

THE NEW

Casting a Spotlight on Human Sex Problems — For THINKING Adults

FEBRUARY 1957

Beginning two bold new series
of articles on homosexuality . . .

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"excuse me for living"
attitude in

VALUES and Responsibilities



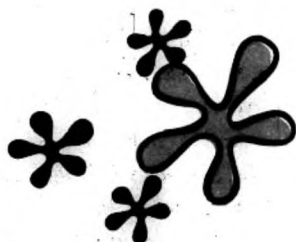
Peter Jackson examines
the changing moral climate
of America in

THE TENDER TRAP



Letters

Book Reviews



Mattachine Society, Inc.

693 MISSION STREET ROOM 312 SAN FRANCISCO 5, CALIFORNIA

WE HAD TO DO IT

A year ago we expanded the REVIEW from bi-monthly to a monthly publication with no increase in subscription price. The six "small" issues added at that time grew within the year to where they were almost as large as the regular issues that went on the newsstands. We have now learned that we must increase our subscription rate to \$4 per year for readers receiving all 12 issues by mail. The newsstand price, 50¢ per copy remains the same. Effective date of this increase is April 1st.

In the meantime, however, present subscribers, as well as readers who are not subscribers, may initiate subscriptions up to four years at the present rate of \$2.50 per year, providing your order is received by March 31st.

Most price increases in these times are followed by a statement that the increased cost of materials made them necessary. While the REVIEW has been subjected to some increases in material costs, our increase in rate is not strictly due to that. We are aware, however, that the present Congress will receive a proposal to increase the first class mail to 5¢ per ounce. If this goes into effect, it means that approximately \$1.50 will be spent for first class postage for each subscriber per year.

During 1956, when the REVIEW's total income was approximately \$4,150, we discovered that actually less than 25% of this total came from subscriptions; another 25% came from newsstand sales. But donations and other miscellaneous income accounted for almost 50% of the support received for the magazine. This income, even with production labor donated, is still insufficient to put the REVIEW in the black. During the year ahead it will be necessary to expand our subscription list, to expand newsstand sales, and to obtain increased donations in order to permit this publication to achieve its goals. This help must come from our subscribers, readers and friends.

Printed in U.S.A.

mattachine **REVIEW****mattachine salutes****MEN TRUE ADVENTURE**

Magazines in the "men's group" for some time have held a high second place in their regular presentation of unauthoritative, sensational, half-true articles about sex inversion and at the same time they have confused it with other anti-social behavior vastly more dangerous. First place in this sales-ringing, character assassinating pattern is held, undeniably, by the confidential-scandal group which sprang up a few years ago, blossomed salaciously, and now has begun to fade.

But once in a while a popular man's adventure magazine is seen with an informative article that speaks without emotion on the homosexual subject. Such an article is "Twilight Women Among Us" in the February issue of "Men." Authors were Edward Dengrove, M.D., and Miss Doris Kulman.

Case histories, probably mythical, tell briefly the aspect of the problem faced by five girls at some stage in their lives: Lucy, the true female invert; Jean, whose latent homosexuality was accidentally awakened; Martha, who conducted a series of clandestine lesbian relationships after her marriage; Shirley, driven to lesbianism because of a hatred for males that stemmed from a brutal, wife-beating father, and Flora, the neighborhood tomboy who turned to lesbianism when she "rejected her own femininity."

Legal problems faced by the lesbian are described—with a strong point made that female inverts face neither the social stigma nor the police witch hunts that haunt her male counterpart.

"Lesbians have achieved notable success as artists, actresses, business executives," the authors said. "Beset by neither the economic deprivation nor the hostile social forces which hound the male homosexual, she rarely seeks to change her condition, though she must contend with great loneliness and often almost unbearable guilt."

Here many may criticize the authors, but the conclusion closely following strikes a hopeful note, calling for under-

standing and a happier home-life with better parent-child relationships so that invert tendencies will scarcely have a chance to develop in daughters of future generations.

Discretion of speech is more than eloquence.

—Francis Bacon

APRIL PREVIEW

Next newsstand edition of the Review will be dated April.

Headlining the issue will be an article extracted from a new book from England: Peter Wildeblood's "A Way of Life." Journalist Wildeblood, remembered for his indictment of society's bigoted attitudes toward homosexuality in "Against the Law," was involved in the Montagu trials a few years ago and was committed to Wormwood Scrubs prison. Upon release he determined to regain his place in society without running away, without changing his name. The high respect accorded his two books as proven by lecture engagements, reviews in the press and in appearances before government-church groups investigating the problem, prove that he has succeeded.

Luther Allen continues his piercing guide to self-evaluation in part II of "Values and Responsibilities," an article complete in the issue. Another second instalment will delve further into the pitfalls of homosexuality in Peter Jackson's "The Tender Trap."

Additional articles, book reviews, letters, quotes and comment will complete the big April issue, due on newsstands on or about March 25th. Don't miss it!

Mattachine REVIEW



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Third Year of Publication

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by
Luther Allen

values and RESPONSIBILITIES

Last Summer I bought a little book called **Marriage and Morals, The Catholic Background to Sex**, by T.G. Wayne, published by Longman's and bearing the imprimatur. I bought this book in order to prove to an ex-Catholic friend that that church was not—at least in theory—an antisexual religion. His own upbringing had led him to an opposite conclusion. He possessed some very erroneous ideas about Catholic teaching on sexual matters. He condemned the church bitterly for views which it has never held. I myself am not a Catholic and never could be one, but it struck me that my friend's anti-Catholicism was on a false basis. Somewhere, along the line he had been widely misinformed and misled. It simply seemed a waste of righteous indignation for my friend to continue working himself into a lather against Catholic doctrines which do not exist.

As for myself, I found **Marriage and Morals** an interesting little book. For me it has this value: while I certainly cannot go all the way in agreement with the Catholics, I find myself sharing their view to a greater extent than I would have believed possible. My attitude towards this handbook of marriage is that it sets forth a sane, healthy point of view



towards sex, basically, but then proceeds so to hem it in with severe rigid restrictions and prohibitions that it winds up almost contradicting itself. However, all that Dr. Wayne has to say about the positive moral and emotional values of sexual love I accept wholeheartedly, and much, perhaps most, of what he writes about the duties of spouses to one another also seems sound to me.

But why should a writer in a homosexual review take as the basis of a lengthy article a marriage handbook by a representative of a church which is unalterably opposed to homosexuality? Well, since most of the opposition to homosexuality for the past couple of thousand years has originated in the church, it seemed to me that nothing could be sounder

than to examine this statement of the positive values of sexual love by a spokesman of the church in order to discover to what extent it may be possible for homosexual love to embody those very values. I will concede that the best homosexual relationship has less to offer, looking at it objectively, than the best heterosexual relationships. However, I think that I can show in terms of Dr. Wayne's own criteria that homosexual relations may contain much that is beneficial and good. But if this is so, how then can it be said that homosexuality is, in its nature, bad?

But before entering into a point by point examination of **Marriage and Morals** I believe that both candor and ultimate clarity demand that I outline the general point of view from which I write: Sex morality cannot be viewed in isolation from the broader moral issues. We are living in an age in which much new knowledge about human nature, including man's sexual nature, is available to us. This requires difficult adjustments in our moral thinking. We cannot take it for granted that others will understand our moral premises unless we make it clear what they are.

I would like to underscore the fact that I write as a layman. I am neither a scientist nor a moral philosopher nor a theologian. I do not pose as an authority. But it seems to me highly proper for ordinary men and women to concern themselves with these questions, to discuss them, debate them. Let us remember that in the past year both the American Law Institute and the Moral Welfare Council of the Church of England have declared that homosexuality is not criminal, is not essentially a matter for the courts, but is a moral problem, that is to say it is up to individual men and women to think

things through and to arrive at their own decisions according to the dictates of their reason, their hearts and their consciences. We scarcely deserve freedom from oppressive laws if we are unwilling to assume moral responsibility. We need all the information and enlightenment that the professional people, the specialists, can give us but in the last analysis we must think for ourselves, arrive at our own decisions and take the consequences of our own acts.

Now, on the one hand science has forced me to reject much that I was taught to regard as "Gospel truth". On the other hand my religious training continually forces me to reject every tendency in science to regard man as a thing, an "it". Most thinking people have been deeply disturbed by the clash between science and religion, it has become a battle within the consciences of nearly all of us. But in the long run religion will be purer for having purged itself of many of its ancient errors, and science, which possesses such colossal potentialities for both good and evil, will consent

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to be the servant of a God who is not only truth but also love.

In **Marriage and Morals** Dr. Wayne does not discuss the Biblical origin of most of the traditional Christian restrictions upon sexual activity. But perhaps I should say that I do not believe that the story of Sodom in Genesis, the Mosaic condemnations in Leviticus, and the fulminations of St. Paul in Romans add up to sound reason for forbidding homosexuality. I do not believe that the story of Onan in the Old Testament is trustworthy evidence that masturbation is an evil fraught with dire consequences. Christianity regards the Bible as the Word of God. Granting that premise it follows logically that nothing in the Bible can be questioned for its accuracy, its truth, its moral validity. I must say that I cannot accept that premise and that the edifice of Christian moral philosophy seems to me a vast rationalization based often on the most questionable donees.

For example, we have only Moses' say-so that he heard the voice of God. As long as human self-consciousness remains at a primitive level we can accept Moses' claim. It is difficult for primitive man to distinguish between the self and the not-self. Today it appears very likely that Moses was to some degree hallucinated; the voice he heard was a projection of a voice within himself. What he took to be the voice of God

was rather that of his own conscience-cum-ideal: a human voice, in other words, speaking the human mixture of wisdom and error. Throughout the books of the law we find principles of love and justice striving with traditional, tribal barbarism and cruelty. There is something awe-inspiring, a touch of the divine, in this very struggle. That Moses was a great man, a God-inspired man, I can believe—but not that Mosaic law is the verbatim Word of God. For God's word would be pure truth, pure love, pure justice undistorted by human temporal, local and developmental limitations.

Today we have a much clearer and broader knowledge of the workings of cause and effect in nature than was possible in ancient times. Knowing little of causality primitive man saw divine purpose everywhere. To him earthquakes, pestilences, floods, droughts and famines were all expressions of the wrath of God. Now it cannot be demonstrated that an epidemic of polio is a divine punishment for mankind's sinfulness. On the other hand it can be shown that the fault which caused the San Francisco earthquake was geological, not a human, moral one. Science can tell us a great deal about how things happen, but in the last analysis nobody can tell us why things happen as they do—and

(Continued on page 38)

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(Part 1)
Peter Jackson

the tender trap

There are two quite serious problems which face the homosexual minority in America today. Both are fundamentally opposed to the total integration of this minority into society on a completely compatible basis. They are serious problems which require thought and attention of an immediate nature.

They are in brief the two related problems of the homosexual with respect to legal status and national security. Broadly, the homosexual differs from no one else as a trustworthy and law abiding citizen unless he indulges that second most powerful drive of the human species; namely, the sex drive. Once he does indulge in a homosexual act he becomes a criminal in the eyes of the law and a security risk from the standpoint of present government regulations. It is true that he may not suffer punishment unless he is entrapped or caught in a specific act. He may, however, be reduced to the status of a second-class citizen in the total absence of due process

on the basis of anonymous accusation and suspicion.

Broadly speaking, therefore, every homosexual in this country is classified by law and practice as a potential felon and traitor. The attitude is hardly charitable and most probably unjustified in the great majority of cases. That is a rather bold statement of virtual fact which has received only roundabout publicity in the general course of recent events. From a logical examination of the facts, however, it is apparent that such an attitude prevails in official circles and unquestionably pervades current popular thought.

Current moral views almost give the impression that society in general would condemn and regard the homosexual minority as representing an avatar of the moral code of ancient Greece. That is a moral code which does not condemn homosexuality. That ancient civilization was one which ascribed pederasty to Zeus and which perhaps replaced Hebe with Ganymede as the cup-

bearer to the gods in order to introduce vice to Olympus. It was a civilization which granted that homosexual love was the inspiration of the heroic Theban legion of Epaminondos and which translated the emotion of homosexual love into the statues of Hermaphrodite and Bacchus.

Historian W.E.H. Lecky wrote that the first two Greeks thought worthy of statues by their fellow countrymen were said to have been Harmodos and Aristogeiton who were united in deep and lasting homosexual love and who were glorified for a political assassination. Could it be that the popular imagination in America is subconsciously drawing a parallel between that instance and the suspicion directed against present day homosexuals with regard to the question of national security? Such a parallel could only be based in false reasoning. No doubt many of our homosexuals who have been seriously injured in this connection would be more than happy to crucify all the elected, appointed and self-appointed Cotton Mathers who have instigated and carried out the action resulting in such injury.

Yet, the homosexual minority is not an avatar of any sort. It is a minority which has come down through the centuries. Regardless of the mores and morals of present day America, there is one thing that will have to be taken into account. The homosexual minority is here to stay on a permanent basis. Other social groups will have to live with that minority whether they like it or not. In a land where there is almost every type of social friction in any case it may well be recognized that the sooner the homosexual minority is completely integrated into society to the fullest extent the sooner will at least one of these social frictions

be eliminated.

Such an integration will certainly require a change in the moral views of society as a whole. Within the scope of sex these views have been changing rather rapidly in any case over the past twenty-five years. Before going into this aspect of the matter to a further degree, at the expense of belaboring the obvious it may be stated that society in general does not disrespect the homosexual because of his differences. He is often made a laughing stock when he is of an obvious type. Lecky has written that even in ancient Greece the homosexual relation was looked upon with a certain amount of levity. That is probably true as to American society today. Nevertheless, anyone who has any knowledge of aesthetics well realizes that no sexual act, however performed, has the beauty of a clear and starlit night. Moreover, it was Balzac who compared the average bridegroom to an orang-utang trying to play the violin.

Before discussing some of the aspects of the complications involved in the two problems which are the subject matter of this series, among them the question as to whether or not the agent provocateur is lower morally and ethically than the black-mailer, it might be well to review rather briefly the history of homosexuality as we know it and to offer a few comments on present day morality.

It is no doubt true that love's normal goal is the sexual union of the male and female in a way which may insure the reproduction of the species. Yet there are many times when we may have love deviating from the path that leads to such a goal. A man may love another man as passionately as he would a woman. A woman may be consumed with desire for another woman.

So we may see that there have been civilizations that looked with indifference on such deviations from the normal. Some authorities have noted as well that there was a distinction drawn even in those ancient times between homosexual love not suffer punishment unless he is entrapped or caught in a specific act. He may, however, be reduced to the status of a second-class citizen in the total absence of due process on the basis of anonymous accusation and suspicion.

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So we may see that there have been civilizations that looked with indifference on such deviations from the normal. Some authorities have noted as well that there was a distinction drawn even in those ancient times between homosexual love which was purely sexual and the kind of love which was both sexual and intellectual. Not only our friends Harmodios and Aristogeiton but also

others of their time have become both legendary and famous owing to their unusual faithfulness and constancy.

This situation of tolerance did not last. In Western civilization, at least, the tide turned about the third century with the advent of Roman Catholicism in temporal power and until the eighteenth, when that power was broken, homosexuality found itself confronted by a barrier of penalties which in some lands included capital punishment. After the French Revolution such extreme penalties were abandoned in several European countries.

While it is true that death is no longer the penalty for the homosexual act, excepting those unfortunate individuals who are driven to suicide by the attitude of society, jail sentences and ostracism of the most severe sort nevertheless punish the homosexual when he is detected. Legally, therefore, homosexuality is considered as a voluntary perversion.

Many excellent authorities disagree with this verdict. One in the field of psychology believes that homosexuality is not a voluntary perversion to be punished, but it is an abnormality—anomaly is a better word—to be treated or accepted.

This authority, Andre Tridon, expressed himself that homosexuality as a crime is absolutely ridiculous and goes counter to every possible scientific view of the problem of homosexuality, its nature and genesis. Whether psychiatrists consider sexualism from a purely physical point of view or from a purely psychic point of view, nearly all of them consider it not as a matter of free choice, but as a compulsion. In other words it is an organic compulsion according to the first view and an unconscious mental compulsion according to the latter. Tri-

don concludes that opprobrium and punishment constitute no solution for any compulsion be it physical or mental.

There are, perhaps, a few rays of hope that the moral climate of America is changing. Perhaps when it has changed to a considerably greater degree there will be a chance that the laws themselves may be changed so that the homosexual will not be branded as a criminal for expressing his love on a physical basis. When that day arrives the moral tone of homosexual relations is bound to change very greatly for the better. Then perhaps the homosexual minority will not be regarded as a potential "Trojan Horse".

The changes in moral views which are taking place with regard to sex are gradually dissociating the ideas of sex and reproduction. Perhaps that means that sex has some other function than pure and simple reproduction. This idea is well expressed by philosopher Will Durant in an essay on "changing morals". As to the mores of sex it is quoted here directly.

"The invention and spread of contraceptives is the proximate cause of our changing morals. The old moral code restricted sexual experience to marriage, because copulation could not be effectively separated from parentage, and parentage could be made responsible only through marriage. But today the dissociation of sex from reproduction has created a situation unforeseen by our fathers. All the future relations of men and women are being changed by this one factor; and the moral codes of the future will have to take account of these new facilities which invention has placed at the service of ancient desires."

Dr. Durant did not mention that, in the case of a few, homosexual

love anticipated contraception by quite a few centuries. In the case of the homosexual, sex cannot be associated with the idea of reproduction. It is physically impossible. In all fairness, then, why should the heterosexual majority deny the same privileges to the homosexual minority which they so arrogantly reserve to themselves? In doing so they make themselves illogical, unethical and ridiculous.

In the light of the foregoing remarks perhaps we may examine the problems of the homosexual minority as to entrapment and socio-political ostracism. In doing so let us always remember that from the standpoint of the realities of the actual position of the homosexual minority and its way of life that Shakespeare may just as well have put the following words of Venus, in her address to Adonis, on the lips of Apollo.

"I'll be a park, and thou shalt be my deer;

Feed where thou wilt, on mountain or in dale:

Graze on my lips, and if those hills be dry,

Stray lower, where the pleasant fountains lie."

The mystery of sex relations, which leads to the rhetoric of courtship, is grounded in the communication of beings biologically estranged. The expression of social courtship translated into homosexual terms is almost invariably the initial step in the entrapment of the unwary. Nevertheless, among the basic needs of every individual are those of food, shelter, comfort, sex, love and companionship. Sex for the homosexual means consorting with his own sex. Mating in the general sense, as Grace Potter writes, has to do with other creation than that of new human beings. It has to do with every kind of creation. Not the least of these, by any means, is the regen-

eration of the individual. It is an impossibility to say that love, even sexual love, cannot exist between two members of the same sex. Puritans, perhaps of a class, are more neurotic

than homosexuals classified in the same way. Yet, the former are countenanced by the police and the courts of the Anglo-Saxon countries while the latter are not.

the Bergler critique begins

By now most Review readers have seen the comment by TIME (Medicine, December 10) on the new book by Dr. Edmund Bergler, "Homosexuality—Disease or Way of Life."

The outpouring of disagreement toward Dr. Bergler's views is coming from professional and lay sources alike. A brief report on this was presented in the January 1957 issue of the Review. Two more significant criticisms follow. Additional comment from several persons (qualified by University degrees and counseling experience), will follow in the future, to be sure.

Writer of the following letter to TIME sent a copy of it to the Review, stating that the national news-magazine would possibly use all or a part of it. It is presented here in its entirety, but without signature.

The second comment by a clinical psychologist must be considered as from a professional qualified to speak out—since he has tested some 8000 "normal" men and women in his career.

Letters to the Editor
TIME Magazine
9 Rockefeller Plaza
New York 20, N.Y.
Gentlemen:

Re: TIME, 12-10-56, Medicine.
Sexual perversion, really the perversion of love itself, is not con-

fined to a homosexual minority. In a sick society it is everywhere in evidence, from the endless obscenities that fall trippingly from the tongue to the pandering vulgarity of national advertising.

If there are as many "sick" homosexuals as Kinsey statistics would seem to indicate they are only in direct proportion—and probably psychological reaction—to the number of equally "sick" heterosexuals at large. Conversely, in similar proportion, there are also those who live and love in homosexuality, privately, with an ethical dignity and with the same deep and ennobling experience as do heterosexuals. Dr. Edmund Bergler would hardly have ever had an opportunity to meet or examine them: his conclusions, drawn instead from diagnosing a tribe of malcontents & vagrants, are about as scientific as a "proper study of man" undertaken in San Quentin.

Moreover, if psychoanalysis were to "cure" the many thousands who are profoundly discontent in their heterosexual life by "adjusting" them to homosexual behavior they would undoubtedly find their subjects, like Dr. Bergler's filled with guilt, self-pity, malice, flippancy and "unreliable in an essentially psychopathic way."

(Continued on page 41)

Harvard Expert Says Nation Going Sex Mad

A Harvard expert on human behavior says Americans are becoming "victims of a sex mania as malignant as cancer and as socially menacing as Communism."

Professor Pitirim Sorokin, in a new book titled "The American Sex Revolution," says Americans are drifting toward sex anarchy in the same manner that marked the downfall of Rome and Greece.

"We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life," Professor Sorokin writes.

Sorokin, head of the Harvard Research Center in Creative Altruism, cites as reflecting the Nation's "sex obsession" the ever-mounting divorce rate, the upsurge in sex crimes, "the emphasis of sex in radio and TV programs, stage plays and movies, popular songs, pictures, reading mater and advertising."

"We live," Sorokin says, "in a video environment saturated with exhibitionistic or teasingly semi-draped nudity. Sex appeal has become a must in commercial advertising . . . our civilization has become so pre-occupied with sex that it now oozes from all pores of American life."

Sex, according to Sorokin, also plays a major role in modern American political life. One of the alarming results, he says, is that "sex bribery and sex blackmail . . . are as prevalent as monetary corruption."

Sorokin charges "sexually infamous persons or their proteges" are appointed to ambassadorships or other high office and "profligates" sometimes become "the popular mayors of metropolises, or members of the cabinet or leaders of a political party."

"Among our public officials," Sorokin says, "there is a vast legion of profligates, both heterosexual and homosexual."

Sexual promiscuity, he says, is reflected by the alarmingly rapid increase in the number of illegitimate children born in the United States each year.

"Our morals," Sorokin says, "have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survival of a prehistorical age."

"This sex revolution is as important as the most dramatic political or economical upheaval. It is changing the lives of men and women more radically than any other revolution of our time."

NO NEED TO DESPAIR

by the Rev. DAVIS STEIN

Not all members of the clergy in America are willing to speak out frankly on the subject of homosexuality. But now and then a representative of the church gives voice to words of hope for homosexuals with deep religious conflicts and feelings of guilt. The following article is all the more significant, perhaps, because it was written by a Catholic priest.

As part of my duties as teacher, psychologist, educator, and chaplain in different schools, colleges, organizations, and church communities, I have to face many problems that affect the lives of men. One of them is the problem of homosexuality.

My wish and desire has always been, and remains, to help, especially young people, to build a better future in every respect, and to help them find a personal way to God, despite their own personal troubles, problems, and difficulties.

On different occasions, such as meetings, retreats, missions, and so on, I used to pass around questionnaires in order to ascertain personal wishes, desires, troubles, and conflicts of the people in the fields of morals and morality. They were always free to answer or not, sign their names or not. I always stressed that I did not want to know more than whatever they would want to tell me in confidence. These questionnaires I needed for my study of such problems in order to be of better help to young and old. They were further supplemented by having many people with serious conflicts come to me in person or in writing, seeking help for their problems. Today, some of my former students are happy fathers, some are well-known public figures, some continue to write me frequently, others do so only when in trouble. Most of them stressed that I should use their letters freely, if this should be of help to others with similar conflicts.

Here in front of my eyes I have a sheaf of letters. An engineering student of 20 talks of his fears, his unhappiness, his self-consciousness on finding himself "different" from his classmates. A chemistry student of 19 went to a doctor - only to be told that he was "abnormal." A business man went to his priest, and the only help he received was the advice to pray more, to do more penance. A genuinely religious law student of 28 wants to feel a part of the Church, to be accepted by it, but feels that he cannot alter his nature. Here I have letters from a school teacher, a married man, a common laborer, and many, many more, all with similar tales of unhappiness, loneliness, feelings of being rejected by all - family, friends, society, the Church.

How could anyone say that no serious problem exists? To live without love, or to live in eternal conflict with society, its traditions, the family, the Church, to feel persecuted and as if expelled - all of these things are painfully real and exceedingly serious, but I would like to emphasize that they are not sufficient cause for despair.

Times change, and attitudes change with time. Copernicus had a most difficult time trying to explain to the people of his day that the earth rotates around the sun and not the sun around the earth. Not too long ago, it would have been a scandal of major proportions if a nun had driven a car; this constitutes no scandal any more. Up to quite recently, it was a grave sin for a Catholic to take a drink of water before receiving Holy Communion. Today, under certain circumstances, it is possible to have breakfast before Communion.

For the moment, the homosexual needs, most of all, patience and hope. We must study sincerely all of these problems with the aid of scientists and men of good will. Scientific research on the subject of homosexuality is badly needed as a first step toward clarification. It is the duty of every homosexual to support such research in every possible way. There is much important literature available which should be read, partly for self-illumination and partly to encourage writers in the field. There is the work of the Mattachine Society itself, which needs your support. At this late date it should not be necessary to affirm once more that you, as a homosexual, are not alone: there are millions like you, and your problems, however unique they may appear to you, are shared by many others. It is always of great help to find someone who can be trusted and to whom one may talk freely and without fear.

One of the thorniest problems is that of the homosexual versus the Church. The religious homosexual should try to remain within his Church as long as possible and to use whatever help his Church can offer him. One point to remember at all times is that Church, religion, and God are not just one and the same thing. A conflict with the Church should not lead to a loss of faith and a break in the relations with God.

When talking about the law or about morality we must differentiate between the essential and the non-essential, and we should remember that many people tend to exaggerate the non-essential and to place it even higher than the essential. For example, a matter that, unfortunately, is not frequently enough made clear is that the essence of sin is the "aversio a Deo" - the turning away from God. One who considers that a homosexual act is sinful should be reminded that, as long as there is no conscious "aversio a Deo," mortal sin has not really taken place. Whoever thinks of homosexuality as sinful should also know that, next to "aversio a Deo," the greatest sin is that of despair, the loss of hope, for it implies a loss of faith in God.

We must also bear in mind that not every human law or custom is rational, wise, and eternal. Finally, we must not forget that there is a difference between the law and its application in a concrete case.

Each individual human being is in the plan of God. The Divine Providence foresees each person as endowed with its particular nature, inclinations, and problems. This same Divine Providence will supply each and every one with the needed power from above, if the person is willing to cooperate. Every one, no matter what his nature, can find his personal way to the Light - to God.

BOOKS

Krafft-Ebing Hypnotized?

A. von Schrenck-Notzing. **THE USE OF HYPNOSIS IN PSYCHOPATHIA SEXUALIS**. With Especial Reference to Contrary Sexual Instinct. Translated by Charles Gilbert Craddock, M. D. Introduction by Dr. Henry Guze. New York, The Institute for Research in Hypnosis Publication Society and The Julien Press, Inc., 1956. Reviewed by Joseph A. Moore. New York, N.Y.

Every science needs its historical documents in handy form for various purposes—teaching, general information the insights they can suggest for later collections of data, the checks and balances that perspective provides, and so forth. Psychoanalytic publishers have kept the body of Freud's work available almost constantly since its first publication; a few years ago, William James' "Principles of Psychology"—America's greatest nineteenth century contribution to the social sciences—was reissued; the Bolingen Foundation is making Jung's work available in English.

And so it was with interested anticipation that we looked forward to the present resurrection of this work which has been largely unavailable for many years. But we must confess that our primary reaction is one of intense disappointment.

At least ninety percent of the book is concerned with quaint notions of sexuality that are typified by the phrase "contrary sexual instinct" that appears in the sub-title.

Whatever it has to offer of value in the field of therapy is better covered in more sophisticated modern medical works. The scientific framework of the study is entirely that of Krafft-Ebing, with the same over-preoccupation with moral judgments, the castigation of everything that in any way is at variance with the author's predilection, had the main goal of therapy is that of instituting within the patient the proper sense of Moral Duty. Apparently Schrenck-Notzing was a devoted follower of Krafft-Ebing—even to the insistent hyphenating of his name!—but he adds nothing to his master's somewhat questionable contribution to science.

It is difficult to see what value reissuing the book has except to make it available to those compulsive collectors who must have every publication in a particular field in their libraries. Even they will rarely be tempted to bore themselves with a complete reading of it, unless they are the kind who get vicarious sexual pleasure from the reading of case histories.

Split Personality

Joe, a bantam rooster, crows like what he is but he also hatched a brood of chicks. Joe is owned by T. A. Jenkins and when he found a couple of eggs in a nest, he decided to act like a hen. More eggs were put in the nest and Joe hatched seven chicks.

matlachine REVIEW

Accepted & Reported-- But not Explored

JEAN COCTEAU, by Margaret Crosland; Alfred A. Knopf, Reviewed by Luther Allen, Baltimore.

An entertaining and swiftly paced biography of the most extravagantly fey individual in the world. However, one doubts whether the reader will understand Cocteau's adventures in the arts much better after reading this book than he did before. Cocteau's homosexuality is frankly accepted and reported but it is not deeply explored. On the other hand, neither is it exploited. We are told of his later liaisons with Jean Desbordes, the actor Jean Marais, and others. Beyond the brief statement of such facts of Cocteau's life Miss Crosland limits herself to discussing their meaning for his art. While one feels that her approach is genuinely sophisticated she reduced her material to a sort of Harper's Bazaar level. It is an honest book, but auto-bowdlerized, not for

fear of a puritanical Mrs. Gundy but out of consideration for the sensibilities of the club-woman, Mrs. Gundy Worthington.

To those who are unfamiliar with the work of Jean Cocteau this biography will serve as a valuable guide to a strange and wonderful world of dream, magic, and poignant if perhaps cock-eyed reality. To those who already know and love Cocteau's poetry and his poetic plays, novels, films, ballets, drawings, and criticism, this book will provide a much-needed orientation—for it is difficult, when an author's life is turbulent and his production is so subjective, to gain an orderly perspective of the whole.

The book is illustrated with good photographs of Cocteau himself, of Radiguet, Marais, Jean Babilée, and others. There are several line drawings by Cocteau, all too few and not his best. Excellent Bibliography for the true Cocteau fans.

Spillane with a French Accent

SPILANE WITH A FRENCH ACCENT
Commandant Rene. "L'Enfer de Sodome" (Andre Martel, 1951). Reviewed by Gregory Trout, New York City

Commander Rene Bearmont pretends to be writing his official memoirs as a special agent, in this series of novels under the general title of "Special Missions." "Hell of Sodom"

is number three. If his pretense is genuine, the British Foreign Office has some remarkably inept agents at least one reader is convinced, however, that the continuous inability to catch the "pederast, cocaine addict and opium smoker" who decamped with the special files is merely a means of carrying the story through the exotic and erotic underworld of London, Liverpool, Paris, Marseilles, Bombay, Singa-

pore and various other spots in the southeastern corner of Asia.

The good commander is virilely outspoken in his condemnation of his antagonist's sexual proclivities, but this in no way prevents his luxuriating in the retelling of his own exploits with women by ones, twos and threes, a recital that is rendered even more dull by the pedestrian,

Is Sex Becoming Crude?

A history of Courting, by Ernest S. Turner. E. P. Dutton & Co., New York, 1955; 290 pp., illustrated. Reviewed by Mack Fingal, Washington, D.C.

This unusual book attempts to give a complete account of courting and courtship methods and attitudes from cave man to drawing room, buggy, park bench and convertible coupe. It is devoted exclusively to heterosexuals; that's one reason why a review of it seems in order.

Referring to the Oxford dictionary definition, Turner points out that to court is 'to pay attention to, seek to gain the affection of, make love to (with a view to marriage), pay addresses to, woo.' "Note," says Turner, "how the words 'with a view to marriage' are inserted as an afterthought. Courtship ought to be conducted with a view to marriage, and a history of it ought not to be a history seduction. Unfortunately the two activities overlap. What begins as courtship sometimes ends in seduction...."

Do homosexuals court? Turner doesn't say, but keeping in mind the above definition, except for the words "woo" and "with a view to marriage," there is small doubt but

journalistic prose the author uses.

As a chase novel, it lacks excitement; as an expose of homosexual life around the world, it is superficial; as a Mickey Spillane shocker, it is pallid in comparison with our home-grown product. Avoid it, unless you want practice in reading the simplest kind of French.

that they do. Yet courting among homosexuals is not recognized; perhaps not even by homosexuals themselves. True, some homosexuals have serious affairs. They share living quarters and expenses—sometimes for several years, sometimes till one or both die. Yet, they have no social or legal recognition—not even "common law marriage"—in the predominantly heterosexual community, and usually live rather clandestinely. So perhaps their courtship is really "seduction," which Mr. Turner saturninely says is what much of the heterosexual courting consists of today.

I said we should omit the word "woo." Women are wooed, according to definition and tradition. The aggressive male supposedly does the wooing. Since we have passive homosexuals, it may be that the active homosexual is supposed to do the wooing in homosexual courtship, and it may be that this is what happens, whether they fully realize it or not, with those who look forward to a "homosexual marriage" (a term occasionally used in homosexual circles).

Three of the 22 chapters in Turner's book are entitled "Correspondence Course," "Love Among the Prudes," and "Sex o'Clock." Some of

the heterosexuals, he confides, get their mates via correspondence clubs, several of which advertise in cheap magazines. He doesn't mention the Clara Lane Friendship Centers, which also do a big business in swanky offices from Coast to Coast and will get you a "help-meet" made to order—fat, lean, tall, short, stupid or intellectual. Nor is there mention of the vending machines installed in West Germany's railway stations, where you drop two deutschmarks (47c) in a slot and out comes a card bearing photo, physical description, and other details.

"Love Among the Prudes" was the courting style of the Victorian era, the author says. "Sexual instinct became something no nice girl would admit to possessing; her job was to make man ashamed of his."

But the prudish days—the chastity, virginity, the chaperones, and the tactful letter of the young man to the prospective girl friend's father asking permission to court the daughter—are seemingly gone forever. Since about 1920 it has been "Sex O'Clock." Man's "fundamental urge" began to assert itself "crudly" by World War I, says Turner, and has been getting cruder ever since. Psychology was "in the air." Freud was developing his theory of the strong libido, women began to smoke and wear their dresses above their knees, and soldiers began practicing "free love." Gone, indeed, were the days when fornicators and vigorous lovers were punished with the pillory, whipping, and head-shaving.

The book treats of some of the world's greatest lovers too—Queen Elizabeth I cleverness, and often ulterior motives, in courting; of Garibaldi's selection of his wife from afar by telescope; and of

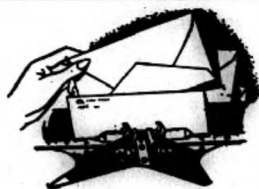
Queen Victoria's exercising her royal prerogative by proposing to Prince Albert, after which Albert sends her a complete record of his ancestors showing how they were connected with the Reformation and Protestant religion, because he knew the Queen loathed "papists." Napoleon was one of the most ardent, if not violent, lovers of all time. He believed in sending nosegays every day and got so excited while writing his famous letters that he couldn't spell correctly nor read what he had written, and in the end his secretary usually had to write them for him. But it was Rudolf Valentino, the "international aphrodisiac" of the "flaming youth" era, who undoubtedly captured the hearts of more women (and homosexual men?) than anyone of modern times. Women swooned and fainted at the mere mention of him, and he has become a legend of unusual proportions in the annals of Cupid.

Mr. Turner ends his book on a rather sad note by saying that today's courting is "in a rut" and needs to be "enlivened, as it once was, by grace, courtesy, fascination and wit." He laments that the word "courtship" did not appear in the index of Dr. Kinsey's volume on the male; but Mr. Turner's book refers nowhere to homosexuality. We have some evidence of real and recognized courtship among the American Indian homosexuals, for example, but Mr. Turner either overlooked it or didn't know about it.

Courting, in any event, is a very old practice and comes naturally to those who are capable of love. If the heartstrings do not respond to heterosexual strummings or overtures, sexual inversion may well be the reason. To the reviewer it seems that what are most needed in today's courting—both heterosexual and ho-

homosexual—are scientific dating bureaus, such as have been advocated by the psychologist columnist Dr. Cramer. Thus aided, the lonely lover

seeking a companion to share his joys and sorrows should be much more likely, and with less fuss and worry, to find his true complement.



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mattachine PUBLICATIONS

THE PRINTED WORD has long been the most effective educational medium. In order to advance the Mattachine "Idea" and create an intelligent understanding about the Society and the homosexual problem, several publications have been issued by Mattachine's publications department. Others are in preparation. Why not order a supply of the booklets and the folder listed below for distribution to your friends and associates?

Mattachine REVIEW

NEW PRICES ON PACKAGE DEALS: Effective immediately, complete sets of 1955 editions (7 issues) and 1956 editions (12 issues) are priced at \$4.00 for either year. Many of the numbers are fast becoming "rare copies." Single copies are still priced at 50c each. However, the following issues are NOT available singly, but only in complete sets described above:

1955—2nd issue (March-April)
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YELLOW BOOK "Mattachine Society Today"

General Information booklet tells aims and principles, program, history, pledge and location of chapters of Mattachine Society. 16 pages (1955 edition). Per copy, 25c.

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Monthly mimeographed newsletters are published by New York, San Francisco, Los Angeles and Washington, D.C., offices of the Mattachine Society. Subscription price, \$1.00 per year, mailed first class sealed. Order direct from offices listed in the Directory of the Mattachine Society in this issue.

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will contain all issues of the magazine's second year--the six big issues which appeared on the newsstands, PLUS the six alternate-month issues which were mailed to subscribers but did not appear on any newsstand for public sale.

In addition it will contain a complete index for both 1955 and 1956. This is truly a collector's item with 422 pages, distinctive blue fabrikoid binding and 24-karat gold leaf stamping.

PRICE: \$7, postpaid. Add 3% sales tax in California.

Previously ordered bound volumes and a few extras are now at the bookbinder's and will be delivered to the Review office on February 5. They will be mailed immediately to those who order on a first-come basis.

DID YOU MISS THE COMPLETE 1955 VOLUME?

THEN HERE IS GOOD NEWS, BECAUSE A VERY LIMITED NUMBER OF COPIES OF THE FIRST VOLUME OF THE REVIEW WILL ALSO BE IN STOCK SOON FOR EARLY 1957 DELIVERY. THIS VOLUME CONTAINS ALL SEVEN OF THE FIRST YEAR'S ISSUES, WITH BINDING WHICH MATCHES THE SECOND. PRICE, \$7; BOTH VOLUMES \$14.

mattachine REVIEW

693 Mission Street

San Francisco 5, Calif.



READERS write

REVIEW EDITOR: I shall look forward to your further "expose" of "Bun-ling Bergler," the anti-Kinsey psychoanalyst. The Freudian line needs a thorough going over. Rene Guyon advises them to cure society's sick mores--not the individual. His writings should be used more. There are also many suffering heterosexuals. May the great day of freedom and sanity arrive soon.
--Mr. W. M., California

REVIEW EDITOR: I have received copies of Mattachine Review. It is a very interesting magazine, and I shall read all the articles every issue. I am the president of the Centre Cultural of Belgium in Brussels and vice president of the International Committee For Sexual Equality in Amsterdam.
--Dr. R. B., Belgium

REVIEW EDITOR: I would like to see all issues with a plain, uniform cover, remaining this way throughout the life of the magazine. I do not think the November cover drawing was evil, but I consider it suggestive to thinking adults.
--Mr. H. S., Ohio

(Note: The present cover format has been chosen for all 1957 editions. This typographic treatment, to be varied slightly from one issue to the next, has been praised by many readers. Because the Review depends on newsstand sales as well as subscriptions, headlines relating to feature articles will be displayed on the cover--we have had to face the fact that such headlines create sales, and it takes money to buy paper.--Ed.)

REVIEW EDITOR: I've been reading about the Mattachine Review in "Homosexuals Today" (published by One, Inc., Los Angeles, 1956; \$3), and decided to "try you out" for a year. --Mr. W. P., Pennsylvania

REVIEW EDITOR: It is indeed a pleasure to find, after years of furtiveness and sordidness, a publication such as the Review which is not only so frank and informative, but in such good taste. Enclosed is \$14 for 1955 and 1956 bound volumes. I shall look forward to each new issue in 1957.
--Mr. H. W. B., Canada

(Note: Bookbinders at San Francisco advise us that our binding order is to be delivered to us on February 5th. We'll get copies of the books in the mail immediately thereafter. Readers may order copies still, because we bound a few extras just in case.--Ed.)

REVIEW EDITOR: Enclosed is a gift--\$78, and it's a pleasure to send it. You asked for suggestions, so: (1) Some time ago you (or One) printed a small legal decision that was to the effect that a mailing list couldn't be subpoenaed or forcibly made public. If this exists and is valid, why not print it as a message from your attorney in each issue on the inside cover? I don't think you realize how many are terrified of being on your subscription list. (2) Why not more news of the Mattachine Society itself? I suspect that at least 90% of your readers are not members and have never been to a Mattachine discussion forum; they know nothing of its practical workings, nothing of your contacts with heterosexual in-

quiries (for instance, you surely had dealings with Dr. Kinsey), and finally, they know nothing of your efforts to aid or assist anybody. Don't get me wrong, I ain't griping. These are just suggestions. I think you are wonderful!

--Mr. K. O., California

(Note: Thanks very much for the gift and the suggestions. The U. S. Constitution contains the basic guarantee of freedom of the press and the right to read. We have asked an attorney to write an article on this subject, citing legal decisions which uphold these rights which would relate to our situation. However, in more than five years operation of the Mattachine Society, and more than two years of operation of Mattachine Review, no individual has ever been charged in a court as a result of belonging to the Society, supporting it, subscribing to its magazine, or being on its mailing list. Police have asked, in a few reported instances, if persons arrested for sex offenses were members of the Society. Further, no investigative official or law enforcement agency anywhere has ever attempted to learn of names on our subscription list, the names of members, or names of persons who write inquiries to us. This does not mean that such information is left unguarded; our files are kept locked and secure. But the fear bugaboo is great--we only hope in time to dispel it. Law enforcement officers in San Francisco, for instance, wouldn't need to investigate Mattachine to learn the names of homosexuals. They have, in all probability, more names on file (resulting from arrests over the years) than they want; besides, intelligent police know that in such a city they have only to go to one or several public bars (at least eight such places in San Francisco have been called "homosexual hangouts" by California's Alcoholic Beverage Control Department) and there find many persons whom they might charge with being homosexual. The fact remains, however, that to be a homosexual is no crime. Only homosexual acts are criminal, and the law so states. We also are proud to state that no official criticism of Mattachine Review has ever been reported to us by any official agency in the U. S. whatever, and copies of this publication go regularly to many police departments, judges, probation officers, mental hospitals, city and state officials, university and city libraries and to many, many doctors, therapists, educators, ministers and lawyers over the land. Yes, and to many wives, mothers and other "just ordinary" people. Now and then a crackpot letter arrives, but most of our mail contains comment supporting our sociological project. THE POINT IS, THE PERSONS WHO EXPRESS FEAR OF CONTACT WITH MATTACHINE OR ITS MAGAZINE ARE BASICALLY ONLY AFRAID OF THEMSELVES.

News of Mattachine Society operations is published in monthly newsletters issued in San Francisco, Los Angeles, New York and Washington, D.C. The Society also publishes a news quarterly, "Interim," for its members and contributors. However, much of the work of the Society has not been made public on a wide scale, perhaps, and should be. Over a 2-year period recently, the Society in California acted unofficially as liaison agency to obtain some 200 interviewees for the late Dr. Kinsey and his staff; questions related to legal aid and representation have been answered for hundreds of persons all over the U.S.; public discussions on homosexual problems have been held monthly in several U. S. cities--some date back to 1950; many persons with employment problems have been aided; others--and they are many--have sought advice about obtaining psychiatric and psychological counseling and have been guided to therapists in their communities. True enough, this partial list of Mattachine activities only scratches the surface--space doesn't permit mention, for instance, of several research projects where the Society has provided the subjects, or even cases where despondent individuals have contacted our group and found understanding friends when they

had come to believe the whole world was against them.

In the U. S. today three institutions have been created by laymen to squarely face a problem which few--very few--public and governmental agencies have dared to do. MATTACHINE and ONE--both non-profit public service corporations--and DAUGHTERS OF BILITIS, now in process of obtaining a corporate charter, have chosen to cast honest light upon the long-dark mysteries of actual human sex behavior, particularly homosexuality. Obstacles facing these groups are many. Greatest problem is money, second is fear, and other barriers are apathy, ignorance and prejudice in about that order. The job being tackled may take many generations, but the ultimate hope is that these organizations will one day be able to disband in the knowledge that human society has "grown up," and accepts the people who comprise it as human beings.--Ed.)

REVIEW EDITOR: As usual James (Barr) Fugate gave a good showing in the November 1956 issue ("Her Son, Her Son"). He speaks out for equity without being vain about it. Also as usual there was a vain writer putting his foot in his mouth. Dr. Millett said ("Clinic on Homosexuality"): "There's no such thing as an inherited tendency to homosexuality." He is guessing and presenting his guess as a universal fact--no one knows if there is or not. The world needs wiser doctors.

--N. B., Canada

(Note: While the matter of "inherited tendencies" has been neither proved or disproved, N. B., it appears that the "conditionists" have made the stronger case--Ed.)

REVIEW EDITOR: May I say the Review gets better every issue--the standard it has attained is very high. You are doing a marvelous job in educating the people that homosexuals are not (as a group) people to be loathed.

--L. G., California

REVIEW EDITOR: I still think the salute to T. C. Jones (August 1956) was a bad mistake...it did irreparable damage to the high and serious purpose of Mattachine....

--M. T., Oregon

REVIEW EDITOR: Enclosed is \$10 for a four-year renewal. It is a pleasure to read the Review...thanks most sincerely for the good work done.

--R. C., Canada

REVIEW EDITOR: I have been reading your magazine for some time now. I have also read some of the books that have been written up in it. I admit this reading has given me a lot to think about. But I have one big complaint. You wouldn't think the people who write for you or who write these technical books had any sex feelings at all, judging by the way they write, or feelings of any kind excepting some authors finding fault with the character of homosexuals and then the homosexuals getting indignant. Nobody would ever learn the way homosexuals actually feel by reading your magazine or these technical books. And what is homosexuality all about if it is not the way people feel? And different homosexuals feel in different ways. That's what it is--people's emotions. So you ought to show the emotions themselves instead of always talking about everything under the sun BUT that. I think you ought to have stories and poems telling the way people feel and not just theories and arguments all the time. It must be a good thing for people to express their true feelings or there would not be any world literature of stories and plays and poems about normal love. Another thing I have noticed since reading your magazine is this--all these preachers and judges and doctors are like my grandmother who used to be fond of saying when the

children wanted to do something she did not want them to:

Mother may I go out to swim?
Yes, my darling daughter.
Hang your clothes on a hickory limb,
But don't go near the water.

All the same I am glad that your magazine is in existence and please renew my subscription for next year. The money is enclosed. I wish you would print my letter to see if other readers agree with me, but please do not use my name or my home town as I cannot afford to be recognized.

--E. W., Virginia

(Note: Replying readers should know that in the rough sea of prejudice, the "recognized" Review staff and Mattachine officers are all VERY poor swimmers. We all have other jobs because we have to live. Mattachine and the Review have never paid one cent in salary, you know. But more important is the fact that any telling of how homosexuals feel is regarded differently from how their opposites feel romantically. Vigilant eyes would be quick to see an illegal sexual connotation in almost any description of homosexual emotions--whether it was there or not. Perhaps E. W., however, can write about homosexual feelings, leave out sex altogether, and still make it worthy of getting in print.--Ed.)

REVIEW EDITOR: Allow me to seize this opportunity of congratulating you for the good work you are doing--it is a great comfort to feel that there is a team in your country, where conditions are particularly difficult, who are fighting for justice, righteousness and equality.

--E. B., France

REVIEW EDITOR: My first issue of the Review has been received, read and reread from cover to cover like a starving man eating his first real meal in a long time. Needless to say, it is much too short and is devoured by its readers much too quickly. But what a giant it is in the world of thought for the homosexual! The pity of it is that the Review isn't made more easily available to readers who find it difficult to obtain and impossible to subscribe to because of family reasons. Too often "mother" wants to know what her son or daughter received in the "plain" sealed envelope.

--Mr. L. D., Illinois

(Note: My mother reads every issue of the Review--I sent her a subscription. So did Mr. Lucas on our staff. And Mr. Holiday. Otherwise, send us the name of your newsdealer and his order for copies--we'll keep his newsstand supplied and you can get six copies each year from him.--Ed.)

REVIEW EDITOR: Please send 20 sample copies with kraft mailing envelopes for which I enclose \$3. I plan to mail them to friends.

--Mr. L. S., Indiana

(Note: Readers may obtain sample copies of the Review and kraft mailing envelopes at 10 for \$1.00, postpaid. These are back numbers returned from newsstands and are sometimes slightly "weathered", but perfectly suitable for mailing to others to acquaint them with the magazine. The envelopes are plain. Subscription blanks are included. You supply the first class postage for mailing them. Any quantity may be ordered, but 10 is the minimum. We cannot supply any specific issue. These copies are marked, "Sample Copy--Not For Sale."--Ed.)

REVIEW EDITOR: This is to wish you the best for the coming year for your work for the Mattachine, and to congratulate you on the past year's work.

--Mr. G. H., California

(Note: The staff wishes to thank all who sent holiday greetings, Christmas cards and remembrances.--Ed.)

REVIEW EDITOR: I visit Church House and leave copies of the Review for Dr. D. Sherwin Bailey to read. You are to be congratulated on the high standard you always manage to maintain and the quality of the articles. I have an unconfirmed report that the Commission is to report to Parliament this session. It's about due anyhow and the Committee meets three times a week so what all the delay is I can't imagine.

--Mr. B. W., England

(Note: The above refers to the Departmental Committee on Homosexual Offences and Prostitution, which is working with the Church of England Moral Welfare Council to recommend a change of Britain's sex laws.--Ed.)

REVIEW EDITOR: Hawaii's legislature, which meets every two years, (may) revise its present laws, which are the most archaic of all the states. I would like to become active in the reform of these laws. Can you aid me with materials?

--Mr. B. F., Hawaii

(Note: We are mailing sample copies of the Review containing the reprint of the recommendations of the American Law Institute (September 1956), plus other issues with legal articles in them. Let us know if we can be of further help.--Ed.)

REVIEW EDITOR: Whatever technical units of measurement the physiologist wants to use, it is an utterly incontrovertible fact that there is a direct relationship between orgasms and a loss of sharp, keen, male virility, relatively minor in the case of the infrequent, and quite noticeable when frequent. If there's any sense at all in Dr. Ellis' dogma ("New Light on Masturbation," December 1956), it's not along lines of denying the existence of any negative physiological effect, but rather to claim that in our modern civilization it's just as well to "take the edge off" because with the exception of athletics and occasional wars, the effects of this sharp and keen virility (rape, assault, mugging, etc.) do society little good.

--Mr. N. G., New York

REVIEW EDITOR: Kindly enter a one year's subscription sent as sealed letter.

--Mr. E. G., Switzerland

REVIEW EDITOR: Could you please tell me if you have any subscribers in Montreal, and if so give me all information as to becoming a subscriber. Is the Review mailed in a sealed envelope?

--Mr. C. D., Canada

(Note: The Review has many subscribers in Canada. These readers, like those in the U. S. and some 20 additional foreign countries, all receive the magazine by first class mail in plain sealed envelope. We do not mail individual subscriptions any other way.--Ed.)

REVIEW EDITOR: I have taken interest in a letter appearing in the December issue from "Ronnie." Like him, I am 18 years old and want to help in any way I can. I realize the Society's position concerning age and participation in organization work, however I would appreciate "Ronnie's" address. I feel we would no doubt find much in common.

--Mr. W. D., California

(Note: Sorry, but the request cannot be granted. Postal laws would be invoked if the Review or the Society ever engaged in any such exchange of addresses. The rule, therefore, is inviolable. Please write to us in three years, at which time you may apply for membership.--Ed.)

REVIEW EDITOR: Many congratulations on your tremendous achievement. I am only sorry that I can't send you a hundred more subscriptions. It is strange that certain people are afraid to get on a subscription list in spite of any amount of assurance and yet they will behave so alarmingly in public.
--Mr. K. G., Florida

MAIL RECEIVED in the office of the Review has grown to two or three times the volume of that received a year ago, but the staff to handle it has remained about the same. However orders for subscriptions are processed almost within 24 hours or less, without fail. Other letters often have to wait a longer period for an answer; if no reply is required none is made. We sincerely appreciate the clippings, books, contributions and suggestions made by our readers, from all over the world. Letters for this column must be signed by the sender, but unless specifically requested, no names or cities will be published.

NOTICE

Effective January 1, 1957, the official address of the Mattachine Society, Inc., Office of the Board of Directors, was moved from Los Angeles to Suite 312, 693 Mission Street, San Francisco 5, California.

The former address, Post Office Box 1925, Los Angeles 53, Calif., continues as the address of the Los Angeles Area Council of the Mattachine Society.

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BAVARIAN FANTASY *the story* of Ludwig II

The following article was written after the author had read a new book, "Bavarian Fantasy, the Story of Ludwig II," by Desmond Chapman-Huston and edited by Osyth Leeston (published by Library Publishers, New York, 1956). By M.T.

The tragic history of Ludwig II, King of Bavaria, has been indifferently recorded in literature, based as it was mainly on imagination. Owing to a widespread puritanic attitude toward the unmentionable subject of homosexuality during the latter half of the 19th century and because of the sentimental need to keep alive the fairy tale of an enchanted prince who must eventually wed his fairy princess—in this case the pretty sister of the Empress of Austria—to live happily ever after, the vital facts of Ludwig's emotional life have been largely suppressed. The distortion which was current until recently does credit neither to the perpetrators of it nor to the stature of the young king.

Ludwig's startling, almost unreal, personal beauty which had early passed into legend; the scenic splendor of the Bavarian land, its up-thrust mountains, haunted lakes and the solemn forests among which he made concrete his visionary places; and his friendship for the composer Wagner and his patronage of the Wagnerian music-dramas—all conspired to transmute the real facts into an unreal operatic saga. His untimely death at the age of 41 completed the saga and crowned it with the fatalism of a Gotterdammerung.

But truth has often a way of being more fantastic than fiction,

and for sheer fantasy the inner life of Ludwig can scarcely have been equalled. The incompatible ingredients—his frenetic striving after perfection and his delicate sensitivity, his deeply devout adherence to the Roman Catholic faith, his romantically developed love-nature and hunger for companionship, added to his exclusive homosexuality, all steadily expanded to critical mass through the years—confined inside the unexpansible enclosure of his royal heritage, the court obligations and political maneuverings, and the constant and insistent demands on him for an heir to the throne, could have had no other conclusion than violence.

That there was early in Ludwig's psyche a tendency toward flight-into-fantasy seems evident. As he developed and encountered frustration, this became critical, reaching finally a point of no return. It was assumed that he was homosexual as a result of his paranoia; but it is much more likely that he was a Paranoiac because of the irresolvable conflict between his homosexuality and the intense guilt feelings brought about by his fervid religious temperament.

If he had been able to find a dependable outlet for his amative nature, he might have lived out a moderately satisfying life. Situated as he was, however, under the constant scrutiny of the mass of his subjects, it is not surprising that Ludwig felt himself a pursued man, taking flight literally into his mountains and symbolically into his withdrawn self. He fled toward his own

death-in-violence.

It is rare to find so fully documented a case-history of a homosexual as is offered in "Bavarian Fantasy." Ludwig kept a private diary into which he poured his tortured soul: all his love affairs (here expurgated for censorship requirements) were recorded, as well as his crushing Catholic conscience. This diary, along with hundreds of personal letters written to friends and lovers, preserved in the secret archives of the Royal House of Wittelsbach, were forbidden publication after Ludwig's death.

The author of this latest biography was privileged to have the complete secret archives placed at his disposal. It is to be regretted that with so unequalled an opportunity for writing the definitive biography the author was not capable of taking advantage of his material. Where the biography is factual, confining itself to accounts of happenings, extracts from diary and letters, it makes good reading. But the biographer is so intent on assuring the reader that he does not approve of Ludwig's personality and that he himself is superior to such pitiable homosexual weakness, that the value of the book as character-assessment is badly impaired.

The British writer does not flinch from so downgrading a phrase as "nostalgie de la boue" which he plants against Ludwig. It is true that Ludwig chose his lovers from among men of humble origin; but it is true also that he chose them from among the intelligentsia, as Richard Wagner and Josef Kainz, the actor, as well as from among royalty, as Prince Paul of Thurn und Taxis. In matters of the heart, Ludwig was thoroughly democratic.

If the reader of this book can ignore the self-righteous asides of the author, he will find this book valu-

able for its wealth of new material never before published; the numerous extracts from the private diary and the many personal letters making it exceptional in the line of biography.

DOGMA and the homosexual

By PHILIP JASON

Somewhere along a life spent in collecting data I was struck by a realization—surely elemental and, for most people, perhaps even a bit trite—that data in itself is not knowledge. Without scrutiny and correlation of the facts we have nothing save a handful of unconnected fragments.

Since this realization I have found myself strangely tongue-tied on many things I would have ventured to comment upon glibly in other days. How could I now venture to speak of truth, of whether mankind was essentially good and reaching for the stars or essentially bad, needing selfish illusions to keep it from turning upon itself and committing suicide? I counted myself at 18 among the idealists and at 21 among the materialists. At 25 I place no certain label upon my thoughts. I am content in a mere certain assurance of being merely an individual human being moving slowly to a conscious realization of an unconscious sense of values, and realizing myself both stronger and more humble in consequence.

If my experience in this were unique, I might not have tried to speak of it at all. Let it not be counted as presumption if I, in speaking for myself, believe that I am speaking for others too. A mem-

ber of a majority in a society, feeling his being in no way conflicting with society's norm, is under no compulsion to reject the formulae offered to him by his parents, his church or his school. He is not compelled to examine the validity of each one and to accept or reject each as he relates or fails to relate it to his inner self. If he does so consciously, he is exceptional. But he is doing so of his own free will, out of honest, untroubled philosophic inquiry.

With us, however, the problem is different. We are all, regardless of whether we realize it, under an obligation to ourselves to carry on this conscious examination and discover what is morally justified or unjustified, what is meaningful or meaningless for us in terms of our rejection from society. We may each be accepted for ourselves save in the one respect that forms the well-spring of man's sublimest inspirations—love.

As homosexuals, therefore, singly and collectively, we have carried on a search for values, constantly and critically revising and adapting and shaping to our needs the commonplace of Western civilization. Whether this part of our nature shall ever find tolerance, let alone acceptance, is a moot point. A far more pertinent point is that we have to find our place in relation to each other and to society as a whole before we can proceed to aid that society's transformation in to one in which we may claim the same right to exist as the heterosexual majority. In other words, none of us can present the world with his values and ask acceptance, nor reconcile those values with those of society as a whole, until we have each arrived at some point of certainty, at some basic formulation of values in our examination of self and the ethical fabric of the world around us that

we may absolutely hold in common with humanity as a whole.

Inasmuch as this is an individual process, I must perforce return to myself as a frame of reference. My own reaction to my difference, a reaction but half-understood at that time, was a rejection of everything from God to the economic system. When I had done this, I had the illusory satisfaction of believing I had attained a clarity of perspective that was untroubled by the mists of superstition and hypocritical platitudes. It took more maturity than I then possessed to realize that the "superstitions" were only the poor attempts of language to convey inner experiences incapable of being fully realized in words, that the "platitudes" were sometimes truths, although their advocates were often sanctimonious hypocrites.

The dogmata are ways to the truth that stands above them. I ask no man now, as once I did, to reject any one of them, whatever I myself may personally hold. If through these ways a man may arrive at the truth, let no man despise them, although as ends in themselves they may confuse one into losing sight of the terminus.

I have used the word truth easily enough, yet to what does my mind travel when asked the troubling and never quiet resolved question that was Pilate's riddle. I look back upon those who have indicated at least part of the answer—to Gandhi and Jesus, Moses and Plato, Buddha and Confucius. Guatama and Master Kung, I fear, are too far removed from the society I live in for me to find more than an occasional, though quite startling at times, personal message. But in Gandhi, because he was of our times and who blessed us with a perfect example of the imitatio Christi; in Christ, the Man of Sorrows rather than the Living

God of Dogma, who stated the truth in the speech of a Galilean peasant; and in Plato, whose teacher Socrates, Western man at the dawn of European civilization, gave birth to philosophic inquiry—in these, I can see the basis for a formula of common values.

But why seek from dead yesterday the answers for unborn tomorrow? Is this not looking back at man's failures, and carrying these failures in attempting to reach answers to yet unsolved riddles? Not if all human experience is a continuity and if our failure is not so much that we follow dead prophets but in denying or finding a way to realizing those ethical values that these prophets—or teachers, if the word prophets seems too obscurantist—first consciously grasped.

To transform evil intent by desisting from answering it in kind, to accept each other's human dignity as an inherent quality to be respected always, to be ready to lay down our lives for each other, to meet anger with pity and suffering with love—these are positive values, a sense of which can raise each human being, including today's despised homosexual, into a richer, fuller life. And to those who will not understand, we can rightly answer them with a belief in the unity of all mankind, whether felon or saint, Messiah or penitent thief, man in all his infinite variety of complexion, language and belief. Oneness should exist between each of us within our group, each and all of us and a now hostile majority.

These are ideals, and the world has not suddenly changed since Torquemada of yesteryear and Hitler and Stalin of only yesterday, or of smaller men still in our midst. Plato equated tolerance of the homophile with democracy, and it was not so long ago that Stalin smashed the

homosexual groups within Russia, or Hitler those of Germany. Nor so long ago that our own government dismissed loyal civil servants upon suspicion of such behavior. How then, in all seriousness, can we apply these ideals in our relationship to a largely hostile world?

The difficulty is overpowering. Small wonder that there are more bleak cynics than cloud-treading idealists. Still, it had to be faced by every man of non-violent action. Gandhi, for instance, knew that those who opposed him had not become good in their acts. The British soldiery still spat upon the Hindu while the Hindu to his fellow countryman, as witness Brahmin treatment of the untouchables, was anything but a saint. But Gandhi proceeded to act as if the basic natures of the cruel and vicious and unfeeling were good—and he was rewarded by a wave of courtmartial of British non-coms for refusing to use their guns on the non-resisting satyagrahis, by the breaking down of caste through Harijan-Brahmin marriages, by an awareness on the part of sensitive Brahmins of their callousness toward their fellow-Hindu—and, finally, the Republic of India began to build upon a foundation his assumption had called into existence.

These lessons of the past, bidding us to seek within ourselves for a body of positive values upon which to build a fruitful life for ourselves within the society in which we live, will have to be faced. They need not be faced by all in the same way. For instance, they need not be met by the non-religious among us by any return to a church, a dogma or even a god. But, I believe, they will nevertheless have to be faced in some way by all of the responsible members of our minority, whatever their theological belief or disbelief.

(Continued on page 36)

let's face PSYCHOTHERAPY

By Alice La Vere

With her husband, George Spillman, the author has been engaged in aiding the personal adjustment of many persons in all walks of life, and with all kinds of problems. She recently addressed a discussion forum of the Mattachine Society at San Francisco, and condensed her remarks for the following article.

It is popular in America to consider all homosexual individuals mentally ill. This is almost universally true. Yet, there is no evidence to support this label of illness.

True, some homosexuals are compulsive neurotics, some, suffer from schizophrenic tendencies, many are paranoid—and have reason to be—but many I have known are well adjusted and stable minded individuals.

It has been my experience of the past 22 years counseling people in general with emotional disturbances that the prevalence of mental illness is found among heterosexuals equal to that among the homosexuals.

Somewhere in the great residue of "common knowledge", a great pile of misinformation has sprung up concerning the homosexual.

Common knowledge is frequently untrue, unreliable, and unfair. The free press, dedicated to sales, has nurtured many false beliefs by making specific crimes and tragedies seem to be the general behavior of the homosexual group.

Homosexual suicides, murders,

thefts, seductions of minors, always gain banner headlines with such labels as sex fiends, degenerate, pervert, queer and others limited only to the lurid imagination of the reporter.

Yet, there are daily suicides, murders, rape, thefts, seduction of minors by heterosexuals. These receive newspaper headlines but are deemed crimes of passion resultant from hurt feelings, anger, confusion, or despondency.

Since every human being understands being hurt, angry, hostile, and/or depressed, such misdeeds are deemed by inference as normal in a large society—normal and frequent—although frowned upon by people in general.

So with the combined efforts of outraged society, ambitious police, the bulk of proper woman kind and the church, the poor homosexual group becomes the object of a 20th century witch hunt.

Women kind, society, the church and the press seem to develop ambitious hostility as soon as it is learned that any man finds sexual relief by investing his amatory ac-

tivities outside of the accepted domain of producing children.

Consequently prostitution, masturbation and homosexuality violate either civil or religious law. Prostitution exists usually by bribing law enforcement authorities. Homosexuality exists under cover, underground and almost since recorded history.

Actually the homosexual differs from all society in only one way--his or her choice of love object.

The subject of love object or fetish is involved; a separate discussion is necessary to exploit its ramifications.

In my own limited experience, I have known individuals whose fetish has embraced every conceivable object of human apparel from shoes to raincoats, including such sundry items as falling water, group singing, religious fervors, whips, horses, and precious jewels.

These strange items of lustful stimulation are considered human as long as the person manages to maintain intercourse with the opposite sex.

Yet, an individual whose emotional stability is well established is considered mentally ill when his love object becomes a member of the same sex.

Such is our semantic environment and such are our social mores.

And because of the label of illness--those who deal with illness as a profession--are hard put to it

to find a cure for falling in love.

From my point of view gained by many years of experience and study of the individuals with this particular issue, I cannot call falling in love a true illness.

Most people fall in love sometime during a life time. The homosexual simply, stubbornly and persistently falls in love with his own sex.

Society disapproves.

So society must hunt for a cure or correction.

To date the search has been in vain; there is no demonstratable cure for this natural phenomena.

Over the years ambitious healers have tried: castration, imprisonment, exorcising devils, hiring of prostitutes to train the youth in proper acceptable sex habits, drugs, hormones, psychotherapy, electric and insulin shock and even lobotomy.

All these experiments on human guinea pigs whose only "crime" was falling in love with their own sex.

These treatments have left many emotionally crippled for the rest of their vegetative lives because of the experimentation.

Drugs can numb the human mind to a state where it feels little or nothing. In time the drugs create their own neurosis and become a crutch to an already sagging personality. Tragically, too many sincere people have discovered they have

become addicted to the drug and and they still have their original problem.

The male hormone, testosterone, has been used on the theory that since it produced maleness in the human mechanism, it would make a man more masculine in personality. However, too many seeking help have learned to their regret that testosterone increased the sex appetite and the love object remained the same.

Electric shock and insulin shock have their place in situations of mental illness. However, neither has accomplished any demonstratable results in changing the choice of love object. Brain cells may be altered or destroyed or made numb--but people sane or insane still fall in love.

When an individual is treated until he becomes a vegetable or a zombie, can we intelligently consider him cured? Individually and collectively the homosexual suffers from rejection, hostility, loneliness, frustration, depression, compulsive and impulsive reactions, inferiority feelings, fear of public opinion, fear of the outcome, mental cowardice and defeatism as much as he does from his homosexual feelings. Like any persecuted group, he feels that if only the thing that causes him his persecution, were removed, he would have no troubles.

Yet, we have the same negative feelings in the unpersecuted heterosexual. Society approves of his love object. If it were the homosexual feelings alone that are basic in the neurosis of the homosexuals, why, then, do we have neurotic heterosexuals?

My personal experience is about all I can trust in this controversial situation. I have found that when the negative mental reflexes are exchanged for constructive and posi-

tive ones, individuals on either side of the sex line improve their attitudes, efficiency, and gain success and peace of mind.

Years of examination of this subject has brought me into contact with tall homosexuals, short ones, well groomed ones, fat ones, skinny ones, nervous mousey ones, flegmatic bull like ones, bright ones, stupid ones, artistic ones, ambitious ones, moronic ones, lazy ones as well as those with a real symptom of mental disturbance.

A cross section of any group would give you the similar picture. The largest problem of the homosexual individual is not his homosexuality as such.

The big issue is his rejection by society, his feelings of guilt, his overcompensation for attention, and his insecurity in his job, his social position, and his society.

What person could live a trouble free life with these mental blocks nagging at him constantly regardless of his sex habits?

When we accept the premise that homosexuality is not a mental illness but rather a deviation from accepted social behavior I am certain all of us as counsellors will make great headway in our helping the homosexual reach a satisfactory adjustment to himself, his society and his worth to his community.

Some who have studied with me have bridged the chasm and become heterosexual in habit. Many have remained homosexual in their love choice but have gained social security, financial security, and freedom from rejection, loneliness, frustration, and general nervousness.

This kind of help can be assured; it is a big step in the right direction.

Certainly the intelligent and ambitious person with homosexual feelings should learn to direct his ener-

DOGMA AND THE HOMOSEXUAL (Continued from page 34)

To those who hold fast to organized or unorganized theistic systems, the search for ethical values within them should be constant. For those who hold to none, my plea is not to throw away the baby with what

you regard as the afterbirth. That baby is the sense of values, which alone offers us a foundation upon which to build a better and saner world.

gies to his own advancement and achievement in this society until he has gained the respect and admiration of those who might otherwise continue to flounder in the misconception of what a homosexual really is.

When this is done, it is very possible that society will begin to

use some tolerance and understanding and through acceptance of the worthy homosexual for what he has to offer actually avoid creating more misfits by continuous rejection, hostility, and persecution.

This much we can do now. Only the homosexual, himself stands in the way of this advancement.

VALUES AND RESPONSIBILITIES

(Continued from page 8)

prove that his interpretation is correct. The religious person may believe, on faith, that there is a God, and that the cosmos is the result of and functions according to God's purposes, but he can have no legitimate certainty that he understands God's reasons, that he knows the why of things.

We take God on faith if we take Him at all, and essential to our faith is our belief that God is an unseen, creative spirit. He is the ultimate truth. We believe that that ultimate truth is good. Yet God is an unfathomable mystery to the mind of man. He is the breath of life, the elan vital. He is the pattern-maker, the inventor of everything that is, the supreme artist. He is love. We are his creatures. We partake of His nature in our small creaturely way. It is our duty to Him to live, to love. Our sense of God must govern the spirit in which we live. But I do not think it is the function of the churches to dictate our every thought, to regulate our every act. The churches are all too human, after all. They have shown themselves to be blind and mistaken as often as any other instrumentality of man.

Nor do I think that God is either a Desk Sergeant or a Magistrate or a Prosecuting Attorney and man's relation to God is not that of a culprit in the dock. Rather, it is a re-

lationship of love. God is merciful, forgiving. He does not expect perfection from us. What He does expect is the life-long moral effort. Because God is merciful I am sure that He does not wish man to go through life everlastingly weighed down by the sense of guilt and, therefore, afraid. There is a great difference between the fear of the guilt-ridden and the awe which fills us when we think lovingly of God. Since God is spirit, and our relationship with Him is spiritual, then His law for us, concerns the spirit in which we act. I do not think that God cares who one loves, but how one loves. What matters is the spirit of the thing. A good wife and a whore engage in the same sexual acts, the difference between them lies in the spirit in which they act, not in the acts themselves. Yes, and there may be whorish wives and wifely whores.

Well, that about sums up one man's concept of his responsibility to God. But what about man's responsibilities to his fellow men? We all want freedom to be ourselves and to pursue our own aims and purposes, and truly, such freedom is each man's right—up to the point at which, in the exercise of his freedom, he encroaches on the liberty of his neighbor. Yet we must recognize that freedom inexorably demands responsibility or else a chaotic dog-

eat-dogism must prevail. Doubtless we would all like to live in a world in which people are rational and compassionate and just in their dealings with each other. Well, if we sit wringing our hands and complaining about what a bad old world this is, leaving the initiative to others, then we get no forwarder. If we want to live in a better world then to some small degree, in our own small orbits, we must create it for ourselves by trying to be rational, compassionate and just in our own dealings. We can't merely wait for the other guy to change. We must be willing to take the moral initiative ourselves. And once we adopt this attitude it is astonishing how many collaborators we find. But I think something further needs to be said about this standard of reasonableness—it seems to me the rational man must also take into account and make due allowances for the emotional, irrational side of life. It is irrational to expect oneself or others always to be strictly rational. The poetry, the lyricism in the human soul must not be stifled. As Dr. Abraham Meyerson summed it up in his book **Speaking of Man**: "Perhaps we can find some wisdom to guide us, some discipline that does not crucify the powerful longings and instinctive cavortings of man and yet leads to order, decency and kindness. We need a way of life in which the animal, guided by reason, may romp but will not bite."

Now let me be very clear about what I mean by responsibility. It is not just a two-bit word.

The first and indispensable ingredient of responsibility is care. It implies self-love, a concern for the effect of one's words and actions upon one's own life. But, besides, it is based upon a realization of the inextricable interdependency of human beings upon one another, and

hence it becomes concern for the effects of our words and actions upon the lives of others, whether for good or ill.

In his book **Must You Conform?** the psychoanalyst Robert M. Lindner explains responsibility as follows: "With mankind, nature has attempted something new. By providing the human animal with an apparatus at the apex of his nervous system for centralizing, organizing and co-ordinating information, she has prepared him for more than recording facts and reacting to them. Among other functions meditated by the brain of man are the capacity for understanding the relationships of separate items of information and, above all, predicting consequences. Man, therefore, is endowed with a prophetic sense, an ability to foretell, within limits, the possible outcome of many of his activities. This renders him the sole consciously responsible animal among the forms of life. As a prophet he naturally acquires accountability for large areas of his behavior, since he is informed in advance as to the results and thus offered the possibility of choice."

Dr. Lindner doesn't say so, but it seems to me that responsibility also implies initiative. It is not the same as obedience. The great American writer Henry David Thoreau refused to pay his taxes and voluntarily went to jail in protest against the federal government's compromise on the slavery issue before the Civil War. Subsequently, he wrote his famous essay **On Civil Disobedience** which years later, inspired Ghandi and led to his long and successful campaign against British rule in India. Now, neither Thoreau nor Ghandi were irresponsible. They were men motivated by care, by foresight, and they dared to seize the initiative. Although deliberate law-breakers they were clearly not criminals. Furthermore, it

is most important to realize that neither of them tried to avoid the consequences of his acts. Their behavior was deeply moral.

At the other extreme lie those contemporary citizens of Clinton, Tennessee who, while detesting the thought of the resegregation of the races in the South, and while taking every lawful means to preserve segregation, nevertheless hated mob rule even more and believed that the maintenance of government by law was a matter of greater importance than maintaining segregation in the schools at any cost. A band of forty-seven men in Clinton opposed themselves to a mob of three thousand, broke it up, and prevented it from reassembling until relieved by the arrival of a strong detachment of the state police. The course they chose was the opposite of Thoreau's and Ghandi's. Yet, although they decided against their own convictions in the matter of race relations, it is true, they decided in favor of an even stronger conviction, that mob rule was intolerable and that government by due process of law is a necessity of civilized life. Here too we find the elements of care, foresight, and initiative: responsibility. Here too we see morality in action.

The point I would like to make is that responsible action is not the same as blind obedience to authority and that it is not always the same for all men. It is apparent also that different conditions and situations call for different decisions. Perhaps Thoreau, had he been in Clinton a month ago, would have made a forty-eighth. And Ghandi did not live long enough to show us how he would have acted had he been a leader rather than an opponent of government.

Many homosexuals who have been badly buffeted by life assume an "excuse me for living" attitude.

They become super-submissive, ultra-conformist. They lean over backwards in their attempt to avoid giving offence to anyone, at whatever sacrifice of principle and conviction. They live in fear of the law, in fear of public opinion, in fear of themselves, and become so thoroughly cowed that they dare not voice a protest or a criticism of anything or anybody, however well merited it might be. In many cases such an attitude is understandable, but is it responsible? There is often plenty of real reason for the homosexual to live in fear, but let us not confuse the fear-dominated life with the good life, the virtuous life. Virtue is not so negative a thing as that.

On the other hand, many other homosexuals, because the law and society give them a raw deal, turn against all law and order, face life from a cynically anti-social stance. That too is understandable, Lord knows—but it isn't very bright. Because some laws are bad we are not justified in taking an anarchic attitude towards all law, surely. Is civilization conceivable without the law? Let us rather respect the law, realizing how greatly we all benefit by it in numerous ways even though in one very important way we are victimized by it. At the same time let us realize that it is not only our right but our responsibility to work for the repeal of bad laws and the passage of better ones. I have sometimes thought that there may be some such thing as a "Samson complex", a pattern and drive which forces people who have been injured by social injustice to strive blindly to pull down the pillars of the temple, destroying the people gathered there and themselves as well. Doubtless such people have a thirst for justice in a rudimentary way, but where's the good in a form of justice which seeks only to destroy? Ob-

viously, such activity is not responsible. It exhibits neither care nor foresight and seems to result more from blind igner compulsion than from initiative.

I do not believe that either of these forms of irresponsibility, or the infinite mixtures of the two, are intrinsic to the homosexual orientation or are fundamental to the nature of homosexual men and women. It is too easily assumed that the homosexual is a basically anti-social individual. But when one considers the sort of treatment that the homosexual receives at the hands of the law and of society it seems to me one need look no farther for the causes of whatever anti-social traits the homosexual frequently displays. There can be no doubt but that the homosexual has been the victim of a vast amount of legalized and socially acceptable persecution in the course of the past two thousand years, more than enough to account for whatever anti-social traits may be found in the characters of homosexual individuals. Nevertheless the fact remains that if the homosexual is ever to attain freedom and justice he must learn to assume responsi-

bility—for responsibility is freedom's Siamese twin, it is impossible for the one to exist without the other.

It is an old adage that "you can take the boy out of the country but you can't take the country out of the boy". And every social worker knows that you can take children out of the slums but it is enormously difficult to take the slums out of the children. And even if every law forbidding homosexuality were repealed overnight, even if every social prejudice were suddenly abolished it would still take a long time for homosexuals to overcome the effects of their present outlaw status, for them to overcome their acquired taste for sordid, bootleg, speak-easy types of love, for them to overcome their defensive-aggressive attitudes towards the law and towards society. But let us always remember that it is the law and society itself which has forced these attitudes and unsavory kinds of behavior upon them in the first place. However, if I am correct in what I have stated above who can doubt the enormous importance to us all of these questions of value and responsibility?

(To be continued)

BERGLER CRITIQUE (Continued from page 14)

Authorities like Bergler (whose declaration that he writes only on weekends certainly can be believed) are among a growing sect of pompous neo-Freudians, who have substituted "sick" for sin and who damn souls with it as sanctimoniously as any calvanistic minister.

The cruelty of such books as Bergler's is the effect on many people, youths in particular, who will feel tragically locked in the false identity of "a confirmed homosexual," when in truth their behavior may only be a transition, a delayed adolescence, an exaggerated

hero worship, or one of an infinite variety of sincere but misguided homosexual experiences. Add to this, the effect on the spartan instincts of archaic-lawenforcement agents and on the sundry bigots hunting scapegoats among minorities, and the result is likely to be the usual wave of campus suicides and frantic people driven into evasive, antisocial acts.

Sexual perversion, whether heterosexual or homosexual, would be a lot less prevalent if the great American preoccupation with sex were not in fact the disgusting mass

spectacle of children begetting children.

NOTE: Since I am not an "authority" like Dr. Bergler, I would likely be assumed as another kind of authority, and therefore ask that in the event of publication of this letter, or any part of it, that my name be withheld.

My work as a clinical psychologist in a non-clinical setting has enabled me to see the projective testing of some 1500 "normal" men and women every year for the past five and a half years.

It is the common agreement of the staff with which I work that the most pervasive problem that Americans have to cope with is insecurity and self-doubt-residuals from childhood when such self-assessment was entirely realistic. Nearly as important—and certainly holding a firm second place—is the constellation that is variously designated as role conflicts, problems of identification, latent homosexuality, and so forth.

While the attitudes expressed by Dr. Bergler undoubtedly mirror a fairly wide-spread "popular" viewpoint, my work demonstrates that it is exactly this attitude in our society which exacts a terrific toll of unnecessary suffering on the part of most of our population. It is distressing to see it reach almost maniacal proportions in a man whose position should be presumed to reflect a mature, objective, scientific viewpoint.

Perhaps the most treacherous—and apparently the most ignored—comment on Dr. Bergler's problems was made by Ernest Jones in his paper, "Psychoanalysis and Biology", read before the Second International Congress for Sex Research in 1930 (the condensation is mine).

I should like to preface what I have to say on the vexed question

of bisexuality and homosexuality with the remark that the experience of psychoanalysis shows it to be by far the most difficult problem to envisage impartially of any in the whole field of depth psychology. Even the resources of psychoanalysis, with its unique power of undermining bias and also of obtaining otherwise inaccessible data, have not yet been equal to achieving conclusions that are satisfactorily objective. What I think can be asserted with sureness is that in the deeper layers of the mind far more bisexuality exists than is generally supposed. But the difficulty in the way of making a final estimate here is the indubitable fact that so much of this deep bisexuality, or—to speak more accurately—of the homosexual part of it, is quite secondary in nature. At present the most important work being carried out in psychoanalysis is the endeavor to elucidate the precise connections between sexuality on the one hand and the attitudes of fear, guilt and hate on the other. The interrelationships here are quite extraordinarily involved. It has been established that, of the attitudes in question, that of guilt is the least primary. That the non-gratification of sexual impulses is inherently connected with reactions of fear and hate is also quite certain.

Dr. Bergler's book would seem to be the result of one man's "reaction of fear and hate" rather than his objective assessment of what his patients might have taught him. I should not be in the least surprised to learn, if this comment comes to his attention, that he dismissed it simply on the grounds that the devil knows how to quote Scriptures for his own purposes. But then Dr. Bergler's reasoning has always been tightly tautological.

Sam Morford.

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