



matachine **REVIEW**

50c

OCTOBER 1957

Second Annual

INTERNATIONAL ISSUE

*SIX FEATURE ARTICLES FROM FOREIGN AUTHORS and
EUROPEAN HOMOPHILE MAGAZINES*

- ▶ **Prejudice Against Homosexuality**
- ▶ **How Churchill Became Marlborough**
- ▶ **Let Us Be Proud!**
- ▶ **The Mutiny**
- ▶ **On The Rack**
- ▶ **Homosexual Literature--A Partial Picture**

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Mattachine Society, Inc.

Second Annual

INTERNATIONAL ISSUE

Our first International Issue a year ago tried to give as wide a representation as was possible of foreign language publications, in translation. There were difficulties however, especially in finding translators from the Scandinavian languages, and materials from such countries as Italy and Spain.

This year we have been guided by a different goal: to select for translation those materials which might be presumed to have primary interest for our readers, regardless of the source from which they came. There is, therefore, but a single translation from the German periodical, *Humanitas*, which is unfortunately no longer published. It seemed to the Editorial Board when we were independently selecting materials for translation, that the available German-language articles were either overly sentimental in treatment or too preoccupied with internal legal situations. As a consequence, we have relied heavily on articles which appeared in French originally. *Arcadie* and *Le Cercle* section of *Der Kreis* have been our main sources of materials

In view of the dearth of suitable German articles for translation, we feel especially gratified and honored that Dr. Bredtschneider, a psychiatrist working in Frankfurt, Germany, submitted his original article to us. In addition he lightened our editorial burden by furnishing the basic English translation of his article. The work needed to transform it into its present shape was minimal. We trust that other foreign authorities will be stimulated by his example to submit original work of their own to *Mattachine Review*.

* * *

WOLFENDEN REPORT

As we go to press, word has been received that the long-awaited **WOLFENDEN REPORT** has finally been made public in London. Sir John Wolfenden was appointed three years ago to head a committee of 11 prominent English professional people, charged with the problem of drafting recommendations for a modernization of British sex laws. Many of our readers may not realize that, under existing English law, penalties for homo-

(Continued on page 20)

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Volume III

October 1957

Number 10

CONTENTS

ARTICLES

PREJUDICE AGAINST HOMOSEXUALITY, Dr. med. Wolfgang E. Bredtschneider	5
HOW CHURCHILL BECAME MARLBOROUGH, Marc Daniel	14
LET US BE PROUD, L.W.	22
THE MUTINY, Classen Von Neudegg	25
ON THE RACK, Scorpio	27
HOMOSEXUAL LITERATURE, A PARTIAL PICTURE, Andre Baudry	29


SHORT FEATURES

WOLFENDEN REPORT	2
PERUVIAN RIDERS, a poem	11
DO WE NEED A WORLD CENTER, Jack Argo	12
HEARD AND SEEN, Andre Baudry	21

DEPARTMENTS

EDITORIAL	2	READERS WRITE	33
LOOKING AHEAD	4	BIBLIOGRAPHY (Part III)	36
FOREIGN PUBLICATIONS ..	24	MATTACHINE DIRECTORY ..	38

MATTACHINE REVIEW is published monthly by the Mattachine Society, Inc., 693 Mission Street, San Francisco, San Francisco 5, Calif., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate information toward the solution of problems of human sex behavior, particularly those of the homosexual adult. The **REVIEW** is available on many U.S. newsstands (six alternate-month issues per year).

 Printed in U. S. A. 3

LOOKING AHEAD

November issue, for subscribers (but not available on newsstands) will feature three important articles on the homosexual subject:

1. **WOLFENDEN COMMITTEE**—This article will discuss the recommendations of the Government Committee of Great Britain which has studied the problem of homosexuality and prostitution for approximately three years and issued its conclusions early in September. (See also page 2 of this issue).

2. **PROBLEMS OF HOMOSEXUALITY**—"Among sex laws, none are so punitive or inequitable as those concerning homosexual acts, particularly male homosexual activities," states Dr. Norman Reider, San Francisco physician, in a straightforward article reprinted from California Medicine.

3. **NEW LIGHT ON HOMOSEXUALITY**—by the research staff of *Sexology* magazine, is an analysis of a survey of 100 male homosexuals, and concludes that persons who consider these people to be vicious, depraved and mentally ill need to question their thinking.

PLUS other articles and features, book department, bibliography and letters from readers. Of special interest will be a report on the 4th Annual Convention of the Mattachine Society, held recently in San Francisco.

December Issue, due off the press on November 20, will present these outstanding headline features:

1. **ADJUSTMENT OF THE MALE OVERT HOMOSEXUAL**—an important and fully documented paper read by its author, Evelyn Hooker, Ph.D., of the Department of Psychology, University of California at Los Angeles, at a recent convention of the American Psychological Association.

2. **PANEL DISCUSSION ON HOMOSEXUALITY**—First installment of papers read at the recent Mattachine convention where a panel of five experts discussed the topic, "Must the Individual Homosexual Be Rejected in Our Time?"

3. **PRESS REACTION TO WOLFENDEN REPORT**—Taking up where the November presentation left off, this article will describe the pros and cons of Wolfenden report recommendations as voiced by the press in Great Britain and the U.S.

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ABOUT THE PREJUDICE AGAINST HOMOSEXUALITY

by

Dr. med. Wolfgang E. Bredtschneider

"A thing may be looked at in three ways; in a scientific way, in a legal way, and in a reasonable way." - August Bier.

"... and thus let us ... not do what is done but what still wants doing." - Martin Buber.

ABOUT THE AUTHOR

If any proof were needed that both the basic roots of prejudice and the ways it finds expression are not confined within any geographical boundaries, this article could help to furnish it. Dr. Bredtschneider, Frankfurt - am - Main, a diplomate of the German Board of Psychiatry and Neurology, as well as diplomate of the German Board of Internal Medicine, identifies himself as "Psychoanalytically oriented" in his therapeutic practice. Judging from his article, however, it would be as wrong to classify him as a narrowly doctrinaire analyst as to label him nationalistically German. His patients must benefit as much from the width of his cultural background and the depth of his thinking as do we, the readers of his article.

Scientific literature in the German language which deals with homosexuality is mainly preoccupied with attempts to find the causation of this sexuality which is directed mainly toward members of the same sex and, occasionally, with sociological problems connected with this. The literature in the German language also is much less extensive than the corresponding literature in English. The many variations among homosexuals are but superficially alluded to. The usual conclusion is that people living with this kind of sexual behavior and inclination are more or less sick or emotionally maldeveloped. Several recent court decisions demand that the defendant submit himself to medical treatment.

It is understood thereby that the "cure" of a homosexual is successfully completed when his sexual appetite becomes directed

towards the other sex. Except for some cases in which the homosexual interest was either rather superficial or one symptom of a more polymorphous general maldevelopment, experience has shown the impossibility of such cures. Hence it came to be considered satisfactory to help the homosexual patient in adjusting to the actual society he is living in. In this way it was possible to remove many features of the behavior of some homosexuals, which could be understood as the result of resentment, or of yielding to public opinion which expects this or that behavior from a homosexual person. Doubtless much good was done by this. The scientific literature strives to find explanations and thus offer a plea to some extent on behalf of the invert. However, homosexual acts are still more or less identified with "other transgressions", particularly as far as the law is concerned.

Admittedly, all this is a "hot potato", a field of human life which is loaded with emotion and it appears understandable that the principle of *hic Rhodos hic salta* (we happen to live here and now, in this environment and are part of this society and its structure) finds its way somehow into the most scientific publications, and that the invisible threatening finger of a conventional morality and comfortable tradition materializes within them. The question is rarely asked as to why other nations have abolished those paragraphs concerning homosexual relations between consenting adults from their legal statutes, or how it comes about that they do not

even know of such prohibitions, or that they do not look upon such matters as of particular interest. While psychiatry cannot avoid considering the sociological basis on which an individual happened to grow up, and while it has to regard their strong influential and formative powers, any general biology and any research of a biological-anthropological coloring should not need to do so.

Whenever I think of the articles in many representative magazines I also notice a tendency toward an apology, towards an explanation of the homosexual life. Quite frequently "manliness" is stressed in articles and stories in a way which arouses the suspicion that even here the superstition exists that "male" and "female" are well defined realities. There seems to be an inclination to believe that a man's being in love with another man means he has a feminine soul, to say the least. In any case, there is a tendency towards an apology; such apology may be more comprehensible in this connection than anywhere else.

Many laws feed on prejudice and on superstition. One has only to think of the tragic folly of witch hunts all over the world and of the deadly persecution of the Phillippines, a vegetarian sect in 17th century Russia, the members of which did no other harm than prefer vegetables to meat. There is no need to mention what is going on in our "enlightened" days in many parts of the world; a list of unjust and unnecessary persecutions and "inquisitory trials" would contain innumerable cases of the

most hideous injustices.

Prejudice and superstition feed in turn on the laws which they foster. Many people justify their opinions by pointing to the law: these laws would certainly not exist without reason; and the lawmakers should certainly have known what they were doing in enacting them. This thought will be particularly stressed where belief in authority is very strong. The "previously convicted" suffers more from such bias than from the law; a previously convicted person must necessarily be a bad person who has deserved the penalty imposed on him; he cannot be trusted in the future. How many people become punishable again only because society refuses to accept them back into its ranks after they have already paid their official debt! Indeed, these are actually truisms. Laws and a biased public opinion condition each other, especially when strong human emotions are involved. Unfortunately Einstein was right when he once remarked that it is more difficult to extirpate prejudices deeply rooted for generations than to split atoms.

It cannot be repeated often enough that prejudices are particularly strong whenever the matters concerned are loaded with emotion. Very clearly this is the case in sexual matters. When some homosexuals insist that their tendency is congenital or inherited, when they even quote old scientific theories which nobody but they themselves believes any more, they demonstrate thereby that they themselves have succumbed to prejudice. Above all they show

that they have fallen victims to a more or less conscious feeling of guilt which has been imposed on them by force by the majority of "normals": one feels much less guilty if the guilt-arousing cause is congenital or inherited than if it were "acquired" even at very early stages of childhood. One feels uncomfortable if it is possibly true that the psychoanalytic theories of the "acquiring" of homosexuality came closer to reality than all other theories. However, they should consider that, according to the very same theories about the development of infants and children, heterosexuality is also acquired and not congenital or inherited and is by no means "natural". Nevertheless, "acquiring" means a process which takes place in early childhood and is thus left untouched by any real guilt.

Actually, it is practically unimportant whether homosexuality is congenital or acquired very early. The results of therapeutic attempts show this. It may well be that a person is seduced into a homosexual act during or after puberty or even later; he can never, however, be seduced into becoming a homosexual.

Very seldom is the idea put forth that the problems of any minority are actually those of the surrounding majority which feels unable to deal with them appropriately. The majority projects its problems onto the minority. All the difficulties of these problems are depicted as belonging to the minority and are forced upon it until the minority itself believes it. I may cite antisemitism; but I may also

cite the unfathomable patience with which the Jews have endured all the misery which was brought upon them in the course of centuries; in a way, almost "as if they had looked for it and deserved it." Of course, these are all unconscious processes. The individual behaves in a way common to all psychological mass situations.

In any case it can be easily proven that the prejudice of a majority also becomes the prejudice of a minority against which the bias of the majority was originally directed. Hence we find the disposition towards an apology concerning homosexuality in scientific papers—maybe even in this one—as well as in articles written within the ranks of the homosexuals themselves. Therefore we will be unable to learn anything new either from the scientific aspect of things or from the legal point of view. Wherever we stand we should call to mind the reasonable aspect of the matter.

If prejudices and laws condition each other, and if history - as it applies to Germany especially - shows that laws are still more variable than prejudices or the "people's voice," it would seem rather reasonable to deliberate on the origin of the bias against homosexuality. Our effort should be to do what still wants doing, not be concerned only with what has been done.

In other words: homosexual-ity and homosexual behavior and life are in no way problems in and of themselves. They are made problems by any given majority and its prejudices. Under the influence of the latter, the minority learns to look at it-

self in a biased way as something problematic. As mentioned above the unholy ability to succumb to prejudice is not bound to any particular direction of the sexual drive. In the *American Journal of Psychotherapy*, April 1952, p. 357, Dr. Harry Benjamin summarizes as follows: "If adjustment is necessary, it should be made primarily with regard to the position the homosexual occupies in present day society and society should more often be the patient to be treated than the invert."

Contemplating mankind in time and space, no "natural" - or if one prefers the term, biological - repulsion against homosexual behavior and inclination can be traced. The much used term "against nature" is utterly ridiculous and cannot stand up against scientific or reasonable analysis, as long as such analysis is able to keep itself free from bias. There have been enough recorded instances in

which science and reason have been as one to show this to be true. I cannot give here a detailed enumeration of the conditions from which the thousands-of-years-old unfavorable criticism and prejudice against homosexuality have stemmed. I will refer only to the unrivaled paper by the Dutch psychiatrist Dr. C. van Emde Boas about the *Sociogenesis of a Vital Aversion (Soziogenese einer 'vitalen' abneigung)*. On the whole a repressive process has taken place similar to that which we find in the individual case of a so-called latent homosexual. His overstrong aversion and reaction-formation against any homosexual behavior or temptation are fed by his unconscious desire for this very same thing. This unconscious desire, together with his unconscious guilt feelings about having it, may easily render him a very sick, and often seriously ill, human being; see my paper "About the Treatment of Homosexuality" (*Über die Behandlung der Homosexualität*). However, such an apparently simple explanation of the process of repression on the whole would not be the only decisive element; first we would have to ask how such an overall repression could have occurred and secondly we would have to consider the fact that the aversion against homosexuality found in our days is also seen with people who by no means are themselves latent homosexuals. The probability of everybody possessing some homosexual tendencies can be disregarded here entirely. Finally the conclusion certainly would be wrong that every member of other cultures or of

ancient times would be or would have been a homosexual. The critical point seems to be that the role, rank and position of sexuality as such with other nations, cultures and in ancient times have been a fundamentally different one from that in Occidental culture.

A careful, reasoned study of the development of that culture shows that aversion, hatred and prejudice against homosexuality by no means stem from a "vital", "natural" or "biological" force directed against this kind of sexual outlet - or this kind of love.

The idea that the majority of people are latent homosexuals will have to be discarded, too, in explaining the prejudice against homosexuality. This bias derives ultimately from everybody's (mostly unconscious) severe guilt feelings towards sexuality as such. The sexual instinct, with its possibility of homosexual expression, more than distinctly demonstrates that it has a peremptory, vital function and meaning even without the purpose of propagation. The homosexual propensity is made the prototype of the forbidden, the disquieting; it becomes the complete precedent of sexual freedom and is thus exposed to a general sexual "grudge" which originally was not expressly directed against this particular kind of sexual behavior. These thoughts illuminate, perhaps, more than the traditional ones the precipitous profundity of the bias against homosexuality and they may, as well, explain the difficulties which so far have wrecked the attempts of upright and unprejudiced people to prevail upon the authorities to as-

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sume a more reasonable attitude toward homosexual acts in those countries which still have the threat of punishment in their statutes. So far they have not succeeded in breaking through the vicious circle of law and public opinion.

Obviously, nobody can turn back two and a half millenia. The great achievements of the human spirit and human emotions, which have been accomplished during this period, and which perhaps have been made possible partly by limiting a choiceless sexual promiscuity, should not go unnoticed - even including the atom bomb. The ideals of freedom in human relations and of justice have a place here. These ideas should not constantly bow to the primitive subjugation of prejudice, or all progress will become an absurdity. In the end, prejudices are much more dangerous than the instincts themselves; the latter can always be channeled into productivity without bias being necessary. Prejudice, how-

ever, cannot be channeled anywhere but into fighting, war, persecution, sadism and illness. Laws have to yield to enlightenment, reason and true justice. They will have to screen out ancient moral traditions and prejudices. They will have to examine again and again their reality contents. They will have to be careful not to give old prejudices fresh fodder and supply them with newly constructed justifications. They must prevent unnecessary suffering and harm. Homoerotic behavior has always been, is, and will remain in all likelihood. Why fight against it constantly? Why deny its actual and widespread existence? Why not, instead, render it useful for the sake of all?

I will conclude with a word by Chesterton (re-translated from the German): "This is the monstrous modern heresy: to change the soul of man in order to adjust it to imposed obligations, instead of changing the human obligations in order to adjust them to the human soul."

New Format

MATTACHINE REVIEW in its October issue adopted a new format. Growth of the magazine during the past three years has dictated an expansion of its editorial staff, a graduation into professional format, and a higher level of editorial content. New officers of the Mattachine Society have laid plans whereby the magazine will keep pace with the growing organization of laymen and professional people seriously at work in seeking truths about human sex behavior and presenting this knowledge to the American public for the benefit of society as a whole.

This means that more than ever the magazine—as well as the organization—is dependent upon the continued and expanded support of members, readers, friends and other interested persons everywhere. Without such help neither the Review nor the organization for which it speaks would be possible.

mattachine **REVIEW**

Peruvian Riders

*Are these the dashing dandies
In silk robes and perfume,
The over-ripened meeklings,
Once lust's devoted grooms?*

*Are these the fragile wastrels
Who once in jasmine plots
Had drowned their souls in pleasure
And crowned that pleasure god?*

*How angry, cleansed, they've shattered
Their crippling chains to ride
To death's humble acre
Where only laurels thrive.*

*Their country's cry has kindled
Their soul with freedom's song,
And purged the hearts with fire
That were let sleep too long.*



From "Song of Bolivar: Junin's Victory," by
Jose Joaquin Olmedo (ca. 1815).

Translated by Bernardo Franco.

Homosexual Publications Ask for Mutual Goals

Do We Need a World Center?

by Jack Argo, ICSE editor

I have been working as a contributor for **Der Kreis**, Zurich, since 1951. I have also worked for several German homosexual periodicals such as **Die Gefährten**, Frankfurt, **Die Insel** (now **Der Weg**), Hamburg/Berlin, **Humanitas** and **Hellas**, Hamburg, **Freund** and the late **Zwischen den Andern**, both published by Charles Greiger, Hamburg. Now I am working primarily for the periodicals of ICSE, such as **Newsletter**, **ICSE-Kurier** and **ICSE-Press**. All this has brought me more and more to the conclusion that we need mutual goals and regulations for editing and writing in homosexual publications. We know that there are other national homosexual magazines in France (**Arcadie**), in Denmark (**Pan** and **Vennen**), in the Netherlands (**Vriendschap**) and in the United States (**One**, **Mattachine Review** and the **Ladder**.) And we are all aware that homosexuality is in many respects the same problem all over the world, so far as its essential signs and qualities are concerned. Should we, and can we, waste time, money and energy, paper, contributors, translators, etc., for one and the same

material in different countries of this civilized world?

I am not now dealing with the strictly national aspects and problems, maybe I will later in this article. I am thinking, rather, of the questions faced by all of us every day where I can now see several writers and editors working in different countries, each one separate and somewhat isolated.

We need exchange of ideas, articles, news, documentary material. We need it translated from and into several languages. We need books to refer to and reports of the several movements and organizations. In short, we need an international center for this work.

The attitude and structure of firms and groups, however, makes it difficult to bring them all to one table. Some are put out by organizations making no profit or putting that profit into their work; others profit for their own benefit like any regular publishers, such as **Vennen**, **Der Ring** and **Der Weg**. But, leaving aside this particular problem, they all should be interested in our idea because they all lack sufficient material.

An international center (United Homosexual Publishers — UHP) could help to overcome some of these problems. It ought to be set up by at least the majority of them with a center in Europe and branches in the United States and other parts of the world. It should consist of an international library, of a translating team, of a book service, a news service and an article shop. It could deal with general materials as well as with exclusively prepared ones. We could concentrate all the power that is now spread over the world into one unique center to avoid duplication of effort.

The money necessary for sustaining such an office could be collected within the framework of a special corporation founded by the participants. It does not need to be erected within the organizational set-up of ICSE, but should certainly keep in constant touch with ICSE. ICSE with its present contacts could work as an initiator of this idea and help to bring it into reality.

Translated articles of **One** and **Mattachine Review** have appeared in various European publications, and European articles in American publications, but

we think that if all who are interested would concentrate on an international center, much more can be done with economy and ease.

And we might also get a clearer view into each group's strictly national affairs and problems than we now do.

ICSE now puts most of its energy into the main goal of public enlightenment and scientific research. The money brought in for this purpose is sufficient, as we know, and we are constantly thinking of new ideas and new methods to break out of the vicious circle. The idea suggested cannot expect financial support from the underdeveloped international movement, at least not at the present time. But we think the value of the idea is contained within itself and contains also the key for solving its own financial problem.

I will bring this suggestion before our annual meeting in Frankfurt and the results of it you can read later in our **Newsletter**. Meanwhile, do consider this idea in your publication and discuss it in your groups as well. Maybe someone will come up with a constructive solution.



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.

How Churchill Became Marlborough...

by Marc Daniel

As everyone knows, not all of the coats of arms of noble families were created out of blood and glory, and not all can trace their noble ancestry all the way back to the Crusades. Gold and

MORE MARC DANIEL?

The article which received the greatest amount of favorable comment in our *International Issue* 1956 was Marc Daniel's *The Twelfth Man*, a capsule biography of Philip von Eulenburg. We hope our readers will be equally pleased with this second translation from his series of profiles which are appearing in *ARCADIE*. If the response from our readers is great enough, it might be possible for us to schedule more than one such translation a year. But if we don't hear from you directly we can only assume you don't want them, and you will have to wait until the next *International Issue* appears in 1958.

wealth have fed the roots of the *Almanach de Gotha*, as have the weaknesses of many a great lady or - why not? - some handsome young men. After all, where would the *Rochechouarts* and the *Antins* now be without *Mme. de Montespan*? Or the *Maillys* - if the *Duchess of Chateauroux* had resisted the advances of *Louis XV*?

Sovereigns have also shown great generosity toward some of their male companions, without necessarily going so far as the exuberant *Catherine the Great*, who made a prince out of her *Potemkin*. Quite a few attractive noblemen have managed, rather unexpectedly, to establish the fortunes of their families on close intimacies with some king or emperor. *Luynes*, *Saint-Simon*, *Cinq-Mars* would not be such resounding names today if it had not been for *Louis XIII's* penchant for "special friendships." The *Duke-Marshall of Epemnon* started his career as a "mignon" of *Henri III of France*. The gallant *Duke of Buckingham* was the favorite of *King James*

I of England, and young *Antinous* was deified and venerated in temples because, to the day he died, he remained faithful to his lover, the Emperor *Hadrian*. However, I think that very few of the ships sailing the heraldic seas came originally from the *Isle of Lesbos*. It has been said that the *Princess of Lambelle* and the *Duchess of Polignac* enjoyed unusual pastimes with *Marie Antoinette*, but this I do not believe. On the other hand, I have no doubt but that *Queen Anne of England* did truly love her friend, *Sarah Jennings*, and that the fame of the *Churchills* started with this affair.

Around the year 1650, *Sir Winston Churchill* was a hard-working, little known gentleman from *Devonshire*. His family, of French descent, was extremely faithful to the *Stuart* dynasty. There was not much ambition in his life, and his name would be forgotten but for his two children, *Arabella* and *John*. The elder, *Arabella*, had grown into a quite slender young girl, not without charm. She eventually managed to capture the attention and heart of the heir to the throne, *James Stuart, Duke of York*, and became his official mistress. She presented him with several children, one of whom, the *Duke of Berwick*, became one of the ablest generals of the early eighteenth century.

Sir Winston's son, *John*, benefited from his sister's influence. He joined the King's army and was rapidly promoted, thanks to his looks, his courage, and his successes with the fair sex. He

perhaps went somewhat too far in the latter direction in winning the favors of *Lady Castlemaine, Duchess of Cleveland* and mistress of the King. Caught in her apartments by her royal lover, he had to jump from the window. He was then exiled to *Tangiers* to meditate upon the wisdom of keeping away from the king's mistresses, but found some consolation in the fact that the good duchess, responsible for his predicament, gave him 500 pounds for pin money. When his sister pleaded for him, he was soon allowed back in England.

The king responsible for this was old *Charles II*, a skeptical, blase, and cynical man who, although amply supplied with bastards by his many mistresses, had been blessed with no legitimate child. His heir was, therefore, his brother, the *Duke of York*, a skinny and autocratic prince who, furthermore, was leaning toward Catholicism at a time when the word "papist" infuriated most Englishmen.

James had two daughters, *Mary* and *Anne*. As presumptive heirs to the throne, the two princesses had been educated by Anglicans, and their uncle the King had given them Protestant husbands; *Mary* had married *William of Orange, Stathouder of the Netherlands*, and *Anne* had wed *George, brother of the king of Denmark*.

Their mother, the *Duchess of York*, for many years had had a pleasant and well-behaved young lady, *Frances Jennings* from *Hertfordshire*, as one of her ladies-in-waiting. *Frances* was indeed so very pleasant that for

years both King and Duke of York had been seeking her favors—and so well-behaved that she had managed to discourage them both. Frances was one of five children of Sir Richard Jennings, and her young sister Sarah would, from time to time, visit her at court.

And this is where the extraordinary story of the Churchills actually begins.

When Churchill returned from Tangiers, the dashing 26-year-old officer fell passionately in love with young Sarah at first sight. She was then a blonde beauty of 16, lively and witty, but not much impressed with her valiant suitor. For two years she remained deaf to his entreaties, answering his pathetic letters with ironic, sometimes unkind, little notes, openly laughing at him. Then, caught at her own game, or perhaps out of boredom, if not by calculation, she gave up. In 1678 Sarah Jennings became Sarah Churchill. But in Sarah's heart was another passion that was much more important to her.

While still a young girl, not too many years before, her sister had often taken her to the Royal Palace to play with the daughters of the Duke of York—Mary, the dominating and stubborn elder one, and Anne the sweet and carefree, if sometimes unexpectedly temperamental one.

Anne was a full four years younger than Sarah, and quickly developed a deep admiration for the brilliant Miss Jennings. In their games, Sarah conducted and organized everything. Mary would sometimes object - and was summarily dismissed - but

Anne conformed quite happily. With the arrival of adolescence, Anne's feelings altered; she would weep whenever her "beloved" had to leave the palace for as much as a few days. Later when she grew old enough to organize her own personal household, she selected Sarah Jennings to be one of her ladies-in-waiting.

"This friendship was too passionate to go unnoticed. The two friends would lock themselves in Anne's apartments for several hours every day. Separation meant deadly ennui to both and they were quite openly jealous of each other. Anne used to say that she wanted Sarah to be exclusively and entirely hers, and that she could not bear her absence."

Who wrote this? Sir Winston Churchill, Prime Minister of Elizabeth II and descendant of John and Sarah Churchill, in the book he wrote about his famous ancestors.

Under the circumstances, Sarah's marriage to John probably wounded Anne severely. However, instead of showing any resentment or jealousy, Anne became very friendly to the young husband and showered her favors on the new couple.

While John - who had been made a baron in 1682 and a colonel in 1683—was fighting wars or undertaking diplomatic missions for the Duke of York, his wife and the princess were living together or writing long letters to each other whenever circumstances separated them for a few days. Anne had suggested that they should use pseudonyms in order to prevent gossip and to eliminate such words as

"Royal Highness" and "humble servant", which did not fit the nature of their relationship. Sarah became Mrs. Freeman and Anne was Mrs. Morley.

The marriage of "Mrs. Morley" to the Prince of Denmark, a "royal nonentity", did not bring much change into the lives of the two friends, save that, at regular intervals, Anne had to be confined to give birth (14 times) or secluded to mourn her children, none of whom reached maturity.

How were the two friends living between the years of 1680 and 1690? We can get a fair picture of their life from the memoirs written by Sarah a few years after Anne's death, as well as from other documents of the period. A portrait of the princess, engraved about 1680, shows her as a pleasant looking girl, her round face enlivened by large eyes and a laughing mouth, her hair parted into two bundles of curls, and a friendly, if somewhat enigmatic expression. Her chin was rather accentuated and her bosom perhaps betrayed the corpulence that was to come in later years. All this is surrounded by a light and symbolic atmosphere - a bouquet held by a graceful hand, a tree, and a portico. The portrait cannot reveal Anne's greatest charm - a voice that was exquisite and all harmony, the supreme gift for a woman.

Sarah, as painted by Sir John Lely at the age of 30, had an oval face enlightened by almond-shaped eyes that glistened like emeralds and were charged with lightning, a turned-up nose, and

fine but pinched lips. The expression is full of life, ironical and captivating at the same time - but also slightly disturbing. In the portrait she wears rather a severe black dress, very simple, with a mantilla over her blond hair. She said of herself that she was essentially simple and sincere, with no taste for intrigue, but her letters show her to be dominating and ill-tempered; she pestered Anne in order to obtain the dismissal of her own mother, Lady Jennings, with whom she was at odds.

The princess, on the other hand, with all her dignity and occasional fits of temper, was actually soft putty in the strong hands of Lady Churchill. As the daughter to the heir to the throne, Anne lived in a small palace, close to the Royal Palace at Whitehall. It was called the "Cockpit" because cock fights had formerly been held there for Henry VIII. She spent days surrounded by her small entourage, riding in Hyde Park and boating on the Thames, which at that time was as jammed with pleasure boats, barges, and galleys as the Grand Canal in Venice.

The reconstruction of London was just being completed after the great fire of 1666, and the gentry was enjoying itself in the frivolous and luxury-loving mood of the Restoration. The King lived at St. James or Whitehall in the Winter and at Hampton Court or Windsor in the summer. Anne attended the festivities with her friend Sarah and with her went hunting or visited the spas, in spite of stormy political events and the very uncertain future. In fact, the Stuart dyn-

asty was pursuing its somber destiny, which had started with the execution of Mary, Queen of Scots, and continued with that of her grandson, Charles I, Anne's grandfather.

Charles II died in 1685 and was succeeded by his brother James II, but the latter's blunders, despotism and, above all, his Catholicism, rapidly made him extremely unpopular in spite of undeniably positive qualities such as his earnestness and loyalty. The Protestants, who were a vast majority in England, turned to William of Orange, a strong supporter of the Reformation and husband of Mary, the King's elder daughter. William, ambitious and cynical, negotiated with Parliament and the Anglican Bishop of London, landed at Brixham on November 5, 1688 with a small army, and proclaimed his intention to depose his father-in-law and enforce the strictest Reformation.

This situation was nothing short of distressing to poor Princess Anne, who loved her father and was also very fond of her sister Mary. However, she hated William, who had shown open dislike of Sarah, but she was a sincere Anglican and, in the civil war that was developing, the English people looked to her as the second heir to the throne. At this point it becomes rather difficult to ascertain the parts played by Sarah and John Churchill. There is no doubt, however, that John, who owed a large share of his fortune to James II, betrayed his lord and joined the party of William of Orange. The King fled from London and began to prepare for the fight. The capital was abandoned

completely, deserted by supporters of the King, yet not rallied to the cause of William. Anne, daughter of one and sister-in-law of the other, remained a symbol of security for the people of London.

Churchill had joined forces with William, "the liberator", and his wife. Sarah began to feel that the ground of the "Cockpit" was becoming unpleasantly slippery. It was probably an easy matter to convince Anne to let the Bishop of London stage a quick, melodramatic abduction. As a matter of fact, Anne was now afraid that her father might come back and punish her for her neutral attitude and she was more than willing to escape. One evening she retired early, pretending a headache, and stayed in her room with her inseparable Sarah and another lady-in waiting. At midnight someone whistled in a side street. It was the Bishop, in a comfortable carriage, well supplied with delicacies. Last minute excitement, whispers in the concealed staircase, a woman's shoe lost in the mud (this was in November), and the carriage spirited Sarah away. This started quite a drama. Rather than be separated from her friend, Anne took refuge with the Duke of Somerset and Sarah soon joined her at his estate.

This resulted in further complication. William, infuriated, withdrew from Anne all royal distinctions and honors, including her body-guards. The opposition had a field day when Anne was held up by a pack of ruffians on her way back from a visit to Hampton Court. But the wheels of fortune kept turning.

Mary died in 1694; William followed her to the grave in 1702; the Archbishop of Canterbury came, ceremoniously, to advise Her Royal Highness that she was now Queen Anne the First.

From 1702 the life of Anne and English politics are closely interwoven, but politics were to wreck the loving friendship between Mrs. Morley and Mrs. Freeman.

For a while matters proceeded smoothly enough. The day after her coronation, Anne elevated John to the Knighthood of the Garter and showered him with distinctions, while Sarah was being treated with equal generosity.

During the wars with France, John Churchill proved himself one of the most brilliant generals in English History, so that his successes made the reign of Anne almost as glorious as that of Elizabeth I. The years 1702 to 1714 were marked by a series of victories. For his triumph at Blenheim in 1704, John received, as a gift from Parliament, Blenheim Castle, a magnificent residence; soon after he was given the title of Duke of Marlborough.

The relationship between Anne and Sarah, however, was losing most of its previous harmony. Anne supported the Tory party, while Sarah remained faithful to the Whigs, friends of her husband. Political arguments between the two friends were getting very frequent, and their tempers were not improving with time. Also, there was Miss Hill—Abigail Hill, a young cousin of Sarah who had been introduced to the Queen. Abigail soon became very close to the Queen and married her first secretary,

Mr. Masham.

There followed violent scenes such as the one that took place during a solemn Te Deum to celebrate the victory of the Duke of Marlborough at Oudenard in 1709. Lady Marlborough had selected the jewels the Queen was to wear, but Mrs. Masham did not agree with the choice, and the Queen sided with the latter. There were very harsh words from Sarah.

Soon after, the Queen made remarks about all the wealth bestowed on the Churchills and about the ingratitude of this little Sarah Jennings who, "after all" The Duchess replied with some aggressive letters, threatening to publish her correspondence with the Queen.

The final rupture came after another impassioned argument. The duchess moved out of the Royal Palace, taking with her even the marble mantelpiece and the locks of her apartments.

Anne died in 1714 at the age of 50, a very heavy, bitter, and dispirited woman. Sarah, who had lost her only son but had married all of her daughters brilliantly, lived in a golden retirement with her husband, who never stopped worshipping her. She died in 1744, at the age of 84, and was remembered as a rather peevish, unbearable, and unscrupulous old woman.

The liaison between Anne and Lady Marlborough is a historical fact, but precisely what was the nature of their relationship? The letters between Mrs. Morley and Mrs. Freeman are undoubtedly love letters. Pamphleteers hostile to the Queen, or to the Churchills, promptly concluded that their friendship had not

been Platonic. But does it really matter? The two women were beautiful and loved each other. Let us hope that they were able to express their love in a perfect manner with as mutual and as total surrender as they wished.

WOLFENDEN REPORT

(continued from page 2)

sexual acts may rise as high as life sentences, whereas prostitution in itself is not illegal. The prostitute may be arrested only when her solicitation on the street can be considered an "annoyance."

The 155-page report apparently explodes no bombshells. It

does not seem to go further than the rumors about it from various sources during the past year and a half said it would. We expect to receive our copy in time to include the actual recommendations in our next (November) issue. For December we plan a critical review of the reception accorded it by the British daily and weekly press. Although there is always the possibility that any change in British law may find some reflection in this country, we do not anticipate that there will be any immediate change noticeable. Its value here will be primarily in promoting some change of mental climate, without which legal revisions are impossible.

INTERIM

National news quarterly of the Mattachine Society, INTERIM, is circulated to active members, subscribing members, contributors, exchange publications and certain public agencies, institutions and professional persons concerned with human sex behavior problems. For information, please write to the Mattachine Society, Inc., 693 Mission St., San Francisco 5.

INFORMATION FOLDERS

Two folders, designed to be used as companion mailing pieces, are available from national headquarters of the Mattachine Society and its branch offices. They are "In Case You Didn't Know" and "What Has Mattachine Done?" The first outlines the homosexual problem in the U.S. and describes the purpose of the Society; the second tells how the Society is dealing with the problem and what the organization is doing. Prices are: 100 for \$1.50; 50 for \$1.00; smaller quantities, 3 cents each. Unless specified otherwise, orders will be filled with equal quantities of each folder.

A regular feature of ARCADIE is a one-page editorial report under the general title of LE COMBAT d'ARCADIE. This may be a succinct discussion of an incident in the daily press, a report of anti-homosexual writings in another publication, a salute to an individual who has performed signal service for the homosexual world, or anything else that has bearing on "ARCADIE'S FIGHT". For the editors of this Parisian monthly, ARCADIE is not only the title of their publication, but also an all-inclusive term by which everything having to do with homosexuality can be designated. HEARD... AND SEEN appeared in the April 1957 issue.

ARCADIE'S FIGHT HEARD....AND SEEN

In the Latin Quarter. Chez Dupont. A group of "honor" students. They are talking. Animatedly.

"Hey, look here! With all these stories of homosexuality, what would you do, if a character made advances to you?"

One, muscular:

"Huh! That's simple. I'd bop him one in the kisser!"

Another, mocking:

"Me? I'd send him off to his doc!"

A third, severe (he's saddened):

"I'd break off all relations with him . . ."

A diminuendo that is not without a certain grandeur!

But none of the three simply thought of a polite refusal.

And THEY think themselves, the first especially, "Christians"!

And THEY aspire, the second especially, to be "scientists"!

And THEY fight, the third especially, for a "civilization" which defends the "liberty of the human individual"

They readjust their mufflers - and go out very self-righteously. They are - it is surely established - "men"!

Men?

Or victims of that dark and solemn stupidity which lurks . . . for it still lurks. . . just as in the days of Flaubert and Baudelaire, and Renan and Anatole France . . . and in spite of the redoubled efforts of our brilliant existentialists - on every hand . . .

"They aren't wicked; they are stupid!" Courteline said.

Stupidity? Alas! it is always forgotten that stupidity changes the course of civilization, in everything essential, much more obviously than the length of Cleopatra's nose!

LET US BE PROUD!

Some Reflections on the Subject of Homosexuality

by L. W.

Whenever the subject of homosexuality comes up, the usual attitude is one of hostility. This stems from a persistent misunderstanding of human nature, acting as if it still felt obliged to wage war with a part of itself. Whenever he meets this attitude, the homosexual goes on the defensive. By doing so - and it happens more often than any of us realizes - he plays an inevitably losing game. Whatever his specific reaction may be, all too often he shows a lack of awareness of his own worth - as a homosexual. He does not realize that he represents a constructive element within society. From his assumption of this attitude there comes a loss of naturalness which can be seen in all his relationships with the world around him.

There is no denying that we homosexuals are often forced to lie; a world which feels inimical to us cannot expect that we will frankly admit to being as we are. We have to resort to warlike strategy because they make war on us! That, however, is not a solution. We need to learn to affirm ourselves, whatever the price required, in order

not to violate our own personality, whose naturalness and frankness ought always to be regarded as one of its beauties. I think it obvious that we would be greatly helped if we could feel solidarity with each other and would lean for support on institutions like "The Circle." But it is necessary to realize that we in no way need be ashamed of what we are.

The homosexual man loves another male. Now the love of a man for a man, independent of any strictly sexual connotation (although the impulse may come from a sexual basis) is a necessity for all social life.

In primitive societies, where the group had to struggle against a still all-powerful selfishness, homosexuality permitted social life to extend outward beyond the limit of the family circle. Homosexuals spread their influence by the mere fact of their existence and this influence was necessary to the building of groups larger than those of immediate family. This is a fact which ought to be recognized. Cortez, the great Spanish conquistador, found homosexuality generally wide-spread when he

arrived in Mexico. It was the same in the cities where the Hebrews set themselves up. Moses, when he banned homosexuality, did not intend to set himself up in opposition to any proper behavior of mankind, but was simply taking action against a practice which might quickly have drowned his people in the population he thought it his mission to occupy, to supplant, yes, even to exterminate.

It is obvious that homosexuality now does not need to strive for the eminent role it had in antiquity. Thanks to the progress that social cohesiveness has made, all men are not compelled to practice it. Homosexuals themselves would not want them to. But homosexuality remains no less firmly inscribed in human nature and necessary to the very existence of the peaceful human community. For those people in whom this leaning is strong enough to dictate the choice of sexual object, it only expresses the excess of a quality which, in the past, made possible the building up of human communities - and even in our own day it is what still makes social life possible.

It has been said that homosexuality may be due to an organic cause; in that case, the individual homosexual would be biologically determined. It has also been said that homosexuality is the result of mental complexes; psychologically, that is, the homosexual would be a possessor of symptoms that could be set in a reverse direction. It has even been said that homosexuality is a means the individual has of freeing himself when he feels satiated with the

way he has been living; socially the homosexual would be seeking a new way of adapting. But what does all that signify? Are these things the causes or the consequences of homosexuality? Let us grant that it may be a question of causes, though I don't think this is generally the case. Would we then have to admit that it would be necessary to prescribe remedies, root out complexes, or transplant the individual to another social setting? Would it not rather be nature herself who alone should have the right to lead these individuals toward a proper means of not reproducing their own kind? In a word, would not homosexuality then become a natural means of racial, or familial, selection?

If this is so, it ought to be welcomed by all those who are overly fearful of introducing into their family strain any variant that does not correspond to the usually expected norm. Homosexuality would then be seen as a natural and free variety of eugenics, the only truly human one.

It may be, then, that along with chastity homosexuality is the only human legitimate means of birth control - a contemporary problem if there ever was one!

These reflections on homosexuality seem to have some value. They ought, in any case, to help us to realize that, far from being justified, the hostility that we meet makes little sense, however much it may claim to do so. Moreover, we will not fail to proclaim that, by being as we are, we serve society. Far from being ashamed of ourselves and

from hiding in secrecy or semi-secrecy, we ought to join together ever more openly. We then can make apparent to all the beneficial role we might play in the future of humanity, along with the right to be and to live in a modestly discreet manner. And we would cease having those detestable attitudes

of false humility or of flaunting of public opinion that a hostile society now obliges us to cling to. We shall be able to gain respect by being proud, unostentatiously, as is proper to useful members of a physically and morally healthy people, fellow-citizens of a proud society to whom the future belongs.

FOREIGN PUBLICATIONS

LE CERCLE

Published monthly since 1936, in French, German and English (no translation duplications), Rudolf, editor. Annual subscriptions \$11 first class sealed (Bank draft or cash to Postoffice Account Der Kreis, Konto VIII-25753, Zurich). Address, Postbox 547, Fraumunster, Zurich, Switzerland.

ICSE NEWSLETTER

Mimeographed English edition, published bi-monthly by International Committee for Sexual Equality, Jack Argo, editor. Annual subscriptions, \$5. Address Postbox 1564, Amsterdam, Holland. (Single copies 50 cents each -- may be ordered from Mattachine Review.)

VRIENDSCHAP

Monthly magazine in Dutch with articles about male and female homophile problems, published by Cultuur en Ontspannings Centrum (C.O.C.), Bob Angelo, editor. Subscriptions \$4 per year. Address Postbox 542, Amsterdam, Holland.

ARCADIE

Monthly literary and scientific review in French, A. Baudry editor. Subscriptions \$9 per year. Address 162 Rue Jeanne d'Arc, Paris 13, France.

from HUMANITAS

"Cum tacent, clamant."

THE MUTINY

by Classen Von Neudegg

The penetrating clang of the bell stripped us suddenly of our short restless slumber; we jumped up, staring through each other wild-eyed, and, slipping quickly into our trousers, ran outside.

The pale projectors were grazing the sky which was still heavy with night, and on the high walls we could see the machine guns tilted down at us more acutely than ever. While fifteen thousand prisoners from various nationalities and all walks of life came running numb and shivering toward the square at the center of the camp, questions flew in anxious whispers.

We found the answer on the square: Three gallows that must have been erected overnight--their wood was raw and shiny.

"Execution!" The whisper spread like wind through the barley.

"They can't, prisoners of war."

"Not all . . . political prisoners . . . security risks . . ."

"God!"

We waited while the sky grew pale with dawn. Finally, the commandant arrived on the scene. "Well," he said loudly to his adjutant, "how about putting an



end to those three S.O.B's!" The adjutant grinned subserviently. "Don't just stand there like a block of wood, get 'em!" The adjutant hurried off and disappeared behind the barracks.

Again we waited. The commandant inspected us silently for a few moments, his hands tucked deep in the pockets of

his heavy grey overcoat, then he turned and went up to the top of the tower. Presently we heard the footfall of the guard. When they came into view we saw three chained men marching in locked step between them. The hangman followed at leisure.

Having deposited their cargo at the gallows the guard retreated to the barbed wire fence at the back of the square. Only the hangman remained by his victims, who stood quietly, staring, not seeing. With their haggard faces and stooped bodies there was a frightening resemblance between these three which had never been there before. On their jackets the word "homo" had been stenciled. "Homo?" Man? There was no such inscription on the hangman's coat, nor on those of the guard or the commandant who stood at the top of the tower, bellowing out the accusation in three imperfect languages.

It was a time of war; flames, death and destruction had swept over the German Reich--out of these flames, this death, this destruction, three young men had sought to salvage a moment of brotherhood, of love--that was their crime. Their punishment followed.

Two members of the guard came up and tore the clothing of the three wide open, then commenced to beat them. It was a custom, a few hours before such beating, to feed the men to satiety with heavily spiced foods. The men screamed. The other prisoners stood silent, hardly breathing; their faces were deeply shadowed in the scarlet-spun dawn, but their eyes were filled with fire.

After the beating came the drums that were hung around the neck of each of the three. "Drum!" Yelled out one of the guardsmen. They began to drum. "Sing!" Grotesque voices bursting out of tightened muscle and pain rose at the center of the square.

The commandant had descended from the tower to get a better view. He was laughing now. The adjutant broke into a guffaw, his adam's apple bobbing up and down. Over the rest of us, silence hung like a passionate outcry.

"To the gallows!"

They died quietly, indifferently, too broken to know death.

We were ordered back to our barracks. The men moved slowly alone or in pairs but, as though deeply ashamed, neither speaking nor looking one another in the face. I lingered for just an inconspicuous moment; the nightmare had no reality. It was too hard to believe that those two lifeless swaying figures were Leo and Hans, comrades I had known, spoken to; too hard to believe that the third, blood stained and near naked, was Herbert who had once been so close to me; too hard to believe that the day was Easter Friday, when long ago a Christ had died for the human race, and the human race stood by.

Mattachine Review is an ideal and lasting gift for friends and associates at Christmas or any other time of the year. Every copy of the magazine is new until it has been read. See pages 38-39 of this issue for subscription rates and prices of bound volumes, back issue sets and single copies. Please specify gift orders so that appropriate card may accompany the acknowledgement.

mattachine REVIEW

Der Kreis, June 1957

ON THE RACK

by Scorpio

Literature makes decidedly generous use of our problem as one of the most lively sources of its inspiration. If it were to establish between us and others those bonds of understanding and charity which we crave, we would certainly be the first to rejoice. But alas! Most often, we come across essays, novels or worthless plays which further falsify the already false judgment that society holds over us. And from loud, inopportune publicity, we emerge distorted heroes, ridiculous, unmanly, selfish, compulsive menaces just as Julien Green points out to us in a singularly convincing manner.

At the dawn of a new era clamoring for a close collaboration of all men, for a common sharing of our energies (and God is my witness that we are capable of bearing our portion of grandeur and sacrifice), it is distressing to witness the flourishing of poorly documented, barren, grotesque literary works which, very fortunately in a sense, are most often laughable.

It is with mixed feelings of sadness and pity that I have become acquainted with two plays from the American theatre which, to credit the reviews about them, must have achieved top success in the United States. They were presented recently in Paris, in faithful adaptations, but they did not meet with an especially enthusiastic public. And for good reason!

The first, by Robert Anderson (adapted by Roger-Ferdinant) is **Tea and Sympathy**. The fine interpretation by Ingrid Bergman does not in any way change my judgment. It is a sober story of slander, in which a student is wrongly accused of pederasty, because of his gentleness, his timidity with women and his way of combing his hair . . . The end is painfully ironic since the real "culprit" is another man, the very husband of the woman whom the student secretly loves!

The second play is by Tennessee Williams (the well-known author of **The Glass Menagerie** and **A Streetcar Named Desire**). Its adaptation is credited to Andre Obey. Its title is **Cat on a Hot Tin Roof**. One might well have called it "Cat in Heat"; literature would have lost nothing by doing so.

The story relates the adventure of Brick, husband of Margaret, whom the latter reproaches for his sexual frigidity and his penchant for drinking. Why does Brick drink at this point? He drinks in or-

der to forget the death of a very dear friend whom he loved in a very special way. And he blames Margaret for the death. In fact the friend, in order to avoid suspicion, tried to become Margaret's lover. But because of his very nature, he could not go through with it, became desperate, and killed himself. In the play there is even a vibrant scene in which Brick, having drunk too much, tells his father the whole truth; carried away by emotion, he even goes so far as to admit to the old man, who believes himself in perfect health, that the latter is suffering from an incurable cancer. In the last scene, finally, Brick implies that he will perhaps succeed in becoming for Margaret what she so much desires and that an heir will be the fruit of the miracle! All that is ugly, artificial, and not even witty.

I hope people will not be angry with me for not dwelling upon the significance of *Tea or Cat*. I only regret that authors allow themselves to resort to such pat endings. Haven't they after all that spark of genius that is often attributed to them? Is their vivid imagination deserting them? Yet it would be so easy for them to look around, to take from every-day life the real motives for their inspiration. Do they want just such illustration?

Recently, I was in Spain, on the train which goes from Madrid to Malaga. An officer of the Spanish Legion in Morocco took his seat beside me. During the trip of several hours, we had plenty of time to talk on various subjects, a lucky chance since my traveling companion demonstrated a profound knowledge of life and mankind. The conversation did not fail to linger on life in North Africa, on the Legion, and on the men who make it up. At one certain moment, I asked him, "Which ones, among your legionnaires, are the most valiant and those with whom you are most satisfied?"

And he answered, to my great astonishment, "The deviates. Yes, sir, as surprising as that may seem." He evidently did not know to whom he was speaking.

"A single deviate? No. Because he is an aloof man, at times hopeless.

"But circumstance will let him meet a person in his company with a nature identical to his own. Then they form an inseparable couple, scorning gibes and laughter. In case of attack or defense, both prove themselves to be the most courageous, impelled by exceptional daring, leading all the others and making them follow them. Generally, the venture is a failure—the Moors, you know, never forgive! But it still doesn't alter the fact that we have very often emerged victorious, thanks mainly to the sacrifice of one of those strange pairs of friends whom I shall never forget."

There, it seems to me, is a reassuring story. And taken from life itself, not pulled in by the horns. It might perhaps be indicated that certain authors could be inspired by it. They would find in it without difficulty the plea for fine plays and good books. As for us, we would appear a little less as a bad lot of evil-doers in the eyes of those who look on us without much tolerance.



Homosexual Literature A Partial Picture

by Andre Baudry

Andre BAUDRY is the chief editorial spokesman for *ARCADIE*, the French monthly published in Paris. We have translated his editorial on homosexual literature in France (which appeared in the November 1956 issue), not only for its intrinsic interest, but also because it so clearly states the aims of the magazine, and its effort to speak with a clear and confident voice for the entire world of the homosexual. If our readers wish, the *MATTACHINE REVIEW* will reprint other of M. Baudry's writings in the future, for the benefit of those who do not have a reading knowledge of the French language.

The public, in order to become acquainted with or to study the homophilic problem, does what it can with the available literature, with the daily press, with those establishments which in France are called "specialized."

Don't try to add scientific works to the list of sources; the public in general does not know about or read them.

But this circumstance, in this as in so many other things, naturally doesn't prevent the public from judging and condemning.

On previous occasions we have shown what opinions have to be held concerning the daily or weekly press, when it takes it into its head to speak of homophilia. It looks for nothing but crimes, equivocal stories, acts of violence.

The so-called "specialized" establishments, such as bars and cabarets, too often offer the casual observer only a ridiculous picture of certain kinds of individuals. That is why, for many, homosexuality is made up largely of mannered boys, eccentric in their way of dressing, speaking and walking - in a word, "effeminate."

Literature, perhaps, is left. I mean, novels. The novels of recent years, and the lists recently published in *Arcadie* spotlight both the famous names of certain of these writers, and the number of works published. Can they present a truer picture of masculine and feminine homophilia?

It is not my intention here to do a "literary criticism", nor to review all the books published.

It would be pretentious on my part to suggest that I now know this problem thoroughly, even after all that I have heard and all the letters I have read from thousands of homosexuals. I still have much to hear, to see, to meditate on.

Let us not ignore that most of these writers are reporting a single case, their hero's, and that one cannot draw general laws on the nature or the behavior of homosexuals from their work. The psychological case they describe is similar to the single clinical case that philosophers, sexologists, or psychiatrists study.

Let me say again, there are few books which spell out the life of adult homosexuals. Literary production is almost solely concerned with the loves of adolescence.

The best known, because the best, the most poignant, as it is also the most classic both in its style and its psychology, is and will remain the marvelous novel by Roger Peyrefitte, **Special Friendships** (*Les Amities particulieres*). A hundred and twenty thousand copies have been sold in France. It is translated into almost all foreign languages. Who can say how many millions of people have read this narrative? And, more important, who can say how they look upon these special friendships? Those a son of theirs might have, for example?

It should be emphasized that Abbe Draison said in his famous book, which is so often quoted here, that he wants to see all educators, whether lay or clerical, attentively reading this excellent study of the lives of adolescents.

The entire literature of adolescence, with very few exceptions, is pertinent here; pertinent as a point of departure for any who want to understand the homosexual problem.

I think of *Que Passe le vent d'avril* (*Let the April wind Blow*) by Jean Busson; Maurice Pons' *Metrabate, Corps Interdits* (*Forbidden Bodies*) by Maurice Perisset; *The City and the Pillar* (*Un garçon pres de la riviere*) by Gore Vidal, *On ne brule pas l'eau* (*Water Doesn't Burn*) by Madeleine Sabine; *Nicolas Struwe* by Lucien Farre, and many others.

These authors tell us of the amorous friendships of young adolescents quite simply, just as they exist, commonplace, moving, serious, often pure, sometimes tragic.

So, I say, the literature of adolescence must simply be read. It ought not to inspire disgust or condemnation.

Moreover, many readers see themselves in such a hero, whose special friendships they, too, have lived.

I cannot say the same thing of Eric Jourdan's novel, *Les mauvais anges* (*Wicked Angels*), which is at the bounds of believability. I know that adolescents can experience furiously sensual loves like these, yet I believe that the homosexual friendships of adolescents are almost always very different from heterosexual relations between adolescents.

Few books recount the love between an adolescent and an adult. That is all to the good. What I wrote last month about pederasty applies here. It would not be understood.

There remains another sort of book, about the love of two adult homosexuals.

Readers say, over and over, "The hero always kills himself. Do homosexuals always kill themselves? Why, I know. . . ."

One of the best books written in praise of the friendship of two men is unquestionably the captivating and disturbing novel by Walter Baxter, *Look Down in Mercy* (*Le chemin des hommes seuls*).

A solid book, the action of which unrolls during the war, it lets us participate in the terrifying, heroic and amorous adventure of an officer and his orderly. Theirs is a very solid friendship, compounded of faith, renunciation, sacrifice and charity.

It is unique.

On the other hand we have the novels which describe almost impossible love affairs, or rather weird ones, like the works of Andre du Dognon. Yet, who has not been moved in *L'homme-orchestre* by the account of the death of Albert, in a sanatorium bed, his hand in that of the one he loved so much? That epitomizes all human separation; no longer is there any question either of homosexuality or heterosexuality, of marriage consecrated by law or sacrament; there is only the love that brought two persons together over a long period of years, whose carnal and wordly bonds are on the point of being dissolved.

Face to face with what is only human, as I have written previously, face to face with love, who has the right to smile, to condemn, to wound?

Need I bring up Julien Green's *The Transgressor* (*Le malfaiteur*)?

The title, first off, is difficult to accept. . . . I do not understand how a man, or an author, who calls himself a "transgressor" can continue to practice the way of life he condemns. Alternatively, I don't find him having the courage to kill himself. Ought he not try to improve himself, then? Or recognize, simply, that he is not a

transgressor, even though saying so, and writing so, would break whatever relationships or advantages are based solely on such mundane hypocrisy?

May I say a word here to the effect that **Arcadie's** reason for existence is to keep homophiles from thinking of themselves as wrongdoers, and thereby educate them to live side by side with all other men?

Those who cause their heroes to die, as in **Jean-Paul**, destroy all their theories by this very act. I liked **Jean-Paul** very much, as I wrote in a Swiss review. I won't deny it. I like that struggle, strong, wild, whether alone or with conscience, that struggle which is inevitable for those who believe in the church and want to respect its laws. But **Jean-Paul** dies. It would have been even more interesting to know how he would have spent all the long journey of his life in this world.

Nowhere in current literature is there the sincere narrative of the life of a homophile such as most homosexuals are happy in living.

But we know, too, that most heterosexual novels present these limited cases. It is literature which wills it so.

Don't look, then, to the literature of the novel for the true picture of the life the majority live in their daily actions.

Homophilic literature lights up the total picture no better than any of the rest of literature does.

To those who are tempted to compile statistics, I say again, in regard to novels of adolescence, don't rush to cry out that most homophiles are attracted by young people.

Let me repeat that these novels are adventures of adolescents among themselves. The homophile is enabled simply to relive his own youth with the Georges and the Alexanders he reads about.

And so I conclude: literature, much better than the press, can and should teach the world about the homophile problem. But let us wish that the press, which has such an influence on the public, might also say what homophilia really is.

But the dawn of this day will not break tomorrow.

Therefore **Arcadie** must live for many years.

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READERS write

REVIEW EDITOR: I have been reading your Review for several months and found it to be the most refreshing and stimulating piece of literature regarding today's problems of sexual conduct that I have ever read. Please accept this contribution from me as I want to be a part of the campaign against bigotry and prejudice which we face every day. Your methods in undertaking to enlighten the general public are admirable and I want to congratulate you. Henceforth, each month I shall try to send you the same amount to be used as you see fit. Once again I want to say "thanks" for giving us, the general public, a chance to get our views into a published magazine. If at any time I can be of service to you, please do not hesitate to let me know. --Mr. T. W., New York.

Editor's Note: May we throw a compliment back to you? It's certainly refreshing to have a homosexual identify himself as part of "the general public" instead of proclaiming his "minority group" identity. Congratulations, yourself. Mr. T. W!

REVIEW EDITOR: The tone, the aims, the plan and the process of the Mattachine Society and the REVIEW are excellent. As long as you keep everything on the high plane of pure love and friendship and remember the viewpoint of the majority (in the sex sphere) you should succeed. The truth wins out, whereas falsehood eventually defeats itself.—Miss Christina Valentine, Pasadena, Calif.

REVIEW EDITOR: I have read the last several issues of your magazine which were sent to me by a "friend". This is just to inform you how bored I've become with the whole subject. As a homosexual, myself, I can only say, "So what!" What are you trying to prove by kicking the whole old tired subject around over and over again. Most of us would be disgusted if we saw a woman walking around with a sign on her that said, "I am a woman." It is just as disgusting that a group of people like you or ONE want us to walk around with a sign that says, "I'm a Homo." As for public acceptance, the public will never accept anything; they will only tolerate it. Let's face it. They tolerate the alcoholic, the beggar, the prostitutes and the homosexuals. Only those who are blind try to lead

the blind. To further this subject, either by letter or by reading the magazine would only be a waste of your time and mine, and you seem to be doing all right without my help.—Mr. K. A., New York

Editor's Note: Won't our readers and members send us their comments on Mr. K. A.'s letter? We do not feel that there could be one "editorial" answer that would cover the ground thoroughly.

REVIEW EDITOR: Just a few lines to say that your Review is improving by the month and speaking for a host of friends, thanks for the achievement in bridging human differences. Your work is being praised by all I know. Keep up the good work. Enclosed please find another small contribution towards your crusade. Good luck!—Mr. W. W., New York

Editor's Note: We greatly appreciate your contribution. As we approach the end of our third year of publication, the Review is still not in the black, though it is currently paying its way. Once our indebtedness is cleared up, contributions such as yours will go toward improving its content and format even further; we hope we never get to the point of resting on our laurels.

REVIEW EDITOR: I wish to congratulate you on the Bibliography of homosexual literature appearing in the August issue of Mattachine Review. I am looking forward with anticipation to the appearance of Part Two in the September issue. I want to contribute the suggestion that you publish two further bibliographies: 1.) a bibliography of significant homosexual fiction, and 2.) a bibliography of homosexual biography. Biographies of noteworthy homosexuals would comprise an interesting constellation. Besides the names of musical and literary greats, it would be instructive to find the names of such figures as Frederick the Great, Julius Caesar, Plato, Leonardo da Vinci and James I. I suppose you would have to observe a cut-off date in the 19th century in order to avoid trouble with living persons.—Mr. J. L. Y., New York

Editor's Note: The Bibliography will continue for some months, in subscriber issues as well as those on newsstands. The fiction section will follow the current listings.

REVIEW EDITOR: As a homosexual and subscriber to your fine publication, I never cease wondering and casting about for the reason such a periodical as this is necessary. Here is the way I think we should see this thing: All of us are creatures of nature. Why should one particular breed have to set up a defense to justify its existence. After all, we did not order ourselves to be put here . . .

I love your magazine so don't misunderstand me. It's really quite curious though why people have to justify just being people, isn't it?—Mr. E.L.E., Georgia

REVIEW EDITOR: Occasionally we hear belittling reference to articles in the Review containing "special pleading". I do not agree that defense, whether in writing, speech, or social action, is any "kind of special pleading". Pleading implies begging, a far cry from the approach of demand. I believe the time has come for homosexuals to demand their civil rights as aggressively as Negroes are demanding theirs. We will get no where by pussy-footing our own cause. In their hearts, people respect those who stick up for their rights, even when by non-violent means. It has been said there is nothing so powerful as an idea whose time has come. The time has come for social enlightenment on this subject kept so long in the dark in our culture. And some people in their lethargy need to be shocked into consciousness.—Mr. E.A.B., Denver

Editor's Note: We cannot counsel you to use demands or aggressions and only hope you won't come begging on our doorstep if YOUR aggression stirs up retaliative aggressive acts against YOU. Education and enlightenment are the Mattachine Society's goals, but shock techniques are not its way. Problems disappear through evolution; they are only aggravated by revolution.

REVIEW EDITOR: Congratulations on an exceptionally fine "Interim" publication - in promoting better understanding in others, you who are devoting so much effort in this direction, will gain self-understanding in abundance.—Mr. K.F., California

Editor's Note: "Interim" is the national newsletter of the Mattachine Society. It is circulated four times a year, only to members of the organization, contributors, subscribing members, exchange publications, and certain public agencies and institutions of the sex education and associated research fields.

REVIEW EDITOR: What if Pope did write a letter to Dr. Arbuthnot? What business does Sporus have putting his shabby two cents' worth into the Mattachine Review? If he'd pseudonymed himself as Edgar Zylch or Mortimer Snerd, what he had to say would still have been tasteless. Who let him get away with his spurious (or is it Sporius?) literary snobbery? Borrowing a name from the eighteenth century ain't gonna lend no eighteenth century elegance to his pose.—"Dr. Samuel Boswell", London, England.

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Mattachine Society's yellow booklet of general information may be obtained from the national headquarters, 693 Mission Street, San Francisco 5, Calif., for 25 cents per copy. Included in its contents are: the Mattachine program, aims and principles and a brief history of the Society.

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SUBSCRIPTIONS: \$4 per year in the U.S., Canada and Mexico; single copies 50 cents. \$5 per year elsewhere. All copies mailed first class sealed in plain envelope.

STAFF: Publications Director and Editor, Hal Call; Business Manager, D. Stewart Lucas; Production Director, Henry Foster, Jr. Editorial Board: Richard Mayer, Gonzalo Segura, Jr., Carl B. Harding.

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OFFICE OF PUBLICATION (to which all communications should be addressed): 693 Mission Street, San Francisco 5, Calif. Telephone EXbrook 7-0773.

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