



matchline **REVIEW**

50c

JUNE 1957



OPEN LETTER

FROM A CATHOLIC PRIEST TO A HOMOSEXUAL



**"...just between
us mothers"**

BY A WOMAN WHOSE SON IS HOMOSEXUAL



IN CONGRESS:

A Bill Is Introduced to Facilitate Review
Of "Discharges Other Than Honorable"

(See Page 2)



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693 Mission Street

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CASTING A SPOTLIGHT ON HUMAN SEX PROBLEMS - FOR THINKING ADULTS

Mattachine Society, Inc. _____

mattachine salutes

Rep. TORBERT H. MACDONALD
of Massachusetts

Discharges from the armed forces under other than honorable conditions have become a blight on a "tolerant" America within the past decade. Many young men have found themselves out of the army, navy, air force or marine corps with a release certificate that doesn't say honorable, nor does it say dishonorable. But in this awful in-between, they have found that employment is difficult or impossible and for all practical purposes, if the discharge isn't honorable, it might as well be dishonorable—the stigma is the same.

Representative Torbert H. Macdonald of Massachusetts recently called attention to the evil when he proposed a bill in the House of Representatives in Washington which would provide for a review of all such discharges when the veteran could show that his character, conduct, activities and habits had been exemplary for a three year period after return to civilian life.

In the remarks below, taken directly from the CONGRESSIONAL RECORD, readers will note the figure of 69,323 undesirable, bad conduct or general discharges, reported by the speaker as having been issued during fiscal year 1955. While the

THE HOMOPHILE PROBLEM

as it concerns the Lesbian...Written and edited by women, published by the Daughters of Bilitis, Inc.

THE LADDER

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For his timely and compassionate appeal on behalf of many veterans doomed to second class citizenship, MATTACHINE REVIEW is proud to salute Rep. Macdonald, and urges its readers to endorse his proposal in letters to other Congressmen. Here is the excerpt taken from CONGRESSIONAL RECORD:

Other Than Honorable Discharges

EXTENSION OF REMARKS OF

HON. TORBERT H. MACDONALD

OF MASSACHUSETTS

IN THE HOUSE OF REPRESENTATIVES

Thursday, April 18, 1957

Mr. MACDONALD. Mr. Speaker, I have today introduced a bill dealing with the hardship suffered by thousands of American servicemen who have been discharged from the Armed Forces under conditions other than honorable. These are individuals who have committed minor offenses or who because of some mental defect or disease have failed to meet, during their service, acceptable standards of social or military conduct. Their offenses or conduct were not serious enough to amount to crime either military or civil, for they have not been tried and convicted by a general court-martial.

Although the policy of the Armed Forces in issuing discharges other than honorable to such individuals was and is intended to distinguish these unfortunate from real criminals, nevertheless this meritorious effort on the part of the Armed Forces has failed of its intended effect. In the civilian mind there is little or no difference between the individual who was discharged other than honorably and the individual who was discharged dishonorably. The ordinary civilian has neither the time nor the patience to draw distinctions. If one has not an honorable discharge, chances for gaining employment are very small, indeed.

Mr. Speaker, have you seen the effects of such discharges upon the lives of these ex-servicemen? Try as they will they cannot get or hold jobs. Employers don't want to employ them, and therefore not only do they pay the price for a misdemeanor over and over again, but also their wives and children also

pay a penalty out of proportion to the original offense. This atmosphere permeates as well to the social level, where it lurks as a family skeleton, a thing to be hidden. These unfortunate ex-servicemen apply, time after time, to the boards for the correction of military or naval records in the desperate hope that something might be found in their record which will afford a basis for changing the quality of their discharges. In most cases, the correction boards are helpless under the state of our present law. Their review is confined to the military record. It is true, the law says they may consider "such other evidence as may be presented by such person." But what effect is given this language? No matter how exemplary a life the individual has led since his discharge, no matter if he has been cured of the mental disease which caused his unacceptable conduct, no matter if his fault did not amount to a crime, the boards limit themselves to the official records and evidence relating strictly

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thereto; the cold official language comes back, "the board regrets, but." The individual must pay and pay for his misdemeanor committed when of a young age until he dies. His family and children must also pay and pay, not only until he dies, but even beyond. Mr. Speaker, is this the penalty a man should pay for acts or faults which were not criminal? Acts, which in the main, were committed by young persons who had not yet matured into adult judgment or responsibility.

I think you will agree that so severe a punishment should not be meted out to these servicemen. This bill will give them hope, a chance at rehabilitation. It will not wipe the slate clean, but it will say, that under our system, rehabilitation is not only possible but should have its rewards. Congress will now make clear its purpose, that the appropriate board must consider evidence of subsequent good character and exemplary conduct, and must issue to such individuals, a discharge or release under honorable conditions, dated back to the date of the original discharge that these men have rehabilitated themselves. Of course, it must be established to the satisfaction of the board by oral or written evidence, or even by such independent investigation as the board may make, that his character, conduct, activities, and habits since his original discharge have been good for at least 3 years. It directs the Board to take into consideration in each case the reasons for the nature of the original discharge or dismissal, together with such other factors as the board may consider appropriate. Although the bill would permit the granting of an honorable discharge to these individuals, I call to your attention that it would not authorize the granting of the so-called direct GI benefits including pension, compensation, hospitalization, military pay and allowances, education, loan guaranty, retired pay, or other benefits. They would get a discharge under honorable conditions only.

Mr. Speaker, every Member of this House I am sure will agree with me when I say that this legislation is long overdue. In the fiscal year 1955, a total of 1,062,940 men and women were discharged from all branches of the Armed Forces. Of these were 69,323 who received undesirable, bad conduct, or general discharges—those subject to review under the provisions of the bill

which I have introduced. It is interesting to note that between July 1, 1950 and June 30, 1955, only 561 discharges were corrected or changed by the Boards for the Correction of Military and Naval Records. I repeat only 561 out of 69,323. This is due, I am sure, not to the coldness of heart of the reviewing board, but rather to the punitive rules under which the reviewing board operates.

I am sure that every Member of Congress has one or more cases in his district where boys still in their teenage years have been given less than honorable discharges that could be meritoriously considered by the appropriate military review board.

For this reason, Mr. Speaker, I hope that the 85th Congress will enact this worthy legislation into law. By doing so it will give many thousands of our American servicemen, who have rehabilitated themselves in civilian life, a chance to prove that they have lived an exemplary life and are now good American citizens. The stigma which now automatically attaches for a lifetime to them can be erased. It will help them to obtain dignified employment worthy of their natural ambitions and abilities. I feel that they have been punished enough, let us help them to help themselves in their goal to become first-class citizens.

(Continued on page 42)

FOREIGN PUBLICATIONS

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.

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

(See also pages 22 and 14)



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THIRD YEAR OF PUBLICATION

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BY PETER JACKSON



PART III

the tender trap

Most homosexuals, no doubt, would welcome a change in the law which would remove the legal penalties for homosexual acts between consenting adults. There are groups in the legal and religious professions which recommend that course of action. For more than the past half century efforts have been made in various directions to have homosexual love legally recognized and given perfect equality with heterosexual love.

In Germany, for example, a number of writers including von Kupfer, Bluher and Friedlander, boldly championed such a course although the efforts were futile. In 1900 von Kupfer called upon men to proclaim their independence from women. Bluher considered homosexuality as an essential human trait which must be granted an outlet with certain restrictions (setting the age of consent at 14 and forbidding the use of violence). A film was once produced in Germany depicting the plight of the homosexual who falls victim to the wiles of a blackmailer. Dr. Magnus Hirschfeld agreed to impersonate the scientist in that production who attempts to enlighten the public as to the nature of homosexuality, so as to bring about a modification of the statute punishing deviates.

In the final complete article in the series, Author Peter Jackson cites a true case history of a man who was undoubtedly a sex deviate, and who somehow seemed to invite attention from police officers time and time again. The article states that this case history is an eloquent picture of how NOT to behave.

Although the author describes activities of some police officers who sought to entrap individuals in illegal acts, it must be pointed out that this practice is not found in all metropolitan police departments. Many enlightened police administrations in the U. S. today understand the plight of the homophile. Their concern is limited to public behavior, involvement of minors, and use of force, violence or fraud.

Friedlander, in his "Renaissance des Eros Uranios," suggested "bringing ancient and modern culture into harmony by reviving the Greek Eros, and overthrowing the monopoly which woman has of being loved and beautiful."

There is probably no exact parallel between Greek culture and that of the present day. Hellenic culture was decidedly masculine. On the other hand the Kinsey statistics indicate that there is apparently a resemblance between the example of huge blocks of American society and that of Demosthenes from the standpoint of sexuality. Demosthenes reputedly sought sexual expression in four media. They were the prostitute, the concubine, the wife and the male mistress.

Dean Swift once remarked about legislation and the law that it was "clearly proved that ignorance and idleness are the proper ingredients for qualifying a legislator; and that laws are best explained and applied by those whose interests and abilities lie in perverting confounding and eluding them." Quite probably similar thoughts have crossed the minds of many American homosexuals in their efforts to discern the logic and wisdom of any law prohibiting the sexual act between consenting adults. Laws of this sort are probably in the class with the infamous 18th amendment to the U. S. Constitution which probably caused more crime, immorality and neurosis than it ever prevented or punished. It is to be hoped that the laws making homosexual relations between consenting adults a crime will go down the drain with other such monstrosities as the 18th amendment.

Many who would perhaps be agreeable to repealing the laws

mentioned would not socially recognize homosexuality. For those people who refuse to recognize it, why not recommend that they visit New York City and refuse to recognize the Empire State Building. Certainly many reputed homosexuals have been recognized in history, among them the Greek philosophers, poets and playwrights of the classic age, Julius Caesar, Alexander the Great, Michelangelo, Leonardo da Vinci, Frederick of Prussia, Shakespeare, Oscar Wilde, Nietzsche, Vincent van Gogh, to mention but a few.

The sonnets which Michelangelo wrote to young Tommaso Cavalieri were tender expressions of love which may well have been addressed to a woman. Even a sober scientist like Winckelman was so carried away by his homosexual love for Frederick von Berg that he wrote to the latter, "All the names I might call you are not sweet enough to do justice to my love. All the things I might say to you sound too weak to give voice to my heart and soul. I love you, my dearest, more than the whole world and neither time nor circumstance nor age can ever cause my love to diminish."

Yet one must live with the law as it stands until the day it is changed. In the light of that sober reality it is probably the better course to refrain from those acts which may bring one under the *auto-da-fe* of some municipal Torquemada. What not to do may well be expressed by the following case history cited here as something of a horrible example. It is a case chosen at random. It may or may not be typical. It is informative. It is authentic.

Highly important is it that the following is a reporting of facts. It is not presented as a blanket criticism of law enforcement agencies or blanket condonement of homosexual activity.

X is of good background, He is professionally trained, has a university degree and is a member of a good fraternity. In practice X is socially bisexual. Like many single men he does from time to time visit a cocktail lounge to "pick up" a girl or a handsome young man like himself. He is not particularly aggressive in contacting men. Prior to his first arrest he had no police record.

His residence was some miles from the downtown area of a medium sized city and he did not drive a personal car. Occasionally he would be invited to a cocktail party on the opposite side of town. At the conclusion of such affairs some friend would usually drop him off in the downtown section, most often in the early morning. On such occasions, usually on the week-end, and when he had errands to do in the following morning, he would go to the bus station to spend two to four hours. Public transportation to his home at such hours was infrequent. On these rare occasions he felt less conspicuous in the bus station than he would have in the lobby of a hotel.

Around 6 a.m. generally he would go to the washroom to freshen his appearance. Then he would get breakfast and later do his errands before returning to his suburban home.

On one such occasion he met a young man in the bus station. This man told X that he was broke and was attempting to get back to his home some 1100 miles distant. X, touched by the story, offered to share a room and breakfast the next day as the young man had had no sleep for two nights and no food for at least a day. They departed for a hotel, registered and went to bed. Soon thereafter the young man rose and departed indignantly. X, being innocent of any overt sexual advance, thought nothing of it and returned to sleep. He was awakened later by loud knocks on the door. It was the police in company with the young man. There followed a questioning and a search for evidence. This primarily consisted of an examination of bed and bath linen, but included an inspection of the fire escape to see if there were a hidden partner outside. X told his story, denied the accusation, and the officers left with the young man. Because of this accusation the young man got the sympathy of the police who had him remanded to his home in care of juvenile authorities. On no more than this—which involved no arrest—X was registered in the files of the vice squad as a sex offender though he did not know it at the time. The young man got his trip home at the price of wrecking the reputation of X.

Some two months later X was in the bus station on a similar occasion. He held casual conversation with several people, read a magazine, and then started for the rest room. There had been no proposals of sex, but he was suddenly grabbed by three members of the vice squad who were in plain clothes and was hauled away to jail. There was no possibility of a morals charge, but he was booked for allegedly having been drinking after bars were closed. He was booked alone in the presence of three officers. When they took his effects for safe keeping, X said they opened his wallet and shelled off a sheaf of currency which they divided and pocketed. X stated that he was fortunate that his larger bills were on the bottom of the stack. Otherwise, said X, he could have lost more than \$100 rather than \$15 or so. The wallet was placed in a paper container and X said he was told he would be beaten if the incident was reported. X was then placed in the "drunk tank." It was then about 4 a.m. He did not try to make bail or call a lawyer for he felt that he was innocent of any serious charge. He presumed that a minimal fine of some \$20 would be his lot.

At 9 a.m. that morning he went into court. There he learned for the first time that he had been registered as a sex deviate when

the accusing officer presented lying evidence to the court, such evidence stemming from the first incident mentioned, although it had occurred some weeks previously. He pled not guilty except that he had been drinking. He was not allowed to get off with a fine which he could have paid. For the simple "drunk" charge, and with no previous record, he was sentenced to 60 days in jail. His regular employment ended. But he spent only 30 days in jail because he chose to "work his time out" at the rate of two for one.

He was held incommunicado for three days and was "investigated." During this procedure he had to appear in a line-up.

Later he learned that he had been falsely accused of molesting children. As rapidly as possible he applied for a parole, feeling that an injustice had been done. He asked a member of his family to assist him in obtaining parole, giving her the facts of the case. She approached a parole officer who repeated the lying evidence to her, which evidence had not been allowed in court, and the parole was refused. The parole officer told her that the next offense would probably bring a sentence of six months.

Some two years later he was again in the bus station on a similar occasion. There was a mutual contact with a handsome young man, informally dressed. X did not realize that this informality represented "municipal mufti." Nevertheless X and his new-found friend decided that inasmuch as both were tired and both were just "killing time" that they would go to a hotel to rest. They went, registered, and went to bed. The lights were turned off. Although, according to X, there had once again been no overt proposal nor any physical advance, the "friend" switched the light back on, apologized, and flashed an official badge. The "tender trap" had been sprung.

The vice squad officer then opened the door to admit a witnessing officer standing in the corridor. X was again arrested, booked and jailed—this time on a morals charge. Bail was set at \$250. X called a bondsman. In the meantime several officers exclaimed over revelations made concerning the case. When the bondsman arrived and negotiations began, the amount was upped to \$500. The bondsman called this excessive, but a mute U.S. Constitution was unable to quote its Article VIII.

The bondsman was unwilling to go the \$500 bail, so X called his company attorney, determined to fight the case. He was released to the custody of this attorney who later represented him in court. The fact that the charge could not be supported by strong evidence was no doubt reflected in the fact that no sentence was assessed as to time in jail, actual or suspended, and the fine was a mere \$50. X's

legal fee, however, was \$250. Unfortunately, the attorney discussed the case with X's employer who promptly discharged X.

It was at the time of this trial that X discovered that he had quite a dossier lodged in the files of the vice squad which was loaded with accusations. These accusations comprised the original unproved charge of sex deviation, the false report of child molestation, molestation of a minor since the original partner had been a man of 20, and a "reported" instance describing homosexual activity while using an alias. The last was news to X.

It can be argued that offering to share a room with a stranger is not the usual procedure for a normal person to follow, though it was often the practice with servicemen during World War II, when hotel space was at a premium. Yet anyone must admit that heterosexuals often do just that. When a man and a woman are involved the object is usually sex. It is the homosexual, however, who should especially avoid getting into any kind of compromising situation. Considering what the result may be, such advice is understandable.

The dissemination of such information to the homosexual minority can only be good education. Its dissemination to the heterosexual majority might have some effect in helping to eliminate certain practices of some law enforcement agencies which do compromise those agencies in the eyes of the citizenry at large.

X remarked that since his original charge of drinking after hours he had bought a drink in a public bar in his small city an hour and a half after legal closing time and in the presence of two uniformed police officers. There were other customers in the bar also.

X is no doubt a deviate. Perhaps, like most deviates who do not have a satisfactorily adjusted sex life, he is also neurotic. While many may validly argue that X asked for the attentions he got from the police, he is certainly not a criminal type. In many ways he is a moral man. If he is "neurotic," as opposed to "normal," he might well reflect on some statements made by Dr. Louis E. Bisch. The remarks seem particularly applicable to American society.

"Money, pure and simple, is the god of the average normal person.... Lesser gods are bluff, show and fake, all members of the same club.... Everything is justifiable if you make a profit. There was a time when to be caught grafting was an unpardonable sin. Now, days, not even that matters. What, after all, are a few years in Sing Sing with conditions so pleasant there and the parole board so active! Make money the way others do and you are OK. To get away with it makes it right. Everybody knows that a good press agent and a good lawyer will carry you further than a dozen college degrees!

"Yet these normals actually believe they are the superior ones.

"In substantiation normals claim that neurotics are queer, possibly a bit 'cracked'....Then the normals criticize the neurotics for being too emotional. Yet it's normal to be seeking excitement and new thrills, to get worked up over reading smutty literature, to tell dirty jokes, to get soused at parties and stimulate sex appetites to the point of bursting, to gloat over bankruptcies, to get aroused over a rape, an electrocution, or a wrestling match.

"No, to be normal is nothing to brag about! When I study normals and compare them with neurotics I wonder sometimes whether to be normal is not something to be ashamed about."

Because of the present attitude of society toward the homosexual it is no wonder that he is neurotic and must forever avoid the tender traps of the mind into which his neuroses may lead him. To avoid the "tender traps" of the vice squad is essential to well being. To avoid the tender traps of a mental variety is equally essential. In dealing with the latter, Dr. Bisch, in his book, "Be Glad You're Neurotic," has some good advice. He recommends five simple rules. To follow them will assist anyone in avoiding tender traps of the mental variety:

"Analyze yourself, stop feeling guilty, give your ego a boost, turn your handicaps into assets, profit by your neurosis, and *then* be GLAD!

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Mattachine Society, Inc.

By LUTHER ALLEN

values and

RESPONSIBILITIES



In the opening pages of this essay, I referred to a slim volume called *Morals and Marriage* by Dr. T. G. Wayne, which sets forth in simple terms the Catholic view of the values and responsibilities of married love. I wrote, "Since most of the opposition to homosexuality for the past 2000 years has originated in the church, it seemed to me that nothing could be sounder than to examine this statement of the positive values of sexual love by spokesman of the church in order to discover to what extent it may be possible for homosexual love to embody those very values." I went on to say, and I think it bears repeating lest it be thought that I claim "parity" for homosexual love, "I will concede that the best homosexual relationship has less to offer, looking at it objectively, than the best heterosexual relationships. However, I think that I can show in terms of Dr. Wayne's own criteria that homosexual relations may contain much that is beneficial and good.

And then: "Before entering into a point-by-point examination of *Morals and Marriage*, I believe that both candor and clarity demand that I outline the general point of view from which I write.

It has taken me two installments to do this, but now I think we are ready to deal directly with Dr. Wayne's little book. Before proceeding, however, I would like to emphasize that it must not be thought that Dr. Wayne, or any Christian spokesman, would consider my arguments valid.

From the puritanical point of view, which regards sex in itself as a necessary evil, homosexuality can only be a worse evil. And since sexual expression cannot be admitted to be a human need in itself, homosexuality must be considered an unnecessary evil too. But

another happier point of view is possible. If heterosexual love is viewed as intrinsically good, specifically considering sexual pleasure to be good, then it seems to me logically and emotionally possible to regard homosexuality as a lesser good.

In actual practice homosexuality is often quite as evil as its critics, from St. Paul to Dr. Bergler have declared. The practical problem for all of us is to eliminate or avoid the evils of homosexuality and to realize its potentialities for good.

Now, just what moral ideas can the homosexual accept or adapt from Christianity for guidance in his own relationships? I am going to make a series of quotations from *Marriage and Morals* which seem to me as applicable to homosexual friendships as to heterosexual marriage. I must repeat that I do not for a moment believe that the author of the book would approve of my undertaking. But my object is not to enable the homosexual to ingratiate himself with authority, but rather to enrich his moral consciousness and to indicate practical moral objectives.

"Human beings are social by nature, they crave for human contacts, and live and grow by them... One of the deepest and the most common expressions of this natural sociable impulse is the decision of a man and woman to come together, share their lives, and form a family. *It is not good for man to live alone*: there is a bodily and spiritual need in both which only the other can supply. This sex attraction is the basis of marriage..."

It is not good for man to be alone... it seems to me that we can regard homosexual friendship as more virtuous than a lonely and isolated life. A sexual relationship between two men or two women may be more deeply law-abiding in spirit than no love relationship at all. Every marriage counselor knows the strains and tensions, the discord and explosiveness created in heterosexual unions in which sexual intercourse is denied. Why should the results be different in homosexual friendships when the sexual need is thwarted? Many of the greatest saints were tormented throughout their lives by severe neurotic symptoms and lurid erotic hallucinations, even though they withdrew to lonely barren places and lived as hermits, far from "temptation." It is often said that the homosexual is anti-social. But surely, there is more sociability—a greater capacity for relational love—in

the homosexual than in the celibate hermit. If the homosexual appears to be anti-social maybe this is chiefly because society is anti-him. Certainly the homosexual impulse leads away from loneliness and towards togetherness. And that is good.

"Love is a general word for many kinds of movement and action: the desire for health, knowledge, sleep, food; pleasure in sailing a boat, riding a horse, playing a game; attraction for another person, worship of God and so on. Every motion of life is covered, and even as regards the love of another person, specific sex love is only one of its forms."

This passage reminds us that human life in this world is motion, in time, impelled by desire. It suggests the kaleidoscopic variety of human desires and pursuits. The Buddhists would insist that the entire material world as perceived by the five senses is illusion and that for the most part mankind pursues phantoms. This much, at least, may be said: among all the other variegated "motions of life" we have homosexual friendship, not the most important of man's pursuits, but by no means the least in value, perhaps. And if the Buddhists are right, then homosexual desire is but an illusion among other worldly illusions, including the heterosexual illusion.

Under the microscope the skin you love to touch looks like a landscape on the moon. And the one view is just as real as the other—and just as false! "The body beautiful" is not what it seems, but rather a complicated mish-mash of chemicals. And the various elements of our chemistry are not what they seem; they are reducible to atoms constellated in certain patterns. And each atom is, in turn, reducible to elec-

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trons, neutrons and protons. As every school boy knows, the sun does not rise and set, yet we go on thinking in terms of "sunrise" and "sunset" just the same. Furthermore, our best scientists tell us frankly that our surest areas of knowledge are only constructs of the human mind, approximating and paralleling aspects and fragments of reality, not to be confused with reality itself. Our senses, our emotions and even our reason provide us with only a limited and distorted knowledge of the real, the true. Reality is something vastly other than our knowledge of it. Yet each of us is, in his being, in his existence, real. Each of us is, himself, reality. After every illusion is stripped away man finds himself. With wonder and amazement he says to himself, "I am." And then he realizes that the entire universe says, "I am." And beyond the farthest existence says, "I am." There is no nothingness. "I am" is God, infinite and eternal being. And man is in, and of, eternal being.

Although they recognize thousands of gods, great and small, to the Hindus the godhead is nameless. Yet they often refer to the One by the name "I am." Christ said, "Before Abraham was, I am." And I believe that the Buddhist Nirvana is not the attainment of nothingness but rather a state of pure, undifferentiated being.

Psychoanalysis demonstrates that some of the most deep-seated moral defects of homosexuals result from narcissism. The analysts show us that underneath a hard outer shell of vanity and egotism, the narcissist is an individual who has never found himself; there is a hollowness, an emptiness at the center; he doesn't believe in his own reality and consequently nothing else seems real. I believe that it is a moral necessity for the homosexual to relinquish his defensive illusions about himself as well as his illusions about the world of which he is a part. Because when a man stands spiritually naked and defenseless, then and only then he learns to say the simple words, "I am" with full realization of their tremendous import.

The asceticism of the Buddha and the Christ does not result from the "Mustn't touch it" morality of the nursery, but rather from an arduous process of disillusionment leading to realization.

From this point of view those who struggle for sexual freedom and those who struggle to repress sexuality are equally benighted, overconcerned with

trivialities. The former are bedazzled by passionate illusions, the latter are terrified by passionate illusions: two sides of a single counterfeit coin. Yet we can hardly expect the average man or woman to become a Buddha or a Christ—we must live our allotted span in this world accepting its conditions. And sex is one of its conditions.

The philosophical bases of psychiatry are not clear. Psychiatry has developed as a pragmatically oriented science. And while psychiatry and psychoanalysis have provided us with many very profound insights I think it is nevertheless fair to say that to a large extent what the psychiatrists call reality is only the world of other people's fiction and illusions, individual and collective. And nobody is obligated to believe in other people's fictions and illusions. Perhaps, in the final analysis, the best we can hope for in the everyday world of human affairs is to supplant our old, involuntary illusions with workable, beneficial fictions. We try to reassess the human past as well as our own individual pasts, retaining that which is beneficial, rejecting that which has proven harmful. And we try to construct new patterns of thought and action which we hope will be an improvement on the past. And yet, at the very best, humanity lives a strange life in a borderland world, half "for real" and half-way "let's pretend." All this underscores man's loneliness and his need for love.

But those multitudinous and variegated "motions of life" of which Dr. Wayne writes and which the Buddhists call the bright garments of Maya, Freud designated by the name Eros. And we cannot help feeling that there is something indestructible in desire; from the moment of our birth until the moment of death desire urges us on. When we stop wanting, we stop living. Desire is an aspect of Deity working through human nature, one may say. A web of desire binds mankind together. It is a web made of a few strands of truth of great tensile strength and much flimsy, fictional embroidery. But who is Eros? What is he? He is Mother Nature's brat. There is neither intelligence, nor compassion, nor justice in Eros. He is capricious and wantonly extravagant and often cruel. He is impersonal, cares nothing about the fate of individuals. Eros would never play the good Samaritan. He would never be the good shepherd. He would not lift a finger to save that one lost sheep. Freud seems to have overlooked all this.

Now, Christ is not a seductive glamor-god as Eros is; Christ is often stern-yet he is compassionate. Christ is the god who loves man, not in the aggregate, but each and every one. In the world-climate of 1957 and after nearly 2000 years of Christianity religion seems to many to have failed. But what else have we got to replace the Christ-spirit in human affairs? Free enterprise? Marxism? Psychoanalysis? It seems appalling to me to think of a world in which Christ-love no longer has a place, no longer exists. But must we crucify Eros in the name of Christ? May it not be possible for the lesser god to accept the law and government of the greater one? May it not be possible for Eros to become the henchman of Christ?

"Love of another can advance through three stages: desire, devotion, friendship."

May not these three stages be included in homosexual love? Is it not desirable that they should be? Perhaps most homosexuals would quickly agree that devotion and friendship arising from a ground of mutual attraction and desire is precisely what they most deeply long for. I believe that if two people enter a sexual partnership mutually and wholeheartedly accepting Christ's law of love as the law of their relationship, the vexed question of whether it is good or bad to have sex becomes of minor importance. In a relationship governed by the law of love it may be a mutual kindness, a mutual charity to have sex together. Sex then becomes an ingredient of devotion, one element in friendship.

"Desire...is caused by a need in us, the love of another for our own sake. With sex this springs from a natural attraction of body and soul lying deeper than deliberate choice; a desire for the excitement and rest of coming close together, for the life that only the other can awaken and share; a need to hold and be held in love...the natural hunger of every creature to strengthen and comfort its life from outside..."

The above words describe the homosexual love-longing as accurately as the heterosexual sort. I believe, however, that there is one emotional and ethical peculiarity of sexual love that everyone has overlooked. In sexual intercourse, when a man takes his pleasure from a woman, at the same time and in the very same act, he is giving the greatest pleasure to his mate; when a woman receives a man, sexually, for her own pleasure, she is at the same time and in the very same act greatly pleasuring

her mate. In the sexual act giving is also taking, and taking is simultaneously giving. And when the opposites "giving" and "taking" are identical the ethical dilemma is dissolved. Good sexual relations give lovers a profound sense of rightness, there is a unique ethical satisfaction in the sexual act. It is both selfish and generous at one and the same time. As a matter of fact, no lover would be satisfied to be loved entirely unselfishly, for everyone wants to be wanted, desires to be desired. The trouble with pure, disinterested charity is that it is rather degrading to be its recipient. Nobody likes to be the object of charity, sexual or otherwise. And yet we all need the kindness, the generosity of others, too. Perhaps especially where sexual love is concerned, for although an individual may be self-sufficient in nearly everything, it remains impossible for him to have a satisfactory sex relationship with himself. All the same, it must be realized that when sexual desire torments a man, it is due to a fullness in himself. He seeks a mate first and foremost because of an over-abundance in his heart and in his flesh. He takes a mate because he needs so much to give.

"It must be remarked that sex desire is not merely bodily and animal, a blood and muscle movement pointing only to the sensuous satisfaction...of intercourse; a relief of tension; an effect of glands. Underlying this necessary stream in sex there should exist a complete love between two human persons which is more than an attraction between bodies, more than...desire. The chief quality of the union sought is that it represents the intimacy of two persons who are in love with one another. It is not just a man-woman relationship, but essentially the relationship of this man and this woman and no other."

Obviously, male-to-male relationships may also be man-to-man relationships. And equally the love of two unique persons. Woman-to-woman relationships, too, of course. One of the great errors in much of the thinking about homosexuality, scientific and moral as well, is precisely that heterosexual thinkers refuse to regard homosexuality as the relationship of persons. They persist in viewing it only in its narrow sexual aspect. Respect is due the homosexual just because human-to-human love in all its forms is so intensely personal. Science treats the human being objectively, that is, as a thing. I suppose the impersonal approach is scientifically necessary but

it is morally indefensible to regard a fellow human as an "it" rather than a "thou." Yet, how often homosexuals themselves depersonalize their sexual affairs, placing them on the purely male-to-male basis! This depersonalization is a form of demoralization.

"Devotion...marks a stage past desire. This disinterested affection wishes and works for and enjoys the happiness of another without much thought of self. Here is wonder and reverence and self-sacrifice."

The homosexual may be as capable of devotion in his love relationships as any man or woman. On the other hand, many homosexual lovers are quite as faithless as heterosexual lovers often are. The homosexual belongs to a despised and persecuted minority, it is true. His love relationships are hard to stabilize. But let us not in our frequent bitterness and disillusionment deny that devotion is an indispensable ingredient of love and a primary moral value. Let us, however, use some discrimination as to whom and to what we give devotion.

"Beyond desire and devotion, yet including them both, comes friendship...the love by which two people belong, as it were, to one another, sharing in something as equals. The foundation is so deep and lasting as a whole life shared in common...that gathers the everyday joys and worries and humors as well as the greater concerns of love...Sex love at its best is such a friendship, including but also surpassing the primary bodily and biological relationship. Mutual desire, mutual devotion, and penetrating these the certainty that each is committed to the other..."

I am sure that for many a homosexual those words express his deepest heart's desire, and that, if he has settled for less, it is only because he has at last despaired of ever attaining and maintaining this ideal of life-long friendship-love.

It is more difficult for homosexuals than for heterosexuals to achieve relationships providing the certainty of mutual commitment. All the same, such relationships do exist. It is not impossible for homosexuals to find permanent mates, and I, for one, have the greatest respect for those who do. I believe that such men and women on their own initiative and by their own efforts create a small but not insignificant area of harmony and stability in this turbulent world. Many would call such relationships immoral, I have no doubt. But to me there is a modest moral heroism in

the achievement of a lasting friendship-love. There is more to that common phrase, "to make love," than appears at first glance. For truly love is something that we make. It is something constructed, something built. It is the result of collaborative thinking, choosing, planning, striving. To make love means to construct one's own emotional environment, to build the spiritual house in which one lives, in collaboration with one's mate. It is a creative thing to do. Homosexual love cannot be procreative, it is true. But because a relationship cannot encompass all that is good one is not justified in denying the good it may possess.

"Sex pleasure should be human pleasure, more than bodily gratification. The pleasure proper to human nature is neither merely animal nor exclusively spiritual. Following the complete activity of special powers through bodily organs capable of experiencing great and peculiar pleasure, the satisfaction of sex would yet be less than human were it restricted to them; not that these parts are shameful, but that they are only parts, less than the whole body, less than the person...Sex activity moves on the human not the animal plane, and in its right exercise the entire person does strive to express the strength and happiness of love. Consequently it is fitting that all the senses should be engaged and not only a particular part of the sense of touch.

"The complete happiness of sex is not obtained merely by the physical intercourse...The Bible speaks of a man knowing his wife. Indeed it is a close form of knowledge, a human experience in which the mind and will take part."

The immorality of organ obsession, then, lies basically in the fact that it is less than human. If there is anything narrower than the mind of the sex-hating Puritan, it is the mind of one whose life energies are chiefly and unswervingly devoted to the quest of penis. Nothing could be more limited than the interests and outlook of the organ-obsessed homosexual. Morally speaking, the sin of the organ-obsessed lies less in what is done than in what is lacking in them. They are blind, deaf, insensitive, unperceptive towards every quality and attribute of their partners except their male appendages, or at most, their overall physical allure. And it is precisely their blindness, deafness, insensitivity and unperceptiveness which constitutes the moral defect. Yet I suppose there

(Continued on page 38)

Oregon Legislature to Hear Plea for Sex Deviate Bureau

A central investigating and identification bureau dealing with sex deviates in Oregon will be proposed to the 1957 State Legislature, State Sen. Carl Francis predicted Monday.

Such an agency is a key recommendation in a tentatively approved report of the legislative interim committee for sex crime prevention. Sen. Francis is chairman of the committee which will meet in Portland Wednesday morning to take final action on its report to the Legislature.

A central record of sex crimes and of investigation of known and suspected sex deviates would aid law enforcement throughout the state, said Francis. California has a similar plan under which even the usual pattern followed by sex

deviates can be classified and referred to without having any names to go on in an investigation, he said.

The Yamhill County senator said his committee had reviewed all Oregon statutes dealing with sex crimes and had studied mental difficulties associated with sex offenders and the limits of what rehabilitation could be undertaken in their behalf.

On the committee with Francis are Sen. Harry Boivin, Klamath Falls; Reps. Harvey DeArmond, Bend, and William Gallagher, Portland; Dr. John Waterman of State Board of Health; Dr. Adolph Weinzirl, University of Oregon Medical School; L. R. Barnes, State Prison deputy warden; Circuit Judge Charles Redding, Portland, and Dr. Mark Talney of Oregon Council of Churches.

HOW NEW JERSEY MADE EASY LAWS WORK IN SEX OFFENSES

Six years ago, despite warnings of "It won't work," New Jersey put into effect relatively easy laws to deal with sex offenders.

Today, looking at the sex crime rate over the country, state officials express satisfaction with the way the New Jersey plan has worked.

The aim of the plan was to make the law easy enough so that judges would use it and at the same time work toward "curing" sex deviates.

One well-known expert in the field—Dr. Paul Tappan of Tenafly and former chairman of the Federal Parole Board—says the plan has worked well. Only New Jersey, he says, is doing anything

of practical effect about sex criminals.

"Sex legislation adopted in 20 states since 1935 has reflected hysteria about the stereotype of the sex fiend," Tappan says.

Most laws have been so stringent because of public hysteria, he says, that courts and prosecutors fear to use them. In 1950, there was great pressure in New Jersey to adopt a tough law. But experts put the brake on public clamor, studied what Tappan calls "the atrocious policy" of other states, and put through their own law.

Assistant Commissioner of Institutions and Agencies Bixby says 125 sex offenders have been paroled in New Jersey in the past six years. Only nine have been sent back for repeat offenses, he says. Ten others were recommitted for technical parole violations.

"Other laws are so radical people just don't use them," Bixby reports. The New Jersey law provides generally that once a person is convicted of rape, carnal abuse, sodomy or impairing the morals of a minor, he is examined by psychiatrists. He may be sent to a mental institution if it is found that his offense was marked by violence, or by repeated, compulsive behavior; or if it involved a person under 15. One clause is all-important: a prisoner may not be held longer than his prison sentence would have run. This is to guard his constitutional rights.

The main cog in the operation of New Jersey's law is the Menlo Park Diagnostic Center. It receives offenders for a one day mental exam after a judge signs him in. Psychiatrist Ralph Brancale has a staff of ten doctors to help him separate the "wheat" from the "chaff." An offender is ushered into Dr. Brancale's office and may either sit in a chair or lie down on a leather-covered couch. Key questions are fired at him. He is asked about his early life, if he got along well with others, why he thinks he went astray, and so on.

Within a few hours the psychiatrists have typed their man. If he looks like a good bet for return to society, he is either sent back to the judge for sentencing or returned for probation. If it seems he will repeat, he flunks the test. The doctors send a report to the judge recommending either a state mental hospital or care in county or local institutions. Three out of five are sent on the latter route. Judges follow the center's recommendations almost 100%.

—The New York Post.

When homosexuality "strikes home," the result need not be disownment and chaos. Read this report from a woman who knows about it first hand....

By Mrs. L. R. Maxwell

Just Between Us Mothers

My son is a homosexual.

He knows it and accepts it: I know it and accept him.

Together, we have learned to live with it.

I address this to other mothers of homosexuals in a plea for understanding, and to help you allay your own fears. You fear only that which you do not understand: a molehill of darkness becomes a mountain of black horror when your shocked senses smother any attempt you may make to understand. You strike out in anger and cruelty when your own fears have grown out of proportion. You wring your hands and weep when your love for yourself is greater than that for your son. If you frankly do not love your son, then throw him to the wolves; he may have guts enough to work out his problem for himself. If you do love your son, then in God's name, help him!

I grew up in a social strata where the word sex was unmentionable, and the word homosexual completely unknown. I only knew that some boys were "sissy" and did my share of teasing and laughing at them in a smug sense of superiority. Years afterward I was suddenly shocked to realize that my own son was one of those "sissies." The following brief paragraphs are based on my own experience and a sincere desire to help other mothers to an understanding.

Why are you so shocked? Well, obviously you have a social misfit on your hands. Nature's laws, and our own social mores, demand marriage and reproduction of our own kind. With the realization that your son will not fulfill these laws comes a sense of social ostracism that is rather overwhelming. What will people say? How can you ever explain that you will never have any grandchildren to show off, to baby-sit, and to spoil? How to bear the fact that he doesn't like girls and prefers the company of boys? Well, face it: these are the facts, and you can't wish them away, or hide your head and pretend they are not there.

What can you do about it? First, you can ask yourself carefully and honestly:

1. *How much of these feelings of fear are based on my own*

desires rather than on his?

2. *How much am I trying to live his life for him?*
3. *Do I feel secure enough in my own family, neighborhood and society to need to care what other people say?*
4. *Do I really love my son enough to help him?*
5. *Can I just sit back and wait for him to "outgrow" it?*

If you can answer these questions honestly you have prepared a positive background for some active work. The next step is to try to understand what makes your son the way he is. Just what is a homosexual? Do you know? There are many excellent books and articles on the subject. If you really want to know, you'll find them, read them, and digest them. If you need outside help because you feel inadequate to face it alone, there are professional avenues available. There are doctors to consult; many of the clergy are scientifically trained; there are local civic counseling agencies.

Your own son can help you to understand, if you can talk freely with him. In fact, he will welcome the opportunity to explain to you how he feels and what he wants. Indeed, it is the thing he most needs: someone to talk with, someone who cares, someone with whom he can be himself. And what better, what more wonderful thing in the world than to talk with his own mother or father! Your son may not know any more than you may know what to do about it. And certainly he is just as frightened and insecure. So, what more glorious thing than to agree to try to work it out together, or to seek outside help together.

As you begin to work with your son you will find some of the following things are probably true. First (and many psychiatrists agree) you will find that your son has somehow failed to identify with his father. Each of us has some masculine and some feminine traits. Your son has developed his feminine traits at the expense of his masculine because he has not had the opportunity to develop the masculine. The causes of this vary with individuals. You will have the challenge of finding out what is true in your particular experience.

Second, you may find that you have protected him too much in your own expression of mother love. It so often becomes "smother love." (Read Philip Wylie on "Momism".) You have probably not cut the apron strings sufficiently to allow him his own initiative in daily activities. If this is true I assure you that it is not an easy thing to face. It means facing yourself as much as facing the situation. And it is a difficult thing to accomplish: it may take years of hard work. Does that dismay you? Does that scare you into doing nothing? Then I can only repeat that you do not really love your son!

Third, you can help your son to face the thing in himself which has

allowed the above conditions to work in him to the end result of homosexuality. For you must not take all the blame: you'll founder in feelings of guilt if you do. Not all overly-mothered boys become homos. There is something within the individual that is partly responsible. This, too, will vary from one person to another and each case has to be worked out on its own basis.

If you are wondering what is to be gained by all this, why you should bother to do anything, I can only answer with another question: Why do you bother to learn anything? Whatever your religion, or your personal philosophy, do you not place a value on the dignity of human life, and the necessity of understanding it in all its phases? Why else are we here on this earth, if not to try to fathom life and learn to live with others and with ourselves! What behooves us more than to help ourselves and others to the best of our abilities? And do you not know that every time you accept a challenge in human relationships and work honestly at it that your abilities increase in proportion? Sure, you'll make mistakes, plenty of them. But those very mistakes help you to learn, if you'll look at them squarely and unafraid.

One last word about homosexuals as a minority group. There is such a group—a large one. That's a fact—let's face it. We can't wish them away by closing our eyes and our minds and our hearts. Isn't it more to the point to accept them and help them to help themselves? Give them understanding, because only understanding will free them. As a group they have much to offer. Many of them are highly intelligent and talented. And they can bring those talents to fruition when they are openly accepted, when they do not have to spend their energies in hiding and putting on false fronts of heterosexuality. And I use this last analogy with purpose: they are a gay group in more ways than one. You will find a delightful sense of humor in that son of yours, one that will lighten the hard task of working together. Above all, preserve or cultivate your own sense of humor and ability of having fun. It is a wonderful leaven. When you reach the point where you have infectious joy together you will know that you are over the hump.

Good luck to you! You have the opportunity of participating in solving one of modern civilization's most challenging aspects.

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OPEN LETTER

FROM A ROMAN CATHOLIC PRIEST TO A HOMOSEXUAL

By REV. DAVIS STEIN

In the February issue of the REVIEW, Rev. Stein appeared as author of the article, "No Need to Despair." This article resulted in several letters from readers. The following open letter is a public reply to one of them....

Let me talk to you this way, through an open letter in the *Mattachine Review*, as you suggested in your letter. The card I sent you immediately was only to say hello and to let you know at once that I was interested in your problem. Let me take this opportunity to thank you for your trust, and for the opportunity you have thus given me to help you and others.

You want to know about other Catholic homosexuals and how they approach the conflicts that sooner or later they have to face. In all cases the moral and religious problems are always the same, but different individuals will face these problems in different ways. Some, for example, rigidly and undeviatingly follow the path marked by the Church. They consider any form of homosexuality as a perversion and look upon any homosexual act as sinful. However, the flesh is weak, and even the strongest may fall in sin. With contrite heart they will hasten to the confessional and vow again, with more fervor than ever, to avoid all occasions that may lead to sin, even to isolate themselves from all of their homosexual friends, all "bad" literature, etc. Instead, they will make a fresh intent of reading "good" books, working with "good" organizations, and such. If necessary, they may seek the help of a devoutly Catholic doctor. Finally, they will try to live a heterosexual life within a Church-blessed marriage—or else, to lead a life of absolute chastity.

This path involves a never ceasing battle with nature. The Church calls this fight a cross to be borne. Each individual has to struggle throughout his entire life against some of his inclinations—each individual has his own cross to bear. And it is from this battlefield that we get our heroes and our saints. This is a sure way to heaven, with the help of God, who helps all who come to Him. But at the same time it is a very, very difficult path to follow.

At the opposite end we have another group—the Catholics who, faced with this tremendous conflict, leave the Church altogether. Some return eventually; others never do and join a less-demanding church or even lose faith entirely and break all relations with God.

Finally, there is that third group that, while remaining within the Church and partaking of its Sacraments, never bring themselves to a life of absolute chastity or exclusive heterosexuality. These individuals consider homosexuality as their natural and normal mode of sexual expression; they feel it to be their way of sexual life. Most of them attend Church more or less regularly and in other ways fulfill the Commandments of the Church. Some, indeed, are very pious, and proud of belonging to the Church, like the one who wrote me, "I am a homosexual, but above all a Catholic."

And now to return to your letter. You write of your long years of searching for a reconciliation between the teaching of the Church and your own personal impulses, which go counter to those teachings. And you want to know whether such a reconciliation is possible. This is a question that cannot be answered simply. As far as the teachings of the Church are concerned, it does not approve or allow, officially and formally, homosexual acts. On the other hand, it is indeed possible for the homosexual himself to effect the reconciliation you seek—through the confessional. The Church never refuses grace to one asking for it, and with confession will come inner peace. At the same time, this will avoid open conflict, not only with the Church, but also with the family, friends, and society at large.

You write of leaving the Church. I understand your problems and your feelings very clearly indeed. You are weary of this eternal conflict, perhaps more weary still of those repetitious confessions, with always the same sins: "love and sexual relations with a friend." Remember, however, that heterosexuals are faced also by the problem of repetitious confessions. We must all be humble and patient with our own selves, especially when these problems arise not out of wickedness, but from more profound, possibly inborn factors. Perhaps you have been unfortunate in coming in contact with too strict and harsh a confessor, one

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who did not show sufficient understanding of your problems. If so, do not despair or give up—you will find many priests who do have the understanding for the weakness of man, and who believe in patience and goodness.

But perhaps the trouble is that you have strong guilt feelings, feelings of being a "sinner," and you seek justification that you may be freed from this. Or perhaps it is the precise opposite—you feel no guilt and cannot understand why you should. In either case you must acquire a clearer perspective, and merely include your homosexual feelings along with your other sins of omission and commission. With this, you will find in confession the peace that you seek. It is not that I am trying to keep you within the Church at all costs, but I do believe that if you leave it, you will not find what you want. If you leave that great comfort will be denied to you and your unhappiness will be all the greater. However, should you decide to abandon the Church, do not for a moment think that I would condemn you in the slightest—I fully understand your feelings and your situation. If at any moment you wish to return, remember that the doors are always open, and that you can always find a priest who will help you make the return as easy as possible.

From your letter I can see that you seek the way to God. Pray to Him—He will give you the strength, courage, hope and consolation you seek. Remember: there is no need to despair.—*Rev. Davis Stein.*

Males Change Sex

LONDON (INS)—Several English males have been allowed to register as females on official British records.

A spokesman for the general registers office in London said none of them had undergone operations or glandular treatment but by legally changing their sex they now have the status and rights of normal women although physically indistinguishable from normal men.

A number of women who appear physically normal but feel compelled to dress and live like men also have been allowed to change their sex on official records.

The general registers office would not say how many persons were involved.

BOOKS

THE BIG NICKELODEON, by Maritta Wolff. Random House, New York, 1956. 373 pages. \$3.95. Reviewed by Richard Meyer.

The Big Nickelodeon is the sort of novel in which a pretty girl on being introduced to a good looking young man asks him straight off: "You're not gay, are you?" That particular man isn't, but Dickie definitely is, and as for Stush:

"I'm the double tread, reversible three-speed model. I like the girls, sure. And sometimes I like the boys. What I really like is a lot."

And the supply seems endless. For Stush's "magnificent sunburned body mahogany red in the bright sunlight and his hair albino pale" exuded sex. He had come to Hollywood, the scene of Maritta Wolff's novel, "with nothing on earth really except this rather astonishing commodity of his to peddle." And he peddles so well that by the end of the book that fantastic name Stush is about to go up on the movie mar-quees along side of Rock and Tab.

Dickie, a hopeful actor, is "the handsomest thing you ever saw," but he is also unlucky - never more so than that spring day at Muscle Beach when he first met Stush. It was perhaps foolish to take Stush home with him. It was downright mad to fall in love with him. Stush is soon cozily installed in Dickie's apartment. Their relationship is predictably stormy. Dickie, loving far more than he is loved, is pitifully vulnerable. He is soon waiting up through long nights for his gallivanting lover, listening for the knock on the door, the key in the lock. Even when their relationship erupts in violence and Stush is openly contemptuous, Dickie, hopelessly in love, cannot make the break.

Stush and Dickie are only two of the bedeviled characters in this sprawling novel about the mating habits of Hollywood and the adjoining beaches. The characters spend most of their time in bed, in various improbable couplings. It remains for Dickie, the one genuine homosexual, to give the others a lesson in what love is all about. Of him it can be truly said that he loved well, but God knows, not wisely.

The sex (of all kinds) in this book overwhelms the author's serious intentions and obscures her very real insights and highly skilled writing. That is unfortunate, for Miss Wolff, who wrote WHISTLE STOP and other popular novels, has a view of society spacious enough to embrace rather than exclude the homosexual. She can say, not in pity or in mere tolerance, but with understanding:

"This isn't a black and white world... People are not necessarily this or that, not all of them, not even most of them... Can any of us, for God sakes, do you think that any of us really choose in that part of our lives?"

THE HOMOSEXUALS - AS SEEN BY THEMSELVES AND THIRTY AUTHORITIES
A. M. Krich, Editor. (New York: Citadel Press, 1954. 346 pp. \$4.00)

This book, presented to the library of the Mattachine Society, is re-viewed here in accordance with the Society's policy: to offer thoughtful and critical discussions of all serious literature pertaining to any area of the Society's interest. The opinions expressed are those of the

reviewer, and are not to be construed as necessarily endorsed by the Mattachine Society. The following review by Robert Kirk was originally published in the Chicago Mattachine Newsletter.

By means of an anthology of fragments, excerpts, and articles from professional journals, this book purports to present a fair cross-section of the present state of knowledge on the subject of homosexuality. Considering the rather sensational promises of case histories and intimate revelations by homosexuals themselves which were offered on its yellow jacket, one could justly assume that its editor had prepared it for popular consumption. It is as a popular book for the lay public that I find it largely objectionable and indeed harmful.

It represents first, in my opinion, a failure in the responsibilities of professional editorship in the selection and arrangement of material. A collection of intercepted letters, whining autobiographical sketches (we are never told under what circumstances or for what original purposes they were written), and reported case-histories (some of which seem to date from the era of Kraft-Ebbing) constitute what the editor is pleased to call "the homosexuals' view of themselves." It is a dismal view indeed, offering very little outside the range of suicidal self-pity or sub-human depravity.

If the editor were to be excused for his narrow selection of material on the ground that he had never heard of Cory or of Gide, he still could scarcely be forgiven for his manner of presenting it. For example, in a chapter entitled "How Male Homosexuals See Each Other," we read: "Homosexuals use drugs in order to make them gay and womanish..." Looking for the source of this astonishing bit of information, we find the word "ANONYMOUS," followed by a brief parenthetical remark to the effect that it was "recorded by workers in several correctional institutions." One might contend that the stray theories of convicts in the rather specialized environment of "correctional institutions," recorded under unknown circumstances by anonymous "workers," do not, perhaps, possess a sufficient typicality to be included under the general title: "How Male Homosexuals See Each Other." The editor, however, sees no difficulty for his readers on this point, and remains absent from his book.

The abdication of editorial responsibility persists into Part Two, the anthology of "authoritative" articles, where its effects are possibly more damaging. On page 188, for example, heading a series of articles classifies as "the psychoanalytic approach," appears a paper by Sandor Ferenczi presenting the classical analytic description of homosexuality as existing in two basic types, the "subject- and object-inverts," distinguished by basic differences in their personality types and in the differential causes of their condition. Not many pages later the innocent reader encounters an irate paper by Edmund Bergler, who, in attempting to demolish both the findings and theories of Kinsey, incidentally sweeps away most of what the reader has just learned from Ferenczi. Gone are all distinctions of type, gone is any attempt at differential etiology - gone, indeed, is any concept at all of causality. Homosexuals, says Dr. Bergler, are of only one type: they are all "oral masochists," they are all "injustice collectors," and any one who is not, is not a real homosexual (whatever society or the law may say about his sexual behavior).

What is the reader to do with such contradictions? If he plows his way through two dense pages of acknowledgements at the beginning of the book, he may succeed in discovering that Ferenczi's article was written in 1911 and Bergler's in 1948. Does this mean that Bergler's theory supersedes Ferenczi's? In what esteem is Bergler held by his fellow analysts? Whose view best represents the present state of

knowledge? Again the editor offers no comment, and the lay reader, conditioned to respect the opinions of "authorities," is somewhat at a loss to know how to form an intelligent opinion of his own. In this one case, two psychoanalysts have disagreed; when the opinions of the biologists, endocrinologists, and neuropathologists are added to the mixture, the result is, to say the least, a questionable reservoir of informed public opinion.

As to the authenticity and soundness of the views held by these differing "authorities" a non-professional reviewer is presumably unqualified to judge. Yet it takes no professional scientist to observe a widespread and flagrant abuse of scientific method in the techniques and conclusions reported in a number of the articles. Passing over those which seem to have no scientific purpose at all, but to provide salacious narratives of the atypical experiences of the extreme types (e. g., pp. 74-80), we might cite an article by Dr. Benjamin Glover, somewhat misleadingly entitled "Homosexuality among University Students." The title, it shortly appears, is the author's generalized manner of referring to twelve students whom he examined and "treated" at the University of Wisconsin's Student Health Department in the course of one year.

Since Dr. Glover makes no mention of having made use of a group of controls, it is impossible to say whether his findings that these twelve patients lacked altruism, nationalism, patriotism, and respect for law, religion, and "the betterment of mankind" showed whether they were significantly different from other students of the same age and social background on Wisconsin's campus. The "therapy" to which he then subjected them consisted in persuading them of the "practical value" of conformity to the "basic taboos" of a society in which "it is common knowledge that... heterosexual familiarity and even promiscuity are tolerated and apparently even sanctioned publicly." They were then taught how to walk, talk, and otherwise behave in a manner that was "masculine in connotation," urged to leave their old circle of friends and their intense interest in the arts and to cultivate competitive sports and the new friends associated with these. In other words, these patients were asked to train themselves to act out roles imitating the stereotype of the American campus male. It is scarcely surprising to learn, at the end of Dr. Glover's paper, that only one of the twelve made any appreciable "progress" in the course of this "therapy." The author blames the failure of the other eleven to re-create their personalities - on their "lassitude and inertia"! The cultural, sociological, psychological, and even spiritual assumptions behind Dr. Glover's bland decision that twelve human beings should and could remake themselves through an effort of the will for the "practical value" of stereotyped conformity - these assumptions are simply staggering. If this is the scientific method at work - to presume a body of values and impose them on others through the authority of a degree in medicine - then this reviewer has been grossly misinformed as to the nature of that celebrated system outlined by Francis Bacon by which human knowledge was to grow and to conduce to the "betterment of mankind."

What the effect of this book will be upon a reader who is himself a homosexual is difficult to say. Many homosexuals who are deeply concerned with their social destiny in America have perhaps always tacitly assumed that it was from the medical profession that they might look for those beginnings of public enlightenment that would eventually alleviate their plight. To them this book will be profoundly depressing. They will get from it an impression, perhaps accurate, of a near-chaos of medical opinion and practice, an impression that almost any M. D. who has seen a few homosexuals may become an "authority" and find an ear for his theories as

well as a free hand to act upon them. They will be baffled to find in these pages cases of individuals of a type they have never seen, or of a behavior pattern they may find shocking - offered to the public as common or even typical examples of the homosexual group as a whole.

To another sort of homosexual reader, who has already come to the realization that his social plight will not be alleviated as long as he merely waits passively for help from any quarter, this book will add another stimulus to his conviction that he must himself take an active part in the furtherance of knowledge and in the solution of the social problem that affects him so deeply. The resolution of the drama cannot be worked out with justice while the central character remains concealed among the audience.

from THE REAL BOOK ABOUT COWBOYS

by Michael Gorham (Garden City Book, Garden City, New York, 1952).

Page 172:

"Texas cowboys have always loved dancing. They held dances even when there were no women around. Half the cowboys put handkerchiefs on their arms, which meant they were taking the part of women, and they were said to be 'heifer-branded.' They did mostly the old square dances of the South, because many of the cowboys - or their parents - had come from the South. Sometimes they made up new words to the old tunes - words that came out of their life on trail drives and the open range. Even outlaws and gangs of rustlers sometimes entertained themselves in their hideouts by singing and dancing."

SOCIETY AND THE HOMOSEXUAL

by Gordon Westwood (New York: E. P. Dutton, 1953)

At a meeting of the Educational Chapter of the Mattachine Society in Chicago, a book review, critique, and discussion was held on the American edition of the British work by Mr. Westwood. This book is for England what Donald Webster Cory's THE HOMOSEXUAL IN AMERICA is for the United States. The following summary of the discussion was originally published in the Chicago Mattachine Newsletter.

The author attempts a more or less complete survey of all aspects of the subject, but in this case from an "objective" point of view, as opposed to Cory's "subjective" appraisal. However, Mr. Westwood's "objectivity" was found wanting. He based his definition of the homosexual on the individual's psychic disposition and proceeded to guess that the incidence of homosexuality in England was substantially higher than that in the United States (as estimated by Kinsey, who did not base his findings on psychic disposition). His reason for this supposed higher incidence was the more stringent segregation of the sexes in the English public school. On the other hand, some researchers argue that the incidence of adult homosexuality is lower in societies where the homosexual outlet is easily available in adolescence.

Of particular interest was Westwood's discussion of the causes of the pronounced homosexual disposition. He reviewed the theory that it is instilled early in life by a variety of family situations which induce the child to make a psychic identification with the parent of the opposite sex. Westwood also examined the genetic or inborn

theories, citing a recent study which found that in families of homosexuals, the ratio of male of female births is markedly higher than that in the population at large.

In view of the great stress placed by the popular press and a large segment of public opinion upon seduction as a cause of homosexuality, the discussion group found Westwood's views especially significant. Seduction, he maintains, is not a cause but a result of homosexual trends, a more or less inevitable end product of pre-conscious inclinations. In many cases, the seduction is provoked by the "innocent" partner. In any case, it rarely has any lasting or harmful effect unless the seduced already has within his personality deep-seated homosexual leanings or conflicts centering in these.

Regarding the hostile attitude of Anglo-American society, the law, etc., Westwood's conclusions were found to be so similar to Cory's that they require no special comment. Like Cory, he believes that the problem of the homosexual in society will be solved only when society undergoes a profound change of heart and mind on the subject.

REPORT ON THE SPECIAL COMMITTEE ON THE FEDERAL LOYALTY - SECURITY PROGRAM OF THE BAR OF THE CITY OF NEW YORK. New York: Dodd, Mead, & Co., 1956 pp. xxvi, 301. \$5.00 BOOK REVIEW by Mack Fingal

This exhausting, if not exhaustive, report on the several civilian security programs was actually an extension of the study and report made by The Fund for the Republic, Inc., published in August 1955, although this study by the Bar Association was completely independent of that made by the Fund.

The Bar Association's report is concerned only with civilian personnel security programs - not with the military. There are actually in effect today at least seven different security programs:

- (1) The Federal Government's Civilian Personnel Security Program.
- (2) The Defense Department's Industrial Security Program (for contractor personnel).
- (3) The Atomic Energy Commission's Security Program (for its own employees and for contractor personnel).
- (4) The Port Security Program (for merchant seamen and longshoremen).
- (5) The International Organizations Employees Program (for present and prospective employees of the United Nations and other international organizations).
- (6) Private Employers' Programs.

This Report first gives a "Summary" in which is set forth: (1) The Problem, (2) The Findings, and (3) The Recommendations. The problem is how to protect the internal security of the United States and at the same time preserve personal liberty; the basic finding is that the personnel security system should be maintained, but that it is too broad and should be modified to correct its weaknesses while at the same time assuring adequate safeguards to the individual; and the chief recommendations are:

- (a) The security program should apply only to sensitive positions.
- (b) The Attorney General's subversive list should be abolished unless brought up to date, should exclude organizations which have been defunct for more than 10 years, should include only organizations which have been given notice and an op-

portunity to be heard, and should not be construed as establishing that the individual is subversive unless such membership has been made unlawful by statute.

(c) Suspended employees should continue to receive their pay until their cases are disposed of, and when practicable transferred to non-sensitive positions.

(d) Unless injurious to national security, the employees should always be confronted with, and allowed to cross-examine, the witnesses against him.

Some of the terrific costs involved in the investigation of employees are disclosed in this Report. For the fiscal year ending June 30, 1955, the Federal Government, including the F. B. I., spent over \$37 million. And the F. B. I. alone, from 1947 to 1955 inclusive, spent over 124 million. These figures do not include indirect costs and overhead, which were unavailable.

The book is copiously documented with notes and statistics, and copies of digests of statutes, orders, and regulations. The list of lawyers who comprised the Special Committee to make this intensive study is very impressive, as is the list of over 150 prominent persons in various walks of life whom they consulted.

There is no comment on homosexuality, which is perhaps just as well, since the U. S. Civil Service Commission has, for many years prior to the security program, had regulations providing for the removal of employees on grounds of "sex perversion," "criminal, infamous, ... immoral, or notoriously disgraceful conduct." The Commission's regulations are all drawn pursuant to existing laws, and until homosexual acts are removed from the categories of "Crime" and "Immorality," the regulations will doubtlessly remain in effect.

BRITISH ORGANIZATION TO LAUNCH RESEARCH PROJECT ON HOMOSEXUALITY; MATTACHINE SOCIETY INVITED TO OBTAIN SUBJECTS FOR INTERVIEW

Gordon Westwood of London, author of *Society and the Homosexual*, has invited the Mattachine Society in the U. S. to participate in a forthcoming research project to be sponsored by the British Social Biology Council, of which The Earl of Cranbrook is president. The council is associated with the work of the Church of England Moral Welfare Council, a group of religious, governmental and professional leaders who are studying the social, moral, religious and legal implications of homosexuality in the Western world, particularly Great Britain. The following is an outline of the research project, which will be conducted through the medium of a questionnaire:

It is intended to examine the social implications of male homosexuality with a view to discovering factors which may contribute towards a more balanced assessment of the homosexual's place in society. The inquiry will be made under the direction of a Committee representative of a variety of professions. The field research will be carried out by Mr. Westwood, assisted by a number of people who will

help to make contact with homosexuals from different settings: the project is planned for a period of two years, and the final report will be published in a suitably edited form.

In view of the intense complexity of the problem of homosexuality in our society, the research worker will initially conduct a Pilot Investigation. He will make contact with homosexuals from as wide a range as possible of different groups and backgrounds. By direct discussion with each individual he will seek all information that appears relevant, trying to ascertain in particular the effect of homosexual tendencies on a person's work, sex life and behavior towards society; the effect on the homosexual of the present law and attitude of society, examining in this connection the opinions of a wide variety of persons who are not homosexuals; what happens to the individual when he becomes aware of homosexual tendencies, and if and when he attempts to control them.

It should be noted that in view of the present situation in which indulgence in homosexual acts is a criminal offense, the identity of contacts will not be revealed to anyone. The research worker will devise a system of pseudonyms for the purpose of his report.

A Home Office Departmental Committee is inquiring into the effects of the laws relating to homosexuality (in England). But whatever its recommendations, there will be little change in the present unsatisfactory situation until the full scope and nature of the problem is impressed upon the public by an array of reliable facts in place of ignorance and fear. It is believed that only such a field research as this, which would be the first of its kind in England, can provide the information which is essential for a more rational approach to the whole problem of homosexuality.



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.

The **MATTACHINE REVIEW** is published by the Mattachine Society, Inc., 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.

One doctor's viewpoint, as told in a recent newspaper feature, holds that

Many Like Celibacy

By Dr. Walter C. Alvarez
Consultant in Medicine, Mayo Clinic

Unmarried women sometimes give me queer reasons for their failure to marry. A few said they feared a sexual life or pregnancy, and a few feared to pass on to children their bad inheritance of mental illness. Many said they had stayed home to take care of a father or mother; or they had stayed to help bring up brothers and sisters.

Some, after an unfortunate love affair with a man, were afraid to venture again. Some who were well educated, idealistic and "particular" said they had never been able to find a man of the type they wanted for a husband. Many educated and successful business women had been unable to find a man who could earn as much as they did.

I have seen non-marrying families in which as many as 6 or 7 brothers or 3 or 4 sisters never found a spouse. I have asked such people why they had remained single, and they would not or could not tell me.

MANY WOMEN using a "Miss" before their name, will admit to me that once they married, but things soon went wrong. Usually, they say the man proved to be a rotter or a bad-check artist or an alcoholic, or a "mama's boy" or a "pansy." Or, because she was homosexual,

she found she could not stand a man in the house, or she found she could not love anyone, or her inherited vile temper soon broke up her marriage.

Some of these women said they could not stand living in a room or apartment even with a woman.

Mildly schizophrenic persons commonly hate sex and any physical contact with anyone — man or woman. Such persons, when young, commonly do not date. Later in life, many marry in order just to get a home. Many homosexual men marry to get a home and to make it look as if they were normal.

MANY NEUROTIC and hypersensitive and retiring women have told me that when they were young and perhaps in college—when they should have been getting a husband—they were too shy and too nervous and jittery to go out with a man. Some, when out with a beau, would get so nauseated or full of gas that they could not eat a mouthful of food; others would get diarrhea.

Quite a few men and women failed to get married because of some physical handicap, such as a squint, a polio arm or leg, a club foot, stuttering, or some spasticity.



READERS write

REVIEW EDITOR: As a professional man, and with feelings as they are here, I must be most circumspect, however I never miss an opportunity to further the cause of Mattachine. I would lose my professional status immediately if my proclivities were known and I am too much of a coward to risk this. However some who have inquired about me know, because I will not sail under false colors.--Mr. A. H. S., Florida

REVIEW EDITOR: Thanks kindly for sending me the Mattachine Review. I think it is a better paper, personally, than some European publications which are sometimes rather salacious and crushingly sentimental. I pass it on to two men who are friends after I read it.--Miss M. R., Natal

REVIEW EDITOR: Homosexuals are their own worst enemies. One meets groups in private homes and is really lucky if the conversation has any tinge of intellectuality. Even when some lesbians are present, many male homosexuals seem to show them little respect and few social amenities. Recently the language I heard in a car on a trip to West Virginia among homophiles (with a "straight" woman present) was so crude that I was ashamed. All I heard was "chase and capture."--H. S., Ohio

REVIEW EDITOR: I find great pleasure and comfort in reading the Review and herewith pledge to be of greater help financially.
--Mr. W. T., Michigan

REVIEW EDITOR: Since a few days ago when I received your sample copy of the Review, mailed to me by a friend, I did not know of the existence of an organization such as yours. For many years, I wondered why qualified persons had not attempted to "roll back the heavy curtain" which has so long concealed the true and useful side of the homosexual, and try to show to the world that equality in sexuality could be a great benefit to mankind. Now you are rolling back that curtain. My gratitude to you all for doing so--we are behind you.--Mr. A. A. S., Wyoming

REVIEW EDITOR: The Circle in Zurich recommended you to me. I was told that your society and its publications represented a most trustworthy and sensible group in America. Please send me more information about the Society.--Mr. A. D. B., Ohio

REVIEW EDITOR: When your magazine appeared 2½ years ago I was glad. There was someone in the field who could voice the opinions of the homosexuals. I have and will maintain that it is morally wrong for a person to practice homosexual acts but at the same time this must not be a concern for the law unless force is used, a minor involved, or the act is committed in public. Many articles in the Review express this viewpoint and I find it encouraging. However, I do not agree with all that you print--I feel that some articles hurt the cause of homosexuality, but I bear with them because it is through this weeding-out process that homosexuals can learn to find their rightful place in society. Working on the magazine should give you a sense of accomplishment. More people are cognizant of your efforts than you may think--because many hesitate to write.--Mr. A.B., New York

REVIEW EDITOR: Let me clearly state that I do not agree with much that is printed on your pages, but I appreciate that there are contradictions in a field such as that of the Review. However you appear to be taking a constructive approach to a problem which besets many.--Mr. W. L. B., New York

REVIEW EDITOR: Your magazine marks a milestone in the direction of an intelligent approach to sane facts and enlightenment to help unmask what has long been a mysterious world hypocrisy. Continued success.--Mr. J. D., Calif.

REVIEW EDITOR: Thanks for your kindly letter, the sample Review and the yellow booklet about the Mattachine Society. I shall read them with interest, and seek a way to subscribe.

--Mr. J. C., London

REVIEW EDITOR: I have read of your publication and seek information about it. Even here we are exposed to contempt and blackmailing.--Mr. F. R., Italy

REVIEW EDITOR: Your enthusiasm about the Langley Porter Clinic studies on sex and similar activities by other groups can only bring a bitter laugh from one who has lived in police-dominated California and watched so many such fine studies put into silence after their completion. It is entirely logical that the greatest and most recent advances made in this country for our cause has been by the American Law Institute and its Model Penal Code, and in England by the church in its recent plea to have homosexual acts between consenting adults in private called a sin but not a crime. But there is nothing from the doctors. I hold no brief for religion, which has caused us so much grief. And it is equal folly to be taken by the hypocrisy and illusions of the scientists, too.--Mr. E. W., New York

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LOOKING AHEAD....



Beginning in the August issue, the Review will publish a lengthy bibliography of books on the homosexual subject. "Values and Responsibilities" will be concluded in that issue. A new author will appear in a questioning criticism of a long-standing situation familiar to Western viewers of movies and television: The cowboy and his buddy, and the frontier heroines they never capture...plus many other articles and features.

IN OCTOBER, the Review will present its second annual "International Edition," with translations of articles from European homophile magazines, prepared by the New York chapters of the Mattachine Society.

DON'T MISS EITHER OF THESE OUTSTANDING ISSUES!



Watch for the August and October issues on your newsstand--or order a copy direct from the publisher.

BETTER STILL: If you are not a regular subscriber, why not send \$4 for a full year subscription and then you'll receive 12 monthly issues by first class mail in plain sealed envelope direct to your address....



mattachine REVIEW

693 Mission Street - San Francisco 5, Calif.

REVIEW EDITOR: During more than a year of subscribing to the Review, I have found little if anything in it concerning and/or contributing significantly to the homogenic woman's point of view, despite the fairly obvious fact that such women could scarcely avoid having much to contribute in turn. This apparent blind spot in a resourceful organization avowedly devoted to the purpose of helping to promote the worthwhile integration of the deviate INDIVIDUAL with modern society is to me—as a serious-minded student in the field of sexual relations—unintelligent if not downright stultifying to the Society's best efforts. Likewise it deprives the Review's women readers of their just due, especially if they are paid subscribers.—Miss F. W., Calif.

Editor's Note: The Review would like nothing better than to receive a continuous and dependable flow of material (non-fiction) by, for and about the female homophile and her problems (which we realize are often different from those of the male). But we can't pull this material out of the air. We have asked for it before and it didn't show up. And while there are many women members in the Mattachine organization, most of them are also actively affiliated with Daughters of Bilitis, Inc., and are working on that group's growing monthly magazine, THE LADDER. The Daughters organization and its publication shares office space with the Mattachine at San Francisco. Thus Mattachine's support and endorsement of this women's organization is obvious, and, we believe, in the best interest of advancing the over-all understanding of homophile problems. However, the fact remains—we would welcome more female by-lines in the Review. Let's have them!

REVIEW EDITOR: Here's a 4-year subscription. I was impressed by February and April issues.—Mr. E. S., New York

REVIEW EDITOR: Friends prompted me to subscribe two years ago. Here is my renewal. We all say, "keep on—continue strong." Or, if you choose, "Spread the faith."—Mr. R. M., Penn.

REVIEW EDITOR: I was intrigued by your February contents if not the cover. I have long been interested in problems of behaviorism, have taken courses in sociology, studied juvenile delinquency and crime, and have done social case work. I learned from an erudite Catholic priest and my professors that homosexuality is a primary behavior problem; it has caused a tremendous sense of guilt through the ages. There is much research and writing to be done to solve this growing social problem.—J. P., Oregon

REVIEW EDITOR: I am an actor in a Youth-Theater in Berlin and request a sample copy of your Review. Although I cannot write good English, I would like to correspond with American friends in German or English.--Mr. G. M., Germany

Editor's Note: Regretfully, the Review cannot comply with the second request. Because of the nature of our subject and the implication (however true or untrue) that Review readers are homosexual, this publication exchanges no names for correspondence.

REVIEW EDITOR: Thanks for the assistance given me recently when I presented a legal problem. I intend to tell some of my friends of the wonderful work you are doing and perhaps they may become subscribers.--Mr. J. S., Calif.

REVIEW EDITOR: Suggest you make a severe pruning of the verbiage of Allen and Jackson in subsequent installments. Good ideas aren't made better by excessive development.

--Mr. R. G., Calif.

REVIEW EDITOR: Congratulations on the "Values and Responsibilities" series, which is by far the most outstanding discussion on this subject I have ever read. Since the series is continuing, is it possible to issue it later in a reprinted booklet form?--Mr. K. S., Washington

VALUES AND RESPONSIBILITIES

(Continued from page 17)

are organ-worshipping homosexuals, and morally, the defect is essentially the same in both.

"I know him like a book," the wife says of her husband. "I know her like the back of my hand," the husband says of the wife. And there is always a jolly sort of tolerant-appreciative pride in these remarks. (Of course, such a remark always somewhat offends the spouse thus referred to, who likes to consider himself--or herself--an unfathomable mystery, and with good cause, too.) The secular law employs the term 'carnal knowledge,' but always with the implication that carnal knowledge is guilty knowledge. Let us rather think of carnal knowledge as one important course in the curriculum of love. There are two kinds of morons of the erotic life: the organ-

obsessed and the false innocents. No grown up human being has any business being innocent about sex and love, for innocence implies ignorance and a large part of loving is knowing.

An incredibly rich and varied symbolism attaches to the sex organs and to sexuality in general. There are spiritual truths imbedded in the sexual life and many of the world's religions have utilized the truths of sex to lead the people to those universal truths which sex symbolizes. On the other hand, psychoanalysis has revealed to us the neurotic's nightmarish world of symbolic misapprehension of the meaning of the sex organs and sex activity. Only too often the masses of erotic literature and art which overwhelm us today express only our misapprehensions. But the danger does not lie in the overt eroticism of contem-

porary literature and art but rather in the deep untruth, the pathological nature of many of these expressions.

At first glance this matter of symbolic misapprehension may seem to be only of academic interest. Yet we know that for many homosexuals the male organ represents the mother's breast, and that for many heterosexuals the male organ represents an instrument of aggression, a revolver, a blackjack, a symbol of domination and destruction. It is not by chance that so many homosexuals, unconsciously seeking a breast substitute, find themselves confronting a merciless aggressor. Both individuals completely misunderstand themselves, each other, and the nature of the situation in which they meet. A kind of sex education which deals only with the mechanics of sexual intercourse and reproduction is insufficient.

"The satisfaction should at the same time spring from and lead to the healthy activity of the whole person. Sex love however ardent and passionate, should not be isolated from the general scheme of life...In both (husband and wife), the sex action should be rooted in their companionship together, not for one kind of action, but for their lives. They take one another for better or for worse; their union, which above all depends upon the quality of their characters to help fit in with one another, makes gracious and human every physical element in their intercourse.

"The woman no longer has power over her own body, but the man; in like manner, the man no longer has power over his own body, but the woman has. This must be accepted without evasion or pretense...Sex must be taken honestly and without reservation...Only from an ungrudging acceptance of its nature can sex love normally develop from desire to responsibility and maturity, through self-discipline and unselfish care of the other and the mutual acceptance of the duties of the marriage state."

I believe that the homosexual too must accept his own partner's sexuality as fact--and facts are clean. If two homosexuals enter a partnership as lovers it seems to me that they must acknowledge the obligation to fulfill each other's needs while being considerate in their demands. Yet here lies perhaps the greatest stumbling block to enduring homosexual friendships. It is very difficult for a man to surrender himself thus far to the power of another man, even though he loves him well. And it is very difficult for an individual of an active, energetic nature

to realize the degrees of submissiveness his love may demand of his partner. If the individual lives up to the aggressive, competitive "dynamic" ideal of virility which is so marked a feature of our society, he may be effective in the economic world, the work-world, but his ideal of virility itself may make it difficult or impossible for his homosexual friendships to be anything but a bitter clash of wills. Love is not only self-expression, but self-fulfillment; every sort of love also demands a good measure of self-surrender. It takes much courage and much self-knowledge and self-discipline to achieve and maintain a balance of power and equality of self-surrender in a homosexual relationship. Yet, this same problem looms in modern heterosexual relationships as well. As women gain more freedom and more social and economic equality they tent more and more to adopt masculine ideals and attitudes. They display the same unyielding individualism, the same fear and resentment of the necessity of self-surrender in love relationships which is characteristic of the male.

In every known type of human relationship conflicts are bound to arise. Homosexual relationships are no exception. Both partners must show a willingness to see the other's point of view, of course. Both must avoid taking so radical or extreme a stand that they find themselves out on a limb from which they cannot retreat, on the one hand, while making exorbitant demands to which the other cannot yield with self-respect, on the other. Both partners must try to keep their disagreement from spreading, like a forest fire, into areas beyond that in which disagreement exists. But the best solution of all, I think, is to submit the matter to God. Even if you don't believe in God, imagine Him. Imagine--if you cannot believe in--a supreme Thinking Heart who loves you both equally well, who wishes only your mutual good, who would advise only a solution fair to both with no extra advantages to either, a Loving Mind who gladly forgives every admitted error in you both: imagine such a loving, wise, impartial arbitrator presiding over your conflict with your friend--what would His solution be? Submit yourself to this solution. I believe that any relationship in which both partners turn to God when they are in trouble will survive. "If God did not exist it would be necessary to invent Him," some wise man wrote.

(To Be Continued)

All A'twitter Over Book About Byron's Love Life

London (Reuters)—A literary storm is brewing in England over the newest book on Lord George Byron, the early 19th century English poet who died in 1824.

Prof. G. Wilson Knight's book, "Lord Byron's Marriage: The Evidence of Asterisks," seeks to cast new light on the young poet, known for his fatal charm for women and the failure of his marriage.

The professor sets out evidence to show Byron as a sexual deviate whose homosexual tendencies wrecked his marriage and left him with a feeling of guilt that colored his writing.

Other literary experts have questioned Knight's evidence and thesis. At least one has termed the book an injustice to the great poet.

Knight dismisses a widely credited reason for the marriage breakup—that Byron had been having an affair with his half-sister, Lady Augusta Leigh.

Knight says Lady Byron deliberately spread that story, after she had left Byron in 1816, to hide the facts.

From his youth, says the English literature professor at Leeds University, Byron felt strong attraction for youths of lower station in life. This was true even when he was being pursued and "martyred" by many a rich young English woman before his marriage.

Byron, Knight believes, never ceased to regret his bisexual failings, and this was the source of the guilt feeling that ruled his life and much of his poetry.

When his marriage broke up, Byron left England, ostracized by society for his alleged incest. Bit-

ter at a society he considered hypocritical, he traveled through Europe, eventually settling in Italy.

There he completed his long poem, "Childe Harold," and worked on the unfinished "Don Juan." In 1823 he joined the Greek War of Independence and died of fever the next year.

Knight bases much of his evidence for bisexuality on Byron's poetry and letters, in which he admitted affections for youths, and on letters and writings of Lady Byron and their friends.

But the "firm evidence" he produces for the first time is a little-known pair of poems, written as if by Byron but evidently after the poet's death.

Knight contends that these poems, published anonymously as "Don Leon" and "Leon to Annabella," were written by George Colman the younger, described as the "least decent author" of his day.

The poems trace the feelings of a homosexual and apparently refer to Byron's life and marriage.

Knight believes that Colman, as a friend of Byron, read his memoirs and thus was aware of his true history.

The memoirs were destroyed by Lady Byron.

British reviewers have not been unfavorable toward the new book, but few have accepted its findings unhesitatingly. Typical is the reaction of Andrew Weir of the Birmingham Post:

"Such an honest book requires an honest opinion. My honest opinion is that until explicit and reliable statements of fact are forthcoming to replace the asterisks, all conjecture, no matter how well meant, is in danger

of doing injustice to Byron and the other characters in his unhappy story."

Cyril Connelly's comment in the Sunday Times:

"I can well believe he may be right."

One of the most searching criticisms, by A.O.J. Cockshut, in the Manchester Guardian, suggested three reasons for questioning the book, which he noted had been written with dignity—"a very great feat."

Byron's sense of guilt, he said, was so generalized that it need

not have been fed by homosexual feelings; it may have been caused by normal sexual deviations or by sins unconnected with sex.

Colman, he added, had a strong interest in homosexuality. Even if he did know the facts, therefore, he may have deliberately falsified them.

Finally, Cockshut asked why no hint of Byron's homosexuality was dropped by "some of the most determined and least reticent women in Europe" who pursued him.

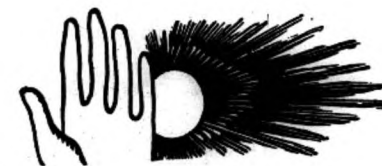
VITSOL

*All flowers do not wear the hue
That makes the rose divine,
And yet does God withhold the dew
From these, as though His love indign?*

*All birds do not the plumage wear
Of eagles in high heaven's skies,
And yet are other birds less fair
Or less their worth in heaven's eyes?*

*All men their God do not entreat
In words and temples all the same,
And yet is God's love incomplete
Or does He any love disclaim?*

—JOHN POULTNEY



MATTACHINE SALUTES
REP. MACDONALD (MASS.)
(Continued from page 4)

MILITARY DISCHARGES LESS THAN HONORABLE

(Mr. DOYLE asked and was given permission to address the House for 1 minute and to revise and extend his remarks.)

Mr. DOYLE. Mr. Speaker, I take this time to mention in answer to many inquiries that have come to me as to what the special subcommittee appointed by the gentleman from Georgia, Hon. CARL VINSON, to consider the subject matter of less than honorable discharges from our Military Establishment has done, we anticipate holding preliminary public meetings beginning about May 15, with

the representatives of the Defense Department as the only witnesses at this preliminary hearing. A very considerable number of qualified witnesses are desirous of testifying in support of the objectives of H. R. 1108 and companion bills.

We have held several informal meetings, some executive; but we think the time has come now to begin public hearings.

About 30 Members of the House have already filed the same bill, H. R. 1108. If any other Member wants to do likewise, his action will be welcomed, very cordially. We invite the cooperation of the membership and the cooperation of the military in the study we are making of this major problem. The records show it is a major, nationwide problem.

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January 1953



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mattachine **REVIEW**

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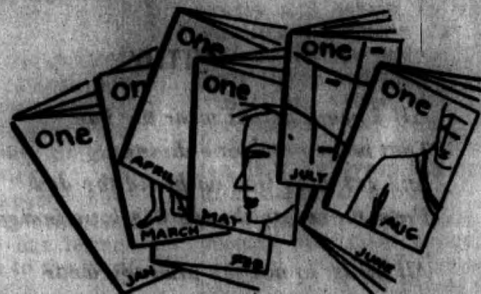
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ADMITTEDLY this sphere of human behavior must be regulated by law to protect the weak, the young and the innocent. Furthermore, every society is entitled to proscribe those acts which are justly necessary for its welfare and safety.

BUT A GROWING group of leaders in fields of medicine, law, religion and socio-psychological science are today asking for a re-examination of moral and legal codes. They ask, "Has our law served its purpose? Does it correct or control the 'evils' for which it was intended? Or have we concentrated upon symptoms and overlooked the all-important root causes?"

RESEARCH EXPERTS in the human behavior fields have declared the need for deeper study, critical evaluation and constructive action in dealing with problems of varied human personality orientation. To do otherwise is to perpetuate unnecessary human waste, tragedy and unhappiness.

THE MATTACHINE SOCIETY endorses programs of critical examination of human sex problems such as the work of the Institute for Sex Research, Indiana University; the Church of England Moral Welfare Council, London; the American Law Institute's Model Penal Code on sex; and many other mental health societies and public agencies over the nation.

IT IS FERVENTLY HOPED that thinking adults will bravely translate the findings and recommendations of such groups into new attitudes, policies and codes to replace old ones found wanting.

THAT'S THE WAY to help make it possible for many persons living shattered lives to be able to face the world again. Knowledge, understanding and acceptance MUST replace ignorance, prejudice and bigotry!

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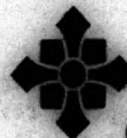


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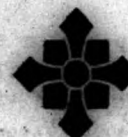
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