

# **mattachine** **REVIEW**

APRIL 1958

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## **MATTACHINE SYMPOSIUM:**

Dr. Harry Benjamin says  
"Let's halt discrimination  
and tragedy — homosexuals  
are people!"

A homosexual author takes a bold step...  
and asks others to do the same  
when he suggests

## **discard the MASK**

**BOOK REVIEWS**

**LETTERS**

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

OFFICE OF THE BOARD OF DIRECTORS  
**Mattachine Society, Inc.**\_\_\_\_\_

**THE DANGER OF LOOKING BACKWARD**

Efforts to revive and accelerate all provisions of Federal Government policy on "security" matters seem neither to die nor fade away.

The harsh policy of some 10 years ago, in which persons of homosexual inclination (real or simply reported by undisclosed accusers) were dumped into a category of undesirability—and thereby ineligibility — to hold any government job had become somewhat maeliorated during the past few years. An aroused public had called for a reinstatement of civil rights, and the Federal Supreme Court acted to slow down the investigating techniques which amounted to witch hunts and resulted in widespread firings of government employees even if the position held had no connection with national security *per se*, and the person had never been affiliated with any political group whatsoever.

Charles O. Porter, Representative from Oregon, condemned the efforts of some members of Congress to revert to the old strict security policy when he read an editorial from the *Washington Post* which labeled this proposal as a step backward and in opposition to traditional standards of justice. Rep. Porter, in his remarks, also said he was encouraged to know that the League of Women Voters in the United States mailed many reprints of the editorial and

(Continued on page 35)



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**mattachine**  
**REVIEW**

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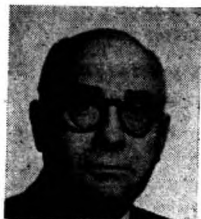
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**MATTACHINE REVIEW** is published monthly by the Mattachine Society, Inc., 693 Mission Street, San Francisco, San Francisco 5, Calif., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate 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.

Harry Benjamin, M.D.



## In Time... *we must accept*

The following is the first part of a paper delivered by Dr. Benjamin at the 4th annual convention of the Mattachine Society, as a part of a panel discussion on the question, "Must the Individual Homosexual Be Accepted in Our Time?" Previous issues of the Review have presented other papers in this series.

It was the late Dr. Alfred C. Kinsey who first called my attention to the Mattachine Society. He praised its work and aims highly. I welcome the opportunity to address your annual conference today.

In order to ease my conscience as a physician and scientist, and to clarify our terms, let me ask this question: If a man had in his past life an equal number of homosexual and heterosexual contacts, what is he? Is he heterosexual, so-called "normal," or is he homosexual? The impossibility to answer this question one way or the other shows the difficulty of a scientifically correct terminology.

And think of this: If a man has had only one single homosexual contact in his otherwise heterosexual love life, but if this one contact had become known, he is forever stamped as a homosexual.

Therefore, when I speak of homosexuality, homosexuals or homophiles, I shall be referring to those individuals only who are exclusively or predominantly aroused sexually by a member of their own sex. We may call those who are equally or almost equally attracted by both sexes "bisexuals" (or better "psych-

ological bisexuals"), provided we realize that the term is conditional, is a compromise, because actually it describes a physical state, that is to say, an hermaphrodite.

Quite naturally, most of my remarks apply to homosexuals of both sexes. However, signs of affection between two women are socially accepted and are not suspect. For all practical purposes, therefore, homosexuality refers to male homosexuality. Furthermore, many state laws in this country punish the one, but not the other.

That such a question, "Must the individual homosexual be rejected in our time," be asked even makes me feel a bit ashamed. At least that was my first reaction. With similar justification we could ask whether a left-handed or a color-blind person should be rejected. All of these people simply exist, and they exist by no fault of their own. Quite naturally they should not be "rejected," but treated if they want to be, otherwise left alone.

The fact, however, remains that we have not only widespread rejection and discrimination against homophiles in our time, but even harsh punitive laws. I am optimistic enough to believe that these laws in a hundred years from now may be looked upon as we look today upon laws against witchcraft.

Yet even if a future penal code will no longer concern itself with the private sex life of adults (as long as nobody is being injured), it hardly helps the homophile of today. Occasionally their persecution amounts to what Rene Guyon, the pioneer sexologist from France, once termed "puritanical terror."

When, for instance, as it happened recently, a private gathering of men, suspected of homosexual inclinations, is raided by the police, the participants carried off to jail, and if then their names are published the next day, with addresses and occupations, that is, it seems to me, a form of terror. (In consequence of this publicity in newspapers several of the men, I am told, lost their jobs, and the wife of one of them is said to have committed suicide. In fairness it may be said that not all newspapers in that particular city were equally cruel.)

The original question refers to "individual homosexuals." It is unfortunately true that some of them contribute greatly to the rejection and antagonism against all of them. I am thinking of those who love to make themselves conspicuous in public, giving in to their narcissistic and exhibitionistic tendencies. Naturally they provoke criticism, if not reprisals. Their personal rejection is justified, not because they are homosexuals, but because they

behave badly.

If the laws against homosexual behavior as such were strictly enforced, one-half of the male population would land in jail, as Kinsey has shown. Therefore, enforcement is highly selective, and only relatively few individuals pay the penalty, bore for their bad luck or carelessness than for their sexual activities.

Here I would like to tell an incident. I can vouch for its truth.

Not many years ago, I knew a doctor who had escaped the persecutions of the Nazis in Germany and had made a splendid success as a urologist in this country.

He was a homophile. In his middle fifties, he was a rather lonely, introverted person. One evening, in a comfort station, he was accosted by a young and attractive man who made a suggestion for an immediate intimacy. The doctor accepted. Then the young man turned out to be a detective, arrested him and promptly took him to night court.

Following his attorney's (unfortunate) advice, the doctor made a plea of guilty and paid a \$50 fine. That was supposed to be the easiest way to end the predicament. However, a week or two later, a notice appeared in the official publication of the respective County Medical Society, stating that Doctor So-and-So had been found guilty of an act involving "moral turpitude."

That same evening the doctor killed himself.

All my efforts to place responsibility for this utterly unnecessary publicity were futile. I encountered nothing but pious regrets and buck-passing.

*When it comes to sex offenses and homosexuality, the law has to accept an indictment by science. But it is common decency and ethics that have to indict some law enforcement methods, and also those attitudes taken by public and press that lack fairness and tolerance. The medical profession must sometimes share the blame, as in the instance here related.*

Sometimes I have been wondering whether the reason why it is so difficult to have laws against male homosexuality revised, may be due to the fact that a homosexual relationship constitutes an unfailing method of birth control. Those who are against birth control would be therefore strongly against homosexuality too and may even try to force the homosexual into marriage and parenthood.

In spite of all this criticism of the existing law, far be it from me to suggest that the law should be deliberately broken or even "winked at." I want to make that quite clear. As long as a law

*exists it should be obeyed.* But there can be no objection to efforts that are meant to educate the public. It is public opinion and the public press that stand behind lawmakers and law enforcement officers. The attitude of the public has to change first before a revision of laws is possible.

Therefore the individual behavior of the homosexual is so important. The hostility that is being encountered is rarely directed against a masculine-appearing, male-acting homosexual. It is the effeminate, "swishing" type that grates and draws the fire.

The homosexual wants acceptance, but acceptance can replace rejection only very gradually. It can not come overnight. The individual homophile can help a lot toward a final, more satisfactory solution of the problem.

Unfortunately, when it comes to sex the public at large still lives in the same twilight of superstition, prejudice and ignorance in which our present sex laws were conceived many years ago. The Mattachine Society has made a splendid start to replace twilight by light, superstition by science, and ignorance by knowledge.

The fight for enlightenment is an uphill one most everywhere. It is especially steep and dangerous when in certain localities and at certain times sex laws are enforced with fanaticism instead of tolerance, wisdom and a bit of common sense. On those occasions the persecution of "sin" is likely to assume greater importance than, for instance, the prevention and prosecution of crimes. I don't think you have to look very far to find an example for a situation like that.

*The concluding half of Dr. Benjamin's paper will appear in the May issue of the REVIEW. In it he will discuss the medical and endocrine factors involved in homosexuality, and amplify his ideas about the theories of "intersexuality." In homosexuality, and amplify his ideas about the theories of "intersexuality." REVIEW readers may be interested to know that an abridgment of Dr. Benjamin's paper, being presented here in full, appeared in the current (April) issue of SEXOLOGY magazine.*

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**DER NEUE RING (The New Ring)**—Monthly review in German with supplement, **APHRODITE**, for women. Contents include literary and scientific articles, photos. Subscription rate, 12 months, DM29.60 (\$7.00) sealed. For sample copy send 7 International Reply Coupons. Advance subscriptions through International Money Order to "Verlag Gerhard Prescha," Alsterchaussee 3, Hamburg 13, Germany.



## HEALTH FOR TODAY

# Adults Foster Sex Deviates

By W. W. BAUER, M. D.

Director of Health Education  
American Medical Assn.

The following article is one of the daily columns by Dr. Bauer which is released to many U. S. daily newspapers through King Features Syndicate. It is reprinted here because the writer's comment represents a significant milestone in calling for better parent-child relationships as help in reducing anti-social sexual deviations. (Copyright 1958 by King Features Syndicate.)

**B**ECAUSE of the ancient taboos surrounding sex, that phase of the topic dealing with sexual deviations has been particularly hard to discuss without excessive emotional overtones.

Sexual deviations, especially homosexual tendencies, have been regarded as moral and legal problems, when in point of fact they are medical. Public attitudes have caused persons with these trends to conceal their thoughts and actions in order to avoid public disgrace.

Relaxation of some of the secrecy surrounding sex is gradually permitting more constructive discussion of sexual abnormalities but it will be a long time before books on this subject will cease to be locked up in libraries.

The Journal of the A.M.A. has recently published a study of sexual deviations

by Drs. Adelaide M. Johnson and David B. Robinson, in which most sexual deviations are attributed to parental attitudes. Most such cases, these physicians say, "result from unconscious or even conscious, fostering of such behavior in early life by the parents . . ."

In an earlier study, discussed in this space, these same psychiatrists reported that repeated juvenile delinquencies, such as stealing, vandalism and arson, are stimulated in similar manner by parents, unconsciously or consciously.

A simple example is the repeated reminding of a child that starting fires is dangerous and harmful; the effect often is to cause the child to do the very thing he was being cautioned against. Some parents get a vicarious satisfaction in seeing done the acts they have secretly longed to do.

**N**OW these authors apply the same reasoning to sexual problems, ascribing deviations to parental influences, which in turn are due to the way the previous generation acted toward them. Unsatisfactory sexual relationships in marriage are present in "all" such cases, these psychiatrists say.

Direct and hostile sexual misbehavior is usually due to the conscious form of parental fostering; aberrations and perverse behavior to the unconscious parental stimulation.

The result of such parental influences is the distortion of the child's psychosexual development. His views

about and attitudes toward sex become abnormal or confused, and his conduct is influenced accordingly.

Treating the adult sexual deviate is a tremendous task. It is easier and more effective to attack the problem with the present generation of children, through education of parents primarily.

**T**HIS concept of parental influence is not going to be a popular or a palatable one for parents, particularly if they remain wedded to older concepts of the place of sex in life. But it offers a hopeful approach to the problem. At the same time, we must not overlook the fact that the child is a reflection not only of his parents but also of his total environment.

**one**

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By Manfred Wise

## TROUBLE and UNDERSTANDING: time and human trouble

*Reprinted from THE BRIDGE (le petit journal), Portland 14, Oregon, with permission. The scene described here took place in Flagstaff, Arizona, in 1951. Manfred Wise is an author, critic and poet who spends a summer now and then in the arid Southwest, but returns to the California Coast near San Francisco, where he resides the rest of the time.*

"...Now the sexes were three, and such as I have described them; because the sun, moon and earth are three; and the man was originally the child of the sun, the woman of the earth, and the manwoman of the moon, which is made up of sun and earth, and they were all around and moved round and round like their parents." — the SYMPOSIUM of Plato.

People are living customs and manners that permit nothing, or very little, of the extra joys and amenities of existence. They have taken to laughing at themselves and at each other, more or less unmercifully, sometimes having to run from each other's company, hiding their faces while they go into the most disgusting, uncontrollable spasms; also to dancing steps that have never been choreographed to music heard and unheard. They are determined to get themselves mates for the purpose of union. They are living in sexually prolific, unrealizable times; and in almost every case the earth over, have made up their minds or have their minds set on asking out of a clear blue sky a certain Beauty to their rooms for a drinking bout. . . . The nerve of Beauty, the nerve of a certain Beauty, one of excellent form, form beyond words — for throwing the whole town out of kilter by walking down the business section last Saturday morning with a tool box balanced over head, wearing painfully tight pants, displaying development that was fabulous: a fair Spaniard. A smile playing over the face and

around the mouth and intense frank eyes that said as much as anything if not more than anything that he was aware of all the pouring life of his handsome organism. Time Himself having held up a moment in the town, and looking back at this picture of all Time's strange somewhere-he-knew-ancient-need, ran square into the glass corner of a modern shoe store, cutting a heavy blue dent in his nose, while up and down the streets men were both rallied and upset, took off in divers directions, stopped, looked around, ceased to draw on their pipes, threw cigarettes away or suddenly lighted up and forgot where they were in conversation, what they were saying, began to backtrack on themselves, cleared their throats and swallowed, and buildings jumped up and down and just twisted all around as if they were elephant's trunks and finally settled in new places, the weight and jolt of it all breaking up much curbing. People tried to think, eyelashes rose up and down in reflection, and couldn't, nor could they analyze themselves and know what they were trying to think. It all told of something old, new and beautiful in humanity, dangerous and strange and with a magnificence that goes beyond, needless to say, most things. But Beauty continued, head in air, down the street, his black wavy head bobbing up and down, excellent Beauty, advancing right through the middle and beyond the mad throngs. The point is that everything gave some kind of response to this, even Time, even the sun came closer, tho not too close, to the earth, but almost only Time, and a few unnerved, wise and thoroughly misunderstood people knew what a wonder it was.

### 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.

# Homosexuality Increasing, Expert Says

The following is a partial report from a Texas law enforcement conference held in Fort Worth nine months ago. It appeared in the Fort Worth *Star-Telegram*. Many readers of the REVIEW will criticize the statements made here because the speaker cited an increasing awareness of homosexuality as an actual increase of its incidence—a common fallacy that most unbiased observers have pointed out time and again. Of interest, however, is the statement by a psychologist that expressions of sadism are most often seen among those aberrants whose sexuality is repressed—meaning, perhaps, that guilt and frustration combine to force outlets which are too often harmful to others.

BY GARY CARTWRIGHT.

Homosexuality is on the upswing and is being reflected more each day by teen-agers.

Teen-age girls are wearing their hair shorter and boys are growing theirs longer. But it goes farther than this:

The girls are developing hero worship for male celebrities with feminine characteristics and young males are getting "crushes" on female movie stars with masculine characteristics.

"This is what really scares me," Dr. Everett L. Sutter, San Angelo clinic psychologist, told an audience of law enforcement officers here Monday.

Speaking at the annual conference of the Texas Division of the International Association for Identification, the San Angelo

authority said:

"I think this upswing can be credited a lot to the situation caused by World War II and Korea, where children were left with the mother in complete control.

"High divorce rates is another contributing factor. When a couple are separated the children go with either the male or the female parent, but not with both."

This concept is difficult to accept until you understand that homosexuality is a symptom of hate — the male child for the mother and the female for the father, he said.

Sadism in some degree is present in all homosexuals, Dr. Sutter explained. It is more prevalent in those who do not practice perversion.

"These are the cases that give police the most trouble."

Dr. Sutter surprised many of the members by saying homosexuality can be cured in almost every case.

"So far we've had 100 per cent success with 28 cases tested. If we can keep the subject away from the mother (or father in cases of females) for at least a year, we've got the problem licked."

The treatment, he explained, works something like Alcoholics Anonymous. It involves the teaching of a "higher power—a basic Christian teaching."

It also makes the subject aware of the hate factor and shows him how he projects this factor.

Homosexuals may practice perversion in many ways including sadism (sexual pleasure in abusing others) and masochism (sexual pleasure in being abused.)

In other business at the three-day conference, which opened Monday at Hilton Hotel, R. O. Queen, assistant superintendent of the bureau of identification of the Houston police department, was elected president of the organization.

## 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 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.



Here's the First Positive Step in a Constructive  
Approach to Acceptance for the Homosexual.....

# Discard the MASK

BY BOB BISHOP

The author of the following bold article is a Mattachine Society member hailing from North Hollywood, Calif. In this he calls for homosexuals to first of all be people, and then to be unafraid to take positive steps in expanding the understanding and acceptance due their minority. Mr. Bishop practices what he's preaching in this editorial-sermon. For further proof of that, see his letter in the READERS WRITE section of this issue.

It is lamentable that the great majority of homosexuals have fallen into universal heterosexual behavior patterns. This is especially true of the ethical and seriously-minded individual who, instead of openly defending the only existence he knows, will spend a lifetime perfecting a mask of concealment. The individuals of integrity and attainment who would counter-balance those other pathetic members of our minority usually display their unlikeness in every manner save the one in which the most good would be accomplished. To follow this mode of conduct is to lend credence to the arbitrary and dogmatic conception of homosexuality—it is an attitude of defeat which proves that the person has not yet unfettered himself from the stereotyped thinking of the dominant group of society and has not yet accepted homosexuality in his own mind.

It goes without saying that many are not in a position to declare their sexual proclivities to the world because of family or position in the community. One should not stigmatize those near to him, nor should he jeopardize his means of livelihood. But those upstanding individuals who are free from social and economic obligations should not attempt to hide their true natures. This, of course, is not to say that homosexuals should shout their propensities from roof-tops;

there are many ways of imparting truth, within the bounds of propriety and good taste.

Perhaps this proposition may seem extreme or unreasonable to the reserved but unless we come forward and reveal ourselves as average people in all other respects outside of our private sexual inclinations, the Messianic day of equality will never arrive.

To the intellectually mature person, the citizen of the world, the word homosexual simply means one who is attracted emotionally to a member of the same sex. But to the average person the word immediately conjures up a vision of the lowest and most despicable degenerate imaginable. It is an epithet to be hurled when all other profanity has failed—overwhelming and final in its implication.

Crimes of violence committed by homosexuals are presented luridly by our communications media, giving the impression that brutality always stems from homosexuality. This erroneous presentation of the true facts is furthered by the hue and cry against all homosexuals after a particularly sordid crime. The logic of such attitudes becomes glaringly clear when the situation is reversed—when a heterosexual commits a heinous crime. NEVER will the word heterosexual be used in a degrading manner when a man commits a crime of lust and violence against a woman or female child.

Because of this universal alliance against homosexuality, it has become a thing removed from the respectable community, and to be found only in the dismal haunts of the underworld. It is a word that has become amputated from all that is clean and wholesome in our culture—an evil abstraction that is much easier to hate than the quiet, soft-spoken bachelor down the street, or the spinster next door who has never harmed a fly in her life. Simpler to despise than the ingratiating bank teller who has trained himself to wear a pleasant expression at all times—more convenient to reject unequivocally than the two aloof but courteous men living together peacefully in the upstairs apartment—easier to turn from than the neighbor's smiling, good-natured son who is still running around in an expensive sport car although he is in his mid-thirties.

The invisible block to compassion and understanding is thus permanently maintained and we who are at the receiving end of this unfortunate condition unwittingly help its perpetuation by falling in line with the heterosexual thought patterns.

We are like the proverbial monkey who cannot remove his hand from the hole because it is tightly wrapped around a large nut. Concealment can only bring a dubious and ephemeral security. We must expose ourselves wherever and whenever we can do so to favorable ad-



vantage. We must place ourselves before the world openly, but only when it is possible to do so with discretion and impunity. Above all we must avoid the "frontal attack" for this can only bring violent repercussions.

The average homosexual male, like the average heterosexual male, is highly sexed. And this is reflected in the range and scope of his intellectual and emotional expressions, covering the enormous gamut from the activities of the promiscuous male prostitute to the apex of human achievement and creativeness. Most homosexuals are somewhere between these extremes, translating their powerful sex drives into strong loves and hatreds—in tenacious, but short-lived interests in new projects, movements, cults or friends. And beneath this tempestuous pattern of behavior is usually found the old persistent leitmotiv of unconscious bitterness and hatred directed against brothers and sisters, against parents and relatives, against the heterosexual world and most paradoxical of all against the more effeminate members of their own group. The objects of their consuming bitterness are innocent victims of the vast psychological barrier of silence, exactly as they are. Homosexuals often overlook the sad fact that their families suffer in silence along with them.

This undercurrent of bitterness and hatred is destructive because there is no release from the mounting tension; it is unhealthy because it is misdirected. Irrational temper is weakness but righteous anger is strong and just. The bitterness must be properly directed against the true source of unhappiness—against the antiquated social and legal codes. This anger, however, must be guided and ruled by discipline and logic at all times. It must be strengthening to give us the courage to assert ourselves without shame and without fear—to stand before the public with heads erect and deny inferiority without claiming superiority. We must make it known that the average homosexual is neither a depraved degenerate nor a capering exhibitionist. People must be brought to realize that the homosexual can be almost anyone on the street, behind the counter, in the factory, in the office, on the stage, or before a classroom.

Man's life span is but a meteoric flash in the boundlessness of time and space. But the mighty flow of life is imperishable. Is a man not to do more with his brief life than the lower animals? Is he not to pass on to posterity a small fragment of his dreams and hopes—a particle of his aspirations, a glimmer of the glory and wonder of life? The great dividing line between man and the lower animals is his superior reasoning power, therefore it is axiomatic that the reasoning individual whose every thought and act is guided by logic is the

(Continued on page 21)

## *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.

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(Subscribing Members may attend meetings of the Society and its chapters, subject to local regulations, but may not vote. Payment of additional local area council dues is optional.)

Joining the Society as a Subscribing Member is simple: Write to the Board of Directors and enclose appropriate fee. Additional details and subscribing membership card will be mailed to you.

**Mattachine Society, Inc.**

Office of the Board of Directors

693 Mission Street

San Francisco 5, Calif.



**THE MOON VOW** by Hazel Lin. Pageant Press, New York. A novel of women, searching the depths of character and exploring the enigma of their hates, loves, needs and desires. The author, a doctor, treats Lesbian love in this, her second book, with candor, sympathy and maturity endowed by her years of medical experience and her Oriental heritage. \$4.00

**SEX WITHOUT GUILT** by Albert Ellis, Ph.D. Published by Lyle Stuart, New York. Fifteen facets of sex behavior are discussed, each a complete exposition on a current sex problem facing adults today. The nature of our sex code is such that countless men and women must fight a lonely battle against guilt for doing those sexual things which are neither harmful to themselves nor to others. All articles herein have been published in Stuart's **THE INDEPENDENT**, and two of them appeared in **MATTACHINE REVIEW** not long ago. \$4.95

**SEXUAL DEVIATIONS IN THE FEMALE** by Louis S. London. The Julian Press, New York. Revised 1957 edition. Contains seventeen case histories of frustrated women, dealing with the entire spectrum of distortions of varied sex expression. All are from cases under psychiatric treatment, thus data is invaluable for the psychoanalyst, therapist and student concerned with these disciplines. \$4.00

**HOMOSEXUALITY, A CROSS CULTURAL APPROACH** by Donald Webster Cory. The Julian Press, New York. An intelligent exploration of the subject of homosexuality from the historic world of Plato's Greece to the realities of Kinsey's America in the mid-20th Century. \$5.00

**PILGRIM'S TERRACE** by Tram Combs. Published in Puerto Rico last year, this limited edition of poems about American West Indian islands and people emerges as work that is intensely observed, moving and masculine. Forewords by Kenneth Rexroth and Wm. Carlos Williams. \$2.00

**PHALLIC WORSHIP** by George Ryley Scott. Mental Health Press, New American edition by Associated Booksellers, Westport, Conn. The importance of sex and sex rites in relation to religion and sociology is told in this work in terms of phallic fundamentals. Deals not only with significance of male organ of generation in worship, but also presents detailed exposition of its ceremonies and symbolism plus complete account of the connection between eroticism of all mankind and religious rites. \$10.00

**SEXUAL SYMBOLISM, A History of Phallic Worship**, by Richard Payne Knight and Thomas Wright. The Julian Press, New York. Includes two complete volumes, "A discourse on the Worship of Priapus" and "The Worship of Generative Powers," which appeared in 1786 and 1866 respectively. These constitute pioneer works of scholarship and serious inquiry long unavailable to most students of phallic cults of the Middle Ages. \$7.50

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## **DISCARD THE MASK**

*(Continued from page 16)*

manliest of men. It is thus undeniable that he who would assault the ramparts of hypocrisy and prejudice with reason and logic is a paragon among men—he who would extend the frontiers of human thought and understanding leaps across the time barrier with his worthy efforts, the effects of which go marching on after he is gone.

We all enjoy the many benefits in other social areas which have accrued through the years. Others in the past assailed the walls of intolerance and gave us freedom of speech and press, universal suffrage, freedom of religion and a host of other rights. Without these freedoms we would hardly be in a position today to fight for further expansion of human rights.

The charming French custom of saving a few drops of wine to pour back to the earth symbolizes a gratitude to the source from which the wine came. This is exactly what we must do in regard to the freedoms we have inherited from the past—we must 'pour a little back.' It is our debt to the intrepid champions of the past who put aside their small personal comforts and conveniences to struggle for the dignity of man. We owe it to these indomitable spirits to carry on the eradication of man's abasement of his brothers—to perpetuate for all times the actual guarantee of those glorious words, "LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS." It is our obligation to the young and the unborn to forge ahead unrelentingly so that they may never know the bewilderment and dark confusion of being ejected into a world which imperiously points to the individual born without legs and commands, "Dance!"

If a man is imbued with the soundness of his beliefs—if he is charged with righteous indignation and is, at the same time, cognizant of his efforts and their correlations to the other great battles for human freedom, how can he continue to repudiate himself and all that he believes and stands for by concealing his true identity—by accepting the heterosexual code of non-existence for the homosexual?

Many of us are familiar with Pavlov's experiments with the dogs. For many days a bell was rung while the dogs were feeding and finally, on an appointed day, the bell was rung although the food was withheld. The dogs salivated excessively, showing the power of conditioning on the living brain. We are all molded and shaped by conditioning. This is inescapable, and great strength of conviction is required for one to perform an about-face in the behavior patterns which have been created over many long years. But this does not necessarily have to be done tomorrow or next week—the recognition



of the importance to discard the mask is a triumph in itself. It is something to live with for awhile and build up to; in other words we must recondition our minds along new channels of behavior. At first this effort will be purely intellectual and all emotional instinct will violently rebel against exposure but in time this difficulty will melt away with continuous and increased thought along these lines.

It may come as a surprise to many to learn that exposure can often strengthen relationships. Recently I decided to reveal myself to a married heterosexual friend, for whom I had the greatest respect. We had known each other for nine years and I was filled with apprehension but when I told him he merely smiled and said he had guessed as much nine years ago when we first met! We are the greatest of friends and it is a rather wonderful feeling to be liked and accepted by a heterosexual who knows and understands. There are many more like my friend.

Actually, there are few homosexuals who can pass undetected before the eyes of a person with average intelligence for very long. Although an individual may have a straight physiognomy, the expressive play of facial muscles when laughing or speaking is most revealing, not to speak of voice timbre and intonation. These things most of us are aware of usually, for we wear dead-pan expressions when looking into a mirror and we have no way of evaluating the quality of a voice that has been a part of us since early childhood.

Those of the heterosexual world who like you now, that is, if the bond of friendship is sincere, will continue to accept you after you have declared yourself and the friendship will be stronger than ever before. I know. It will be stronger because there will be no longer a necessity for hypocrisy. It will be more enduring because you will have shown your friend that you trust and respect him enough to tell him the truth. As for those who would discard you, is it not far better to terminate a friendship based on a lie?

Think what this can mean – if every homosexual reveals himself to at least one trusted heterosexual friend; the friend will become a counter-action to any uninformed conversation against homosexuality for the rest of his life, perhaps, simply for having known a homosexual for whom he had respect. This is one small way in which the barriers can gradually be corroded – one does not have to be blatantly militant.

Since the dawn of urbanization, homosexuals have been running and hiding in most Western cultures. They have been divested of all dignity and relegated to one place – the garbage dump, so to speak. Nevertheless the imprint of their cultural contributions, far out of

proportion to their actual numbers, has benefited and enriched mankind immeasurably. This they accomplished without a unified cultural heritage, without any group identification. They were swallowed by the dominant group, but never assimilated. Now, at last, in the belated awakening, the seeds of a group culture are being planted – tender, vulnerable seeds which must be carefully nurtured and guarded so that they will burgeon like the mighty oak and pine. We are building a heritage by keeping our activities alive, by providing IDENTIFICATION and most of all by the printed word. Every book, every article written and disseminated on the theme is another stepping stone in the effacement of bigotry and intolerance. Every function, kept alive with good attendance and enthusiastic support in organizations such as the Mattachine Society, is a degree closer to the objective. Every person won over is a bit nearer to the ultimate goal.

The running and concealment must come to an end, for this is only prolonging and putting off the inevitable. We must not allow hostile attitudes to send us scampering under cover for this will delay the unavoidable for another day. We have freedom of press and speech – these we must fully exploit. Freedom of assembly is an unquestioned right – from whom shall we run? If we are met with hostility it is our golden opportunity to display a Christ-like tolerance and patience until we have broken down unfounded aversion and hatred. We can do this or we can retreat at the first frown and retire into seclusion, where we can pat each other on the backs and tell ourselves that we are fine people – this will get us nowhere.

Lincoln was once criticized by an individual, "Why are you so friendly to your enemies? You should destroy them." His classic reply was, "But am I not destroying them when I turn them into friends?" This noble answer epitomizes all that we are striving for – to win over favorable public opinion through dignified contact and education. Are we to proceed only where we KNOW we will be well received? Such action, of course, would be most comfortable and pleasant, but Mattachine is much more than a polite social organization. It has been established to create improved relationship between homosexuals and the general public. To flee from any indication of unpleasantness or any situation which threatens to become embarrassing is contrary to logic. Obviously we would be wasting our efforts to disseminate favorable information in areas which are already enlightened. We must face prejudice and ignorance squarely with patience and knowledge, along with responsible behavior.

We must continue to avail ourselves of the hard-won freedoms in order to fulfill our aspirations. We must begin to think of tearing away



the mask of concealment and revealing ourselves. The sensible program of unspectacular but persistent action must go on but this is not to say that we should be completely supine; occasions will arise which will have to be dealt with firmly, albeit with diplomacy and tact.

By PHILIP JASON

### Mattachine Official Participates on New York Television Program on Homosexual Subject

Mattachine history was made in New York City on March 10 over WABD-TV on the program Showcase when the Society's national vice chairman and director of public relations participated in a frank and informative discussion of the male homosexual and his problem.

As far as known, this was the first daylight telecast on the East Coast devoted to this subject and the first in which a Mattachine spokesman appeared.

A little over a year ago a series of programs on the subject was presented on the Open Mind over WRCA-TV, New York. In 1954 a Mattachine officer appeared on a program on homosexuality in Los Angeles, the first such television treatment of the subject on the West Coast.

Also participating in the ground-breaking WABD Showcase telecast were Gerald Sykes, author of "The Children of Light" and an article on "The Dialogue of Freud and Jung" in *Harper's* for April 1958, and Albert Ellis, Ph.D., psychologist and author of many books and articles, including the forthcoming "Sex Without Guilt" (see *Books*, this issue).

Even more surprising was the scheduling the very next day on the same program of a discussion of the female homosexual and her problem by a panel including a lady psychiatrist, a graphologist (Miss Helen King, author of the book, "Doodles") and moderated by renowned author Fanny Hurst.

Over the protest of Miss Hurst, who, however, showed understanding in the face of the station's fiat, the discussion on this second program was canceled and the participants were forced to extemporize on another subject.

Miss Hurst opened the discussion with an apology to her audience in which she scored the decision to cancel the discussion that had been announced and, in her concluding statements, expressed the strong hope that fear of truth and, in her phrase,

"fear of living" would in time be dispelled. On a strong note of hope that the future would bring enlightenment and human understanding, she closed with an inspiring "hail but not farewell."

At the first program, panelists gave their views on a number of areas affecting the homosexual. Explaining briefly the Mattachine Society's research-educational aims, the Mattachine representative stated that this problem was close to every American whether he knew it or not. He said that research experts indicate that it is possible that every individual numbers at least one homosexual among relatives, friends or close associates.

Panelists appeared in agreement that the readily identifiable homosexual is a minority within the minority and that most homosexuals do nothing to draw public attention to themselves. The opinion was voiced that there is no substance to the belief that there has been a significant increase of homosexuals in this country during and after World War II, but that there has been an increased awareness of homosexuality and that the problem is being discussed more openly.

Despite this frank discussion of the problem in a more understanding atmosphere, there is still, it was said, no appreciable acceptance of the individual homosexual, and laws, while varying from state to state, are nevertheless severely repressive. Mr. Sykes pointed out that in literature the homosexual was tolerated only as a character depicted as a "king of animal who can be looked down upon and patronized."

Dr. Ellis said that, in his view, 100% cure of the homosexual, that is, a complete transition from homosexuality to heterosexuality, may be possible, but that more often "cure" consists in enabling the patient to function completely in a heterosexual manner while also retaining his homosexual drives.

Despite the apparent setback on the March 11 program, officers and members of Mattachine in New York believe that a major breakthrough in public education on this topic has begun and are grateful to Art Arnold, producer of Showcase, his staff and the participants on both panels for the courage to pioneer in the task of public enlightenment on a too-often beclouded subject.

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# BOOKS

## A Woman Doctor Looks at Lesbianism

THE MOON VOW by Hazel Lin. New York: The Pageant Press, 1957; 312 pps., \$4.00. (Publication date, April 17, 1958.) Reviewed by Ricky Lynn.

When a book is written by a physician, one would expect a volume with scientific ideas. When it is written by a woman physician, one would expect it to be more than ordinarily sympathetic. When it is written by a woman physician with an Oriental background, one would expect a great deal of emotional tenderness. Dr. Lin fulfills all these expectations.

The story is set in Peking, and centers around a very successful gynecologist. She proves to be a very modern physician, for in each case history one can see the effect of her training in psychosomatic medicine. Her laudable interest in the emotional as well as the physical factors of each patient set her far above the average specialist.

Dr. Huen-hua Wu is concerned primarily with the problem of a sixteen-year-old bride who has failed to consummate her marriage after two months. Her American-educated husband has sent her to Dr. Wu in the hope of salvaging his marriage. Dr. Wu finds it necessary to neglect her own home life in order to delve into the early childhood of Mei Li. This attempt to find the psychological factor responsible for Mei's unhealthy attitude toward her husband leads Dr. Wu into the home of wealthy merchants and into filthy tenements on the outskirts of Peking. She meets the girl's wealthy father and step-mother; encounters the nurse who was Mei's first 'foster-parent' after her mother's death, and she interviews various personalities involved in the girl's early life, all of which seem to be a futile attempt to find the needed clue to solve the girl's desperate situation.

Eventually Dr. Wu meets Miss Guo, Mei's former gym instructor in a private school. Through several chapters of coaxing and planning, Dr. Wu finally becomes entangled in a Lesbian club through the auspices of Miss Guo. Here she is led to visit one of the secret meetings that results in the near-fatal expulsion of Dr. Wu.

THE MOON VOW is a book about women. It concerns their hates, loves, passions, and with the accuracy of a physician's scalpel, it probes deeply into the labyrinth of a woman's heart to uncover her

deep secret of fear. It is filled with the beauty of time-honored traditions of Oriental civilization. At the same time, the reader is given a fascinating view of modern-day China.

The first three-fourths of the book is so beautifully and tenderly written that this reader was greatly disappointed to find the climax built around the usual stereotyped words and ideas concerning Lesbian love. Most unfortunately, the group of female lovers that Dr. Wu encounters is indeed a neurotic, very sick, maladjusted type.

Miss Guo turns out to be the protagonist who is quickly "cured" by a prominent psychiatrist who was recommended by Dr. Wu. If I should indicate what all this has to do with the secret of Mei's deep-seated problem, I'd be telling. Besides you probably wouldn't read the book, and after all, even with its "clinical" aspect concerning Lesbianism, there are moments of real tenderness and great pathos that will reward every reader.

## New Collection of Articles by Dr. Ellis

SEX WITHOUT GUILT by Albert Ellis, Ph.D. New York: Lyle Stuart, Publisher, 1958; 200 pps., \$4.95. Reviewed by Wes Knight. (Publication date of this book is April 15, 1958.)

This book contains 15 long articles on various aspects of current sexual problems. They appeared in Lyle Stuart's THE INDEPENDENT, a liberal tabloid monthly newspaper and two of the articles, "New Light on Masturbation," and "How American Women Are Driving American Males Into Homosexuality," were also reprinted in the MATTACHINE REVIEW. Letters from readers of the series alternately praised and damned the author. Some cancelled subscriptions. It seems that no one read the articles without some strong feelings being stirred. Because it is so controversial, the book has value to all students of sexological problems. The Ellis penchant for pointing at some identifiable sexual neurosis in everyone is plainly evident in SEX WITHOUT GUILT. He doesn't fling this neurosis-challenge at just one or a few; he doesn't miss anybody.

The author's introduction tells how THE INDEPENDENT was a natural for carrying the series. Outlined is the vigorous policy for the struggling liberal paper which Dr. Ellis admires, even though Dr. Ellis doesn't always agree with some of the things it prints in the non-sexual sphere. Readers of SEX WITHOUT GUILT will also say the same thing about Dr. Ellis, you can be sure!

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# READERS *write*

REVIEW EDITOR: I noticed an article in a newspaper telling how an American GI succeeded in bringing a Korean youth to this country as a "brother," and is now sponsoring the Korean's education and progress toward U. S. citizenship. How about suggesting to your readers who are writers that they try to get material into the press and other media for the public pointing up such activities as this which exalt true brotherly love-- that is the deep friendship that Jesus commanded us to foment when he said, "A new commandment I give unto you, that ye love one another as I have loved you."--Miss C. M., California

REVIEW EDITOR: After all these years I discover you. I often wonder if any group whatsoever is doing anything about the situation you are working with. I know only how the homosexual is persecuted. I regret my ignorance of your activities and wish I could do more, but under the circumstances I'll strive to inform others about you and perhaps that will help. In the October 1957 REVIEW you sent me, I noticed a letter from Mr. K. A., New York, and you asked for comment on it. All I can say about it is one word that describes the attitude of the writer: Stupid.--A. L. A., California

EDITOR'S NOTE: Mr. K. A.'s letter referred to above stated that he was (a) bored with the subject as presented in the REVIEW; (b) opposed to the idea of homosexuals trying to gain acceptance because the public never accepts anything, it only tolerates, and (c) convinced that the entire Mattachine idea--and this magazine--was a waste of your time and mine.

REVIEW EDITOR: I have learned about you and would appreciate a sample copy of your publications.--Mr. A. W., Poland

REVIEW EDITOR: I read where a request for information on the subject and problems of the homosexual will be honored with sample copies of your magazine and other publications. Enclosed are postal reply coupons for same.--Mr. R. T., Kent, England

REVIEW EDITOR: I am so happy to learn there is an organization at work to help our people. I am pleased to subscribe.--Mr. R. B. T., Iowa

REVIEW EDITOR: I cannot express to you the satisfaction I feel toward the job you have undertaken re homosexual problems. It must be terribly obvious to any fairly thoughtful person that homosexuals have other and quite useful, sometimes brilliant--qualities beyond that which sets them apart. That the public needs to be educated to this fact has long been apparent.--Mr. E. R. B., Tangier, Morocco

REVIEW EDITOR: What a difficult job you must have..Congratulations for carrying on with it as well as you have under the formidable circumstances that face your organization. It would seem that your roughest problem would be in cementing a program that would add so much dignity to the membership that they'd be willing to stand up and be counted. I have read issues of the REVIEW and ONE and sense that this is only roughly formed, probably because of the divergent interests of the membership. What could such an organization offer its members?

Employment counsel and contacts with employers who are prepared to hire people on their merit. Perhaps some small organizations may be completely (and economically) manned by people of like types and interests.

Psychological assistance to help themselves, preferably holding meetings on a group therapy basis as indicated in the January issue of Vogue magazine, not to cure but to help members accept themselves as they are and adjust to the realization that that's the way it's going to be.

Public relations representation. Somebody to speak out in opposition to the hideous stories that appear in the more lurid publications on the stands today. Someone to win acceptance and to speak out the honor that has been won by many whom society tends to classify and reject for a single characteristic.

Personal assistance. How helpful it would be to say to some of our homosexuals, "Look, why impede your acceptance with that walk? Come now, square your shoulders and go forward purposefully without moving anything but your arms and legs, like you're going to walk right through a wall. Why louse up your effect on other people with those facial expressions? Here's a mirror. Watch yourself sideways so you won't be flirting with yourself while you talk. See, put power into your voice."

And tape recordings of speech, tips on gestures and other mannerisms, even suggestions on external clothes. It would not only help the homosexual gain employment and acceptance and a degree of concealment; it would actually modify his own mental outlook and make him more effective.

More rugged than the development of a winning program for membership, I should think, would be the maintenance of finance in the organization. Here it would seem necessary for some of the very rich members of our society to be solicited to help maintain the organization to supplement the work now being done perhaps by a few of the stalwarts around you. For the contacts here, professionals would almost seem necessary.

What amazes me is how you were ever able to get the organization together at all.--B. T. S., Illinois

EDITOR'S NOTE: Thanks for your suggestions and the endorsement of our program as shown by your subscription. The fact is that most of your suggestions above have been incorporated into Mattachine activities from the outset, although it's true that progress in some spheres has been meager and slow. Your recommendations for obtaining vital financial aid are important. As one of the "stalwarts" you mentioned, we know how difficult it is. How would you and other readers like the job?

REVIEW EDITOR: In answer to the letter from Mr. K. A., New York (see above) I should like to clarify "what we are trying to prove by kicking the whole tired subject around over and over again."

First, the subject is neither old nor tired to the young and the unborn who are doomed to a position of inferiority and declassment for their entire lives unless social attitudes are reconciled to reality. Mattachine and One are devoted to this purpose. In our culture, the spiritless homosexual is soon beaten down to the ground and forced to conform to a pattern for which he is completely unsuited. He soon learns to pass under the guise of masculinity and of course this role demands that he be critical of all overt homophile activity. I agree that the spectacle of a homosexual bearing a sign saying "I am a man" is disgusting and unnecessary.

Recently a poor misguided soul wrote to a large metropolitan daily and made the profound observation that she could not understand "how those nine negroes could force themselves into a white school where they were not wanted." It was sad that this woman did not recognize the heroism and nobility of these young people who threw themselves against three centuries of savage prejudice and marched into the school building at the risk of bodily harm. She could not see that they displayed great moral courage in entering a place that was, for the most part, filled with people that were hostile and even belligerent. She failed to realize that they were the vanguard of a movement which was tantamount to a social revolution and as such they were compelled to force the issue, as the first wave of an invading army staggers under the most vicious onslaughts.

Similarly, Mattachine and One are paving the way for others who will follow in the eradication of prejudice against a sizeable segment of the population. To ask all homosexuals to remain supine in the face of social inequality is a denial of our democratic heritage and a gross renunciation of our God-given intelligence.

If we of Mattachine and One appear to thrust ourselves into the open too readily, it is because we know that nothing can be achieved by hiding under rocks like worms. If we seem too flagrant, it is because we know that we must EXAGGERATE the positive attributes of homophilia in order to counteract centuries of misconception. If some of us seem bold in declaring ourselves freely, it is because we know that we are the few who can proclaim ourselves with impunity. We who are able, must give voice to those other countless members of society who are silenced because of social, legal or financial ties. For every homosexual who affiliates himself actively, there are hundreds who must remain in the background because of civil service employment, or because of possible injury to loved ones, or simply because they, like Mr. K. A., do not have the spirit and imagination to foresee social change.

Whether the public will or will not accept homosexuality is a debatable point. However, we are not waiting for the millenium when we will be welcomed with open arms--our efforts are chiefly concerned with civil rights and social equality. We feel that those rights are worth striving for. We believe that a human being should not be debased and obliterated from public life simply because of his harmless sexual propensities.--Bob Bishop, North Hollywood, California

REVIEW EDITOR: Will you advise whether subscriptions can be paid by British Postal Order either direct to you, or through your agents, if any in the United Kingdom?--Mr. W. A. B., Southern Rhodesia

EDITOR'S NOTE: Subscriptions from the British Commonwealth and all places outside the U. S. are payable through International Bank drafts, or, in some cases by postal money orders. Local inquiry is recommended. The REVIEW hopes to announce subscription agents in foreign countries soon. At present, European publications accept subscriptions for us, as does the firm of Kurt Staheli & Co., Bahnhofstrasse 70, Zurich 1, Switzerland, a bookseller.

REVIEW EDITOR: It was with great interest, upliftment, and joy that I read the essay, "Towards Sexual Honesty, Tolerance and Human Compassion," by Manfred Wise in the March issue. Of all that I have ever read or studied on the subject, Wise comes the closest to embracing the spiritual attribute of sex.

It has long been my belief that the spirit, the soul, and sex are so closely allied that they may be one and the same, operating in different channels of expression. We are instructed that "God is love," and I do believe that He is. We are also instructed that God always was---therefore love has always been. God created man, and sex is a part of man. When God finished His creation He looked upon it and pronounced it good. Therefore sex must be good and Godly. Sex is beautiful when we keep it so by not regarding it with shame nor denying its spiritual heritage as coming from God.

When we get rid of some of the "mental dirt" with which many regard sexual expression, perhaps we may begin to see, understand, and enjoy its beauty as being of divine origin. I hope Wise continues to write more of these articles.--Mr. A.A.S., Wyoming

REVIEW EDITOR: Please mail me information concerning the REVIEW, and any other publications. Are you connected with One, Inc., of Los Angeles? Are there any other magazines published in the U.S., dealing with the subject of homosexuality? Is the REVIEW sold on newsstands? Are back issues available?--Mr. P.S., Texas

EDITOR'S NOTE: Mattachine Society, Inc., One Inc., and Daughters of Bilitis, Inc., are three separate and distinct educational and research organizations, but similar in that all deal with the problem faced by the homophile in the Western world today. Each publishes one or more periodicals, the principal ones being MATTACHINE REVIEW, ONE and THE LADDER. All of these are monthly and sent by first class mail to subscribers over the world. Subscription rates and sources are noted elsewhere in this issue. The REVIEW and ONE are sold on newsstands in many cities of the U. S., but more outlets are needed. Each publication has back issues available and in some cases bound volumes for one or more full years. There are no other known magazines of this type issued in the U. S. today, although many general and professional magazines do include many articles on homosexuality.

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 and country of residence. All communications for publication must be signed, however. Because of the nature of the subject of the REVIEW, and the legal and social attitudes toward it, it is impossible to exchange any names of individuals for correspondence purposes.

**Anglican Church Editor Praises Wolfenden Report;  
Sees No Chaos if All Sex Laws Abolished**

While many newspapers greeted the Wolfenden Report with a holy outrage, many did not, as previous articles in the REVIEW have stated (see December 1957 issue). From England's Rev. C. O. Rhodes, editor of the Church of England Newspaper, however, comes comment favoring the recommendations to relax sex laws applying to consenting adults in private. He wrote that the proposal to make homosexual acts in such cases was the "most sane, sober and scientific treatment of 'vice'" he has ever seen.

He also made the following astonishing speculation on the laws relating to marriage and sexual morality:

'I sometimes wonder what would happen if all legislation relating to marriage and sexual morality were abolished with one stroke of the pen and human nature were left to find its own way, without the attentions of the police and the courts. I warrant that, after a brief period of confusion, society would settle down into an ordered way of life which would be an improvement in many respects on our present system.'

**HENNINGS CALLS  
FOR QUICK REVIEW  
OF G.I. DISCHARGES**

WASHINGTON, March 10 (AP)—Senator Thomas C. Hennings Jr. (Dem.), Missouri, has called for a speedy review by the Army of all less-than-honorable discharges based on pre-induction activities.

In a letter yesterday to Secretary of Defense Neil H. McElroy, Hennings noted that the Supreme Court ruled last Monday that "it was unlawful for the Army to consider pre-in-

duction activities in determining the nature of a discharge."

As chairman of the Senate Constitutional Rights subcommittee, which previously had inquired into the military personnel security program, Hennings said he thought the court's decision made a prompt review of these cases "more imperative than ever."

"Certainly all injustices visited upon the persons affected by the Army's prior discharge practice now declared illegal by the Supreme Court should be corrected without further delay," Hennings wrote.

are working hard to prevent legislative proposals by Rep. Francis E. Walter from being tacked onto otherwise inoffensive legislation passed by the Senate. These proposals DO affect homosexuals. In reality they do less to protect the security of this nation as was originally intended than to harm individuals by exposing some aspect of their private lives which has nothing to do with subversion.

**THE DANGER OF  
LOOKING BACKWARD**

*(Continued from page 2)*

The editorial printed alongside is reproduced exactly as it appeared in the *Congressional Record* under the heading, "Looking Backward."

The House of Representatives is likely to have before it in the next week or so a slick and slightly underhanded attempt to reimpose the security program indiscriminately on all Federal employees. In 1956 the Supreme Court ruled in *Cole v. Young* that Congress, when it enacted Public Law 733 (on which the Eisenhower security program is based) intended the term national security "to comprehend only those activities of the Government that are directly concerned with the protection of the Nation from internal subversion or foreign aggression, and not those which contribute to the strength of the Nation only through the impact on general welfare." The summary procedures of the Eisenhower security program could be applied, therefore, only to so-called sensitive positions—that is, to positions genuinely affecting national security.

Representative FRANCIS E. WALTER decided at once the Supreme Court should be overruled by Congress. There is no doubt, of course, that Congress has authority to correct the Court in defining the intent of one of its own statutes. But if Congress is to do this it ought to know what it is doing; and it ought to have some good reason for doing it. What the House Post Office and Civil Service Committee did was to take an inoffensive bill passed by the Senate—a bill which merely empowered agency heads to keep accused employees on the job pending a determination of their case—and amend it to extend the security program to cover all positions in the Government, sensitive and nonsensitive alike. The Senate has never considered or held hearings on the bill in this form.

It is worth remembering that the security program, with its reliance on unknown accusers, was instituted a decade ago as an emergency device to meet charges that the Civil Service had been infiltrated by untrustworthy persons. The program violated basic American concept of fairness. It put employees at the mercy of irresponsible or malicious persons who might make charges against them anonymously. Is this a program which the people want to institutionalize as a permanent part of American life? Is it a program which Americans want to impose on civil servants whether their jobs affect security or not? Reextension of the program would be, this newspaper believes, a dangerous and unnecessary step backward. The way forward lies in bringing the program into conformity with traditional standards of justice.



**"WILL I EVER  
BE ABLE TO FACE  
THE WORLD AGAIN?"**



BECAUSE OF age-old attitudes and taboos, there is virtually no "human error" short of capital crime which carries the stinging stigma of certain sex scandals.

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 GROWNUP 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!

*The Mattachine Society, Inc. is a non-profit educational and research organization devoted to aiding the understanding of persons with varied sex orientation—particularly the homosexual. All persons over 21 are invited to participate in this humanitarian program. You may help with contributions of funds, through active membership and in other ways. Write to the Board of Directors for information:*



**Mattachine Society, Inc.**

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