



mattachine REVIEW

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MARCH 1959

THE SUNDAY MORNING OF AN AUNTIE
INCEST---A CONSISTENT SOCIAL TABOO

CALIFORNIA APPEALS COURT
SLAPS ANTI-HOMOSEXUAL BIAS



Mattachine Society, Inc.

NATIONAL HEADQUARTERS: 693 Mission Street, San Francisco 5, Calif., Telephone EXbrook 7-0773.

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by **Helen Kitchen Branson, M.A.**

INCEST---A CONSISTENT SOCIAL TABOO

Incest among siblings has been forbidden by most known cultural groups, although a few primitive peoples have allowed such imbreeding on a sanctioned basis. The social acceptance of sexual relations among blood relatives (first cousins, uncles, aunts, sisters, brothers, natural fathers, mothers), has been a matter of legal control since the inception of the United States. In Europe, however, the marrying of cousins has not been at all uncommon, and the royal lines are testimony to the physical weaknesses which can result when closely related individuals intermarry on a consistent basis. It must be considered, of course, that the other extremes of unusual mental and physical ability are undoubtedly also encouraged by imbreeding, but the weaknesses which can result are far too great a risk for imbreeding among humans to be used as it is in dairy animals to increase the potentialities of certain desired characteristics.

Incest in American culture has come to mean any sexual stimulation or coitus between members of the same family, including the first cousins by blood. Aunts, uncles, step-fathers and others whose legal relationship is that of a trusted relative, even though they have no blood ties to the family member involved are also considered in violation of the incest taboo.

Because of the strength of the incest taboo in our culture, it carries a strong penalty and a very great social prejudice. Rather than being considered a crime of deliberate intent, and in some states may carry the death penalty if a child under fourteen years of age is involved.

The author of these remarks is certainly in favor of incest violators being apprehended and removed from the social situation where they can molest children; but the same as any other pedophilia problem, the perpetrator should receive adequate treatment rather than punishment.

Incest offenders have great difficulty in becoming rehabilitated in the prison setting; and even in the hospitals for sex offenders, they are not well accepted. 'At least I kept it out of my own family,' one man said to me, and this seems to reflect the scorn of even other child molesters.

Thus the incest violator has a grave problem in attempting to relate to anyone, and his needs for an accepting and tolerant counsellor perhaps motivate him more directly toward the therapeutic situation than might be the case among some other types of sexual deviates such as homosexuals where group acceptance forms a part of the emotional satisfactions gained.

The problem of his adjustment after release is even more difficult. It is the exceptional wife and mother, indeed, who can accept her husband back after such a violation of faith, and for this reason release of the incest offender is often delayed because there is no suitable place for him to make a home.

Usually, a lonely and emotionally inadequate person, the individual who has committed incest does not make friends readily; he has usually been a lone wolf type. This may be expressed in any of several ways.

Frequently he is a person who has been very domineering with his children. One reason that he has sought sexual intimacy within the family circle is because he is afraid of exposure if he molests those who are not under his control. He can, by threats or cajoling, control his own family members. These remarks apply particularly in cases where fathers or step fathers make sexual approaches to their own children.

In situations where older men seek sexual stimulation through molesting of the children in their households, the problem may have somewhat different dynamics. Here the feelings of sexual inadequacy and lack of potency are still present, but the choice of partners comes through affectional ties rather than through needs to dominate and suppress.

It is the feeling in many quarters which deal with the rehabilitation of sex offenders, that many elderly men are accused and even convicted of crimes which they did not commit, and certainly adults in their attempts to protect children from the emotional or physical harm that can result from abnormal sexual interests, should be certain of the guilt of an individual before bringing him to the attention of authorities. A mere affectional gesture toward a child is not necessarily a sexual approach or interest.

The reasons for incest situations vary with the individuals involved. But whatever the reasons, any children involved should be protected from further sexual situations, and the offender should be offered treatment. If he will not accept the therapeutic approach, then he should be confined for custodial care rather than given a prison or jail sentence only to be released for further acts.

The problem of the step-father and the step-daughter relationship appears to be the second most frequent situation for incest of a heterosexual type, according to California Sexual Deviation Studies, (March 1954, p. 59), particularly where the child participated in the act with co-

operation or acquiescence. According to this study, thirteen of the children definitely could be classified as having participated in such situations with a neighbor, (the most frequent category), while seven of the cases showed step-fathers as the participating partner. By contrast, only one of the participating children could be definitely found as having relationships with a stranger, while in the accidental cases, 10 were with strangers, (usually a single sexual situation) and none with step-fathers. Accidental victims generally had only one or two experiences and immediately reported the incident to the mother, while participating victims of all types had many experiences, often going back to solicit such situations and seldom reporting them to the mother until some crisis arose. 73 girls were studied in this aspect of the research, all of whom had been molested.

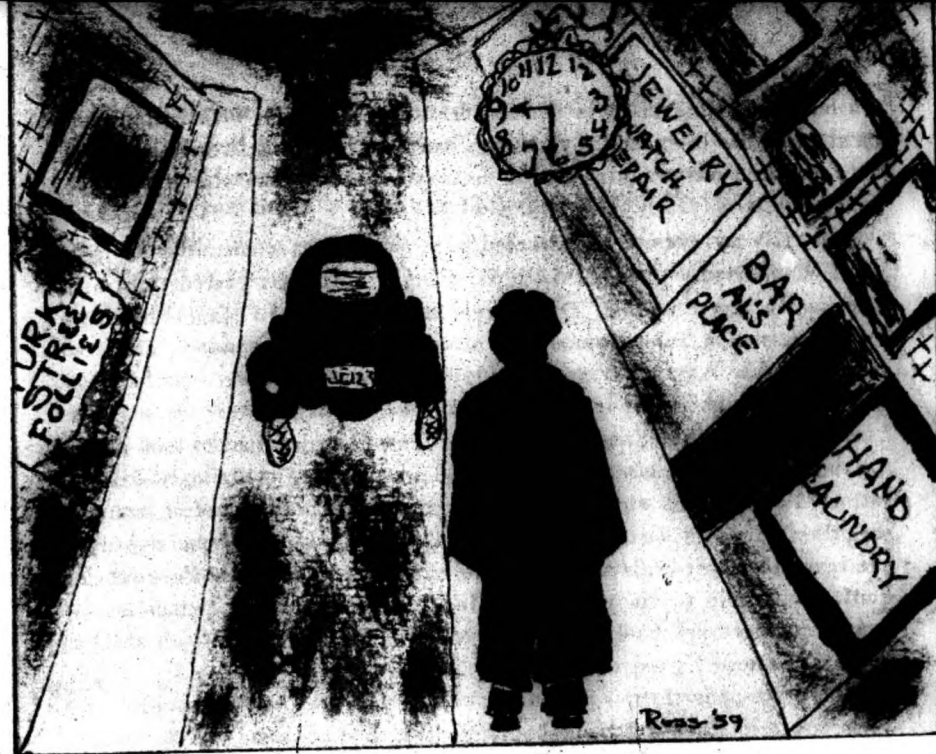
In cases where incest has occurred whether the child is involved in a heterosexual or a homosexual response, there should be careful examination of the circumstances. The child who has participated in the incest outlet over a period of time has an emotional problem which will usually respond to treatment. On the other hand, the child who has been accidentally and perhaps only once or twice molested by a close relative, particularly a father or brother, needs some opportunity to ventilate feelings in regard to the person, and the incident, but usually does not suffer emotional disturbance at a deep level unless this is inflicted by relatives who over-emphasize the problem.

It is best that a competent psychiatrist examine all children who have been molested to determine whether or not there has been serious emotional harm done.

Incest is, and of course, must remain a taboo if our society is to have healthy emotional and physical generations from which to build our civilization. The violation of the incest taboo should be considered as a serious emotional conflict deserving of immediate attention and treatment. In cases where the partner is a child or adolescent, special care should be taken to determine the extent and nature of the relationship, and to overcome any emotional components which might tend to encourage, or allow the victim to carry such problems into his later life.

Build castles in the air; then
put solid foundations under
them.

—HENRY THOREAU



Tenderloin Is Quiet After Saturday Night

THE SUNDAY MORNING OF AN AUNTIE

By Dick Tyner

I was up early on Sunday morning and went out for breakfast. The fog had thinned by the time I finished. The winter sun shone warmly on Turk Street's strutting pigeons as I wandered over to Market to see the sights. The Slot was crowded, particularly on the sunny side; and there were sights to warm the heart of even the most jaded auntie. For me, a country cousin, it was wonderfully stimulating.

Saturday night on the same street had been frightening but things seemed changed in daylight. The man offering sight of the craters of the moon had been replaced by one snapping pictures of unwary yokels, handholding couples, tourist families. The paper boys no longer lurked in their flimsy huts; they had moved their mountains of print into the open sun. The roving JDs now looked like schoolboys on their way to the park or the beach or the Y. The sailors idled along without the chaperoning SPs. They were young, pimply; their blues were wrinkled and ill-fitting. The

toughs and queens in levis seemed dressed for comfort rather than business. Oh, the levis and Ivy cottons were just as form-fitting; but what they revealed was amusing and/or interesting rather than sinister and/or dangerous.

Presently my eyes were attracted by a pair of conventionally cut trousers hung loosely over narrow hips, a bulky knit shirt pulled tight over pleasantly tapered torso. These were appreciated at a glance but more arresting was a Yul hairdo with a strong five-o'clock shadow. Then our eyes met. His were knowing, mine not knowing. I am always confused by the not-so-rough trade; is he hunting or does he tease?

The moment passed and we both moved on. When I turned to look at him again, he also had turned his head and was smiling charmingly—but not at me! I spotted his victim at once: another piece, older, softer, nondescriptly dressed in sueded cloth jacket and dark slacks. As I passed where he leaned against a display case, his eyes were still on the dark-headed Yul. I was able to study his face closely. It was slightly debauched around the eyes and badly pock-scarred but relieved brightly with an open grin that showed good teeth.

A few feet past him, I pretended to be interested in the contents of a man's store. When I looked back, the Yul had returned to the window nearer the Jacket. While I watched, they drew together and began talking animatedly. I could not tell whether or not they were previously acquainted; but I felt they were. I suspect also that they were talking about me. They were looking in my direction though not including me in the exchange which I could not hear. Soon the Yul broke away and walked briskly in my direction. When he was directly in front of me, he paused, started to turn; then he moved abruptly forward and disappeared around the corner into Turk Street. I did not follow. He had left me as prey for his friend.

The Jacket barely paused in front of me as he walked down Market. He dallied through two light changes at the intersection. When I moved out from the window, he walked against the light. I took the long way around: across both Turk and Mason. We idled half way down the block until I finally passed him while he was inside a shop. I waited in a sunny spot near Powell. I watched a newsy with a pair of well-behaved dogs for ten or fifteen minutes. Several bits of stuff went by; one I should have followed but I was growing curious about the Jacket. I found him about the middle of the block watching up the street. When he saw me, he turned abruptly away, walked past a few windows until he found one he could pretend to be interested in. I too stopped. Soon he moved on; but when he paused again I did not. I was quite close before he walked on. I let him keep ahead of me. By this time I was not sure I wished to pick him up; I had the notion he might wish to pick me up and then flash a badge.

After the next figure in our minuet, I turned back a few doors to a burger joint and got a papercup of coffee, which I took to the doorway. I stood there for several sips but the Jacket was nowhere in sight. I went back inside and sat on a stool watching the parade again. It is wonderful entertainment to sit where you can watch people who are unaware of you. Of course, to walk on Market is to be watched. At least, from my post I could watch without being watched.

Before I had finished the coffee, I noticed that the Jacket was just outside the window. I do not know if he had seen me; his head was hidden from my view. However, when I stood in the doorway again, he moved away; and when I had tossed my cup into a container and followed him, he strode quickly up the street. I walked more slowly. At the corner I scanned the reaches of both Turk and Mason Streets. The Jacket was nowhere to be seen. Had he found more attractive game? Was it time to go to church or to meet his wife? Or had he been wasting time, entirely unaware of me?

Well, the sun still shone warmly. The Street was even more crowded with delightful sights. A husky Marine passed, supported by a sober young sailor. A quartet of boys hurried along. One was explaining that 'it is in a building over there.' (Vic's gym?) Another somewhat older group appeared, dressed in motorcycle leathers. A couple of them looked as though they might have ridden a bike occasionally.

After awhile I began to trace my steps to the hotel and almost at once I met the Yul. He did not appear to notice me; but when I had stopped at a theater display and looked back, he was looking at the bills next door. Presently we exchanged theaters. When I moved out again, I was determined to finish the cruise. I had no opening gambit. I hoped one would occur to me. Only once was I ever able to say straight out what I proposed. That gambit was successful, but would it be again?

No gambit was needed, however. When I found the Yul again, he was with a Joe-college type. I followed them until they disappeared into the ramparts of Leavenworth Street.

Nothing dismayed by these rebuffs, I soon turned my attention to a youngster, aged somewhere between a YO and a consenting adult. His jeans were clean though worn in obvious places. His bright cotton shirt was freshly ironed. His curly black hair was cut a modified duck-bottom with Elvis sideburns. His window-shopping was spontaneous rather than coy. He soon went into the Arcade and sat at the hotdog stand. I found a stool across from him. While he was ordering, I studied his face. He was somewhat older than I had at first thought. His eyes were drawn from too much whiskey and cigarettes. His mouth sagged a little at the corners. His upper lip was too full, almost pouting. He told the waiter he always said "Never again; but you know how it goes." His

voice was surprisingly resonant. He lighted a cigarette. I noticed that the fingers of his left hand were tattooed LOVE. When he took his hand away and blew the smoke through his lips, I discovered he had a thick and very blond, moustache.

He had ordered a hotdog. When it came, he folded back its paper cover carefully and bit hungrily into it. I apologized to the waiter that I couldn't eat. I hurried back to the hotel.

Laws have their proper place, but the responsibility of worthy citizenship is a personal one. We each have a separate and individual share in eradicating social evils and in refusing to perpetuate practices odious to a free nation.—HERBERT BROWNELL, JR.

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CALIFORNIA APPEALS COURT SLAPS ANTI-HOMOSEXUAL BIAS

Decision Forbids Closing Bars Catering to Known Inverts

Three Appeals Court Justices in California Declare that all persons who behave themselves have a right to patronize a public bar, and the state legislature has no authority to pass laws against the free movement and association of individuals

The Department of Alcoholic Beverage Control revoked the general on-sale liquor license of Albert Vallerga and Mary Azar. The Alcoholic Beverage Control Appeals Board affirmed the revocation. This appeal is taken from the judgment of the Superior Court denying a writ of mandate to compel the Department to annul its order and to reinstate the license.

In June of 1956 the Department filed its First Amended Accusation charging the licensees with the violation of section 24200(e) of the Business and Professions Code, in that 'From on or about September 7, 1955 until the date hereof (June 1, 1956), the portions of the premises of the licensees, where the activities permitted by the license are conducted, have been and still are a resort for sexual perverts, to wit: Homosexuals.'

A hearing was had on this accusation. The hearing officer recommended a revocation. The Department adopted this recommendation, and ordered a revocation of the license. The Department found that there had been no prior formal accusations made against the licensees, and then found that the charge contained in the accusation, quoting it as charged, was true. It was also found that Vallerga, one of the licensees, admitted at the hearing that the premises 'were established as a resort for

lesbians and homosexuals, and that he was aware that said premises were a hangout for homosexuals.' For these reasons the Department determined that 'the continuance of the said license would be contrary to public welfare and morals within the meaning of said words as used in Article XX, Section 22, of the California Constitution.

The licensees appealed. The Appeals Board, without referring to any conduct of patrons on the licensed premises, held that, if the licensees knowingly permitted homosexuals to gather on the licensed premises, it violated section 24200(e) and justified revocation of the license. There is not one word in the decision about illegal, immoral, disgusting or indecent acts having been committed on the premises. The Department prosecuted the case, and the Appeals Board affirmed it, without any reference to the conduct of patrons while on the premises. The theory of both boards was that section 24200(e) prohibits the using of the licensed premises as a resort or gathering place for sexual perverts; and that homosexuals are sexual perverts as a matter of law, and that if the licensed premises are so used, a violation justifying revocation of the license has occurred.

This is a misinterpretation of the law. In the leading case of *Stoumen v. Riley*, 37 Cal. 2d 713, the licensee was charged with operating a disorderly house to which people resorted for purposes which were injurious to public morals, health, convenience or safety. The trial Administrative Board found that the licensee maintained such a disorderly house in that he knowingly permitted persons of homosexual tendencies to patronize that bar and to use the bar as a meeting place. The Administrative Board ordered the suspension of the license. This was reversed by the Supreme Court in a unanimous opinion. The court pointed out that there 'was no evidence of any illegal or immoral conduct on the premises or that the patrons resorted to the restaurant for purposes injurious to public morals' (p. 715), and then held that the disorderly house statute there involved did not attempt to regulate mere patronage by any particular class of persons without regard to their conduct on the premises. The court stated (p. 716): 'Members of the public of lawful age have a right to patronize a public restaurant and bar so long as they are acting properly and are not committing illegal or immoral acts; the proprietor has no right to exclude or eject a patron 'except for good cause,' and if he does so without good cause he is liable in damages. (See Civ. Code, Sections 51, 52.) In analogous cases it has been held that a liquor license could not be revoked on the ground that prostitutes had dined in the licensee's restaurant (In re Farley, 217 N.Y. 105 (111 N.E. 479) and that a conviction of maintaining a bawdy house was not supported by evidence that women of loose or immoral character had obtained lodging in defendant's hotel (Patterson v. State, 9 Okla. Cr. 564 (132 P. 693, 695)). In the Pat-

erson case the court pointed out that such women are human beings entitled to shelter and that it is not a crime to give them lodging unless it is done for immoral purposes. The same reasoning applies to the patronage of a public restaurant and bar by homosexuals, and mere proof of patronage, without proof of the commission of illegal or immoral acts on the premises, or resort thereto for such purposes, is not sufficient to show a violation of section 58.'

It was then held that from the fact that homosexuals used the licensed premises as a meeting place it could not be inferred that illegal or immoral acts were committed on the premises.

After determining that mere patronage did not violate the maintenance of a disorderly house statute, the court then went on to hold that, because of such patronage, the license could not be revoked under Article XX, section 22 of the Constitution, which provides that a license may be revoked if the administrative agency determines 'for good cause that the granting or continuance of such license would be contrary to public welfare or morals.' The court said (p. 717): 'The board's discretion under section 22, however, is not absolute, but must be exercised in accordance with the law, and the provision that it may revoke a license 'for good cause' necessarily implies that its decisions should be based on sufficient evidence and that it should not act arbitrarily in determining what is contrary to public welfare or morals... In order to establish 'good cause' for suspension of plaintiff's license, something more must be shown than that many of his patrons were homosexuals and that they used his restaurant and bar as a meeting place.

The *Stoumen* case was decided in 1951. In 1955 the Legislature added section 24200(e) to the Business and Professions Code. (Stats. of 1955, p. 2230, Chap. 1217.) As then amended, and as it now reads, that section provides, in part, that it shall be a ground for the suspension or revocation of a license if 'the portion of the premises of the licensee upon which the activities permitted by the license are conducted are a resort for illegal possessors or users of narcotics, prostitutes, pimps, panders, or sexual perverts.'

Literally, this section seems to make revocation permissible if the licensed premises are simply used as a 'resort' by 'sexual perverts.' But because such a literal interpretation would raise grave doubts as to the constitutionality of the section, it has not been literally construed. It has been held that the section must be interpreted in view of the holding in the *Stoumen* case as to what constitutes 'good cause' for the revocation of a license. The reason for this interpretation is obvious. The Legislature, in enacting section 24200(e), acted under the authority and power granted by Article XX, Section 22 of the state Constitution. As the section read in 1951 when the *Stoumen* case was decided, it provided

that the State Board of Equalization shall have the power, 'in its discretion, to deny or revoke any specific liquor license if it shall determine for good cause that the granting or continuance of such license would be contrary to public welfare or morals.' In the Stoumen case, as already pointed out, it was held that this provision did not confer uncontrolled discretion upon the Board, and that before a license could be revoked there must exist good cause, and that in order to establish 'good cause' under the section 'something more must be shown than that many of his patrons were homosexuals and that they used his restaurant and bar as a meeting place.' While this section of the Constitution was later amended, in this respect, the Constitutional language is still as it was in 1951 when the Stoumen case was decided. That case necessarily decided that 'good cause' for revocation of a license must consist of something more than mere patronage; there must be conduct on the premises that indicates that the continuance of the license would be contrary to public welfare or morals. Thus the Stoumen case necessarily decided that the Legislature was without power to provide that mere presence of a prohibited class was sufficient to revoke a license. It was for this reason and in order to preserve the constitutionality of section 24200(e) that it was held that mere presence of homosexuals or of sexual perverts under the section was not enough and that in the absence of improper or illegal conduct on the licensed premises, the license could not be revoked.

The first of the cases so holding was *Kershaw v. Dept. Alcoholic Bev. Control*, 155 Cal. App. 2d 544, decided in 1957. In that case the enforcement officials contended, as they do here, that the use of the licensed premises as a meeting place for homosexuals was alone sufficient, under section 24200(e), to revoke the license. In refuting this contention, and in holding that improper conduct on the licensed premises was required before a license could be revoked, this court stated (p. 550): "It would seem a fair inference to conclude that in making that amendment (the addition of 24200(e)) the Legislature acted in the light of and consistently with the rule of the Stoumen case, by inference excluding from the coverage of subdivision (e) the type of conduct which the Supreme Court had declared harmless and not inimical to public welfare or morals. The court having so recently and with such clarity said it, why should the Legislature say it again?" There was, however, evidence of illegal and immoral conduct on the part of the patrons to the knowledge of the licensee sufficient to sustain the revocation.

This interpretation of section 24200(e) was reaffirmed in the recent case of *Nickola v. Munro*, 162 A.C.A. 488, decided in July of 1958. There, as in the *Kershaw* case, and in the instant case, it was contended that, upon proof that homosexuals used the licensed premises as a meeting place, the license could be revoked. This court stated (p. 493):

ppp

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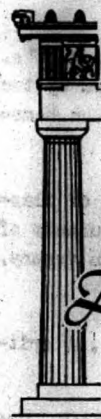
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that the State Board of Equalization shall have the power, 'in its discretion, to deny or revoke any specific liquor license if it shall determine for good cause that the granting or continuance of such license would be contrary to public welfare or morals.' In the Stoumen case, as already pointed out, it was held that this provision did not confer uncontrolled discretion upon the Board, and that before a license could be revoked there must exist good cause, and that in order to establish 'good cause' under the section 'something more must be shown than that many of his patrons were homosexuals and that they used his restaurant and bar as a meeting place.' While this section of the Constitution was later amended, in this respect, the Constitutional language is still as it was in 1951 when the Stoumen case was decided. That case necessarily decided that 'good cause' for revocation of a license must consist of something more than mere patronage; there must be conduct on the premises that indicates that the continuance of the license would be contrary to public welfare or morals. Thus the Stoumen case necessarily decided that the Legislature was without power to provide that mere presence of a prohibited class was sufficient to revoke a license. It was for this reason and in order to preserve the constitutionality of section 24200(e) that it was held that mere presence of homosexuals or of sexual perverts under the section was not enough and that in the absence of improper or illegal conduct on the licensed premises, the license could not be revoked.

The first of the cases so holding was *Kershaw v. Dept. Alcoholic Bev. Control*, 155 Cal. App. 2d 544, decided in 1957. In that case the enforcement officials contended, as they do here, that the use of the licensed premises as a meeting place for homosexuals was alone sufficient, under section 24200(e), to revoke the license. In refuting this contention, and in holding that improper conduct on the licensed premises was required before a license could be revoked, this court stated (p. 550): "It would seem a fair inference to conclude that in making that amendment (the addition of 24200(e)) the Legislature acted in the light of and consistently with the rule of the Stoumen case, by inference excluding from the coverage of subdivision (e) the type of conduct which the Supreme Court had declared harmless and not inimical to public welfare or morals. The court having so recently and with such clarity said it, why should the Legislature say it again?" There was, however, evidence of illegal and immoral conduct on the part of the patrons to the knowledge of the licensee sufficient to sustain the revocation.

This interpretation of section 24200(e) was reaffirmed in the recent case of *Nickola v. Munro*, 162 A.C.A. 488, decided in July of 1958. There, as in the *Kershaw* case, and in the instant case, it was contended that, upon proof that homosexuals used the licensed premises as a meeting place, the license could be revoked. This court stated (p. 493):

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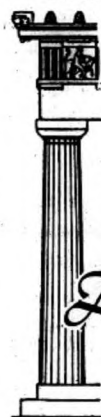
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Petitions for hearing were denied in both the Kershaw and Nickola cases. It must, therefore, be accepted that, under section 24200(e), a license may not be suspended or revoked simply because homosexuals or sexual perverts patronize the bar in question. Before such deprivation can occur there must be improper, illegal, disgusting or immoral acts of conduct committed on the premises to the knowledge of the licensee. As already pointed out, unless section 24200(e) is so interpreted, there would be grave doubts as to its constitutionality. The Stoumen case was interpreting what constitutes "good cause" for the revocation of a license under the Constitution. This constituted a limitation on the Legislature as well as on the administrative board. The only way the constitutionality of section 24200(e) could be saved was to assume that the Legislature was not attempting to over-rule the Supreme Court's interpretation of the Constitution, but was acting in conformity thereto. That is the explanation of the Kershaw and Nickola cases.

In the present case the proceeding was commenced and tried on the theory that mere patronage by homosexuals, to the knowledge of the licensees, was sufficient to warrant a revocation of the license. As already pointed out, there is no charge or finding that immoral, improper, disgusting or illegal acts were committed on the premises. The respondent nevertheless, seeks to uphold the revocation on the ground that there was substantial evidence of such conduct. We think that respondent may properly urge such a contention, and that, if the record shows such conduct, the judgment should be affirmed.

The period involved in the charge contained in the amended accusation is from September 7, 1955, to June 1, 1956, a period of about nine months. The bar commenced operations in 1946, and in 1950 Vallerga purchased a half interest. During all the period it was operating, and particularly during the nine-month period involved in the charges, there had been no arrests for improper conduct on the premises, except one when the bartender called the police to eject an intoxicated patron. During the nine-month period involved in the charge, the licensed premises were subjected to frequent and intensive surveillance by the city and military police. Admittedly, not once during this period did the police call attention of the licensees or their employees to any improper acts on the part of patrons that they had observed, nor was any person arrested

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for improper acts on the premises.

At the hearing, the enforcement officials were primarily interested in proving that the bar had a general reputation for being a hangout for homosexuals. This was done under that portion of section 24200(e) providing that "the character of the premises may be proved by the general reputation of the premises in the community as a resort for ... sexual pervers." There is no doubt that the enforcement officials proved that the licensed premises were used as a meeting place by homosexuals, the Deputy Chief of the Oakland Police Department, the Patrol Captain of the area where the bar is located, the sergeant in charge of that patrol the patrol officer in the area, and the sergeant in charge of the Armed Forces Police all testified that the reputation of the bar was bad in that its patronage consisted almost exclusively of homosexuals and lesbians. This fact was not in controversy. In fact, Vallerger, one of the licensees, testified that the bar was established in 1946 for homosexuals, and that it continued to be such an establishment from that date up to the date of the hearing; that in 1950, when he purchased a one-half interest in the bar, he consulted an attorney and was advised that since his bar was a public place, he was under a duty, and had the right, to serve his customers as long as they behaved themselves. Obviously, this evidence that the bar was largely patronized by homosexuals, is of importance only in showing that the licensee knew or should have known of this fact. Since the licensee admitted this fact, there was no dispute as to it. Contrary to the contention of the enforcement officials, this fact alone, as already pointed out, was not sufficient to justify a revocation of the license.

All of the police officials laid great emphasis upon the fact that the majority of female customers were dressed in mannish attire, and that the patrons of the bar usually paired off men with men, and women with women. These facts, if entitled to any legal significance, merely emphasized the fact that the patrons were homosexuals or lesbians. Of themselves, these acts did not amount to immoral, indecent, disgusting or improper acts. They merely tended to prove that the patrons were homosexuals, a fact the licensee admitted. This fact alone, for reasons already stated, did not justify revoking the license.

During the nine-month period of intensive surveillance the police officers did testify that they did observe a few isolated acts which are relied upon to support the revocation order. Several of the police officers testified that, on occasion, women were observed dancing with, and kissing, other women. This is not necessarily offensive, illegal or improper conduct that would justify the revocation of the license.

The most damaging testimony was given by a policewoman who went to the bar as an undercover agent. She testified that she sat at a table and

that a patron dressed in mannish costume sat down and stated to her 'You're a cute little butch.' Later in the evening this patron kissed the witness. A waitress of the establishment, Buddy by name, came by and warned the participants that if they wanted to continue such activity they should go into the rest room. Other than through this waitress, there was no evidence the licensees knew of this activity or that they had been told of it. The officer did not complain to anyone about this conduct.

Another police officer (who had been in the bar 10 times) on one occasion observed a display of affection between two men. He observed these two embrace and whisper to each other with their foreheads touching. He heard one of the men state to the bartender 'Arley and I are going steady.' There was no evidence that the acts of affection between these two men were or should have been observed by the licensees or their employees.

This is a fair summary of the alleged misconduct that was observed during the nine-month period. Some of the officers visited the bar during this period almost daily, while others were present several times a week. At most, the conduct observed indicated that the patrons were homosexuals. But that fact alone will not support the revocation. The conduct observed was not similar to the conduct observed in the Kershaw and Nickola cases which was held to support revocation orders. There the conduct was disgusting, immoral and illegal. It clearly demonstrated that the continuance of the licenses would be 'contrary to public welfare or morals.' The same cannot be said of the conduct observed here.

The other contentions of appellants attacking the constitutionality of section 24200(e) on various grounds were all decided adversely to appellants in the Kershaw or Nickola cases, or in both, and are without merit.

The judgment is reversed with instructions to the trial court to grant a peremptory writ of mandate directing the Administrative Board to set aside its order of revocation and to take such further action as may be proper.

(SIGNED) Peters, P. J.

We Concur: Bray, J., and Fred B. Wood, J.

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THEY WALK IN SHADOW, by J. D. Mercer. Comet Press Books, New York, 1959. 573 p., \$5.95. Reviewed by Wallace Maxey, editor, SEX & CENSORSHIP magazine, and author of "Man Is a Sexual Being."

'THEY WALK IN SHADOW' is really a compendious collection of the views held by scholars in various schools of thought on the fact of 'sex deviation.' To this compendium the author inserts his personal views, criticisms, conclusions, and suggestions for dealing further with the problem that has plagued the social, academic, and political orders of mankind for centuries.

To the student of sexology, the book will have special value. In one volume, J. D. Mercer has adroitly assembled 'views' given by the originators of such varying opinions as Freud, Stekel, Hirschfeld, Henry and Albert Ellis. If one can wade thru the 573 pages, he will come to the conclusion there is very little agreement on the subject of 'sex deviation' in the academic world and far less in the social or political order.

To the reader who is familiar with 'The Homosexual In America' by Donald Webster Cory (Greenburg, N.Y.), I suggest reading THEY WALK IN SHADOW. Cory's Book is a sort of motherly thing. The advice given in general, assumes the 'sex deviate' is outside religious-social-political structure of the contemporary setup. The best he can do is play straight, even though his heart isn't in it. He should not be so foolish as to think anyone can presently change the status quo.

Mercer takes a far more militant stand on the issue in THEY WALK IN SHADOW. He would agree with Rene Guyon that the 'sex deviate', heterosexual or homosexual or both combined, does 'have the right to establish international organizations and procedures to combat and suppress throughout the world the sexual conceptions that many disapprove.' Mercer is definitely in the pro-sexual field. He is opposed to more laws that would tighten the reins in controlling sex behavior. Again, with Guyon, he probably would admit that humanity in general has allowed itself to become a 'slave of the prohibitory laws that govern it.'

Mercer's opinions will be challenged by many authorities, both legal and academic. He will be denounced by the 'disease school' of thought in psychiatry, psychology and psychosomatics, for his treatment of 'sex deviation.' In his approach he nearly opens the door of the existential school of psychoanalysis but never quite makes the grade.

The greatest criticism I have of the format of the book is its lack of

index. Perhaps when the second edition is published this may be added. The chapters are too long, and should be broken down under sub-headings.

On the whole THEY WALK IN SHADOW is a very courageous addition to thinking in the world of sexology.

THE GIDE OF JAPAN

CONFESSIONS OF A MASK, by Yukio Mishima. Norfolk, Conn.: New Directions, 1958. Translated into English by Meredith Weatherby. Reviewed by Anton Desmannes

'CONFESSIONS OF A MASK' was first published in the original Japanese ten years ago. The 33 year old author, who is both novelist and playwright, ranks high among Japan's post-war men of letters. Readers of English can be grateful to the translator for making available this remarkable work by a young writer of whom Christopher Isherwood has declared, 'Here is a Japanese Gide.'

The novel appears to be autobiographical. The narrator-hero, Kochan, is reared beside the sickbed of a neurotic grandmother. Exercising the Oriental mother-in-law's immemorial privilege of tyranny, she virtually kidnaps this sickly grandson and crushes him to her bosom with a possessiveness that rules out all play with other boys. 'At the age of twelve I had a true-love sweetheart, aged sixty.' The always delicate Kochan contracts tuberculosis in infancy, and nearly dies of an attack of auto-intoxication just before his fourth birthday.

In such an atmosphere the nascent sexuality of an imaginative child can hardly escape the morbid. Kochan's childhood dreams are haunted with 'death and pools of blood and muscular flesh,' fed by dueling scenes from his reading. A painting of the martyred St. Sebastian sets the precocious boy on the road to self-understanding, concretizing an early-awakened sense of tragedy into a sense of alienation from the mass of humanity. The atmosphere of alienation—'my grief at being eternally excluded'—has seldom been described so truthfully in the literature of homosexuality. For the homosexual's sense of exclusion differs in kind from that felt by other 'minorities,' as does the homosexual's 'strange, piercing unrest' at the thought of growing old, an emotion also not confined to homosexuals but having special poignancy for them. The pressure of society and the power of the man-and-maid romances that form the bulk of Kochan's youthful reading are so compelling that the boy is long unaware of the true nature of his 'difference'—a universally attested phenomenon among homosexuals growing up in a non-homosexual environment.

Yet unmistakable signs point the direction in which Kochan's deepest desires are oriented. In stories it is always the prince rather than the

princess that engages his attention and his sympathies. He is 'knocked flat' to learn that the figure he has taken for a handsome knight in a picture book is in reality that of Joan of Arc and not a young man. As his school days wear on, there is growing dismay at his inability to be stirred by feminine fantasies of any sort, and his realization that the word 'woman' holds literally no appeal for his emotions. For he receives no more sensual impression from 'woman' than from 'pencil,' or 'automobile,' or 'broom.' When a girl cousin leans her head on his thigh, he experiences no sexual feeling, but simple 'an extremely luxurious pleasure, like that feeling produced by the weight of a decoration hanging on the breast.'

More positively, the concept of maleness has intoxicated him from infancy. One of his earliest memories is of the attraction felt for a night-soil man wearing tight trousers. A young high school instructor writing on the blackboard becomes in Kochan's schoolboy imagination a statue of the nude 'Hercules Drawing the Bow.' The reader watches Kochan at fourteen fitting his overshoes carefully into the footprints of Omi, a muscular schoolmate who becomes the object of his first love, a love soon acknowledged in Kochan's heart as frankly sexual. Omi sets the pattern of qualities that will attract the physically weaker Kochan throughout life—'strength, an impression of overflowing blood, ignorance, rough gestures, careless speech, and the savage melancholy inherent in flesh not tainted in any way with intellect.'

Kochan's woman-dominated childhood may well stand as a sufficient explanation for his homosexuality, but the hero himself seems to believe somewhat naively, that his condition is congenital. Less dubious is his analysis of his lasting blood-lust as a reciprocal effect of anemia, a theory at least as tenable as current proposals that homosexuality arises from deficiency in hormones or vitamins. Kochan is early obsessed with the 'spectacle of outpouring blood,' and his dreams center on situations such as the planning of a murder theater where young gladiators will offer up their lives for his amusement—'I was completely in love with any youth who was killed.' In frank and never prurient self-revelation, Kochan discusses his addiction to 'the solitary vice' and certain fetishes—slaughter, armpits, the odor of sweat.

But Kochan's awareness does not bring acceptance of himself. He is driven to make the attempt, by sheer will, to persuade others that he is just like them. With tragic precocity he devises a masquerade that he will play out to the end. Early, he has played joylessly at war with girl cousins, in that sardonic and paradoxical mood 'by which we crave things which we actually do not want at all.' It is a familiar symptom, this masochistic exploiting of a disliked role. Kochan suffers agonies from the leaden falseness of his relations with women. He forcibly calls up images of women in lascivious poses. He pretends to be in love with a

succession of women. He permits himself to hope flickeringly that he can 'change,' and even visits a prostitute, with total failure as the result, of course.

Finally, he pursues Sonoko, a classmate's sister, developing a wistful tenderness for her that awakens the girl's love and allows her to dream of marriage. But at the showdown he backs out, as he has known he would, disappointing both their families. In a subtly conceived final scene, Kochan for a moment half fears and half hopes that he has betrayed his secret to the sensitive girl who has now married another—he has stared with undisguisable passion at one of the tough young males who draw him so irresistibly. But Sonoko, like most of humanity, has been trained not to see things that should not be seen, and fortunately—or unfortunately—does not notice. The reader shares Kochan's own ironic mixture of relief and sorrow that the masquerade has worked and no doubt will continue to work. 'I believed optimistically that once the performance was finished the curtain would fall and the audience would never see the actor without his make-up.' It is a hope echoed, and realized, by numberless reluctant wearers of masks since the birth of mankind.

The Occidental reader may be pardoned for wondering whether Kochan and his creator are representative modern Japanese. The book is prefixed with a long quotation from 'The Brothers Karamazov.' Kochan reads 'Quo Vadis,' cites Hirschfeld, pores over illustrations depicting statues of Greek athletes, and shows wide acquaintance with European romantic literature. Still, the setting and the minor characters are exotic despite the vividness of their portrayal, and the book undeniably possesses the added interest of topicalness for the Western reader: Japan in the 30's, Japan in wartime, swept with the 'wave of hypocritical stoicism' that afflicts any country at the outbreak of war but offering youths like Kochan only the trancelike boredom of inefficient camps and a life spent largely in trains; the pervading sense of transitoriness as defeat becomes certain. 'Life struck us as being a strangely volatile thing. It was exactly as though life were a salt lake from which most of the water had suddenly evaporated, leaving such a heavy concentration of salt that our bodies floated buoyantly upon its surface.'

CONFESSIONS OF A MASK brings the modern Japanese homosexual into focus. As the jacket reminds us, the story of Kochan and his mask could happen in any civilized country.

It is better to have a right destroyed than to abandon it because of fear.

—PHILIP MANN

READERS *write*

REVIEW EDITOR: In considering the possible formation of a chapter in my city, this question arises: What is the difference between an area council and a chapter?—W.C., M.D., Penn.

EDITOR'S NOTE: Prior to September 1958, Mattachine organizational structure included chapters and area councils under the Board of Directors. It was customary for initial groups to be formed in various cities to be set up as chapters first, then an area council followed whenever two or more chapters were formed in that locality. However, this system appeared top-heavy and at the 1958 convention in New York, the Society voted to abolish the chapter requirement, and instead form an area council in any distinct locality such as a metropolitan area, as soon as five members joined as a group for that purpose. Chapters, therefore, can be established and maintained, but this is no longer a requirement—the Area Council has been designated as the basic unit henceforth.

REVIEW EDITOR: I was recently introduced to your REVIEW—very good reading! Mrs. O.G.S., California

REVIEW EDITOR: During the past two months, I have introduced Mattachine to several people. One minister, the former executive secretary of an Ohio city church federation, said, 'Truth is so big and vast one cannot claim to know it all...I know very little about the problem, but I am willing to learn. How soon and where do you plan to have an organizational meeting?' Another minister did not reply to my letter. A third was very evasive. Unfortunately, although I had requested that my letter and plans for a possible Area Council be held in confidence, this minister presented the matter to his church board. No public report resulted, but one member (of the church board) reacted by stating that if there were any homosexuals in the Church School, they (the church) would get rid of them very quickly....Other individuals were open-minded, eager to

learn and sympathetic...I believe there is an opportunity in Ohio which should not be neglected. Please do not think I am over-zealous. After 17 years as a minister and as a missionary in China, I know that progress must be made slowly and wisely. On the other hand, nothing is achieved without a beginning.—Mr. J.W.D., Ohio

EDITOR'S NOTE: The above writer, living in west-central Ohio, not far from Columbus and Cincinnati, would like to lead in formation of an Area Council in that region. Will REVIEW readers in that area interested in this project please communicate with the Mattachine Society so that they may be informed of plans for an organizational meeting?

REVIEW EDITOR: With a firm belief in one's principles it is still impossible to profess those beliefs publicly because of retributions to one's family, friends and business associates. The result is too many of us are left bereft of kindred spirits with whom we could discuss mutual problems. Presumably this is resolved for those within easy access to a Mattachine group, but what of those who aren't? One cannot recognize a kindred spirit merely by looking at him, and it isn't polite to stare. Cannot a small, discreet pin be designed for lapel wear by members and subscribers to the REVIEW and local newsletters?—Mr. E.C., New Jersey

EDITOR'S NOTE: Such a pin has been designed, but only for members of the Society. It sells for \$1.50 from the National office. Active, subscribing, honorary and advisor members are all entitled to wear it. However, the introduction of this lapel pin is in no way intended to serve as any attempt to identify 'kindred spirits'—or, as we presume you mean, other homosexuals. We understand your feelings—and the feelings of others—about this, but the Mattachine does not consider it permissible to issue any such identifying insignia. Being a homosexual is no criterion for Mattachine membership,

and known non-homosexuals do belong. The pin, therefore, serves only those of the membership who care to purchase it, and as such it identifies Mattachine, and not a homosexual, per se.

REVIEW EDITOR: In 'Calling Shots,' February REVIEW, you mentioned that Miss Helen King was to participate in a discussion of the relationship between homosexuality and handwriting. I think it would be highly interesting to read an article on this subject in the REVIEW by Miss King. Is it possible? Mr. C.M., CALIF.

EDITOR'S NOTE: Miss King, a past president of the American Graphological Society, spoke to a joint meeting of the Mattachine Society and Daughters of Bilitis in New York. We have requested that this talk be made available as an article for an early edition of the REVIEW.

REVIEW EDITOR: Your magazine has been coming out with wonderfully good articles that we like, and some wonderful stories, especially in the February issue—it was just great. Keep up the good work and maybe someday we can look up to other people, if you know what I mean, and have no fear nor shame...then we can give all our hearts have to give.—Mr. A. L., Illinois

REVIEW EDITOR: I was fortunate enough to be in the Bay Area when KPFA did the fine broadcast on 'The Homosexual in Our Society.' I should like to subscribe to the REVIEW—please bill me.—Mr. J.D.H., California

EDITOR'S NOTE: The trans-

cript of the above 2-hour program has been issued in permanent paperback form by Pan-Graphic Press, and sells for \$1.00 a copy.

REVIEW EDITOR: The KPFA-FM booklet, 'The Homosexual in Our Society,' which came to my attention last week, made reference to your organization. I am a student at a University, and have long had both an academic and a personal interest in the status of the homosexual minority group in the U.S. Please send more information! Mr. J.A., Illinois

REVIEW EDITOR: I have read your magazine with deep appreciation and I am writing now to become a member of the Mattachine Society. I can hardly believe that such an organization exists that is actually interested primarily in helping people who have a socio-sexual problem, in particular homosexuals like myself. I am just 21 and I hope you will accept me as a member because I have, for several years, been sincerely concerned with the social problems of homosexuality as applied to others and myself. I have been constantly looking for literature on the subject, but until I came across your publication on a newsstand in New York City, I had only been able to acquire pocket novels and a few psychology books on the subject. I have given much deep thought to the problem and am anxious to let others, like myself, know that I am on their side all the way. However, I hesitate to function as an active member due to many conflicts still within myself between my strong homosexual desire which I have no wish to change, and the pressure of society on me to be "normal." As I am still in college, I find it necessary to wear a mask continually to protect myself from detection and, if it were known, perhaps expulsion from college. I am

Many readers have told me that 'THEY WALK IN SHADOW' (see back cover) should be read by all persons who favor abolishing or modifying our old sex laws and attitudes. For this I am grateful because this is one of the main purposes of the book. Toward this cause, I am asking the help of all Mattachine REVIEW readers and their friends to phone all their local bookstores asking if they stock this book, and if not, to please do so (so that the book will be widely available to the public who have the power to change these laws.) Bookstores may order five or more copies on a fully returnable basis from Comet Press Books, 200 Varick St., New York 14, N.Y.

Thank you, J. D. Mercer, Author

subscribing as a member despite my fears for the purpose of supporting you in any way I can, both financially and spiritually. —Miss A.S., New York.

REVIEW EDITOR: I am a homosexual and I would like to lead a decent, rational, healthy, happy homosexual life. I am quite sure it is possible—that such a life is possible—but I do not quite know how to go about it. Formerly I went out and about in a wild, crazy way, grabbing at everything within reach—and out of reach. But I only ended up with a wild round of parties, drinking, debauchery—and emptiness, misery. Plus some grim hangovers and frightening alcoholic remorse! I have resolved that for the New Year I'll lead a sane, quiet, peaceful and contented homosexual life. But I am not quite sure how to go about achieving this new approach. Any advice? —Mr. B.M., Br. West Indies.

REVIEW EDITOR: Please continue my subscription. The REVIEW is certainly not all that many people desire, but it is something to hang onto until things can be improved, if ever. The police are trying, it seems, to round up everybody who is homosexual (in some areas) of the state. Do they plan to put us all in jail? —Mr. L.W., California

REVIEW EDITOR: I had heard about the Society, but until REALIFE GUIDE published an article from your REVIEW, I could not make inquiry. Please send subscription information. —Mr. A.S.B., Kentucky

REVIEW EDITOR: Many books and articles have expressed the views of various great personalities on homosexuality. I thought perhaps some of your readers might be interested in what the Buddhist philosophy has to say on the subject. The following is an extract from a letter, written by an American who is head of one Buddhist Order. Inasmuch as Buddhism has no dogma, the idea expressed is individual, but seems to me to express the general attitude of Buddhist philosophy.

"The Third Precept means: I undertake to dissociate myself from Kama which is lower desire in general, and sexual in particular. That is all it says and that is all any Buddhist undertakes. What any particular section of the Sangha (Order) does in relation to this, is a matter for themselves. One of the meditations of one school, takes as its subject the 'vileness' of the physical body

and even encourages meditation in a graveyard to help the mind to accept the fact that the physical body is a mass of corruption. This is not essential to Buddhism, but many in different times of the world's history have found it useful to overcome the superficial attraction of a handsome face. It has nothing to do with a joyous or depressed attitude toward life, but dispassionate acceptance of things as they are. Buddhism is a way of life from present imperfection to Enlightenment. Upon that way there is much joy and much suffering, and in between this pair of opposites the Buddhist picks his delicate 'Middle Way'."

—Mr. B.W., London, England

REVIEW EDITOR: On page 20 (January REVIEW) you quote C.K., Illinois: 'To the best of my knowledge I have no homophile friends to spread the word to...' This seems such a strange situation—hard to believe, or is it? In reply to editor's note for constructive suggestions: unless you have already been refused, I think the Saturday Review of Literature would be an excellent place for an ad. I used to read the personals page with much pleasure. In re-reading June 1956 REVIEW, 'Twilight Marriage' (what an outlandish title for such a good story), over two years have passed—wouldn't it be a good follow-up story of the lives and loves of Chris Westmore and John Arlee and of interest to tell how they are getting along? —Mr. F.S., Massachusetts

EDITOR'S NOTE: First, we have learned of many homophiles who know no others of like orientation. Second, REVIEW advertising has been refused specifically by Saturday Review, New York Times, Popular Mechanics and other consumer publications, but we are still trying to break this barrier. Third, the authors of the article you mention now live near us in San Francisco; they are still together and successful, albeit with about the same difficulties that beset all human beings: one of them has been in a hospital recently, but the other has worked regularly and both have contributed to Mattachine in many ways. One of the boys has some articles prepared which will probably appear before long. However, this is only one of many 'permanent relationships' between men which we have observed that have lasted for a long time and bid fair to keep on going. We recently met a couple who had been together for more than 40 years, and

another where each is only 21 today and they had been together for seven years. These are stories we are trying to get for our readers.

REVIEW EDITOR: In Britain today there is an important change of climate in the attitude to homosexuality which is gaining momentum (the attitude, NOT the homosexuality) and I feel that I might be able to express the new attitude, either in articles or maybe in fiction. My main work is writing educational books. I learned of your organization through an American writer's magazine. —Mr. J.H., England.

EDITOR'S NOTE: We would be pleased to consider manuscripts from the above writer, as well as from others, which point up the "changing moral climate" and the more understanding attitude toward homosexuality in Western cultures today. Thanks a lot for your offer, J.H.

REVIEW EDITOR: Your "Homophile Bibliography" is outstanding and you are doing a genuine service as these listings are not only complete but this is possibly the only list of its kind now available. Your book reviews are excellent. As for Mary Hayworth's silly tripe,

printed in your February issue, the most damaging feature to those who are not able to obtain the true facts, is that her column is nationally syndicated. Thus the damage that she does by such bigoted statements is compounded many times. —Mr. L.L.V., California

EDITOR'S NOTE: We have received an announcement from Village Books (advertized elsewhere in this issue) that a 32-page printed bibliography, listing over 600 titles of novels, short stories, plays, books, of poetry etc., written in English and covering the period from the 8th century B.C. to the present, and treating exclusively with the male homosexual theme, has been issued. A limited edition of this booklet is being sold at \$1.50 per copy. In the meantime, the bibliography running in the REVIEW will be continued, and it is hoped that it will be issued in printed book form at the conclusion of its run in the magazine. Finally, it should be mentioned, that a recent book, "Sex Variant Women in Literature," by Jeanette Foster, Ph.D., covered some 300 titles concerned with the Lesbian theme, from antiquity to the present. This book is available from Pan-Graphic Book Service at \$4.95 plus 20¢ postage.

Here is one newspaperman's comment—good and bad—on the subject of homosexuality. It appeared in the Vancouver, B. C., SUN. Judge it yourself.

HAROLD WEIR



Dark Secret

SO LONG AGO THAT I DON'T recall the date, I said harsh words in this space about the Wolfenden Report which recommended lifting "the criminal ban on sexual relations between consenting males" in England.

Just now a letter turns up from a self-confessed homosexual in reply. I reproduce here as much of

it as I can as an interesting human document.

"The homosexual is not necessarily a peeping Tom, child molester, rapist, exhibitionist or any other type of dangerous deviate. In fact, the heterosexual, often married and with a family, is more often guilty of these crimes. A few homosexuals are effeminate, others, due usually to the secretive private life they are required to lead, become neurotic and develop anti-social habits. But the majority are indistinguishable

from the heterosexual and usually manage to keep their secret.

"My own case is typical of many. You do not really realize you are a homosexual until you are almost out of your teens.

★ ★ ★

"YOU VISIT A DOCTOR AND he sends you to a psychiatrist. There begins a series of treatments. They do not cure you. You visit a different psychiatrist and he bluntly tells you there is no cure. But his advice is invaluable and you learn to make the best of things and live with yourself. (You learn later that quite a lot of psychiatrists, doctors, scientists, engineers and even army generals as well as actors, authors and artists are also homosexuals.)

"You like the company of women and you find, to your dismay, that they are often physically attracted to you. But for you the physical attraction simply does not exist. You soon find that to abstain from any sexual outlet whatever makes you neurotic and unhappy and tends to destroy your personality. You have your first affair, if I may call it that, with your best friend who shocks you to the core by turning out to be bisexual, that is to say, attracted to both his own and the opposite sex.

"Then you meet a man who fills all your desires and dreams and becomes your lifelong friend and companion. But the two of you must always pretend. You learn to lead a double life. You date different girls. You are always the eligible bachelor. You are always trying to bridge awkward situations created by well-meaning friends

determined to marry you off. Finally you marry a frigid type girl who does not desire sex and your friend marries a Lesbian girl.

★ ★ ★

"YOU BECOME MOROSE AND unhappy but you struggle along and finally learn to make the best of it. A sordid story, you say? But only an uninformed and ignorant society has made it so.

"The homosexual, unknown to many, has always filled a gap in society, even if his only contribution has been to look after his aged parents when all the rest of their children are married with families of their own. Michelangelo, the great sculptor and painter, was a genius whose impact on the world of art cannot be measured—but let us not forget that he was also a complete homosexual. It is a strange but true fact that creative genius and homosexuality very often go hand in hand.

"I think, Mr. Weir, that you would do well to refrain from writing poisonous words until you are quite sure that you are not forming mistaken conclusions. . . . Perhaps tomorrow will bring a better dawn for the homosexuals of this world. . . ."

★ ★ ★

I HAVE NOTHING WHATEVER to add to this except to say that I have heard all of it before and, perhaps, to point out that very many worthy persons, male and female, lead full, useful and frequently magnificent lives, without neuroticism or unhappiness or loss of personality, after having forsworn sexual gratification for all time.

Experience is something I always think I have until I get more of it.

—BURTON HILLIS

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