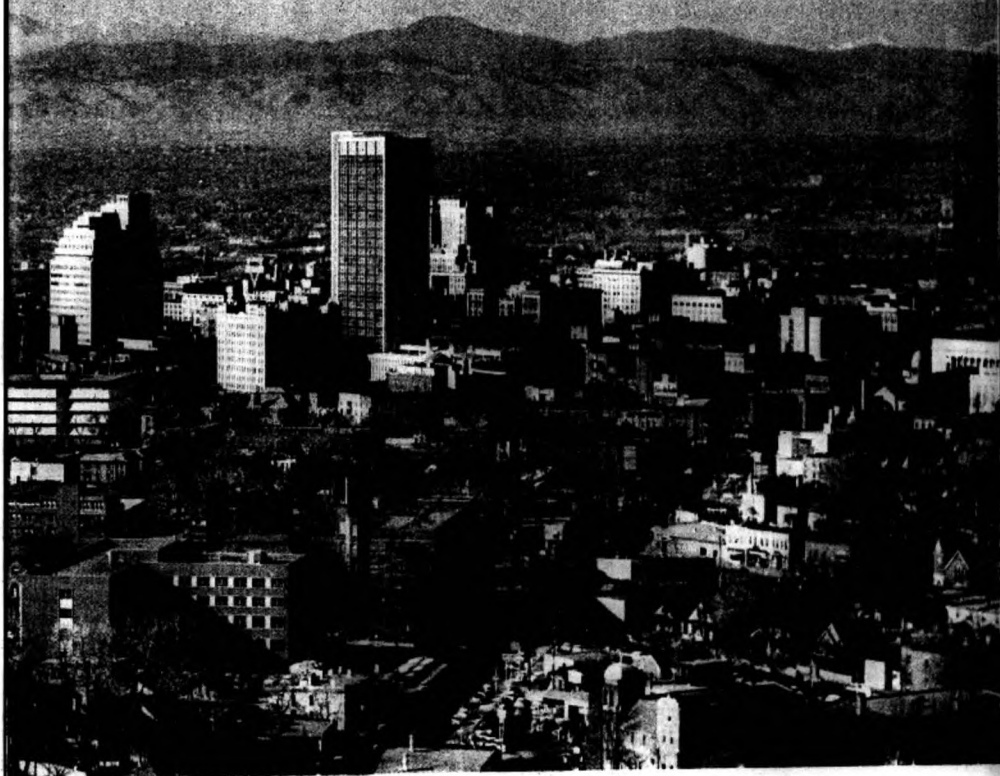




mattachine REVIEW

AUGUST 1959

50¢



6th Annual Convention
Mattachine Society, Inc.
Hotel Albany--Denver, Colo.
September 4-7, 1959

(Detailed program inside)

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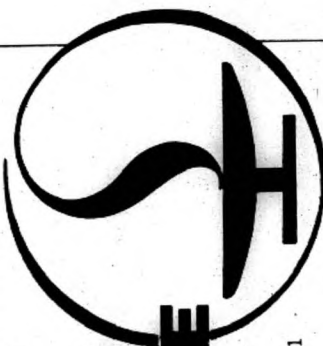
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The REVIEW is available on many U.S. newsstands at 50¢ per copy, and by subscription (mailed in plain, sealed envelope). Rates in advance: \$5 in U.S. and possessions; \$6 foreign.

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TABLE OF CONTENTS

SIXTH ANNUAL CONVENTION.	6
GRAZIE, AMICO.	8
CONVENTION PROGRAM.	15
HOMOSEXUALITY AND CAMBRIDGE, Special Report.	19
3,000 Homosexuals?.	20
The Outlawed and Persecuted.	21
Dangers of Toleration.	23
Freedom from Fear.	24
Analysis or Injections?.	25
Individual Advice.	26
Depression and Worry.	27
HOMOPHILIC BIBLIOGRAPHY.	28
READERS WRITE.	30

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"NEW FRONTIERS IN ACCEPTANCE OF THE HOMOPHILE"

6th ANNUAL CONVENTION

Albany Hotel in Denver, Colorado, will be the scene of the 6th Annual Convention of the Mattachine Society, Sept. 4-7, 1959.

Headlining the program will be an anthropologist, a psychiatrist, an attorney working in the field of civil liberties and a leader of the Colorado Legislature. The complete program appears in the center of this issue.

Convention activities open on Friday evening, Sept. 4, with a reception for members and guests. On Saturday morning, the Board of Directors will hold an early semi-annual meeting and registration will begin at 9.

Registration fees will be as follows (payable in advance or at the registration desk): Entire convention (including luncheon and banquet on Saturday), \$15; Saturday sessions only (any part) and evening banquet, \$12; Conventions only (no luncheon or banquet), \$10; any single panel, Saturday or Sunday (non-members), \$1. A fee for members and advisors who can attend only the business sessions has been set at \$5.

The convention opens at 10 on Saturday morning. Speaker at the luncheon that day will be Leo V. Tepley, M.D., Denver psychiatrist who was educated in Russia and the U. S. He is a member of the American Association for the Advancement of Science, the author of numerous scientific papers and a contributor to medical journals and books. His topic is "The Psychological Aspects of Sexual Deviation."

On Saturday afternoon Wallace de Ortega Maxey will moderate and participate on a panel discussion on "Civil Liberties and the Homophile." Appearing on it will be Hon. Robert E. Allen, majority floor leader, House of Representatives, Colorado Legislature, and William F. Reynaud, Denver attorney. Reynaud is a member of the Board of the Colorado Branch of the American Civil Liberties union. Maxey is one of the original members of the Mattachine Foundation, Inc., is the author of "Man Is a Sexual Being;" a minister and social worker; director of the Fellowship for Universal Existentialism; member of the Soc-

iety for the Scientific Study of Sex, and editor of the magazine "Sex and Censorship."

Dr. Omer C. Stewart, professor of anthropology in the Institute of Behavioral Science, University of Colorado, will address the Annual Awards Banquet on Saturday evening. His subject is, "Homosexuality Among the American Indians and Other Aboriginal Peoples of the World." Awards of merit in the fields of sexological science and research will be presented, and honorary memberships in the Society will be announced.

On Sunday, a program of color slides showing the office of the national headquarters and various work projects under way will be shown. In the afternoon, representatives of three U.S. organizations at work in the field of homophile problems will report on the respective organizations and discuss "New Frontiers of Acceptance of the Homophile." James Kepner, Jr., Los Angeles, chairman of One, Inc., associate editor, One Magazine and editor of the journal, One Institute Quarterly on Homophile Studies, will be presented with Miss Del Martin, San Francisco, president of Daughters of Bilitis, Inc. Harold L. Call will represent the Mattachine Society.

Late that afternoon an excursion has been scheduled to Central City, a revived ghost town and cultural center.

Monday's program is concerned solely with the business session

which will begin at 9:00 a.m. The convention will adjourn in mid-afternoon with a Board meeting to follow.

One, Inc., and Daughters of Bilitis, Inc., have been invited to hold brief meetings following adjournment of the Mattachine Convention. One plans to outline the courses in its Institute for Homophile Studies, and Daughters of Bilitis will tell about their organization and its program to women in the Denver area. Exact times of these events will be announced.

Although membership of the Denver Area Council is small, the group has worked hard to arrange an outstanding program for this annual meeting. Chairman J. Randolph Grayson has stated that every active member of the Society in Denver has aided in the arrangements, for which the entire Society expresses its sincere thanks.

Reservations for the convention should be made in advance to the Denver Area Council, P. O. Box 7035, Denver 6, enclosing appropriate fees and including information about room space desired in the Hotel Albany unless other accommodations are arranged. Limited housing for out-of-state guests is available through the Denver office.

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PREMIUM RENEWAL OFFER
See page 2 of this issue!

GRAZIE,

"Heterosexuals, homosexuals, bisexuals — my God, we're a complicated mess!" My friend Eddie took a deep swallow of *Vesuviana* with his spaghetti, and the owner of the little cafe on Via Garibaldi in Napoli glanced sharply at us, as Eddie had a resonant voice fit for an orator.

"Yes," I added fuel to the flame, "and where does it start? Heredity, environment, over-solicitude or dominance of the family group by the mother, lack of love from the father or bashful father, persecution by provincial and reactionary police and public in various areas..." My wine had a harsh taste, or was it the talk?

"You're speaking of the United States of America, yes?", the voice this time was that of the proprietor, and I noticed with pleased surprise his pleasingly strong accent combined with an obvious intelligence of

the classroom, also his robust good looks. He continued, coming up to us with a bottle, dusty and trailing cobwebs, "You do not see much that is objectionable here in Italia in the way of homosexuality: we have no problem because we do not make it a problem; that is the mistake in most of the States, I think. Here, we still think of sex as concerned with morality which is a matter maybe for the confessional, and not for the civil authorities. Complete license in either heterosexuality or homosexuality is obviously sinful, the Church has always taught; but it certainly has never forbidden us strong friendships or even outward signs of comradeship such as holding hands, linking arms, hands around shoulders, even occasional friendly kisses...these are but natural to a virile male." He spread his hands wide to show us,

AMICO

just how natural.

Eddie's eyes sparkled and he grabbed one of our host's strong and supple hands. "Man, I'm readin' ya," he muttered in Old English. "If only men could go around in the USA as they so often do here: during the war lots of the guys were shocked out of their pants at the Italians holding hands and shoulders and such; but they didn't bother anybody, and the Americans found out that most of these 'dagos' were married, had families even; they were just friendly. I tried to make some of these characters, and got a tumble from damn few of 'em," he laughed wryly, sizing up our friend's streamlined build.

Our friend, Zaccario, offered us a pale wine now with a robust nutty flavor. "Much better, cost you little more than *Vesuviana* which comes from the hills around Pompeii and

Herculaneum, those cities considered very wicked by some early fathers who blamed destruction of these great worldly cities on their great sins, among them being that of 'having abandoned the natural use of the woman, men have burned in their lusts one towards another, men with men doing shameless things and receiving in themselves the fitting recompense of their perversity..."

"Ha," Eddie remarked, taking a heaping spoonful of grated goat's cheese and letting it dribble onto his fast diminishing food. "Paul was a reformed pagan who, like the later Puritans, went all out in his condemnation of everything that wasn't pious. What a character he must've been — a real bluenose. Of course, he didn't know a damn thing about homosexuality except that it was nasty, filthy, degenerate, like every-

thing pagan. A homo was sure to go straight to hell unless he abandoned his life of sin and put on sackcloth and poured ashes over his dome while weeping and praying in a hermit's cave somewhere far from temptation and good food."

We laughed. Zaccario poured some more yellow-gold wine. "Isn't it so," the Italian addressed me, looking at me intently as I noted the yellow fire in his heavily lashed eyes under their strong brows, "that neither St. Paul, the puritan or Thomas Aquinas, more charitable, knew very much about human behavior in their times? What psychologists, sociologists, and other intellectuals know concerning the strangeness that is in people is

of this century mostly, no? Paul thought of men who preferred their own sex or worse, had sexual relations with males as being utterly wicked and fit to be set fire to. Savonarola must have been quite like him: I think of all the fine things of art that Florentine had destroyed. And then he destroyed himself."

"You're right, friend," I said because I liked this man. "Even Nietzsche said, '*Jedermann tragt ein Bild des Weibes von der Mutter her in sich*'; from this picture of his mother he may progress further to homosexuality, and it seems St. Paul did not know this, nor that the boys and men who are of this inclination usually cannot too much help themselves. In his book, *The Homosexual Neurosis*, Dr. Wilhelm Stekel, formerly

of the University of Vienna, treats of many causes for this disease, as some erroneously call it; he does not blame the person so afflicted. He comments that with the Jews, it was a case of 'Increase and multiply so that you will fill the earth,' which is the dictum handed down to them by their prophets claiming God as the originator of the order. So Judaism fought against homosexuality on account of social motives. But Aristotle said that the Dorians wanted to limit their population so that they could live better, so these Greeks welcomed boy and man love for its own sex. Of course the Greeks worshipped the beauty of the body and became bisexual, to a degree, on that account, many of them. Stekel published a book on this phase of human sexuality. In Paul's time it was believed that man's soul was in his *secreta* and *excreta*, in his semen. The Greeks had it that in the sexual act the knight endowed his boy or comrade with his own strength, manliness even. But Paul saw this as utterly degenerate, perhaps because during his time there was a good deal of very loose living. Paul might have been shocked to know that until recent times in New Guinea the chief's men have drunk his urine to get his strength. In Paul's day the phallus was widely though negligently worshipped and he, remembering his Jewish ancestry, was appalled at this wanton behavior, forgetting that the Jews had always thought very highly of the male sex organs, though mostly in relation to begetting. But

to go back to today: I remember something that Stekel says, which goes something like: Because of the wide difference between man and woman, the tensions aroused in many men and women by the opposite sex will always drive to his own sex the person having the required bisexual disposition. Nor should these people be at all punished for this turning to one's own sex. Prohibitory laws are more likely to increase this minority than decrease it."

Eddie interrupted, "Pal, you should write a book about us." Zaccaria lifted his brows in surprise. This young man seemed the height of virility and masculinity, with his rather crude approach, muscular body and open face topped by a crew cut. He took a grey letter out of his pocket and out fell the picture of a bikini-clad fellow in his thirties who I would have sworn was a real male if there is such an animal. "Let me read you some of this, hey? It'll give you a slant on some of the boys that some stupid people call 'queer' and 'fairy'. Heterosexuals can be queer and sissy too."

He read: "...I like people of all ages and sexes as you know, but did you know I've been engaged twice, though both times the relations were broken off. Have had my sexual relationship with the opposite sex, but do not care for it anymore. Feel completely attracted to my own sex and enjoy the relationship very much. Have had a few affairs with some male friends, which worked out wonderfully for a long time and lasted quite

a long time. But the trouble is I usually fall hard, with the consequences of it. I completely agree with your opinion of persons which are very young physically, as well as mentally though they may be in the forties or even fifties. I feel towards them as I feel towards people in their late twenties and thirties. My liking usually goes out for somebody that is physically attractive and mentally alert; I do not look for glamour boys or handsome faces, but at the same time don't like a person that is sloppy, and the character is of vital importance to me..."

"Hmmm..., sounds like a real human to me," Zaccario said admiringly, "the only difference is that he likes males and I like females; but I too have my very close comrades, and over some wine and songs we sometimes become quite sentimental, and that is good. There should always be time for a night or hunting trip with friends. I tell my wife that and she agrees; sometimes I take my 15-year old son along; much fun."

I put my hand on his shoulder, "Zaccario, here's a toast to the three of us; may we remain comrades no matter where we go." We drank the delicious wine and felt it warm inside our bellies.

Zaccario cleared his throat and laughed pleased, turning his attention to Eddie. "Has your friend written more about his intimate love life? This letter is a short course in sociology I think."

Eddie gave him a long look, then took up the large sheets of gray paper

and read: "And now to the sex angle and experiences you asked about. All in all I had an extremely happy youth in the company of two brothers. My father, being a teacher, understood us very well and brought us up in a way I will always be thankful for. Both my parents were devoted to each other and gave their share of happiness over to us. If we were wrong we took the punishment or lecture. Though devoted Catholics, our education was free and modern with accent on the religious angle. We understood it was very sinful to masturbate or to play with ourselves; but I liked to look at my older brothers' naked bodies and even then, at the age of about nine, felt pleasure in seeing the harmony of everything from head to foot, front and back. And though my parents allowed us to meet girls and trusted us and we grew up liking girls, I had a sexual experience with another boy when I was fifteen. I didn't think much about the wrong except that I had to confess it and that was what I feared most of all. It wasn't until I was grown that the realization came that I was acting against the moral standards, the principles of our Church and against nature, as a confessor told me. But even taking all this into consideration I would not like to change my life. Girls have played an important part in it, and I know all the secrets of the female body as well as of sexual contact with them. But I do believe that marriage would have made me unhappy. I am not afraid of admitting it to certain people and I am certainly not ashamed of my nat-

ural bent. I feel normal and an outsider would never expect me to be homosexual. I loathe feminine behavior in a man or what one calls 'camping,' as you are aware."

"Obviously your friend is perfectly normal though prefers a deviation from the accepted," I remarked. "He must be a very sincere and likable man with considerable natural intelligence. The fact that he is Danish or Dutch or Italian and has not been forced to compete with heterosexuals in circumventing our outmoded sex laws in the USA has helped him to avoid a number of fixations and to live a full and satisfying life. He would have fitted well into the life of ancient Greece where the majority of intellectuals and other middle class freemen had their intimate companions, wives and children as well to keep up the state. This man, like the admirable Greeks of Praxiteles' time, before that and later, was consciously aware of the beauty of the human body even when a boy. He had intellect

sufficient to realize that both males and females of the species are often beautiful, the supreme work of nature."

My friends nodded in agreement and Eddie said, more serious than I'd seen him lately, "What do you think is needed in the good old USA with regard to sex laws?"

"Like other sociologists of a cosmopolitan and charitable and practical persuasion, I would suggest the following: (a) No discrimination against any known homosexual if he

conducts himself in a reasonable manner in public; (b) no 'witch hunts' or snap arrests unless the person is actually molesting minors (those below 18 years of age); (c) state units in which the more disturbed homosexuals could, without humiliating fanfare, take psychotherapy and other treatment to effect a more heterosexual balance, or to benefit in some other ways; (d) reexamination of our outmoded and often ridiculously harsh sex laws all the way down the line. It is considered a crime in many states for male and female, even man and wife, to deviate from accepted forms of intercourse - though all manner of deviations are practiced nationally! (e) scrap outmoded and unduly harsh laws with their curious ramifications, or modify them."

"You most certainly have something there - as you Americans say," commented Zaccario. "And changing your sex laws, making them fit into modern progress with its increasing knowledge in all fields, especially in the

field of sex, would undoubtedly eliminate the blackmailer. Homosexuals would become much less a problem, in fact they're no problem unless somebody or the state makes them a problem." His eyes took on a far away look. "Who knows how many of the greatest masters in the arts, the crafts, all fields, have been inclined in some degree towards their own sex! Actually, homosexuals have much to offer any economy. They are a sort of balance wheel in any culture I think. There is no reason why they

should not be fully accepted in any society whether low or high, whether Italian or Spanish or U. S. American. Where is that democracy people talk about so much today, especially in your land there is so much talk of democracy. You even have a "Brotherhood Week!" How much brotherhood is there in the USA?"

"I'd say damn little," volunteered Eddie, yawning and stretching out his legs.

"But what about all the collections taken up for many causes each week of the year in the USA?" questioned the Italian. "I remember, when in Brooklyn and Chicago, Heart Funds, Easter Seals, yearly community chests, funds for paralysis victims, TB seals, Red Cross funds, dog and cat weeks. ..."

"But no funds for better understanding between heterosexuals and homosexuals, I interposed, laughing and winking at Eddie, who deliberately took up his small wine glass, held it over my head and tipped it, letting the wine fall and chanting, "I baptize you 'Super Christian', trying to understand all men and their problems and having a good word to say for each, with 'The Last of the Wine'. By the way, read that book about our brothers the ancient Greeks who didn't give a damn who in the hell was heterosexual, homosexual, bisexual, or hermaphrodite. Mary Renault wrote the book and even the *New York Times* Book Review had high praise for it. Those Greeks had no problem; they just lived as much as they could, which is what I do."

"Say," Zaccario interrupted, "This book by a Dr. Bergler called *Homosexuality: Disease or Way of Life*, what do you gentlemen think about it? Does this doctor give out constructive information that will benefit those he talks about? He is very critical of deviates and seems to condemn them absolutely. I would think that he sets back quite a few years any progress towards actual understanding of the problems involved in homosexuality and its acceptance by heterosexuals."

"Bergler has a fixation worse than those he claim she's cured," sneered Eddie from his corner, chewing on a four-foot length of spaghetti which had remained unnoticed. "I don't see how he could ever help people he obviously hates so much; maybe he's trying to show how heterosexual he is..."

We wanted to visit again the vast galleries of the Vatican state to review those remarkable statues of beautiful people who lived two thousand years ago, and again to view from our position of lying on our backs on the tiled floor, the frescoes of Michelangelo in the Sistine Chapel. So I tried to end the debate, and we

already felt fairly mellow from the wines we'd imbibed with our delicious food, as well as from the kindly light Zaccario had shed around his person.

"Fellows, this interesting and very worthwhile discussion has got to end for now to be continued next week, say," I interjected. "A debate such as this would, I would think, be very valuable if done before a mixed audience in various cities throughout the United States of America. Open discussion, God knows, is what is needed in this and any other potent problem of the day. I'd say this problem of deviations from the so-called normal is one of the most important issues that faces the entire population. It's just as important as the integration which has plagued us since before the rather lamentable Civil War.

The sooner we get to discussing the whys and wherefores of homosexuality and heterosexualism, their dual roles in any culture, the better for all."

Eddie put his hands on Zaccario's shoulders, "*Buon giorno, signor Zaccario, si fa tardi; I miei ossequi alla sua famiglia; grazie amico.*"

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6th Annual Convention

HOTEL ALBANY
17th & Stout Streets

DENVER, COLORADO
September 4-7, 1959

PROGRAM

All Friday, Saturday and Sunday sessions are open to the general public.

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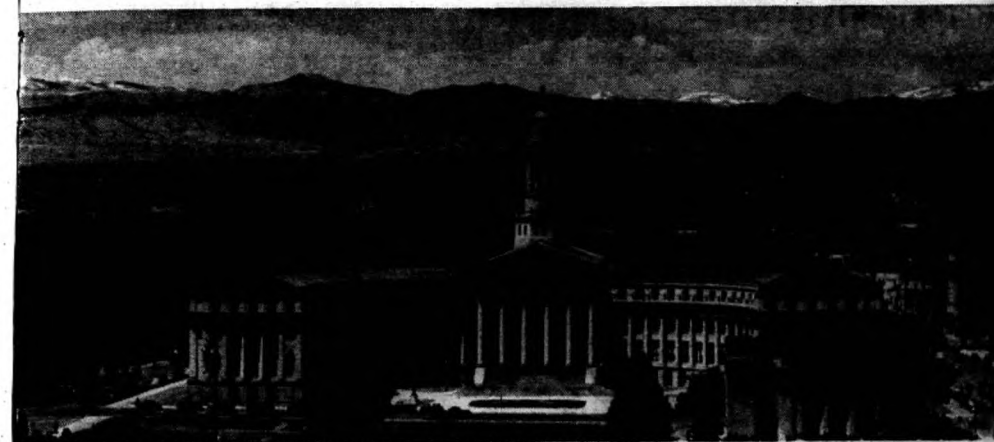
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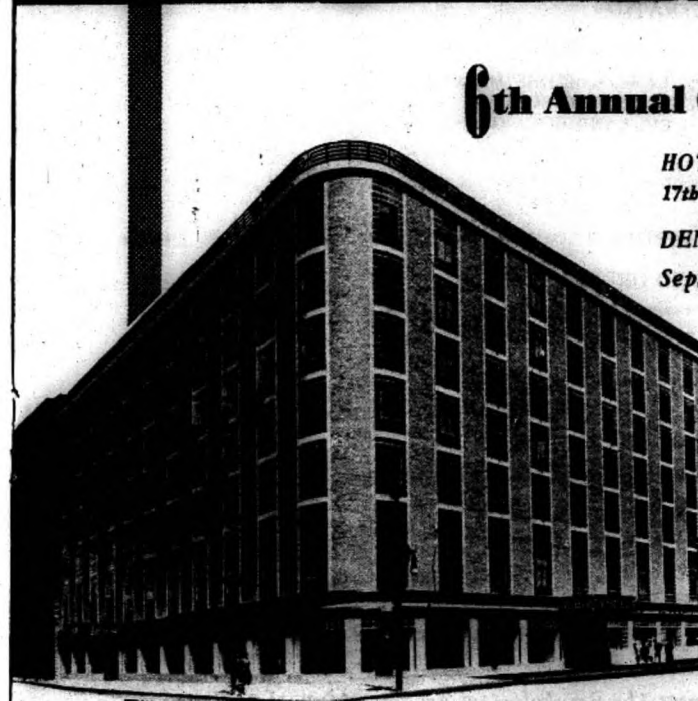


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Theme: NEW FRONTIERS IN ACCEPTANCE OF THE HOMOPHILE

Convention Program

FRIDAY, SEPTEMBER 4

7:30 - 10:00 P. M. HOTEL ALBANY - MURAL ROOM
RECEPTION FOR MEMBERS AND GUESTS

SATURDAY, SEPTEMBER 5

8:30 A. M. HOTEL ALBANY - GREEN ROOM
Semi-Annual Meeting, Board of Directors
DONALD S. LUCAS, Secretary-General, presiding

9:00 - 10:00 A. M. GREEN ROOM
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O. CONRAD BOWMAN, Jr., Treasurer-General
ROLLAND HOWARD, Denver Area Council

10:00 A. M. - 12:00 NOON GREEN ROOM
CALL TO ORDER
DONALD S. LUCAS, presiding
Invocation
Address of Welcome
J. RANDOLPH GRAYSON, Chairman, Denver Area Council
Report of Secretary General
Area Council Roll Call and Reports

12:15 - 1:40 P. M. GAME ROOM
LUNCHEON
CARL B. HARDING, Director of Education, presiding
Introduction of Guests
Address: *The Psychological Aspects of Sexual Deviation*
LEO V. TEPLY, M. D., Denver Psychiatrist
Announcements

2:00 - 4:00 P. M.

GREEN ROOM

PANEL DISCUSSION

HENRY FOSTER, Jr., Director of Legal Affairs, presiding

CIVIL LIBERTIES AND THE HOMOPHILE

Panelists:

WALLACE DE ORTEGA MAXEY, Fresno, Calif., Author, *Man Is a Sexual Being*; Editor, *Sex and Censorship* magazine; Original member, Mattachine Foundation, Inc., and member, Society for the Scientific Study of Sex (Moderator)

HON. ROBERT E. ALLEN, Majority Floor Leader, House of Representatives, Colorado Legislature

WILLIAM F. REYNAUD, Denver Attorney; Member of the Board, Colorado Branch, American Civil Liberties Union

Questions and Discussion

5:30 - 7:00 P. M.

MURAL ROOM

Cocktails

7:30 - 9:30 P. M.

MURAL ROOM

SIXTH ANNUAL AWARDS BANQUET

HAROLD L. CALL, Director of Publications, Toastmaster

Introduction of Guests

Presentation of Awards

Citations for Awards read by O. CONRAD BOWMAN, JR., and
CARL B. HARDING

Address: *Homosexuality Among American Indians and Other
Aboriginal Peoples*

OMER C. STEWART, Ph.D., Professor of Anthropology,
Institute of Behavioral Science, University of Colorado,
Boulder

SUNDAY, SEPTEMBER 6

10:00 A. M.

HOTEL ALBANY - COFFEE SHOP

Breakfast (Optional)

11:00 A. M.

GREEN ROOM

COLOR SCENES OF MATTACHINE OFFICES

Program of Color Slides, with Commentary

1:00 - 3:00 P. M.

GREEN ROOM

PANEL DISCUSSION

J. J. BERTRUND BELANGER, Director of Public Relations,
presiding

NEW FRONTIERS IN ACCEPTANCE OF THE HOMOPHILE

Panelists:

JAMES KEPNER, JR., Los Angeles, Chairman, One Inc.;
Editor, *One Institute Quarterly on Homophile Studies*
MISS DEL MARTIN, San Francisco, President, Daughters of
Bilitis, Inc.
HAROLD L. CALL, Editor, *Mattachine Review*

3:30 P. M.

AUTO EXCURSION TO HISTORIC CENTRAL CITY

Central City is a revived Colorado ghost town and cultural center.
Transportation: \$1.00 for Colorado residents (except drivers); no charge
for out-of-state guests. Dinner there on your own. Trip optional; not
included in registration fees.

MONDAY, SEPTEMBER 7

9:00 A. M. - 12:00 NOON HOTEL ALBANY - GREEN ROOM

ANNUAL BUSINESS MEETING

DONALD S. LUCAS, presiding

1:00 - 3:00 P. M.

GREEN ROOM

Business Meeting (Continued)

Adjournment of the Convention

3:30 P. M.

GREEN ROOM

First Semi-Annual Meeting, Board of Directors

ACKNOWLEDGEMENTS

Sound Equipment and Recordings: Jack Williams
Displays of Books, Magazines and Periodicals: One, Inc.; Daughters of
Bilitis, Inc.; Mattachine Society, Inc.; Pan-Graphic Press;
Dorian Book Service

Flower Arrangements: From Gardens of Denver Area Council Members
Colored Film Slides: O. Conrad Bowman, Jr., George Freeland

OFFICERS

DONALD S. LUCAS
O. CONRAD BOWMAN, JR.
CARL B. HARDING
HENRY FOSTER, JR.
J. J. BERTRUND BELANGER
HAROLD L. CALL

San Francisco
San Francisco
Denver
San Francisco
San Francisco
San Francisco

Secretary-General
Treasurer-General
Director of Education
Director of Legal Affairs
Director of Public Relations
Director of Publications

LEWIS C. CHRISTIE

San Francisco

Administrative Assistant

SPECIAL REPORT



HOMOSEXUALITY and Cambridge

In a special inquiry recently, VARSITY, the newspaper of Cambridge in England, presented a number of viewpoints on homosexuality at that University. Following are the introduction and the articles as presented in that report. The presentation is complete as published in England, and is made available to American readers without editorial comment.

VARSITY - Saturday, April 25, 1959

Last term 'Varsity' made an investigation into the problem of suicides in Cambridge.

The favourable reaction to this feature shows that there is a place for the consideration of such serious matters.

A similar problem is homosexuality.

The prevalence of this in the University is revealed in the article below, but its extent is generally unknown to the public.

'Varsity' has made an enquiry into the various aspects of the problem. On these pages are included the views of college tutors, a psychiatrist, a chaplain, supporters and opponents of relaxations in the existing laws, and of Homosexuals themselves.

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3,000 HOMOSEXUALS ?

CAMBRIDGE is in many ways an unremarkable city for the homosexual, except in that thrice annually its population is swelled for eight weeks at a time by nearly eight thousand unmarried young men.

Accepting Doctor Kinsey's statistics, it is not unreasonable to assume that Cambridge contains some 1,300 exclusively male homosexuals over the age of adolescence, and a further 300 or more exclusively homosexual undergraduates.

Reputation

These figures can be doubled to include all those males prone to indulge occasionally. Say, over 3,000 men inclined to homosexuality.

In addition, the city's probably unwarranted reputation attracts, particularly at weekends, some homosexuals from all the towns and villages within a twenty-mile-odd radius, and a fair number from London. Finally there are always a few homosexuals at the foreign language schools who rapidly make their presence known.

These people represent all walks of life, from students to cinema ushers, from waiters to airmen, and from dons to clothiers. The undergraduates' most salient characteristic is

that scarcely any freshmen show themselves to be homosexuals; they tend to come out of the university only from their second year onwards. There is no reason to believe that undergraduates are any more likely to be homosexual than anyone else, although the segregated collegiate system and monastic incarceration at nights might be argued to foster such tendencies.

Introductions

Homosexuals early on acquire an ability to recognise one another by unobtrusive signs or looks that escape most other persons' attention, and it does not take them long to learn where others can be met. Quite the most frequent way of coming to know one another is by introduction by a third homosexual. For others on the loose, there are one or two busy central corners, the ill-lit expanses of parkland, the station and swimming-pool, and the inevitable, sordid, less-frequented public lavatories.

Parties

In the main the homosexual is able to let his hair down only at parties in private places. These tend to be rather infrequent, but this may be due to the difficulty of accommodating such functions. Their special feature lies in the low average age of the people present. An appreciable proportion of people come in pairs, and the guests will drink, and dance and endless-

ly gossip. The majority of parties are given in the town, but there is always a representative portion of "gown" present.

Procuring

Parties are occasionally given by members of the university, but at these there are fewer oppidans, but often several friends coming from other

universities. It is probably not unfair to conclude that the attraction of the town for the university is considerably greater than the reverse. By and large, though, there is considerable intercommunion between the two groups, the only people holding themselves aloof being some local boys who often seem to be prostitutes purely and simply. It is known that Cambridge students do procure local boys.

The Secretary of the Homosexual Law Reform Society discusses the problem of **THE OUTLAWED AND PERSECUTED**

HOMOSEXUALITY is the problem of a minority, but not of an insignificant minority. The lowest reliable estimate is that there are in this country at least a million each of men and women who are capable of sexual feeling only towards members of their own sex. Thus in terms of numbers alone there are four times as many homosexuals as unemployed, and every section of society is affected by the problem.

BY THE REV.

A. HALLIDIE SMITH

If Kinsey's figures have any relevance to this country, over a third of the male population have had some homosexual experience at some time in their lives. The majority of these would not, of course, be exclusively homosexual, and may well have indulged only in an isolated incident which aroused their disgust; but they are still technically criminals.

Moral Problem

Those who are in effect entirely homosexual (the two million mentioned above) are faced with problems of moral choice and adjustment to their temperament which im-

pose on them a greater strain than most of us have to bear.

The men amongst them have at present to face the knowledge, that if they give way to the impulses which are inherent in their nature they will be branded as criminals and may have to face a sentence of anything up to life imprisonment. It is this situation which I regard as intolerable.

Fear

Fear of the law, especially of a law which is manifestly unjust, can be as detrimental as an actual Court case. Very many maladjusted homosexuals who are seriously in need of expert advice are reluctant to seek it while fear of the law remains. The knowledge that they in any case labelled as criminals leads many to take an irresponsible attitude towards themselves and others rather than to try to tackle their problem in a constructive way.

Suicides

Suicides and attempted suicides are not infrequent among homosexuals. I do not think that this is an indication that homosexuals are less balanced than other men: but their condition imposes a severe strain on them in any case, and the awareness that they are irrevocably members of an outlawed minority can at times make the strain intolerable.

Of course the blackmailer finds in the homosexual an easy victim.

Nor is it only homosexuals who are affected by this situation. Wives, relatives and friends can all be involved. In

the course of my work I have come across very varied personal problems, often of an extremely tragic nature.

Police

If it could be shown that the community as a whole benefits from the present law, there would be a strong case for retaining it. But, in fact, the community suffers. A purely repressive attitude is encouraged towards a social problem which above all needs constructive thought. And it cannot be healthy that there should exist a category of men who by their very nature are made insecure and open to blackmail and similar pressures.

Church

The Wolfenden Committee studied the evidence for three years, and recommended that homosexual behaviour between consenting adults in private should no longer be a criminal offence.

Yet there is no evidence of a decline in the number of prosecutions of consenting adults. Arrests and sentences are more haphazard than ever, since some authorities and judges openly support the Wolfenden proposal while others oppose it.

Politicians are inevitably chary of lending their names to a reform which may antagonise the reactionaries, and have before their eyes the awful warning of Bournemouth East and Belfast North. But in the long run one could feel little respect for any Government or political party which fails to abolish a law which is increasingly seen to be unjust, anachronistic, and absurd.

The Rev. Halliday by no means represented a unanimous opinion in his statements above. Cambridge found strong opposition when it quizzed the Member of Parliament whose views follow....

William Shepherd, M.P., on DANGERS OF TOLERATION

"DON'T let's be beastly to the Homosexuals" would seem to sum up a good deal of the current approach to the problem of homosexuality. At any rate this is the cry of a goodly number of the clergy, almost all the psychiatrists, and, of course, of the homosexuals themselves. Because there is a feeling—in my view not wholly supportable—that the present law is unjust to homosexuals we are in danger of too tolerant an attitude.

Cults

Obviously in a close community, such as an undergraduate community, the communication of ideas, and particularly of cults, can spread very rapidly. The fact that some of us may have sympathy with some homosexuals and may feel the application of the law to be harsh ought not to blind us to the dangers of homosexual conduct.

Contempt

Homosexuals, particularly of the overt type, are not a pleasing sight to look upon. The effeminate man is a poor specimen for whom society generally has a contempt.

However brazen some homosexuals may be there is nothing to be proud of in being a homosexual.

Let's get rid of one piece of nonsense which psychiatrists foist upon us, which is that almost every male is supposed to undergo a homosexual phase before evolving finally to heterosexual activity.

If you shut up in a public school male adolescents with an intense glandular activity it is inevitable that you will get some "contingent" homosexual practice, but to make of this—as the psychiatrist does—a high falutin' theory will not bear examination. And the danger is that if it is accepted some young men will feel that this is the sort of thing they are expected to do. There is nothing clever in being a homosexual. It is wrong to think that the cleverest people are homosexuals. And it is wrong to take the view that artistic people are necessarily homosexual—although homosexuals seem to have got a stranglehold on our theatre at the present time. Indeed, some of the world's greatest artists have been violently heterosexual.

Homosexuality is demoralising to the young man. Under affectations of superiority the homosexual wears a furtive guilt complex. He may make his life easy for a while. There are plenty of the older male homosexuals who will give precedence and luxury to the younger man of their choice.

FREEDOM FROM FEAR

A REQUEST BY A CAMBRIDGE UNDERGRADUATE

IT must have been when I was about thirteen that I had my first homosexual experience outside school. I remember being at first deeply shocked, and then relieved and even attracted by the idea that my own interests were not unique. My life followed a normal pattern throughout my 'teens, and at eighteen I won an exhibition to Cambridge, and began my National Service shortly afterwards.

As I had grown up I had come to realise that I was probably exclusively homosexual. I had a sister and spent much time with girls, yet, though their company could be enjoyable, I always felt most at my ease among men, and my girl friends had never proven sexually stimulating. The day one of them particularly fond of me had made a tangible advance to me, I had been more profoundly shaken than by any homosexual experience.

Duplicity

I was resigned to homosexuality, and enjoyed the endless adventures available to me. However, as I matured during my National Service, I remained unentangled with any service-men, but grew to be sickened by the enforced duplicity of my life: the having to be one person most of the time, and only in certain places and circumstances being able to be completely myself. Above all I disliked the dishonesty of having to keep my life and interests secret from everybody, even my parents.

I consulted my doctor and he sent me to a psychiatrist with whom I spent a good many hours. I came thus to reconcile myself to a life of watchful discretion. I still am an ordinary chap to my friends and family: a few people know that like them I am homosexual.

No monster

Yet I do not feel I am a monster. I am endowed with a normal amount of intelligence and feeling; I am no debauchee nor a felonious criminal. My moral code is

not corrupt, nor have I ever seduced a child or perverted another man. Indeed, is it conceivable that a heterosexual could be converted to homosexuality? Of course not; it is as unthinkable for him as it is for me to become heterosexual. This is not perversity: I have no choice!

I am persuaded that I can fulfil as useful a role in society as any other man without cankering those with whom I come into contact. Yet I am committed to live in the constant risk of exposure and subsequent social humiliation and odium. Is this the society which so prizes the freedom of the individual?

Tolerance

We homosexuals ask but one thing — freedom from fear, that society should be tolerant of us and even sympathise with the frustration and tragedy inherent in our mode of life.

In conclusion I quote from Dr. Donald J. West's excellent and eminently readable book, "Homosexuality." "Homosexuals are not a race apart, but simply a collection of ordinary human beings, neither specially gifted nor specially evil, who react in understandably various ways to their common problem."

ANALYSIS OR INJECTIONS?

Dr. Brian Davy, a psychiatrist with
the University Health Service, writes:

"FROM time to time undergraduates consult me about homosexuality and they come with a variety of problems. Some are undoubtedly homosexual, others are men worried that their sexual development is not proceeding normally.

"The popular idea that every homosexual is, or wants to be, a practising one is wide of the mark. Many of the men I see are slow developers who are frightened by thoughts and feelings which they fear,

usually unjustifiably, prove that they are confirmed homosexuals; others are in no doubt about their homosexual inclinations but are desperately anxious to change and to have a normal married and family life.

Neurotic

A small group cannot imagine what heterosexual life would be like and have no wish to change, but they may be lonely, feeling depressed about their future or suffering from severe emotional or neurotic symptoms associated with their difficulties in fitting into a heterosexual society.

"Some of the men I see have put off, perhaps for years, seek-

ing advice from a tutor, a chaplain or a doctor fearing, usually mistakenly, that they will be greeted with disgust or condemnation rather than with understanding and help.

Hormone

"Some who come to seek advice fear that their difficulties will prove to be due to an unalterable endocrine disorder; others are hopeful that all that is needed is a course of hormone injections. Both groups are mistaken because the majority of homosexual difficulties are almost certainly of psychological origin

although opinions are divided about the nature of this.

Psychotherapy

"The type of help that can be given varies widely. The anxious late developer may be greatly encouraged by explanation and reassurance. The homosexual may be helped to manage his life better and to cope with its problems and strains.

"Inevitably my knowledge and experience of homosexuality in the University must be based upon the limited number of people who have consulted me.

Chaplain— Individual Advice

"I'M a homosexual. What shall I do?"

an undergraduate may want to ask his college chaplain. What kind of advice will he receive?

The Rev. David Isett, Chaplain of King's College, said that there is no one "line" he would deal out, no one set piece of advice he would give.

"I would always try to avoid and eradicate the idea that the thing is categorically abnormal. It is this worry about abnormality that in counselling people I would try most to alleviate" explained Mr. Isett.

Sin

"Christian morality does say that the function of sexuality is only fully achieved in marriage and that any sex outside marriage always has an element of sin in it. However this applies to any sexual

irregularity, whether homosexual or heterosexual," added Mr. Isett.

Do students feel free to go to chaplains for help? Mr. Isett said that they should, and that from time to time undergraduates do ask his advice, but that in general the undergraduate who feels himself abnormal is going to keep his worries to himself.

In vacuo

Mr. Isett said that he didn't think one could talk 'in vacuo' about homosexuality as a social problem in Cambridge, but that one could only occasionally deal with the individual homosexual who wants help.

He also emphasized that he felt that the picture of the university as a miasma of corruption was a myth, a carryover from Victorian days.

"But the danger of corruption from homosexuality is no more greater than the danger of corruption from gambling in the university," he concluded.

DEPRESSION AND WORRY

The Tutorial Approach

THE Wolfenden Report has brought the harsh spotlight of public attention on the homosexual. Letters to Oxford's 'Isis' last term, following a controversial sermon, and allegations in 'Oxford Triumphant', written by Norman Longmate in 1954, tend to show that there is still a "distressing amount" of homosexuality in Oxford. Whether this is exaggeration or not, what is the situation in Cambridge? Have things changed since the war? How would it be dealt with if discovered? What are the chief reasons for it?

Cliques

Several questions of this nature were put to two senior tutors and there was a remarkably similar tone in the well-considered replies.

The Senior Tutor of King's, Mr. J. C. Raven, said that he had come across very few cases in his time as tutor. His personal opinion was that it went in waves, usually among small cliques, and very rarely came to the notice of others. "There is no college policy in such matters," he said; "it is not as rampant as it was just after the war, but if it were brought forcibly to my attention I should try to understand the individual and incline towards leniency."

'Queer Gang'

The Senior Tutor of Trinity Hall, Mr. Graham Storey, thought that there were two

distinct types of homosexuals; there was the "queer gang," with its occasional outbursts of promiscuity, unreal posing and exhibitionism, aggressively flouting society's rules, merely to be different; this was clearly wrong and normal college discipline would apply; just as it would to men who went to bed with girl-friends in college.

During twenty years in College, he had only come across one bad case; like those known by the other tutors it had been connected with extreme depression. It is not an exceptional condition, as statistics show, and often the psychiatrist can help, but it rests with the tutor to express a humane and reassuring view.

Unreality

Largely because of the present unreal legislation, the position of the homosexual has been dramatised and exacerbated. If the law remains as it is, an unreal problem, unreal publicity and an unreal rebellion are created.

The Senior Tutors interviewed agreed that homosexuality is not a widespread problem at university level, and it does not call for positive concerted action. They all admitted that no doubt it existed, but like many things, much of it escaped their notice. The tutor should deal with the individuals who come to them with sympathy, understanding and tolerance.

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READERS *write*

REVIEW EDITOR: It's taken me a great deal of courage to write this. What does one do in going about or how does one go about in obtaining a homosexual partner? I am 38, stout, 190 lbs., coloring brown skinned. I've written coloring because we colored usually do. Separated from my husband. How do you help normal people in their sex problems? Please keep this confidential. I work as a domestic here.... New York is a very large city. There must be someone for me. I've fought with this for quite a while. Kindly help me. I've seen psychiatrists and psychologists. They are nice to talk to. — Mrs. M.A., N.J.

EDITOR'S NOTE: There is a chapter of Daughters of Bilitis in New York at 1133 Broadway. This organization is primarily concerned with problems of homosexual women and may be able to refer you to a counselor. None of the organized educational and research organizations in the U.S. can exchange names and addresses, nor provide introductions between people for the purpose of committing any sexual acts, particularly acts that are illegal.

REVIEW EDITOR: I have come to know of your organization by "Arcadie" published in Paris, which my French friend gave me before his departure from Japan for France. I am a Japanese of 20 years old who would like to correspond with foreigners. I am the type of man who loves only foreign men, of which reason I do not know.... however as you suppose it is very difficult to make acquaintances with foreigners here in Tokyo. How I wish to have a foreign friend in this city.... It would be more

than I appreciate if you would be kind enough to make my dream realize... Mr. S. F., Japan

EDITOR'S NOTE: Once again, we're sorry.

REVIEW EDITOR: Your expected appeal for financial help came today. Now you have only 89 active members (in San Francisco Bay Area) instead of 90. Please take my name from your mailing lists. I don't want to receive any more data from the organization. When I gave your organization a substantial cash gift last year, I did so with the thought it was to be used for the so-called counselling program. It wasn't. There wasn't any such program involved at all... Every contact I have had with Mattachine seems to involve money — and I did much more than my share. I've got very little from it, not even a good friend, apparently.... Mr. J.B., California.

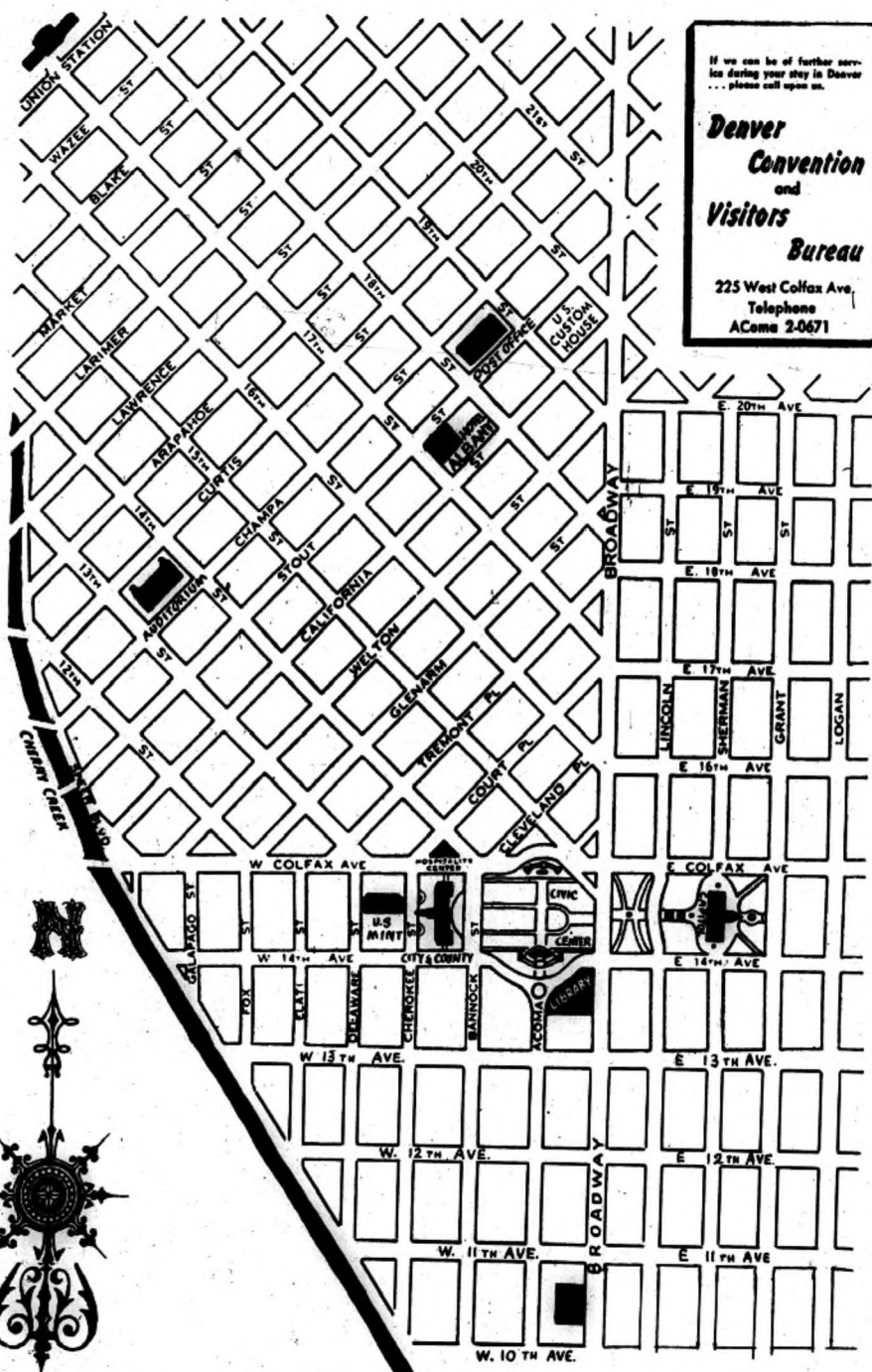
EDITOR'S NOTE: We regret losing your membership. We also regret that you consider the \$116 spent for Mattachine a poor investment. From where we sit, we can name some 300 social service cases served and helped from this office within the past 12 months — including dozens of persons in trouble who were referred to understanding lawyers when they knew none and were desperate, and another 15–20 persons who found steady jobs through our auspices. In addition, we can name a large number of persons who gave more than \$116 to Mattachine and demanded nothing from our Society and its staff.

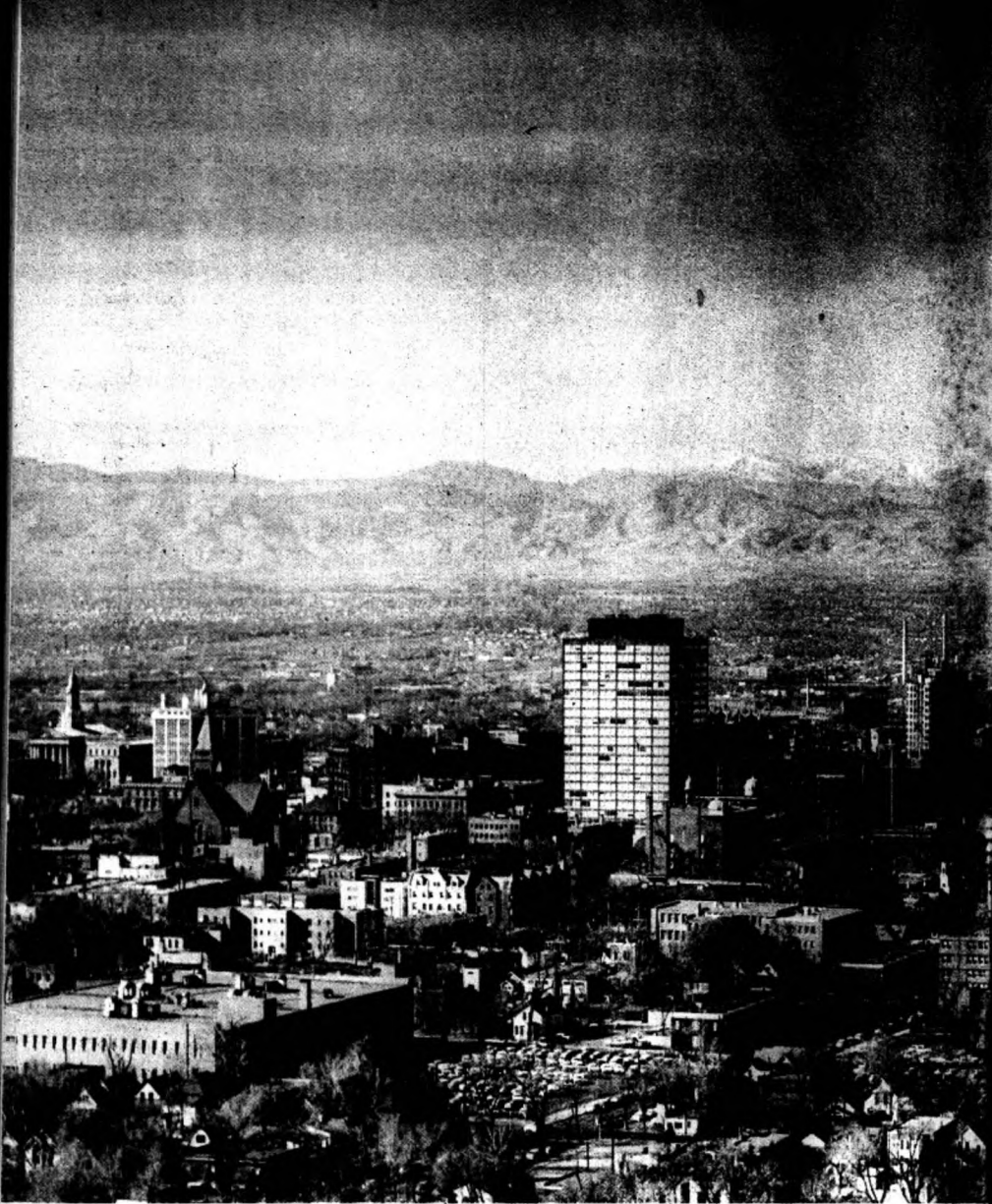
NEW YORK MATTACHINE FORUM TO HEAR ROBERT VEIT SHERWIN

"The Future Legal Problems of Homophilic Organizations" is the title of an address which will be delivered on Tuesday, August 25 in New York City by ROBERT V. SHERWIN, attorney. The address is being sponsored by the New York Area Council of the Mattachine Society at Freedom House (Wilkie Memorial Building), 20 West 40th Street. Time is 8:30 p.m.

Mr. Sherwin is Chairman of the Society for the Scientific Study of Sex and a member of the American Association for the Advancement of Science. He addressed the latter organization's section on criminology at its annual meeting last December in Washington, D.C., on a similar subject (MR, Feb. 1959). All readers in the New York Area are urged to attend.

MAP OF DOWNTOWN DENVER





In this issue. . . .

Special Report on

HOMOSEXUALITY AT CAMBRIDGE