



mattachine **REVIEW**

MARCH 1958

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Sex Education Articles

In This Issue ...

HOMOSEXUAL LAWS IN HISTORY

SELF-ACCEPTANCE OR REJECTION

TOWARD SEXUAL HONESTY

COMMENT ON NEW KINSEY REPORT

BOOK REVIEWS

LETTERS

Casting a Spotlight on Human Sex Problems --- For THINKING ADULTS

Mattachine Society, Inc. _____

ON APPROACHING OLD AGE

Steering one's life in the "older years" can be a problem indeed, particularly if the individual failed in his early and middle years to prepare for it. The problem is acute for everyone. The prospect for old age is even dimmer if the individual is homosexual. But it is no more hopeless than it is unavoidable. The thing to do is to realize it is coming and prepare for it now.

That was the conclusion of an 80-minute group discussion at the recent mid-Winter Institute of One, Inc., at Los Angeles. The topic was "Problems of the Older Homosexual."

Dr. T. M. Merritt, dean emeritus of One Institute of Homophile Studies, and the one person present at the discussion who admitted he had completed most of his three-score-and-ten years, spoke objectively on age as an adjustment factor. His observation of people—and not just homosexuals alone—showed him that age is not an automatic adjustment in itself. "It just doesn't work that way," he said. "The majority over 70 remain maladjusted if they were so before." Probably less than 10% of those in the 70-plus age group are independent, he said, and this lack of independence made their lives miserable for themselves and others around them.

The adjustment and life pattern for oldsters must be solved early in life and continuously thereafter, the group concluded. Economic security is of primary importance. This includes providing for an annuity income from insurance or investments, over and above pensions, social security, etc. Next in importance is a home that is free of mortgage—or at least a guaranteed place to live independently. Finally, companionship—preferably an association formed in early years within one's own age group—completes the picture of independence that will ward off frustration and loneliness.

For older homosexuals, it was suggested that participation in homophilic service and educational organizations gave an opportunity to associate with younger adults, and at the same time give them the benefit of knowledge, wisdom and life experience—important values which can make life for the oldster remain meaningful to himself and others. Such a role can dispel the terror that a fear of declining sex vigor holds for many.

The importance of learning to love early in life caused Dr. Merritt to urge everyone, including homophiles, to remember that "love transforms and penetrates the very being of the individuals concerned. It is the antidote for loneliness. And remember also that the love object doesn't grow old in the eyes of the lover. Instead the loved one is always seen as youthful as when it all began."

Last of all, Dr. Merritt advised those approaching old age to maintain an active interest in work, hobbies, learning, self-improvement, living and sharing. These values, he said, provide more of an elixir for happiness in the sunset years than anything else, and are a key to maintaining an active circle of wholesome good friends.



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In This Issue...

ARTICLES

SELF-ACCEPTANCE v. REJECTION by Leo J. Zeff	4
TOWARD SEXUAL HONESTY, TOLERANCE AND HUMAN COMPASSION by Manfred Wise	10
REPLY TO "CURE" FOR SEX CRIMINALS by Harry Benjamin, M. D.	14
CAN'T DIG CRAZY NEW YORK LAWS by John Logan	15
HOMOSEXUAL LAWS IN HISTORY from the London Times	16
COMMENT ON NEW KINSEY REPORT by Wes Knight	22

DEPARTMENTS

EDITORIAL: "On Approaching Old Age"	2
FOREIGN PUBLICATIONS	6
MATTACHINE DIRECTORY	8
BOOKS	19
SUBSCRIBING MEMBERSHIP	24
HOMOPHILIC BIBLIOGRAPHY (Part V)	25
READERS WRITE	28

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

BY LEO J. ZEFF

SELF ACCEPTANCE V. REJECTION

Here is the third in a series of four papers by professional men and women on the topic, "Must the Individual Homosexual Be Rejected in our Time," the subject discussed by a panel at the 1957 Mattachine Convention. The author is a therapist in Berkeley, Calif. Two previous papers from the panel were published in the December 1957 issue of the REVIEW, and a fourth will be printed in the April issue.

THIS QUESTION, "Must the Individual Homosexual Be Rejected in Our Time," as a subject of discussion by a panel offers an infinite variety of approaches. I am quite certain that the approaches would be considerably different if the panel was composed exclusively of homosexuals, or of heterosexuals, or of bisexuals, or of uninformed laymen, or of members of the clergy, or, as of this panel, of professional people who have had therapeutic experiences with homosexuals. Quite frankly, I don't believe any group could discuss this subject as intelligently and as meaningful as a panel of homosexuals could. The best that I can hope to do is to offer my opinions and impressions, which have been arrived at through my work with homosexuals, and which have been conditioned to a considerable extent through my reading each issue of *The Mattachine Review*, *One Magazine* and *The Ladder*, three incomparable publications which have helped me considerably in gaining an understanding of the many and great problems facing homosexuals.

It is not my intention to attempt to define homosexuality or to present any theories concerning its origin. I have discovered that definitions of and theories about any subject matter, especially human behavior patterns, are merely descriptions of and opinions about the subject, and have very little to do with its essence. Particularly in reference to homosexuality, I find in my readings and discussions that everyone tries to say what he thinks it is, where he thinks it comes from, and what he thinks about its value as regards to whether it is disease or neurosis, a venal sin, or

just another way of life. Whatever anyone says it is, can only be an expression of his thinking about it. The essence of it is indescribable. Words can only express attributes, opinions of and value judgments about it. I believe this to be a very important factor to consider in our search for understanding in any area. In our attempts to find understanding and gain insight into the many problems of life, we constantly seek out those whom we think to be authorities to see what they say about it. Too often we accept what they say as the voice of authority and attempt to make ourselves fit into the proposed pattern, or judge ourselves negatively where we find we do not fit the pattern. When I look back 20 years at some of the things I thought and said about homosexuality and some of the counsel I gave based upon what I thought about it then, I shudder to think of the effect it might have had on the individuals if they had considered me an authority on the subject. I believe I can say that I know a great deal more about it now than I did then, but believe me, I am no expert on the subject.

The way the subject of this panel has been stated, the inferred question seems to be, "Can the individual homosexual be accepted in our time?" If by this it is meant, "Will the general public, the heterosexual world, accept the homosexual expression on a par with the heterosexual expression during our lifetime," I say, "No; that is too much to expect." If, when we say, "Must the individual homosexual be rejected in our time," we mean is it absolutely essential that each one be rejected, I would answer just as immediately, No; that is equally absurd. The reasoning behind this latter NO is embodied in the concept of the word rejection. Anyone who presents another person or a group of people with something which they do not like is likely to be rejected. At the least, what they present them with will be rejected. Too often, we reject the person along with their unfavorable action, and too often, when something we do is rejected, we feel as though we are rejected also. That we are judged by our actions and that we judge other people by theirs is unfortunately too true. From this I would say that the old adage (or is it an old wives' tale?) that a person's character can be judged by his actions is wholly untrue. Nevertheless, since so many do fall into this pattern, it is essential that we become aware of our actions and behavior, especially as it relates to other people.

One of the most outstanding problems that I have found to be in existence in what I would call the neurotic homosexual is that he carries his homosexuality like it was a sore thumb. You know when you hit your thumb with a hammer, for a while you seem to be nothing but sore thumb. While your sore thumb might be the most prominent feature in your experience for a while, still it is not all that you are. Actually, this is how I might define a neurotic homosexual. He measures everything and defines all or most of his experiences in terms of his homosexuality. It is this kind of reaction that makes him neurotic, not his homosexuality. Certainly this is a very human reaction and applies to many individuals in any minority group. Again I would say that being a member of a minority group is not neurotic per se. It is a certain kind of reaction to being in a minority group that makes an individual neurotic. (You know, I hate the word 'neurotic.' But I can't think of a better one for this illustration.)

FOREIGN PUBLICATIONS

LE CERCLE

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

ICSE NEWSLETTER

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

VRIENDSCHAP

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

ARCADIE

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

It is the individual's negative reaction to this minority status that causes him at least as much trouble as the attitude of the majority group. This negative reaction is what results in what S. I. Hayakawa calls, "The self-fulfilling prophecy." I would like to recommend for your reading a remarkable paper by Hayakawa, one of our most prominent and lucid semanticists, called, "How to Be Sane Though Negro." While this paper deals with the minority problem of the negro, if anyone would substitute his own minority problem for the word negro, the paper would certainly speak directly to him. (You can get this paper by sending 25c to Radio Station KPFA, 2207 Shattuck Ave., Berkeley, Calif.)

Whether or not the individual homosexual must be rejected in our time depends a great deal on his own attitude towards his homosexuality. It is this attitude which determines whether or not he will reveal his homosexuality to a hostile public, thereby courting rejection. This rejection is not based upon the fact that a person is a homosexual as much as it is based upon the fact that our society in general is anti-sex of any kind. I would venture to say that when our society grows out of its anti-sex attitudes, which are evidenced by the intense preoccupation with sex, it will also grow out of its anti-homosexual attitudes. I do not think it is as much the problem of society rejecting the homosexual as it is the homosexual rejecting himself.

You know, from one point of view, when I stand back and take a long view of it, I do not see the unhappy homosexual's problem any different than I see the unhappy, unfulfilled heterosexual's problem. It is a minority problem for both of them, actually. The feeling of isolation and self-consciousness is the same for both. Each might have a different reason for having these feelings, but the feelings are the same, and their reactions to them are the same. Each person has his crown of thorns, and no matter what it consists of, it hurts him as much as anyone else's does.

I would also say that for the homosexual as well as for the heterosexual who is unhappy and unfulfilled, the way to a higher degree of integration of personality is the same. In the main, this consists of learning how to deal with what I call collective attitudes, or "The Great God THEY," like "what would *they* say," or "what would *they* think?", and going through the very difficult and painful process of digging deep within one's self for the real creative roots that are in all human beings, and finding that the real authority lies within the person, and being guided mainly by that. Our difficulties come largely because we reach outside of

ourselves for the authority which can only be found within. I have said that if one could really understand and follow the first commandment, he would not need to have any of the others as a guide. The first commandment states, "I am the lord thy God. Thou shalt have no other gods before me." When one realizes that God is really the authority that comes from deep within a person, and follows only this authority, he will be guided correctly. The other gods that are referred to in the commandment are the outer authorities which we cling to so desperately, and which betray us so often. They consist largely of other people's opinions and other people's pronouncements about how things are and how they should be. The usual reaction to this kind of notion is that the process would be a selfish and isolated one and cause a person to be more separated from his fellow man than ever. But this is not true. The true consequences of this approach to life is a greater communion with mankind in general and individual man in particular, plus a real compassion and love for all life. This is what I see to be the essence of the religious approach. While it may be true that the hostile attitude of our society towards the homosexual has its roots in the Judeo-Christian tradition, this is so because of how people interpreted the statements of the great religious leaders, rather than from what they really meant. The real essence of any great religion is love, and where there

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turns out to be hatred of any kind, it is the result of someone's misinterpretation of a basic truth. It has always seemed a pity to me that the one way that might be open for the homosexual to come to completeness within himself is also the greatest source of his trouble, and thereby closed off to him. I speak of the spiritual way of life that most religions preach, but also prevent one from finding by violating the principle upon which they are founded, through judging and condemning.

Now for a final shot at the question. I would make a general statement to the effect that no one needs to be rejected by society unless he has a horrible cosmetic blemish, or an ugly misshapen body, or a loathsome disease, except as he brings it upon himself. I can see the truth of this statement as I recall a statement from a wise teacher who said, "We must not burden people with something they do not understand." I would add to this that it is not so much their understanding that we all need as it is our own understanding. Everyone else is so busy trying to find acceptance of their own individual minority problem that they do not have the energy or inclination to try to understand ours. We tend to think that through their understanding and acceptance of our problems we might be able to understand and accept them for ourselves. Whereas, it really is through our understanding and acceptance of our own problems that they cease to exist as problems and we do not have anything for them to understand and accept at all. Nor do we need to be so defensive against what we consider to be a hostile world, which really was not a hostile world at all, but merely a projection of our own hostility upon the world. It is then that we discover we have been like Don Quixote, fighting windmills, which we thought existed because of all the hot air we were blowing around.

INFORMATION FOLDERS

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

TOWARD SEXUAL HONESTY, TOLERANCE and HUMAN COMPASSION

BY MANFRED WISE

In the present essay love is equated with sex and sex with love. For the true artist and thinker there is no such thing as carnal love versus spiritual love. The realization of the oneness of spiritual love and physical love (physical love and love of the mind or personality of the loved one) profoundly affects one's vision of life; and the resulting behavior-consequences are equally profound. I do not know any means, however, by which one who does realize this can get through to the type who does not. It is like placing Gibran by Mr. Allen Tate. Let the reader reflect with Stendhal that "at least half, and that the finer half, of life is hidden from a man who has never loved passionately."

As the expression of sex, the best sex, the fullest sex, the most ideal sex, is so important to everyone, it should be the aim of society to eliminate obstacles to ideal sex. With the elimination of the obstacles of shame and fear, there would not be the great amount of denials, refusals and unfulfillments everywhere. Each man would respect and understand the other's sexual needs and yearnings; the sexual yearning could be an honest, open yearning. Can anyone let himself tell his full yearning and his full sex aims? How much better life would be if there were not shame and fear about this primal aspect of life, which is the genesis of all life and art. At such a time, with shams and shames and fears eliminated, one could go with one's love into the open country, to the wide mountains, or on some promontory before all nature, and bestow a benediction to everything by loving openly before the elements. There should be no shame before the elemental beauty everywhere, which itself is setting an example of

open love-and-sex, everywhere. William Blake expressed this vision of honesty in his demands that sex exist at the level of *innocence*, and thought at the level of *truth*.

But we find the opposite of innocence and truth as concerns the single natural function and substance of human procreation itself: society regards the orgasm as a pollution, a defilement, a desecration, something unclean. As sex and the orgasm are definite corollaries of life, it is an amazing paradox, a mark of the fantastic and ridiculous littleness of vision of the public mind and soul, that these should be regarded as unclean. I reject this attitude of dirt where the great processes of life are concerned. Let it be known, however, that no one can legislate a moral and ethical sense. A man feels these values according to the degree of his own spiritual and intellectual refinement; they are based on his identification with life, his experience, individualism and capacity to love. This explains the distant and varied points of view from which the members of the human race look upon this subject. The pure in heart shall see God, i. e., Beauty... will see good in nature, will feel compassion and will tend toward idealism.

Out of reverence and concern for the wondrous chemistries of life will come more search, more attempts to break through, more communication and understanding. There is not anything in life which should draw from man more awe and wonder and respect—no work by which he comes so near being a god—than his body's and soul's production of the orgasm. The extent to which he can love another human being depends much on his reverence for his own life in this manner, for his own life processes. Should not all of us therefore begin by learning of our sex-selves and by developing reverence for our lives? And does the reader not believe that our sex-self is our soul-self: think of the pineal gland, the relationship of the nerves, the glands, the brain, and our sexual being. And do you not believe that this is precisely the way it should be? The highest aspect of man's physiological being should be closest to and counterpart of his spiritual being? I am full of belief that this is one of the most important subjects in the world to mankind and that it is *the* spiritual subject. Without sexual care and desire strong enough to include the deepest reverence for the spiritual side of sex, there can be but little if any spiritual love. With Gide, "I cannot imagine this glow without this phosphorous which produces it."

The problem is one of defeating ignorance, defeating smallness

of spirit found throughout the race which causes people to deny, condemn and ridicule each other. We need education on a world scale, designed to help all humans to identify with the outstanding individuals in the humanitarian tradition, with the constructive souls who, throughout history, have looked on the human race with inspiration, awe and reverence and therefore with tenderness and compassion. Then every individual will feel more sympathy for the other's yearnings. Throughout time a preponderance of mankind, conditioned from age to age, has thought that sex yearning is something dark, to be hidden, to be pursued under dim lights, at dark meeting places on lonely roads, and not openly and honestly sought and enacted before the Universe, which is most fully engaged in love and sex.

GOOD NEWS FOR COLLECTORS

Many REVIEW subscribers have written to learn if their good clean copies, received from their monthly subscription, may be turned in for credit on a bound volume. In the past, however, we have replied that no such credit was possible.

But now that certain issues of the REVIEW are becoming scarce, a plan has been established whereby subscribers may obtain bound volumes by sending us the complete set of issues for the year they desire. Matching books are bound and on hand now for all of the first three years—1955, 1956, and 1957. By turning in your own complete sets for these years, you may get any or all of these books for \$5.50 each. This represents the cost of binding and handling.

Regular price of the Bound volumes has not been changed, however. Singly they are \$7.00 each, or all three for \$20.00. Orders from California residents must, in all cases, be accompanied by 4% sales tax.

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***matachine* REVIEW**

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San Francisco 5, Calif.

The following article is in two parts. First is a newspaper report from the *San Francisco Examiner*, January 31, 1958, which heralds a new type of hormone pill as a "cure" for homosexuals and sex offenders. The second part is a reply to the article, sent to the REVIEW by Harry Benjamin, M. D., New York, a leading endocrinologist, sexologist and gerontologist. The full newspaper report is printed here because it formed the basis for Dr. Benjamin's reply.

Doctors Claim Cure For Sex Criminals

CARMEL, Jan. 30.—A medical team claimed here today that homosexuals and sex fiends can be tamed down into useful, law-abiding citizens by daily doses of simple synthetic hormones. The report came from

Drs. William M. Laidlaw, Donald J. Moore and Carl G. Heller of the University of Oregon Medical School.

Doctor Heller told the annual meeting of the Western Section of the American Federation for Clinical Research that he and his colleagues experimented with 55 volunteer convicts serving terms in Oregon State Penitentiary for sex crimes.

CONVICTS HAPPY.

After six to nine weeks of daily treatment with progesterone, a female sex hormone, or synthetic versions of it, every convict in the group was infertile, impotent and had lost all sexual desire. They stayed that way as long as they got their daily hormone pills.

Doctor Heller said the convicts were happy about the results. He reported the Oregon State parole board is deeply interested in the experiment.

The suggestion has been made that many sexual deviates and sexual psychopaths could be released from prisons if continuing daily doses of the hormones were made a condition of parole.

RESULT OF REBOUND.

However, when the pills are stopped, potency returns after two weeks, sexual desire after four and fertility after 14 weeks—often to an accentuated degree.

This same "rebound" in fertility after a spell with the pills noted by Doctor Heller has been reported successful in enabling relatively infertile men to father children.

Doctor Heller said the use of progesterone or the synthetic versions to suppress premenstrual tension was highly successful with a test group of 50 women, and indicated they also can serve as an ideal oral

contraceptive for women because they stop ovulation completely for three months or more.

He claimed uniformly good results in Puerto Rico where

the drugs have been used deliberately to combat an overwhelming slum birth rate.

However, the hormones can produce uncomfortable side effects in women, he said.

EDITOR, MATTACHINE REVIEW: In the *San Francisco Examiner* of January 31, 1958, an article appeared under the byline of John F. Allen entitled, "Doctors Claim Cure for Sex Criminals." This somewhat optimistic statement, however, is not borne out by the article itself. Furthermore, the wording in some places is incorrect and, it seems to me, rather objectionable.

Linking homosexuals with "sex fiends" is, to my mind, not only unfair but a grave scientific error. The vast majority of homosexuals ARE useful, law-abiding citizens and never come in conflict with the law. Only the careless and perhaps unlucky ones are occasionally arrested and incarcerated, not because they have done any harm to anybody, but because they may have broken an unrealistic law.

Few of these people would be aggressive to such an extent that they have to be treated medically with "de-sexing" hormone administration. (Being "tamed" by daily doses of synthetic progesterone—which is a female hormone—is nothing more than a de-sexing process.)

Another scientific error in the article is the intimation that sex criminals are over-sexed. As a rule, the opposite is true, aggression resulting as compensation for the feeling of inferiority in sexual accomplishment.

Those men, however, who have actually been driven to aggressive sex acts by an abnormally strong libido can indeed be "tamed," that is to say, relieved of an excessive sexual urge by a "female hormone." Progesterone is not the only one. Estrogen would do the same or more, although it may have stronger (temporary) feminizing side effects.

In any event, the "sex fiend" is not "cured" by any female hormone. As it is correctly stated in the article, the cessation of medication will cause a return to the former condition. Therefore, the term "cure" in the headline is misleading. "Help" would have been the better expression.

—Harry Benjamin, M. D.

mattachine **REVIEW**



BY JOHN LOGAN

New York state's laws on sex were termed "ridiculous" and "unenforceable" by a lawyer some time ago in an address before a New York Institute on modern law enforcement methods.

"Antiquated statutes are undermining efforts of authorities to control offenders," said Robert Veit Sherwin, the speaker. He declared that many sex practices recommended in medical texts constituted felonies in every one of the 48 states, and asserted that "practically speaking, there are no sex laws because the laws that exist cannot be enforced."

Mr. Sherwin is author of a book, *Sex and the Statutory Law*. He suggested that under a realistic approach the enforcement of sex laws would be based on three fundamental points. These were that sexual acts constituted a crime only when assault was involved, when they were carried on in public, or when children were involved.

Another speaker, D. E. J. McNamara, of the Society for the Advancement of Criminology, said that accusations against alleged sex offenders were the easiest to make and the hardest to prove.

Statistics on sex crimes are not a reliable index of the true state of sex offenses because many victims for a variety of reasons do not make a complaint, he said. Many sex laws are not enforced, he declared, and noted that in New York adultery was a misdemeanor but at the same time it was the sole ground for divorce. There were thousands of divorces in the state and almost no criminal cases of adultery, the crime which made the divorces possible.

In its issue of January 14, 1958 THE LONDON TIMES published the following as its leading article on the editorial page. This is another significant discussion on the homosexual topic, a subject that is getting widespread attention in Great Britain, particularly since the Wolfenden Report was issued by the government last September. This report has been covered in recent issues of MATTACHINE REVIEW. The conclusion of the article below scores a truth that many expected to hear, but hoped against: Action on Wolfenden Report recommendations is not going to be taken very soon.



HOMOSEXUAL LAWS IN HISTORY

The Wolfenden committee has stated a reasoned case against continuing to punish the private behaviour of two homosexually disposed men. Public reactions have been confused and emotional. This is hardly surprising. This was the first official inquiry ever into an unsavoury problem customarily ignored, coming not 60 years since Havelock Ellis's pioneering study of sexual inversion was held at the Old Bailey to be a "lewd, wicked, bawdy, scandalous, and obscene libel."

Few people ever knowingly meet an invert, or realize that there are one or two persons in every busload whose affections and impulses are irretrievably directed towards others of the same sex. Homosexual, like heterosexual, relations run the whole range from the altruistic and tender to the selfish and commercial. Most of what the average man and woman know about homosexuality derives, however, from scandals in the courts. Whether homosexual or heterosexual in character, these mostly involve indecent or offensive behaviour in public, assault, or interference with children. Homosexual offenders of these sorts are no more typical of the majority of their kind than are the more numerous "normal" offenders typical of theirs. Unaware of all this, and naturally stern on sins to which he is not tempted, the ordinary citizen tends to respond with the loaded phrases with which custom has stereotyped discussion of sexual inversion.

BRONZE AGE SINS

Nor are the two laws which have kept such phrases alive well known. One is Henry VIII's Act against "Buggery, committed with Mankind or beast"—penalizing, that is, both sodomy (whether homosexual or heterosexual) and what is now called "bestiality." The other is the "gross indecency" clause of a late Victorian statute punishing all other male homosexual practices. The history of the first is bound up with that of the laws against heresy and witchcraft. Parliament adopted the second probably through misunderstanding of its true import.

Henry's Act derives from the laws the Roman Empire bequeathed to Christendom. Theodosius in 390 had enacted "the avenging flames" for sodomists. Justinian in 538 and 544 had earnestly reminded sinners of this penalty and exhorted them to repentance. These enactments themselves reflected the revulsion of pagan jurists as well as of Christians against the sexual corruption of boys and the general promiscuity of the Hellenistic world. The early Church Fathers had, moreover, convinced themselves that the supposed iniquities of a Middle Bronze Age community in Canaan some 2,000 years previously were, like heresy and sorcery, sins which could bring destruction to whole cities.

"Because of like impious conduct," declared Justinian, "cities have indeed perished. . . . Because of such crimes there are famines, earthquakes, and

pestilences." Dr. Sherwin Bailey recalls that Justinian's second edict immediately followed a great plague in Constantinople, and that the natural disasters which destroyed Corinth, Antioch, and other cities in A.D. 525 were still unforgotten. (Likewise, after the great plague and fire of London, popular superstition led Parliament to consider a Bill against "atheism, blasphemy, and profaneness," with particular reference to "the book of Mr. Hobbes called the *Leviathan*.")

MEDIEVAL VIEW

Throughout the Middle Ages the Church's courts, which regulated the faith and morals of the laity, were dominated by the Theodosian and Justinian codes. The spread of Manichean beliefs strengthened the coupling of sodomy with heresy, since the original Bulgarian heretics regarded marriage and procreation as more sinful than casual promiscuity. By degrees *Bougrerie* became a term of popular abuse referring to the supposed sexual habits of the heretics. Academic jurists maintained the conventional view that unrepentant sodomists should be burned, like heretics and apostates.

In practice, as Dr. Bailey has convincingly argued, in England at least, Church law did not specially stress the wickedness of sodomy, treating it only as one of many sins punishable with the traditional penalties of degrading, penance, and fining. It is certainly hard to discover any instance of the secular

power being asked to execute a sodomist. Legal historians concur with Fitzjames Stephen's view that until the Reformation sodomy was a "merely ecclesiastical" offence. Indeed, Henry's Act of 1533, punishing it with death, was introduced "forasmuch as there is not yet sufficient and condign Punishment appointed . . . for the detestable and abominable Vice of Buggery."

This Act inaugurated a trend which eventually made England notorious for savage use of the death penalty for small offences (petty theft, vagrancy, even bigamy under James I). It also marked a phase in which temporal authority sought to intrude more draconically into private life than spiritual authority had ever dared. The right of lay courts both to judge and to destroy sinners extended not only to heretics and sodomists but to witches, gypsies and those consorting with them. The Commonwealth added a law for suppressing "the abominable and crying sins of Incest, Adultery, and Fornication, wherewith this Land is much defiled and Almighty God highly displeased." (Fornicators were jailed, and two or three adulterers were hanged before juries revolted.)

ERA OF HANGING

The Commonwealth's laws perished with it. The death penalty was abolished for heresy in 1677, and even for rape in 1841. After a melancholy mania of witch-hunting the witch laws were wholly repealed in 1736. The punishment of adult sodomy (as distinct

from abuse of minors) has lingered on. Though few men were charged, most of those convicted of the offence were hanged up to the 1830s (for instance, four of the five convicted in 1810), and the death penalty remained in theory the sole punishment until 1861. The maximum penalty then became life imprisonment (as still to-day) and the minimum, until 1891, 10 years.

If continuing public horror, rather than inertia, accounted for this law's survival, similarly drastic action might have been expected centuries ago against homosexual acts not classed as sodomy, since these are equally repulsive to normal folk. Yet the law now mainly used, which punishes any act of "gross indecency" between one man and another, "whether in public or private," dates only from 1885, and its maximum penalty is only two years. A clause creating this new offence was added to a Bill which (among other things) raised the female age of consent from 13 to 16. Labouchere, who moved the clause late one August night, probably intended precisely what the clause states. If so, his differing explanations of it were highly misleading.

RECENT DEBATES

Years later he wrote: "I took the clause *mutatis mutandis* from the French Code." This would suggest that he wanted the Bill protecting girls below a certain age against seduction to apply also (as in France) to boys. For French law has not since the Revolution forbidden homosexual relations between adults, but protects children and juveniles against sexual interference, whether heterosexual or homosexual.

Yet the clause had no age limit. It was entitled "outrages on public decency." In the single sentence with which he explained it to the House of Commons, Labouchere said its purpose was to protect men as well as boys against "assault." The clause was adopted wholly undiscussed. It remains a mystery whether Labouchere misled himself or Parliament, wittingly or unwittingly, and whether Parliament understood what it was agreeing to.

Parliament would not, to-day, alter the law so casually. A parallel episode in 1921 ended quite differently. Even later, on another August night, a thinly attended Commons added to another protection of women Bill, transmitted from the Lords, a last-minute amendment to apply the 1885 Act to female homosexual conduct (unpunished then as now). A week later the Lords deliberately killed the Bill, which they wanted, rather than accept this new clause. The Earl of Malmesbury feared a great increase in blackmail; the Archbishop of Canterbury could not support the clause; the Lord Chancellor found it "most highly disputable upon its merits."

Discussing in the Lords recently the laws still applying to men, the present Lord Chancellor declared the Government's unwillingness to take the "serious step" of reversing "provisions of the criminal law which have stood for a long time." The Englishman's well-known aversion from even appearing to condone sins that only tempt others cannot, it seems, be overcome by the knowledge that virtually all European nations have long since found reasons of justice and common sense for abolishing their own antique laws against adult homosexual behaviour.

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BOOKS

SIGMUND FREUD COLLECTION

A GIFT TO MATTACHINE LIBRARY

Mattachine Society, Inc., is grateful for a recent gift of 24 volumes from a REVIEW subscriber in Minnesota. Included in the collection was a set of five volumes of "Collected Papers of Sigmund Freud," plus 12 additional volumes from the pen of the famous Viennese psychoanalyst. These volumes have been catalogued and added to the Mattachine Library at San Francisco which to date includes some 500 volumes and many hundreds of booklets, magazines, pamphlets and monographs on the homosexual and related sex variation subjects. Started less than three years ago, the library has grown rapidly from donations from many friends of the Society and readers of the REVIEW in many parts of the country and from books loaned to the library by officers and members of the Society in the San Francisco area. Many of the items in the collection are long out of print and are now on rare book lists. The collection also includes many significant sexological titles in the fiction field that are almost never found in city libraries anywhere.

Caring for this collection is a project of the San Francisco Area Council. A newly-appointed librarian with extensive professional library experience is soon to take over handling the collection, to bring standardized cataloguing up to date, and to facilitate a setup whereby members of the Society may continue to check out books as has been permitted in the past. Use of the library is available also to non-members of the Society, although policy is to limit them to use of books in the reading room only.

The Mattachine Library at San Francisco is only one such collection nationally. Additional libraries are located at Los Angeles, New York and Denver (the last-named office has only a few books now). All of these libraries welcome gifts of books at any time, and the policy is to distribute duplicate titles in one library to another where it is needed when gifts contain books already on hand.

JEAN GENET'S COLLECTED WORKS

The following review of COLLECTED WORKS by Jean Genet was written by J. U. and published in DER KREIS in November 1956. It was translated from the French by Gregory Trout. Described in the original French review as a book "for very perverted people," Genet's works are not admitted to this country—at least not in the original French or in direct and complete translations. This might well cause REVIEW readers to ask, "Then why review a pornographic book here?" Our answer is this: Genet's works are the product of a literary artist, even though they have been labeled prurient. And they are a part of the homophilic literature, even if forbidden in this country and thus unavailable for Americans to read.

Jean Genet has occupied a very special place among the post-war authors who treat our sphere of life, since his first book appeared a few years ago and stirred up both lively discussion and a good deal of confusion in the public mind. In his *Oeuvres complètes* (Collected Works), the stage on which his shadowy characters perform—almost always depicted as homosexuals—is very limited. He claims by subtitle to write for "very knowing people" as a way of labeling his unfavorable critics, in advance, as imbeciles, while at the same time he flatters the self-love of his disciples by giving them the doubtful appearance of being intellectually modern. This tendency to stimulate the vanity of his readers was certainly a profitable idea. So profitable that it made possible the preface, literally dragged in by the hair, in which the philosopher J. P. Sartre went overboard to try to prove Genet's right to be considered a maker of literature.

In these portraits, which shock and want to shock as much by their content as by their form, can be discerned a trace of real writing talent. This alone might explain the tolerance his work has received in certain homosexual circles. A short time ago one critic swooned in ecstasy, after reading the novel, *Querelle de Brest*, and wrote about: "Jean Genet's magnificent sounds," "archangel of crime," "radiant beauty," "pure diamond," "Querelle is, like Orestes, a quintessence of all humanity!"

People accustomed to vulgar language are certain to know what to expect from the works of Genet. The promised pornographic bits are there in indescribable indecency, but the allusions to the "metaphysics of sex" and so forth, which are so often timidly brought in as a justification, are completely absent. In fact, these bits of "utterly mad" sexuality are not the most indecent part of the "Complete Works." Nor can I understand why these murderers, these thieves, these fences are depicted as homosexuals. Or rather as pseudo-homosexuals, although I can say that in my experience this important difference passed unnoticed by heterosexual readers. On the contrary, it is rather the primitive and vicious atmosphere, Genet's own and built up with so singular a monotony, which makes the poorly-oriented reader miss

both the spirit and the small amount of erotic strength the work contains. He will founder before this extreme and dangerous anarchism, which runs like a red thread through Genet's pages and leads to shameful constant errors—as a result of the author's total incapacity to accept the bad and the good of this world in a healthy and realistic way. Genet the writer, perverted in this sense by his own attitude almost places himself in the company of those mystics who have as little taste for healthy real life as he does. Thus Genet is seen to be as rich in bias as he is in hypocrisy. In short, the only people who could profit from reading him are those who already are as thoroughly familiar with these biases and this hypocrisy, as they are with the often doubtful morality—though they may not themselves be as unhealthy.

Genet presents his characters as pure-blooded, confirmed homosexuals. But the homosexuality that we know has nothing in common with them. He succeeds completely, and probably quite involuntarily, in ironically mocking the sexual schizophrenia common to murderers, prostitutes and other debauchees. He has captured a little of the unstable and nervous life of these outlaws who succumb to the sexual attraction in every possible form and whose existence is reduced to a monotonous present without past or future. Querelle especially is much more an abstract homonculus born of the mad, fantastic imagination of his creator than a living character of flesh and blood.

We do not welcome the inevitable fruits of so outrageous an approach; they fall bitter as gall and besmirch every homosexual. And even though he may claim that he is not a Genet "queer," no one fully believes him—for he is no longer in a condition to do so after reading these "complete works." The association of the idea, homosexuality and crime, already so prevalent in our "right-thinking" fellow-citizens may gain growing acceptance, thanks to Genet, and open the way to new possibilities for discrimination against homosexuals. Genet the non-conformist has added his literary works to the dossier of thousands of men whose right to existence is already disputed, an existence which is scarcely more than that of a pariah.

Genet's pornographic passages and anarchist ideas, which certain homosexual groups have greeted with boisterous publicity, are completely antithetical to the work of several men who have been struggling toward an ideal which is summed up in the so solemnly proclaimed Rights of Man, but not recognized by the "humanity" of a good many humans. Things won't change in the near future, thanks now additionally to the literary ambition and the good business intuition of Monsieur Jean Genet. You can't even condemn him. But you do have to pity him.



FORTHCOMING KINSEY REPORT ON PREGNANCY, BIRTH AND ABORTION STIRS DOUBTING DOCTORS

Few, if any, books in the sex research field ever reach the shelves of booksellers with as much sound and fury in advance of publication as the reports of the Institute for Sex Research of Indiana University, founded by the late Dr. Alfred C. Kinsey. The years 1948 and 1953 marked the appearance of the respective male and female volumes on human sex behavior. In May 1958 a third report will appear: PREGNANCY, BIRTH AND ABORTION. New York: Harper & Brothers, \$5. This third Kinsey Report is being greeted by the same cries of doubt and disbelief which heralded the appearance of the other two, as witness this discussion of comment:

"The only abortion that ever comes to public attention is the unsuccessful one," declared Editorial Writer Abe Mellinkoff of the *San Francisco Chronicle* on February 27. "While medical associations and police experts quickly took exception to the (latest) Kinsey report, it may be significant that no women's organizations issued denials..."

The comment followed the initial "shock wave" recorded in the nation's press during the last week of February when *McCall's* magazine (March issue) hit newsstands with a featured exclusive on the third report from Indiana University's Institute for Sex Research, Inc., due to appear in book form on May 14 under the title of "Pregnancy, Birth and Abortion."

"Unwanted pregnancy," the article began, quoting the Kinsey research report, "has been a problem of mankind since probably the appearance of the first mammal meriting the word human."

Culling statistics from the book without qualifying them is admittedly unfair because such statements are generally incomplete. But in the article such statistics as "1 out of every 10 women is at some time in her life in imminent danger of bearing an illegitimate child," and "of all the American girls and women alive today, around 8.2 million have been or will be pregnant before marriage," and "of those with sex relations before marriage, 1 in 5 gets pregnant," stand out to indicate that a lot of heterosexual activity before and outside of marriage takes place (something the two previous Kinsey Reports asserted), resulting in a lot of unwanted pregnancies. From this, it would follow, a lot of abortions are performed along with many births conceived out of wedlock.

Disbelief in the information presented in the copyrighted *McCall's*

article was voiced in the same newspaper editions which told of the report. From Atlantic City, David Allman, M. D., president of the American Medical Association, termed the report 'contradictory.' No physician would perform such an operation (as illegal abortion) "if he had any reputation," he said, adding, "I hate to think young girls today are as bad as the report says they are."

A police lieutenant heading a homicide squad stated that in his opinion the business of illegal abortions was so clandestine that it was practically impossible to prove or disprove statistics on it. This official declared that of 31 persons arrested in his city during 1957 as abortionists, only one was a medical doctor. (The report is credited with the contention that medical doctors performed the abortion in 86% of the cases of women who admitted having illegal operations.)

Speaking for his own state, Frank MacDonald, M. D., Sacramento, president of the California Medical Society, also strongly doubted that many abortions are being performed by medical doctors in California. Although he thought the Kinsey figures were terrifically high he added that he wasn't so naive as to believe no abortions were being performed, even by qualified physicians; but he thought that law enforcement officials were on their toes in the state, and they don't find many such illegalities.

However, not all of the published comment was critical. Praise for the latest Kinsey study came from Karl M. Bowman, M. D., director emeritus of the Langley Porter clinic of the University of California's medical school. To the *San Francisco News* he stated that "it is easy to challenge the new report's statistics on abortion, but on what basis is the challenge made? Who has better figures?" Dr. Bowman, a sex research expert himself and a man who had often conferred with Dr. Kinsey before the latter's death, stated that the doctors who perform abortions don't usually brag about them. He believes the Kinsey approach to the study of human sex relations is a useful and valid one.

"Many of his critics speak not from rational conviction, but from moral outrage," the world famous psychiatrist said.

According to *McCall's*, the new report was written largely by Dr. Paul Gebhard, a young anthropologist who was chosen to succeed Dr. Kinsey as Executive Director of the Institute. His co-authors are Dr. Wardell Pomeroy, Director of Field Research, Clyde Martin and Mrs. Cornelia Christensen.

- Wes Knight.

Subscribing Membership (Non-Voting)

SUBSCRIBING MEMBERSHIP (Non-Voting) was created at the recent 4th Annual Convention of the Mattachine Society in response to many requests from persons living at a distance from established chapters, and from persons living near established chapters who prefer not to participate actively. Principal purpose of Subscribing Membership is to permit a greater number of persons over the nation to support Mattachine projects with annual donations of funds which are sorely needed to continue the work of the organization. At the same time this status provides evidence of this vital support.

SUBSCRIBING MEMBERSHIP (Non-Voting) is available to anyone over 21 years of age. Participation in activities of organized chapters is not required. Fee is \$10 per year (12 months from date received). Special offer to current subscribers of the Review: \$6 pays for subscribing membership status for remainder of subscription, up to 12 months from date received. Subscribing Members also receive four issues of **INTERIM**, national news quarterly of the Mattachine Society, Inc.

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Mattachine Society, Inc.

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mattachine **REVIEW**

Homophilic BIBLIOGRAPHY

Part V

An extensive bibliography of technical and reference books dealing with homosexuality was published in the August through November issues of the **MATTACHINE REVIEW**. An even more extensive bibliography covering fiction, poetry, drama, biography, etc. begins in this issue. The previous installments were devoted to technical and reference works, but some of the items missed will be included here. As before, the list is composed exclusively of works published in book form in the English language.

The order will be alphabetical by author. Since the majority of the works deal with male homosexuality exclusively, no further identification is needed in such cases. Works dealing with female homosexuality are indicated by a single asterisk (*), and those dealing with both male and female homosexuality are preceded by two asterisks (**). The author's name will be followed by the title and then a parenthetical notation to indicate the type of work as follows:

n-novel

ss-short story, followed by the title of the collection in which it appears.

d-drama

p-poetry

biog-biography or biographical material such as letters, memoirs, biographical comments, etc. When the title of the work does not make clear the identity of the subject, this will also be indicated. No attempt at completeness has been made in this category; only works of particular interest or unusual value are included. For example, the hundreds of essays, studies and biographies of Tchaikowsky are represented by only a few significant ones here.

fb-fictionalized biography

nf-miscellaneous non-fiction materials-such as essays, special studies, certain personal and historical accounts which do not qualify as biographical material, etc.

I-works in which homosexuality is only implied, suggested, or presented in a veiled fashion.

II-works in which homosexuality, while appearing in clear-cut fashion, plays only a minor part, or in which a minor character is a homosexual.

III-works which include a major or important homosexual episode, or in which a major character is a homosexual.

IV-works dealing primarily with homosexuality, or in which homosexuality is the most important theme.

O-indicates the work has not been examined by any of the compilers, but is believed to contain pertinent material.

Classifying a work as I, II, III, or IV has proved to be a most difficult task in a number of instances, for it was not unusual for strong disagreements to arise among the compilers. The same passage would be declared by one to be absolutely, clearly and definitely homosexual in nature; by another, veiled to the point of unrecognizability. As a result, a residual element of personal opinion

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has been unavoidable in several cases. In class I will also be found a few of such works as Melville's *MOBY DICK* which were kept in this bibliography in deference to highly-respected scholars of an earlier day who may have seen implications that the jaded, or more demanding eye of the modern reader fails to notice. It should also be stated that date of publication was a further deciding factor in some cases, for it was felt that the briefest allusion in an 1850-vintage novel, from a time when the subject was absolutely forbidden, warranted its inclusion, while the same passage in a 1950 work was, in the light of current publishing mores, utterly trivial and not deserving of inclusion.

The classification is followed by the place, publisher and date of first publi-

cation, with the following exceptions: np and/or nd—the book in question does not give place and/or date of publication.

vp, vd—"classics" which may be found in numerous editions published in various places at various dates.

Reprints are indicated only in certain important cases, whenever reprints were accompanied by a change in title, and for paper-bound reprints.

No effort has been spared to make this bibliography as complete, accurate and reliable from every point of view as possible. We shall be grateful indeed to any readers who let us know of any errors or omissions that may have been overlooked by the compilers.

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NEW TITLES

added....

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- PILGRIM'S TERRACE* by Tram Combs. Foreword by Kenneth Rexroth who says 'I hope your lucid, perceptive and deeply felt (American West Indian) poems will be read as they deserve to be'-----2.00
- Gay Bar* by Helen P. Branson.-----\$ 3.00
- The God Within* by Christina Valentine. Exposition Press-----3.50
- Sex Variant Women in Literature*. Jeanette Foster. Vantage-----5.00
- Homosexuals Today*. guide to organizations, publications. Tells history of Mattachine Society and others. One, Inc.-----3.00
- Wind Woman* by Carol Hales. Woodford Press-----3.00
- Maybe Tomorrow* Two Entertaining novels by Jay Little. Each-----4.50
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READERS *write*

REVIEW EDITOR: Mr. D. G.'s letter in the December 1957 issue of the Review was worthwhile in pointing out that venereal diseases are contacted by close, intimate contact—usually sexual, and that such contact can take place in heterosexual as well as homosexual relationships. The statement that venereal diseases can be transmitted by warm, moist towels can be disregarded; the same for toilet seats, etc. Mr. G states that physicians should take Wasserman tests routinely on their patients to locate hidden disease. This is a good idea but there are certain factors which cannot be ignored. The cost of medical care has increased greatly, mainly through the greater use of laboratory and other diagnostic procedures. Without some indication, or a patient's request, the physician is loathe to add to this expense by doing routine Wasserman tests on all patients. This just covers the problem of asymptomatic syphilis. What about rectal gonorrhea, which is usually asymptomatic in the early stages? Unless the patient has sufficient confidence in his physician to relate the nature of possible VD problems, the physician will not be in a position to do the best for the patient. There is an expression among physicians, "The most important part of a medical examination is an accurate history." This is so evident in cases such as this. In addition to the cost, it is not at all uncommon for a patient to take umbrage at a suggestion that a certain test may be a good idea. Many a maiden lady has left a physician's office in a great huff when a pregnancy test was suggested...(signed), M. D.

EDITOR'S NOTE: Thanks indeed for your letter, "Dr. X," and the opportunity to publish it and set the record correct. We suggest that all readers re-read Mr. D. G.'s letter in the December 1957 issue, and then follow that reading with a study of the comment by the writer of the letter above. U. S. Public Health statistics hold that 1.5 million Americans have a venereal disease and do not know it. Homosexuals who think their contacts carry no risk of infection should face the facts.

REVIEW EDITOR: During the past year I have read every possible book on the homosexual subject, in all about 50 volumes. It has been necessary for me to purchase many of these as so few are available in the libraries we have here. I have been able to share many of these books with a few friends but I wish that there was a way I could share them with more. I have also made a considerable investment in various publications. Your Homophilic Bibliography has been of great help to me but the non-availability through our local librar-

ies has been extremely frustrating. Is there a source where one may borrow such books? I realize a lending library arrangement by mail could be expensive and not too practical but it does seem to me that something could be worked out and should be because many others are bound to be interested in learning as much as possible about the subject. Finally I must admit that I find each issue of the REVIEW and ONE to contain more valuable information than any book I have read so far. I look forward to each issue and when it arrives drop everything until it is read. I hope that you will be able to continue this excellent work for many years to come.—Mr. M. D., Virginia.

EDITORS NOTE: It seems that an adequate answer to the above question is impossible to give now, but it may suggest the establishment of a book exchange service of some sort by some branch of the Mattachine Society. Possibly in such an arrangement, owners of books might wish to exchange them for other books they have not read and cannot afford to buy. Do any readers have workable suggestions to make on this?

REVIEW EDITOR: Just a word to let you know that your article by Evelyn Hooker in the December and January issues was the best article I have ever read. And it was not difficult reading at all. —Mr. R., Michigan.

REVIEW EDITOR: I have been a subscriber for about four years, and I am proud to learn that I am not alone in expressing my gratitude to you for, should I say, "our magazine." Please accept this small token to enroll me as a subscribing member. —Mr. F. B. K., Georgia.

REVIEW EDITOR: I always note with renewed courage and pride the refined and constructive aspects of the REVIEW. I find myself proud to belong to those by whom and for whom the magazine is published. (which is for all of us human beings who want to learn and progress in life, who want tolerance and fulfillment for others—for all—as well as for ourselves). Do you know, on this point, the magazine's tolerant attitude towards all—heterosexuals, homosexuals and bisexuals—rests one of the REVIEW'S most appealing features, which I believe will be responsible for endearing it to all kinds of readers. Thus we meet a wider audience and hope to gain a wider understanding of life and tolerance of life. I have often thought of this ever since I have noted the calibre of the articles in the REVIEW. My appreciation, then, goes to those responsible for it.—Mr. P. D., California

REVIEW EDITOR: A friend tells me of the fine work that you are doing and loaned me a copy of your magazine dated June 1956. In that issue I read a letter from a young man asking for help and advice. The letter has stirred me deeply for I know only too well just what the young man is facing. Is it possible to communicate with him? —Mr. H. W. B., Maine.

EDITOR'S NOTE: Unfortunately the identity of the person mentioned

in the article, "You're Fired," by John Logan in the June 1956 issue (page 29) is not available at this time. However, if the person referred to is still a reader of the REVIEW, we would like to hear if his personal problems have been solved. In addition, we thank Mr. H. W. B. for his sincere offer to aid the person in trouble.

REVIEW EDITOR: I have been assured by a person who gave me the information of your existence that you would send a copy of your constitution, aims and rules, as well as a sample copy of the REVIEW. Would you send these to me?—Mr. G. A. C., Scotland.

REVIEW EDITOR: I want to thank you for your work in helping the homosexual. I would like to make a contribution to your work, but you see I was in trouble myself and it has cost me about \$3000 to clear myself, and I still owe an attorney \$900 and interest. So I know first hand the importance of your information and education program and its value to homosexuals.—Mr. F. E. H., Michigan.

REVIEW EDITOR: The esteemed letter from the Mattachine Society with the enclosure of the Award of Merit has arrived. Our board want to express their gratitude for this recognition. We return the appreciation you show for our work in the Netherlands to your work



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in the U. S. where circumstances are much more difficult than in Europe. May our good relationship last forever.—Bob Angelo, President, C. O. C., Amsterdam.

REVIEW EDITOR: It is with pleasure that I write of my opinion of Helen P. Branson's book, "Gay Bar," advertised in the REVIEW. To me it is one of the finest books I have ever read. It was not like a story to me. It was rather like she was sitting across from me in my living room telling me the incidents herself. With this book out (and I know it will be well received), I think she should keep her recorder and start another book. True stories about those around her makes most interesting reading. I hope to see Mrs. Branson some day soon, and I sincerely hope she does not give me the warm glass treatment.—Mr. E. W. G., California.

REVIEW readers are invited to submit opinions, comments and criticism of the magazine, its contents and its subject for publication in the READERS WRITE department. Publication policy calls for the use of initials of the writer and the name of the state or (if outside the U. S.) the country of residence. All communications for publication must be signed, however. Because of the nature of the subject of the REVIEW and public attitude towards this subject, it is impossible to exchange any names of individuals for correspondence purposes.

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