



REVIEW

OCTOBER 1959 • FIFTY CENTS

Drs. Eberhard & Phyllis Kronhausen
authors of 'Pornography & the Law'



COMING IN SEPTEMBER FROM BALLANTINE BOOKS:

The answer to government charges that books such as
"Lady Chatterley's Lover" are obscene and must be banned

("Pornography and the Law")

THE PSYCHOLOGY OF EROTIC REALISM
With EXTENSIVE QUOTATIONS FROM LITERATURE LONG BANNED!
By Drs. Phyllis C. Kronhausen and Eberhard W. Kronhausen

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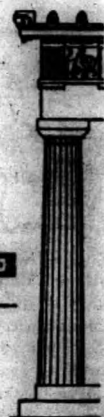
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Available now from the National Headquarters of the Mattachine Society are the following publications at the prices indicated. Please send remittance with order. All orders sent postpaid.

MATTACHINE SOCIETY TODAY (Yellow Booklet of General Information) 1958 Edition. 24 pages. Gives general outline of Society, aims and principles, how to form an Area Council, lists discussion group topics and ideas, tells brief history of Society and what Mattachine does. 25 cents.

CONSTITUTION AND BY-LAWS (Blue Book of Official Information) 1959 Edition. 16 pages. Contains revised constitution, by-laws and articles of incorporation. 25 cents.

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

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

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

(Continued on page 31)



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The REVIEW is available on many U.S. newsstands at 50c 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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BOSTON 4, Mass.: P. O. Box 1499
DENVER 6, Colo.: P. O. Box 7035,
Tel. FLorida 5-3438 (Secretary)
DETROIT 31, Mich.: P. O. Box 1434
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October 9, 1959

The Editor
Mattachine Review
693 Mission Street
San Francisco

Dear Sir,

Now that the Mattachine Society is getting so much publicity in the papers I would like to say how much I sympathize with your efforts to bring about a more enlightened understanding on the part of the public, towards the homosexual individual.

I would like to wish the Society the very best of luck in its slander suit against Mr. Wolden and to say that perhaps out of his untruthful and unfortunate remarks will result something good and constructive for the Society.

Keep up the good work!

Yours sincerely,
(Signed) Mrs. P.T.
San Francisco

EDITOR'S NOTE: Mrs. P. T. refers to a situation in which the Mattachine Society has been introduced into the campaign for the election of the mayor of San Francisco. References to the Society have resulted in a suit for slander against Assessor Russell L. Wolden, one of the candidates. The suit seeks damages of \$1,103,500. Details of the matter will be published in a future issue of MATTACHINE REVIEW.

Denver Area Council of the Mattachine Society hears a
tape-recorded panel discussion from Detroit on

ARE HOMOSEXUALS CRIMINAL?

Critique by Rolland Howard

The tape of the panel discussion aired sometime back over Detroit's TV Station WTVS finally had a Denver hearing. We gathered to hear the question, "Are Homosexuals Criminal?" discussed by Dr. Alan Canty, psychologist and director of Wayne County (Michigan) Recorder's Court Psychopathic Clinic; Edward S. Ferris, chief of the criminal division of Wayne County's Prosecutor's Office; Dr. Frank Hartung, criminologist and professor, department of sociology and anthropology, Wayne State University; and Dr. Louis Koren, director, Wayne County mental health clinic.

It is not immediately clear what conclusion might be said to have been reached, but the views expressed in the stumbling efforts to reach one were interesting indeed.

It was decided at the outset that the answer to the title question is a simple yes, since anyone who breaks an existing law is technically a criminal.

But the panel agreed that a more important question is, "Should homosexuals be criminals?" The ensuing discussion indicated that the panel members were, for the most part, dissatisfied (to put it mildly) with the criminal position of the homosexual in our

society — with one notable exception: Mr. Ferris of the Prosecutor's office.

When the other members were trying to decide exactly what was meant when referring to "homosexuals"—whether the term should include everyone who had a desire, expressed or unexpressed, for members of the same sex—Mr. Ferris was haranguing against all homosexuality, overt and suppressed, public and private, as "against the public morality". I felt sorry for this man. He led me to wonder if underlying fears such as his might be what makes certain men prosecutors and hangmen and head-choppers, public and private. The hate in his voice was the same hate that rings in the voices of all anti-prejudices, against Negroes, against Jews, against homosexuals, against anything and everything. Shades of Alfred Adler! If I can kick enough people off the heap, it leaves more room and safer position for me at the top.

Had Mr. Ferris listened a bit more open-mindedly to the rest of the panel, he might have been at least introduced to the idea that homosexuals do not constitute, and have no wish to be, any threat to his feeling of

moral righteousness or his presumed position of superiority. Poor man, I say again. If, instead of standing back and hurling stones, he would go out and talk with a homosexual here and there, he might find they are nearly as human as he is.

Having found themselves in a tangle of vague and overlapping definitions-- a "homosexual" vs. homosexual *behaviour*; whether unexpressed homosexual desires, wishes and fantasies properly make a person a homosexual; how to classify the "normal" affections between members of one sex; whether a wish must be *persistent* to qualify the wisher as homosexual; what, exactly, a homosexual *propensity* is; how to classify the married homosexual or so-called "bisexual"; where to place the unaware or "unconscious" homosexual--the panel decided they would get nowhere unless they limited themselves to the practicing, overt homosexual.

As such unchanneled discussions usually do, this one proceeded to the universal conjectures about causes, but it lingered there only briefly.

Okay; overt homosexuals it is. The moderator, Dr. Thomas F. Holt, wanted to know if there were really enough of these to cause concern. The answers to this question, like the answers given to most of the questions confronting the panel, served to remind the listener that really very little can be said with any degree of accuracy about large groups of people. Furthermore, not only is there little in the way of confirmable fact, there is also little agreement of *opinion*

among the "authorities."

For example, while one voice stamped and shouted against all homosexual acts and feelings in the manner of an outraged thought-control policeman, the others disagreed with him, one saying that he, at least, was concerned only when public offense, child molestation or force were involved. Concerning the effect of present laws, Mr. Petulant shouted that the law is the agent of decency (like the prohibition laws, perhaps?) and that the offender must be segregated; taken out of circulation. Much in the manner of the ardent capital punishment advocate, he sounded afraid again, as if studying the offender might reveal something unpleasant or unflattering about himself. To remove the offending subject is to eliminate the whole problem. Since surgery is either painful or too expensive, I wonder if such people as Mr. P. do not keep their shorts on in the bathtub.

But while other speakers felt that the laws had certain deterrent effects, at least in the area of overt expression, such effects probably are less significant than many people think, and no law, it was felt, can alter a person's psychosexual nature.

As for incarceration, while it makes the vista more serene for the observer with delicate moral sensibilities, the panel thought it helped the homosexual not at all, and very probably seriously aggravated any psychological difficulties the victim may have, possibly adding some new ones.

The well-known point that homosexuality is a symptom of (here, lower the

voice and look sombre) "a more serious, underlying psychological problem" was aired again. But someone (I wish I could identify these people by the sound of their voices) made quite a show of making sense by suggesting that we might possibly be flailing the air in thinking of homosexuality as an "illness". It may be, he said, that one grows up with a homosexual bent as a result of many subtle influences early in life, and that this result is no more "sick" than is heterosexuality.

Of course, such a calm and rational view is not likely to attract many of the habitual homo-haters because it leaves little room for kicking the homosexual or making a profit from him. You think I'm exaggerating or kidding about this? I could illustrate with a thousand examples, but let me sum up that whole argument with one graphic comparison: A Mattachine convention invited the press to its functions. One reporter showed up, wrote a good, unemotional account, turned it in, and his newspaper printed none of it. Why? Well, you can't work up the readers over a group of people behaving in an intelligent, civilized, decent manner, and if the readers are not worked up, they don't buy papers.

Now on the other hand, here in Denver a couple of weeks ago, a minister of a local church and a local factory worker were arrested and charged with being overly friendly with each other in a men's restroom in a park. Before any kind of trial or hearing could be held to establish their guilt or innocence, the Rocky Mountain News had published the names and ages of these

men, where they worked, and the charges against them. Sex-arrests make a tabloid, along with cats and old ladies and lovelorn columns. Conventions of education and research organizations do not.

If the laws against homosexuality -- even in private -- were ameliorated, worried Mr. Ferris, homosexuals would take it to mean that society, whose official voice the law is, was condoning their behaviour. Well, now, if it were evident that homosexuals were sitting round waiting for an approving nod before allowing themselves the luxury of a feeling of attraction for another member of their sex, I could see that argument. But they are not. They could hardly be more aware of the present disapproval of society, and yet they not only feel attraction for their fellows, they get quite intimate with them. The only proper province for sex-laws concerning consenting adults is *public* behaviour, and even there, there is room for more justice, more corrective and less punitive measures.

Someone compared homosexuality with drug addiction (at which point a young man sitting near me turned to his companion and whispered, "Stay off my back, you monkey!") Needless to say, I was shocked until it occurred to me that they studied acrobatics together at the gym). When homosexuals abstain for awhile, the speaker continued, they become restless and disturbed. Well, I can subscribe to that notion myself. It reminds me of another comment I've run onto a number of times of late. The sexual relation of homosexuals is performed like a ritual,

it has been said, during which their feelings of security and acceptance are restored.

Now, exactly how the things homosexuals do are ritualistic while the things heterosexuals do are *not* ritualistic is most unclear to me. And if heterosexuals do not become restless and disturbed by abstinence, I do not know what terms to use to describe what it is they *do* become. It would seem that some heterosexuals are trying desperately hard to define themselves and their feelings and activities in terms of some dimension so exalted as to be almost out of this world.

The disagreement among the panel members continued unabated. An opinion to the effect that probably every doctor in the area had several cases of a homosexual character under treatment, was countered by an opinion that "most" of the homosexuals who get arrested have never sought clinical "help" (we are back to the "disease" thing again, you may note, and should seek "treatment"). Someone suggested that not many people can afford psychiatrists' fees.

The charge of blackmail and entrapment by police departments was brought up, and someone vehemently denied its truth. In Detroit, it was carefully explained, the police are instructed in such matters, and do not go into "gay" bars unless there is a complaint. In the latter event, they do not make overtures, and only if someone molests or solicits them do they "sometimes" make arrests. I should like to see some comment on this in the Detroit Newsletter.

In the discussion that followed the tape, someone wondered if such prejudice as that expressed by Mr. Ferris is really very rampant among police and civic authorities and the general public. Someone suggested that the general public usually thinks little about it, one way or another, unless they are personally involved. Well, perhaps they don't *think* much on the matter, but they do *react* to it in various emphatic ways.

A friend of mine was telling me the other day of the reaction of a coworker of his, Mr. X, to a recent newspaper account of sexual attack on five boys, age 7 to 13, by two older men, a cook and a dishwasher. "All queers," said Mr. X "should be lined up and shot."

Some months ago I observed an alleyway brawl involving half a dozen young hoodlums swinging leather belts. It was not far from our best-known gay bar. A man and woman passing nearby paused to watch, and I heard the gentleman explain knowingly to his companion, "Probably some of that queer crowd from the ---- Bar."

In the question of the extent of such prejudice concerning homosexuality, as in any question, I think the basic danger to be guarded against is answering in generalizations and universals. If an individual blankets all homosexuals with a stereotype, such as that they are all child-molesters, let us not compound the error by assuming that all non-homosexuals think in so sloppy a fashion. They do not. Care in observing and thinking varies greatly from one individual to another, and the questions, "Do police departments feel this way?" and "Does the general

public feel this way?" are unanswerable. We need to ask, "*What* police department?", "*Which* members of the public?"

It is part and parcel of such all-ness thinking to polarize everything. There is a set of opposites, or poles, and all of the aspects of the universe are assigned to one or the other — good vs. bad, right vs. wrong, black vs. white. In accordance with this practice, it is not surprising that, as one of our members noted, the *love* that is shared by homophiles is hardly ever mentioned. People who disapprove of homosexuality, for whatever reason, are intent on rejecting it; discrediting it; banishing it from existence in their own minds if not from the surrounding world. They have classified it as "bad," or in some other sense unacceptable, and they can not allow anything "good" into the same area with it. Such things as "responsibility", "righteousness", "virtuousness", "intelligence", "love", all the "good" qualities—are automatically excluded from the "bad" pigeonhole where homosexuality has been filed away. Not only are they kept separated, some individuals—Dr. Bergler, for example—will even insist that any good qualities which appear to accompany homosexuality actually cover up their underlying opposites. Homosexuals who feel love for one another are therefore, for such people, really "despising" one another.

Well, such diverse opinions as expressed by the professional men and speakers—if they do not explain homosexuality, at least make one incidental point clear: in the matter of

measuring or defining human beings or human qualities, we are sadly lacking in reliable yardsticks, and we rarely agree in our conjectures. If Freud had found the ultimate truth, we would hardly have use for the courts; and if the laws were the ultimate truth, there would be no ears sympathetic to Jung; and if Jung had been undeniably right in his disagreements with Freud, Adler would have no readers for his books.

This is not to discredit the formulations of such men and social institutions, but merely to point out that they all have their limitations. Man is only beginning his rational questing, and if there is any fundamental rule that is universally applicable to men of differing opinion and custom who must nevertheless live together peacefully if civilization is to endure, it is this: LIVE AND LET LIVE.

It's an old slogan, but as pertinent now as ever. The advice is not easy to practice. If I do not understand you, I cannot identify with you; my relation to you is weak; you are "outside" me—strange—and I fear you. If you are not somehow self-explanatory, I will devise my own formula for understanding you—at least to my satisfaction. But if I cannot even do that, there is only one choice left: I must either (1) *make* you similar to myself, "convert" you, reform you, preach or threaten or throttle you, "save" you until you practically *are* me, or (2) I must eliminate you, by ignoring you, condemning you, exiling or jailing you, or, if I am adept at

deluding myself, by denying your existence.

But now I am going to do a more difficult trick. Without understanding you completely, I am going to recognize that we are related (the religionist might say we are both "children of God"), and I am going to trust you to

be responsible for yourself without my setting your path for you, and trust you, too, to return that favor. I am, in short, going to live and allow you to do the same.

Is that really so much to ask, Mr. Ferris?

The fight against censorship gets a new boost...

THE LIVING CHURCH, a religious publication, recently published the following editorial:

Worse Than Obscenity

Last week we commented on the campaign to stop circulation of the book, *Lady Chatterley's Lover*. One of the unstated reasons for our opposing censorship was the conviction that there is, in the literature of love, a type of writing that does more harm than obscenity. This is a type of writing which is completely legal, socially respectable, and often quite moralistic in tone.

We refer to a very common type of sentimental love story — the slushy, lavender-scented, moonlight-and-roses story of girl meets boy, girl loses boy, girl gets boy. Your most puritanical maiden aunt would not find such books and movies immoral. Perhaps no one except a literary critic would be shocked by them. No ministerial alliance will demand police action against their sale or exhibition.

They uphold, with great persuasiveness for some minds, a view of love, sex, and marriage which is completely secular, completely unchristian, and completely false to life.

By the thousands, our young people (and no few adults) drench their minds in glorifications of romantic love. Nothing, according to the romantic-trash formula, can transcend this love.

Innumerable adolescents are tortured by a sense of personal failure because they do not encounter, in their real lives, the rapturous romances which fiction calls the norm of youthful life.

Innumerable young adults approach marriage with a sense of dissatisfaction, because their intendeds and their courtships do not measure up to the standards of romantic fiction.

Innumerable young married people who have persuaded themselves that they had found "true love" in the sense that the slushy novels portray it are bitterly disappointed when they discover, in the daily give-and-take of real-life marriage, that neither they nor their partners are capable of sustaining the moonlight-and-roses mood indefinitely.

In all these failures to achieve in life the impossibilities of the world of romantic fantasy, there are seeds of torment. Many a marriage breaks up because unrealistic expectations are not fulfilled. Many other marriages drag on into sour apathy for the same reason.

The authoritarian claims of romantic fiction, endlessly stated and restated, have become articles of faith in the minds of masses of people. Those who followed the newspaper coverage of Princess Margaret's romance a few years ago remember how bitterly the romantically-minded condemned the Church because loyalty to the Church's teaching held the princess out of a marriage with a divorced man.

It is not uncommon to hear the statement that only romantic love purifies sexual relations, and that nothing else — not even marriage vows — justifies an effort to create a reality of love in the absence of a sentimental predilection toward that love.

We have no quarrels with the real beauties and real joys of "falling in love." In our culture, this romantic idea of falling in love is the accepted norm for choosing a mate, and we are by no means sure that the alternative norms provided in other cultures are any better.

But it is one thing to allow the free choice of men and women to work as well as it may in the choosing

of a mate. It is something far different to allow flights of fancy, discontent with lost rapture, and the failure of unrealistic hopes for uniquely superb romantic relationships to smash at the foundations of family life and marriage.

It is just this which romantic fiction (no matter how moralistic) does so steadily and so effectively.

While the author of this article (male) was writing the above lines, an interested co-worker (female) supplied her own superb prescription as an antidote to romanticism's lies.

"Let them," she said, "re-read the Order for Holy Matrimony in the Prayer Book. Anytime a married person is distraught — because husband loses his job, or because wife needs long hospitalization, or just because they get on each other's nerves — he or she ought to say again 'I take thee . . . to have and to hold from this day forward, for better or for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.'

"Note," our co-worker said, "that nothing is said about ceasing to love and to cherish when the beloved becomes unattractive, inconsiderate, unsuccessful, or hard to live with."

To which words of wisdom, we have no additions to make except to say that we aren't interested in a crusade against obscenity until somebody can figure out a way to censor the sentimental slush books, which are the greater danger!



PUT YOUR SUPPORT BEHIND MATTACHINE SOCIETY GOALS —BECOME A SUBSCRIBING MEMBER... HERE'S HOW:

Open to all persons over 21 years of age seriously interested in aiding solution of human sex behavior problems. Participation in activities of established Mattachine Area Councils not required. Principal purpose of subscribing membership is to provide the organization and its publications with vital financial support. Included are subscription to Mattachine Review (monthly) and Interim (quarterly). Fee, \$15.00 per year. Please make check or money order payable to Mattachine Society, Inc., San Francisco 5, Calif. Subscribing members may attend meetings of the Society and its Area Councils, but may not vote unless qualified to active membership by payment of local dues and accepted by Area Council concerned in accordance with local rules for active membership.

Personality profile of our cover subjects:

DRS. PHYLLIS AND EBERHARD KRONHAUSEN

authors of a new book just off the press . . .

PORNOGRAPHY AND THE LAW

In an issue of *Esquire* magazine more than a year ago appeared an article called, "The Smell of Love." Authors of this unconventional yet very natural aspect of human lovemaking were Drs. Phyllis and Eberhard Kronhausen, psychologists. The article, which analyzed the importance of odors in lovemaking, gave this man-and-wife team of psychoanalysts national recognition, if not notoriety.

But even more national notoriety — and probably a very controversial notoriety at that — is in the immediate offing for these two advocates of sex education and freedom. For in October Ballantine Books in New York is coming off the press with a million copies of a new book by the Kronhausens, "Pornography and the Law." In a nutshell this book goes deep into the

differences and significance of the psychology of "erotic realism" and "hard core" pornography. Dr. Theodor Reik of New York, with whom the Kronhausens have studied, called the book in his introduction to it, "a valuable defense of erotically realistic writings." No doubt about it, the work will inject a shot of strength into a slightly confused publishing industry, one which is beset today with so many archers of the blue-nosed puritanical school, shooting censorship arrows at the book and magazine business, all in the name of morality, decency, etc. Coming on the heels of Postmaster General Summerfield's charges against "Lady Chatterley's Lover," and his (Summerfield's) further pronouncement that he would appeal a Federal Court decision which went

against the Post Office Department the Kronhausen book will give the legal profession a clearer view of the issue: the distinction between what is pornographic and obscene on the one hand, and erotic realism on the other, is, set forth for the first time.

Writing books, conducting research, engaging in therapeutic practice, lecturing, acting as consultants and expert witnesses, and studying the issues of actual human sexuality are all a part of the Kronhausen's work today.

Uniquely, perhaps, they found the most fertile field for their professional work in the same area which has been the cradle of the young homophile movements in the U. S. The Kronhausens came to California about a year ago. They first settled in swank La Jolla, near San Diego, then moved to San Francisco last spring.

Dr. Eberhard Kronhausen himself is a German. He came to the U. S. via Colombia in 1941, received his Master of Arts in Psychology from the University of Minnesota. His wife attended the same university (but they had not met yet). Both later went to New York where each earned their Doctorates (in Education) at Teachers College, Columbia University. Eberhard then entered training at the school of the National Psychological Association for Psychoanalysis. The two actually met at a cocktail party in Greenwich Village in 1954 and were married soon thereafter.

Prior to New York, however, Phyllis worked for two years for the State Department as assistant to the Vice-Consul in Bombay. There she did con-

siderable research into mixed marriage. Later, at Columbia, she taught "Preparation for Married Life."

Together they have given voice to many unconventional ideas about sex. They say: "It is our business to help people resolve emotional and family problems which prevent them from being happy and creative individuals. In that respect we do not differ from other psychologists. Where we differ is in our extremely liberal views on sex. This is what people have always objected to in Freud, the father of psychoanalysis. Even today people are unwilling to admit the motivating role of sex in their lives.

"The great pioneer sexologists, such as Forel, Havelock-Ellis, Krafft-Ebbing, Magnus Hirschfeld and others, did not fare better than Sigmund Freud. As in the case of psychoanalysis, so with these courageous men, the cry was raised that they said, 'Everything is sex.' The profession and the public completely misunderstood the message of Freud and his followers, as well as that of the great sexologists. What these men were trying to say was, simply, that sex plays an important role in our lives. They also stated that the way we have been shackling and suppressing our sexual needs frequently leads to emotional disturbance and perversions of the sex drive.

"Times have changed. This is an age of psychology and the couch treatment. But along with the general acceptance of Freud's theories, a more conservative trend has made itself felt in the profession. The present watchword seems to be 'adjust-

mattachine **REVIEW**

ment.' When the chips are down, this modern version of Freudianism looks very much like conformity. We among others have been resisting this trend."

Dr. Phyllis Kronhausen, described by those who know her as a beautiful woman of Scandinavian descent, has a midwestern background. She appeared not long ago on two of Paul Coates' TV interviews. The latter of these dealt with her viewpoint as expressed in *Pornography and the Law*. Previously she and her husband did important work in a California obscenity trial, successfully aiding the defense of the publisher concerned. Even more recently, the Kronhausens were heard in a radio broadcast with Author Lawrence Lipton (*The Holy Barbarians*) in which they dealt with the sex life of the beat generation.

In September Dr. Phyllis was interviewed by BBC-TV as a part of the British Broadcasting Corporation's filmed television documentary on non-conformity in the U.S. The Drs. Kronhausen have accepted appointment as psychological consultants for the *Mattachine Review*.

Studies of sexual behavior, such as those of the Kinsey group, show that sex practices in the community put the lie to society's professed sex code. They also show that the sex code itself has been undergoing far-reaching changes over the past 20 or 30 years. For instance, Dr. Phyllis argues that community attitudes about pre-marital relations, contraception, divorce, sexual deviations, homosexuality, and many other such questions are much more liberal and broad-minded today than a generation ago. On

the other hand, our social institutions and the law are still upholding old standards that send some people to jail for doing what Kinsey says most of the population is doing and thinking anyway.

The Kronhausens believe that we live in a hypocritical society which says one thing and does another, and sends its scapegoat victims to the penitentiary. Even many of the present generation of latter-day psychoanalysts have, in their opinion, fallen in with society's "double standard." Freud contended that people with emotional disturbances always are subject to severe repressions and distortions of the natural sex drive. He therefore insisted on analyzing the early sexual experiences, fantasies, and attitudes of his patients—some which is often left undone in many analyses today.

For these reasons, the Drs. Kronhausen maintain that many books with erotic themes can serve a useful function:

1. In the way of catharsis by giving an opportunity to experience, at least vicariously, the sexual liberties and safely engage in the sexual fantasies which such books are likely to encourage. Far from leading to sexual crimes and violence, books and erotic art may serve as a safety valve, making it possible in a harmless way to participate in sexual adventures which are otherwise inaccessible to the average person.

2. The books, such as are frequently being questioned by the courts, are apt to reduce anxieties on the part of those people who feel themselves ut-

terly depraved because they sometimes have erotic fantasies and wishes which are unacceptable to their well-trained consciences. If they see that others have the same fantasies and wishes, or even engage in such activities as triangular affairs, etc., and that these are even fit subjects for literature and stage, the guilt-ridden individual can relax in the knowledge that he or she is no worse than other people.

3. Books with an erotic subject material or content can serve as valuable aids in sex education, especially for younger people, but even for the not-so-young.

"Pornography and the Law" is more than a tabulation of the literature that fits the two main categories, "hard-core pornography" on the one hand and "erotic realism" on the other. Making use of their extensive sex-

ological library, the Drs. Kronhausen have liberally quoted from both types of writing in their text. And best of all, perhaps, is the fact that here is a case where the paper edition for the reading mass precedes the more expensive cloth-bound edition. The initial big printing, one that marks a milestone in paperback volumes on sex education, will sell for 75¢ as the established price, making it available on a widespread scale to every adult. No wonder that a large Eastern distributor of Ballantine Books placed an immediate order for 300,000 copies when it learned that the manuscript was in its final stages in August.

(PORNOGRAPHY AND THE LAW by Drs. Eberhard & Phyllis Kronhausen. New York: Ballantine Books, 1959. Paper edition, 75¢. Introduction by Dr. Theodore Reik, Forward by Attorney J. W. "Jake" Ehrlich.)

(J. W. Erlich's foreword to PORNOGRAPHY AND THE LAW follows on the next page)

PORNOGRAPHY & THE LAW, paperbound, single copy by mail, including postage and handling (and tax in Calif.) \$1.00; 3 copies, \$2.40

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Foreword

By J. W. Ehrlich from PORNOGRAPHY AND THE LAW

By Drs. Eberhard and Phyllis Kronhausen

There are books that have the power to change men's minds, and this is one of them. The question of what is or is not "obscene" in books is of small importance in a world which is faced with the problem of physical survival, but the problem of what is legally permissible in the description of sexual acts and feelings in art and literature is of the greatest importance in a free society. It raises not only the question of the limits of freedom granted to an artist or writer, but the freedom which is permitted to any of us in our access to and enjoyment of ideas.

The recent decision of the United States Southern District Court, denying the right of the Postmaster General of the United States to ban the unexpurgated edition of *Lady Chatterley's Lover* from the mails, is in conformity with the trend of legal opinion over the last thirty years.

It is generally established that the intention of a book as a whole, rather than the language of any particular passage, is the criterion of judging obscenity. Nevertheless, it is true that *there is no legally workable definition of obscenity*. It is the contribution of PORNOGRAPHY AND THE LAW to show why the usual attempts to define obscenity have failed, and to substitute in their place clear criteria for distinguishing between "hard core" pornography and erotic realism, the honest portrayal of man's sexual nature which no sane society can afford to suppress.

Neither Eberhard nor Phyllis Kronhausen are lawyers, and they have not approached their subject by a comparison of judicial decisions. Instead, as psychologists, they have concentrated on the effects of erotic realism and pornography on the reader, and the way in which the creators of such material have brought these effects about.

It is a polite fiction that nice people do not react physiologically to erotic realism or pornography. In fact they do. Both erotic realism and pornography stimulate sexual feeling in perfectly normal, healthy people. Nor is the degree of excitation in any particular passage any clue to the discrimination between what is sexually realistic and what is obviously pornographic. Readers will react to such material according to their own sexual tastes.

To wander through a library of such books applying the yardstick of "prurient" or "obscene" is like trying to judge the color of a horse by how fast he can run. What is "prurient"? And to whom? The layman usually tries to answer these questions in generalities. "Prurient" is "lewd," "lascivious" or some other synonym that defies precise definition. And the material so described is dangerous to some unspecified "young person" or "susceptible reader." It is interesting that the person applying such standards in censorship never feels that his own psychic or moral health is in jeopardy. The desire to censor, however, is not limited to crackpots and bigots. There is in most of us a strong desire to make the world conform to our own ideas, and it takes all the force of our reason and our legal institutions to defy so human an urge. Similarly, the standards of judgment so often invoked are not the result of deliberate obtuseness. The

courts themselves have long wandered in the same maze, and in their efforts to apply the concept of "contemporary community standards" have often appeared to be deciding matters of law by reference to the barometer of public opinion.

But obscenity need not be determined on the basis of a straw vote. There are, as you will see, standards that apply. Between erotic realism and "hard core" pornography there are differences not only in purpose but also in technique. The authors cite extensively from the literature of both categories, analyzing structure and content, and the underlying intention of the writer. Erotic realism, they find, aims to show the sexual side of man's nature in terms that are psychologically based in reality, and on a scale that allows room to explore the anti-erotic impulses and circumstances in even the most erotic situations. "Hard core" pornography, on the other hand, is invariably concerned with presenting a wish-fulfillment fantasy. The treatment deliberately omits real life considerations to present a steadily mounting excitement through the exclusive depiction of sexual acts arranged in a series according to the strength of the social taboo—or psychological repression—which would deter the reader from performing those same acts himself.

Without proven research on the effects, no one wishes to give free license for the publication of "obscene" works. Yet the difficulties, in deciding what is or is not "obscene" have forced many of us into extreme positions. The liberal sees the threat of censorship and would let everything pass to give freedom to what is good. Another man would risk the suppression of an occasional book like *Lady Chatterley's Lover* to guard the community from what he considers the danger of "obscene" literature. The authors contend that there is no clinical evidence that anyone has ever been harmed psychologically by reading even the most "obscene" publications provided that the approach to such reading is healthy. It is an interesting point, and I am inclined to agree with them. The psychological effect of reading is a subject that falls within their special field of knowledge. But for the moment, that is beside the point. The great value of this book is that it shows clearly the differences between so-called obscene material and works of erotic realism entitled to the full protection of the law. These differences are not matters of dirty words or erotic situations. They are differences that derive from the entire method and purpose of the work. Erotic realism and obscenity are two separate and distinguishable things, and no reader of this book can ever be confused on that point again.

The battle of censorship is not finally settled by the *Lady Chatterley* case. Indeed, the liberal position of the courts is already under attack in many states—and the fight is getting hotter. In the discussions that will be taking place all over the country, PORNOGRAPHY AND THE LAW is certain to play an important part.

I wish that every judge considering an obscenity case, and every citizen concerned with the problem of censorship in his own community, could read this book. As a lawyer I have had occasion to appear in court as defense attorney in censorship cases. I have seen the efforts of the prosecution to build up a case by counting four-letter words. I have seen the honest confusion of jurors trying to determine what is obscene with no real background of information to help them. I have seen judges struggling with the semantic nonsense that is written into the law books as definitions of obscenity. It is darkness compounded on darkness. This book brings light.

San Francisco, 1959

J. W. EHRLICH

Reprint report from SEXOLOGY Magazine, October 1959,

by Isador Rubin, Asst. Publisher

Sex Society Forum on Homosexuality

THE Society for the Scientific Study of Sex, at its May 1959 forum, considered the problem of homosexuality. Participants included Donald Webster Cory, author of "Homosexual in America," and other writings, Dr. Robert A. Harper, well known marriage counselor, and Robert Veit Sherwin, author of "Sex and the Law."

Mr. Cory asserted that, in his opinion, three types of error have been made by the movements which developed to help eliminate persecution of homosexuals. The first type of error, he said, was typified by the views of Dr. Magnus Hirschfeld in Germany. He held that, at least in some persons, homosexual traits were a result of inborn, constitutional factors and represented an intermediate sex.

The second movement, centered in England and led by Edward Carpenter and Havelock Ellis, put forward the homosexual as an individual whose interests were directed toward members of his own sex only on the highest spiritual plane of love and friendship, with the physical aspect almost lacking.

At present, according to Cory, a third erroneous theory is being developed. This is based on the concept that there is no normal and no abnormal in sex behavior, that everybody deviates to a degree and that if homosexuals were accepted by society, they would be normal and well adjusted individuals.

All three of these mistaken concepts said Cory must be replaced by the recognition that homosexuality is a sickness or neurotic disturbance, but one which society should not persecute or ridicule.

On the basis of his own practice, Dr. Harper described most homosexual patients as being insecure individuals with low personal esteem who were unusually sensitive to the repressive aspects of our anti-sexual society and who had parents who were extremely Puritanical in their attitudes to sex. Because of his or her own sex fears, the controlling parent conditions the child to avoid erotic involvements with the other sex. The parent closes and seals the door to heterosexuality, while leaving the door open to homosexuality. When the parent blocks the channels tightly both for heterosexuality and homosexuality, said Harper, we then have a candidate for other types of neurosis and for complete schizophrenic breakdown.

Mr. Sherwin indicted the legal treatment of homosexuals as just short of barbaric. Although it is not basically illegal for an individual to be a homosexual, anything he may do is deemed illegal under various types of vague statutes. The greatest shame of our legal treatment, he declared, is that the chief method of arresting the homosexual is the method of entrapment, which is clearly and distinctly unconstitutional.

This reporter rose to question the one-sidedness of the forum, indicating that the problem of homosexuality was far too controversial and the present state of knowledge far too indefinite to allow of the presentation of one viewpoint only. He pointed out that many noted authorities, including the authors of the British Wolfenden report, disagree with the concept of homosexuality as a disease and a neurosis.

The chairman, Dr. Albert Ellis, in his reply, made the sweeping charge that those who disagreed with the views presented—which he identified with his own views—were either Freudians or themselves homosexuals.

This last statement is of course completely unjustified, since even within the ranks of the Society there are non-Freudian and non-homosexual members such as Dr. Harry Benjamin who disagree sharply with Dr. Ellis on this subject. Dr. Harper also noted that, when he had submitted his paper to Dr. Wardell B. Pomeroy, one of the distinguished colleagues of the late Dr. Kinsey, Pomeroy had indicated many basic points of disagreement.

It is to be hoped that in future discussions of the Society a variety of viewpoints on the subject will be put forward in the interests of greater scientific accuracy and clarity.

In September, Floris van Mechelen, president of the Foundation International Committee for Sexual Equality, Amsterdam, made a coast-to-coast lecture tour in the U.S., addressing small groups in New York, Denver, Los Angeles and San Francisco. Herewith is a report of his address, as published in the DENVER POST

Role of Homosexuals in Society Discussed

The homosexual is a fact in every country of the world and society should accept him, the president of the International Committee for Sexual Equality said here Wednesday.

Floris van Mechelen, 50, a Dutch editor, lawyer and language specialist from Amsterdam, said the committee which he heads seeks to have homosexuals accepted by society as another minority group in a varied population.

"The homosexual is a variant, like people who are left-handed or red-haired," van Mechelen said. Until Western society accepts him as a variant instead of an abnormality, he will continue to be a member of a persecuted minority group, he said.

In many Western countries the homosexual is persecuted under "antiquated" laws and discriminated against by misunderstanding people, van Mechelen said.

The situation is notably bad in the Anglo-Saxon countries—the United States, England, Germany and Austria. Germany and

Austria, he said, are especially strict with homosexuals because of laws passed during the Nazi regime.

Things are different in the civilizations of the Far East where sex is considered an expression of the individual, van Mechelen said. In Western countries, sex is more closely linked with the begetting of children, he said.

The committee he heads is dedicated to furthering scientific research into homosexuality and "coordinating the work of the Dr. Kinsey's of the world," van Mechelen said.

The committee holds international meetings where the sociological, legal, religious, medical, psychological and genetical aspects of homosexuality are discussed.

From this research, the committee hopes to find ways to integrate the homosexual into society, van Mechelen said.

He was in Denver to speak to the Mattachine Society, a group interested in the problems of homosexuals.

mattachine **REVIEW**

Calling Shots

"EVERGREEN REVIEW"
IN BOLD NEW ISSUE

Number Nine issue of Evergreen Review, literary quarterly published by Grove Press of New York, strikes a bold note by the publishing industry, the outcome of which will be interesting.

In it there is a triple-barreled blast at the status-quo people of the PTA's and the Post Office, albeit in an intelligent low-key presentation not designed for stirring up waters that are already muddy.

Photographic feature in the issue is "The Great Delight," a camera essay on sex in India. Many pages of pictures show the naked images carved on the Sun Temple of Konarak. Almost without exception, these sculptures show figures engaged in many varied forms of sex and in many positions (this is the temple which soldiers in World War II were forbidden to photograph. Everyone who could did.)

But more important in the issue is possibly the reprint of the U.S. District Court, Southern New York, opinion (Civil 147-87) favoring Plaintiff

Grove Press v. Robt. K. Christenberry, individually and as Postmaster of the City of New York, in the matter of denial of use of mails to the Grove Press edition of "Lady Chatterley's Lover," and circulars announcing its availability. The 30 pages devoted to this opinion are important.

Third blast is the issue's lead article: "Defence of the Freedom to Read," by Henry Miller. This is in the form of a letter from Miller to the Attorney General of Norway when the author's book, "Sexus" ("The Rosy Crucifixion") was seized by the Norwegian government and banned.

Don't miss any of these.

**NO PERSONAL VIEWPOINTS
ON POSTOFFICE WALLS**

American Civil Liberties Union of New York scored a recent victory in the growing censorship battle when it was instrumental in putting an end to the use of post office property for the posting of the personal views of the editor of "The Christian Herald." An editorial by Rev. Daniel Poling of that publication, dealing with the charges of obscenity against "Lady Chatterley's Lover," had been posted on the walls of post offices in Nassau County. It upheld postal bans on the book. NYCLU protested the posting, stating, "we are shocked to learn that post office property which is supported by tax funds is being used to further the circulation" of a reprint of a religious publication.

"Dr. Poling has every right to express his opinion in his publication or through other means of communica-

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tion... but we do not believe an agency of the United States Government should provide aid for the circulation of his private opinions."

ACCUSED HOMOSEXUAL GIVEN TIME BREAK

Federal Judge Alexander Holtzoff ruled in Washington recently that a dismissed civil service employee, released on charges of homosexuality, was entitled to more than five days' time to prepare his defense if necessary. An employee of the Civil Aeronautics Board in Colorado was dismissed when investigation revealed he had participated in homosexual activities as a college freshman more than ten years ago. The CAB gave him five days to file psychiatric affidavits on his behalf, then denied an extension of time when the accused requested it. But the judge held that in view of the charge, which, he said, would make the accused an "outcast from society", five days was not a reasonable time to prepare a defense.

'CONSPIRACY OF SILENCE' BROKEN AT CONVENTION

Because of unprecedented newspaper coverage of the Mattachine Society's 6th Annual Convention in September by the daily newspapers in Denver, a new 4-page 8½x11 folder reproducing the newspaper items has been prepared by the Society for distribution through area councils. The folder is called, "Breakthrough in the Conspiracy of Silence." Shown are advance items, current reports, and

interviews, and the inevitable comment from some of the more than half-million readers of Denver Post and Rocky Mountain News. Some of the letters published bitterly opposed the editors who made Mattachine activities known. One such writer blamed homosexuality on tonsillectomies.

Write to your nearest Area Council or to the National office for a free copy of this folder if you don't get one within a few days.

CONVENTION REPORT IN SEPTEMBER 'INTERIM'

Time and space did not permit a full coverage of the activities of the recent convention of the Mattachine Society in this issue. However, most of the meeting is reported in full in the current (September) issue of the Society's news quarterly for members, "Interim". Interested readers may request a copy. Otherwise, watch future issues of the REVIEW for articles which will appear, presenting the principal addresses of the speakers.

Most important of these is the address of Dr. Omer C. Stewart, professor of Anthropology of the University of Colorado, Boulder, who spoke on "Homosexuality Among American Indians and Other Aboriginal Peoples." He has promised his address for publication after minor revisions.

JAILERS ON CARPET FOR SEX OFFENSES

At Pentridge Jail in Melbourne, Australia, recently, detectives swooped in and made a surprise visit - in more ways than one. Their object was to

look into complaints of sex offenses among males in the institution. They interviewed about a dozen prisoners, all young men or youths. But the twist came in this: the whole affair was caused by reports from prisoners that persons on the jail staff were forcing inmates into sexual acts in the boiler room.

CALIFORNIA BISHOP OKAYS PLANNED PARENTHOOD

Bishop James A. Pike of the Episcopal Diocese of California believes that laws restricting the sale of contraceptives violate constitutional guarantees of religious freedom. The Bishop, who is also a member of the State Bar, noted that a recent New Jersey decision declared such a law unconstitutional because of vagueness. Bishop Pike said the decision "should have gone further because of religious freedom protected by the First and Fourteenth Amendments to the U.S. Constitution."

Religious freedom was the subject of another legal situation in California a few weeks ago. A San Francisco Municipal Court judge handed down mandates for offenders which required regular Sunday church attendance as a condition of their probation. This condition was denounced as improper by ACLU authorities.

CRIMINOLOGIST LISTED AS NEW YORK SPEAKER

Mr. Donal E. MacNamara, dean of the New York Institute of Criminology, has been scheduled to address the

public in New York City on November 19 (Thursday) at 8:30 p.m. in Freedom House, 20 West 40th. Street.

MacNamara will speak on "Crimes Against Homosexuals." This address is an important one in a series under sponsorship of the New York Area Council of the Mattachine Society. There is no admission charge, but a freewill offering will be taken. All Review readers in the region are urged to mark the date now and attend.

BBC-TV SAYS THANKS FOR AID IN FILM DOCUMENTARY

On Sept. 1, British Broadcasting Corporation's Television Field Unit made a filmed interview at the national headquarters of the Mattachine Society in San Francisco as a part of a documentary of American non-conformity. Invited to the Society's office to be included in the same program by Kenneth Tynan, director, were a representative of the California Federation of Young Democrats and Dr. Phyllis Kronhausen, psychologist, who explained a new book co-authored with her husband (See Kronhausen profile in this issue), "Pornography and the Law." Mattachine Society was pleased to receive the following letter from Tynan a few days ago: "Now that we have finished shooting the documentary about American non-conformity, I thought I would write to tell you again how grateful I am for your help and cooperation. Leonard Zweig, my associate producer, wants to express his thanks as well. Sincerely, Kenneth Tynan."

READERS *write*

REVIEW EDITOR: I've just been looking at the June issue of the **MATTACHINE REVIEW**, and I don't see how it furthers your purpose of attempting to get some of us to understand homosexuality and the problems of homosexually inclined individuals for you to publish verse of the type represented by "The Green Automobile". However artistic this may or may not be, the theme would seem to be the kind of behavior which is illegal and in the minds of many people pathological. You don't make it any less illegal or less pathological by artistic flourishes about it, which are sharply contradictory to the thoughtful discussions represented by the articles by Professor Ayer and by Dr. Ellis.

I have been disposed to commend your journal, but I cannot do so if you are going to sandwich in tricky little glorifications of the illicit between serious, legitimate articles. I am hoping that I have misunderstood something.

Sincerely yours,
Karl Menninger, M.D.
Topeka, Kansas

('The Green Automobile' was written by Allen Ginsberg. — Ed.)

REVIEW EDITOR: The brave words of denunciation from heterosexuals with whom I come in contact for our mode of life has always sounded false and synthetic: "I hate those so and so's"... "They are a low breed"... "They're no good"... "I feel like punching these characters." These expressions of dislike for us are usually voiced when several men gather together. Alone, the dislike often takes a much milder form such as: "They are more to be pitied than anyone else."

But underneath it all there is a feeling of envy and it is to hide this feeling that they resort to expressions of disgust. Why is this envy present so much of the time? I think I know why. There are several reasons for it. One is the known risk of female intercourse — risk of pregnancy, of disease, risk of being trapped into an unwanted marriage.

With us there are no such problems and the average heterosexual male recognizes

this. He also resents our freedom...

Secretly, the family man argues that we have no business enjoying life in our own way at a fraction of the expense (he bears). He cannot force us to partake of his burden so he voices his resentment in loud words of condemnation, dislike and disgust, but the foundation of it all is envy. — Mr. J.W.M., California.

REVIEW EDITOR: A check of the Readers Write Column for the past year reveals that five different people have submitted letters from Ohio. This fact suggested they are interested in **Mattachine**. Four of us are anxious to form a chapter (in the Cleveland area). We need more prospects. Where are T.M., R.B. and R.M.? We need you as well as others from Ohio who are willing to promote progress in human relations throughout the state. Please send your names to national headquarters today. Indicate your interest in an Ohio Area Council and your letter will be treated confidentially, but we will invite you to join with us. — Mr. J.W.D., Ohio.

EDITOR'S NOTE: Persons in Ohio interested in this project, may reply to National Headquarters as stated, and they will be advised of the earliest organizational meeting of the above writer and his interested associates, who are responsible and serious-minded adults concerned with furthering **Mattachine** aims.

REVIEW EDITOR: Here's my subscription. I don't know why I've never subscribed before — or maybe I do. I think the early rumors about the **Mattachine** being infiltrated by (1) the commies, and then (2) the FBI kinda scared me off. And from that point on, even though these rumors were effectively scotched, I guess (3) inertia took over. At any rate, here it is. — Mr. S.M.S., Illinois.

EDITOR'S NOTE: Glad you finally came through. Many law enforcement agencies know of **Mattachine** and its work, and a growing cooperation is resulting from these contacts, particularly in fields of correction, parole and probation for various offenders with homosexual orientation. As we have repeated many times, however, no law enforcement agency, including the

FBI has ever even asked for a single name from this organization (except the names of certain officers which are habitually made public). And no mailing lists of the Society have ever been made available to anyone outside the organization.

REVIEW EDITOR: As you and your staff are probably aware, the Miami area has a continual "witch-hunt" during off-season months. The handling of so-called prisoners, picked up for being customers in various bars and charged with vagrancy, is barbaric and beyond the conception of human decency. The protective agencies violate many guaranteed freedoms via the Constitution, then sit back and "dare" any action, as the publicity therefrom, the newspapers and networks being part of the scheme, would be suicidal, and drive anyone from the comforts of beautiful Florida.

What I am wondering is: Are there any sympathetic Florida Bar members who will handle the case when one becomes the "monkey", and not charge exorbitant fees because of the type of charge involved? Those I know who are caught have paid fantastic amounts to have charges dismissed and such. In the event this is published, please delete my name, so that I may not become a suspect for the egotistical political climbers. — Mr. S.K., Fla.

EDITOR'S NOTE: American Civil Liberties Union branches in California, New York, Colorado and other states have habitually aided persons (homosexual or not) when there is a definite case of violation of civil liberties and rights under the constitution, such as due process, etc., and have also investigated such things as police brutality, etc.

REVIEW EDITOR: I compliment you on the wonderful work your Society is doing for homosexuals. It is brave and wonderful. I liked girls until I was about ten years old. After that I started liking boys. My first father committed suicide when I was five and he was always cruel to me when he drank. He never let me put my trust and love in him so I've always stayed close to my mother. Do you think this has caused my problem? I've done a lot of reading on the subject and I've been to a psychologist and a hypnotist and still I am not sure, and so I'd like to ask you this question: Can homosexuality be cured, or may it just disappear, or what? I know your Society is up to date on this and will be able to answer this question.

I've been able to read your magazine even though I'm not old enough to — I'm

18. I don't know why the law says you have to be 21, as I feel I have just as much right to know about my problem as anyone. Also I'd like to tell you that I'm Catholic, and you know what they think of homosexuality. Well, I don't agree with them... God made me the way I am, or He made the circumstances that made me this way. — Mr. G.T., Wisconsin.

EDITOR'S NOTE: A private reply to the above stated we know of no "cure" for homosexual orientation, but advised the writer to seek understanding counsel. There is no law which states that a person must be 21 to read about sex, or to read the **Mattachine Review**, for that matter. This is simply a policy of the Society to deal only with adults in a legal sense on matters concerning any discussion of our subject, so as not to provide a springboard for criticism. Although we know of no one with any proof that serious sex education (particularly in the sphere of confused orientation manifest among teenagers) has ever contributed to anyone's delinquency, we know there are those who would place the blame on that if they had the chance. One of the great needs, as we see it, is the opportunity for such persons as Mr. G.T. to learn about himself now from responsible counselors — even homosexual ones — so that his chances for a happier future may be enhanced. When will our parents, the clergy and educators see this need and do something about it?

REVIEW EDITOR: It is a pleasure to welcome my guest (the **REVIEW**) each month. Being alone in this city, and knowing no one (except a sister and her roommate), your magazine helps to keep me company. — Mr. E.R.S., Minnesota.

REVIEW EDITOR: I take this opportunity to commend to the attention of Reader J.D. of Michigan a remarkable little book, indispensable to our own age, which contains much information of great value to any adolescent (or adult) in need of sound advice on life and love. This is Ron Landau's "Sex, Life and Faith," published in 1946 by Faber & Faber. It is not a sex instruction manual, but rather a compendium of the manifestations of human passion, affection and love, presented in a serious and sincere manner. Fortunately it can be obtained from England by any bookseller at moderate cost. The chapters on homosexuality are on a high level and consistent with the entire work.

Recent issues of the **REVIEW** have maintained the interest for long characteristic of your magazine. — Mr. J.S., Mass.

REVIEW EDITOR: Through the Danish publication, VENNEN, I got your address. I have been looking for many years for such a publication as yours, for the loneliness of "us" in this backward country is enormous. We here are still treated as criminals and every day one can see some of our friends being sent to prison just because he may have been born so. — Mr. K.K., Australia.

REVIEW EDITOR: Need I say that I always take the greatest pleasure in receiving the REVIEW, and invariably go through it from one end to the other. I think you are doing excellent work and only hope that you will be able to keep it up until as long as necessary for us to be accepted by society (but I'm afraid that will be a very long time!). I am a charter subscriber. — Mr. E.B., Paris.

REVIEW EDITOR: It is a privilege to be a member of and contributor to the Mattachine Society. I am a very busy person and do not have time to write every time I would like to, but the REVIEW has given me much comfort, much encouragement, much enjoyment. — Mr. R.W., Florida.

REVIEW EDITOR: I did not hear the original KPFA broadcast on "The Homosexual in Our Society," but was interested when a friend played a tape of it he made. I asked him to repeat the performance for a group of 15 interested friends whom I invited to hear it for the two full hours on a Sunday afternoon. The broadcast was an important contribution towards better understanding. — Mr. R.M., California.

EDITOR'S NOTE: Booklet transcripts of this broadcast are still available at \$1 each, from Darian Book Service, 693 Mission Street, San Francisco 5. To date, almost 1000 copies of this transcript booklet have been distributed.

REVIEW EDITOR: I wrote a sexy letter (to a friend) that got into the hands of the government. A postal inspector came to visit me and I made a statement that it was my letter.... I am afraid I am in serious trouble. Can the Society help in any way, or advise what I should do? Please help me. — Mr. R.B. (state withheld).

EDITOR'S NOTE: The above writer was referred to legal assistance near him. It goes without saying that to importune or otherwise discuss personal aspects of sexual matters in a letter is not only unwise, but illegal if transported in the mails. This applies to first class mail, even though such mail presumably may not be opened. Because of the danger of exchange of ex-

periences, personal information, etc., in letters, the Society has consistently avoided any exchange of names of correspondents, and in addition has refused any affiliation with pen-pal clubs. Pen-pal clubs, when organized among stamp collectors, model railroaders, etc., may be one thing, but when created from readers of a sexological publication they can become quite another and we want no part of it.

REVIEW EDITOR: It was a thrill to see you and other national officers all striving to do a job, difficult but necessary, at your recent convention. — Mr. E.K., Illinois.

REVIEW EDITOR: I do not understand so much the English speaking to comment all points of the letter of Mr. A.V., California. I will touch only to the point of "the perpetuation of the species."

The feci of Mr. A.V. is truly infantile. Does he know that modern legislation on homosexuality has not always existed? That the offence named "Gross Indecency" dated only since 1885 in England? Does he know it has never existed in many countries. And that the perpetuation of the species has been sufficiently preserved? Besides that has he ever thought that the big problem in the next few centuries shall be the overpopulation? Thus, which valuable reasons has the majority in imposing their thin and very limited views?

Our modern laws against homosexuals according to Peter Wildeblood and many others are "wrong because they attempt to legislate people's private lives," and "ignored the definition of a crime that harm had been done to someone." About that, I engage everybody to read the excellent balanced article written by Didgeon in ONE, May 1959. I think it is better not to keep your columns open to foes. The heterosexuals do not open theirs to us. — Mr. D.R., Quebec.

EDITOR'S NOTE: Thanks for your comment, Mr. D.R., which has, in addition to its serious thought, a quaint charm which we retained and are sharing with our readers.



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MEETING IN DENVER

Society Probes Problem of Perversion

Serious, intelligent and open discussion of a basic human problem is the aim of the sixth annual national convention of the Mattachine Society, Inc., now in session at the Albany Hotel, the editor of the National Mattachine Review said here Saturday.

Harold L. Call of San Francisco said the convention theme is "New Frontiers in Acceptance of the Homophile." The Friday night and Saturday sessions and the sessions Sunday all were scheduled as open to the adult public.

"The idea is to talk frankly about homosexuality—what it really is, and the intelligent attitude to take in facing the problems it poses for society," Call said.

"Perhaps it will help to explain what the name Mattachine means. It is taken from the Italian 'mattachini,' meaning literally 'little jester.' In the days of absolute monarchy the king's jesters—often homosexuals themselves—were the only ones in court who dared to speak the truth. Thus, they could mention openly problems which could never be solved by silence."

Daring to speak the truth is never a popular pursuit, Call said.

300 MEMBERS IN U.S.

"This society has been in existence since 1950, and now has area councils in San Francisco, New York, Los Angeles, Denver, Detroit and Boston. Yet, all told, we have only some 300 members in the United States after nearly a decade of operation," he said.

Call said that in the United States there are between 12 and 15 million homosexuals, according to the findings of the late Dr. Alfred C. Kinsey and other leading research experts.

"Among those you love most deeply there is likely to be at least one homosexual person. It could be a son or daughter, brother or sister. Most homosexuals are NOT insane, stupid, willfully perverted, unnatural or socially incompetent as is often believed," he said.

"The fact is that most homosexuals can and do lead useful and productive lives. Many of them are among our most respected and successful citizens.

"But homosexuals, as such, have only limited social and

civil rights. In fact, our whole society is organized to keep them, in many respects, more completely oppressed than are various racial and religious minorities," Call said.

"This is why a group of responsible, socially conscious citizens, including many who are not themselves homosexuals, has formed the Mattachine Society. Its purpose is to encourage medical and social research pertaining socio-sexual behavior and to publish the results of such research. It sponsors educational programs to aid social and emotional variants and seeks to promote among the general public an understanding of the problems of such persons.

RESPONSIBILITY A GOAL

Call said that "it seeks to help develop social and moral responsibility in those persons whose behavior may vary from accepted present-day standards."

Progress toward public understanding of the issue started in this country with the Kinsey studies leading to his book, "Sexual Behavior of the American Male." His Indiana University Institute for Sex Re-

search is still aiding and encouraging the efforts of the society, Call said.

The society, according to Call, started in Los Angeles as a citizens' committee seeking to outlaw entrapment. That's a legal term for the police practice of setting deliberate traps to provoke violations of the morals code.

"The society," said Call, "recognizes the fact that the law must protect the young. Anyone belonging to the society, or attending its meetings, must be 21 years old. We also hold the view that the law must prohibit sex acts in public, must prevent the spread of disease and prohibit the use of force.

"But the mutually agreeable association of two individuals in private life should be their own affair, so long as they respect the rights of others," Call said.

The Monday business sessions of the convention will not be open to the public, Call said. The society has had a Denver area council since 1957. Its post-office box is 7035, Capitol Hill Station, Denver 6, Colo. The telephone of the Denver area secretary is FL. 5-3438.

Group Seeks to End Homosexual Stigma

The commonly accepted stereotype of a homosexual—the perfumed, pinky-raising creep with the high-pitched voice—actually is "a minority within a minority," leaders of the Mattachine Society agreed Saturday.

mattachine **REVIEW**

Now holding its sixth annual convention in the Albany Hotel, the society is striving to wipe out the social stigma of homosexuality. Most of its 300 members are homosexuals.

"Some of the great men of history were homosexual," Harold L. Call of San Francisco, editor of the Mattachine Review, said at a press conference. "Men like Alexander the Great, Julius Caesar, the composers Beethoven and Tchaikovsky.

"Today, the public identifies homosexuality only with what we call the 'swishers'—the flamboyantly effeminate types. Actually, these are a minority within our minority."

Call and other society officials are quick to point out the Kinsey report indicated there were from 12 to 15 million homosexuals in this country.

Homosexual men and women always have existed in great numbers and always will, they say.

"We want to see laws passed that would legalize all sexual contact between adults—contact that doesn't involve force or fraud," explained D. Stewart Lucas of San

Francisco, secretary-general of the society. "By erasing minority group lines, we could eliminate a lot of tragedy and waste."

But isn't homosexuality morally wrong? a reporter asked.

"That's purely a matter of opinion," replied one member. "We don't think it is."

What about the shocking number of sex crimes attributed to homosexuals?

"I think you'll find most of these are committed by heterosexual persons," said James Kepner Jr. of Los Angeles, chairman of One Inc.—a group similar to the Mattachine Society. "These often are traceable to sexual frustration, not homosexuality."

The name "Mattachine" is taken from the Italian word "mattachini," which means little jester. In the Middle Ages, court jesters frequently were the only ones who dared to speak the truth, explained Call.

"Today, we're speaking the truth and bringing the matter of homosexuality into the open," he said. "Nothing can be solved by suppression."

First of the two preceding articles appeared in the DENVER POST on Saturday, Sept. 5, 1959. The second appeared in ROCKY MOUNTAIN NEWS on Sunday, Sept. 6, 1959.

MATTACHINE PUBLICATIONS (Continued from page 2)

first class from San Francisco. Contains items of interest to membership, news of national importance, some features of a more confidential nature than would be appropriate for the REVIEW. No subscription accepted outside membership, although distribution is made to advisors, agencies engaged in similar sex education fields, and other publications of sex education nature.

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"I Had Never Thought of It That Way..."

That's a familiar quotation from the person who thought little or nothing about the sex behavior problem, until it strikes nearby!

Then the search for knowledge starts! Causative factors ...adjustment...understanding...these are important after homosexuality is discovered in your family or among your close associates.

But homosexuality is never as far from us as many would like to believe. New statistics give substance to the fact that as many as 10% of American adults may be so inclined predominantly, and without the power to change.

Mattachine Society is dedicated to aiding research, and sponsoring education about the homosexual problem... so that these people may be understood and accepted...just like anyone else. The work is important...won't you help out?



WRITE TODAY FOR ADDITIONAL INFORMATION
*Address inquiries to
Board of Directors*

Mattachine Society, Inc.