



mattachine **REVIEW**



Quote: LOVE v. HATE

IT WOULD SEEM that we ought no longer to hide behind the theory of punishment, nor even the term itself, that we should give up this effort to bend others to our will by making them suffer if they do not obey. We have long since abandoned such methods in our educational system, as applied to children particularly, and have come to believe that character can unfold at its best when it has opportunity for expression and when it is attracted by love rather than when it is driven by hate.

—WILLIAM A. WHITE in *Crime and Criminals*

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Immorality and Treason

By H. L. A. HART

THE Wolfenden Committee on Homosexual Offences and Prostitution recommended by a majority of 12 to 1 that homosexual behaviour between consenting adults in private should no longer be a criminal offence. One of the Committee's principal grounds for this recommendation was expressed in its report in this way: 'There must remain a realm of private morality and immorality which in brief and crude terms is not the law's business'. I shall call this the liberal point of view: for it is a special application of those wider principles of liberal thought which John Stuart Mill formulated in his essay on Liberty. Mill's most famous words, less cautious perhaps than the Wolfenden Committee's, were:

The only purpose for which power can be rightfully exercised over any member of a civilized community against his will is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear . . . because in the opinion of others to do so would be wise or even right.

Repudiation of the Liberal Point of View

The liberal point of view has often been attacked, both before and after Mill. I shall discuss here the repudiation of it made by Sir Patrick Devlin, in his recent lecture, which has now been published*. This contains an original and interesting argument designed to show that 'prima facie society has the right to legislate against immorality as such' and that the Wolfenden Committee were mistaken in thinking that there is an area of private immorality which is not the law's business. Sir Patrick's case is a general one, not confined to sexual immorality, and he does not say whether or not he is opposed to the Wolfenden Committee's recommendation on homosexual behaviour. Instead he gives us a hypothetical principle by which to judge this issue. He says: 'If it is the genuine feeling of our society that homosexuality is a vice so abominable that its mere presence is an

offence', society has the right to eradicate it by the use of the criminal law.

The publication by Sir Patrick of this lecture is in itself an interesting event. It is many years since a distinguished English lawyer delivered himself of general reasoned views about the relationship of morality to the criminal law. The last to do so with comparable skill and clarity was, I think, the great Victorian judge James Fitzjames Stephen. It is worth observing that Stephen, like Sir Patrick, repudiated the liberal point of view. Indeed his gloomy but impressive book *Liberty, Equality, Fraternity* was a direct reply to Mill's essay *On Liberty*. The most remarkable feature of Sir Patrick's lecture is his view of the nature of morality—the morality which the criminal law may enforce. Most previous thinkers who have repudiated the liberal point of view have done so because they thought that morality consisted either of divine commands or of rational principles of human conduct discoverable by human reason. Since morality for them had this elevated divine or rational status as the law of God or reason, it seemed obvious that the state should enforce it, and that the function of human law should not be merely to provide men with the opportunity for leading a good life, but actually to see that they lead it. Sir Patrick does not rest his repudiation of the liberal point of view on these religious or rationalist conceptions. Indeed much that he writes reads like an abjuration of the notion that reasoning or thinking has much to do with morality. English popular morality has no doubt its historical connexion with the Christian religion: 'That', says Sir Patrick, 'is how it got there'. But it does not owe its present status or social significance to religion any more than to reason.

What, then, is it? According to Sir Patrick it is primarily a matter of feeling. 'Every moral judgment', he says, 'is a feeling that no right-minded man could act in any other way without admitting that he was doing wrong'. Who then must feel this way if we are to have what Sir Patrick calls a public morality? He tells us that it is 'the man in the street', 'the man in the jury box', or (to use the phrase so familiar to English lawyers) 'the man on the Clapham omnibus'. For the moral judgments of society so far as the law is concerned are to be ascertained by the standards of the reasonable man, and he is not to be confused with the rational man. Indeed, Sir Patrick says 'he is not expected to reason about anything and his judgment may be largely a matter of feeling'.

Intolerance, Indignation, and Disgust

But what precisely are the relevant feelings, the feelings which may justify use of the criminal law? Here the argument becomes a little complex. Widespread dislike of a practice is not enough. There must, says Sir Patrick, be 'a real feeling of reprobation'. Disgust is not enough either. What is crucial is a combination of intolerance, indignation, and disgust. These three are the forces

* The Enforcement of Morals. Proceedings of the British Academy: Maccabean Lecture in Jurisprudence (Oxford, 3s. 6d.)

behind the moral law, without which it is not 'weighty enough to deprive the individual of freedom of choice'. Hence there is, in Sir Patrick's outlook, a crucial difference between the mere adverse moral judgment of society and one which is inspired by feeling raised to the concert pitch of intolerance, indignation, and disgust.

This distinction is novel and also very important. For on it depends the weight to be given to the fact that when morality is enforced individual liberty is necessarily cut down. Though Sir Patrick's abstract formulation of his views on this point is hard to follow, his examples make his position fairly clear. We can see it best in the contrasting things he says about fornication and homosexuality. In regard to fornication, public feeling in most societies is not now of the concert-pitch intensity. We may feel that it is tolerable if confined: only its spread might be gravely injurious. In such cases the question whether individual liberty should be restricted is for Sir Patrick a question of balance between the danger to society in the one scale, and the restriction of the individual in the other. But if, as may be the case with homosexuality, public feeling is up to concert pitch, if it expresses a 'deliberate judgment' that a practice as such is injurious to society, if there is 'a genuine feeling that it is a vice so abominable that its mere presence is an offence', then it is beyond the limits of tolerance, and society may eradicate it. In this case, it seems, no further balancing of the claims of individual liberty is to be done, though as a matter of prudence the legislator should remember that the popular limits of tolerance may shift: the concert pitch feeling may subside. This may produce a dilemma for the law; for the law may then be left without the full moral backing that it needs, yet it cannot be altered without giving the impression that the moral judgment is being weakened.

A Shared Morality

If this is what morality is—a compound of indignation, intolerance, and disgust—we may well ask what justification there is for taking it, and turning it as such, into criminal law with all the misery which criminal punishment entails. Here Sir Patrick's answer is very clear and simple. A collection of individuals is not a society; what makes them into a society is among other things a shared or public morality. This is as necessary to its existence as an organized government. So society may use the law to preserve its morality like anything else essential to it. 'The suppression of vice is as much the law's business as the suppression of subversive activities'. The liberal point of view which denies this is guilty of 'an error in jurisprudence': for it is no more possible to define an area of private morality than an area of private subversive activity. There can be no 'theoretical limits' to legislation against immorality just as there are no such limits to the power of the state to legislate against treason and sedition.

Surely all this, ingenious as it is, is misleading. Mill's formulation of the liberal point of view may well be too simple. The grounds for interfering with human liberty are more various than the single criterion of 'harm to others' suggests: cruelty to animals or organizing prostitution for gain do not, as Mill himself saw, fall easily under the description of harm to others. Conversely, even where there is harm to others in the most literal sense, there may well be other principles limiting the extent to which harmful activities should be repressed by law. So there are multiple criteria, not a single criterion, determining when human liberty may be restricted. Perhaps this is what Sir Patrick means by a curious distinction which he often stresses between theoretical and practical limits. But with all its simplicities the liberal point of view is a better guide than Sir Patrick to clear thought on the proper relation of morality to the criminal law: for it stresses what he obscures—namely, the points at which thought is needed before we turn popular morality into criminal law.

Society and Moral Opinion

No doubt we would all agree that a consensus of moral opinion on certain matters is essential if society is to be worth living in. Laws against murder, theft, and much else would be of little use if they were not supported by a widely diffused conviction that what these laws forbid is also immoral. So much is obvious. But it does not follow that everything to which the moral vetoes of accepted morality attach is of equal importance to society; nor is there the slightest reason for thinking of morality as a seamless web: one which will fall to pieces carrying society with it, unless all its emphatic vetoes are enforced by law. Surely even in the face of the moral feeling that is up to concert pitch—the trio of intolerance, indignation, and disgust—we must pause to think. We must ask a question at two different levels which Sir Patrick never clearly enough identifies or separates. First, we must ask whether a practice which offends moral feeling is harmful, independently of its repercussion on the general moral code. Secondly, what about repercussion on the moral code? Is it really true that failure to translate this item of general morality into criminal law will jeopardize the whole fabric of morality and so of society?

We cannot escape thinking about these two different questions merely by repeating to ourselves the vague nostrum: 'This is part of public morality and public morality must be preserved if society is to exist'. Sometimes Sir Patrick seems to admit this, for he says in words which both Mill and the Wolfenden Report might have used, that there must be the maximum respect for individual liberty consistent with the integrity of society. Yet this, as his contrasting examples of fornication and homosexuality show, turns out to mean only that the immorality which the law may punish must be generally felt to be intolerable.

This plainly is no adequate substitute for a reasoned estimate of the damage to the fabric of society likely to ensue if it is not suppressed.

Nothing perhaps shows more clearly the inadequacy of Sir Patrick's approach to this problem than his comparison between the suppression of sexual immorality and the suppression of treason or subversive activity. Private subversive activity is, of course, a contradiction in terms because 'subversion' means overthrowing government, which is a public thing. But it is grotesque, even where moral feeling against homosexuality is up to concert pitch, to think of the homosexual behaviour of two adults in private as in any way like treason or sedition either in intention or effect. We can make it *seem* like treason only if we assume that deviation from a general moral code is bound to affect that code, and to lead not merely to its modification but to its destruction. The analogy could begin to be plausible only if it was clear that offending against this item of morality was likely to jeopardize the whole structure. But we have ample evidence for believing that people will not abandon morality, will not think any better of murder, cruelty, and dishonesty, merely because some private sexual practice which they abominate is not punished by the law.

Because this is so the analogy with treason is absurd. Of course 'No man is an island': what one man does in private, if it is known, may affect others in many different ways. Indeed it may be that deviation from general sexual morality by those whose lives, like the lives of many homosexuals, are noble ones and in all other ways exemplary will lead to what Sir Patrick calls the shifting of the limits of tolerance. But if this has any analogy in the sphere of government it is not the overthrow of ordered government, but a peaceful change in its form. So we may listen to the promptings of common sense and of logic, and say that though there could not logically be a sphere of private treason there is a sphere of private morality and immorality.

Sir Patrick's doctrine is also open to a wider, perhaps a deeper, criticism. In his reaction against a rationalist morality and his stress on feeling, he has I think thrown out the baby and kept the bath water; and the bath water may turn out to be very dirty indeed. When Sir Patrick's lecture was first delivered *The Times* greeted it with these words: 'There is a moving and welcome humility in the conception that society should not be asked to give its reason for refusing to tolerate what in its heart it feels intolerable'. This drew from a correspondent in Cambridge the retort: 'I am afraid that we are less humble than we used to be. We once burnt old women because, without giving our reasons, we felt in our hearts that witchcraft was intolerable'.

This retort is a bitter one, yet its bitterness is salutary. We are not, I suppose, likely, in England, to take again to the burning of old women for witchcraft or to punishing people for associating with those of a different race or colour, or to punishing people again for adultery. Yet if these things were

viewed with intolerance, indignation, and disgust, as the second of them still is in some countries, it seems that on Sir Patrick's principles no rational criticism could be opposed to the claim that they should be punished by law. We could only pray, in his words, that the limits of tolerance might shift.

Curious Logic

It is impossible to see what curious logic has led Sir Patrick to this result. For him a practice is immoral if the thought of it makes the man on the Clapham omnibus sick. So be it. Still, why should we not summon all the resources of our reason, sympathetic understanding, as well as critical intelligence, and insist that before general moral feeling is turned into criminal law it is submitted to scrutiny of a different kind from Sir Patrick's? Surely, the legislator should ask whether the general morality is based on ignorance, superstition, or misunderstanding; whether there is a false conception that those who practise what it condemns are in other ways dangerous or hostile to society; and whether the misery to many parties, the blackmail and the other evil consequences of criminal punishment, especially for sexual offences, are well understood. It is surely extraordinary that among the things which Sir Patrick says are to be considered before we legislate against immorality these appear nowhere; not even as 'practical considerations', let alone 'theoretical limits'. To any theory which, like this one, asserts that the criminal law may be used on the vague ground that the preservation of morality is essential to society and yet omits to stress the need for critical scrutiny, our reply should be: 'Morality, what crimes may be committed in thy name!'

As Mill saw, and de Tocqueville showed in detail long ago in his critical but sympathetic study of democracy, it is fatally easy to confuse the democratic principle that power should be in the hands of the majority with the utterly different claim that the majority, with power in their hands, need respect no limits. Certainly there is a special risk in a democracy that the majority may dictate how all should live. This is the risk we run, and should gladly run; for it is the price of all that is so good in democratic rule. But loyalty to democratic principles does not require us to maximize this risk: yet this is what we shall do if we mount the man in the street on the top of the Clapham omnibus and tell him that if only he feels sick enough about what other people do in private to demand its suppression by law no theoretical criticism can be made of his demand.

—Third Programme

By WALTER C. ALVAREZ, M. D.

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SCIENTIFIC APPROACH IS NEEDED

One of the most moving experiences of my medical career came to me a few weeks ago as I sat in a huge, jam-packed audience made up of medical students from all over the United States. They were attending the annual convention of the Student American Medical Association. As one of their guests, I listened to a brief talk from the heart of a remarkably fine psychiatrist—Dr. Corbett Thigpen, the man who recently wrote up the case of the woman whose problem he described in “The Three Faces of Eve.” He is a handsome, fortyish, sensitive-looking man with fine eyes and a very moving voice. Time and again, during his talk, when he would say, perhaps that many of the ideas of modern psychiatry are just theories for which no one can adduce any scientific proof, the audience—much stirred—applauded. At those moments, I wished all dynamically-inclined psychiatrists could have been present just to sense the relief that seemed to come over these students when told that if they were reluctant to swallow a lot of weird theories, they were perfectly justified. They registered their approval only as people do when, at last, they hear an authority say something that they have long felt to be true and much in need of being said. As Dr. Thigpen emphasized, he was not at-

tacking anyone; all he wanted was to find ways in which to cure his patients. After years of experience, he knows—to his sorrow—that modern psychiatry does not give all the answers; in fact, in many cases of mental aberration, even good psychotherapy does not help.

Dr. Thigpen told me that he and his eminent chief, Dr. Hervey Cleckley, had started in practice with analytic indoctrination, but later had turned away from it. In their practice, they had come to behave like any good scientific physician does who will use any form of treatment that he finds useful—psychotherapy, rest, tranquilizers, brain stimulators, electroshocks, or hypnosis. Dr. Thigpen was sorry to have to admit what all of us physicians know: that, for the last 30 years or more, under the dominating influence of theories of early sex trauma, psychiatry has largely stagnated, so that there has been little advance in it. Many psychiatrists have cultivated the habit of writing in such an almost-unintelligible jargon that few people can guess what they are trying to say. In doing this, they have fooled themselves—and some of their readers—into thinking they know something. As Dr. Thigpen, Dr. Freyhan, and others have pointed out, much of psychiatry has changed from a science into a religion with Freud as its Prophet. Whenever one of Freud's old friends came to differ with him, he was promptly excommunicated, and after that his name was never mentioned, and his papers were never quoted. This, of course, is not science. In science, one may differ strongly with a man, and yet love him as a friend, revere him as a teacher, and

continue to quote from his work.

As Dr. Thigpen went on to say to the students, what he prays for is that psychiatry may soon come out of the doldrums to become again a field for scientific research. Perhaps the change-over is now being effected by the brain physiologists, pharmacologists, surgeons, and geneticists who are getting interested in the problems of mental disease. We will hope so. Naturally, there is little hope of changing the mental processes of the older psychiatrists, they are too firmly set in their ways; and so, our hope must be in the young men of the present generation. If they will accept only ideas for which there is scientific proof, we will get somewhere. Movingly, Dr. Thigpen told of the similar frank talk which he gave at a recent meeting of a great psychiatric association. There, also, he pleaded for scientific honesty. When, after the talk, a physician came to the podium and asked, “Would you have us give up our practice and starve?”; Dr. Thigpen said, “I have no desire to rob anybody of his livelihood, but I feel that if patients are paying us for our services, they deserve to receive scientific knowledge—not beliefs.” At the close of his talks in Chicago, the students were so moved that they stood up and applauded for several minutes. I will never forget that experience so long as I live. It is a wonderful thing to hear an able and honest man confessing from the heart—that there is something terribly wrong with the work of the group with which he has long been associated. It takes tremendous courage and dedication to do such a thing.

12th Night

"You look worried, Tom. Are you?"

"Well, maybe a little bit. I was going to save it to tell you tonight.

But maybe you want to hear it now..."

"Sure thing! Have a refill?"

"All right, if you are I will."

The late morning sunlight filtered through the haze outside, and cast a soft light on the features of the young man called Tom. He lit up a cigarette while waiting for his cup to come back. His face might have been called moon-round, if it had not been for a certain occasional angularity. An aura of determination seemed to be around him too, contrasting with his casual manner of sitting in the booth. Perhaps it was this air of paradox that first captivated Kristian, and led to their acquaintance and later close friendship.

His friend returned with the two coffee cups, and set them down carefully, as they were overfull. Then as he was sitting down, he turned to Tom and asked, "Are you worried because you had to fight him off?"

Tom looked up in surprise, and said, "No. Quite the opposite last night. That's what worries me. This job is getting odder all the time."

"Let's see. This is case number thirteen, isn't it?"

"I think so. Three weeks ago was number eleven, and in between was the one that got scared." With this, Tom rubbed out his cigarette hastily.

"You're right. Now let's see... Where were you when you contacted him? I've got to get this all down for the record." Kristian handled American banter fluently after two years, with scarcely a trace of accent.

"Well, I was parked at the ice cream joint on the corner of Main and Fourth, when a guy walked out with a sundae in his hand. He was headed my way, and pretty soon he caught my eye. I smiled at him just a little bit, and he smiled and looked away. He went and sat down on a bench and looked back at me. Then he came over to ask me for a light."

"The old approach still works! Wonder what people did before they had tobacco?"

"Maybe if they didn't need tobacco they also didn't need this sort of activity."

"Touche! You caught me off guard there. But you realize that people have always had a narcotic available. They're damned ingenious at it, in fact. Besides,

there is no reason to think that what you call 'this sort of activity' is a modern invention. Haven't you read Westermarck?"

"I'm sorry, Chris. Sometimes I get off the mark and make these value judgements. Forgive me?"

"Done! But don't misunderstand me. Value judgements have their place, after all the evidence is in. And that is what we are doing with these case studies."

"You're right, of course. You ought to get a good thesis out of this before you have to go back. But consider my side of the case. You can just sit there and be coldly scientific about the whole thing, while I am the one who goes through these shenanigans. It affects me emotionally, don't forget that!"

"I won't. You know I appreciate deeply what you are doing for me, what I could never do for myself. If you are getting upset about it, maybe we had better not interview any more for a couple of months. What about it?"

There was no immediate answer from the boy opposite. He reached into his sweater pocket and produced a pack of English cigarettes. Without offering his older friend one, he squeezed his lighter and drew a long first lungful. Then he looked for a moment at Kristian through half-closed eyelids, as he slowly exhaled, the smoke curling from his nostrils like summer heat waves. At last he spoke.

"Chris, before we go on, let me ask you a question. Okay?"

"Shoot!"

"How do you know I'm not making all this up?"

Now it was his friend's turn for reflection. He put both hands around his coffee cup and warmed them, rotating back and forth. As he did so, he looked into the liquid as if it were a crystal ball. At least, that was the momentary effect on Tom, who waited his answer impatiently.

After a moment, Kristian raised his eyes and looked penetratingly and quite seriously at the boy opposite, and said, "Internal evidence!"

"Just that?"

"Just that! No one could fake all the details you have told me. It's not easy to lie convincingly."

"Maybe so, but I'd say a lot of these guys are lying to themselves, at least."

"That may be true. In fact, it's one of the reasons I'm doing this study, to see how much or to what degree they are out of contact with reality, or in other words, 'lying to themselves.' Most of them are, I think, but again I can't say definitely until we get enough cases to analyze, and follow up."

"We're going to follow these up?"

"Why not? They'll still be in town, and it would make the study far more valuable if we could ask more questions. Don't you agree?"

"Yes, probably, but Christmighty! I'll be nuts by the time it's over!"

"I'll reserve a suite at the State Hospital for you."

"Thanks, doll!"

At this Kristian looked up in surprise. "Freudian slip, maybe?" The boy registered a blank. He ground out his cigarette, and shifted position in the booth.

"Let's get on with this case, huh, Chris? I've got to get back to the dorm for lunch."

"Go ahead. If we run overtime, I'll buy your lunch."

At this offer, the boy became serious, put his feet on the floor, and started talking in earnest.

"Well, like I said, he came over and asked for a light. I gave him one, and he offered me a sundae if I wanted one. Said he just got paid. I said 'thanks, no,' but offered him a seat in the car. This must have been what he wanted, as he got right in. We talked about nothing in particular for a while, you know how it is... Then he asked if I wanted to drive around for a while. I said 'Okay' and we pulled out."

"Yeah! What happened then?"

"Not so fast! Let me tell it as it happened. He kept watching me out of the corner of his eye, and I guess he had me pegged. At any rate, after a few blocks he told me all of a sudden to stop the car, and follow him. I parked, and we went up to his studio apartment, on the second floor."

Kristian was making code marks on a small scratch pad, in the cramped script that the English and some others seem to prefer. When Tom stopped for a moment, Kristian turned to him and said, "Door locked?"

"No. Just closed. He told me to sit down and walked over to a liquor cabinet. He poured only one drink and handed it to me. Then he asked to be excused for a minute, and went into another room, probably the bathroom."

"Can you describe him? What did he look like? What sort of clothes was he wearing?"

"Clothes! That's just it! He was changing clothes in the other room, it turned out. When I met him he had on a tan sports shirt and a pair of those new grey cords. I guess he was about 150 pounds, and stood about five feet ten. Actually he was quite ordinary... I mean in the sense that he would be lost in a crowd. Just typical average young American, I guess you'd say. Physically, that is!"

"What was he wearing when he came back?"

"An outfit. It looked like he had gotten it together for some occasion. He was wearing the tightest pair of faded bluejeans I've ever seen, a pair of motorcycle boots, and a tight wool sweater that looked like it was made in France."

"Did he give any explanation of the change? Or did he try to seduce you, or what?"

"No, none of those. He just asked me if I was comfortable, filled up my drink, and walked away. He stood over by the window and looked out, then began humming a little to himself. I began to feel as if I wasn't there!"

"Why?"

"Cause he just ignored me from then on. But that's what was so eerie about

the whole thing. He started rubbing his hands all over his body, slowly at first, then in short quick circles. Gradually he was breathing rather hard, and I thought he'd have an orgasm."

"Did he?"

"Not that I know of. Anyway, he moved off toward the bed, and sort of got on it, well I can't explain it just right—like it was a person, maybe. Sort of sneaked onto it, sideways. Then he started rubbing all over again, this time with real pants of passion, I guess, instead of just breathing hard like he did by the window."

"It does sound different! What then?"

"He turned toward me and I could see his lips were slightly open, and wet. Pretty soon he licked them again, and his whole body went into a sort of spasm, like a wave was passing over him."

"That's a good way of putting it!"

"It is? Well, this happened again just the same way. Then he arched back his head, eyes closed, and whispered, 'Go now!'"

"So you left right then?"

"Yes, I most certainly did! I left without saying a word. Went to Art's to have a beer and then to a movie. Just got in for the feature."

"Then you didn't ask him the standard questions?"

"I told you already I didn't! Why do you keep riding me?"

"I'm not riding you. Just asking simple questions. If you didn't get any information, that's that."

"Isn't what I just told you information?"

"Yes. You're right. It's just that I want as much as possible on each case for the analysis. The more complete cases we get, the less we will have to do in total."

"I understand your position. Well, I've got to be getting back to the dorm. When do you want me to see you again?"

"I'll get in touch with you. I have to go downtown right away. Why don't you have lunch here? I'll tell Midge to put it on my bill. Okay?"

"Okay, Chris. That's swell of you! See you Monday if not before."

He watched his friend leave the cafe and walk down the street. As he mused on their "project," and the incident he had just related, he heard a sound behind him. He turned around suddenly, and then with a broad smile, said softly, "Hello, doll!"

The other boy sat down in the booth opposite him, and smoothed his hair, taking longer to do it than most persons would. Then he said, "Have you gone and told him after all?"

Tom replied with some amusement, "No. You're just a number, that's all—Twelve in fact. I told him there was no contact, that it flopped. Okay?"

"Whatever you say, doll. Is anything changed?"

"Nothing. It's just like always."

"Good! I get off work at nine. See you then."

Punishment

Sir,—At the Old Bailey during one morning last month I heard judgment passed on three men who had pleaded guilty to homosexual behaviour. The first man admitted to a "serious offence" in a public lavatory, and it might have been thought that there was room for exemplary punishment in the interests of public decency. However, he was bound over.

The next case involved two young men (both over twenty-one) who admitted to a long-standing attachment. The judge said he appreciated that both were of good character, that they could not help their homosexual tendencies, that they had avoided any affront to public decency and that no corruption was involved. He said that in the circumstances he would deal with them "as leniently as possible," and sentenced them to nine months' imprisonment.

It is difficult to see how this sentence can benefit either the community or the two men on whom it was imposed. When they have served their sentence, they would logically be justified in adopting the attitude that it is not to their advantage to try any longer to exercise a sense of responsibility, but that they stand less chance of punishment if their behaviour is promiscuous and irresponsible.

Arbitrary sentences such as these are unfortunately still common. The present chaotic position can be remedied only by the Government's summoning the courage to accept its responsibilities with regard to Part II of the Wolfenden Report.

REV. A. HALLIDIE SMITH,
Secretary, the Homosexual Law
Reform Society.
London, W.1.

An important announcement

On October 1, 1969, 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.

IN THE MEANTIME, HERE'S A CHANCE TO
RENEW AND RECEIVE A FREE GIFT BOOK!

On all renewals received on or before October 1, you may order the REVIEW for one or more years at the present rate (\$4 U.S.; \$5 foreign), and IN ADDITION you will receive a copy of a new book of outstanding gay short stories published for the first time in the U.S.: "FOUR FROM THE CIRCLE."

DON'T MISS THIS SPECIAL OFFER! Every present subscriber may renew immediately regardless of when present subscription expires. Offer also applies to all Mattachine members who get REVIEW as part of their membership. Simply check the notation for members in coupon below, and the amount of subscription paid will be credited when membership is payable and renewed.

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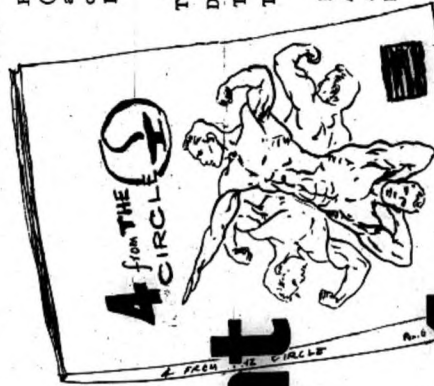
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"FOUR FROM THE CIRCLE"

Four short stories from DER KREIS
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THIRD MOVEMENT
DEVIL INCARNATE OF MIDANVALE
THE TIDES OF LOVE
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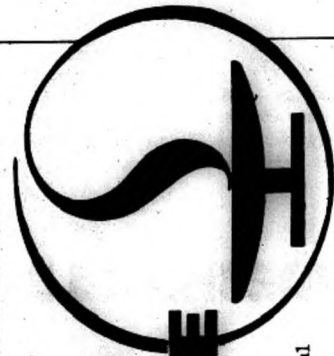
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The following article describes recent trends and directives regulating the types of discharge from the U. S. Air Force, and compares the number of less than honorable discharges from the various services. We are grateful to an Air Force officer for this first hand information.

UNDESIRABLE DISCHARGE

from the Air Force

Discharges from the military service have been revised with the recent unification of the services under the Department of Defense. Under the new rules governing release, not all references to sexual inversion automatically draw undesirable discharges. Some will now draw either General or Honorable Discharges depending mostly on the individual's record otherwise.

However the active invert is still doomed to being continually sought out by the services for undesirable discharge without most benefits of federal service.

Prior to the Unification Act, each service dictated its own rules on "other than honorable" discharges. The new rules set down by DOD will standardize the regulations involved making them applicable to all services.

In short, the three basic categories of homosexuals remains unchanged: Category I, a person having latent or obvious homosexual tendencies; category II, a person associating with known homosexuals; and category III, an active overt homosexual. In the past, all ser-

vices gave all three categories undesirable discharges for the most part. Under the new regulations, the first two categories (latent tendencies and association) will now receive either general or honorable discharges, depending on the previous effectiveness reports, etc., of the individual involved.

Personnel classed in the third category of overt homosexuals are still to be sought out and given undesirable discharges. This fact remains ominous even though the person involved may never have become overt except for his military experience.

It is interesting to note that only a small percentage of the total undesirable discharges are given for homosexual reasons. Of a total of 138,789 discharges given by the services in 1958, here is the general breakdown:

| | |
|--------------------------------|---------|
| Honorable | 115,130 |
| General (Honorable Conditions) | 12,664 |
| Undesirable | 8,300 |
| Bad Conduct | 2,267 |
| Dishonorable | 428 |

Typical Undesirable Discharges

Here is a breakdown on 818 typical undesirable discharges:

| | Total | Army | Navy | AF | MC |
|--|-------|------|------|-----|----|
| Homosexual | 818 | 395 | 124 | 250 | 49 |
| Fraudulent enlistment | 59 | 12 | 40 | 7 | 7 |
| Civil court conviction (incl. J. D.) | 33 | 20 | 5 | 6 | 2 |
| Repeated offenders | 143 | 26 | 38 | 59 | 20 |
| Desertion—s.w.o.l. trial waived | 144 | 31 | 41 | 59 | 13 |
| Unclean habits (incl. repeated V.D.) | 3 | 1 | 1 | 1 | 1 |
| Habitual shirker | 23 | 4 | 19 | 19 | 1 |
| Antisocial/amoral trend | 28 | 6 | 22 | 22 | 1 |
| Drug addiction | 41 | 17 | 21 | 21 | 3 |
| Drunkenness intemperate use of alcohol | 1 | 1 | 1 | 1 | 1 |
| Bad checks, indebtedness, etc. | 42 | 5 | 37 | 37 | 1 |
| Others | 17 | 17 | 17 | 17 | 1 |
| | 284 | 272 | 10 | 10 | 2 |

A breakdown of 1,000 less than honorable discharges considered to be a quality sample shows 122 were bad conduct and 818 undesirable.

Back to the overall picture of less than honorable discharges, the new regulations include:

1. Restrictions against considering activities a man engaged in before entering service. Only the person's military record will be used when figuring his type of discharge, except when pre-service activities included misrepresentation or omissions in connection with the actual enlistment.

2. Power to give honorable discharges to men otherwise ineligible if they have received a personal decoration or line-of-duty disability.

3. Right of the individual to make a statement on his behalf when he is recommended for unsuitability discharge. (Isn't this guaranteed in our Constitution?)

4. An undesirable discharge may be given only by an officer with general courts martial jurisdiction or higher authority. Also, the individual man must have prior notice of the action against him and a chance to ask a board hearing.

Summing up, Defense says honorable discharges are dependant on a person's proper behavior, proficiency, and performance.

Other provisions in the new rules which were effective April 15, 1959 include new possibilities of changing old discharges, upgrading them to either general or honorable discharges. However, a primary reason for the slightly more liberal attitude on less than honorable discharges is to reduce the number of them and as well, the number of them upgraded at a later date.... a few less bad discharges now and less chance to upgrade the bad ones given.

This is progress, slight as it may be and as long as it has been in coming. However your author sincerely believes in the day when all discharges of inverts from the military service will be honorable for medical reasons, excepting the ones involving crimes of violence, crimes against property and certain public acts regarded as intolerable.

It is interesting to note the number of less than honorable discharges given by the various services in relation to the total discharges given.

For the Navy, it is one in every 27

discharges that is less than honorable; for the Marines, 1 in 20; for the Army, 1 in 17, and for the Air Force, 1 in 13.

The Air Force has been asked to explain the reason they give almost 10% of their discharges as less than honorable, and why the rate is twice that of the Navy. The Air Force claims this is due to quality control of personnel, with the atomic age requiring a higher degree of perfection.

Is it possible that organizations like American Civil Liberties Union should examine the attitude of the Air Force for "ruining" so many lives of the personnel it accepts by "washing them

out" with a discharge which serves as a blemish on their lives for so many of their productive years? Personality clashes resulting in bad efficiency reports often result in these bad discharges. Incompetent non-commissioned officers and even officers of field and company grades often have a hand in rating efficiency and giving discharges that are less than honorable. Not uncommon is the comment that on some occasions bad discharges for inefficiency have been given by military authorities who, as individuals, may be less competent than the victim of their ruling.

READERS *write*

REVIEW EDITOR: "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". (Editorial, July issue)

I wonder if you realize how profoundly true is the reverse of this observation.

Years ago I was employed as a bookkeeper and business agent in an industrial institute (reform school then) in one of our large eastern states. Although a civilian employee I occasionally substituted for one of the night attendants.

While acknowledging the necessity for giving lip service to the prevailing conventions and mores, it was commonly recognized that it was better for the individual as well as for society if the penis replaced the knife, gun, or club in the boys' minds. Consequently if, when out in the fields, a couple of fellows sneaked off behind a packing shed and engaged in mutual masturbation, the guards just looked the other way. At night in the dormitories (12 boys to a ward) when I made my rounds I never paid any attention to their quite evident engagement in homosexual sport. Though not so inclined myself, some of the guards, I know, regularly gratified the boys' desires.

A boy who masturbates or indulges in sex play with other boys just doesn't get into serious trouble. —R.F., California.

EDITOR'S NOTE: The penis is the more primitive of the two classes of instruments and certainly the least harmful.

The activity which you describe in the industrial institute is not likely to change the "prevailing conventions and mores" so long as those concerned are "acknowledging the necessity for giving lip service" to those conventions. Where does discretion stop and hypocrisy take over? Also, any philosophy of sexual freedom must allow every individual the right to decline. The situation between guards and inmates which you describe could easily destroy this right, by leading to force and coercion.

Your last statement may not be true for the person who has been "indoctrinated in the superstitious ethic of complete abstinence." These individuals may get into serious trouble with themselves.

A healthy society does not give lip service to that which it does not practice. This is mass schizophrenia.

REVIEW EDITOR: First, a word of praise in your noble undertaking. You are to be congratulated for your courage and unselfish devotion to a work which has long need-

ed some pioneers. I am most pleased with your general policy and philosophy of organization. I hope you continue to keep up the good work, and please maintain the high plane of philosophy which you have started on.

Second, I read with much interest the article entitled, "Sex-Guilt in Adolescence." This has been a subject which has interested and puzzled me ever since being in contact with you. Although I know you do not allow membership of minors, and I appreciate and agree with this rule, I can't keep from thinking that the problems encountered by adult homosexuals are invariably rooted in adolescence. This is the age level which badly needs proper and as accurate as possible information; and they are getting either a complete void of information or very biased and wrong information. This fact is brought home daily to me in my church youth work (my profession, incidentally). Is there nothing we can do? I have some of the best information on sex which is published for our young people; but none of it gives any mention or recognition of the fact that someone might be homosexually inclined, and if they are, they are not necessarily doomed to a useless, hopeless, maladjusted life. Do you know of any book which presents the "Facts of Life and Love" including all the facts about homosexuality? If so, please let me know. If not, let's get something started. Would that I had such instruction in my adolescence. I have several good books exclusively about homosexuality, but have thus far found it difficult to display them as prominently on my bookshelf as other books. Mr. J.D., Michigan.

EDITOR'S REPLY: We know of no sex-instruction manuals which take cognizance of the fact that homosexuality is a component of personality.

REVIEW EDITOR: Thank you for the very cordial and informative interview... we consist of a group of well-trained social scientists (psychologists, social workers, counselors, etc.) who are qualified to deal with, and do research in, basic social and psychological issues. Our objective, besides the service applications described, is the stimulation and support of the professional pursuit of research in the social sciences and its boundary areas, and to encourage cooperation among members of the professional and scientific disciplines with regard to the utilization of social science both in research and practice. We would like to discuss further the possibility of research projects we have in mind. — John Gaston, M.S., Accredited Counseling Service, San Francisco

REVIEW EDITOR: We are interested in the latest Dorian Book Service catalog for addition to our permanent reference library. — Mr. F.R.D., Warden, San Quentin Prison, California.

REVIEW EDITOR: This was originally intended as just a letter of thanks, but after the letter of J.B. in your August issue, its purpose has increased to inform him and others who think along the same lines how your organization helped someone in need who wasn't even a member. The person of course was myself. After a series of business mistakes I was suddenly in the position of not only being without a job, but also without lodging or money. My friends expressed their grief verbally and that was it. I had nowhere to turn and believed suicide the only solution when someone suggested I call you. The rest you at Mattachine know about. First of all (for the benefit of the J.B.'s), I was listened to sympathetically, which I must admit I did need. Then I was given a place to stay, meals, and finally assisted in finding a job.

For all you have done for me I can only write the inexpressive words, "Thank you," but you know the emotion I mean to express. — R.D., California.

REVIEW EDITOR: Recently I have read with interest several pamphlets on your Society and desire to subscribe to its work and endeavours, so perhaps you will put me in touch with a London Group and its address and details, etc., in order that I may join them at an early date. — J.W., London, Eng.

EDITOR'S NOTE: The Mattachine Society has no branches in England to date, but we heartily endorse the work of THE HOMOSEXUAL LAW REFORM SOCIETY at 32 Shaftesbury Avenue, London W1. Subscriptions to the REVIEW overseas are \$6.00 per year.

REVIEW EDITOR: Rec'd your sample copies and other material & have read every word with great interest.

I think you are doing a much needed work & doing it well....

I am the most fortunate of men, having a wife who fully satisfies my heterosexual desires and yet fully understands, approves & cooperates with the homosexual side of my nature.

Because I do have both natures, I have spent much time in thought and research in an effort to understand myself. And it has been my experience that psychiatrists seldom, if ever, seem to understand the basic nature of the homophile, judging from many articles I have read by them. I have con-

cluded that the very nature of the expensive training they must take disqualifies them to analyze correctly this phenomenon, due to certain basic assumptions on which their system is built which I feel I can demonstrate to be faulty.

Only a layman could discover these errors in their logical structure as their very training precludes their own critical appraisal of the foundations of their alleged science. The theories on homosexuality of some of the more prolific psychological writers read like the confessions of a paranoiac.

Some of our novelists seem to understand the homophile much better. —Mr. C.A., Cal.

EDITOR'S NOTE: This seems especially true of some of the women novelists (Mary Renault, Marguerite Yourcenar, Iris Murdoch). Perhaps this is because they are not subjectively involved in male homosexuality.

REVIEW EDITOR: On August 6 I sent you a money order in the amount of \$5, of which \$4

was for renewal of my subscription to the REVIEW.

Since that time I have noticed in the REVIEW that there is a "Subscribing Membership," which entitles such a member to **INTERIM** and — most important — enables one to hold his head a little higher than the minimal supporter.

Will you kindly add the enclosed, additional money order for \$11.00 to the former \$4.00 to make me a subscribing member (as of whatever date is convenient for you)?

Unlike Mr. W.E.G. of Louisiana (letter in July 1959 issue), I think that it is a wonderful thing that such organizations as *Mattachine* and *One* exist at all. But, among slaves, if one dares to rise up at all he will be attacked rather than the slave-masters because to attack *him* will be safe, and God-knows-how-justified anger will thereby be given a vent.

Bless you, not only for your splendid aims but also for your putting up with our individual pettinesses! — H.H., Los Angeles.

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|--|--------|
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Although the following article speaks of "cure" for sex offenders, the REVIEW doubts if such is possible or even necessary in many cases. Adjustment from anti-social behavior patterns would be a better concept, it seems. However, the following is presented because it is of interest in that it shows the trend in correctional philosophy in California. It is a part of a recent six-article series that appeared in the LOS ANGELES TIMES.

Group Therapy Helps Jailed Sex Offenders

BY JAMES HUBBART

"I look back," the handsome inmate was saying, "and I wonder what made me end up the way I have—in prison."

With convictions for vagrancy, two armed robberies and smoking marijuana in violation of his parole, he has been behind bars for the last five years.

He wants out. And the California Adult Authority, which decides such things, wants him out.

Figured in Riot

For the inmate, in the words of a report by his keepers, has been "a target for aggressive homosexuals" and as such was once the central figure in a riot at the Deuel Vocational Institute at Tracy.

"Do you have anxieties about being a homosexual?" asked Ervis W. Lester, one of two Adult Authority members interviewing the prisoner for parole.

"I don't consider myself a homosexual," he replied. "Bisexual, maybe."

The prisoner is one of 2,000 men confined at the California Medical Facility, which rises starkly from the fields of wild oats south of Vacaville, a sleepy farm town between San Francisco and Sacramento.

Not Just a Prison

Its stockade fences, guard towers and cell blocks mark it unmistakably as a prison. Yet it is operated not as a prison in the classic sense, but as a mental institution.

"You might call us a combination of both," conceded its director, Dr. M. R. King, a psychiatrist.

Vacaville is peopled by criminals adjudged not quite insane enough to weave baskets in the comfort of a hospital run by the Department of Mental Hygiene.

"There's quite a disparity between the legal and medical definitions of insanity," observed Robert Feigen, a correctional counselor. "The

men sent to us are criminals with what you might call aggravated emotional disturbances."

"Isn't the criminal mind always sick?" Feigen was asked.

"Yeah, I suppose so. But we get the worst ones. This is the last stop before Mental Hygiene takes over."

In examining the case histories of Vacaville's inmates, a number of consistencies become apparent. Every one of them turned to criminal behavior to satisfy a desperate "ego hunger."

"I never could feel much like a man," a husky, 39-year-old parole applicant confided. "I wanted to be important—to feel that I'm just as good as the next guy, or maybe better."

"Stealing made you feel more like a man, didn't it?" Lester prodded.

The prisoner nodded.

From Religious Family

This inmate, who came from a fanatically religious family, has an arrest record dating back to 1931. His crimes include juvenile truancy, auto theft, forgery, drunkenness, burglary, child molesting, escape and attack. Of him the psychiatrists said:

"He has many severe personality problems and many of the features of the psychopathic offender. He is unlikely to gain very much benefit from the present confinement except that his confinement will delay his next offenses."

For the present, parole for this man was denied.

Doctors studying criminal minds know the male ego is a complex and curious thing. It is the drive behind all the accomplishments of men since the dawn of history.

Failures in Society

Those who can't satisfy this drive through legitimate channels will often turn to crime. Others will seek escape, or courage, in alcohol or narcotics.

"The criminal is essentially a failure in normal society," Lester pointed out. "And failure is pretty tough to accept."

Walter W. Stone, chief of the division of adult paroles, noted that as the pace of modern society grows faster and increasingly demanding, there will be more and more men who can't keep up with it. More failures.

A 22-year-old inmate from Los Angeles, committed for robbery and participating with others in the attack of a girl, put it this way:

"You look around and you see guys with good houses and good jobs and women and good clothes and cars and like that. Man, you look at yourself and you know you ain't makin' it. You're a nothin'. What you gonna do? Nobody wants to be a nothin'."

Hungry for Acceptance

A pleasant, freckle-faced convict eased himself into the interview chair and added a variation to the pattern.

Imprisoned for five counts of burglary with a prior conviction for assault with a

deadly weapon, freckle-face is classified in prison as a passive homosexual.

"He exhibits a willingness to go to any extreme to gain acceptance, if only in the security of an institutional environment," the report on him stated.

From talking with thousands of convicts and reading their psychoanalyses, the Adult Authority has discovered that sex deviation is sometimes expressed in crimes other than sex offenses.

The attacker who achieves "masculine superiority" by forcibly taking a woman, the child molester and the exhibitionist are obvious sex offenders.

Crimes Ease Tensions

The burglar is not, although the files are filled with case histories of housebreakers who experienced some sort of Freudian gratification by their act.

The same is true of arson, as illustrated by this 21-year-old barn burner who admitted setting "800 fires, maybe more" in the forests of Siskiyou County.

"I would get nervous and all tensed up inside," he recalled. "After I set a fire I felt OK again."

This youth, termed a "classic example of the pyromaniac," must be watched constantly by prison guards to make sure he doesn't get near matches or any other means of starting a fire.

"He can't help himself," explained Dr. Ray Kellogg, a prison psychiatrist. "You could lock him up in solitary for two years, but it wouldn't change his sex drive."

'Talking Out' Process

How does the prison program change the sex drives of men who set fires or molest children?

"First," said Dr. Kellogg, "we try to get them to understand why they're the way they are, accept it, and talk freely about it. The trouble is, many of them simply don't have the intelligence to grasp it."

The "talking it out" process is carried on among the inmates themselves in supervised sessions known as group therapy. Those with similar mental disorders are encouraged to exchange complexes in an application of the misery-loves-company theory.

Sex Offenders Bullied

For one thing, it helps remove the stigma attached to sex offenses. Such criminals ordinarily occupy the lowest strata of prison society.

When he was in the County Jail, one child molester now in Vacaville had to be segregated for his own safety because other prisoners bullied and beat him. Now he is exposed only to others like himself.

Most doctors have rejected the notion that emasculation by surgery suppresses sexual desire.

"The drive originates in the brain," Kellogg declared.

Brainwashing the men of Vacaville to the point where they will no longer be a menace to others is the monumental task facing Dr. King and his staff of 13 psychiatrists and psychologists.

Never Can Be Sure

They try to make adequates out of inadequates, successes out of failures, or, to twist a saying from the days of prison rockpiles, big ones out of little ones.

These men—criminals at law, no matter how sick they

are—the state of California hopes to transform into useful citizens.

Half will readjust successfully on parole. But nobody, not even the psychiatrists, can be sure which half will make it and which half won't.

Any thinking parent can read between the lines of the following article by Associated Press Columnist HAL BOYLE and read the writing on the wall: Novelist John Farris has hit a nail on the head when he says grownups forget what it was like when they were young. Furthermore, this all too prevalent lack of understanding may contribute much to the aberrant and "delinquent" behavior attributed to the teenagers of today.

Novelist's View

Why Teens Find Parents Disinterested

NEW YORK (AP) — Do you resent teenagers because they are uncomfortably like yourself?

Do you turn your back on all adolescents and their problems because you don't want to be reminded of the hidden horrors of your own growing-up time?

John Farris believes you probably do. Farris, one of the literary surprises of the 1959 season, is the author of a controversial novel of high school life, "Harrison High," that is being alternately bombed and praised for its realism.

AUTHOR YOUNG

Said Farris, who at 22 still has a few scars himself:

"Adolescence is the most wounding period of life for many.

"What many an adult resents is to be reminded that kids of 17 have the same thoughts, feelings and even experiences he does.

"He resents this because it doesn't confirm to his own memories.

"At 17 a kid can be astonishingly mature in some ways, almost infantile in others. He is as changeable and unpredictable as the weather.

"Grownups forget what they really were like in high school. When they look back they select the memories they want and reject the others. It makes them uncomfortable to be reminded what they really were like."

TORMENT OF YOUTH

That is why Farris, a graduate student in English literature at the University of



(AP Wirephoto.)

JOHN FARRIS

Missouri, wrote his novel of high school life as he felt it really was, full of the tor-

ment of young love and young dreams. He said:

"Most older writers can't give an accurate picture because they don't know the language of kids that age and have forgotten their feelings.

"Even now at 22, if I started another high school novel, I couldn't do as well. It would be a mess. You lose touch fast."

But Hollywood has taken an option on his story, and a Broadway producer is interested in having him do a high school play.

The slender young author isn't dazzled by the acclaim that has greeted his first serious work. He said:

"I'm not greedy about success. If it comes, fine—if not, I won't sweat it. I just want enough money to keep writing."

LOOKING AHEAD

Coming in the OCTOBER issue...

Complete Report on the 6th Annual
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Never Can Be Sure

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Missouri, wrote his novel of high school life as he felt it really was, full of the tor-

ment of young love and young dreams. He said:

"Most older writers can't give an accurate picture because they don't know the language of kids that age and have forgotten their feelings.

"Even now at 22, if I started another high school novel, I couldn't do as well. It would be a mess. You lose touch fast."

But Hollywood has taken an option on his story, and a Broadway producer is interested in having him do a high school play.

The slender young author isn't dazzled by the acclaim that has greeted his first serious work. He said:

"I'm not greedy about success. If it comes, fine—if not, I won't sweat it. I just want enough money to keep writing."

LOOKING AHEAD

Coming in the OCTOBER issue...

Complete Report on the 6th Annual
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Plus: Articles, Letters, Book Reviews, Calling Shots and
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BOOKS

Dominated by Compulsion

THE CHARIOTEER. By Mary Renault.
346 pp. New York: Pantheon. \$4.50.

By SIEGFRIED MANDEL

READERS who became acquainted only recently with Mary Renault through her magnificent historical novel, "The King Must Die," may be surprised to learn that she has seven earlier works of fiction to her credit. Since the Thirties, she has had a large English audience for what might be called "psychological romances" placed in contemporary settings.

"Middle Mist," for instance, concerns itself with three young ladies in Cornwall who slowly work out their personal problems; "Return to Night" features a plaintive duet between a small-town lady doctor and a would-be actor; "North Face" allows two strangers to solve their marital difficulties while mountain-climbing. In all these novels, Miss Renault masters a lyrical style, meticulous and probing, and introduces us into a world of emotions so delicate and private that the reader often feels like an intruder.

Much the same can be said for "The Charioteer," an early Renault novel which pictures the subtleties and crudities that mark a subterranean fraternity of homosexuals in wartime England. Since Miss Renault deliberately refrains from sitting in judgment on her characters and offers no hashed-



Mary Renault.

over sociological explanations, the entire novel hinges on the effective portrayal of Laurie Odell. We must infer that because Laurie never really knew his father, he was disposed to seek a masculine image and ideal among his surroundings.

At prep school (which in fiction seems to be a breeding place for taboo relationships) Laurie "was lifted into a kind of exalted dream, part loyalty, part hero-worship, all romance. Half-remembered images moved in it, the tents of Troy, the col-

Mr. Mandel, on the English faculty of Brooklyn Polytechnic Institute, is a critic of modern fiction from both sides of the Atlantic.

mattachine REVIEW

umns of Athens, David waiting in an olive grove for the sound of Jonathan's bow." In answer to this dream comes Ralph Lanyon, a campus hero, who symbolically offers Laurie a copy of Plato's "Phaedrus," a discourse on love. Later their lives become more firmly entwined when Ralph saves Laurie at Dunkirk.

While recovering from a kneecap wound, Laurie meets other members of Ralph's fraternity—chillingly etched by the author. Some of them carry their inclinations to excess, and in distress Laurie turns to a mild-mannered hospital orderly for understanding. This relationship is doomed because Laurie is so completely dominated by compulsion and instinct that he has no choice but to commit himself to Ralph permanently.

AS if to illustrate Laurie's expressed regrets that he was not born in ancient Athens where bisexuality was permissive, where he could have had a family and a lover, too, Miss Renault

wrote a sequel, "The Last of the Wine," a novel set in the times of Plato. Viewed from a historic distance the subject becomes less unpalatable. While working against the inevitable odds of deviational material, the author has a breadth of insight that rarely permits "The Charioteer" to falter. At times Miss Renault echoes the demonic tone of Proust's "Cities of the Plain" and adopts the outspokenness of such related contemporary novels as Charles Jackson's "The Fall of Valor."

* * *

"The Day on Fire" is a novel about the life of Rimbaud, written at great length by a popular writer. It is all here, the harsh mother in the provinces, the running away to Paris, Verlaine, homosexuality, drugs, absinthe, excerpts from the poems (in translation), Africa, the bad leg, death. Reading Mr. Ullman's prose is like being at the heart of a very long thunderstorm, but, on the other hand, he does not sentimentalise his subject, he never apologises and seldom explains, and while his book is not intended for those who have, ever will, or ever could read Rimbaud, it is in its own way a serious work.



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