediately beset to qualified medical practitioners. As a concluding appendix extracts are given from the interim report which exhibit far greater objectivity and sympathy toward the problem than the comments made in the report later issued by the government's Departmental Committee.

The compilation and issuance of this pamphlet reflect great credit upon Doctor Bailey, his colleagues and the Church of England. Their honesty, objectivity, and freedom from bias are all the more remarkable and praiseworthy when one considers that this pamphlet was issued at a time when certain portions of the Press and certain individuals had raised such a hue and cry and

to becloud the issue, rendering it impossible for uninformed persons to learn the facts of the matter, and make those who were informed ap-

prehensive of speaking out. The fact that it has been done stands as a victory for the cause of tolerance and clear thinking.

## Law Reform Inevitable

**THE CHALLENGE OF LAW REFORM.** by Arthur T. Vanderbilt. Princeton Univ. Press, 1955. Pp. vi. 194. \$3.50. Reviewed by Mack Fingal. L.L.B.

This dynamic little volume, authored by the present Chief Justice of the New Jersey Supreme Court, gives hope and courage to all of us, including homosexuals, who see the need for law reform in America.

Judge Vanderbilt is a former professor and dean at the New York University Law School, and founder of the Law Center there. In 1937-38 he was president of the American Bar Association. The author of several legal works, "The Challenge of Law Reform" is a revision of lectures delivered at the University of Virginia Law School.

Stressing the necessity of eliminating the technicalities and delays in the law, he bemoans the persistent attitude of so many lawyers and judges who still oppose any change, and blames this attitude on the commercialism in the profession. We need judges who are thoroughly impartial, disconnected with politics, and who are "deeply versed in the mysteries of human nature." "We need to treat the law as one of the social sciences, premised on the nature of man as a social animal and the actualities of our social life."

Our law "not only lacks consistency and harmony"—it is "not adapted to modern needs." We live in a scientific age and our law cries out for substantive as well as procedural

changes, to "keep pace with economic, scientific, political and social changes." Its reworking must be based on "present economic political social conditions," and apparent trends into the future. To the analytical and historical study of the law must be added the sociological approach. . .

But how can we best effect this reformation, modernization, and simplification of our law? Most of the judges and lawyers are admittedly too busy, so it must and should be the work of the Law Centers.

A relatively new creation, a "law center" is a law school "which lifts its sights beyond the traditional role of training law students and faces the problem of law reform." Yet these law centers must depend not only upon legal scholars for the task, but also seek out the layman, the businessman, the social scientist, labor leader etc.

Prominent Law Centers, in addition to the one at New York University, founded by the author, are those at Rutgers University (Newark, N. J.), the University of Kansas City (Missouri), and the Southwestern Legal Center at Southern Methodist University (Dallas, Tex.).

Law reform is absolutely imperative and inevitable, says Judge Vanderbilt, and if it does not soon come about under the voluntary leadership of trained legal minds, then our legal system will break down "of its own weight" and the common people, who are so deeply affected by its shortcomings, will rise up in their wrath and demand reform.



## Readers Write (Continued from page 4)

REVIEW EDITOR: Please continue my subscription for another year. You are doing excellent work and give me and my friends much uplift. My only regrets are that you were not publishing during the past 30 years.

--Mr. G.T., N. Carolina

REVIEW EDITOR: It seems to me that in regard to the work of the Mattachine Society and its magazine I can use a statement which I believe Churchill used about another matter: "Never was so much accomplished by so few." You will find enclosed a small check for the cause.

--Mr. M.A., Idaho

REVIEW EDITOR: Thank you for sending copies of your Review. I read every one from cover to cover, and was thrilled by the quality therein. The tragedy of England is there is no such magazine here.

Homosexuals are emotionally starved. What a blow it will be if the laws aren't relaxed. Because Parliament is afraid that this relaxation will indicate that it condones the activity, and refusing to pass the necessary bill, the law may well take it to be a go-ahead signal to pounce. Anyhow, besides the support homosexuality will get there will be some pretty horrible things said in Parliament when it comes up. You can see what an incalculable help it has been to forward your ideas to those concerned via your clear-sighted magazine. It is extremely unfortunate to be working in the dark. Members of Parliament for a change in laws will make speeches which will show ignorance and have little effect, not having had time to read the favourable books out, where a concise letter would give them the pointers required. The battle of the Pros should leave no doubts of the far-reaching extent the laws and attitude should be changed in the minds of the Cons.

How well all your people and ONE's explain their attitudes. Oh, for such a band of workers here and your important magazines!

--Mr. B.W., London, England

REVIEW EDITOR: Enclosed is another \$10 contribution to your magazine.

--Mr. T.M., Ohio

EDITOR'S NOTE: Such brief notes with his contributions have become a regular habit from the above subscriber. We acknowledge them with a sincere "thank you, T.M."

REVIEW EDITOR: I am glad you reprinted my article ("Time Is Real," November REVIEW). It was written from such a strictly American point of view, it should have appeared in this country anyway.

--Howard Griffin

EDITOR'S NOTE: But our makeup department, Mr. Griffin, should not have fouled up the continuity (which we tried to explain to subscribers). What happened was simply this: the first 17 lines on page 19 of the issue should have been at the bottom of the page, and not at the top. Sorry it happened--it made the article a jumble of nonsense until read in proper order.

REVIEW EDITOR: As all of us are aware of the newly recognized third sex by doctors, educators, etc., it is well to be reminded that we are humans with all the normal functions that go with everyday living, but as we're not all infallible, many fall by the wayside. I am not condemning or condoning, as I haven't the right to do so.

There are about forty homos in segregation in this city's jail, lying around idle, with their hands stilled, and this breeds many things.

Here's where the word 'rehabilitation' is a farce--it would be for the betterment of this minority group to be able to work and be given enough freedom, but not loosen the reins of discipline. The abuse of privileges would then be nil.

We are not allowed the freedom of worship nor other privileges granted others. Are we that bad, or is it that we are misunderstood? Once you are arrested you are never let alone. Hounded and hounded, the shackles of fear make it impossible to be yourself--do harm to your job and your standing in your community.

It seems the only crime of a homosexual is the crime of no money and no one to turn to for aid. It seems that this State is losing democratic rights. We do hope that something will be done to better our life.

Several letters have been sent to people of importance--we all hope this will lessen their ideas that homos are all creatures of lust and fiends to end fiends.

--"Downtrodden Minority."

REVIEW EDITOR: Just how much does the MATTACHINE REVIEW mean to its readers? Just how many of us realize what it takes in both work and money to put out a magazine of this kind? Having seen the operation of the MATTACHINE REVIEW from the time of its inception, I know. We have workers, all of them volunteers, and we can use more. And we need more and more subscribers before the REVIEW will be self-supporting. In the meantime our magazine is in need of financial contributions to meet the regularly recurring expenses of publication and mailing.

Many organizations operate successfully on the basis of a financial pledge system. Members and non-members alike pledge given amounts per month to be paid as regularly as their telephone bills. It doesn't "hurt" so much that way. Or they may make a pledge to be paid bi-monthly, by the quarter, or semi-annually. Or they may prefer to pay a year's pledge in one lump sum. Pledges can be paid in cash, by personal check

or by money order. However paid, they are kept confidential. The pledge system assures the organization a regular and steady income. And it assures ultimately the continued publication of a journal crucially needed in America today. Finally, such pledges may be included in income tax deductions.

It is a rare individual who doesn't waste money on worthless things sometimes. It is a matter of personal discipline that we abstain from careless spending in order to contribute to something worthwhile. If we really BELIEVE in a cause then we are willing to support that cause, even if it means a little sacrifice on our part. And that means financially also. No organization, especially when publishing a magazine, can possibly function without expenses. An organization whose work will ultimately help bring major social benefits to homosexuals needs and is deserving of the support of homosexuals. And we can give that support anonymously, if we wish, with pride and without fear. Ours is a movement which carries a responsibility not only to homosexuals of today but to those countless individuals now growing up who will be homosexuals and the countless more in generations yet unborn. Through organized effort we can each do our part to help bring about the needed social changes so homosexuals of the future will not have to suffer the prejudices, discrimination and humiliation which are the lot of the homosexual today. The major objective of the Mattachine Society is to help build a world community in which organizations like Mattachine will be completely unnecessary, and distinguishing terms such as "homosexual" and "heterosexual" will be obsolete. Our cause is toward a fuller realization of human brotherhood. It has historical significance.

Sometimes we don't think very logically about our financial responsibility to a cause and what we really CAN do if we will. If I were asked to contribute \$60 per year to the work of the Mattachine Society, my first reaction would be to gulp, "Ouch, my gosh, I can't afford that!" But \$5.00 per month? Of course I can, and I'm GLAD to! Enclosed is \$5.00 for my October pledge. I am making a note in my daybook to send this amount regularly on the first day of each month. If I should absent-mindedly forget, will your Treasurer please bill me?

With best wishes for the continued success and growth of the MATTACHINE REVIEW.

--ANONYMOUS

EDITOR'S NOTE: "Anonymous", above, is not anonymous to the REVIEW staff. His pledge, and similar pledges from a few other persons, has been paid regularly. For it, and for his recommendation to other readers, we are sincerely grateful.

REVIEW EDITOR: I have just read the "Letter from a Perplexed Guy" and the reply by G.M.H. of Ontario as originally published in JUSTICE WEEKLY. I was very impressed with the excellent reply with the exception of one point:

When you speak of "true homosexuality", G.M.H., as an "atti-

tude of mind in which the affections are turned towards a member of the same sex," you are narrowing down from the standard definition of homosexuality which means "sexual attraction for persons of one's own sex." This attraction exists in different degrees and it may or may not be accompanied by love. The "pseudo-homosexuals" to which you refer are as genuinely homosexual as complete invert even though they also possess heterosexual response. Otherwise they would not have the desire to engage in homosexual relations. As you said in the beginning of your letter, "All men are unconscious homosexuals requiring only a strong enough tip of the unconscious balance to throw them into manifest homosexuality. By the same token, would not all homosexuals be unconscious heterosexuals?"

The entire matter of psychosexuality is one of degree. Most homosexuals are bisexual in some ratio or other. And most bisexuals marry and have families. You are grossly in error when you say that "Nearly all 'pseudo-homosexuals' are of sub-normal intelligence; many of them are feeble-minded." This would take in a very large block of the bisexual population including the "trade" guys. Let us be careful not to miseducate on an already too much misunderstood problem.

--Mr. E.A.B., Colorado

REVIEW EDITOR: The cover drawing published on your November issue, credited to the magazine Vriendschap, and drawn by the artist Mario de Graaf, was printed sidewise. Mario wrote to me when the drawing first appeared, complaining because they had printed it wrong in the magazine---you made the same mistake they did. The full-length nude figure is lying down. The face that appears in the drawing is his dream.

--Mr. L.A., Maryland

REVIEW EDITOR: Your October issue was tremendous! I'm very proud of you all for such a splendid group of articles and stories, also the lengthy letters published therein. I would like to see more from foreign magazines again, and an issue of letters. I am trying to get more subscribers for you.

--Miss D.B., Calif.

REVIEW EDITOR: In response to your letter of August 31, I am enclosing a money order for \$15. I would like to make this criticism of the REVIEW also: I feel that the general trend of articles, until recently at least, have reflected prominent attitudes of defensiveness. I believe this is unnecessary and unwise in attempting to affect to any noticeable degree public attitudes and enlightenment. I was specially impressed with the favorable side by the October issue in which various foreign magazines of common interest were reviewed. I believe such stories as "War Story" do more to enlist genuine understanding and interest than do more aggressive articles.

--Dr. R. H., Illinois



## POLICE MAY NOT INCITE CRIME (Continued from page 11)

peace, a special statutory provision, or the person assaulted is of tender years, consent is generally a defense. An exception is Connecticut, where by statute consent makes no difference and where the penalty is "not more than 10 years." In 1954, a Connecticut resident was sentenced to from four to six years for "indecent assault." Of course, Connecticut is also the state in which sodomy may draw a maximum penalty of 30 years. But while consent is usually a defense to sexual assault, it is not a defense to sodomy.

You cannot legislate the human race into heaven.  
—Dr. Charles Parkhurst

## TRANVESTISM: AN EMPIRICAL STUDY

(Continued from page 9)

Queen Christina of Sweden wore men's clothing at every opportunity and Queen Elizabeth of Russia delighted in giving masquerade balls at which it was compulsory for the men to come attired in female clothing. Dr. James Barry served in the British Army for 52 years rising to the rank of Inspector General of Army Hospitals in the British West Indies and it was only at his death at the age of 70 that it was discovered that he was actually a woman.

In Warren, Ohio, in 1925, a young man of 25 was discovered to have lived all of that time as a girl. He stated that his mother had been disappointed at the time of his birth that a daughter had not been born and had dressed and reared him as a girl to make up for it. He had retained this costume until he was discovered at Warren. In Clarkston, Washington in 1927, Albert Hestor died and was buried in the gown he had made for the occasion. Because his German mother had wished for a daughter 75 years previously, Hestor dressed in woman's clothing and wore his hair in a long braid down his back. When he emigrated to the United States he wore girl's attire and later for a number of years he was a successful "school-marm."

After World War I a young woman suddenly discarded the female attire she had

been wearing for ten years and declared that she was actually a man and that the "girl friend" she had been living with all that time was really his wife. He gave as his reason for donning the feminine attire the fact that he had deserted his regiment during the Battle of the Somme and returned to Paris to his wife. Together they hit upon the disguise as a means of concealment. In Brooklyn, New York, in 1937, a young man was found who had "married" another man and lived with him as his wife for six years. Prior to this "marriage" the young man had worked as a female orderly in an Albany hospital and before that as a laundress in an establishment in which all the employees were women. The excuse he gave was that he could find work as a woman but not as a man. This reason has been given in a great many cases where transvestism has been uncovered. That it works both ways is interesting and only tends to emphasize the fact that usually there is a deeper reason and that the economic one cited is merely a rationalization.

Instances of transvestism are frequently reported by the press throughout the world; undoubtedly many cases are undetected, many unrecorded. The drive which makes these individuals take a path which is obviously strewn with hardship must indeed be extremely strong. In our culture, which frowns upon the male who desires to wear female clothing, the

conflicts in such a male are deep and many. From infancy the boy is impressed with his "maleness"; "he must be a little man"; "little boys don't cry"; boys do this, or boys do that. If he expresses a desire for the clothing his sister wears he is ridiculed or told emphatically that boys don't wear dresses. The guilt feelings aroused by this conflict of compulsively wanting to do something which causes embarrassment and ridicule when it is done and found out are profound. The necessity for rationalizing the act is apparent. Most often as the child grows up he dresses in secret and the desire to dress takes a progressively stronger hold on him. If he is discovered and ridiculed the already prevalent tendency of withdrawal is accelerated. During early childhood and adolescence he may use fantasy as an outlet for the desire to be a girl and after adolescence, circumstances permitting, he will frequently, perhaps very frequently, try to live out his fantasies.

There are particular problems faced by a male transvestite who attempts to live out his fantasy of being a girl. One is an economic one. Another is his attitude toward himself and toward society. The probability of steady gainful employment for a male in female attire is doubtful to say the least. That it has been accomplished cannot be denied but infrequently and with great difficulty. The attitude of most people on finding that there is a man in women's clothing in a private or public gathering (or especially one for women exclusively) is one of indignation and shock. This must be reckoned with.

Still another problem is the feeling of "not belonging" which is very common among the adolescent transvestites. As they mature, guilt feelings around their desire to "dress" mount and even though they can rationalize their act so that they can feel they are not responsible, the realization that society frowns upon it is ever present. This attitude of society plus the intense feeling of being "different" tends to make the transvestite withdraw from society. In defense he may develop two distinct personalities, one for society to know and the other, "his true self", which he doesn't dare tell anyone about. This tends to bring out and develop the paranoid tendencies that are present in everyone.

Many transvestites go out in public

for the thrill they get from "fooling" people; others feel that they should be allowed to wear dresses "since women can wear pants", others feel that, because they wish to be women and are wearing women's clothing, therefore they should be accepted as women. These attitudes appear to me to be faulty. The first, the thrill of "fooling", demonstrates immaturity; the last two place the burden of responsibility on society. Granted, society's attitude is not based on logic or justice, still the transvestite needs to realize it is his responsibility to handle the problem.

Society is not so harsh with the girl who wears close-cropped hair, a shirt, and slacks. As a result, this phase of the female transvestite's life is a little easier to bear than the male. It has become commonplace for girls to wear clothing that is practically identical with that worn by the male and a girl who yearns to dress in male clothing can do so almost at will. It has even become possible for women to work at jobs which, twenty five years ago, were considered strictly masculine.

Male transvestites complain that if it is acceptable for women to wear men's clothing then why can't men wear women's clothing. The answer to this question is very simple but not very acceptable to a transvestite. As long as our society says that men wear the clothing indicated as male and women will usually wear the clothing indicated as female, that is the way it will remain. In China for centuries it was customary for men to wear robes while the women wore trousers. It is possible, though not very probable, that such a condition could evolve in our culture.

In all cultures there is a definite distinction as to who is male and who is female regardless of the varying patterns a culture may dictate as to the type of clothing worn. The "Berdache" and the "Mujerdos," even though they wear the clothing, do the work, and have the status of the female, are still recognized as being males in female attire.

The individual in whom the desire to wear the clothing of the opposite sex is so compulsive that it cannot be controlled or is denied with feelings of great personal distress, is the one with whom the psychiatrists and psychologists are concerned. These are the individuals who have ex-



treme difficulty adjusting to our existing society or for whom any semblance of a "happy" adjustment is impossible.

Almost never do we find a case of simple or "true" transvestism (dressing only) because transvestism is, itself, only the outward and obvious manifestation or symptom of other deeply rooted emotional problems. Out of these deeply rooted problems symptoms break forth which we previously tried to "cure," such as alcoholism, kleptomania, pyromania, as well as transvestism. It is now an accepted fact that the only way to obtain any sort of "cure" in these cases is to get at the basic emotional problems and resolve

them. Then the need for the bizarre behavior which has been used as a demonstration or defense mechanism is more soundly broken down.

Therefore, in concluding this paper on the transvestite, I should like to suggest to professional and lay writers that recognition of these complexities be made; namely, this strong compulsion may be rooted in various circumstances and may have motivations totally differing from case to case. The reading public has every right to be accurately informed on the subject of transvestism which is not as infrequent or obscure as previous reports have indicated.

## NEW LIGHT ON MASTURBATION

(Continued from page 7)

It is perhaps more significant, however, when they inform us that the female tends to reach orgasm more easily and quickly by masturbation than by any other sex technique; that masturbation is much the most important source of sexual outlet for the unmarried females studied; and that females who masturbate have a considerably better chance of achieving orgasm after marriage than those who do not.

As any serious student of sex knows, it is virtually impossible for most human beings to suppress their biological impulses completely, and if these impulses do not show themselves through so-called "normal" manifestations, they will frequently take "abnormal" forms of outlet—including "perverted" and neurotic symptoms.

### Society Doesn't Approve

One would think, therefore, that a society such as our own, which forcefully opposes premarital and extramarital sex relations, would welcome masturbation as a convenient, discreet mode of sex activity which makes it possible for almost any human being, if he or she wishes, to have a satisfying orgasmic release if and when most other

forms of outlet are barred. In this respect, our own society is thoroughly illogical. For not only does it ban all sex outlets except marital intercourse, but it also discourages masturbation.

Not that matters in this respect are as bad as they used to be. Not quite. But where oldtime sex books promulgated an honest puritanism that was forthrightly anti-masturbational, modern manuals are often subtly, and essentially more dishonestly, anti-sexual in this connection.

In a recent communication, for example, the staff of the Child Study Association of America, consisting largely of trained psychiatric social workers, tells us that certainly masturbation "does not lead to blindness, brain fever, impotence, or any other physical or sexual ill-effects." This Child Study Association staff then goes on, however, to point out that because children in our culture do get the idea that masturbation is dangerous, and consequently become guilty about their autoeroticism, "perhaps the best course is for parents reassuringly to ally themselves with the child's own conscience in this matter and while assuring him that the practice will not harm him, also help him to find ways to grow out of it."

A more pernicious attitude than this could hardly be found.

Essentially, it is the old puritanical view on masturbation brought in again by the back door after it has ostensibly been kicked out the front.

Obviously, if children do get the idea that masturbation is dangerous, they get it from someone; and if this idea is a false one—as it most definitely is—it should be unceremoniously and solidly annihilated, instead of being cowardly accepted and perpetuated.

In non-sexual areas, no one, and certainly not a group of clinicians, would ever make an equivalent mistake. Many children believe, for example, that breaking a mirror, failing to knock on wood at certain times, or passing in front of a black cat is dangerous, and become anxious when they engage in such activities. Are we, then, to ally ourselves with these children's puerile, misled ideas and try to help them grow out of breaking mirrors or passing in front of black cats? Or are we not, rather, to show them how silly their fears are in these connections, and how effectively to overcome the fears instead of stopping the actions leading to the fears?

So with masturbation. Of course, in this inhibited anti-

sexual culture, children feel that masturbation is dangerous and become guilty when they engage in it. All the more reason, then, to disabuse them of this childish fear, and to teach them to accept masturbation in its true light — as a thoroughly undangerous, beneficial human act.

Similarly with the other neo-puritanical notions in regard to autoeroticism which clutter our most modern sex education texts. Let us, once and for all, say the final scientific, clinically based nay to these anti-masturbational notions. Some of the main quibbles which may be demolished are the following:

1. *The objection that masturbation is immature.* Masturbation is not in the least an immature, adolescent sex act, but is just as mature as any other mode. As Kinsey shows, in unmarried college level males between the ages of 26 and 30, masturbation provides 46 per cent of their total sex outlet; and in women between 36 and 45 years of age, 54 per cent of the single, 36 per cent of the married, and 58 per cent of the previously married subjects admitted masturbating.

In view of these facts, to call

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



daughters of BILITIS

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masturbation an immature or adolescent activity is completely to ignore the facts of human sexuality.

Autoerotism becomes abnormal or deviant only when an individual who has the choice of several other outlets, such as heterosexual relations in addition to masturbation, finds that he or she can only experience masturbatory satisfaction. Such individuals exist but appear to be quite rare. Virtually all other individuals who masturbate, at whatever age, are in the normal sexual range.

2. *The objection that masturbation is asocial.* The idea that masturbation is a lonely, unsocial habit that will lead men and women to avoid the company of others because they satisfy themselves sexually is thoroughly ridiculous. It makes as much sense as the notion that going to a movie is socially healthier than viewing television at home or that individuals who read at home are poor lonely souls while all socially healthy persons read in libraries.

A girl or fellow who is unsocial and who fears facing others may well masturbate instead of trying to achieve heterosexual relations; but rare indeed is the individual who becomes unsocial because of masturbation. About *guilt* over masturbation, yes; but not over masturbation itself.

The one mode of sex behavior which most encourages loneliness and isolation would appear to be complete sexual abstinence, including abstinence from masturbation. If moralists wish to minimize human loneliness and unsociability, let them try to do something about that.

3. *The objection that masturbation does not lead to full emotional gratification.* The idea that masturbation is relatively condemnable because it is an act which is incapable of giving

individuals full emotional gratification is a notion that is, at best, partly true. In the first place, many people, particularly those with good fantasizing powers, do obtain what to them is a good measure of emotional gratification from masturbating.

Secondly, no sex act—including heterosexual coitus—can, nor for that matter necessarily should, give full emotional gratification at all times to all persons.

The concept that every sex act, in order to be considered a "good" and "beneficial" one, must be intensely emotionally satisfying, or that sex without love is wickedness, is a non-scientific, basically puritanical notion.

The Kinsey report on women shows that, unlike men, women do not necessarily need intense psychological or emotional accompaniments to their sex participations.

What they mainly need, to achieve fully satisfying orgasms, is not romantic and emotional stimuli—which may actually detract them from sex concentration—but consistent, correctly applied friction and pressure to the most sensitive parts of their genitals.

It may well be, therefore, that much of the romanticism and emotionalism which women are supposed to need for sex satisfaction is largely the invention of the psychologically differently acclimated male, and that romantic love is often a saboteur, rather than an encourager, of female orgasm.

In any event, the idea that masturbation is not emotionally gratifying and that it therefore cannot be too satisfactory a sex procedure is, at best, only partially true, and tends to be greatly exaggerated by anti-sexual writers.

4. *The objection that masturbation is sexually frustrating.* Although masturbation, for most persons, is not as sexually

satisfying as, say, coitus, it is by no means always frustrating.

When it is frustrating or emotionally unsatisfying, it has often been made so because individuals in our culture are raised to believe that it should be so.

A man or woman who has been reared with violently anti-masturbational attitudes will naturally find autoerotism relatively unsatisfactory. One who has been raised with pro-masturbational attitudes will normally find it quite sexually satisfying—though not, usually, as much so as various other forms of interhuman contact.

5. *The objection that masturbation leads to impotence or frigidity.* Although it has frequently been held that autoerotism leads to impotence or premature ejaculation in males, there is no objective data to support this belief.

And the notion that female masturbation conditions women so that they cannot enjoy coital satisfaction is completely contradicted by the Kinsey researchers, who find that among the females studied who never masturbated to orgasm before marriage, 31 to 37 per cent failed to reach coital orgasm during the early years of their marriage, while among those who had masturbated before marriage, only 13 to 16 per cent were coitally unresponsive in the early years of marriage. My own clinical studies, over a period of many years, also conclusively show that many women are definitely helped to achieve satisfactory marital relations if they first engage in some amount of masturbatory activity.

6. *The objection that masturbation may lead to sexual excess.* The idea that masturbation is likely to be taken to excess is another myth of neo-puritanical origin. As has been noted for many years in the sexological literature, and as

Kinsey has recently confirmed, erotic response, in both males and females, depends upon a remarkably foolproof mechanism. When an individual reaches the limits of his or her physiologic endurance, he or she no longer responds erotically. The male becomes totally incapacitated at this point, in that he is incapable of having further erections; and the female is able to have intercourse, but is neither benefited nor harmed by it.

Under the circumstances, only a most abnormal individual, such as a psychotic, would masturbate when he or she had no desire, and might consequently do so to "excess." The idea of a normal individual's actually engaging in "excessive" masturbation is ludicrous.

Altogether, then, the weasel-worded attitudes on masturbation which still fill most of our sex manuals, attitudes which state or imply that autoerotism, while not completely harmful, is still not "good" or "desirable," have no scientific foundation and constitute a modern carry-over of old antisexual moralizings.

The fact is that the vast majority of American males and females engage in a considerable amount of masturbation for some period during their lives; and that, particularly in view of our other restrictions on sexual activity, they would be most abnormal if they did not.

It is difficult to conceive of a more beneficial, harmless, tension-releasing human act than masturbation that is spontaneously performed without (puritanically - inculcated and actually groundless) fears and anxieties.

Let us, please, now that Kinsey and his associates have stoutly reaffirmed this fact, see that our sex manuals and sex education texts unequivocally say it in plain English.



# Mattachine REVIEW

The REVIEW is published monthly (for subscribers only) by the Mattachine Society, Inc., Los Angeles 53, Calif., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate information toward the solution of problems of human sex behavior, particularly those of the homosexual adult. The REVIEW is available on many newsstands in the U.S. (six alternate-month issues per year).

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## STAFF

Hal Call..... Publications Director and Editor  
D. Stewart Lucas..... Business Manager  
Mel Betti..... Art Director  
Rod Holiday..... Production

## MATTACHINE Directory

**MATTACHINE SOCIETY, INC.** (National Headquarters):  
Post Office Box 1925, Los Angeles 53, Calif.

**LOS ANGELES AREA COUNCIL:** 357 Belmont Ave., Los Angeles 26, Calif. (Mail to P. O. Box 1925, Los Angeles 53, Calif.)

**SAN FRANCISCO AREA COUNCIL:** 693 Mission St., San Francisco 5, Calif. Tel. EXbrook 7-0773 (after 8 p.m. daily; Sats. 10 a.m.-5 p.m.)

**CHICAGO AREA COUNCIL:** P.O. Box 3514, Merchandise Mart P.O., Chicago 54, Ill.

**NEW YORK AREA COUNCIL:** P. O. Box 194, Murray Hill Station, New York 16, N. Y.

**WASHINGTON (D.C.) OFFICE:** P. O. Box 8815, Southeast Station, Washington 3, D. C.

**DENVER OFFICE:** P. O. Box 7035, Capitol Hill Station, Denver 6, Colo.

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## TODAY, TOMORROW AND TWO YEARS OF EFFORT

(Continued from Inside Front Cover)

A leading California psychiatrist was a "ghost writer" of the CBS radio script presented as the article, "The Sex Crime Problem." Although this feature is five years old, it still tells much that needs to be known. Since the broadcast of it television stations in at least two main instances have tackled the homosexual problem with considerable credit: "Confidential File" on the West Coast in 1954, and "The Open Mind" in New York this year. The latter has developed its presentation into a series at the insistence of its viewers.

Curtis Ray's answer to R. H. Crowther's "Culture and the Introvert" (REVIEW, February 1956) may be a little late in appearing, but some good points are made in the reply.

A key sentence in Robert Kirk's report of a Chicago panel discussion (Morality and Homosexuality) is well developed in that article: "If the homosexual is ready to demand extraordinary privileges in the world in the light of his emotional orientation, he must be as ready to accept extraordinary responsibilities."

To a considerable degree, we believe this issue adds solid stones to the building of understanding of the homophile—acceptance of and by himself as well as by the whole of society. Such was—and still is—the purpose of the REVIEW. In its initial issue, Chairman Ken Burns of the Mattachine Society told the purpose of the magazine when he stated, "We earnestly hope that the REVIEW will go a long way toward giving readers the true facts...of the sex variant in the life of the community. In printing the truth we will not strive for sensationalism, but rather maintain an intelligent and rational approach to a very emotional subject."

For the more than two years covered by the planning and actual production of the REVIEW to date, much credit is due many persons who have contributed articles, letters, book reviews, clippings and books, time, services and dollars. The entire project of the magazine, if conducted on a purely commercial scale with paid staff and production, and if material had been paid for at average going rates, would have cost somewhere in the neighborhood of \$30,000 to accomplish. That it was done for about \$7,000 spells something remarkable indeed. It's an undeniable proof that a project such as the REVIEW—admittedly a long way yet from reaching its stride—can be accomplished.

Thus it is with more appreciation than we can express that the staff and officers and members of the Mattachine say to our thousands of contributors, subscribers, newsdealers, their customers and friends, thanks sincerely for your aid. The job done so far would have been impossible without it.

—Hal Call, Editor



# Mattachine Libraries



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*Mattachine Area Councils in all sections of the country are now collecting books on the sex behavior subject.*

*In San Francisco, Los Angeles and New York, libraries have been set up and these collections each include up to 300 titles--fiction, non-fiction, research reports, summaries of legal codes, and many books in which the reference to homosexuality is prominent if not the main theme.*

*Your aid in the form of books or contributions for purchasing new titles is solicited. The Society intends to establish additional branch libraries in Washington, Chicago and Denver. Therefore many books of the same titles can be put to good use.*

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