SCIENCE v.

Albert Ellis
ph.d.

CASTING A SPOTLIGHT ON
HUMAN SEX PROBLEMS
FOR THINKING ADULTS
New Books
novels with significant homophile themes

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CASTING A SPOTLIGHT ON HUMAN SEX PROBLEMS FOR THINKING ADULTS

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SEX-GUILT IN ADOLESCENCE...and ADULTHOOD

editorial

Recently, we received in our office the following request: "I am particularly interested in obtaining information on how the subject (homosexuality) should be explained to young teen-agers who should have some knowledge of this social phenomenon."

As to how the subject of sex, in general, and homosexuality, in particular, should be explained to teen-agers is highly controversial. This is unfortunate, as the teen-ager usually ends up deriving his information from very inaccurate sources.

The hesitancy of adults to come to the point about sex with the young is responsible for a great deal of apprehension, as the youngster senses the guilt of the parent. It has been traditional to avoid the issue by declaring that sex, per se, is sinful. This conflicts with the youngster's biological drives, and he is made to feel guilty not only for his sexual expressions, but also for his sexual impressions; the latter being completely beyond his control. The intensity of this conflict in those young men who are possessed of both a strong sexual urge and a prohibitive religious background may well be the greatest single cause in the evolution of juvenile delinquency. This comes more clearly into mind if we remember that the sexual desire in the male is greatest in the late teens. It is not unusual in the annals of psychiatric literature to find the knife, gun, or club replacing the penis in the mind of the patient who has been deeply indoctrinated in the superstitious ethic of complete abstinence.

If the youngster is made to feel guilty about his heterosexuality, he is made to feel doubly so about his homosexuality, and let's stop telling ourselves that homosexuality is the exception.

Sex-guilt during adolescence is undoubtedly one of the most difficult problems one is called upon to face in life. But that is only the minor aspect of the situation. The major one is that adolescent sex-guilt is a problem which has taken its toll from the minds of all of today's adult citizens. It is a mental cancer which derives its first nourishment from the old stork story and those other platitudes which derive from the dogmas of sexual abstinence.

It is ironical that this predicament should have arisen from those very doctrines which were devised to save our souls.

LC

In the last paragraph of his critical comments on the broadcast, "The Homosexual in Our Society" (MATTACHINE REVIEW, June 1959), Dr. Ellis anticipates "...all kinds of highly emotionalized, and largely irrelevant, protests" (p. 28). Unlike Dr. Ellis, I would not be put off by emotional protests to his article so long as their substance was actually relevant; certainly the arguments and assertions made by Dr. Ellis ought arouse anyone concerned with the decencies of scientific method.

Dr. Ellis' central thesis is that "...fixed or exclusive homosexuals are invariably neurotic." (p. 26; cf. passim) The crucial premise upon which his thesis rests is that "...general neurosis and sexual deviation can only be meaningfully defined by using some criterion of illogicality, irrationality, childishness, fixation, fetishism, inflexibility, rigidity, or exclusivity." (idem) It should be noticed that Dr. Ellis' thesis logically follows from
this premise alone; he is concerned to argue that all fixed or exclusive homosexuals are neurotic, and in the sentence just quoted he defines neurosis in terms of exclusivity (or inflexibility or rigidity or fixation, etc.). But a scientific question — Dr. Ellis speaks of his opinions as scientifically and clinically based (p. 28) — is not settled by a definition. If one is to make an honest scientific inquiry as to whether exclusive homosexuals are invariably neurotic, one has to define the entity, exclusive homosexuality, independently, i.e. independently of one’s definition of neurosis. For the question is a question of fact, namely, Is the one complex entity invariably accompanied by the other? And it is not science, it is just a piece of verbal legislation, to define neurosis in such a way that exclusive homosexuality has to be neurotic. No wonder that in Dr. Ellis’ counseling experience he never finds exclusive homosexuality unaccompanied by neurosis. (For years I have taught underclassmen the elements of scientific method; it still disconcerts —though it does not surprise— me to learn that a professional sexologist such as Dr. Ellis is ignorant of the rudiments of the logic of inquiry.)

It should be observed that Dr. Ellis does not conclude that all exclusive homosexuals are neurotic from his definition of neurosis alone (apparently he does not see that it follows therefrom). He has another premise, i.e. that exclusive homosexuality is not innate but learned. Presumably he asserts this because he thinks that if exclusive homosexuality were innate it would not be neurotic. But this merely reflects a fashionable dogma, i.e. the insistence that what we term “neurotic” cannot be innate. Why not? Surely Dr. Ellis is not so uninformed as to believe that inherited disorders cannot ever—or ought not ever—be cured. (I leave open both questions, Is exclusive homosexuality innate?, and, Should it be termed a “disorder”? I agree with Dr. Ellis that the preponderance of evidence suggests that exclusive homosexuality is not innate; but it must be emphasized that what is involved here is merely a preponderance of quite limited findings.)

Let us examine Dr. Ellis’ crucial premise in another way. It is his claim that we must define general neurosis “... by using some criterion of illogicality, irrationality, childishness, fixation, fetishism, inflexibility, rigidity, or exclusivity (sic!).” What a catch-all that definition is! Is there anyone human who could escape so wide a net? Certainly not Dr. Ellis; for in his books as well as in the article under discussion he characteristically confuses —as in the instance I pointed out above— questions of fact with questions of definition. Which, for a scientist, is illogicality with a vengeance.

Dr. Ellis writes of “... the fact that hundreds of thousands of homophiles are shiftless, unproductive, and uncreative in actual practice.” Ironically, he makes this charge after plausibly accusing someone else of “… a most exaggerated statement...” (p. 25) I am curious about Dr. Ellis’ scientific criteria for shiftlessness and lack of productivity. In truth, this exaggeration of his is merely a piece of impressionistic depreciation. Not only is it vague; it is utterly without statistical basis. By stating that it is a fact, Dr. Ellis only brings into question whether he knows what a fact is.

At one place Dr. Ellis quotes Dr. Frank Beach’s assertion that “there is nothing ‘unnatural’ about homosexual activity.” He says that Dr. Beach’s claim is “technically true” (p. 27) But has the term “unnatural” been defined in such a way as to permit that statement’s being either technically true or false? Is the occurrence of homosexuality among other mammals than humans and its wide-spread incidence in known human societies the criterion for naturalness? I will not here rehearse the familiar difficulties concerning the epithets “natural” and “unnatural.” Scientifically-minded persons ought avoid both terms like plagues (incidentally, on the foregoing criterion of naturalness, plagues and their effects are natural!).

After alleging that Dr. Beach’s statement is technically true, Dr. Ellis adds that it is somewhat misleading. For, he says, “… when a perfectly natural form of sex participation, such as masturbation or anal intercourse, becomes fixed or exclusive, so that the individual only receives sex satisfaction from that one limited kind of activity, this mode of sexuality then becomes a deviation or perversion —and, as such, it is a distinctly neurotic (or psychotic) form of behavior.” (pp. 27-8) Now this latter thesis of Dr. Ellis, it should be made clear, has no bearing whatever on the question, Are exclusive homosexuals invariably neurotic? For exclusive masturbation (or exclusive anal intercourse) is neither limited to, nor by any means always practised by, exclusive homosexuals. It is remarkable that Dr. Ellis did not distinguish between his two theses. Further, why did Dr. Ellis omit to mention coitus as an example along with masturbation and anal intercourse? Surely coitus is a perfectly natural kind of sexual activity. Did he fail to mention coitus because his second thesis would have been seen for what it is —a howler? For indeed it would have been grotesque if he had openly claimed that those persons whose sexual activity is limited to coitus are thereby engaged in a distinctly neurotic (or psychotic) form of behavior.

Dr. Ellis’ dogmatic pluralism, both about the sex of one’s partners and modes of sexual activity, is not science; it is advocacy. I too prefer variety, but I see no reason to degrade what I personally find monotonous and confining with ill-thought-out appeals to psychological jargon and a pseudo-biology.
QUOTING LORD BERTRAND RUSSELL:

"Bad Laws Create a Contempt for All Laws..."

It is of course true that public opinion in general is more liberal than it was, and this has had some effect upon legislation, for example, as regards divorce. On the other hand, police measures against homosexuals are being intensified in this country; and in New York State, where adultery is punishable by imprisonment, there is no effective movement to alter the law in this respect. Many people say: "What does the law matter, seeing that it is not enforced?" To my mind this is a very fallacious argument. In the first place, any law which cannot be enforced is bad, since it brings law into contempt. In the second place, although the law is usually not enforced, it can be invoked by a vindictive spouse or a political opponent, and can be used as a means of blackmail. For these reasons, among others, I cannot think that the official profession of an ethical standard that is neither obeyed nor believed in by the majority of the population is a matter which ought to be viewed with equanimity.

An ethical principle may be judged by the kind of emotion that causes it to be welcomed. By this test, it will be found that a great many generally recognized principles are not so respectable as they seem. A candid examination will often show that, whether a principle be valid or not, what makes men cling to it is that it affords an outlet for some not very noble passion, more especially cruelty, envy, and pleasure in feeling superiority. If, on self-examination, you find that it is passions of this sort that cause you to cling to some moral maxim, that is quite sufficient reason for a re-examination of your convictions in the matter. It is because superstitious ethics so often spring from such undesirable sources that it is worthwhile to combat them, and to accept only such moral rules as seem likely to promote the general happiness, and to reject all those which attract us because they cause unhappiness to those whom we dislike.


Query to DR. ALBERT ELLIS....

what is

ADJUSTMENT?

The Mattachine REVIEW and its editor should be congratulated on the June, 1959 issue. It contains an unusual amount of instructive and valuable material.

In this issue, my good and esteemed friend, Dr. Albert Ellis, wrote a critique in which he says some rather unkind things about Dr. Blanche Baker. Knowing Dr. Baker personally, I feel that a word of defense is in order.

Dr. Ellis is a brilliant psychologist. He is as sincere in his opinions as Dr. Baker is in hers. But Dr. Ellis is inclined to be, at times, impatient with views that do not coincide with his own. He does not hesitate to express his opposition and annoyance in — perhaps unduly — harsh terms (drivel, non-sense, distortion, etc.). While I am thoroughly in favor of calling a spade a spade, I do not think it is necessary to hurt anybody's feelings by being too personal, and I fear Dr. Baker's feelings must have been hurt.

"Dr. Blanche" is an exceptionally kind and unselfish person who has been extremely helpful to a great many people as a doctor, as a counselor and as a friend. She is no stern, Madame Curie-like scientist and does not claim to be. I myself am far from sharing all of her beliefs and theories. I am convinced, however, that she is right in ascribing many cases of homosexual behavior — especially if such behavior is exclusive — to constitutional, biological, inborn factors, possibly inherited and inaccessible to present-day therapy.

Dr. Baker shares the biological training and medical background of my own. A purely psychological and invariably (that is to say, in all cases) environmental, acquired etiology of homosexuality is utterly unacceptable to my clinical as well as to my common sense. Alone, the physical structure (not mannerisms which could be acquired) of many fixed homosexuals betray their intersexual constitution.

But even in those cases in which environment and conditioning are responsible for their homosexual inclinations, an organic basis exists in our ever-present "physiological in-
tersexuality”.

Says Dr. Willhart Schlegel in his recent book, *Koerper und Seele*, (Body and Soul): “In homosexuality...we are dealing with a deeply inner-rooted variant of sexuality, mostly based on the inherited constitution.” (page 124).

Chwalla differentiates between an inborn, genetic homosexuality and an acquired type which may be endogenous-hormonal or environmental.

Kretschmer declares homosexuality to be endocrine as well as anchored in the central nervous system, but, he says, it can also be “situation-born” with no sharp demarcation between those etiological factors.

Many more examples could be cited of at least partly biological orientation of present-day European writers. There are naturally also those of firm belief in exclusive psychological interpretations. Dr. Storzh-Anderle, in her book, “Sexual Constitution”, cites many examples of both concepts.

I admire Dr. Ellis for his keen, progressive and courageous stand in sexological problems. I personally value his friendship highly. He describes me in his article as a “thorough-going heterosexual”. His diagnosis is correct. Therefore, I have no “personal alliances”. I am merely trying to understand homosexual behavior with as much scientific objectivity as I am able to muster.

With such objectivity, I have also tried to understand a case of transsexualism like Christine Jorgensen’s and others like her. Dr. Ellis says that I consider Christine “fully adjusted”, and severely doubts such a fortunate state in her as well as in fixed homophiles. He sees them all, with very few exceptions, as “neurotics and sick people.”

But there are many “neurotics and sick people” who—in spite of it—have made a reasonably successful adjustment to life. It all seems to me chiefly a matter of definition. What does “fully adjusted” mean? Who is “adjusted” and who is not? Opinions are bound to vary. Miss Jorgensen, for instance, in spite of her much-publicized sex status, seems to get along pretty well in life. She does not seem to fit Dr. Ellis’s criterion of illogicalness, irrationality, childishness, fixation, etc., etc. She gets along with people, makes a living, is ambitious and energetic, and appears reasonably contented.

The same applies to about a dozen transsexualists whom I know personally, although most of them do have neurotic tendencies and are at times disturbed, just as many “normal”, heterosexual people are. Likewise, many homosexuals and transvestites whom I have observed for years lead reasonably successful lives, emotionally and otherwise. I think they can be called “adjusted”, just as innumerable heterosexual people are definitely maladjusted.

But, psychologists may not see those. They see only the disturbed ones who seek help.

In the United States, the strictly psychological and psychoanalytic orientation regarding sexual deviations is still dominating and dominating. In Europe, although closer to the cradle of psychoanalysis, the biological concepts are gaining ground. The pendulum is swinging back. An exclusive psychoanalytic preference naturally persists in some quarters. The new emphasis on organic, constitutional predispositions to explain sex deviations must, however, in no way detract from the invaluable contributions that modern psychology and psychoanalysis have made to the understanding of life and love.

Frank Look
Urged at the Homosexual

By Dorothy Coleman, Staff Writer, Los Angeles Mirror-News

The problem of the homosexual is “as emotionally laden as any problem that confronts society today,” Dr. Evelyn Hooker, UCLA research associate in psychology, told the annual luncheon of the Health Education and Venereal Disease Council.

And one of the biggest difficulties is not his attitude—but ours—Dr. Hooker told the capacity gathering of doctors, nurses, school counselors and teachers.

“This problem is very difficult to handle openly and frankly,” Dr. Hooker said. “One is dealing with a tabooed, heavily penalized form of sexual activity.”

Rational Approach

Asking for a “rational, intelligent, informative approach to this problem,” the UCLA psychologist urged that society not shut it out, but try to look at it as it exists.

“We are not at ease in discussing this problem with adolescents,” Dr. Hooker declared. “It goes underground at a time when they still have a chance to choose.”

Dr. Hooker, who is completing a special study on male homosexuals supported by the U.S. Department of Health, found that few of those she has interviewed had interested, sympathetic adults to whom they could bring their problem when it first began to appear.

Mother Dominated

Her research discounts heredity and hormone imbalance as causes of homosexuality.

“I would confirm from my data that for the male homosexual there are relatively few instances in which there has been an effective strong father with whom the child could identify,” she said. “In most instances the mother has been able to dominate the child and to dominate the father as well.”
FROM THE BLACK DIARIES. Sir Roger Casement leaving the Law Courts after his appeal had been dismissed in April, 1916.

CASEMENT 'BLACK DIARIES'
WERE THEY GENUINE OR A FORGERY?

Limited editions issued in Paris and New York a few weeks ago re-opens controversy.

By H. D. ZIMAN

The text of the notorious diaries attributed to Sir Roger Casement, who was hanged for treason in 1916, is due to be published to-day in Paris in a limited edition in English under the title of “The Black Diaries” by Peter Singleton-Gates and Maurice Girodias.

The title alludes to the repeated admissions of the diarist's homosexual exploits. Inquiries on Friday from the office of the Olympia Press, which is publishing the book, suggest that it may not in fact be on sale till later this week.

Meanwhile review copies have been made available of a shorter version, which is being released in New York at the end of April by the Grove Press.

Whereas the version for America includes only what purport to be Casement's diaries for 1901-4 and for 1910, the Paris edition, limited to 1,500 copies and sold at 5,000 francs (£3 12s) is said to contain also Casement's alleged diary for 1911 with passages more objectionable in their detail than the contents of the two earlier diaries. This limited edition has not been sent out for review.

ORIGINAL MANUSCRIPT
Home Office Possession

Ever since the time of Casement's trial it has been known that diaries, said to be in his writing, showed that he was a practising homosexual of singular promiscuity.

The original manuscript diaries, then (and presumably now) in possession of the Home Office, were not produced in Court by the prosecution, to whose case they were irrelevant.

They were, however, offered to the defence, in case they might support a plea of "guilty but insane." No such plea was made, and the defence refused to use or even examine them.

The contents of the diaries are believed to have been taken into account by the Asquith Cabinet when a decision was reached against reprieveing Casement.

Typescripts allegedly reproducing them were, moreover, shown at the time to a number of influential people, including foreign correspondents, to indicate that Casement was not the man of high character suggested by his humanitarian zeal in investigating atrocities in Peru and the former Congo Free State.

FORGERIES CLAIM

Passages “Interpolated”

Casement’s admirers have often maintained that the diaries were forged, or, alternatively, that discreditable passages were interpolated into genuine diaries. The
present book insists that the diaries were wholly authentic.

The texts now published are of interest only if they correspond with the original manuscripts (which the Home Office has consistently refused to make available) and if these original manuscripts are genuinely and wholly in Casement's handwriting. In that case there can be no doubt whatever of his homosexual practices.

For internees among Casement's— if they are Casement's—bribe notes on his social life, reading, gambling and expenditure in Europe, and equally sandwiched among his data on his official investigations and interviews in Africa and South America, are perhaps a hundred or more brief references to men and youths whom he had accosted or sought to accost for improper purposes.

NAMES GIVEN

London Entry

Usually the Christian name and sometimes the surname of the person with whom he has had relations is given; also what he paid his confederates—sometimes a few cigarettes—and almost invariably some brief, unsavoury details.

I can best quote a diary-entry for July 14, 1910, when Casement was in London. This is revealing, but not gross:

From 11.30 at F.O. looking over papers till 5. Home to Lizzie and Louie and after dinner to Bromptons Road and Albert (10s) X in Park. Then M. Arch and fine type in Park but fled and home at 12.50. 154 years Albert. Albert 10s. Morel Testimonial. Letter of Committee splendid.

He was at the time preparing for his inquiry into the conduct of a large rubber concern in the Putumayo region of Peru. E. D. Morel had been one of his fellow-agitators against the maltreatment of natives.

Lizzie was one of Casement's cousins. Why he paid Albert 10s and why the "fine type" at Marble Arch fled needs no explanation.

SOCIAL INFERIORS

Irish Hotel Visits

Generally speaking, Casement seems to have made advances (usually successfully) to social inferiors—many of them abroad, but also white men and half-castes, among them policemen and sailors.

In May and June, 1910, he visited hotels in Ireland with an old acquaintance (whose name is given) apparently of his own class, since he gave him a tie-pin instead of money. It is impossible to reproduce here the details of his encounters with this willing accomplice.

The diaries (assuming, once more, that they are genuine) provide evidence that even towards his own vice Casement had a curiously divided attitude. Where his own inducements are concerned he is compliant and, indeed, boastful.

But when he learns of the suicide of Sir Hector Macdonald, a distinguished soldier about to be court-martialled on a charge of homosexual misbehaviour, Casement comments:

The most distressing case this, surely, of its kind, and one that may awaken the national mind to saner methods of curing a terrible disease than by criminal legislation.

And in Peru, when he is eyewitness of the sexual misbehaviour of some young boys, which other servants are treating as a joke, he exclaims: "A fine beastly morality for a Christian Co."

Anti-British View

Only about five per cent of the diary entries printed in the American edition reflect Casement's unhappy preoccupation; less than 100 pages of the 536 in this edition are filled by alleged diary-entries at all.

Through over four-fifths of the book its authors are setting out from a markedly anti-British point of view the story of Casement's life. Irish Nationalism and the 1916 rebellion, in Casement trial or discussing the assumed history of the diaries.

As is implied by the sub-title of the book—"an account of Roger Casement's life and times, with a collection of his diaries and public writings"—it is largely a political work in Casement's defence.

Facing the diary-entries on alternate pages, Casement's lengthy reports to the Foreign Office of his investigations in the Congo and Putumayo are reprinted from the Command Papers where they are to be found.
An important announcement

On October 1, 1959, subscription prices for the REVIEW will be advanced to $5.00 per year in the U.S. and its possessions, $6.00 foreign. Newsstand and single copy price will remain the same, 50c. Bound volumes ($7.00 each) and complete single sets (for available copies of previous years) will also remain the same—$5.00 per year.

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Banned Again

Lady Chatterley’s Lover

By Christopher Glenn

Features Managing Editor, COLORADO DAILY,
University of Colorado, Boulder

Lady Chatterley’s Lover has yet to win its long struggle for freedom in the United States. D. H. Lawrence’s masterpiece, although generally recognized as one of the finest examples of his fiction, still is considered “obscene” in this country, and cannot use the United States mails.

Postmaster General Summerfield banned the latest edition of the work, the Grove Press edition, from the mails on June 1. Grove Press is appealing the decision in the Federal District Court.

SUMMERFIELD’S DECISION came two weeks after Charles D. Ablard, Judicial Officer for the U.S. Post Office, had declined to rule the book obscene following hearing held on May 14 to determine the mailability of the work. Ablard is an employee of the General Post Office Building in New York on May 14.

Grove Press has filed suit in the Federal District Court of New York seeking a preliminary injunction against Mr. Summerfield’s ban.

Many editorial comments have appeared in various publications since Grove Press announced they would publish the complete and authorized version of “Lady Chatterley’s Lover.”

“The question of what the public should and should not be allowed to buy is a serious and difficult one, but we have no difficulty whatever in saying that we’d much rather let even teen-agers read Lawrence’s ‘good-hearted’ and essentially clean-minded celebration of the rain-and-flowerdrenched marriage of St. Thomas and Lady Jane than some of the sneaking, sadistic filth that defouls the best-seller list nowadays.” (The Reporter, May 14.)

“Lady Chatterley’s Lover is... the most perfect expression of Lawrence’s capabilities. If, by any chance, the censors should decide against its ‘legal’ publication, a great wrong will be done to his genius and to his memory.” (John Chamberlain, New York Herald Tribune Book Review, May 2.)

“Bowdlerized versions of Lady C. have been available in cheap reprints for many years, yet only the unexpurgated edition revived in the present volume deserves the promise of immortality.” (Horace Gregory, The Nation, May 30.)

“For those of us who doubt the moral superiority, let alone keener literary taste, of police chiefs and postal inspectors, the great snare in proceedings of this sort is a kind of surprised tedious... Well, if it is any help, I can report to the Post Office that I have just finished this book and would not be a whit purer if I had not read it.” (Stanley Kauffman, The New Republic, May 23.)

Is there anybody... in America who could still think of this book as immoral, who could miss Lawrence’s romantic-religious, antinomian, ecstatic faith that sex is holy? Is there some police chief in Boston or Sioux City, some postal official in Washington, who, though he may know little enough of Lawrence’s seriousness as an artist, may know even less of the actual effect of such books on the mind and think it dangerous?... This call to the higher powers as revolutionary instrument is indeed the great purpose of LADY CHATTERLEY’S LOVER.” (Alfred Kazin, The Atlantic, July, 1959.)

“If a case of indecency and corruption can be made against this book, then for dozens of novels published in the past year no defense at all is possible.” (Marsh Maslin, San Francisco Call-Bulletin, May 2.)

“The adjustment in class consciousness which Lawrence hoped for has not yet come about — at least in this country. Nor has the adjustment in sex attitudes which he so boldly proclaimed in ‘Lady

Well, That’s A Pity

EAST CHICAGO, Ind., June 3 (AP) — The Rev. David Viera called last night for confessions at a revival meeting held in the Pentecostal Church of God.

Two young girls, one 13 and one 15, stood up and confessed.

The Rev. Mr. Viera, 32, is being held on a charge of rape.
Chatterly.' Perhaps both of these may come in time: certainly we are now able to read about sex relationships of men and women without feeling furtive about it.” (John Barkham, Saturday Review Syndicate.)

"Only a reading of the book can reveal its power, its depth of complication, its psychological and social intricacy . . . Without so full a development of the people and the situation, the love descriptions would be meaningless. So would the unleashing of the four-letter words by Mellors . . . in the presence of Constance Chatterly—words intended to root out and purify feelings long hidden by shame . . . one of the most important works of fiction of the century . . . 'Lady Chatterly's Lover' justifies itself, if not necessarily as a healing book for all readers, at least as our time's most significant romance.” (Harry T. Moore, New York Times, Book Review.)

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 seced, Bank draft or cash to Lesenzirkel Der Kreis, Postfach 547, Fraumunster, Zurich 22, Switzerland.

ICSE NEWSLETTER
Mimeographed English edition, published bi-monthly by International Committee for Sexual Equality, Jack Argo, editor. Annual subscriptions, $10: Address Postbox 1564, Amsterdam, Holland. (Single copies 50 cents each --may be ordered from Mattachine Review.)

VRIENDSCHAP

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

TESTIMONY ON HOMOSEXUALITY FORBIDDEN BY STATE AGENCY
In California recently, a woman psychologist was not allowed to testify that there's nothing lewd about homosexuality before a hearing of California's Alcoholic Beverage Control Department.

The hearing concerned the revocation of the license of a San Francisco bar, the 585 Club. Named with it were four additional San Francisco bars alleged to be the hangouts of homosexuals: The Fez, Nob Hill, Spur Club and the Hideaway. Ready to testify was Dr. Phyllis C. Kronhausen. The charges in the specific case were that certain acts between males in the bar constituted lewd behavior, and that any public display of affection between men constituted lewdness.

Attorney Richard J. Wertheimer, in calling Dr. Kronhausen to the stand, stated that "she will show that homosexual behavior is not unique in the population. She will prove the alleged anti-social, sexually perverted acts in this bar are not a perversion or a danger to society."

Sidney Feinberg, attorney for the state, commented: "It's not what the medical profession considers a sex perversion, but what the general public, even in their ignorance, Dr. Kronhausen, consider lewd acts."

Hearing officer E. A. McDonald of the ABC said, "I don't think we need to clutter up the records". Dr. Kronhausen stepped down from the stand, smiling. Later she said that those interested in her views can read a forthcoming book in preparation by her and her husband, Dr. Eberhard Kronhausen, "The Well-Integrated Homosexual".

IS FAGGOT THE OLDEST WORD IN THE LANGUAGE?
Ask anyone good at tracing the origins of words to name a word that goes back to the language spoken at the time in England before the Anglo-Saxons came. The ancient Britons, not all of whom spoke Latin, weren't all wiped out. Were no words of theirs, asks Noel I. Garde of New York, picked up by the Saxon conquerors? There is usually no answer, he says, but maybe there is "faggot". Often traced absurdly to the bundles of wood used for burning homosexuals, it is much more likely derived from an ancient word amongst Roman soldiers (picked up from low-class Greeks) based on the Greek stem phag from phagein, to eat or devour, or be a glutton. This stem or root was used in various compounds, and was used in Latin phagum, glutton. In sexology, we find it as a suffix in
FLORIDA INVESTIGATORS APPALLED BY SCHOOL MORALS

A Florida state investigative committee recently told the legislature that the existence of homosexual practices among faculty members and students of the state's educational system is "absolutely appalling," reports John Boyles in the Miami Herald. The practice, he said, extends to people high in the educational system, some of them occupying top-rung administrative posts. It appears to be more prevalent in the universities than in the lower grade schools.

Alleged sexual misconduct at the University of Florida touched off the investigation. Dismissed as a result of it were 15 instructional and staff personnel. Found also were homosexual tendencies and practices among 27 teachers in one of Florida's large counties. In the same county, the investigators said, every male employee, without exception, was shown to be a practicing homosexual.

However, investigators, in seeking to minimize the problem, came up with this fact: "The situation in Florida is no worse than in any other state of comparable size and population." Could it be just that an awareness of the reality of human sexual makeup is beginning to seep into view in a state where witch-hunts are still practiced in the mid-twentieth Century?

STANDING ROOM ONLY

The much vexed question of birth control was gone into by Newsweek in a recent issue. As was pointed out by the writer few other things rouse more intense emotional reactions, though its importance has become increasingly obvious to qualified observers and authorities in recent years, prompting Sir Julian Huxley, the British biologist, to say, "Human population is probably the gravest problem of our time, certainly more serious in the long perspective than war or peace." There are estimated to have been 275 million people in the world at the time of Christ. By 1962 there are expected to be more than 3 billion and by the end of this century there will be approximately 6 billion to 7 billion, of whom about a fifth will be Chinese.

The article failed to mention the fact that the greater amount of abortions take place among the married past thirty who have already had two to three children and are unwilling to shoulder the burden of another. Nor was the probably nonsensical theory that homosexuality might be nature's way of insuring a cutting down of the birthrate gone into. However, as the writer showed the problem as one that overlaps all national barriers and is being met in one way or another in almost every country in the world, with the exception of China and Egypt whose nationalistic aspirations make them encourage their citizens to breed extensively.

The classic summation of why many feel the necessity for some sort of control was given by an old headsman in India. When the Planned Parenthood Federation visited him he said, "The most important thing that has happened here was the building of the health center." He glanced around him at the mud huts of the little village and continued, "Now our babies do not die; our men and women live longer. That is good, but we still have the same land and twice as many people as we did when I was a boy. We had two meals a day then and now we are lucky to get one."

VALMOUTH

Valmouth, a musical in London, has now been moved to the West End because of the success it has received. The show is based on the novel of the same name by Ronald Firbank, the British writer who died in 1926, and was described by his friends as "having the walk of a female impersonator" and being embarrassing to encounter in public. However, his novels though somewhat over-aesthetic and tending to be precious, anticipated present-day writing techniques to a large degree and he is usually considered a distinct, though minor, talent. The subject of homosexuality either appears directly in all his novels or else thoroughly permeates the atmosphere. The musical is described as "a perversion, witty, decadent, and convoluted musical oddelement," by Alan Brien, the British critic, who concludes by saying, "Valmounth is not in good taste, and it is not in bad taste - it has a unique, fascinating flavor of its own." The composer and librettist? - none other than Sandy Wilson of The Boy Friend fame.

MATTACHINE IN LITERATURE

Most persons usually look puzzled when they hear the Society's name for the first time and wonder why such an exotic one was ever picked out. Actually, the word was once widely used in English literature and its use was only recently abandoned.

According to the Oxford Dictionary, at present the most extensive and thorough authority on the origins of English words, the word originally came from the Arabic. It is derived from musawajibin, the present participle plural of tawajjaba, to assume a mask. It was then taken over into Spanish and became used in Italy, Spain, and France for a dance of masked fools, or Matachines.

English writers of the 16th and 17th centuries used it to signify a kind of masked sword dancer in a fantastic (continued on page 31)
READERS write

REVIEW EDITOR: Just one criticism: I believe that I and most of the free-thinking homosexuals are more free of prejudice against the homosexual than he is against the heterosexual! The homosexual wants laws passed or current out-moded laws changed to give him his sexual freedom, while he is quite content to let the laws against us stand as they are: What kind of logic is that where two or more people of the same sex are allowed complete freedom in their sexual lives, while two or more people of the opposite sex are still kept in the old sexual straight-jacket? — W.B., Pennsylvania.

EDITOR'S NOTE: The Mottachine program calls for a change of law among other things that will result in no criminal definition for sex acts in private between consenting adults. This would benefit homosexuals as well as anyone else. As for homosexuals joining the work of the Mottachine Society, some of them have. The organization is not exclusively homosexual. But it is a fact that in the beginning everyone interested in sexual freedom was asked to join the work of the Mottachine, and for the most part, only those interested in improving the plight of the homosexual did so. Membership in the Society is open to any responsible adult regardless of sex or sexual orientation.

REVIEW EDITOR: Enclosed is my check for $250 — which is my 1959 contribution to the Cause. I hope that it will help you to help others less fortunate than I. May it also bring you encouragement for the wonderful work that you are doing, in so many different facets of our common problem. I only wish that there was some way that I might take a more active part in the crusade. — Mr. R.K., Florida.

EDITOR'S NOTE: It's hard to express gratitude for the largest single contribution received so far this year with a simple word, "thanks" but we mean it sincerely. Miami needs a Mottachine chapter. Would you and four other willing adults of good will undertake the task?

We shall assist in every way, but the main work must be done in your own community. Let us know.

REVIEW EDITOR: I am amazed and disgusted with this organization, its members and mostly their attitude toward themselves and the world.

I joined what I thought was an organization whose purpose was to help make America and the world more like the kingdom of God. Instead, I find that it is composed of a bunch of half-wits, who are walking guilty consciences, who fear themselves and shadows, and don't have the slightest desire to help themselves or any one else.

I have seldom seen a more poorly organized group. You must not have heard of publicity or hate yourselves so much that you fear it. You have been late publishing, writing, answering and in about everything you undertake. It is impossible for you to say you don't have the funds or people to work with. You have surely discovered by now that some of the richest and most intelligent people in this and other nations are homosexual or at least are human beings willing to help solve the problem. Do you mean that you can't even afford a secretary to keep your mail up to date and help people in distress? If so, it is your fault and no one else's.

Why haven't we written pamphlets and articles to mayors, governors, networks and newspapers? What do you print them for, to stay on your shelf?

And why don't you work with ACLU?

Every senator and representative should have a letter about your organization for reference. God knows you can't do any harm. Queers are so low that they can't get any lower, they have gone.

Every student graduating from college, especially sociologists, lawyers and doctors should have heard about your organization.

God helps those who help themselves. People are being brain-washed whether they or you like it or not. The question is whether you will brainwash them or will the enemies of your organization, 99% of which could be classified also as enemies of our country and "way of life", do it.

Send me 100 of the "In Case You Didn't Know" pamphlets. I know that the future holds equality, but I'm in grave doubt as to your ability to work toward that goal, and expect you to fade and some other group to do the job, unless you immediately stop hiding from the facts and stop ending the truth. In a battle with a person's morals, religion and lip service ideals, versus his pocket book, history proves beyond any doubt that the pocket book wins. That is why integration of races will come shorty because those of us who are fighting for it are about the only people who are willing to give all for the fight. Others give part time service and when they don't think it will hurt their business, private lives etc. The biggest hypocrites in the world are preachers and teachers.

How about articles to help queues identify rough trade? Such as the questions they ask that clue you to their wanting money etc.,

Isn't it strange that we haven't yet learned that the "crack-pots" of today are the conservatives of tomorrow. — Mr. W.E.G., Louisiana.

EDITOR'S NOTE: Yes, it is strange.

REVIEW EDITOR: The idea behind Dick Tyner's "On Rereading Gay Books..." was an interesting one, but clearly he should more reading himself first, and thereby have avoided some highly dubious superlatives. (With an admitted bias, I recommend my Homosexual in Literature bibliography to him).

Strange Brother did not represent "our first encounter with ourselves in fiction". Even if the our is taken to mean dedicated-all-American queers, in fiction by and about Americans, thereby excluding Proust's all-French queers, or Henry B. Fuller's unqueenish American homosexuals (1896; 1919), it is still not the first. In fiction by and about Americans, "our selves" are encountered in Cyril Hume's Cruel Fellowship (Doran, 1925); Charles Brackett's American Colony (1929) by the very same publisher that put out Strange Brother two years later; Liver- light; Tiffany Thoyer's Thirteen Men (Kendall, 1930).

Equally erroneous is the statement that Strange Brother was "about the only one for nearly fifteen years" i.e. 1931-46, or at least where such characters showed up "importantly". Limiting the field only to works concerned with Americans, we find amongst the many major works: Twilight Men (also 1931); The Suffer Angel (1933), and still amongst the all-time best-ignored by Mr. Tyner; The Scarlet Pansy (1933); Butterfly Man (1934); This Finer Shadow (1941). Among the many, many works in which homosexuals (still limiting the field to the Americans) show up "importantly" even if the books are more fictional homo- sexual novels, we have in this period also: Edgar Calmer's Beyond the Street (1934); James M. Cain's Serenade (1937); Eugene O'Neill's The Hairy Ape (1922); Thomas Mann's Death in Venice (1922); Fitzroy Davis' Quick Silver (1942; et al.)

And if we do not limit the field to works with an American background, or showing up "importantly", we have quite a few more before 1931, the year of Strange Brother — 10 small-print pages of my bibliography. —Noel I. Garde

REVIEW EDITOR: Enclosed is a contribution to your magazine. It was a pleasure to open the June issue and see such well-known contributors. This was the first of Ginsberg's poems that I have read, and it was a pleasant surprise.

T.M., Ohio.

REVIEW EDITOR: Received the June issue of the REVIEW this morning and it is really a high-spot in your history. I know, I'm an expert and I keep forgetting what extremely valuable and worthwhile a job you are doing and every month the REVIEW jolts me back to a recognition of this truth, and a new enthusiasm is born.

Please, please, please print some more Ginsberg. And I am hoping that since he has led the way perhaps some of the other poets will submit stuff to you. Ginsberg must have a lot of homosexual poems other mags hesitate to publish. I do hope you will bring them out. And maybe a booklet of them later? It would be a real feather in your cap.

What a contrast between Ayer and Ellis! Do you suppose Ellis really believes that there is nothing subjective in his views? — Luther Allen

REVIEW EDITOR: And the pettiness so apparent in Dr. Ellis' revelation that Dr. Magnus Hirschfeld was also a practicing homosexual is in rather bad taste, to say the least!

If, one will happily admit I am sick, sick, sick, of such lofty pronouncements as these made by The Magnificent Dr. Ellis who should have his id examined? — J.K.R., California.
*LaFarge, Christopher. THE SUDDEN GUEST. (n; I). New York: Coward-McCann, 1946.


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Little, Jay. MAYBE TOMORROW. (n; IV). New York: Pageant, 1952.

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Longus. DAPHNIS AND CHLOE. (n; II). Various translations, including Anchor A21.


(continued on page 31)
MIRACLE ON SAN JAIME by John Cantwell. Chilton Co., $3.00.

-reviewed by Jack Parrish

Some novelists are essentially writers of ideas. The main aim of their stories is to express and dramatize a thesis and their readers' response to them is in terms of whether or not they agree or disagree with their views. Sinclair Lewis and, more especially, Bernard Shaw were examples of this type.

The essential concern of others is human beings. They are preoccupied with exploring character and the inner depths of men. Their essential aim is to write believably and truthfully about what people are in a given set of circumstances and when readers agree or disagree with their characters' views, it is the characters they are disputing with, not the writer.

John Cantwell, the author of MIRACLE ON SAN JAIME, belongs in the latter group. Two men come to the Spanish island of San Jaime in the Mediterranean. One of them, Robert Clover, a devoutly religious Australian lawyer, is seeking refuge. His marriage has just broken up because he and his wife have learned he is sterile. The visit of the second, Buck, a militantly irreligious and carousing Canadian lawyer, is only one incident in his life-long flight and avoidance of his homosexual tendencies.

Clover, seeking relief from his unhappiness, has an affair with one of the island girls. She becomes pregnant and he therefore decides that though he loves her he ought to go back to his wife since the fact that he is not really sterile means they can save their marriage. He deeply regrets the girl's plight but divorce when one's marriage can be saved is against his religious principles.

Buck, while drunk and unable to find a woman to use as a means of avoiding himself, becomes involved with one of the island boys who uses the incident to blackmail him. Temper flares and a stabbing takes place, with one boy dying in the arms of the other.

Buck then uses the stabbing to clear himself from the blackmail. The story ends with his comforting the girl in her grief and proposing to marry her so as to help her out of her situation. Perhaps neither of them can ever be happy again, but this one chance is the only hope of a better life for both of them.

The behavior of some of the characters arouses melancholy and sometimes irritable reflections. Clover only wants to do what is right but his religious scruples are not so much commendable as infuriating, theologically sound though they may be.

Buck's flight from himself has prevented his doing anything with his life. He has great talent, but is always too busy fighting himself to think of anything else. In one thought-ful sequence he is shown carefully going over something he has just written, weeding out every phrase or word that keen-eyed critics might spot as an indication of deviant tendencies. By the end of the story he has considerably matured but nearly half of his life has already been wasted in his perpetual conflict with his inner battle. While his proposal of marriage is a noble gesture, even


-reviewed by Wes Knight

Eight hours of the lives of about a dozen assorted people whose paths cross casually, intimately, or violently on a hot summer night in Central Park. The author knows the dimensions and coincidences of Central Park geography, and uses that plus a carefully thought out time schedule as a trellis on which to hang several limp stories which wouldn't stand up otherwise. There are about three and a half slightly related (i.e., simultaneous) plots: the policemen, the Puerto Ricans, and the queers.

The 'police are concerned with their concern for humanity and are overly flattered by the author. One sneaky little plainclothesman wiggles his tail all over the place and after catching his first "pervert" reluctantly, lets him go with a sermon of two sentences. Extremely unlikely. He would never have gotten the job.

The plot of the Puerto Ricans has the dimensions and coincidences of a Greek tragedy, but his "Puerto Ricans" don't seem real.

And that of the queers is even deader. They are very dull queers.

These three sleazy tales finally culminate (?) in the inevitable boy and girl intending to live happily ever after, but that's another tale, the half one that I didn't tell you about. Its purpose is to reorient the Westchester reader after two
murders, numerous trysts, a bloody accident, and a Goldman Band concert.

Just in case the geography and chronology fail in their duties, we have a Greek chorus in the daydreams of patrolman Hal (Fordham) Barton. He sums up his reveries to the captain thuslike: "I know just what you mean. I was just thinking a few minutes ago that the trouble with people is that they call for help when it's too late. Mean, sir, we policemen don't get the respect that I had when I was a kid. Fear and hate don't make for cooperation." Kidding?

Conventionalized naturalism.


—reviewed by Jim Ogden

The ability to "popularize" a technical system of thought is a rare and special gift. The talent of a great teacher seems to me to be central around this power — that of at one him.

Dr. Eidelberg is intelligent in his arguments with this man and as fair-minded as one might expect, although considering the state of our knowledge concerning the root of artistic ability, its relationship to other components of the total personality, I feel there are assertions made in embryo perhaps, in those experiences and facts of consciousness common to both teacher and student.

Psychoanalysis is a learning situation as Dr. Eidelberg points out in chapter one, "A Bottle Broke," and the author is a good man to teach the subject. His manner of explaining processes of human action and reaction is extraordinary.

There are many passages discussing latent homosexuality in several of the chapters, especially chapter five, describing a case of jealousy based on illusions and hallucinations, which is explained during the discussion as disguised desires the patient has himself for the other man.

Most interesting to me was the chapter on a homophile (who is worried about premature ejaculation and seeks aid from the psychoanalyst), which develops into an illuminating conversation on the tie between the sex impulse and artistic talent. The prospective patient is a painter and a homophile — not an uncommon combination — and wants to remain a homophile if the alternative is that his talent as an artist would disappear along with his other "deviations" from the comfortable statistical median. His ability as an artist he refuses to jeopardize in order to cure the premature ejaculation condition that is understandably irritating to him.

The ability to "popularize" a technical system of thought is a rare and special gift. The talent of a great teacher seems to me to be central around this power — that of at one him.

HOMOPHILIC BIBLIOGRAPHY (cont.)


CALLING SHOTS (cont.)

The word is used in the sense of masked warfare when in his Virginia in 1624 be described the Indians as, "Concluding a tripartite peace of their Matachin Warre."

The word is used to this day among the Spanish-speaking Indians of the pueblos of New Mexico and along the Rio Grande in the form of matachina. Among them the term refers to groups of masked Indians who go about during Lent, acting out folk dramas about Montezuma, the last of the Aztec kings, with singing, dancing, a chorus, and a small group of principal actors.

Honest differences of views and honest debate are not disunity. They are the vital process of policy-making among free men.

—HERBERT HOOVER

The most durable foundations for hope for a better future for humanity seem to me to be found in history, literature and religion. —BLISS PERRY
PUBLICATIONS FOR SALE BY THE

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Available now from the National Headquarters of the Mattachine Society are the following publications at the prices indicated. Please send remittance with order. All orders sent postpaid.


INFORMATION FOLDERS: “In Case You Didn’t Know,” and “What Does Mattachine Do.” Designed to be used as companion mailing pieces. First tells of existence of homosexuality and purpose of Mattachine. Second describes in detail the projects and functions of the Society, along with the services it performs. 100 for $1.50; 50 for $1.00; smaller quantities, 3 cents each. Unless specified, orders will be filled with an equal quantity of each.

YOUR LEGAL RIGHTS (adapted for Illinois law), 8 pages. Discusses rights of citizens, and outlines offenses as covered by statute in Illinois. 25 cents.

EDUCATION HANDBOOK, Individual and Group Projects and Organizational Techniques. 1959 Edition. 64 pages, with semi-permanent soft cover. Compiled by Carl B. Harding, Director of Education, contains 10 chapters and 7 appendices. Essential assistance for discussion leaders, Mattachine officers, and others concerned with scope and problems of presenting a public education program on homosexual subjects. Lists hundreds of possible discussion topics, many sources of materials. $1.00 per copy.

In addition to Mattachine REVIEW (Monthly), the Society and its branch offices issue the following periodicals and newsletters:

INTERIM — Quarterly. National newsletter of the Society, subscription included with each full payment of national dues. Published and mailed

(Continued on page 2 )