



REVIEW

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AUGUST 1957

FIRST HAND REPORT ON SEX LAWS IN SOVIET RUSSIA

Progress to **BARBARISM**

IN THIS ISSUE

Luther Allen

Dr. Harry Benjamin

Book Reviews

Mattachine Newsreel

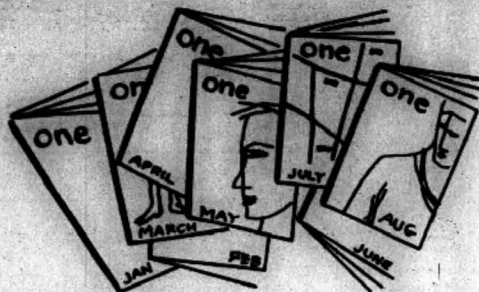
Letters from Readers

Understanding Sex Offenders

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of
HOMOSEXUAL
LITERATURE

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VOLUME III

AUGUST 1957

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THIRD YEAR OF PUBLICATION

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values and RESPONSIBILITIES

BECAUSE Catholicism is the most conservative of Christian sects, I undertook in the foregoing installment of this series the examination of a little book called *Morals and Marriage*, by Dr. T. G. Wayne which sets forth in simple terms the values and responsibilities of sexual love in marriage from the Catholic view. Obviously, love between members of the same sex cannot bear fruit in children; nevertheless, there is no intrinsic reason why homosexuality cannot provide many of the benefits of normal love as described by Dr. Wayne in *Morals and Marriage*.

Dr. Wayne states that sexual love is justified first because "it is not good that man should be alone." He tells us, "there is a bodily and spiritual need in both (husband and wife) which only the other can supply." He writes, "Desire...springs from a natural attraction of body and soul lying deeper than deliberate choice...." And he insists, "Sex must be taken honestly and without reservation" by husband and wife. "Only through an ungrudging acceptance of its nature can sex love normally develop from desire to responsibility and maturity." Dr. Wayne tells us that "love of another can develop through three stages—desire, devotion and friendship." He insists rightly that "sex pleasure should be human pleasure, more than bodily gratification. The pleasure proper to human nature is neither merely animal nor exclusively spiritual." I can see no reason why homosexual love cannot embody all the values set forth so succinctly by Dr. Wayne in *Morals and Marriage*, barring only those concerned with child bearing and rearing, the joys and responsibilities of full family life. All the same I feel obliged to repeat that I do not for a moment believe that Dr. Wayne or any spokesman of the Catholic Church would approve of my application of these state-

ments to the homosexual problem.

Like heterosexuality, homosexuality is a natural attraction of body and soul lying deeper than deliberate choice. Instead of despising his own sexuality and attempting to repress it, I believe that the homosexual ought to accept it ungrudgingly, honestly and without reservation, and on the basis of that self-acceptance make positive moral efforts to create a relationship which combines desire, devotion and friendship, always bearing in mind that the pleasure proper to human nature is neither merely animal nor exclusively spiritual. Homosexuality is not intrinsically and necessarily an evil. It may be regarded as, potentially, a lesser good.

Now I move on to a chapter in *Morals and Marriage* entitled "Morality of Intercourse." Here too I find much that is sound and sane and as applicable to the moral problems of the homophile as to the heterophile. Dr. Wayne writes:

"The apparent purposes of physical union of men and women are to release their energy, to satisfy their desire for the utmost human closeness and communion, to express their love and grow in it...."

The author goes on to mention the additional purposes, and very important ones they are, the formation of a family and the perpetuation of the race. As I have already pointed out again and again homosexual love cannot serve those last two purposes, obviously. Nevertheless, the other legitimate purposes of sexual love can be served by a homophile friendship. Are we to reject a form of love which may contain some good features just because it does not embody all the good of sexual love?

Dr. Wayne has a good deal to say about anti-sexual attitudes which, coming from a spokesman of the Catholic Church—an institution not noted for its sexual

liberalism—is very impressive:

"Not infrequently a streak in people makes them think that pleasure is somehow wrong just because it is pleasure; an attitude which causes pleasure not to be exactly denied, but taken guiltily. This puritan sentiment may be innate to human nature, or it may be the result of tradition and training, but there it is...."

"In addition, the ethical idea of duty for duty's sake, quite independent of other considerations in human life, or the categorical command of what is right isolated from all other claims of human nature, has helped to form the feeling that anything which is extremely pleasant must be suspected as indicating selfishness...."

"Furthermore, there is the religious stress on the needs of the soul, the cultivation of what is called the spiritual life, with the consequent temptation to detach this from the rest of life, to treat it as a special cell that thrives best when it is enclosed from the rest of the world. Anything full-blooded and high-spirited is looked at askance as a hindrance to the life of the spirit...."

"Thus a kind of religious shrinking from sex intercourse in itself is not unknown, because it is both bodily and pleasurable. An extreme form of this attitude holds that the marriage act is evil in itself. This view has been condemned by the Catholic Church. Nevertheless, a feeling remains that there is something rather shameful and sordid about the action, that it needs to be excused, and is excused only by the fact that it prevents greater evils and the human race from dying out.

"There is a false theory behind this attitude, a theory which treats pleasure as somehow immoral, an exaggerated austerity that identifies the good with the difficult, a program which lays exclusive emphasis on disembodied values.

"...That an action is pleasurable is, if anything, an indication that the action is sound and in accordance with human nature. Pleasure is congenial to good action....pleasure is not a luxury, but a necessity; the sign and stimulus of a healthy activity.

"In theory the good is the pleasant; in practice, pleasant things in excess are bad for us.... An epicurean practices abstinence, realizing that few things destroy pleasure so surely as unrestricted indulgence.

"Aversion from sex intercourse on the score of the needs of the spiritual life

must be checked by the doctrine that man is not a spirit, and is not designed by God to be a spirit. Soul and body fuse in him to form one personality. Perfection implies his complete development....

"The attempt to live a purely soul-life is wrong-headed to start with and can never succeed. It works from the idea that man is an angel, mistakes the senses for hindrances instead of helps... Man must work through the nature of things, God has composed his nature of body and soul, and sex is older than original sin.

"As a further corrective to the aversion from sex is the recognition that the marriage act is not merely pleasurable, but is full of love and implies the highest human responsibilities; that it is not merely bodily but livened with the noblest activities of the soul... Furthermore it should be realized that a reasonable sex action is an act of the virtue of purity, for purity, far from being the repression, is the right ordering of passionate love.

"The complete pleasure of human sex intercourse is not morally shady; the action in itself is natural and rational when it fits in with the divine plan of the world."

Now, certainly, to the Catholic Church homosexuality is not a "right ordering of passionate love." To the Catholic, and most Christians for that matter, homosexuality is neither natural, nor rational, nor does it "fit in with the divine plan of the world." In the words of the author of *Morals and Marriage*, "In the scheme of the universe established by the will of God, marriage is the appropriate situation for the complete activity of sex. The only proper complete sex act is the marriage act."

If we grant that homosexual desire springs from an attraction of body and soul between members of the same sex lying deeper than deliberate choice, then for the homosexual the problem is: "What is reasonable sex action for one in my condition? What is the right ordering of passionate love for one in my circumstances? I am not an angel. God composed my nature of body and soul. The attempt to live a purely soul-life is wrong headed and can never succeed. Pleasure is not in itself an evil thing. It is not even a luxury, but a necessity. But one sees so many crazy, mixed-up homosexuals leading disordered lives. Must one live like that? If not, what is a reasonable goal, a reasonable way of life for persons like myself? What is a right ord-

ering of passionate love for me?" But Christianity insists that any and every physical expression of homosexual love is sinful. From the standpoint of the church there can be no such thing as a "good" homosexual relationship. For countless numbers of homophiles the moral premise of their lives is: "I am bad." These persons are demoralized from the start. Since every sex relationship is, for them, a bad relationship, what is the use of trying to make something good of it? They decide that they may as well adapt themselves to evil and the lowest forms of homosexual life and conduct seem to them to be the most "realistic"—that is to say the crudest forms of lust, deceit, faithlessness, cynicism conform to their moral premise, "Homosexuality is evil." Those who make a moral effort to build homosexual relationships in which there is responsibility, in which there is devotion and friendship, are scoffed at as hypocrites. After all, what they call love is sin, period. In a way it may even seem that it is less immoral to wallow in the gutter, conscious of one's sinfulness, than to do evil while pretending to good motives. The vicious types of homosexuals are in reality puritans in reverse. Their moral premises are exactly the same as those of the puritans who repress their sexuality.

Recently the Moral Welfare Council of the Church of England has taken the position that it is not sinful to be homosexual, to have homosexual desires; one sins only when he commits homosexual acts. The Moral Welfare Council advocates total sexual abstinence of homosexuals. But that amounts to demanding an extreme puritanism of homosexuals, a puritanism which Catholicism recognizes as pernicious in its essence, for "Aversion from sex intercourse on the score of the needs of the spiritual life must be checked by the doctrine that man is not a spirit, and is not designed by God to be a spirit. Soul and body fuse him into one personality....The attempt to live a purely soul-life is wrong-headed to start with and can never succeed. It works from the idea that man is an angel, mistakes the senses for hindrances instead of helps... Man must work through the nature of things, God has composed his nature of body and soul. Sex is older than original sin." It seems to me that homosexual love is less "unnatural" than the severance of the body-soul unity of man's nature, less "unnatural" than the splitting of man in twain which puritanism demands—a corollary of the doctrine of body-soul unity in man is, I believe, the

warning, "A house divided against itself shall fall."

I cannot accept so narrow a view as that of Christianity where homosexuality is concerned. Looking back through history it does not appear to me that the church—which forced Galileo to retract—has been a very trustworthy authority on the "scheme of the universe" or "the divine plan of the world." It seems to me a sort of spiritual provincialism to identify the institution of Christian marriage with these vast universals. Today we trace back the history of life upon this planet for millions of years and we are amazed and astonished by the variety and number of life-forms which have appeared upon this earth. The thing which most impresses us today about the Creator is His inexhaustibly fertile imagination, and his penchant for lavish experimentation. It is difficult to determine what moral lessons may emerge from man's new knowledge of the past and of the universe. But with the vast increase in man's knowledge in the course of the past several centuries, his spiritual environment has altered accordingly. We know that life is motion, change, that one of the great laws of life calls for adaptability and mutability. It becomes more and more difficult to believe in a divine law which is rigid, fixed for all time, immutable. Today we also possess a vast body of dependable knowledge about the customs and institutions of other peoples, and we see man himself as a creature of infinite variety. It seems legitimately possible to regard homosexuality as one small human variation, one little partial mutation, bespeaking Man's adaptability. If nothing more, homosexuality is one means of surmounting unfavorable circumstances.

The Christian condemnation of homosexuality rests chiefly upon the Sodom story in Genesis, the Mosaic law found in the book of Leviticus, and upon St. Paul's diatribes. As I have already written, we no longer believe that plagues, earthquakes and volcanic eruptions, floods and droughts, are caused by divine displeasure. Nevertheless, the account of the behavior of the men of Sodom towards Lot's guests remains one of the most shocking stories in the Bible. It needs to be pointed out, at long last, that the real sin of the Sodomites was not their homosexuality as such, nor that they desired intercourse with angels, but simply that they were rapists—or would have been if they had had their way. The Sodom story identifies homosexuality with gang rape—and it is the menace of mob

rape that shocks and disgusts us in that story, not the homosexuality, *per se*. Violence is not a characteristic of homosexuals. In Chap. 20 of Leviticus we read "And the Lord spake unto Moses, saying ... If a man lie also with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." In the first place, God is love, and there is no love in Chapter 20 of Leviticus. In the second place God is the creator not only of man but of all the life-forms—of carnivorous plants, and of plantlike animals in the sea, of the hermaphroditic house fly, of whales (those mammals which live like fishes) and of indubitable fishes which can climb trees. He is the God who ordains that out of the thousands—perhaps millions—of eggs spawned by the salmon, only a few hundred individual eggs eventuate in mature fish. Whoever he may have been, the God who dictated that law to Moses was not the God of Christ, nor was He the God who created the universe we are becoming acquainted with today.

When St. Paul wrote his Epistle to the Romans he was addressing a decadent and idolatrous people. But overlooking the obvious historic significance of his diatribe, let us seek the deeper logic in his statement that the homosexual worships the creature—man—more than the creator. The God of Moses condemned the homosexual in no uncertain terms. St. Paul does not question that condemnation. If a man loves God he obeys His laws. If he disobeys God's law, then he loves something else more than he loves God. If the homosexual persists in his love of his fellow man in spite of God's law forbidding it, then clearly the love of man means more to him than the love of God. Thus, St. Paul's condemnation depends upon the condemnation in Leviticus. Reject Leviticus 20, Verse 13, and the logical ground is cut from under St. Paul's most serious accusation.

St. Paul's other major charge against homosexuals was that of "changing the natural use into that which is against nature." Science's special sphere of competence is nature. When it comes to the understanding and interpretation of nature, her laws and processes, science has proved to be a much more reliable guide than religion. Scientists today assure us that homosexuality is not unnatural, as St. Paul claimed. I believe that we may place our confidence in science's verdict on this point. However, it must always be borne in mind that what is natural is not necessarily morally good.

As for appropriateness, what is appropriate even for most people is not necessarily appropriate for all. Here is precisely where the personal element enters in. When one man finds another man genuinely and profoundly loveable it appears to me appropriate and rational simply to love the guy. Some men seem really to possess what in any other realm would be considered a vocation, a special aptitude for loving other men. I believe that those possessing such an aptitude ought to develop it and train it so that it becomes a beneficial force. Being a homosexual need not be a curse; it may be a blessing in disguise.

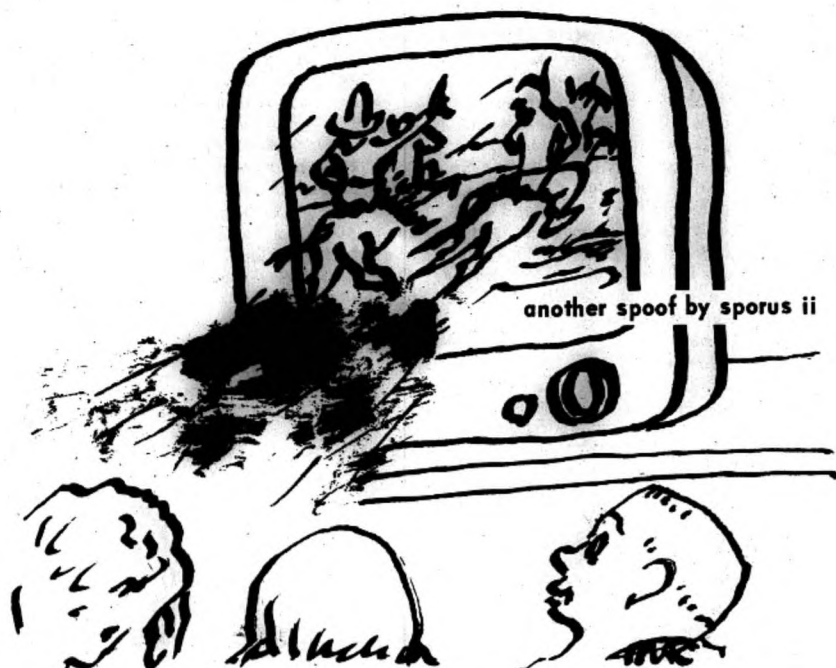
There is only a fine and arbitrary line separating enthusiasm from passion. Is this surprising considering that "man is not a spirit and is not designed by God to be a spirit. Soul and body fuse in him to form one personality."

CONTRIBUTOR PLAN MAKES WIDESPREAD PARTICIPATION POSSIBLE

For persons who live in areas where no Mattachine Society chapter is established, a "Contributor Plan" has been set up whereby interested adults may still aid the Society's program without a direct membership affiliation. The fee is \$10 per calendar year, retroactive to January 1 for the year in which paid. This contribution entitles the Contributor to a year's subscription to *Mattachine Review* and the Society's national news quarterly, *Interim*, which is not publicly distributed.

Most important, however, is the knowledge that as a Contributor you will be aiding the projects of public education, research, public relations and social service conducted nationally by the organization's 100 active members in six U. S. cities. This work reaches thousands of men and women all over the nation who need help in order to live happier and better adjusted lives. No charge is ever made for these Mattachine services; the entire cost of offices, postage, publications and administration is borne by membership dues, magazine subscriptions and voluntary contributions. The organization is supported by no endowments, and all work is accomplished by volunteer workers who serve without pay in addition to holding full-time jobs in their communities.

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"They're Headin' This-A-Way, Pardner!"

The arts of any age reflect the society that gives them birth. The newest of the arts in this, the most modern of all ages, reverses this age-old trend.

Television, electronic miracle of our day, is hemmed in by so many sacred cows that there's considerable mumbling among the hands when it comes to round-up time.

In the days of yore, when the cowboy hero of the silent films reached the end of the trail, he used to dismount, nuzzle his horse, then remount and become an ever diminishing figure in the fading sunset.

Today, his electronic counterpart on your living room screen is more apt than not to ignore the implicit suggestion of bestiality, and wander off into the nearest saloon for a quick one with his 'laughable, lovable side-kick.'

There is the classic current example of "Wild Bill Hickok".

The leading role, admirably played to the masculine hilt by Guy Madison, is complemented by his long suffering cohort "Jingles", played by the one and only gravel-voiced Andy Devine. These two actors, in private life are, without doubt, estimable men. But the relationship so subtly suggested in the television series leaves something to be desired, according to the society-as-a-whole sanctioned morals and ethos of a heterosexual world.

Wild Bill Hickok (and is that name derivative—or stimulative?) in a papier-mache manner, is portrayed as the defender of law and order, upholder of justice, righter of wrongs, preserver of maidenly virtue and so forth, ad nauseum. Yet, when he has sent the villain packing, and is alone with the rancher's lovely daughter, unchaperoned in the living room, does he make a natural, so-called 'normal' pass at her?

He does not.

He bolts out of there as fast as his bowing legs, delicately balanced on high heel boots, will carry him. And he gallops away, headin' for next week's half hour with the ever present-in-the-background 'Jingles' screaming at the top of his lungs, "Hey, Wild Bill, wait for me!"

And what about 'Jingles'?

NEW MATTACHINE FOLDER AVAILABLE IN QUANTITY

A new folder, "What Does Mattachine Do?" has been printed at San Francisco and is now available in quantity for all readers and members who might wish to mail it to interested friends and associates. Designed to accompany a general information folder issued previously, the new leaflet tells what Mattachine has accomplished since its inception in 1950 in the fields of publishing, education, public relations, legal aid, research, and social service.

The previous folder, "In Case You Didn't Know," tells briefly the structure and purpose of Mattachine, and should accompany the new leaflet. This latter folder has been revised and reprinted in quantity also. Price of the folders is as follows: 100 for \$1.50; 50 for \$1.00 or 3 cents each in smaller quantities. Be sure to state which folder is desired (or both in equal quantity, etc.) when ordering. Enclose check or money order and send orders to Mattachine Review, 693 Mission Street, San Francisco 5, Calif.

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 VILLAGE THEATER
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Is that a name for a grown man to allow himself to be called without at least a 'smile when you say that, pardner?' Here is a clear-cut case of arrested development. He, cut on the classic lines, is the case history of the perfect example of juvenile delinquency grown hoary and grey in mischievous service. This little boy who never grew up is more often than not, the cause of Our Hero's troubles. 'Wild Bill' spends a goodly share of the time allotted after the middle commercial straightening out the mess Jingles and his narcissus complex have gotten them into during the first half!

No, "Wild Bill Hickok" is not for the kiddies.

More properly, the films for this series should be sealed in their cans and stored for all time under some psychiatrist's couch. But let's not restrict ourselves to this one program.

Your TV set dial has 12 channels to twist to—or more if it's equipped for UHF. So let's change stations.

Here, now, what's this? The emotion-packed music Rossini wrote to serve as the introduction to his opera, "William Tell!" Rossini has become the proverbial grave-spinner if he's found the uses to which his music has been put.

There he is, mask and all, "The Lone Ranger." While it's undoubtedly true that every human being has some secret so dear to himself that he would rather face death than reveal it, here is a man with such a deadly secret he resorts to wearing a mask in public to keep its fearsome knowledge from being made known!

Poor Lone Ranger! He still lives in that late-adolescent, just-coming-out stage that tells him, "I am the first one in the world to have this happen to me!"

And what a striking collection of complexes beats beneath his manly bosom! First, he fears he will talk too much, and so limits his conversational outbursts to the shortest possible phrases and sentences. Then there's the problem of his affair with his horse. The film is so cut and edited that medium close-ups of his horse, Silver, are never shown. Thus we, the viewers, have no way in the world of knowing whether he's mounting a mare, stallion or gelding.

The whys and wherefores of that loathsome black mask become more apparent.

But there's more. The Lone Ranger is living in a more primitive age, an age less prone even than our own to accept anything as outre as homosexuality. And add to that the fact that the series is laid, if you will, in the Old West, where the good, upright, substantial citizens subscribed wholly to the theory that "the only

good Indian is a dead Indian." Thus we see that the Lone Ranger's feeling for his Indian buddy Tonto runs directly against all the standards of the society he moves in.

It is therefore apparent that the Lone Ranger does not dare remove his mask. He lives in mortal terror that his face will mirror his soul all too accurately. And to preserve this weird kind of facial virginity, he is willing to undergo all kinds of torments, all versions of indignities.

The Lone Ranger, like his Wild Bill Hickok facsimile, goes to absurd lengths to avoid any kind of physical contact with whatever young lady the plot line calls for. He, too, takes flight at full gallop, riding off to some mystical bunkhouse in the sky where he can be alone, presumably, with his faithful Indian friend Tonto—screaming the while in full voice, "Hi-yo Silver, away!"

This business of publicly being affectionate with folks of red skin seems to have caught the TV-viewers' fancy. The Sheriff of Cochise, a relative newcomer to the field, stresses the point with monosyllabic intensity, feverish action that gets nowhere, and lots of loud gunplay. In this opus of the great Southwest, only the noble red man is clearly in the right. The Paleface—saving only the virtuous Sheriff in question—is always villainous, unfriendly and out to do in Rousseau's glorious primitives.

So there you are. Space limitations being what they are, it is impossible to give a full rundown of the constantly growing list of movie and TV Westerns. But the picture remains pretty much the same no matter what number you choose on your TV set. If this ignores the wild and woolly doings of such long-established favorites of yours, as Roy Rogers, Gene Autry, Gabby Hayes and all the rest, you can best remedy that by watching them next time they are on the air.

But behind the thunder of pounding hooves, and beneath those hairy chests and bandanna-covered throats, there may be more than meets the eye at first glance. The trend is unmistakable. The tendency to show tendencies is clear. It's up to you to see through it!

Hmmm. Wonder what Annie Oakley is doing this week?

*Satire or sense, alas! can Sporus feel?
Who breaks a butterfly upon a wheel?*

Pope, Epistle to Dr. Arbuthnot

KINSEY INSTITUTE FIGHTS U. S. CENSORS

NEW YORK, July 17. — The federal government sought permission last night to destroy a collection of "obscene and immoral" photos, books and statuettes consigned to the Sex Research Institute once headed by the late Alfred Kinsey.

The move was opposed in federal court by Mrs. Harriet Pilpel, attorney for the institute at Indiana University.

Mrs. Pilpel said the 31 photos, an album of Chinese paintings and a number of statuettes and books were "essential to the job the institute is doing."

SHE EXPLAINED the collec-



KINSEY

tion had been ordered from Europe and the Orient by Kinsey, author of the highly-publicized studies on sexual behavior in the human male and female. Kinsey died last August.

The government seized the collection in 1951 and 1952.

Assistant U. S. Atty. Benjamin Richards Jr. last night told Federal Judge Edmund Palmieri, "Your honor, by even a casual inspection, (you) would find the items involved here obscene."

RICHARDS ASKED for a court order to destroy the collection.

Mrs. Pilpel, pleading for immediate release of the material, said that such objects are kept under lock and key at the institute and are guarded by strict security measures so that they "cannot seep through to the public."

FOREIGN PUBLICATIONS

VRIENDSCHAP—Monthly magazine in Dutch; articles about male and female homophile problems. Address Postbox 542, Amsterdam, Holland. Rate, \$4 per year. Published by Cultuur en Ontspannings Centrum (C.O.C.), Bob Angelo, Editor.

DER WEG—Monthly magazine in German, with some articles in English. Published by Der Weg zu Freundschaft und Toleranz, Rolf Putziger, Editor. Subscription rate, \$5 per year. Address Colonnaden 5, Hamburg 36, Germany.

DER RING—Monthly magazine in German, some English. Subscriptions, \$5 per year. Gerhard Prescha, Editor. Address, Alsterchaussee 3-II, Hamburg 13, Germany.

ICSE Newsletter—Published monthly by the Foundation International for Sexual Equality, Postbox 1564, Amsterdam, Holland. Jack Argo, Editor. Annual subscription, \$5. Articles in English.

ARCADIE—Monthly magazine in French; literary and scientific articles. A. Baudry, editor. Subscription rate, \$9 yearly. Address 162, Rue Jeanne d'Arc, Paris 13, France.

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SWITZERLAND

Mattachine NEWSREEL

FOURTH ANNUAL CONVENTION SET FOR AUGUST 30

San Francisco Area Council of the Mattachine Society will be host to the national organization's 4th annual convention, August 30-September 2. The main day's events, at which it is expected that seven prominent persons will appear as speakers, will be held in the Sheraton-Palace Hotel on August 31. In late July the convention committee was preparing the slate of speakers who will discuss religious, legal, psychiatric, social and medical aspects of the theme, "Must the Homophile Be Accepted in Our Time?" An attorney will act as moderator.

Opening event of the convention will be a reception at Pan-Graphic Press on the evening of August 30 for members and delegates. Registration will begin at 9 a.m. on Saturday, August 31. Call to order will be at 11. Addresses of the panel speakers will follow, with the luncheon and an evening awards banquet worked into this schedule. These events will be held in the hotel.

Sunday, September 1, will begin with a continental breakfast at the headquarters office at 9 a.m., with recorded soundtapes from from TV broadcasts of "Open Mind" programs which appeared in New York scheduled to be played. In the afternoon, a 4-part program will feature the activities of One, Inc., Daughters of Bilitis, Mattachine Review and Pan-Graphic Press. During the evening, a reception will be staged for members and friends by the Daughters of Bilitis.

Monday, September 2 (Labor Day) will open with the business session of the Mattachine Society for members and delegates only. It will conclude at noon, the official end of the convention. However the new officers and Board of Directors will meet immediately following this adjournment in their first semi-annual conference of the new year.

Convention events on Saturday, August 31, are open to the public. Registration fees, including tickets to the luncheon and the evening banquet, are \$13. Events on Sunday are restricted to members, guests and invited friends.

Initially established at Los Angeles in 1950 as the Mattachine Foundation, the present incorporated Society grew out of constitu-

tional conventions in Los Angeles in 1953. The first organizational convention was held in Los Angeles in May of that year. The first annual convention was held in San Francisco in 1954; the second in Los Angeles in May 1955, and the third in San Francisco in May 1956. At that time the group voted to move the convention date to the Labor Day weekend, and again San Francisco was chosen for the site. The Mattachine Review office had been established in the Golden Gate city, and on January 1, 1957, national headquarters was moved there also. However, the past two years has seen the growth of Mattachine on the East Coast, so it was decided unofficially in 1956 that the annual meeting in 1958 would be held in New York City.

NEW YORK OFFICE TAKES OFFICE SPACE

Space on the 4th floor of the building at 1183 Avenue of the Americas (Sixth Ave.), New York City, was recently taken by the New York Area Council of the Mattachine Society for an office to serve East Coast areas. Telephone number is Circle 5-1868.

NEWSLETTER PUBLICATION BEGUN IN DENVER

Denver chapter of the Mattachine Society issued its first monthly newsletter in July, in seven large-size mimeographed pages. The secretary there has also listed a telephone number for persons in the Rocky Mountain states to use in reaching the chapter: FLorida 3-3438.

CHICAGO LEGAL BOOKLET EDITING COMPLETE

Copy for the long-planned booklet outlining legal rights of individuals and procedures under Illinois state law, prepared by the legal director of the Chicago Area Council, has now been completed. It will be published within the next few weeks and available to Review readers after August 15. Copies may be obtained from the Chicago Area Council or from national headquarters of the Society (see addresses on page 35). Please enclose 10 cents in stamps or coin for each copy to cover mailing costs.

SPECIAL: "Derricks" by James Barr will be reprinted this year. We are accepting reservations now, and will advise price (probably \$2.50).

VILLAGE THEATER CENTER, 116 Christopher St., N. Y. 14

(Also see advertisement on page 9 of this issue)

mattachine **REVIEW**

If This Be Conformity

More than one prominent American writer, professor and thinker has recently turned attention to the creeping scourge of mediocrity that is becoming all too commonplace in our social structure today. Conformity—the tendency to avoid thought, discussion and action on unpopular subjects (the homosexual problem is only one of them) is becoming a fashion. It hangs like a thread-suspended sabre over the heads of those who dare to speak out.

Reprinted below is an editorial from the *Baltimore Sun* of June 14 and a reply it drew from a discerning reader, which the newspaper published on June 17. Neither item requires further comment here:

The Editorial

Prof. Paul Tillich, who teaches theology at Harvard University, delivered the commencement address this week at the new School for Social Research in New York. His theme was a complaint against "conformity" in American life. He thinks there is too much of it—that we are all cast out of the same mold and share the same values and aspirations.

It seems to us that this "conformity" talk is being greatly overdone, and not just by Professor Tillich. It is true that in large areas of our life Americans tend to go for the same things. We conform in the sense that we are drawn, all of us, to automobiles, well-equipped kitchens with hot and cold running water and refrigerators, tiled bath-

rooms with chrome-plated showers and the like. But that kind of conformity is certainly no worse than the kind of conformity that our grandparents knew, involving an old gray mare, a pump on the back stoop, a spring house full of water beetles and sanitary facilities consisting of a privy. On other and perhaps more important matters, the charge of conformity simply does not fit the facts. Before giving his next sermon or commencement address on the subject of conformity Professor Tillich ought to stop and think about the difference between the North and the South in their general attitude toward race relations. If that represents conformity, we don't know what the word means.

Letters To The Editor

On Conformity

TO THE EDITOR OF THE SUN—Sir: I was rather shocked at your superficial editorial comment this morning ("If This Be Conformity") on the talk given by Prof. Paul Tillich

in which he deplored conformity in American life. You obviously confuse conformity as such, in its very simple meaning with the very specific sort of conformity that Professor Tillich was talking about.

Naturally, some conformity in life is inevitable. Some conformity is necessary and desirable, if the machinery of human society is to run smoothly, as, for instance, traffic regulations. Some conformity is a little silly and sometimes dull, but otherwise harmless, such as fashions in clothes, etc.

There is, however, another kind of conformity which is dangerous because it stifles individuality and spontaneity, because it shirks moral courage, because it transfers responsibility from the individual to the group or society, because it does not allow for independent, critical thinking, because it represents an "escape from freedom," as Erich Fromm points out so well in his book of that title.

Surely Professor Tillich was concerned with deeper issues than the general rush for automobiles, refrigerators and chrome-plated bathroom fixtures as such! But is it not true that many of these are acquired not for the sake of utility but for the sake of prestige? Is it not evident that the majority of Americans direct their actions toward success, approval, popularity, which means that they must conform to some generally accepted social pattern? True, this may be said of people all over the world, but nowhere, to my knowledge, is the "average" glorified to such an extent as here. The "regular guy," the "good sport," the "well-adjusted" person—they are held up as shining examples.

May I, lastly, suggest to you that indeed you do not know what the word "conformity," as Professor Tillich used it, means, or you would not have brought up the difference between the North and the South in their attitude toward race relations, in order to prove that the charge of conformity "simply does not fit the facts." Could not the very ex-

ample you cite serve to illustrate the tragic outcome of conformity? Due to circumstance, this particular manifestation of conformity is more or less confined to one region, but by what logic does it follow that therefore it is not based on the same basic attitude that makes people conform elsewhere, say in Chicago or San Francisco?

ORTRUN O'CONNOR.

Baltimore, June 14.

COMPLETE SETS AND BOUND VOLUMES OF REVIEW AVAILABLE

Complete sets of Mattachine Review are still available in one of two ways: as matching bound volumes, or as unbound magazine sets complete for both 1955 and 1956. Price of the bound volumes in gold-stamped blue cloth is \$7 each. The 1957 volume, when complete, will match the two previous annuals. A 4% sales tax applies for California residents. Unbound magazine sets are priced at \$4 for each previous year. The 1955 set has seven issues; the 1956 set has 12. There is no sales tax. Send all orders to Mattachine Review, 693 Mission Street, San Francisco 5, California, enclosing full remittance with order.

MATTACHINE LIBRARY PROJECTS WELCOME BOOK DONATIONS

Each of the Mattachine Society offices listed in the Mattachine Directory in this issue is now engaged in collecting books for a library. Already established libraries at San Francisco, Los Angeles and New York now have collections of several hundreds of books on the homosexual subject, both fiction and non-fiction, as well as many books on related subjects.

Particularly needed are books on state legal codes, research reports, early titles on the homosexual subject, and other hard-to-find items. Donations of books are solicited for each library. Where the books donated result in duplications for any particular library, these books will be exchanged with another Mattachine branch library where that title is missing.

From Fresno, Calif. Recently....

Understanding Is Urged For Sex Offenders

Sex offenders must be met with understanding rather than hysteria when they return to their communities after treatment.

This was the conclusion of a panel discussion last night sponsored by the Fresno County Medical Health Society in the Fresno County Schools Building Auditorium.

"We have to have faith in the achievements of the Atascadero State Hospital," said Dr. Max Levisohn, a Fresno psychiatrist. "There should be no difference in the way we treat the sexual offender and the person released from prison who returns to the community."

"He should be given a job by local employers and allowed to take his place in the community."

Municipal Judge Leonard I. Meyers said the nature of their crime arouses community sentiment against the sex offender.

"But they should be entitled to a chance to return to society," he added.

Actually, this is easier said than done, according to panelist Dr. R. S. Rood, the superintendent of the Atascadero hospital, which he said is the only institution in the world devoted solely to the treatment of sane sex offenders.

Dr. Rood said there is an "element of conflict" in society's attitude toward the sex offender.

"The public is not certain whether the sex offender should be treated for his bad act or for his psychological disorder," Dr. Rood said.

"There is a conflict between the desire by an outraged public for punitive treatment versus a desire to see them treated. The state hospital is the best protection for the very people who are enraged by the sexual offense," he added.

Dr. Rood said statistics he has kept of the 600 persons released from Atascadero since the hospital opened two years ago indicate the public is "better protected after treatment in a hospital." He said only 5 per cent have repeated, and these are mostly "exhibitionists who are not a menace to society."

The problems of detecting and detaining the sex offender were raised by Sergeant Kenneth Larson of the sheriff's office. He said the county lacks facilities to segregate these offenders. Consequently they must be placed with other prisoners, who sometimes "attempt to harm the offender, especially if the offense involves children."

The child who is the victim of a sex offense must be treated carefully, the panelists agreed. Often, they said, the youngster's story contains more imagination than fact.

Dr. Levisohn said investigating officers should "not overlook the tremendous power of fantasy in children." He said doctors rather than the police should interview young victims of sex offenders.

Dr. Rood added that it is "very easy for a man to be falsely accused by a child."

by Philip Jason

progress to Barbarism

This article comes from the Publications and Writing chapter of the New York Area Council of the Mattachine Society. Although Philip Jason wrote it, it is actually a collaboration. One of our members could supply the factual and first-hand information because he was born in Russia and lived there until a few years ago. After working together on the article, the authors first presented it at one of the regular monthly chapter meetings for discussion not only of its content but also of the technical aspects of its organization and writing. It therefore has become not only the collaboration of the two 'authors' but also of the chapter as a whole. Other articles, it is expected, will be forthcoming from this active chapter of Mattachine. In all cases, the article will be signed by the writer who does the lion's share of the work, for the chapter members see their work simply as an anonymous "editorial" function.



There are sides of the Soviet reality that tourists never see, that correspondents of the outside press in Moscow can only guess at, and that would be well nigh unbelievable were it not for the trickle of humanity in peacetime and the mass exodus of people during World War II who escaped from the core of that awful reality to a better life in freedom. A land in which whole ethnic minorities such as the Crimean Tatars and the Chechens could disappear overnight without a trace is a land in which the truth about much less apparent minorities is difficult, if not impossible, to ascertain. This is especially so in the case of what is often the world's most concealed minority - the homosexual. This is something of the story of this minority in Russia as far as it could be traced from the beginning of this century's greatest cataclysm to the present day.

On March 10, 1917, in the midst of World War I, the last termite-eaten pillars supporting the shaky edifice of imperial Russia collapsed. Riots in the chief cities of Russia were followed by desertion of whole regiments to the forces of revolution. On March 15, in a railway car at Pskov, Nicholas II, Tsar of all the Russias, penciled his signature on a document of abdication - a document which in fact, if not in theory, brought the history of Tsarist Russia to an end.

On November 7 of the same year, the provisional government of constitutionalists and liberals, a makeshift creation that was to be a caretaker until the convocation of democratic Russia's Constituent assembly, undermined by radical forces it had unleashed but was unable to control, distrusted by a tired people clamoring for peace, land, and bread, sharing a duality of authority with the Council of Workers, Soldiers and Peasants, was toppled over. The Soviet state, to become the 20th. Century's most terrifying totalitarian monster, was born.

Many things ended with the two Russian revolutions. The upheavals, social and

economic as well as political, brought immense fundamental changes in legal concepts. Among these were laws affecting the homosexual. These laws, in comparison with those of other countries not influenced by the Code Napoleon and in view of the backwardness generally ascribed to Tsarism, were surprisingly lenient. Article 516 of Chapter 27 of the criminal code provided for punishment of sodomy *per se* with imprisonment of not less than 90 days. Sodomy with a minor between 14 and 16 years of age, with or without consent, or with someone unable to resist owing to mental or physical defect was punishable by imprisonment of not less than three years. If committed with a child younger than 14, with a person who was a ward of the offender or with someone forced by threats or violence, the guilty was to be punished by penal servitude of not more than eight years.

So it was that, with the collapse of the old order and with the ensuing period of hunger, civil war and confusion, sexual restraints disappeared. Attitudes of the old morality were laughed at as bourgeois. In the age of social experimentation and free love the homosexual suddenly found his interests no longer at variance with the established order. An incident that illustrates this was a homosexual marriage, the celebration of which attracted the attention of the Cheka, Lenin's secret police, in the period immediately following the revolution. Suspecting a clandestine meeting of counterrevolutionaries, the Cheka pounced upon the wedding celebration. When the nature of the gathering was disclosed, the puzzled Cheka authorities turned to the famous Russian psychiatrist Bechtserev for elucidation. Upon his explanation, everyone was set free and there were no further consequences.

The New Economic Policy, or NEP, a period of limited capitalism that was envisioned as a "transition to socialism" succeeded the harsh years of "War Communism" of the early 20s. The contrast with those early years of bloody civil war and privation was immense in the eyes of the young generation of the day. Order and a comparative

material prosperity succeeded the dark years that had come before. The homosexual minority, no longer shakled, had its parties, its bars and meeting places. There was no scandal or persecution and life, within normal bounds of discretion and good taste seemed worthwhile to the Soviet homosexual. Indeed, when a volume of Stefan Zweig's short stories, which included one on the homosexual theme, was translated into Russian, Maxim Gorki undertook to write a sympathetic preface and the volume was widely read in gay literary and artistic circles.

Dark shadows, however, began to gather as the decade neared its end. The dictatorship which had haunted the politics of the Lenin era began to extend, imperceptibly at first, into the hard core of the Communist Party itself. Stalin, creating below him with infinite patience his apparatus of personal despotism, was increasingly able to dominate his old Bolshevik compeers in the center of power. By 1928 Trotsky had been exiled, the International had been subordinated to the leadership of the Soviet Communist Party and mutual distrust, always extant under dictatorship, began to indicate the endemic proportions it was to achieve in a few years under the great purges. Every gathering of more than five or six people could be suspected as counter-revolutionary.

The homosexual, made sensitive to changes in the wind by an instinct for survival overdeveloped by necessity, began to take precautions. By 1929, all large gatherings stopped. Save for small groups of friends, well within the limit of danger, all social activities came to a standstill.

In 1930 the first of the fabricated counterrevolutionary "plots" was discovered by the GPU, as the Soviet political police was then called. It began with the arrest of Leningrad University historian Platonov. A number of homosexuals, among the hundreds arrested, found themselves faced with preposterous political charges. Among them were two acquaintances of an informant of this author, a former officer and a male ballet dancer.

The terror of 1930, unlike such purges in the past, continued to mount steadily, taking its toll of thousands. In 1933, many homosexuals were arrested on the unbelievable basis of gatherings made now to appear as counterrevolutionary, Trotskyite, or even Hitlerite meetings. When a prisoner exposed the patent falseness of the accusations, he was accused of being of bourgeois origins, drunkenness, and irresponsible behavior in the face of a national emergency, and was forced to sign fabricated "confessions." No direct charges against him as a homosexual were made, but the broad political articles of the Soviet Criminal Code, the infamous paragraph 58, served as well. It is under this paragraph, with its purposely vague wording, that almost any Soviet citizen can find himself accused of treason to the state on the mere suspicion or flimsiest denunciation. It was also possible, by considerable stretching of its meaning, to sentence an arrested homosexual on article 155, which referred not to homosexuality but to "constraint to prostitution, procurement, keeping of dens of vice, etc." This is punishable by confiscation of property and imprisonment up to five years. As it reads, its general application to homosexuals could only be by ample interpretation of "etc." Trial was in absentia and the accused was sentenced to forced labor for anywhere from three to ten years.

The purges had two purposes, the second of which was only gradually realized by the outside world. The first, of course, was to remove possible political dissidents and to paralyze any resistance to Stalin's ascendancy. The second was the need to exploit Siberia's immense unexploited natural wealth in the most economic manner possible - and this proved to be slave labor. Free laborers and their families, even

If induced or forced to migrate to Soviet Russia's eastern regions, needed adequate food and shelter and had to be paid at least subsistence wages. This problem was eliminated by forced labor camps where the human being himself was the cheapest and most expendable material, quickly replaced by the continued influx of more and more purge victims sentenced on a frame-up.

The 1926 Criminal Code contained one article of possible direct use against the homosexual. This was Chapter 6, Article 151, which provided for up to eight years of imprisonment for "gratification of the sexual passion in perverted forms." This, however, was far too general and had not hitherto been applied to the homosexual. In 1934, therefore, undoing finally and irrevocably the last remnant of the homosexual's defense, a specific amendment to that criminal code was adopted. It was used by the GPU - later to emerge as the NKVD and finally to become the MVD - not only in cases arising from that time forward, but retroactively in the case of persons already arrested or culpable by reason of previous known or discoverable activities. This was Article 154a, which we quote verbatim: "Intercourse of a man with a man (sodomy) is to be punished by deprivation of freedom for a term of from three to five years. The same committed with violence or by using the dependant position of the victim - deprivation of freedom for a term of from five to eight years." (Source: Ugolovkhy Kodeks, RSFSR, 1953 ed.).

This was adopted on April 1, 1934. On December 1, 1934, probably at Stalinist instigation, a former member of the Communist Youth assassinated Sergey M. Kirov, chairman of the Leningrad Soviet and a member of the Politburo. This provided the pretext for the mammoth purges that succeeded and for the prototype of all subsequent treason "trials" in the Soviet Union and the later satellites, the Moscow Trials. Yezhov succeeded the purged Yagoda as NKVD chief. Yezhov in turn was eliminated to make way for Beria, and Beria was shot after Stalin's death to be succeeded by others. Yet terror was mounted upon terror, not to be abated by a World War. Since Stalin's death, many changes have come about, and a breathing spell seemed to have set in as the "collective leadership" of epigones juggled for supreme power. Article 154a, however, stands firm, and, since 1934, a veil of terrible darkness and untold tragedy - the tragedy of the whole of the Soviet people - has fallen over a minority so often fated to be history's scapegoat.



CHANGES OF ADDRESS

Notice of change of address should be sent not less than two weeks prior to the date change becomes effective. Send the address at which copies are now being received and the new address at which you wish to receive copies.

BOOKS

THIN ICE, by Compton Mackenzie, Putnam, New York, 1957, \$3.50. Reviewed by Richard Meyer.

The name Compton Mackenzie perhaps meant more a generation ago than today. Since 1911 this distinguished British author has been turning out a book a year in almost every form and field of writing (the film "Tight Little Island" was based on one of his novels). Now in his seventies, Sir Compton, inspired perhaps by certain celebrated cases of homosexuality in high places, has written a novel about a homosexual politician.

From the time Henry Fortescue went up to Oxford in 1897, he was a young man of promise who grew into a man of whom much was expected. His goal, and it was not unreasonable, was to be Prime Minister. The only hurdle, so it seemed, was his homosexuality. After a risky escapade with an Arab porter in Morocco, he determines on a course of complete self-denial, for he could not be "walking forever on thin ice." His monumental restraint, lasting more than twenty years, suggests that in some people, ambition is more potent than sex - or perhaps more properly, proves the perverse power of the human animal to sexualize non-sexual activities and goals to his ultimate harm.

The time comes when Henry is passed over for a cabinet post, when he realizes that his sacrifice to ambition has been in vain. And then the walls of restraint come tumbling down - and he resumes where he had left off, that is, with boys of twenty or so. Perhaps his long abstinence explains both the particular form and the crushing force of his now unleashed desires. In his nocturnal "wanderings" as he calls them, he meets decent fellows like Guy Liscombe and Arthur Weeks, but he also comes to know blackmailers and prostitutes. For, as he says sadly of men like himself, "We always have to buy love when we are over forty." Those are the years of danger, "when life seems to be slipping away so fast."

Henry Fortescue's story is told to us in the form of a memoir by his life-long friend, George Gaymer, whose nickname "Geegee" is precisely right for him. He is not only straight but straight-laced (there's a delightful scene when one of Henry's boys tries to pick him up). But George is never capable of understanding the compulsive power of Henry's homosexuality, or indeed, of any strong sex drive, whether homosexual or heterosexual. So he can go to Henry time after time to remonstrate with him to give up his "eccentricity." Or devise stratagems which sometimes boomerang. On one occasion, to prevent Henry from going to a gay party, George packs him off to Kenya; another time, to avoid some trouble, to the even more distant Seychelles (where unfortunately there was a houseboy).

One wonders sometimes why Henry put up with George through so many years, but even as one asks the question, one knows the answer. Henry, brilliant, mercurial, unstable, needed someone solid and sure to hang onto. But if we can accept Henry's choice of George as a friend, we can never quite understand Sir Compton's choice of George as the narrator. In telling Henry's story through so unimaginative and uncomprehending a spokesman, the author raises a hurdle he can never com-

pletely overcome. George is trying to give us the story behind Henry's failure to attain the heights, but I'm afraid George does not know why and, as a result, neither do we. George may believe that homosexuality was to blame; if so, his facts belie his theory, for the years of homosexual activity came after the political failure and were more likely its consequence than its cause. In the end George's limitations seriously flaw the book, because we learn less than we should about Henry and his homosexuality - less, I am sure, than Sir Compton is capable of telling us.

But we should be grateful for what we are given: a novel written with grace and distinction, with a sense of humor and a sense of proportion. It is English in its attitudes and manners, perhaps too much so for some tastes, and indeed, it is at its best when it is most English; when Sir Compton, through his characters, is gently recalling the days of his own youth before World War I, the exotic lands he visited, the ways of life long gone.

If THIN ICE does not measurably enhance our understanding of homosexuality, it eminently enriches our homosexual literature.

* * * * *

TORMENT, by Richard Meeker. Universal Publishing and Distributing Corp., New York and Toronto (paper), 159 pages. Originally published as THE BETTER ANGEL, Greenberg, New York, 1933. Reviewed by Richard Meyer.

At one point in TORMENT, Kurt, the hero, tells Tony the story of his life, the road that has led from his small town beginnings, by way of the state university (Michigan) and musical studies in New York and Europe, to a hill town just back of the Riviera, probably Haut-Cagnes. And Tony's response may serve to summarize Richard Meeker's homosexual novel:

"I've heard I don't know how many stories from I don't know how many different fellows about this sort of thing, and how it came with them - they're all alike in a way and all different too. There's something in your story, though, that's stronger than most because there's something in you that's stronger. You were lucky, you and Derry, to drift into the thing as you did. We're not all so fortunate.

Your story is different there. It's different too in having a girl in it at all (but not very much in it) and it's different most of all because it's cleaner than most - and awfully much less promiscuous."

This last deficiency of Kurt's life, Tony immediately sets out to remedy. But their relationship soon moves from the bed to the piano, where they collaborate in writing a musical show.

The lack of promiscuity decidedly limits the cast of characters. In addition to Derry and Tony (and the girl), there's only David. Tony and David each has had a "past" (David can tell of parties with "heaps of bodies" on the floor) and Derry, though he starts quietly, is unquestionably going to have quite a future. These secondary characters would be at home in almost any of the shelf of homosexual novels that followed TORMENT, which was one of the first of this genre to be published in the United States.

Only Kurt has a different quality, and unfortunately, we never learn why. He is

perhaps the healthiest homosexual hero in print. He has moments of questioning and doubt - The Riviera scene, for example - but in spite of the hyperbolic title of *TORMENT*, Kurt is a notably untormented homosexual. Not only is he less promiscuous than the standard homosexual hero; he is also decidedly less neurotic in the non-sexual aspects of his life. He doesn't just talk about music; he works at it steadily and effectively, and by the end of the novel he is clearly headed for a successful career. And when we leave him, he still believes in love. He settles down with - I had better not say which one - and we have what may be a happy ending. But I wouldn't bet that they lived happily ever after. Perhaps Richard Meeker, who wrote this pioneer and still highly readable novel 24 years ago could tell us what became of Kurt - and of himself. For the promise of this obviously youthful work ought to be fulfilled in a sequel.

PRESENTING PART ONE OF A FEATURE WHICH MANY READERS
HAVE REQUESTED MANY TIMES....

Bibliography

OF BOOKS ON THE HOMOSEXUAL (AND RELATED) SUBJECTS

The compilation of a complete bibliography on any subject is an arduous task that demands inhuman perseverance, and if the subject be homosexuality, additional vexing difficulties have to be overcome, such as the "curtain of silence" that affects so many book reviewers.

Cory and others have published lists of titles, but these have been admittedly incomplete. The bibliography we now publish is, to the best of our knowledge, the first serious attempt to include all titles which have appeared in English, and represents many months of research on the part of three individuals. It is estimated that one year or longer will be required to publish in consecutive monthly installments the entire list. Readers are urged to study it carefully and to submit additions and corrections.

The order of publication will be as follows: (1) general, source, and reference, and (2) all others, including fiction, drama, and biography. In both cases, listings will be in chronological order of publication in English, and within a year, alphabetically by author. No attempt at completeness has been made in the first category since hundreds upon hundreds of psychological, medical, anthropological, etc. works devote at least a paragraph or two to the subject of homosexuality. Accordingly, this first group includes only reference works which deal extensively with the subject or present unusual or interesting points of view. The second group, however, does aim at completeness, save in the field of biography, a gap that may be filled at some future date.

The MATTACHINE SOCIETY wishes to express its gratitude to P. McK., N. I. G., and E. H. L., to whose scholarly zeal and perseverance we owe this significant contribution to knowledge.

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(The second part of this bibliography of homosexuality will be published in the September issue of *Mattachine Review*. Although this issue will not appear on any newsstand, those readers who wish a copy of September and succeeding alternate-month issues not offered for public sale, may obtain them by entering regular subscriptions at \$4.00 per year in the U. S., Canada and Mexico. All copies are sent sealed by first class mail.)

OCTOBER: INTERNATIONAL EDITION

The October issue of *Mattachine Review* will be the second annual International Edition, and will contain original articles as well as translations of outstanding features which have appeared in various European homophile magazines during the past 12 months.

"ABOUT THE PREJUDICE AGAINST HOMOSEXUALITY" is an article especially written for *Mattachine Review* by Dr. Wolfgang E. Bredtschneider of Frankfurt on Main. Dr. Bredtschneider (see *Readers Write* in this issue) is a Diplomat of the German Board of Psychiatry and Neurology and the German Board of Internal Medicine.

Another original article, also prepared for the International Edition, is by Jack Argo, editor of the monthly newsletter of the Foundation International Committee for Sexual Equality, Amsterdam, Holland. Aware that national homophilic organizations are asking for mutual understanding in their respective countries, he asks, "Do we need a World Center to bring about these changes?"

Other articles will be taken from Danish, Dutch, German, French and Swiss homophile magazines. Regular departments--Book Reviews and the popular "Readers Write" will also appear.

The Causes of HOMOSEXUALITY

Harry Benjamin, M.D.

THE words "homosexuality" and "homosexuals" are unfortunate terms. They apply an unjustified stamp of finality and exclusiveness. They also seem to imply a common cause which does not exist. If we would speak of homosexual behavior and homosexual inclinations (and people with such inclinations), we would be fairer and on more scientific ground. The individual causes of homosexual conduct are as varied as those of a mental depression or a headache. Therefore *homosexual conduct is a symptom*. It is a variation from the so-called "normal." Most certainly it is neither a disease nor a crime.



Endocrinologist, sexologist,
specialist sex deviations.

Every case of homosexual behavior has an element of constitutional (*genetic-endocrine*) predisposition as well as of early psychological conditioning. Since no man (the parallel applies to women) is 100% male, but has a greater or smaller female component in him, theoretically most anyone may be conditioned to feel or act homosexually under certain circumstances. In practice, the majority of men (according to Dr. Kinsey, 63%) say they never have had homosexual experiences.

If the constitutional factor is weak, a strong provocation is necessary to induce homosexual behavior. Lack of women in army camps or on long voyages are examples of such provocation. The church-inspired condemnation of non-marital sex relations and the more or less successful suppression of prostitution is another. If our puritanical reformers knew for how many homosexual relations they are responsible by blocking a heterosexual outlet, they would be shocked into consternation.

If the constitutional factor is more pronounced, homosexual behavior may follow as a matter of course in the growth of the personality. Psychological conditioning toward homosexuality would then be easy. Provocation in the form of seduction, etc., may not be required.

In the pre-adolescent stage the *libido* (sex urge) is undifferentiated and "floating." It is likely to attach itself to the most readily available subject. If homosexual contacts have taken place during this period, puberty may or may not dissipate and obliterate the homosexual tendency. With a corresponding constitution, one boy may "get stuck" in his early homosexual phase and never develop out of it; another boy

with no or lesser predisposition would emerge as a strictly heterosexual individual.

Thus, homosexual behavior has two principal fundamental causes: one is constitutionally inborn and the other psychologically acquired. Its particular forms of expression, that is to say, its exclusive tendency or its occasional indulgence, are the result of a reciprocal relationship between the depth of a constitutional (organic) predisposition and the intensity of psychological conditioning.

The preceding article is reproduced here with the permission of the author. Dr. Benjamin is a prominent American endocrinologist and sexologist and a specialist in Gerontology. He is a contributor to numerous scientific and medical journals, and was formerly a consulting endocrinologist for the College of the City of New York. Dr. Benjamin serves on the medical board of Sexology Magazine, New York, from which this article is reprinted. The article originally appeared as a part of a symposium published in Sexology in May 1955.

WHERE TO ORDER BOOKS BY MAIL

Pan-Graphic Press, 693 Mission Street, San Francisco 5, Calif., announces that it has established a mail order book service, specializing in past, current and forthcoming titles of special interest to readers of *Mattachine Review*.

Within the next 60 days, Pan-Graphic expects to announce a list of currently available titles. In addition, the firm which prints *Mattachine* publications has announced the October 1957 publication of a full-length, non-fiction book, "Gay Bar," by Helen P. Branson, as its first entry in the publishing field. The book will retail for \$3.00.

Several other commercial book services also specialize in books for the homosexual reader. Among them are:

One, Inc., Book Service, 232 S. Hill St., Los Angeles 12, Calif.—Has published two books ("Game of Fools," by James Barr Fugate—a play, and "Homosexuals Today—1956," a study of homosexual organizations and publications in the U. S. and abroad). ONE announces its featured titles each month in ONE magazine.

Two book services are located on the East Coast. They are:

Winston Book Service, 250 Fulton Ave., Hempstead, Long Island, New York, successor to the Cory Book Service. Winston announces its main current selection

as James Baldwin's "Giovanni's Room." Among other interesting items it also offers Renault's superb and extremely hard to find "The Charioteer," which many still consider the finest novel on the theme, and a few long out-of-print items such as the original editions of "Strange Brother" and "Finistere."

The Village Theater Center, 116 Christopher St., New York 14, N. Y., announces a very special scoop—a few copies of "Torment," the paper-backed edition of Richard Meeker's "The Better Angel," for many years in great demand and totally unavailable (see review in Books section of this issue of the *Review*). Also listed are three British books not generally available in this country: Peter Wildeblood's "Against the Law" and "A Way of Life" and Gerald Tesch's "Never the Same Again." Village Theater Center has a number of hard-to-find items, as well as the two-volume edition of Proust's "Remembrance of Things Past" at less half-price (\$6.50 instead of the regular \$15.00).

Persons ordering books from the above firms should remember to enclose sales taxes where applicable (for instance, all California residents must enclose 4% tax for all books ordered from Pan-Graphic Press or One, Inc., which are California firms).

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READERS write

REVIEW EDITOR: I am sending you within a few weeks another group of books for the library which I am pleased to learn is growing. I am also sending a book review manuscript.--Mr. E. V. G., Utah

Editor's Note: Thanks for both the books and the book review. Readers are requested, however, to mail book reviews direct to the New York Area office, 1183 Avenue of the Americas, since this group now handles the books section of the Review each month.

REVIEW EDITOR: Will you please enlighten me on the trouble ONE is having, which they are taking to the Supreme Court? Why risk notice that is unfavorable when we are in the infancy of rolling back the curtain? Somehow I don't feel like reading about this trouble of One and the law.--Mr. H. S., Ohio

Editor's Note: The "trouble" referred to above is a laudable attempt by ONE magazine to obtain a reversal of lower court decisions which have declared the October 1954 issue of ONE obscene and unavailable. ONE has been engaged in this action almost three years. And, believe it or not, all of us have a stake in its outcome, because freedom to express ideas in print and otherwise is involved. Many legal authorities consider the refusal of a Los Angeles postal official to mail the issue of ONE an infringement on freedom of speech guaranteed by the Constitution. The battle in courts has now reached our highest tribunal--an expensive and time-consuming job for an organization with resources as limited as ONE to undertake. We believe that Review readers who aid this task financially are making an important contribution to the continuation of free expression in America.

REVIEW EDITOR: The Tender Trap series concluded with a re-hash of the age old tactics. Only nowadays, on account of unlimited money, the police departments are trying to make a big thing out of certain sex "crimes." The U. S. is trying to spend itself into prosperity and puritanity. The police naturally want to justify their position by bringing in not only the violators, which they should, but also they try to create acts from potential violators, which they should not. Theirs is the job of preventing crime, not inducing it.--Mr. W. P., Calif.

REVIEW EDITOR: I see you plan to issue an international issue of the Review in October. You might use the attached manuscript in it. We would be glad if you could announce in the Review that International Committee for Sexual Equality, Postbox 1542, Amsterdam, publishes monthly a periodical newsletter in English; the ICSE-Kurier in German, and ICSE-Press for German and Austrian newspapers. Your readers may subscribe to any or all of these mimeographed publications.--Mr. Jack Argo, Editor, ICSE Newsletter, Amsterdam.

Editor's Note: The article mentioned will appear in the Review's October 1957 International Edition. Thanks for sending it to us.

REVIEW EDITOR: I like to read back issues of the Review again and again. It always gives me something to think about that I had missed previously. Tonight I read the letter in the April issue from Mr. D.K., a psychologist. I certainly do agree with him 100% that the Review ought to "understand and be acquainted with the heterosexual's problem concerning him." "Him" meaning the homosexual. I am sure that the Review would welcome all letters and articles exploring the heterosexual's problem in his feelings and attitudes towards the homosexual. But I'll bet the Review has never received anything along these lines. It seems to me that such articles and letters ought to come from the heterosexuals themselves, or at least from people like Mr. D.K., professional people who can explain the heterosexual's difficulties in understanding and acceptance of the existence of homosexuality in terms that the homophile can grasp. I think it would be altogether healthy to print such articles. I hope they get written and submitted to you.

All the same I think Mr. D.K. goes too far when he says that understanding of the homosexual's difficulties is being built at the heterosexual's expense. When in all history have homosexuals persecuted heterosexuals? When in all history have homosexuals had heterosexuals jailed and fired from a job and ostracized because of their sexual preferences? When has the Mattachine Review even suggested that it holds any anti-heterosexual prejudice? And when someone attacks homosexuals, why is it wrong for the latter to speak out in defense of themselves? These are serious questions that I am asking of Mr. D.K. I think they are fair questions. So far as I am concerned I have never seen a word in the Review that was anti-heterosexual. Plenty of people are heterosexual without being anti-homosexual. And many are homosexual without being anti-heterosexual. When I was in the Pacific during World War II, a friend of mine took me to a Seder service although I am a Gentile. It was one of the most moving experiences in my whole existence. My life is richer for understanding something about Jewish faith. Just because I do not become a Jew doesn't mean that I am anti-semitic... for that matter, there are things in Christianity and things in Judaism that I deplore, as well as things in both that I deeply revere. I do not think that reverence should silence all criticism. There are things about homosexuals and things about heterosexuals that I deplore as well as many things that I respect in both. But I think both homos and heteros ought to be hesitant about criticizing each other because each of them have too many blind spots where the other is concerned. Mr. D.K. sounds like a man of good will. If he weren't he would not have written that letter to you at all. I sure wish he would write about these matters at length himself.--Mr. L.A., Maryland

REVIEW EDITOR: In my work as a psychologist in a hospital I have found your material quite helpful, and think you are doing a good job in trying to modify attitudes--a difficult thing to do in our society.--Dr. M. D., Calif.

REVIEW EDITOR: Just a note of gratitude to tell you how I do appreciate your efforts in your campaign against bigotry and ignorance. I could have used your aid some years ago.--Mr. W.W., c/o FPO, New York

REVIEW EDITOR: Thanks for the gift subscription for me entered by P. T. I am glad to have a file of the Review for my own personal use. There is no doubt that I shall be able to make use of the material from the magazine in my courses.--Prof., Harvard Divinity School, Cambridge, Mass.

REVIEW EDITOR: Apparently there is still some question as to why there are two organizations instead of one--that is, the Mattachine Society AND the Daughters of Bilitis. Perhaps it would be a good idea, through these col-

ums, to clarify this question for your readers.

First of all, let me point out that the Daughters of Bilitis was founded in September of 1955 by a group of eight women in San Francisco as a social club. Other than rumors (which later proved to be untrue) these eight charter members knew nothing about either the Mattachine or One, Inc. As the DOB program developed, however, we made it a point to check into each of these organizations. The reception we received by these two groups was "Well, it's about time--Welcome to the fold!" For prior to the incidence of the Daughters, only a few women had actively participated in the activities of either organization.

Secondly, it should be noted that the Daughters discussed among themselves and with members of the Mattachine Society the possibility of dissolving the women's group and joining Mattachine or starting a women's auxiliary chapter at San Francisco. The conclusion on the part of both groups was that more women would be reached, more women would be likely to take an active part in the movement for understanding and acceptance of the homophile through an exclusively women's organization.

Why? Because until very recently (only in the last six months) have the women turned out in any great number (and that "great" number is small). For the Lesbian is an elusive creature--she is not easily detected (current day mode of wearing apparel and hair styling being what it is); she has less of a problem with law enforcement agencies since she is less promiscuous and less apt to rely on "gay bars" for her contacts, and by the very nature of her being a woman she is more interested in her home and in building one. Yet she does have a need for contact with her own kind, an opportunity to let her hair down and relax the barriers. She is more apt, we have learned, to do just that with a Lesbian group!

For thirdly, there is another problem involved: Acceptance not only of the homophile by himself and society, but acceptance of each other (male and female). So many of the males are not comfortable around women (even Lesbians) and vice versa.

This is a problem which both the Mattachine Society and the Daughters of Bilitis face and which we hope we in San Francisco are working together to overcome. It is a process of gradual exposure and education through mutual social functions and panel discussions keyed to enlighten both groups about the other facet and to bring recognition to our community of interests and aims.

There it is. We believe that there is a definite need of and function for a group such as the Daughters of Bilitis. And what's more, so do those I have talked to in both Mattachine and One, Inc. But one last word. While we are a separate and independent organization, our rapid growth would have been impossible without the cooperation and help of the Mattachine Society. Working together and sharing facilities has enabled us to mold THE LADDER into a magazine rather than our original newsletter, and to have an office and telephone. We wish to extend our thanks, Indeed!--Del Martin, Daughters of Bilitis, Inc., 693 Mission St., Room 308, San Francisco 5, Calif.

ACKNOWLEDGMENT--The *Review* is grateful for newspaper clippings and press cuttings received from all over the U. S. and England, sent in by subscribers regularly. These items help immeasurably in keeping the magazine abreast with what is going on in English speaking countries. Special thanks for this

service go to Messrs. B. L., London; L. A., Maryland and R. L. J., Oregon.

All readers are invited to join in this service of providing clippings of newspaper items in the sex sphere for use in future issues of the magazine. Please be sure the publication, city and date are included with each clipping submitted.

Mattachine REVIEW

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