

mattachine^{50c} **REVIEW**

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

AUGUST 1958

In This Issue...



WHAT'S MY TYPE

*Suppression of
Homosexual Literature*

The Enslaved

BACK COVER FEATURE...

Reasons Why YOU Should Join

New Massachusetts Law

... and many additional features, news items, and articles on
sexological subjects of interest to everyone.

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The Hetero Fights Own Compelling Homosexual Urge

by S. C. J.

A Canadian publication, "Justice Weekly," (published at 23 Scott Street Toronto 1, Ontario), reprints in almost every issue an article from either *Mattachine Review* or *One* magazine. The following letter from a Justice Weekly reader was published recently, signed by initials S.C.J. Because it reflects an individual opinion so often discussed when homosexuals get down to serious examination of their position in society today; the letter is reproduced here in full.

I have been following, with interest, articles on homosexuality in your paper. Since the writings of Kraft-Ebbing-Freud-Jung, we have been subjected to all types of psychological vulgarisations, such as *Digests* for the Layman; but the question of the Invert has scarcely been broached, at least not in a rational, unhysterical fashion. Thus such a series as this is long overdue, and should actually be more widespread in coverage.

I would like to outline a few ideas which might be of interest to your readers. It is so difficult to be even-tempered in this matter due to the furor the very word *Homosexual* raises; and thus I believe certain basic facts are essential. The Invert is a compulsive being, governed by the laws of Nature (God) just as is the spinning earth.

the ebbing tides. This idea must be strongly put across or all else is a useless stringing together of words.

If there is a Universal Plan, whether Divine or Diabolic, then like the falling snow, the coloring of leaves, the beauty of the setting sun, the homosexual is in that plan; and man-made laws (fears and prejudices) can never change one jot or tittle of it. If there be no plan, and all is accident, a chance joining of atoms — a fluke of light and vibration, then here again the Invert is an accident along with Beauty, Love, Wisdom, Man himself.

There has been, of late, a great to-do in Britain about this matter, and all that has come up so far seems like the old story, words! The high magistrate, who is so vicious in his condemnation, should, perhaps, read Jung, and understand that for every conscious thought, action, belief, there is an opposite, unconscious force set in motion.

Who then is the Homosexual? He does not exist, except in prejudice, fear — but mostly in repression. For this very reason it is so difficult to make the average man free from his abhorrence of the invert; it is not the homo-

sexual he fights, but his own compelling (but unconscious) urge.

We most definitely need to, and must, bring the facts (and I stress FACTS, not prejudice from either side) to light and finally to full acceptance. This is partially the task of the Law; how else can it term itself Just, when it deliberately, in its own Statutes, condemns a large segment of the given Society?

Also, by necessity, it should be the task of the intelligent inverts themselves. Somehow in some way there must needs be a meeting of minds — and a course of constructive action. A subtle influence brought to bear in the right places, in order to tone down the unwarranted, and crass sensationalism the writers of our novels and newspaper articles seem to love to use when the Invert is mentioned.

Here we have a situation analogous to the Negro question in certain districts, when the self-righteous 'better' whites would like to keep them out. In fact, it is the story of any minority, in a pure 'majority' Society. One might as well blame the Invert for his desires, as blame the Negro for his color, the Chinese for their slant eyes; and somehow, don't we? All these 'problems' can be licked, but not by harsh words, that is, not with emotionalism. Subtlety, pressure within the law, propaganda, and fine example, these are the weapons that shall win freedom for the 'differents.'

Many 'eminent' psychologists have said that the 'intelligent' Invert must 'sublimate' his feelings; divert his sex drive into socially acceptable channels — become, as one stated,

'Schoolmasters, leaders in boys' clubs, Scout Enterprises, social work in slum areas, etc.' This is an out-and-out refusal to accept facts, a trying to turn sane man into an acceptance of an insane social order. This type of psychologist is blind to the very facts he preaches. The homosexual is a warm-blooded, living being, with deep instinctive feelings and emotions, all of which cannot be dried up just to please Society. If it were just a case of an isolated few, well and good, but we are dealing with a minority in any country that might well populate an entire State.

Human beings are not all the same, regardless of Sex, and it thus follows that while Joe Smith might be content to forget, for the rest of his life, all the urgings of his being and 'go in for Social Work', Pete Brown, Harry Jones and Mabel Doe just can't — and Harry might even be intelligent enough not to want to. This question cannot be shelved so easily to take the task of a solution out of the hands of a few 'old-woman' Soul-Healers, afraid to even attempt to understand the truths their masters tried to put across.

The uncovering of Symbolic Sex by Freud and other Psycho-analysts proves (regardless of the loud 'Nayes') that many of the everyday acts, and a greater number of the dreams of 'normal' men are but the working out of sodomitic impulses, repressed by centuries of Christian denial. The line between the conscious homo and the unconscious homo, the conscious hetero and the unconscious hetero becomes even finer. Thus a firm stand, 'I am' or 'You are' hetero or homo is

a brass rationalization.

One act or thought may create the conscious attitude of a given individual for life; whereas, ten thousand acts or thoughts will not so much as move another individual. All ideas of normalcy or abnormalcy must be judged from the 'adjusted attitude' of the individual, laws not based on this basic premise are archaic and cruel.

But it must be pointed out that to have Society at large accept homosexuality, Society at large must accept the truths of body and psyche. This is the only task the Invert can really depend upon to gain freedom. He must work, not only for his own emancipation, but for the freedom of all men, in all conditions. Emancipate mankind from half-truth, ego-illusions, false religious and pseudo-scientific doctrines and you shall find that man is neither Hetero or Homo, he is an individual, true to the dictates of his own nature, disciplined by truth, free from anxiety.

We are, unfortunately, too often blinded by our own particular problem. We are, so to speak, unable to see the forest for the tree, that is, our own particular 'tree'. We have the problem with us constantly and become more and more unaware of all else about us. We begin to feel all Society is against 'us'; whereas, in truth, Society cannot be against anything, for it exists only as the individuals exist.

Only through the individual does humanity progress, history will bear this out, but the individual must be able to see the results of his present actions, the effect of his 'dif-

ference' on the Society of the future. The invert might gain some inner strength from this, realizing that the majority do not hate him, so much as they fear him, as they fear all that is different. This is instinct, something most of us will not admit exists, and then are confused at the chaos and hate around us.

However, all this does not in any way offer relief for the homosexual in his present hounded condition. What greater cause for anxiety, neurosis, than that awe-inspiring, horrifying thought—'I am a criminal; by my very nature, and under the law, without that I but merely stand still on the street, I am an enemy of Society, hated by all, wanted by the police.'

Yes, it is useless to say time will bring freedom—perhaps it won't. Although he must sacrifice something of his own pleasure now for the sake of his kind to come — true altruism is impossible—and his memory must be at least partially alleviated here and now.

It is unfortunate to talk of homosexuality as being a 'problem' as this immediately presents the idea that it can be 'cured', solved. This is not the case. I like to remember what the psychiatrist, Sullivan, said about this, 'to talk about homosexuality's 'being a problem really means about as much as to talk about humanity's being a problem.' So, one solution presents itself, atomize mankind out of existence and the invert will vanish too. This is about the size of the matter.

I have really run along here much longer than I intended, and should perhaps close this off about here.

Many, many years ago in England, a number of the leading writers and philosophers got together and formed a Society of Progressives, among them H. G. Wells, and C. E. M. Joad. In their drafted constitution there is an article which reads along these lines: 'Sexual Questions—the release of personal conduct from all taboos and restrictions, except those imposed for the protection of the weak and young, i.e. legislation to abolish the laws penalizing

abnormality, ect., etc.'

It would do a great many good to read, and UNDERSTAND, what this project truly proposed; perhaps they would come to see Nature cannot be diverted from her plan, or which we, are all victims.

But in our everyday world of mental cripples it is perhaps useless to hope for understanding, tolerance, reverence of individual rights. Christ is still skewered to the Cross.



BY PHILIP JASON

Part II (Concluded from July Issue)

Homosexuals in a related culture: a brief investigation

We have a picture of homosexuality in the center of the Moslem world—in the great cities such as Cairo, Damascus, Baghdad, etc.—but what of its fringes? Among the Bedouins of the Arabian desert, the "Arabs of the Arabs" so-called, we are assured that it is practically nonexistent, but very few non-Moslems have really known the approaches to the Holy Cities of Mecca and Medina well enough to give us a clear picture. The same is true of North Africa, outside of the well-travelled cities from whence, indeed, we have a good many accounts. Of the Caucasus, where Christian and Moslem tribesmen have fought each other and lived side by side, we have again next to nothing—although Circassian and Georgian youths were to be found very often in Pashas' harems and as male prostitutes in Istanbul and other Turkish and Arab centers.

People are always charging their neighbors with the invention of practices of which they disapprove. Herodotus accused the Persians of introducing homosexuality into Greece. With as much justice, Dr. Joseph Scholmer, a German captive in the Soviet forced labor camp at Vorkuta, quotes a Russian opinion about the Georgians inflicted upon the Russians, two things: Stalin and homosexuality. (See Scholmer, Joseph — Vorkuta, New York, 1954, p. 82.) In this connection, we may note that our word "buggery" derives from the Bogo-

mil heretics of medieval Bulgaria (Bulgariya; in the Macedonian dialect, Bulgariya) whose religious beliefs spread to the West where they manifested themselves in the Albigenians. Naturally, people with such offensive beliefs were also credited with what were regarded as all manner of offensive practices.

It is in this fringe area of the Byzantine-Islamic world, too that we have an interesting manifestation of the homosexual impulse mirrored in folk practices. In one corner of the Balkans, in northern Albania and Montenegro, have survived some of the most out-of-the-way folk customs of Europe. Bounded by the Adriatic, where Venice once vied with the Eastern Roman and Ottoman Empires for mastery, northern Albania and Montenegro entered the 20th century as the last tribal areas left in Europe. In Montenegro, where a native Orthodox Christian dynasty of peasant stock kept the Turks at bay, and in northern Albania where Moslem, Orthodox and Roman Catholic tribes sometimes intermarried and often fought ferocious blood-feuds, was to be found a custom of blood brotherhood called "Pobratimstvo" in Serbo-Croatian, also the language of the Montenegrins, and Vllaznija me t'en Zon in Albanian. This, the Earl of Lytton, English translator of the national songs of Serbia, tells us in a note "denotes a relationship (independent of blood or kindred) between persons of the same

THE LEGAL SCENE....

New Massachusetts Law Provides Treatment for Sex Offenders

Persons charged with certain serious homosexual offenses in Massachusetts would, it appears, be included within the scope of a law passed in that state in 1957 and therefore subject to commitment to treatment centers if found guilty of certain offenses.

The law covers these offenders: persons guilty of rape, carnal abuse of a child, incest, sodomy, lewd and lascivious conduct, unnatural act, indecent assault and battery, indecent exposure or attempts to commit any such crime as defined in the Massachusetts criminal code. Commitment to the centers will be done by a court prior to imposing sentence for periods of not more than 60 days for the purpose of examination. This shall include diagnosis and special treatment, under the supervision of not less than two psychiatrists who shall, within this period, file with the court from which such offender was committed a written report of the results of such examination, diagnosis and treatment.

If the report indicates clearly that the person is a sex offender as defined by the state laws of Massachusetts, or "that a pattern of repetitive compulsive or violent behavior exists, the court shall impose such sentence as required by the law for the original offense, and shall file said report with the commissioner of correction, who shall thereupon transfer the prisoner from the institution to which he has been sentenced to the center, for the purpose of treatment and rehabilitation," the law states.

Persons transferred to treatment centers in Massachusetts are to be permitted the opportunity of a hearing for examination and discharge once every 12 months. Ordinarily the treatment period will not exceed the period of sentence, but under certain circumstances, the person may be required to report for additional out-patient treatment after the end of the sentence period if certain officials and the courts decide that conditions warrant.

mattheine **REVIEW**

sex... it constitutes a relationship voluntarily contracted, but so close as to be incompatible with marriage between one Pobratim and the sister of the other. In the ancient Serbian liturgies are to be found prayers applicable to the consecration of this relationship by a priest." (Mereditry, Owen (1st Earl of Lytton), *Serbski Pesme or National Songs of Serbia*, London, 1861, pp. 79-80.

The most exhaustive foreign investigator of the folkways of that region, Mary Edith Durham, fellow of the Royal Anthropological Institute, writing in 1928, states that "In Montenegro I was assured that the custom was extinct and I never came across a case. But it possibly still lingered in out-of-the-way places. People who wished to appear 'civilized' in Montenegro were very apt to deny the existence of customs they thought would be despised. But it was admitted that 'pobratimstvo' had but recently died out." She adds that "My old friend Pop Djuro (a priest) of Njegosh, spoke in the strongest terms against this ceremony which he said the Church should never have permitted. He described it as 'the marriage of two men and against all nature,' and intimated as did others that it had been used as a cloak for a vice."

The English lady anthropologist describes the actual ceremony in Montenegro in this wise: "The ritual for 'pobratimstvo,' so far as I could learn, was as follows: The two parties went together to church. The pope (i.e. priest) read a prayer. The two then took a large goblet of wine, and both, setting their lips to it, sipped at once. They then broke bread and each ate a piece. They sipped and ate together thus three times, and then kissed the cross, the Gospels, and the ikon, and lastly, each other." (Durham, M.E., *Some tribal Origins, Laws and Customs of the Balkans*, London, 1928.)

In Albania, the custom of becoming "vllam" as it was termed in Albania—was more literal and actually involved the mingling of blood. That the custom was once far more widespread in the Balkans is testified by the use of the word "pobratim" among the Serbs and Bulgarians and "vllam" in the south of Albania and Greece with no more connotation than close friendship. That it was widespread north of Montenegro, among the Morlaks who were Catholic Dalmatians and who used an Old Slavonic liturgy until a century ago (the "Glagolitic") was testified by an 18th

century ecclesiastic traveller, the Abbe Fortis, who says of these Dalmatians that "They have even made it a kind of religious point and tie the sacred bond at the foot of the altar. The Slavonian ritual contains a particular benediction for the solemn union of two male or two female friends... I was present at the union of two young women who were made 'posestre' in the Church of Perusich." Fortis, Abbe Alberto, *Travels in Dalmatia*, 1778, quoted in Durham.

The objective reasons for this custom are not hard to discover. The warrior life of the mountain clans, the stress placed on manly virtues and the lowly position of women help us to understand 'pobratimstvo'. The female equivalent is a local Dalmatian variant developed in a more peaceful and cooperative milieu. Dinko Tomasio, associate professor of Sociology at the University of Indiana and a Croat himself, in his work on "Personality and Culture in Eastern Europe," who terms the Balkan mountain society "Dinaric," writes that "Alongside the glorification of masculine prowess is the positive contempt for women. In all Dinaric regions, women are held in very low esteem. In Montenegro the birth of a girl is regarded as an extreme misfortune... They say that 'at the birth of a girl, even the fire weeps.'" He adds that "the oath of one man was equal to that of three women." This was noted among the Albanians, for instance, even by a total stranger such as Lord Byron's travelling companion, Hobhouse, who wrote that "I feel no great inclination to speak of the morals of the Albanians. Their women, who are almost all of them without education, and speak no other than their native tongue, are considered as their cattle, and are used as such, being, except the very superior sort, obliged to labour, and are often punished with blows. They have in truth rather a contempt, even an aversion for their females; and there is nothing in any of their occasional inclinations which may be said to partake of what we call the tender passion. Yet all of them get married who can, as it is a sign of wealth, and as they wish to have a domestic slave." This quote is from John Camm Hobhouse's book, "Journey Through Albania."

One of the conclusions that this writer can draw from this evidence, quite apart from any illumination on the homosexual aspect of that region's folkways would be that attempts to link the growth of homosexuality to the emancipation of

women in our own society appear to be too tenuous. To the view that female equality of an evolving matriarchy in the United States is contributing to homosexuality's expansion, the whole Near East is a living refutation.

One custom in high Albania, however, bears mention. Durham writes, and others have noted, that in the highlands of northern Albania it was possible for a woman who swore an oath of chastity before 12 elders of her tribe to take on a man's station and obligations—principally in order to prosecute a blood feud from which women were customarily exempt. If she does so, Durham writes, "she can, if she pleases, dress as a man. She associates with the men on equal terms and eats and smokes with them. She may carry arms... I met altogether four virgins who wore men's clothes, but none carried arms. I heard of three more. One in Djakova region

was said to have served in the Turkish Army undetected." We may add here that this last was no mean feat... considering the old Ottoman army.

This concludes our glimpse into the homosexual facets in the fabric of a culture related by many ties historically to our own. While this excursion by a lay researcher was not intended to lead to any direct conclusion, it is hoped that it may stimulate others better qualified to investigate this subject exhaustively. It may be that such an exhaustive investigation of this phenomenon of human behavior in cultures other than our own and the manner in which those cultures have dealt with it—its local divergences from a general universal pattern and its universal identities—may even someday help us toward a solution of this most puzzling of enigmas surrounding human behavior.

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WHAT'S MY TYPE?

by H. L. S.

I keep telling myself that this is too trivial to write about. But my typewriter keeps tugging ... so perhaps it isn't. Perhaps my experience will help others of 'my type'.

Who or what are 'my type'? We are the furtive. The frightened. And when it comes down to knowledge of homosexuality and homosexuals, we are the unbelievably stupid.

More explicitly, we are not the very young - we range upward from about twenty-five years. We are usually white collar. We are usually married; in sensitive positions, or have some other reasons for our high degree of fear. Usually we became aware of our problem belatedly and have confided in no one.

We dress well and conservatively. We are positive that no one knows of our problem. (But we are not absolutely certain.) We are certain that we possess none of the give-away traits. (But we are not absolutely positive.)

That's us. ... positive and uncertain.

Want to see one of us? Well, come along to a newsstand that sells the *Mattachine Review* and watch. It's a somewhat sad but also hilarious --I now realize-- routine that we put on. So watch. ... here's one now.

He's tall, in his early fifties and would pass unnoticed (he tells himself and he's probably right) in any group of business or professional men. The only thing that would make you notice him at all is his studied nonchalance in looking over the stock of magazines. (My God - it's me. Well, let's watch anyway.)

First he makes a *real* search until he has spotted the *Mattachine Review*. Once he has located that, he goes into his phoney act. He looks at the sports magazines, the 'girly mags', the news magazines, the home and garden magazines. And all the time, out of the corner of his eye, he's watching out for the opportunity to get up to the cashier, pay quickly and get out. Here's his chance. ... Now watch.

He grabs a sports magazine - that's to prove he's a real outdoor man. He takes a 'girly' magazine - that's to prove he's a real stud. He takes a news magazine - that's to prove he's an intellectual. He takes a home and garden magazine - that's to prove he's a solid citizen. Then he takes the *Mattachine Review*

and this (he tells himself) will neither indicate or prove anything since his other selections have demonstrated that he is everything that a homosexual is not.

So what's my point?

Last week I visited your office. And to make that visit I had to summon every bit of courage I possessed. Why? Because of my ignorance and stupidity. I guess I thought I'd find a bunch of impersonator types sitting around, doing needlepoint and chattering in shrill voices. In fact, I guess I thought that (with myself an exception) that is what all homosexuals are.

What did I find? I met four or five fellows. Friendly, courteous and very nice, intelligent guys. Fellows who look, act and talk like the run-of-the-mill people. Fellows who apparently read, work, relax, worship, eat, drink and live just about the way other citizens --solid and substantial citizens do. And I became aware, for the first time, that the minority group to which I belong is a long way ... a *long* way ABOVE the group I had ignorantly visualized. We are, I suddenly realized, a group for which no apology need be given.

A tangible result of this visit to your office?

This week I passed a newsstand that displayed the *Mattachine Review*. I didn't need it for I had already purchased a copy at your office. There were lots of people around the stand and the cashier was busy. I walked directly to your *Review* - selected it and no other magazine - and paid the cashier without concern or embarrassment.

Visiting your office; meeting you and a few of your associates gave me a big lift mentally. And a few guts. I think I'm out of the ranks of the furtive, the frightened and the unbelievably stupid.

Thanks.



CHANGES OF ADDRESS

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BY CURTIS DEWEES

On the Suppression of *Homosexual Literature*

The following article, written by the Research Director of the Mattachine Society, might well be entitled, "You Can't Read That Book!" because that's just about the gist of it. Author Dewees has chronicled a long list of incidents and situations where censors have kept literature from the public simply because they were acting as judge and jury about what people should read. Because of its length, the article has been divided into two installments. It will be concluded in the September issue.

The recent victory of ONE over the Post Office Department would seem to imply that the victory for the wide circulation of homosexual literature has also been won. But this is far from true. I shall examine some of the organized efforts made by extra-legal means to keep literature on the homosexual subject withdrawn from the public at large—a social conspiracy so vast and so successful that few of my readers will have realized its full extent.

Homosexuality is not listed as a subject in most encyclopedias. Neither are there entries under the topics of "inversion, sexual," "perversion," nor "sexual abnormality." Perhaps this is because encyclopedias are widely used by children. At any rate the editors evidently feel that such a subject is not proper fare for encyclopedia readers.

The reference division of the New York library, a superb research facility with almost four million books and 8000 users daily, has no subject heading called "homosexual" or "homosexuality" in its immense card catalog. There is entered only one card under inversion and one entry under perversion. There are no entries under "sex abnormal," "sex perversion," etc. Even under "sex offenses" there are cross references to rape and prostitution. Thus, according to the card catalog, there is such a subject, but there are only a handful of books on it and therefore it does not rate any special subject classification card. Nevertheless other subjects



such as murder, communism and atheism rate many, many cards in the public catalog.

Look in your own public library. Chances are the same dearth of material on the homosexual subject prevails there also.

There are not many newsstands or stores outside of three or four major metropolitan areas where one can find paperback novels with homosexual themes. The Mattachine Review and One magazine are sold on newsstands in only the largest cities. This is not because their publishers are uninterested in widening their reading audiences, but because they are often prevented from carrying their messages to a larger public by various and not-so-subtle extra-legal pressures. For there are many "vigilante" groups at work across the U. S. who would take away from you—if they could—the chance to read anything about homosexuality, either fiction or non-fiction. Most of these groups operate as quietly as possible, mainly because any publicity given to literature considered "obscene" only increases its sales and public desire to read it. Because of

the manner in which they work, these groups also rarely come to the attention of the majority of Americans, whose reading habits these groups are trying to regulate.

Although small and short-lived groups spring up from time to time in an all-out drive to suppress "obscene" literature, a concentrated effort has been made in recent years by a national organization expressly formed for this purpose. This group is the National Office for Decent Literature (NODL) with headquarters in Chicago. It is controlled by a Roman Catholic Bishop's Committee on decent literature. It issues blacklists every month and sends them out to all interested persons.

On the local level priests and Catholic lay groups take the lists to newsdealers and drug stores and ask them to remove the objectionable literature from their stands. Those dealers who comply are awarded a plaque each month for helping to wipe out "smut." Those who do not are threatened with boycott, or warned that the police will be notified. It must be remembered that this action of censorship of "objectionable" material is based solely on what NODL considers as such.

In many cities the police come into action, and the police chief acts as the grand censor, using as a criterion in many cases the NODL lists. The offending retailer may be directly warned that prosecution will follow if he continues to handle a particular item; he may be told that his license to do business may be revoked.

The city of Detroit which has been notorious in its censorship practices, has had until recently a permanent censorship board of 12 persons who screen every book and magazine sold in the city. Recently this board has been inactive, but it will probably resume its activities again in September.

The salient fact is that the police officials do not have the legal power to ban the sale of a book on the grounds that it is obscene in the absence of a court's determination that it is obscene. But only rarely does the newsdealer or the publisher of a blacklisted book take the book to court. The reasons are not that the newsdealer or publisher will lose, but that the cost is tremendous, and it is extremely time-consuming.

In almost every obscenity court test such books have been declared not to be obscene. Censors have fought a losing battle for years but they don't give up. Unfortunately, once a book is declared not to be obscene, it is often not removed from various blacklists, nor does the ruling on one book extend to others of a similar nature. They are generally held in the limbo of suppression and banishment. (*To be Concluded in the September Issue.*)

Sex and Censorship

First issue of a new magazine, *SEX AND CENSORSHIP*, is due to appear on newsstands about September 15, the editor, Wallace de Ortega Maxey, A.M., S.T.M., D.D., has announced. It will sell for 50 cents per copy. Advance subscriptions are \$5 per year. Office of publication is 209 Ninth Street, San Francisco, Calif.

It is the purpose of *SEX & CENSORSHIP* to reach broad areas of American life through its provocative pages. By imparting authentic information on these subjects, without censorship, it is felt that service of an educational, social and ethical nature will be rendered to the public.

The essence of true education is freedom of honest inquiry and discussion. While these ideals have never been fully attained in practice, the public must be reminded again and again that they must remain our goal if education is to play its part in making our democracy function effectively.

The tendency today of private groups setting themselves up as official censors in this particular field and engaging in action beyond their proper sphere, is seriously endangering this freedom. The

right to individual difference must be preserved against all attempts of organized groups to destroy it. Conformity—mental or physical—is not the American way of life.

SEX & CENSORSHIP holds that social evolution has brought us to the point where we must recognize that our central task in this field is complex and involved and will not be solved either through repression or conformity. Mankind's problem has been and still is maturation and harmonization of his love needs with his appetite needs and attaining the greatest satisfaction in both. Through these pages, by presenting a variety of views on the subject, *SEX & CENSORSHIP* wishes to contribute to the much needed sex-education of America.

By WES KNIGHT

The Enslaved

A Commentary on Morals by Eric Cashen

The hammock swung and young Alec swung in it, his foot twisted in the knots of rope that tied it to the tree. The pack of cigarettes in his breast pocket weighed heavily there and the matches in the other he continually felt for reassurance.

Wind blew down from the hills across the lake and into the trees where he hung, a body lifted by virtue of balance above the ground, beneath the sky.

The day, a young one, had begun with the swallow flying out of his nest on the porch to bring breakfast back to the beaks of the young. Alec had got up at the ungodly hour of ten to meet

the requirement of his mother, wash face, and eat breakfast. The hammock came along later as the shelves in 'Wool and Water' in "Through the Looking Glass" appear so regularly with pieces of niceness, and he lay in it with a feeling of slaved freedom he enjoyed.

The spirit, he thought, is captured by routines, even the unexpected pleasures, and must fight to get free of bondage. He was too lazy and too comfortable.

He smoked.

A long cigarette lit by a short match, inhaled through a weak mouth and exhaled out a strong nose. Tobacco was his friend, he decided, as girls were his nemesis. Margery Ledderer next door had his heart and a date for the night. He didn't know where to take her or what to do. He wanted to kiss her, to press his body against hers, to be taken by her, but that was impossible.. He dropped his cigarette and put it out and stood up and spent the afternoon.

Margery had fair hair, he could see in the windshield, and a throat that sloped beneath it neatly like some sort of silverware in a precious and expensive home. He reached over and put his hand next to hers. He steered with one hand. The roads were bumpy, slow, and curved. They stopped on top of the golf course and got out by mutual unspoken consent and walked across the fields to the eighth green. Tables were set out there with benches for picnickers. He stood beside her looking down the fairway. Moonlight struck the eighth tee, and the flag rippled in a dusty sort of way. He put his arm around her. Her cheek rested against his shoulder. They turned to face each other, and stared a long minute into where the other's eyes would be. His lips brushed her forehead. Hers crushed against his with a force, and they were down suddenly, clutching each other wherever they could take hold. Breast, shoulders, thighs. Her legs scuffed off her shoes and they wrapped around him. He took both hands and gripped her blouse. He was moved on top of her.

"Stop it." They were enemies. Her hand grasped him through his trousers and wrenched. He ...

The car looked suddenly brighter in the moonlight than the flag had looked; his hands were cold. Her blouse was torn. They drove home silently in the speckled night back to another house of dreams, back to a hammock and a swallow in the early morning.

faces behind the names



CONRAD BOWMAN holds the post of treasurer for both the Mattachine Society and the Review. He has been a member for more than three years, during which time his bookkeeping and accounting talents have served the organization well.

Conrad comes from Utah where he was born 34 years ago. He left college for military service in the medical corps in 1943, was sent to a school for surgical technicians in Colorado, then joined a B-24 bomber group and was sent to England. After 14 months he was transferred to an infantry division, participated in the "Battle of the Bulge," then was wounded at the Rhine River and flown back to England to a hospital where he "celebrated" VE Day. Later he went to Bavaria, where he served for a year of occupation duty in Germany.

Back in Utah in 1956, Conrad re-enrolled in the state university but left before graduation, took a course in accounting at night school, and entered civil service with the War Assets Administration in Salt Lake City. Two years later he joined the Veterans Administration (Finance Dept.) and worked in voucher audits until recalled to active military duty in 1950 (Korea), following which he was discharged a year later. Conrad then joined the staff of a large transportation company's San Francisco finance office, and completed additional training at the University of California while working for this firm.

During the past year while he has served as national treasurer, Conrad's problems have basically boiled down to one: money gets "spent" virtually before it comes in. Bills for publishing



the Review and paying the office for overhead represent amounts which he has had to keep in line with Society income, and that is indeed a challenge. But more than ever before the officers and members of the organization can view the Society's financial status more

clearly today than in the past, because our treasurer's regular financial statements and handling of other fiscal matters have been placed on a consistently well-recorded footing under his expert guidance.

PUNISHMENT FOR HOMOSEXUALS IN SERVICE

The following is a letter from a former British Army officer published recently in the *London Observer*. It was prompted by Wolfenden Committee findings.

Sir,—In all the discussions of the Wolfenden Report, very little attention has been paid to the Committee's surprising view that while the criminal law regarding homosexuality should be reformed, military and naval law on the subject should, in the interests of discipline, remain unchanged. Yet it is in the Services, particularly under the abnormal conditions of war-time, that inverts, many of whom may be conscripted, are placed in a position of the greatest strain and difficulty and are most likely to break down.

Moreover, punishment does not end with the cashiering or dismissal and imprisonment which it is proposed to maintain, for these have drastic, endless effects in subsequent civil life and will automatically preclude any prospect of a career in any of the civilian professions.

If the criminal law is to be reformed, has not the time come also to take homosexuality in the Services out of the hands of courts-martial, which are not qualified to deal with it, and to make it the subject for a medical board?

"EX-OFFICER."

Methodists Speak Out On Two Sexual Issues

NEWCASTLE-UPON-TYNE (England), July 12. — (AP) — The Newcastle Methodist Conference today approved a recommendation that homosexuality between consenting adults should no longer be a criminal offense in Britain.

The recommendation came from the department of Christian citizenship. The Rev. E. Rogers said in moving the resolution:

"It is not the proper function of law to interfere with private conduct unless that conduct is clearly detrimental to the public good in an extraordinary degree.

"Both prostitution and homosexuality are symptoms of a twisted approach to sex. The remedy is not in the hands of the law."

The conference action concurs with recommendations on the subject of homosexuality made last year in the government appointed Wolfenden report. In its most controversial section, the report suggested that homosexual behavior in private between consenting adults over 21 no longer be regarded as a criminal offense. The government has taken no action on the report thus far.

BOOKS

LONELINESS FACED DOWN

IN THE FORESTS OF HEAVEN AND OF HELL by Forrest Anderson. Gilbert and DeLue, San Francisco, 1958. 48 pages, \$5.00. Limited Edition of 500 copies. Reviewed by Jack Parrish.

The writer of this extraordinary prose poem impresses one as being one of the few modern poets with something vital to say. Though he uses many of the techniques prevalent among them - the abandonment of conventional verse meters, non-usage of capitals, the juxtaposition of profanity and highly erudite polysyllabic words, etc. - they are not used as a re-echo of the clichés and mannerisms of a school, but rather to convey something deeply felt. Their function is to make what he wants to say clearer to the reader rather than to conceal the fact that he has nothing to say.

The poem is divided into nine sections describing different "forests", some of them hells, some heavens; that of the "city forest of concrete and steel", the sea, the jungle, which is "a lavishly disguised execution chamber", etc. It concludes with an epilogue that sums up certain conclusions regarding human existence as described in the different forests.

Unlike so many so-called poets who have written in prose, Mr. Anderson is one of the few since Whitman who has been able to cross over the boundary that separates prose from poetry. Also, though he has a thoughtful and perceptive mind, he has the intelligence to realize that good preaching is not the same as good poetry. Consequently, he never lets the philosopher in him get in the way of the poet and when he propounds any philosophical conclusions it is done with the imaginative insight and vision of a poet.

He would seem to be one of those rare few modern creative workers who can face down his loneliness. At present there are all too many who feel that they have accomplished their task when they have depicted the uttermost depths of human injustice, loneliness and frustration, sometimes superbly, and sometimes even magnificently. Having then cast their public

upon the black waters of the sea of despair, they feel that they have done their duty and that their task is completed.

It is the great difference between classical and modern tragedy. The former depicts the uttermost limits of human suffering but can show something beyond, thus giving a sense of purification and peace. The modern usually winds the spectator up to the highest degree of frustration and anguish possible and leaves him there. Mr. Anderson belongs to the former school.

As a person who has faced and overcome his own loneliness his poetry has a special value for all in a similar situation. He is not glibly repeating superficial platitudes, but is speaking as one who knows what hell is like because he has been there himself, so to speak, and because of this sincerity and authenticity the reader can share with him and participate in his realization:

then i got to thinking:hell, we are all alone--each of us--and ever. when we are born; when we die; whether on a ranch in idaho; in an european city; in a logging camp--factory-office-store-mill....we are loneliest, in a sense, when we are in bed with any-someone else mebbe because then we're striving hardest to reach out and across (we fail, ordinarily, precisely because we try too hard) to the other consciousness. WHY? - because we've always got to THINK, that's why. and because not one in a million of us can think straight ... AND even if we could think straight, then we couldn't trust the other person not to run right out and blab everything. ... everything we've spoken in confidence.

so, guy, if you can follow the line of my logic, i figured out that since we are all alone, then none of us is alone, because each of us then has plenty of company - being all lonely together you might say. and that makes a kinda crowded world of us... sorta ... doesn't it?

(Quoted from page 25)

5th ANNUAL CONVENTION IN NEW YORK August 29 - September 1

The basic schedule for the 5th Annual Convention of the Mattachine Society has been set. It will be held August 29-September 1 in New York City in the Barbizon Plaza Hotel, 106 Central Park South, overlooking the park, and in offices of the Mattachine Society, Inc., 1183 Avenue of the Americas (6th Ave.).

A reception for out-of-town members and guests will open convention activities. It will be held Friday evening, August 29, in the Society's New York offices, 8 p.m.

On Saturday, August 30, the main day of forums and addresses open to the public will be presented on the 30th floor in the hotel's Yacht Lounge.

A luncheon and evening banquet will also be included in this day's program.

Plans for Sunday, August 31 are still tentative. Monday, September 1 will be devoted to the annual business meeting of the Society, election of officers, etc. to be held at 1183 Avenue of the Americas, fourth floor.

Convention fees, including registration, morning and afternoon programs, the luncheon and the annual awards banquet will be \$15; the convention committee in New York has announced. Additional information may be obtained by writing to the committee at the New York office.

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(To be continued in next issue. For meaning of symbols used, see March 1958 issue of *MATTACHINE REVIEW*.)

READERS *write*

Views expressed by writers of the letters below are not necessarily those of the MATTACHINE REVIEW.

REVIEW EDITOR: Your review of "The Talented Mr. Ripley", (See Books, June issue) contains misstatements so gross as to cast doubt on whether "HEP" actually read it. 1. There was "no remarkably long string of murders." One planned murder, and another unavoidable one to avoid exposure; 2. Tom Ripley may indeed be intended by the author as a repressed homosexual, but to say "we find him in a typical New York East Side gay bar" is absurd. Nothing about this bar as drawn by the author suggests it is a gay bar. 3. We certainly do not "meet a series of straightforward and susceptible homosexuals." There are no implications whatsoever about the homosexuality, even repressed, about any of the characters except Tom Ripley. 4. Tom's victim, "Dickie Greenleaf, a homosexual with a girlfriend" is no such thing as drawn by the author. Nothing in his conduct suggests it, and when he has reason to suspect Tom Ripley, he tells him straightforward that he is not, in case Tom has any such thoughts. Let "HEP" write his own book if he wants, but not completely misrepresent the characters and plot of someone else's book. Mr. NIG, NY

REVIEW EDITOR: The Homosexual Law Reform Society, 219 Liverpool Road, London, N.1, is, at present, concerned to publicize its existence; and if you can pass on our address and the main details of our constitution to everyone known to you who might be interested, we shall be particularly grateful. We should be pleased too, if you could especially mention our appeal for financial help. The Committee is considering, among its long-term plans, the setting up of a London office which could co-ordinate the work of the many supporters of legal reform and give wide publicity to their work: but this, and other valuable schemes, will be possible only if the generosity of our donors allows. You will have noticed that the House of Commons did not have time on June 13th to debate Lt.Col. Montgomery Hyde's motion on the Wolfenden Report; and this was altogether unexpected. We believe, ourselves, that time for a full debate should be provided by the Government, and this is one of the several points which our deputation to the Home Secretary will urge. Yours sincerely, A.E. Dyson, Honorary Secretary.

REVIEW EDITOR: Especially enjoyed your June issue. Have had several favorable comments from friends about the publication. Keep up the good work. Mr. RCJ, Oregon.

REVIEW EDITOR: I would like to make a small contribution towards your magazine in the sum of \$5 with best wishes for still future success. Kindly allow me to express an opinion on a certain small matter which bothers me for some time and that is----- every time one mentions love for a man, that man must necessarily be a handsome chap. Now, I, like perhaps some others whom I don't know of, are attracted to the more mature type of man between the ages of 40-60 and *definitely* on the stout side, with a moon face. I am sorry if I seem crude to you, but that is a fact and I do wish you would mention that fact in your stories. Again I send you best wishes for continued success and friendship.--- Mr. PB, NY

REVIEW EDITOR: I wrote to a friend who is a doctor and he just recently answered that he is most interested in your organization. He replied "I would appreciate receiving, in return, any and all information you have on this Mattachine Society, and, if possible, a copy of the article you mentioned." Let me thank you again for your interesting material and I will be looking forward to meeting you when I come to San Francisco, Mr. GEL, Calif.

REVIEW EDITOR: Enclosed is another contribution for your Review. Again I want to commend you on your coverage of foreign affairs. "Faces Behind the Names" certainly gives the magazine more meaning to its supporters. Mr. TM, Ohio

REVIEW EDITOR: To say that I am appalled by Mr. FEH, Mich. is to put it bluntly. Quite often I have discovered that "we" have a tendency to believe that all homosexuals are "gay." Frankly practically everyone I know is miserable. If that part-time bartender (See Readers Write, June 1958 issue) had followed grandpa's advice and kept it in his pants I feel quite sure he could have continued on his merry way sneaking out with the boys and marrying those three women. Is Mr. FEH an old acquaintance of Mr. Part-time Bartender?

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.

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.

FOREIGN PUBLICATIONS

THE CIRCLE (DER KREIS)

Published monthly since 1932, in French, German and English (no translation duplications); contains photos, illustrations and art reproductions, Rolf, editor. Annual subscriptions \$11 first class sealed, Bank draft or cash to Lesesirkel Der Kreis, Postfach 547, Fraumunster, Zurich 22, Switzerland.

DER NEUE RING

DER NEUE RING - Monthly review in German. Contents include literary and scientific articles, photos. Subscription rate, \$7.00 per year (DM29.60) sealed, orders by International Money Order. For sample copy send seven international reply coupons. Address: Verlag Gerhard Prescha, Alsterchaussee 3, Hamburg 13, Germany.

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.

7 REASONS WHY YOU SHOULD JOIN MATTACHINE

- 1 Because in times like these when prejudiced and bigoted forces are so potent, it is all the more important for the forces of education and understanding to make their impact felt in human life.
- 2 Because it will give you satisfaction to take those impulses for good that you feel — and harness them up with a group and a program for action and influence designed to serve a public need.
- 3 Because the Mattachine Society does stand for that natural and humane approach to matters relating to sex behavior, unclouded by the vagaries and the lingering attitudes of anti-scientific Puritanism.
- 4 Because Mattachine works in a quiet, non-sensational way to effect changes in the antiquated, out-moded laws against a natural, harmless sex instinct.
- 5 Because conformity to social pressures causes loss of a man's creative contributions in various fields, which is too great a price to pay for the questionable benefits of a culture of automation.
- 6 Because Mattachine affords a medium (THE MATTACHINE REVIEW) to discuss matters in the sexual sphere directly affecting as many as 10 out of every 100 adults seriously.
- 7 Because unless you are willing to undertake some of the responsibility for enlightening society regarding these matters, you are falling far short of your obligations as a free American.

PUT YOUR INDIVIDUAL CONTRIBUTION TO WORK
BY JOINING MATTACHINE TODAY!

Write for details to:

Mattachine Society, Inc. 693 Mission St.
San Francisco 5