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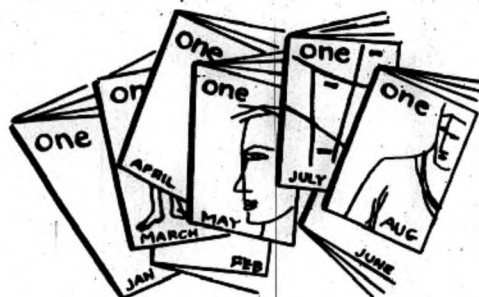
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By LUTHER ALLEN

values and

RESPONSIBILITIES

PART II

For the benefit of new readers and to refresh the memories of regular ones perhaps I had better recapitulate. The spring-board for this article is a little book called *Marriage and Morals* by T. G. Wayne which sets forth the Catholic view of sexual love. It is of special value to me because it clearly asserts that sexual love, in its nature, is beneficial and good, and then goes on to explain just why and how it is of value for mankind. Now, the best homosexual relationship, viewed objectively, has less to offer than the best heterosexual relationship, I concede; nevertheless it is the purpose of this article to show that some of the good things provided mankind in heterosexual love may also be attained in homosexual friendship. I stated the opinion that Dr. Wayne's little book while starting out with a sane and healthy view of sexual love in the end so hemmed it in with restriction that he seemed almost to contradict himself. I pointed out that many of Christianity's sexual taboos had their origin in Biblical misinterpretations of God's purposes and man's nature. We cannot believe that earthquakes, plagues and famines are caused by God's displeasure, for instance. Divine purpose behind such disasters cannot be proven. On the other hand, their natural causes can now be shown.

Furthermore, such punitive measures are inconsistent with our belief in a loving God. Since God is spirit, the relationship between God and man is a spiritual one. Man does not stand before a legalistic God like a prisoner in the dock. God's law for man concerns the spirit in which we act. It is our duty to God to live in a spirit of love. The difference between the good wife and the whore is not essentially one of legal status; both may perform the selfsame sexual acts, but what distinguishes them is the spirit motivating their acts. It is not proper for the churches to attempt to dictate and regulate man's every thought and act. It is the function of the churches to educate man's heart.

On the human-to-human plane, before we can discuss specific moral values it is necessary to reach some understanding of what we mean by responsibility and freedom. Responsibility may be defined as care for the effects of our actions upon our lives and upon the lives of others, as foresight—the ability to foresee the probable consequences of our acts—and as initiative.

Now, the child, the mental defective and the psychotic cannot be counted on to act with foresight. For this reason it is not possible to grant them the same degree of freedom which we consider to be the right

of mature adults. In the first place individuals in those categories must be protected from themselves. Secondly, those with whom they live must protect themselves from the consequences of their impulsive—or compulsive behavior. But let us remember that there is no clear dividing line between the responsible people and the irresponsibles. Most people are responsible in some areas of life but irresponsible in others.

Through Aristotle and the church fathers a belief in free will has become a fixed feature of Western civilization. It is assumed that, if a man knows the difference between right and wrong, he is free to choose the right and reject the wrong. (It should be noted that the difference between right and wrong is not always clear and obvious and that men have often acted cruelly and unjustly because their very consciences were diseased.) But in the past century or two the doctrine of free will has had to give up much ground to scientific determinism. As the twig is bent so grows the tree, inexorably. Each of us is the product of a lifelong conditioning process—much of it accidental—and each adult will act as his lifelong experience has conditioned him to act rather than on the basis of free and rational choice. Not only that, but we know that the most crucial and influential factors in the formation of the adult character occur in infancy and early childhood. A man may know abstractly, intellectually what he ought objectively to do and yet be quite unable to want to do it. As Schopenhauer put it, "I can do as I will but I cannot will as I will." A homosexual may intellectually want to want to marry and have children, it is not only the normal, proper course to take, he can also recognize the emotional advantages

possessed by the happy heterosexual, but deeper and stronger than the abstract wanting to want is his actual longing for the sexual-emotional relationship with men. Many a homosexual spends years trying to want something that in fact he does not want and trying not to want what in fact he does want. It is true that such an individual is not able to exercise freewill in this matter; he is the creature of his conditioning. But perhaps it is better for a man to live responsibly and creatively within the framework of his own particular temperament and condition than to become self-alienated and uprooted from his entire emotional life history. It is a moot question.

Some psychoanalysts claim that it is possible to transform the exclusive homosexual into a marriageable bisexual, and we must admit that if the homosexual were to achieve free will in the realm of sex he would be able to choose objectively between the love of man and the love of woman, or to elect for a blend of both. Yet his very ability to choose objectively would suggest that he had lost the capacity for the passionate love of either. Every life, I think, needs an element of romanticism, the mixed joy and pain of intensely passionate loving. And even if a man were to choose between heterosexual and homosexual love he still would not be free of the domination of the sexual need itself—his exercise of free will would still be only relative. In the last analysis man must to a large extent accept his condition. Back in the 1930s a Protestant clergyman, Bishop Noe, undertook a long, long fast to attempt to prove that if only a man had faith enough he could live without food and drink. This prideful experiment almost killed him. Through the years

I have met a number of young homosexuals who had been brought up to believe in the miracles which can be wrought by "will power". How they despised themselves for the lack of it when they found themselves unable to crush their hearts' desires! But then I think of Martin Luther who faced his ecclesiastical judges saying, "Here I stand, I can do no other!" Whatever may be said of him by religious partisans, pro and con, he was no weakling. There is strength in self-acceptance. Then what one is becomes the premise of all one's acts. And that, in a nut-shell, is integrity.

It seems to me that one effect of man's new knowledge of causality for everyday morality is to make us more compassionate, or at least dispassionate, towards the shortcomings and even the wrong-doings of mankind. But we must also recognize that although it is far more difficult for mankind to achieve responsibility than the free-willers assumed it is nonetheless quite as desirable as ever that he should. I realize that that statement contradicts the tenor of the paragraph above. All the same it seems to me possible to achieve a brand of relative free will which operates within the boundaries set by the individual's constitution and conditioning. Every artist tries to understand the special qualities and limitations of his own talent. The lyric poet does not insist on writing epics. Better a few slim volumes or first rate lyrics than a five foot shelf of lousy epics. It would be profitless and absurd for a good lyricist to eat his heart out because he was unable to write epics. Dostoevsky could never have written a satire, undoubtedly knew it, and never attempted to. And Shaw had better sense than to try to write tragedies like Ibsen's even though he

admired Ibsen greatly. And yet, a world of freedom is possible within one's limitations. Let us then face life with an attitude like Martin Luther's: "Here I stand, I can do no other". and yet live freely and responsibly within the frame of temperament and condition.

My father once said to me, "I was born into a Christian family and therefore, I am a Christian. If I had been born into a Jewish family I would have been a Jew. If that had happened I would be just as certain that the Jewish faith is the best and truest one as I am now that the Christian faith is the best and truest." This amounts to a recognition that more often than not a man's religious faith is the result of the conditioning process rather than a matter of free-will choice, that a few men can view the religious question with detachment and without bias in favor of the faith in which they were reared or without some degree of prejudice against other religions. Determinism has aided us in realizing that objectivity is next to impossible where one's religion is concerned and that tolerance is in order. Today we do not condemn a man for being one particular brand of Christian and not another; we do not condemn a man according to how conscientiously he practices whatever religion he adheres to. And in the last analysis religion itself is judged and regulated in terms of a secular, humanitarian morality. We would not feel obliged to tolerate a religion which included human sacrifice among its rituals or which advocated extermination of its rivals. There are some things which even the most humane cannot be expected to tolerate—because they are humane.

No, toleration is not always morally justified. It is true that the homicidal maniac isn't responsible for

being a homicidal maniac. He did not choose to be what he is and cannot choose to be otherwise. He is not to blame for his condition. But it doesn't follow that we are obliged to tolerate homicide. In exactly the same sense society is not obliged to tolerate homosexuality—or anything else—just because the homosexual did not choose to be and cannot help being what he is. The fact that a man is not responsible for his condition absolves him from blame but does not constitute moral justification. And yet it must be proven that he is a menace before tolerance is denied him, for freedom is each man's right.

Now, neither does the normal man choose to be heterosexual, he just turns out that way. No one condemns a man for wanting women. But, in spite of the fact that Christ said, "Judge not that ye be not judged", we do hold men accountable for the way they express their heterosexual desires in action. We may hope some day to become so enlightened that society will blame the homosexual for his desires no more than it blames the heterosexual male for wanting women. But the world will always judge the homosexual according to what he does with his desires, just as it judges the heterosexual.

The individual who feels that because he is not responsible for being homosexual neither is he responsible for his homosexual activities places himself in the category of children, mental defectives and phychotics. He may not be condemned, he may be pitied, but he will not be respected. Furthermore, if he is unwilling or incapable of acting responsibly in his sexual life it may be necessary sometimes to restrain him.

Many homosexuals, probably because their outlaw status has bred

in them a lawless outlook, seem unable to tell the difference between liberty and license and when they speak of freedom they seem to hope for a world like Suetonius' or Petronius' Rome. Let them be well advised that no healthy society can afford to tolerate conditions such as those.

On the other hand there are many people who believe that the only truly responsible, virtuous course for the homosexual is total sexual abstinence. Such people would say, "The homosexual is not to blame for his condition, he cannot help having such desires, but all the same, if he expresses those desires in sexual action he is immoral." And here we approach the central point of this long article. Must we regard homosexuality as an ever-recurrent ineradicable evil inherent in human nature (like the killer instinct) or does it possess certain intrinsic potentialities for good? Is it valueless, or worse, destructive, or does it possess value for mankind?

Of course there is the view im-

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mortalized by the good St. Paul (who elsewhere wrote so movingly of charity) that the homosexual is unnatural and perverted, in effect a sort of monster . . . one cannot have monsters running about on the loose, after all. Especially when their presence in the community is likely to bring on a plague or an earthquake. Science refutes such views. Then there is the opinion that the presence of widespread homosexuality in society is a symptom of decadence. If Col. Blimp hears that there is a homosexual in Parliament he jumps to the conclusion that England is going to hell. It never seems to occur to him that if there is a homosexual in the government perhaps it is because he is a talented and valuable man. We must at least consider that possibility. We also hear that "one bad apple can spoil the whole barrel:" a homosexual in the neighborhood or in the school can corrupt all the wholesome, heterosexual young men. In the first place, among those American Indian tribes where homosexuality is institutionalized the young men frequently avail themselves of homosexual outlets without becoming therefore homosexual; it is well known that men who engage in homosexual activities in prison abandon them when women are once again available. And then the question arises, just how do we define corruption? On one hand nobody can deny that certain kinds of sex relations do have a corrupting influence on certain kinds of people, on the other hand Socrates was condemned to death for corrupting the youth of Athens. And there have probably been more heterosexual corrupters of youth, both male and female, than the homosexual kind. Looking at it from the legislative, not the moral, point of view Robert Lindner has written, "So long as mal-

nors are not involved, so long as force is not employed, so long as harm is not done to the parties involved, where is the crime? The confusion, naturally, lies in the word harm, which finally has to be interpreted in a physical sense." Dr. Lindner is right to insist that before a man is sent to jail it must be proven beyond doubt that he has done some specific, demonstrable harm to someone else. But all the same, to return to the moral sphere, if homosexuality leads to disintegration of character, to forsaking a higher level of ethical development for life on a lower one, to enslavement to the pursuit of "loveless love", then it can truly be said that homosexuality corrupts. And as we all know it often does. But so does heterosexuality. For this reason Puritans conclude that all sex is evil. Yet it can also happen that heterosexual love strengthens character, raises the ethical level on which men and women live, inspires them, sustains them in the effort to live according to God's law of love, brings them a sense of freedom in their very dependency upon each other and teaches them the meaning of responsibility. Can it be proven that there is something in the very nature of homosexual relations which prevents such virtues from developing from the intercourse of friends? May it not be possible that although homosexuality—like heterosexuality—may in many instances be an evil it is not intrinsically and necessarily an evil? May it not even contain potentialities for good? If so then it may be either a virtue or a vice—like heterosexuality—depending on what one makes of it.

PRICES WENT UP—Effective April 1st, annual subscriptions to the REVIEW were increased to \$4 in U.S., Canada and Mex.

By
PETER
JACKSON

PART II

the tender trap



IN LOOKING at the problems of entrapment of homosexuals it might be well to attempt to explode some of the myths concerning deviation as to the aspects of its criminality against nature, its violation of morality and its actual criminality.

To speak of nature punishing anyone for bad actions and rewarding anyone for good actions is absurd. Nature neither punishes nor rewards. She meets actions with consequences and is quite indifferent to any moral consideration. It is not the moral value of an action with which natural forces are concerned but merely with the action, and in that respect nature never discriminates between a good man and a bad one.

There is another sense in which moral laws differ from natural laws. We can break the former but not the latter. To say that one "breaks a law

of nature" is merely to say that such a law is inoperative, and a law of nature that is inoperative does not exist. The mere fact that a homosexual act may be accomplished is proof that it is breaking no law of nature.

As the mediocrity of society phrases it, "crime against nature" is as patently absurd as the intellect which devises such a concept.

In the moral sphere we are in a different world. We not only can break moral laws, we do break them. Moral laws and rules are all statements of relation. The question then becomes one of determining the conditions which give to morality its meaning and validity.

A second feature of morality is that moral conduct represents a form of efficiency. That is, in order to live, the individual must avoid certain actions and perform others.

This is evident in that one does not develop a liking for life-destroying foods. Further, as all conscious action is prompted by the impulse to do what is pleasant and to avoid what is unpleasant, it follows that there is a close relation between actions that are pleasurable and actions that are life preserving. The pleasurable and the beneficial shall in the long run coincide.

Admittedly, much in the field of homosexual relations apparently violates the fundamental tenets of morality. Yet, recognizing that homosexuality has been a factor in society throughout history, it is difficult to see where a decently lived homosexual relation of a permanent nature would violate the fundamental tenets of morality. Where mutual consent initiates such a relation and high principles maintain it there is much reason to believe that the individuals involved would benefit and that in a different social climate than that of America today society would benefit as well.

It is almost certain that a sensible relaxation of repression of homosexual minority would do much to eliminate the neuroses of that group and as a result would make them much more valuable to society as a whole. Any individual, however, who attempts to satisfy all the rules of society on a nationwide scale soon finds himself confronted by ethical conflicts. There is no consistent moral system anywhere. The moral system of the so-called Christian civilization is probably the least consistent in all the world.

Should one support the needy or take their pennies by the methods of good business? Should one honor teachings of the Bible or forever be on guard against others who would secure their own efficiency at his expense?

It is not easy to work one's way

through the muddle of moral rules of present day society in the United States. It is possible to see that homosexual individuals as well as heterosexual individuals do break moral laws. There is no reason to say that the homosexual is necessarily immoral either because of his compulsions or sexual acts. It depends entirely on the circumstances. A homosexual relation may be very moral in itself and in its relation to society in general.

There is no true standard of normality by which every individual may be measured. Whether one takes the Freudian view that homosexuality is an immature sexuality, an arrested development, or assumes that it is an end resultant of certain biological and psychological conditions, he is hardly justified in saying that such activity is "abnormal" for the individual who desires a homosexual relationship.

As to actual "criminality", the homosexual is a criminal only in that he is violating mere social convention. That is when the homosexual act takes place between consenting adults. This convention is so obviously unfair that its absurdity may be seen by any thinking individual.

About 95 per cent of the crimes committed in America, according to official estimates, are concerned with money or property which can be exchanged for money. This is probably natural in a society so fiercely and often unethically acquisitive as that of the United States. There is a small percentage, however, of total crime which might be classified as neurotic or psychotic. Neurosis is a national disorder because repression is nationwide. It is not surprising that the homosexual is often neurotic. The struggle of the individual for self expression is a fight against convention in which few succeed.

There is no doubt a lack of un-

derstanding of the dynamics of criminal behavior because there is a failure to distinguish between isolated anti-social acts and consistently criminal behavior. The first may be committed by neurotics when symptomatic defenses sometime fail them. The latter are usually motivated by armor-plated defenses which work overtime. One thing which is apparent, however, is that neurosis, deviation, and criminality are definitely discrete phenomena.

Regardless of such considerations, the homosexual as well as the heterosexual must recognize that criminality as well as neurotic and psychotic crime require strong measures in prevention and punishment where the actual safety of society so requires. The punishment of mere deviation is another matter. The latter should probably not be treated as a mere generality. This fact was pointed out by psychiatrist Arthur N. Fox in an article in the American Journal of Orthopsychiatry reviewing the psychoanalysis of an imprisoned homosexual.

"Of the future there is little that can be said. Certainly our government set-up could provide better instruments of procedure to help such individuals in their further adjustment. Such changes are, however, too distant in the future even to warrant discussion at this time.

"Certainly the society which sends a man to prison by rule of thumb takes upon itself a terrific responsibility, if not an actual criminal responsibility. Our prisons are filled not only because criminals are in a way fearful, but just as much because people fear. Both sides carry a heavy burden of the fantastic rather than the real."

No doubt Dr. Fox is right. Certainly it seems logical that society should approach the problem of ho-

mosexual relations between consenting adults in the light of reality rather than in the light of fantastic prejudice. Were this done there might be a good chance that the sex laws of this country would be changed to recognize and conform to reasoned reality.

The case of Dr. Fox's patient is a serious one. There are many problems of like nature which are less serious, but they are serious enough. Primarily they involve the homosexual who lives his daily life without reaching the degree of neurosis or psychosis exhibited in that case.

Since any homosexual act is essentially and actually illegal in all 48 states, to say nothing of being against the social conventions of the masses, the homosexual is obviously subject to blackmail. This is, of course, the basis for his automatically being declared a "security risk". If he is working in a federal position or in a position in private industry which may involve matters of national defense he is subject to security checks by the highly efficient F. B. I. The writer was told by an attorney, formerly a state supreme court judge, that any record of conviction on a "morals" offense is turned over to the F.B.I. Naturally, the individual is a "security risk" from then on.

The federal government is not alone in making such checks. They may also be made by state, county and municipal agencies employing public or private investigators. This type of operation may be undertaken against any public employee for sufficient reasons.

The same practice prevails in private industry to a greater degree than is realized by the average individual. This is particularly true in large industries and in the case of

(Continued on page 37)

By Peter Wildeblood

Many Mansions

The following article is an excerpt from the final chapter of the author's new book, A WAY OF LIFE, published in London, but as yet unavailable generally to American readers. The reprint is by special permission of Mr. Wildeblood.

A WAY OF LIFE is one of those rare books in which the realism of a documentary report is combined with the imaginative intensity usually found only in the novel. In this, his second book, the author has taken as his theme the 'no man's land' which exists between crime and respectability. It is a territory which has been explored by no other writer, and the characters who inhabit it are instantly recognizable as real people, although their counterparts are not to be found anywhere else in contemporary literature.....

...more. Grace had gone to work in a factory in Birmingham, and the Vicar had no idea where Jack was stationed. 'But even if I knew,' he said, 'what good would it be? All I can do is to pray that he will find happiness in some way, and that someone will be able to give him the counsel that I should have given, if only I had had the courage.'

His failure to help Jack had evidently weighed heavily upon him, and he had resolved in future to act upon his own conscience without worrying about the consequences if his activities became known. The opportunity arose when a young man called Ted came to see him, in an evident state of distress. Ted was twenty-one, and lived with his mother and father in an imposing red-brick house with a crenellated turret in the more expensive part of the town. His father was a speculative builder, who had done his best to adorn the neighbouring countryside with strings of mock-Tudor bungalows, each complete with fishpond and concrete gnomes, and had

retired on the very considerable profits. Ted had always been a disappointment to him. At the age of twelve he contracted rheumatic fever and spent several months in hospital; as a result, although he was now quite recovered, he was unable to display the robust good health which his father regarded as an essential sign of a healthy mind. His father wished him to enter the building trade, but Ted, with the support of his mother, had succeeded in being allowed to work in a bookshop instead. His two brothers made no secret of their contempt for him; they were red-faced, extroverted young men who liked to run around in sports-cars with acquiescent blondes, and they did not understand young Ted at all. His sister, Lily, was for years his only real friend; she was a quiet, ugly girl with a great talent for listening, but when Ted was nineteen she married a schoolmaster and went to live in South Africa.

Ted was working in the bookshop one day when a young man named Rodney Bishop came in and asked for a book on ecclesiastical architecture. 'What made me notice him at first,' Ted told the Vicar, 'was that it seemed such a funny thing for him to want. I thought he must be a stonemason or something, but I found out later that he was a garage mechanic, and his hobby was looking at old churches. I don't know where he got the idea from, but he'd read a lot about it and was very keen on the subject.'

'We got talking, and he told me that he was just twenty and that he earned seven pounds a week, with tips. He was an orphan, but he lived with an aunt and spent all his spare time cycling out into the country to look at churches, and writing down everything about them in a notebook. I'd never met anybody like that before, and it pleased me to think that a boy who worked in a garage did something constructive in his spare time, instead of going to the pictures or playing tennis like my friends did. I suppose that was rather a snobbish attitude, but I hadn't met anyone from what Father called the

working classes before, and according to him they were all stupid and lazy and not worth bothering about.

'After that first time Rodney came to the shop quite often, not to buy books but just to have a talk. He seemed to be very lonely, and he told me once that he felt he didn't fit in with the rest of the men at the garage, who thought he was silly to waste time with a lot of old bricks and stones instead of going out with girls. I felt just the same way with the people I knew; we seemed to have nothing in common. Even when I was with other chaps of my own age, with whom I'd been at school, I had this peculiar feeling of being somehow less grown-up than them. I wasn't ashamed of it, but I knew it made me different. The things that I noticed weren't the same as the things they noticed, and they were always getting worked up about things that didn't seem to me to matter at all. You know how it is when you're a kid, and you talk to yourself about "the grown-ups" as though they were a different species? Well, that's how I felt about my school-friends. They had lost sight of all kinds of things that still meant a lot to me, and in a way I was quite sorry for them.

'With Rodney it was different, right from the start. I looked forward to his coming to the shop, and when he didn't turn up for a few days I got depressed and worried, and wondered whether I'd ever see him again. But I don't think I realised, even then, where it was all leading to.'

The Vicar seemed to accept, without any sign of disapproval, the fact that this relationship had, or at any rate soon acquired, a physical basis. It was, as he said to me, quite usual for adolescents and young men to indulge in occasional sexual play together; and these experiences were unlikely to have any permanent effect upon them unless their emotional bias was already fixed upon their own sex. The important thing about the friendship between Ted and Rodney was not what they did, but what they felt; and it soon became clear

that neither of them looked upon the other as a mere outlet for his physical desires, but as a companion without whom he could never be entirely happy.

'I thought at first,' the Vicar told me, 'that they would grow out of it, in the way that most lads do. But I realised in time that this was something infinitely deeper than the kind of thing that goes on at every school. Whether Society approved or not, these two were determined to live with each other and for each other; and whatever the official teaching of the Church might be, I could not see that their union was anything of which they ought to feel ashamed.'

'That, of course, is precisely my view,' I said, 'but I'm surprised to hear it from a clergyman. Shouldn't you have told them that their relationship was only fine and noble so long as there was no physical side to it? That is what homosexuals are usually told, when they seek religious advice.'

'It's a counsel of perfection, isn't it? Chastity is an admirable thing, no doubt, but I wonder how many people with normally strong sexual desires really manage to be chaste? This seems to me one of the many cases in which the Church should come to terms with reality, by means of some intelligent compromise.'

'Just as it has done,' I said, 'on the subject of marriage. The Church teaches that all sexual relations that aren't intended to create children are necessarily sinful, but in practice it accepts birth-control as a lesser evil than overcrowding, poverty, illegitimacy and venereal disease.'

'Precisely. And my argument is that if two young men like Rodney and Ted are going to lead homosexual lives, their sin—though still a sin—will be much the less if they remain honourably together and use sex as an expression of their love, rather than as a means of fleeting, furtive pleasure with strangers. To put it in heterosexual terms, it seems to me better for a man to be faithful to his wife, even if he uses con-

traceptives, rather than to go out into the street and pick up a prostitute.

'But we're getting away from what I wanted to tell you. Ted's father, as I said, was a self-made man of the most conventional sort, and he had always felt a vague antagonism towards Ted without, I think, ever being conscious of the cause. Anyhow, one day he found a letter which Rodney had written to Ted, and although it wasn't particularly indiscreet it made him suspicious. He questioned Ted about it, and as the letter was only signed with an initial Ted pretended that it was from a girl.

'On the following Saturday Ted's father and mother went off to spend the afternoon at a civic reception, leaving the coast clear. Ted asked Rodney to come round to the house. He didn't tell me exactly what happened, but you can draw your own conclusions, because at half-past three his Dad came quietly back to the house and caught them in a situation which left no further room for doubt. There was a shocking rumpus, of course, and the old man was all for calling the Police.

'Ted behaved quite intelligently in the circumstances, pointing out to his father that the scandal would involve not only him, but the whole family, and that they'd never be able to hold up their heads in the neighbourhood again. Well, his father had spent all his life building up a respectable social position, and naturally didn't want to throw it away just like that. So, after a good deal of roaring, he calmed down and said: Let's see what Vicar thinks to all this.

'I spent a most unhappy evening with him, praying for strength to say the right thing and knowing quite well that I didn't have the guts to say what I knew to be right. I tried to make him understand that it wasn't the end of the world, and even hinted very carefully that the way in which Ted had been brought up might have had something to do with it, but I couldn't bring myself to say what I thought, which was that

the best thing for all concerned would be for Ted to leave home and start a new life somewhere else, preferably with Rodney. If I'd said that, Ted's father would probably have reported me to the Police for aiding and abetting a felony; or at the very least would have seen to it that I was run out of the parish.

'In the end, it was decided that Ted should be packed off to live with his uncle, who had a wireless shop in Inverness and was a pillar of the local Kirk. It didn't seem much of a solution to the problem, but at least it had the merit of removing Ted from his father's influence, so I pretended to think it was a good idea.

'Next day Rodney came to see me. He looked about ten years older. He said: They're sending Ted away, aren't they? I told him that this was true, and he said: I don't care what anyone says, what we've got is something good and clean, and God understands even if other people don't.

'I said that maybe He did. Then Rodney looked at me and said: You've got to help us. You're the only one who can. If I lose Ted now, there'll be nothing left for me in the world, and he feels the same about me.

I asked him how he could tell, being so young, but I knew in my heart that what he said was true. He picked up a copy of the Gospels that was lying on my desk and held it up and said: I swear by this book that I shall never love anyone but Ted, no matter what happens or how long we're apart.

'I believed him, but I didn't see what I could do. I said: All right, then. Let things be as they are for the next twelve months, say, and then see whether you still feel the same way. In the meantime, you can keep in touch through me. I won't pass on letters, but I'll have both your addresses and when ever I can I'll let you know how the other is getting on.

'When he had gone, I got down on my knees and prayed. I prayed for them all: for Rodney and Ted, and Ted's father

and mother, and for myself and for all those thousands whom God in His wisdom has made like these two boys.

'I write to both of them about once a month. Rodney's aunt has died, and he has moved to different lodgings, so Ted doesn't know where he lives any more. Rodney pointed out the other day that if I died the only link between them would be broken; so, just in case, I've given my wife two sealed envelopes, to be sent off in the event of my death, telling each of them where he can find the other.'

The Vicar was silent for a while. He pulled his spectacles out of his pocket and began to polish them.

'I don't know what the world would think,' he said, 'but I can tell you this: there's a place for Ted and Rodney somewhere in God's design. In the house of my Father, there are many mansions. ...'

FRIENDSHIP

Oh, the comfort - the inexpressible comfort
Of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words - but pouring them
All right out - just as they are -
Chaff and grain together -
Certain that a faithful hand
Will take and sift them -
Keep what is worth keeping -
And with the breath of kindness
Blow the rest away!

By Dinah Maria Mulock Craik



What DOES **MATTACHINE** Do?

ORGANIZED SINCE 1950, the Mattachine Society is still subject to many questions about what it actually accomplishes in implementation of its program of education, research, public relations and social action.

Here is a resumé of what the organization has done, in a general way, in its field:

I. EDUCATION

a. PUBLICATIONS. The monthly Mattachine Review (now in its third year) circulates to a general list of paid subscribers and is sold on newsstands in 12 U.S. metropolitan centers. Articles by laymen and experts in their fields have a professional and serious approach to homophile problems; opinion, trends, news items, book reviews and comment by readers are regularly published.

Additional publications: "Interim," the Society's national news quarterly, and four monthly newsletters (San Francisco, Los Angeles, New York and Washington, D.C.) are read by hundreds of interested friends, contributors and members. Information booklets, folders, letters and bulk correspondence

go to hundreds of inquirers every month from national headquarters and area councils.

b. PUBLIC DISCUSSION FORUMS. Bi-monthly, monthly and quarterly public programs are sponsored on an appropriate schedule in each of the six large cities in which Mattachine chapters are located. Experts from professional fields and men and women distinguished for contributions to solution of sociological problems appear as speakers, with listeners afforded opportunity for questions and discussion. These meetings are not closed, but open to anyone over 21 years of age.

c. AREA PROJECTS AND GROUP ADJUSTMENT PROGRAMS. Specialized chapters conduct work and study programs, often in some area of the homosexual problem: research, writing and editing, legal, legislative, public relations, etc. Chapters and area councils also conduct "group therapy" projects upon occasion, in which a limited number meet regularly to discuss mutual adjustment problems, generally in the presence of qualified professional therapists.

d. LIBRARIES. Three branch libraries have been established at San Francisco, New York and Los Angeles. Fiction and non-fiction works on the sex variation subject, plus American and foreign periodicals, make up these growing collections. Books are available to members and friends under local rules. Each library has grown to where collections now total several hundred cloth and paper-bound volumes, plus hundreds of magazines, periodicals and clipped articles and reprints from the general circulation press in English speaking countries.

II. RESEARCH

a. AID FOR ESTABLISHED RESEARCH EXPERTS AND/OR INSTITUTIONS. Subjects obtained through Mattachine have filled special qualifications for interview by the late Dr. Alfred C. Kinsey and his staff from the Institute for Sex Research, Bloomington, Indiana. In 1953 another select group of individuals brought together under Mattachine auspices were a source of data for a "homosexual personality type" study conducted by a psychologist of the University of California at Los Angeles. Surveys and subjects for other minor research studies--some of which aided national research organizations--have been conducted in several areas where chapters are located.

b. INDEPENDENT RESEARCH PROJECTS. Long considered but difficult indeed to initiate, conduct and complete, Mattachine-sponsored research projects have actually amounted to little, because the organization has felt that homophile research should be conducted by qualified persons and without possible bias. Such projects have been planned and discussed. In the future it is possible that when the need for some distinct phase of research is seen, experts called upon to conduct it will receive the full cooperation of the Society.

c. DISSEMINATION OF RESEARCH FINDINGS. While this is an overlap into educational activities, the Society's research department seeks information about research projects in the sex variation field with a view to aiding the projects if un-

completed, and obtaining clearance to tell readers of Mattachine publications about them when the work is concluded and findings determined.

III. PUBLIC RELATIONS

a. With a public relations director in New York and a special chapter there engaged in this work, contacts by mail with individuals with problems and questions regularly reach out to all corners of the U. S. and to many foreign countries.

b. CONTACT WITH RELATED AGENCIES. By correspondence and, when possible, through personal interviews, the Society maintains some contact with dozens of private and public agencies, law enforcement bodies, clinics, etc. Included among them are some police departments, psychiatric clinics, public health offices, prisoner rehabilitation agencies, hospitals, universities, libraries, mental health organizations, probation offices, civil liberties organizations, etc.

Abroad, contacts are maintained with foreign and international groups with aims and projects related to those of Mattachine. Among these are the Church of England Moral Welfare Council, and the International Committee for Sexual Equality. Similar cooperation is extended to One, Inc., and Daughters of Bilitis in the United States.

Contacts mentioned above are designed to discover ways in which Mattachine can aid other organizations through information exchanges, and ways in which others can help advance the Mattachine program. Several domestic agencies have directed persons with sex orientation problems to Mattachine with a view of aiding individuals concerned through participation in the Society's activities and reading its publications--all in confidence that highest ethical standards and social behavior standards are consistently maintained, and that the anonymity of individuals concerned will be guarded if requested.

IV. SOCIAL SERVICE

a. In general, social service work is conducted on a limited scale by chapters and area councils, and it is generally applicable on an individual basis.

b. LEGAL. Upon request, Mattachine recommends individuals with legal problems--which generally result from a conflict with the law--to see qualified attorneys. Such attorneys also act as advisors to the Society in various areas, and approve policies, projects and publications from a legal standpoint. While the organization is not and cannot be influential in legal-legislative matters (Mattachine cannot act as a lobbying force), the Society has, also upon request, furnished reprints of recommended penal codes and other legal articles to some legislative assemblies, groups working in the sex sphere (often seeking a harsher code), and to individuals concerned with administration of justice--including police departments, jurists and attorneys.

c. PSYCHOTHERAPEUTIC. As in problems of the law, the Society also makes it a policy to recommend persons with adjustment

problems to qualified doctors, psychiatrists and psychologists. Many persons have found happier personal adjustments from the counselling programs recommended by the Society.

d. **EMPLOYMENT.** Limited efforts, to be accelerated, it is hoped, have been made to place persons in suitable jobs. Most individuals seeking such aid from the Society have experienced difficulty due to arrest records, convictions and other social handicaps. While no concrete setup to furnish this service nationally is yet possible, it is a fact that many men and women have been guided to satisfactory jobs through efforts of Mattachine officers. We hope to expand this vital service by learning of more places where persons with past "criminal" records (often nothing more than an over-zealous arrest) can be permitted to assume responsible and dignified daily lives in positions they need and deserve.

e. **LIMITATIONS.** Certain things are not done and cannot be done by Mattachine or any of its members. We condone no illegal activity in the organization, no corruption of minors and no exchange of names for correspondence. The organization stands for highest standards of group and public behavior at all times and seeks to promote responsible citizenship.

Mattachine maintains highest respect for individual civil rights and personal freedoms. However it opposes sex activity in public, or between adults and minors, or which involves use of force, violence or fraud. It asks its members and friends everywhere to be useful, well-behaved citizens, and thereby a credit to the communities in which they live and work.

V. INCOME AND SUPPORT

a. **GENERAL.** Mattachine Society (national headquarters) and its area council offices in San Francisco, Los Angeles, Denver, New York, Chicago and Washington, D.C., collect dues from members (\$10 per year) and contributions to promote the Society's program, publish newsletters, handle correspondence and pay for other expenses. Only rented office at present is in San Francisco (693 Mission Street). Halls are often rented in which to hold public forums.

Support comes from members, contributors and friends, often in the form of small donations from persons who can ill afford it. The Society is endowed by no foundations. However, since it is a chartered non-profit corporation, donations and contributions to it are income tax deductible.

Annual income of the national headquarters and area councils does not exceed \$2500.

b. **MATTACHINE REVIEW.** During its first 30 months of operation in which some 50,000 copies of the magazine were printed and distributed, total income for the magazine was under \$9000. Some 5000 man-hours of labor were donated in administration, promotion, editing and production and distribution of the 24 separate editions.

c. The Society and the magazine have never paid one cent in salary or personal traveling expenses of the officers and staff.

d. **MEMBERSHIP.** Contrary to some popular beliefs, membership in the Mattachine Society has been less than 100 persons since the charter was issued early in 1954.

e. **CONTRIBUTOR PLAN.** Since many persons do not wish to join the organization as an active member, and since many live too distant from established chapters to do so, a "Contributor Plan" has been set up whereby anyone can aid the organization with a \$10 annual contribution which includes a subscription to the Review, to Interim (quarterly) and to a monthly newsletter. Such contributions should be sent to the national headquarters. Period is based upon the calendar year.

Participate in our project

Does the above outline of Mattachine activities sound worthwhile to you? We sincerely hope that it does, and that you will be inclined to aid the organization in accomplishment of its aims and principles. Contributions to this work are constantly needed. Additional subscriptions to the magazine are also important. Your dollars and your participation in the Mattachine program can help to ease the suffering and hardship of many fellow Americans. For further information, write:

Mattachine Society, Inc.

**693 Mission Street
San Francisco 5, California
Telephone EXbrook 7-0773**



READERS write

The Review invites its readers to state opinions and make comment upon its articles in letters for publication in this department. Only initials of the writer will be used, but all letters for publication must be signed. Views expressed in the letters are those of the writer and do not necessarily reflect the viewpoint of the Review and the Mattachine Society.

Review Editor: Thank you for your letter with all the enclosures. The Yellow Booklet was most illuminating, and I am greatly heartened to learn of your organization, its aims and progress. I wish that there were something I could personally and physically do to further the cause, but in view of the fact that we are at the opposite ends of the country, I guess that the only thing I can do is enclose a check for \$100.00. In passing I might add that I am impressed with the quality of the literary work in your publication. As I am with the whole plane of your organization. You have my heartiest wishes for further continued success.

—Mr. R.L., Florida

Review Editor: I understand that I can get information on the subject of homosexuality from you. The subject does not worry me, however I feel it does worry some people because they are influenced by prejudice of some ignorant people. If you have any literature on the subject I would appreciate you sending me some.

—Mr. E.T., England

Review Editor: For several years I have heard of your Society but was unable to obtain any literature or information concerning it. While seeking a late copy of "One", I obtained a copy of "Mattachine Review". After reading it carefully, I wish to say that I believe it is one of the most interesting books I have ever read and I wish to offer my services, gratis in any way I can to aid our cause. In this large city in Ohio I believe we should have our own newsletter and branch of the organization. I am willing to give freely of my time and as much money as I am able.

—Mr. S.W., Ohio

(Note: The Mattachine Society wishes to establish chapters whenever and wherever interested individuals may be found. Any group of five or more individuals may form a chapter upon proper application to the Board of Directors of the Mattachine Society. Further information as to establishing chapters may be had by writing to the Board of Directors, Mattachine Society, Inc. Room 308 693 Mission St. San Francisco 5, Calif.)

Review Editor: Would you please send us a note of account for subscription of your periodical for the current year. Finally, a few words to say that we appreciate your periodical very much, finding that it has got the right "balance", so that it can be of interest for everybody.

—Fortbundet at 1948, Oslo Norway

Review Editor: I should like to contribute five dollars per month to the Mattachine Society for as long as my present financial status permits. Incidentally, will this be deductible from income tax?

—Mr. J.J., Michigan

(Note: Contributions are always welcome. No matter what the amount may be they are a much needed support for the Society. All contributions to the Society are tax deductible. The Mattachine Society, Inc. is a non-profit corporation duly incorporated in the State of California.)

Review Editor: Your issue is an excellent one. Since you have asked for comment in your letter, I must say that it does to more than limited extent seem defensive. It seems also, that such a far reach for its material is unworthy (October 1956) since we have so much here and now that needs our intelligent attention. While you are acquainting the majority with the homosexuals' problems and his need for understanding, let it not be forgotten that the homosexual needs to understand and be acquainted with the heterosexual problem involving him. Apparently the former is being built at the latter's expense—an important interpersonal point which is noticeable for its absence in your publication, subsequently—defensive.

—Mr. D.K., Psychologist, Michigan

Review Editor: In a recent issue of your magazine (February 1957) you had an article by a Catholic Priest Rev. Davis Stein. I liked the article very much and since I wanted to write to him I looked him up in the Catholic Directory and I found no Rev. Davis Stein. Perhaps a pen name was used. I do hope the article was by a true Catholic Priest and not just made up like some of the scandal magazines where they use fake Doctors, Psychologists etc.

—Mr. J.S., California

(Note: All articles used in the Review and credited to Doctors, Psychologists etc. are most assuredly written by accredited individuals. Many have chosen to use pen names. All correspondence for authors of these articles should be addressed to them in care of the Review.)

Review Editor: Recently I had the opportunity of reading your excellent December 1956 issue of the Review which I purchased at a newsstand. I note that your publication is issued monthly for subscribers only and am therefore sending you my subscription. I congratulate you on the sincere and forthright manner in which you are spotlighting the problems of sex variants and in publishing constructive articles in their behalf.

—Mr. L.V., California

Review Editor: Could you please send me all the information that you have on homosexuality. I don't mind if my name is put on a mailing list, as a matter of fact, I would like it if it were put on such a list. Thank you for this service and quick response.

—Mr. P.S., New York

Review Editor: The article "Let's Face Psychotherapy" in the February issue of the Review is certainly the most sane writing about modern homosexuality I have ever read. It simply sums up so much in a short article and in all fairness shows homosexuality and heterosexuality for what they are. Fear must go. Reason must take its hold over the population and acceptance of truth and reality must dominate. We are simply not civilized until this takes precedent over existing laws and mores held over from the middle ages.

—Mr. H.S., Ohio



BIG PRICE

Review Editor: Kindly enter a subscription for me for three years. Let me clearly say that I do not agree with considerable in your pages, and appreciate the fact that in a field which is somewhat new there must be some contradictions in the exploratory stages, nevertheless you appear to be working for a constructive, intelligent solution, to problems that beset many.

--Mr. W.L.B., New York

Review Editor: Thanks for your letter advising expiration of my current subscription and herewith my cheque to renew same for a further four years. Enjoy the Review very much, congratulations on the fine job you are doing and may success attend your efforts.

--Mr. J.B., New Zealand

Review Editor: As I have already experienced Navy action, Civil Service action and court action in connection with this subject, and have corresponded with a few Senators of the U.S. and with the U.S. embassies of several foreign countries, I find myself vitally interested in your magazine. I am looking forward to the articles on the U.S. Government's Security firings in those 1956 issues I have ordered.

--Mr. R.F., Pennsylvania

Review Editor: I have just finished reading "Let's Face Psychotherapy" by Alice La Vere in the February issue of the Review and I must say that it is the best of the articles published thus far by you. To my opinion, this article should be reprinted in future issues of your magazine and also is it at all possible to obtain reprints of the Article?

--Mr. P.B., New York

(Note: Reprints of this article are not available at the present time. However, if enough readers wish to have copies of this article, reprints will be made available at 10¢ each. Let us hear from you.)

Review Editor: Your use of deviate and several other terms is playing into the arms of the opposition. The object of the "deviators" must first be determined. If homosexuals' object is procreation, then they deviate since one of the opposite sex is necessary for that purpose. If the object is recreation rather than procreation, and one of the same sex is preferred and conjoined, where is your "deviation"? In the same light you could take a stand against the term "queer" and "invert". These parrotisms are definitely harmful and disgusting.

--Mr. P.B., Pennsylvania

Review Editor: Having received the February and March 1956 issues of the Review I have only one regret. That is that I have not had the pleasure of receiving this fine booklet since its conception. More power to you and your fine efforts. I believe in justice. Many of my friends have been caught in traps and have been dealt blows by the law that were far from justice. To be of aid to them has not been within my power. My greatest desire, if it is not already here, is to see a branch of your organization in San Diego. I would like to become a member here and make any donation I can to a local organization.

--Mr. E.G., San Diego, Calif.

Review Editor: I am very fond of your magazine. My only complaint being the smallness of print. As I manage to read it all several times and then re-read it, I guess the complaint is hardly justified. I especially like the legal articles. March issue was quite engrossing tho very brief.

-- Mr. G.B., Nebraska

IT WAS A BIG PRICE FOR THE VICTIM TO PAY.

...That was the typical British headline given to the following story of a blackmail incident involving a homosexual by the Sunday NEWS OF THE WORLD in London recently. In contrast to the usual formula, the newspaper scored the blackmailer and not the victim. However, in the best tradition of the popular sensational weekly press in England and elsewhere, the writer of the story called upon the usual stereotyped and prejudicial terms to color the story in accordance with long-standing British journalistic custom.

DRIPPING anchor among the bowler hats of the City of London, 31-year-old Frank Nagel Le-Faye, Merchant Navy chief steward, stood on the steps of the Royal Exchange and waited to talk business with his friend.

Le-Faye, dark, dapper and inconspicuous in the sea of commerce, had met his friend, a businessman, on these steps more than once. To the casual onlooker they seemed just another couple of men discussing a deal. But the steward's business was blackmail.

"One of the nastiest crimes a person can commit," was how Mr. Paul Wrightson, prosecuting, described it when Le-Faye appeared at the Old Bailey.

"And as usual," he added, "there is always some nasty basis surrounding the victim."

For the businessman paid a total of £249 to Le-Faye. This was the price of an evening's indiscretion, the measure of the man's shame at the possibility

of an incident involving himself and Le-Faye being disclosed to his associates somewhere in the City

Met At Station

Le-Faye and his victim first met on Aug. 2 at Waterloo Station, and it was agreed that the steward should go home with his new friend "obviously to behave improperly," said Mr. Wrightson.

Next morning Le-Faye was loath to leave until he received some money. He collected £3 and a cheque for £10. The busi-

nessman thought he had said good-bye to the steward.

But Le-Faye had discovered his victim's office telephone number. And every time he rang the victim was unable to remonstrate for fear of making colleagues suspicious. So he arranged to keep appointments with Le-Faye.

Seven times Le-Faye demanded money with menaces between August and November. Six times he got some. The amounts totalled £249. The seventh time he failed.

Said Mr. Wrightson to the jury: "Two hundred and fifty pounds for this unfortunate lapse by the victim. It is a big price to pay, is it not?"

As a pretext for extorting money, Le-Faye had told the businessman that he was under medical care and unable to work; that a job he hoped to get was not vacant; and that he had the opportunity of being chief steward on a vessel based on the Channel Islands and wanted help to transport his wife and family there.

Always Plausible

He was always plausible. He never adopted crudities. Stewardship taught him to preface his demands with polite phrases such as, "I would like your help," "I wonder if you can assist me?"

When he asked for money the seventh time and was refused, Le-Faye said, "I wish you would think about it," pressing politely for the victim to reconsider the position.

As they walked in Threadneedle-street and Old Broad-street after leaving the Royal Exchange the businessman played a better game of bluff than Le-Faye. For at last he had shared his secret with the police. And Chief Det. Insp. William Robins managed to overhear two sentences of the men's conversation.

The victim said, "I don't intend to give you any more money." Le-Faye said, "I will go to the office."

Le-Faye, of Hawthorne-road, Woking, was found guilty of demanding money with menaces. He was gaoled for four years.

Denying the charges, he told the court he received the first cheque after being told by the businessman, "I would like to give you something that will help you on your way."

"I didn't ask him for money," said Le-Faye.

When they met later the businessman heard he was sick and inquired how much he earned.

"We went to a bank and the man gave me £25, saying 'That will help you,'" Le-Faye went on. "I continued to telephone him to let him know how I was getting on."

"I was unable to get a position and I had quite a lot of worries. I felt he was the person who would help me with my worries. I knew of nobody else at all who would help me under these circumstances."

"How Much?"

Once, he continued, the man asked, "How much do you want?" He replied, "Well, I'll leave that to you." He offered to repay sums by weekly allotment from his pay, but the man declined his suggestion.

The last time they met, the man asked whether he would go to the office and tell about him.

"I believe I made some remark like, 'Don't talk so ridiculous,'" added Le-Faye.

Mr. D. M. Wachter, defending, said Le-Faye was brought up among a large family by foster-parents. All lived in a kitchen and Le-Faye's seat was a hard form. Porridge was his staple diet and at holiday times he might be given an egg. In these days, it sounded like a story from Dickens.

"From his birth to manhood he never knew what it was to have love and affection from anybody," added Mr. Wachter.

After Le-Faye was sent to gaol, his victim, who had told the court of his shame and whose name remained secret, returned to his office somewhere in the City.

BOOKS

REVIEW of reviews

"The Last of the Wine" is an important book, "this year's outstanding historical novel", said Orville Prescott in the New York Times. There have been many other reviews, all favorable. It is interesting and perhaps instructive to observe the critics embarrassed treatment of a certain aspect of the book which I cannot quite bring myself to mention."

One common approach is delicacy. Edmund Fuller in the New York Times Book Review, speaks of the "sensitively poised emotional bonds between both man and woman and man and man". With considerable courage, however, he identifies Lysis as Olexias' "noble friend and I... I cannot quite bring myself to put down the word he uses."

Richard Winston in the New York Herald Tribune Sunday book edition dares less than Mr. Fuller. He notes only that Miss Renault "explores with rare discernment the peculiarly Greek attitude toward friendships between men".

Maurice Dolbier in the daily New York Herald Tribune avoids using the word homosexual, but he does use a generally understood synonym in referring to what went on between Lysis and Alexias: "their deep friendship 'passing the love of women' was to survive the passionate stresses of youth and the sly and slow erosion of time". But this review I should not make fun of, for there is understanding in it.

Another approach might be identified as the holding of the nose method. Thus, Mr. Prescott in the New York Times:

"One characteristic of ancient Greek Culture that could not be avoided in as historically accurate a book as this was the general acceptance and idealization of male h... Alexias' passionate and devoted love for Lysis... was the emotional center of his life. Miss Renault has described their relationship with restraint and good taste. But since she has had to do so from Alexias' point of view the result is a book that may easily be misunderstood, that may outrage some readers and morbidly interest others."

I do not know whether readers of this magazine will be outraged or morbidly interested. For all I know they may, in the words of Thomas Caldecot Chubb in the Saturday Review, be "'bored by (the characters') overinvolvement and (the author's) over-preoccupation with what the publishers describe as 'the erotic morality peculiar to those times'". Note how neatly he avoided that word. Indeed, in five reviews it was written just once.

THE LAST OF THE WINE by Mary Renault. Pantheon. New York. 1956. 389 pages, \$4.50. Reviewed by Richard Mayer.

Mary Renault, author of *THE CHARIOTEER* has written an histori-

ALL ABOUT DR. BERGLER'S BOOK--Promised in the March issue, the 'wrap-up' of comment, letters and reviews of the book, "Homosexuality: Disease or Way of Life" will still have to wait another month for publication. The REVIEW plans to review the book in symposium form in the next (May) issue.

cal novel about ancient Athens which is perhaps more history than novel. If so, it is history raised to the level of art, history excitingly recreated by a superbly talented writer. At the time of which she writes, the great feast of Athenian civilization was breaking up; we are privileged to share *THE LAST OF THE WINE* before it runs out.

While we read we live for a few hours in a homosexual (or technically, bisexual) society in its short day of glory. How that day came to be or why it came so soon to an end, Miss Renault does not tell us, though perhaps she gives us some hints. Was homosexuality, as some claim, the foundation upon which the greatness of ancient Greek civilization was built—or was it, as others say, the cause of its decline? Whatever the truth, the fact is that homosexuality pervaded the entire culture as it permeates this book. The ideal of beauty was the male body; it was displayed everywhere, in the thousands of statues, in the palaestra, in the baths, in the games. The ideal of love was the love of man and youth. We learn that woman's place was decidedly in the home, largely limited to housekeeping and child-bearing: whatever conditions may have created Greek homosexuality, the emasculating ministrations of an overpowering "Mom" was plainly not one of them. Nor was there any suspicion of effeminacy in these hardy homosexuals who were the athletes, soldiers and political leaders of their time.

Was Miss Renault in another incarnation, a citizen of Athens in these fateful years of the Peloponnesian War? How else could she know so much or carry her knowledge so lightly? And what she knows she tells in a style that is pure and clear, almost classical in its symmetry and balance. Some-

times her words will be cold and hard like Athenian marble, and sometimes, like that same marble when the light strikes it right, her lines will glow with warmth and beauty.

As an historical novel of the ancient world and as a work of distinguished quality, *THE LAST OF THE WINE* invites comparison with *HADRIAN'S MEMOIRS*. But there is a difference. Hadrian dominated Margaret Yourcenar's book as he dominated his times; Roman history is only the backdrop against which the passionate story of Hadrian and Antinous is played. For Miss Renault it is the background that counts.

But what a background it is and what a cast of characters! Socrates walks these pages. His wisdom, perhaps more described than demonstrated, sets the standards of logic and excellence by which we gauge the descending curve of Athenian greatness. Phaedo we see first as a bath-house boy who is much in demand. We meet Plato as a broad shouldered youth wrestling in the Isthmian Games at Corinth. Later we see him torn by grief on the death of his beloved Aster—and on this occasion Socrates himself carves the funeral stone. We learn that Plato and Xenophon do not get along well, in part because "one never saw Xenophon paying court to a youth nor Plato to a woman, and such extremes of nature tend naturally to discord".

Moving in and out of Miss Renault's camera is Alcibiades, one of those meteoric figures flashing across the sky leaving behind both glory and destruction. Did she perhaps think of making him her hero—and then reject the idea in fear that he would run away with her story? She has played it safe by choosing a more typical if paler figure, the fictional Alexias. He and his lover,

Lysis (who had been "among the notable beauties of his year"), live the life of their times; they take part in great events but do not shape them. History itself provides the plot. Their own story is certainly secondary, yet it has its moments of poetry and poignancy. For example, just after Socrates has finally brought them together, "(Lysis) put his right hand on mine and his left about my shoulders and said, 'May it never be less than this with us'. With these words we kissed".

Probably all the male characters of this novel—except Xenophon—are homosexuals, yet this is not a homosexual novel. Modern novels of that genre have a single theme: the fact of homosexuality in a heterosexual world. Such novels often take the form of a wrestling match between the forces pulling one way and the forces pulling the other. But what happens when homosexuality is assumed and accepted, when NOT being a homosexual is abnormal? Then, no apologies must be made nor explanations offered; the psychiatrist need not be called when the patient is behaving like everyone else.

And therein lies the fascination of this book. In the world it recreates, homosexual love can be lived in the bright sunshine instead of in the shadow to which the succeeding centuries have confined it. Two youths can seek each other out, can flirt or court or even kiss—and their story is likely to be celebrated in an heroic statue instead of in the annals of a police court. Surely, this is a world turned upside down—or right side up.

NEVER THE SAME AGAIN. by Gerald Tesch. New York. Putnam. 1956. 318p. \$4.50 Reviewed by Warren B. Wickliffe.

Here is a first-novel that not only

shows promise in future work but also constitutes a considerable achievement in itself. It was written at the Handy Colony in Marshall, Ill., from which James Jones had previously emerged. A note of acknowledgment credits Norman Mailer with significant help in calling the work to the attention of the publishers (can it be that Mailer's assistance came as a result of his change attitude toward homosexuality as he outlined it in the January 1955 issue of *ONE*?) With or without help from others, Tesch proves his worth as a writer in this novel. His principal characters are credible within the scope he has set for them, and the tragedy of their lives is brought about in the minor deaths each suffers with the passage of time.

Thirteen-year-old James Parrish wants to live down the bad reputation he had got in elementary school, and to prove he is worthy of trust. But whom can he turn to who would believe in him and give him both the chance to prove himself as well as the guidance and affection he needs? His grandmother is senile and given to waspish outbursts. His mother and father have been divorced and there is no man in the household; his mother's greatest friend is a bottle of gin which she keeps hidden in the closet for secret drinking. Aunt Margaret is a shadow—here not a satisfactory handling of character but she serves to furnish another female in the environment. Little brother Danny is just that—separated from Johnny by the great gulf that only a few years make between children.

Roy Davies, who runs the gas station where the papers are delivered for Johnny's route, steps in to fill the role of quasi-father. He talks with the boy, does thoughtful things for him, and becomes the one per-

son Johnny can talk seriously to to about all the problems that bother him. Roy gives him a job in the station for the summer, and the boy's happiness is boundless, for he is trusted with responsibility and is accepted as an equal by a man whom he respects and likes. In addition to the work in the station, there are trips to the lake in Roy's car, tours of the amusement park, swimming and fishing. Usually, it is only Roy and Johnny on these excursions, but there are some outings with Margaret and Danny.

Tesch shows his talent in the development of the relationship between Roy and Johnny through carefully constructed episodes that advance plot and characterization in such a way as to show how the boy comes to depend more and more on Roy for companionship and understanding. Most of the action of the book is described as it is seen through Johnny's eyes, and we get the verisimilitude of the thoughts and impressions of a lonely thirteen-year-old as he tries to establish himself in a hostile world, with all the tough talk that he uses to cover up the deep sadness of his loneliness. We know that this is how a boy like Johnny feels, thinks, talks and acts. And we also come to realize that he accepts the homosexual direction of the relationship without verbalizing it or dwelling on it. Tesch has done a remarkable job in handling this aspect of the novel.

With the end of summer, Johnny's world begins to fall apart. He cannot establish rapport with his schoolmates, he does not do well in his studies, and Roy loses the lease on the station. When Johnny is forced by his mother and urged by Roy to join a boy's club, the final catastrophe is prepared. Bentley, the sponsor and director of the club, soon

shows his intentions toward Johnny and pursues his aim with singular directness. Tesch portrays him as a pudgy, hearty do-gooder with a hidden lasciviousness far more noisome than the "crimes" for which he hounds Johnny and Roy.

In the book Tesch raises questions which the reader must answer for himself. By the time Johnny has suffered through the hell of Bentley's and Judge Russell's persecution and Roy's forced departure, who has sinned the most? Is it Johnny who put his trust in a man who gave him trust, companionship and a kind of love in return? Is it Roy who took a potential delinquent and began to make a responsible citizen of him, even though he took advantage of the boy's hero-worship to carry it into a Grecian relationship? Is it Barbara Parrish who resents Roy's hold on Johnny because it represents her failure to retain her hold on the boy's father, as well as the "menace" which homosexuality presents to a woman. Is it Bentley of the easy humor and oily smile, the sadism of the accomplished brain-washer and professional do-gooder, and the leering lasciviousness of the repressed homosexual? Do the shocked anger and brutality of people like Barbara, Bentley and Judge Russell represent Good? If so, does what Johnny and Roy have done represent Evil? Tesch does not ask these questions directly, but they are implied in the novel. Nor can a reviewer do more than point at the moral issues that are raised, and perhaps designate another implication: that everyone concerned is to blame, that all suffer for their sins in some way. Yet in the end it is Johnny Parrish—who is in essence the embodiment of innocence and trust—who is most grievously wounded.

GIOVANNI'S ROOM by James Baldwin. Dial Press, New York, 1956. 248 pages. \$3.00. Reviewed by Richard Mayer.

In his new novel, GIOVANNI'S ROOM, James Baldwin is exploring one of the authentic themes of the American literary tradition, the conflict between Europe and America, between the sophistication of the old world and the innocence of the new. There are echoes of Henry James here. But Mr. Baldwin is no man's imitator. His writing, sensitive yet solid and strong, flows swiftly. Then suddenly we are caught up short by a phrase, a sentence, an insight so fresh and new, so unexpected yet so exactly right that we are astonished no one ever saw it that way or said it that way before.

David is a young American in Paris. He has gone there to find himself, or perhaps, we later suspect, to escape from himself. One fateful night he goes to a gay bar. He has been there before, as an outsider he wants to believe, but he "had the feeling people were taking bets about me". There was a new bartender, Giovanni. For sixty stunning pages, fully a quarter of the book, we watch fascinated as David begins to realize what is happening to him, as he resolves to run away, then finds he cannot escape, as his excitement mounts and the carefully constructed defenses come tumbling down, as the desperately resisted but irresistible tide sweeps him toward the long dreaded, long delayed moment of self-discovery, until finally we share his shy certainty that the night will end in Giovanni's room.

We do not stay long, nor does David, in that room or another like it, where amid the disorder and the unwashed dishes and unmade bed, there is hope and warmth and under-

standing. But beginnings seldom endure to fulfill their promise. Perhaps we are not told enough about their first days together, the days of great plans and great hopes; other days come too quickly. David's girl comes back to Paris and he must make his choice.

To guide his decision he has only the too simple moral precepts he learned as a child. He feels too strongly the terrible guilt which is the reverse side of his innocence. He longs for the security and safety of the conventional road. He is frightened by the terrible words the world uses. "People are full of dirty words," Giovanni tells him. "The only time they do not use them . . . is when they are describing something dirty."

As, in all true tragedies, we know from the beginning how it will end. We are told almost on the first page that Giovanni is to die, indeed, he is to be executed for murder. We know that, but we do not know why. We come to understand that he is not really being punished for the killing of an evil man, nor even for the sin of a forbidden love; his crime was not that he loved badly but that he loved too well. And we learn too that it is David who faces the more terrible punishment.

Jacques had tried to warn him. Jacques—aging ugly, corrupt—he could so easily have been a caricature, yet he becomes in compassionate hands at the same time the voice of conscience and the frightening image of what can happen when that voice is unheard or unheeded. That first night, watching Giovanni's flushed, happy face, Jacques has sensed the tragedy ahead, and out of the desperation of his own lost life, he had cried out to David, "Love him, love him and let him love you. Do you think that anything else under heaven really matters?"

In the time of your life, live. So we are told by a famous play. In the time of your life, love—that is the lesson of this wise and moving book. Few of us will die like Giovanni, but we are all, as Mr. Baldwin tells us, "under sentence of death", and none more surely so than those of us who, like David, learn to love too late.

THE SIGN OF EROS by Paul Bodin. Berkeley Books. 35 cents. Reviewed by Wes Knight.

There is an anecdote to the effect that a man once found the manuscripts of the first Anglo-Saxon story and the first French one. The first turned out to deal with adventure, the French with love. While the tale is probably purely apocryphal, it is undeniably true that there has existed in France since the eighteenth century a school of fiction that has specialized in psychological studies of aspects of what for lack of a better word in English can only be termed *l'amour*, while English and American fiction primarily concerns itself with action. Probably one of the greatest and most illustrious writers of this Gallic school was the late Colette.

Paul Bodin's story concerns a husband's relationship with his wife and mistress. Feeling middle age encroaching upon him, he finds himself increasingly dissatisfied with his relationships with either of them. Trying to find some sort of compensation for his general feeling of having missed something in life, he dreams of what it would be like if all three of them were to live together.

The two women reluctantly consent to make the attempt, and achieve an uneasy relationship with lesbian overtones. Eventually the whole project falls through and almost ends in a near-tragedy, with

nothing really having been solved.

Apart from the first three chapters, which essentially consist of scene-setting, this is a highly interesting and absorbing work. The most remarkable thing about it for the Anglo-Saxon reader is the writer's extraordinary detachment in telling it. There is no sense whatsoever of moral issues, shocked disapproval, or salacious sensationalism. While the physical aspects of the three's sexual relationship as a group are described, there is no undue stress upon the matter. The main concern first, last, and always, is simply to depict what the inner, psychological life of three such persons finding themselves involved in such a situation would be. Reading such a book drives home the truth of Albert Ellis's statement that Americans can only contemplate sexual matters under a microscope or in the form of smut, with no happy medium between.

LOVELIEST OF FRIENDS by G. Sheila Donisthorpe. Berkley Publishing Corp. 25 cents. Reviewed by Jack Parrish.

Audrey Desmond is in her little home. She and her husband are quite thoroughly happy in their own little way, with their little circle of special friends, their little trips to the country, and their little visits to the theater, concerts, and museums.

A female deviant appears on the scene. She is fascinatingly dangerous and completely charming. She bluntly tells Audrey she intends to seduce her, and proceeds to attempt to do so. The latter is at first shocked, then interested, and then succumbs. She feels deeply sorry for her husband but experiences such a delirium of unparalleled ecstasies in the new relationship that he presently ceases to exist for her.

The homophile's heart unfortu-

nately, is given elsewhere, to someone in another country. Consequently, as she tells Audrey many times, no one else can be any more than a passing incident in her life. Eventually she becomes involved with a former innamorata, as well as keeping on with Audrey. A complicated intrigue develops, with Audrey abruptly finding herself thrown out into the cold. She attempts to commit suicide, but is brought back by medical aid, just when she was on the brink of passing on.

Such in brief, is this little epic. While Miss Donisthorpe is essentially accurate in her view that there are feminine as well as masculine Don Juans who rationalize their desertions on the grounds of a one true love who is inaccessible, her heterophiles are all wholly good and her homophiles all wholly bad. Her writing has the slickness usually only to be found in thoroughly experienced professional pulp writers. That taken in conjunction with the tone of shrilly vituperative hysteria running through the entire story irresistibly create the mental picture of some generally heterophile writer of popular fiction, who having been seduced and deserted by a homophile, is now trying to take out her frustrated spite on the entire breed.

A THIRSTY EVIL by Gore Vidal. Seven Short Stories. New York. The Zero Press. 1956. Reviewed by Gregory Trent.

The younger a writer is when he is hailed as "promising", the more carping and waspish the critics become as they watch that promise approach fulfillment. Gore Vidal's "Williwaw" appeared when he was only nineteen—to acclaim that appears, on sober reflection, to have been rather too lavish. Critics are often thrown off balance by a young-

ster's having written a novel so that, like the elephant's waltzing, the fact is praised far oftener than the actual quality of the performance. As a reaction to having given too fulsome praise, successive Vidal volumes have often been underrated, criticized for not being what the reviewer wanted, instead of evaluated on their own merits. For my part, I have always enjoyed every book that he has written, but found each of them somewhat this side of perfection.

The same can be said for "A Thirsty Evil".

Any volume of short stories must be viewed differently than a novel in both purpose and success. The tales that make it up rarely designed to be read as a unit. Furthermore they are usually products of different periods of the artist's development. Their format style and technique may legitimately vary more markedly than sections of a novel—and do so to advantage. Each must be weighed as a single entity yet one that is a loosely connected part of a larger whole.

"A Thirsty Evil" is a slim volume, for it contains but seven stories. None is a failure, though one, "The Robin" (1950), is so extremely slight that it is of little importance. But neither is there an undisputed masterpiece in the lot—at least to the extent that it will stand up under repeated readings as the truly great story does. Nor should we expect that Vidal at 29 would have achieved such stature. He is, nevertheless, an important writer who is growing and developing steadily.

Two basic threads have run through most of his work—a concern with homosexuality and a vein of mysticism that frequently borders on the macabre. The two are not linked in any single story here though both themes are present in

the book. Three of the stories are of primary interest as Homosexual tales.

"Three Strategems" (1950) is based on the most casual of events—a calculated meeting between a young man and an older one. The modern homosexual mating ritual is played out in almost formally stylized patterns. But the ceremony is broken when an unforeseen element crops up. In symbolic form Vidal is summing up the all too frequent course of events: the anticipation of the fulfillment of a dream that is shattered when an unforeseen element appears from the other person. The story will not be widely liked, but it is important in focusing attention on one of the main problems Vidal has in all his writing. The story is told in three sections; the first two are excellent, particularly in the cool detachment of the writing which makes reality vivid to the reader by the stirring of underlying emotions within him but without any trace of "emotional writing." This has always been one of Vidal's most valuable assets. In the very short final section, however, the story begins to fall apart. The same thing happened to a more marked degree in "The Judgment of Paris", where the Juno section of that novel was brilliant, but the succeeding Venus and Minerva sections were more labored, less spontaneous; as a result, the self-consciousness and forced quality of the writing quickly alienated the reader.

"The Zenner Trophy" (1950) is a remarkable study of a youthful homosexual who is maturely adjusted to his emotional make-up. By contrast the adult schoolmasters are insecure hesitant anxious individuals—far less adult than the boy in their charge. The story will delight those who are unafraid of the idea of

homosexuality, but it will irritate others—perhaps even frighten those who are urgently fighting their own homosexuality.

"Pages from an Abandoned Journal" (1956) is the most mature of this set of three stories. Scattered entries in a diary over a period of five years record the journey from sideline observation of American homosexuals in Europe, to full membership in the Fire Island—Third Avenue antique shop axis of the homosexual world.

Only in "The Zenner Trophy" does Vidal avoid the undercurrent of anti-homosexual emotion which runs through much of his writing on this theme. There is certainly much in Homosexual life as we know it today that can be censured, if for no other reason than that it prevents the individual from achieving his full growth, realizing his full potential, and reaping the fruits of full satisfaction from his life. Yet, too often, Vidal appears to condemn the individual character for his homosexuality, rather than merely pointing out the fruitlessness of what he does with it. Up to this point in his career, he has been a viewer and reporter, not a thinker or an explainer. "Pages from an Abandoned Journal," however, points to the probability that he is moving in the latter direction. Explanation remains implied rather than being explicit; that, of course, is as it should be, for only the ineffectual fiction writer develops a character by proclamation.

Let us hope that one day he will write more fully about a counterpart of the Flynn boy in "The Zenner Trophy," so that we will know how his unusual maturity of outlook was achieved. When he does, that Vidal book will achieve the "promise" that was predicted for him at the beginning of his career.

mattachine **REVIEW**

MORE STUDIES OF SEX DEVIATION URGED BY MSGR. IN LOS ANGELES

More penetrating studies by all groups—church, civic and governmental—of sex deviation was urged here yesterday by the Very Rev. Paul Kevin Meagher, O.P., regent of studies of the Dominican Order on the West Coast. He declared:

"It is a worldwide social problem. We in the church must look at it from the moralist viewpoint and not from the standpoint of law."

But, he added, it is a fact that in some countries where penalties are not as severe as here or in England, there seems to be no greater problem.

He said "retributive penalties are not of much use as far as rehabilitation is concerned."

THE TENDER TRAP (Continued from page 11)

key personnel or those due to be promoted into key positions. There have been reported instances of morals investigations in the movie industry.

The intelligence services of the armed forces conduct such investigative activity. The same is true of various police agencies. The latter are seeking criminal prosecution and conviction. This may also be the case in the armed forces. Even though a conviction is not sought or obtained, any such investigation can result in the dismissal of a person from his job under circumstances that at worst may ruin his career.

All investigations of this sort have some things in common. One of these is that a dossier is usually compiled using only facts which may be turned up in a routine way, but also

unfounded and anonymous accusations often motivated by spite.

Much of such information may be untrue or consist of items which cannot be proved. Nevertheless they may constitute an official or company record. There have been cases reported where such investigative activity has led to mental illness, psychosis and attempted suicide on the part of the "hunted".

Such investigations in the armed forces may lead to both conviction and penal servitude as well as an undesirable discharge which will make it very difficult for the individual to become gainfully employed.

For the average homosexual in civilian life the greatest danger is being entrapped by agents of some municipal vice-squad. Anyone "playing the field" must reckon with "hustlers", thieves, blackmailers, irate heterosexuals, and the agent provocateur. The last has a prototype in the religion professed if not practiced by two-thirds of U.S. society. That prototype is Satan, "the father of lies and deceit". Where the others may wish to rob and damage the homosexual, the agent provocateur is out to convict him as a felon. Obviously the last is the most dangerous of all and the most to be feared and avoided.

It is one purpose of this series to present a straight reporting of the experience of an entrapped homosexual, though that is for the future. As a preliminary to that presentation a brief exposition of the nature and activity of some law enforcement agents will be made here.

It should be made clear, however, that all police departments do not necessarily employ "entrapment" practices. Furthermore, it should be recognized that in some localities—principally certain metropolitan

areas—even state agencies, such as liquor control departments — have been granted police powers as concerns bars and taverns, and may employ agent provocateur techniques.

In a homosexual entrapment the situation is reduced to the fact that a homosexual has unwittingly approached a member of a vice-squad, or other officer, from a municipal police department. The officer is invariably out of uniform and is passively or otherwise acting as an agent provocateur. When an approach of this sort actually results in anything that can be construed as a sexual invitation an arrest is usually made. Most often such officers are found in and around bus and railway terminals, public parks, and rest rooms, burlesque and movie houses, and taverns and cocktail lounges, particularly those which may have the reputation of catering to homosexual trade. It is possible that an officer may offer an individual a lift in a car as was the case with one person known to the writer. Their methods may vary, but it is safe to say that anyone may run across one in almost any public place. Vice-squads have been known to execute raids on private social gatherings when they have received a "tip-off".

Primarily, a vice squad is organized to combat and control organized and commercialized vice. That usually means prostitution, gambling and narcotics and liquor control. Such crimes are known as mala in se (evil in themselves). The laws relating to these crimes are elaborate in the interest of abating such nuisances. Theoretically, public administration stipulates that such law enforcement agencies may not compromise with commercialized vice, yet it is a matter of record that they often do. Officers assigned to such

work are more frequently tempted by graft and subversive influence than in any other phase of police work. That many succumb is a matter of record. That many are never caught is quite probable. Vice officers are specialists as to the methods of vice trade and the identity and haunts of people engaged in that trade. Such a department of the municipal police may and often does keep special files. There certainly have been cases where suspected homosexuals have in one way or another acquired a dossier in such files even in the absence of any conviction and at times in the absence of formal arrest or booking.

Crime and vice in this country are problems which reach greater proportion every year. Regardless of the reasons for that, it is a recognized fact. It is perhaps unfair, then, to castigate our often overworked police upon whom we depend for protection in a very defective society.

On the other hand, there is no homosexual who tries to live a moral life in the face of great odds who is going to classify himself as a felon when his only crime is living with a beloved partner. Nor is there any homosexual who will condemn himself too much for casual fornication while living in a single state when he realizes that his heterosexual brothers do the same thing even though in a somewhat different manner.

The writer refuses to condemn two valued friends as criminals because if only for a brief time they found in each other what neither has so far been able to find in a girl.

With these thoughts in mind, may we approach an actual case of police entrapment of a homosexual who in actuality is a genuine and rather moral individual?

(To be continued)

mattachine REVIEW

Mattachine REVIEW

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*just what
is Mattachine
trying to do?*

When they first hear of the Mattachine Society, lots of people ask that question. Some of them think we have a large organization with unlimited funds and an avowed purpose of defending everyone caught in the web of the law. Such is not the case. The organization is very small, and it has no money to fight legal battles.

But a public service more far-reaching heads the program of Mattachine. Education of the public about the true aspects of human behavior, creating an understanding for those persons whose behavior may vary from accepted standards and yet cause no real social harm, and to advocate a code of proper conduct for everyone to follow—these are the principle aims of Mattachine. By aiding recognized research experts, through public discussion groups, and in publications such as *Mattachine Review*, we hope to make progress toward these goals. YOU can help. YOU can benefit.

AND WHAT HAS MATTACHINE DONE? Read the story of Mattachine's progress in accomplishing its program in this issue—see page 19. For additional information about the Society, write to the Board of Directors, Mattachine Society Inc., 693 Mission Street, San Francisco 5.



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