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mattachine REVIEW

JANUARY 1960

FIFTY CENTS

SEXUAL FREEDOM IN THE SIXTIES!

POSING A QUESTION

AS MATTACHINE BEGINS ITS SECOND DECADE

(Page 8)

The American Friends Service Committee held a "Prison Conference in San Francisco recently. From it came the following report, published in the San Francisco *Chronicle*:

'RED-BLOODED MALE' KIND OF FICTION CALLED A KEY TO VIOLENCE IN YOUTH TODAY

The phrase "red-blooded American male", may as much as anything, typify the mistaken values that lie at the bottom of present day juvenile violence.

This was the opinion expressed here yesterday by Dr. Marcel Frym, a Hacker Psychiatric Clinic criminologist and the main speaker at the American Friends Service Committee's ninth annual prison conference.

"Whenever I hear the phrase 'red-blooded American male,' I shudder," Frym said. "The concept of 'sissyness' is probably the worst bugaboo of our modern culture."

The trouble, he said, is that present day mass media—the newspapers, television and magazines—have made an inseparable link between masculinity and violence.

Too often the masculine man is pictured as the man who spends his free time punching other men in the nose.

These images, Frym said, make their imprint on the values of adults as well as juveniles. The adult's susceptibility is only a matter of degree. Only instead of

punching someone in the nose, the adult may more often reveal his idea of masculine aggressiveness in his driving habits.

Frym said a vast majority of crimes of violence are committed by men who have terrible fears about their own masculinity—"men with a serious homosexual conflict . . . who destroy in an outburst of what we call homosexual panic."

These men, he said, are not men who are actually homosexual but, rather, men who are morally horrified at their tendencies in this direction and who often take out their self-hatred on others.

He warned that our present police and prison methods are inadequate for treating such criminals, mostly because they too are based on violence. Instead, he said, more emphasis is needed on psychiatric treatment and prisons able to rehabilitate rather than punish.



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Published monthly by the Mattachine Society, Inc., 693 Mission St., San Francisco 5, California. Telephone EXbrook 7-0773.

Copyright 1960 by the Mattachine Society, Inc. Sixth year of publication. Mattachine Foundation, Inc., established in 1950 at Los Angeles; Mattachine Society formed in 1953 and chartered as non-profit, non-partisan educational, research and social service corporation in California. Founded in the public interest for purpose of providing true and accurate information leading to solution of sex behavior problems, particularly those of the homosexual adult.

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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mattachine REVIEW

Founded in 1954—First Issue January 1955

Volume 6

JANUARY 1960

Number 1

TABLE OF CONTENTS

"Red-Blooded Male" Fiction Scored	2
Pornography and the Decline of Western Civilization, by Rolland Howard	4
Homosexuality Among American Indians and Other Native Peoples, by Omer C. Stewart, Ph.D.	9
Will You Let This Chaos Continue?	15
Research Projects: Looking Forward, by Wallace de Ortega Maxey, D. D.	17
A Day of Firsts, by J. Howard Simpson	22
A Nation Betrayed, by John Sheldon, Ph.D.	24
Readers Write	28

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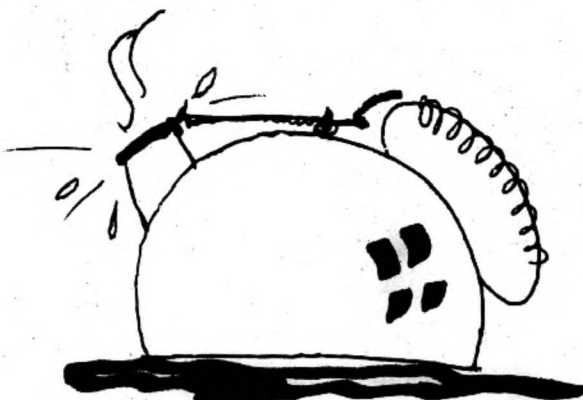
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PORNOGRAPHY AND THE DECLINE OF WESTERN CIVILIZATION

By ROLLAND HOWARD

*Co-Editor, Denver Newsletter,
Mattachine Society, Inc.*

(Reprinted from Denver Newsletter, Nov. 1959)

Boycott of newsdealers who sell certain books and magazines, denial by police in certain cities for publishers to have the right to distribute certain books, and invasion of the privacy of citizens to determine if they possess printed materials, photographs, etc., which may be defined as "obscene" are items in the headlines today in many communities across the U.S. All of these actions give rise to some very serious questions. Is this whole business as bad as the sensationalist press and some local law enforcement agencies—often pressured by fanatic religious bigots—make it sound?

There are many people, professional social reformers and do-gooders and up-nosed busybodies, who, making a great show of their "concern" for "society's welfare," are forever seeing evil in such things as homosexuality and pornography and, indeed, in sex itself. Some are even inclined to see in such things the handwriting on the wall concerning civilization.

These latter may be right. But for different reasons from the ones they think they see. They are so conscious of their own self-righteousness and "goodness" that they rarely find time to peer more deeply into the question, and their view is dangerously short-sighted.

It is my thought that such things as are currently disturbing the Postmaster General and other self-appointed censors are not themselves malfunctions, but perfectly natural signs of protest as a reaction to unnatural conditions. If civilization declines, it will not be because of homosexuality or pornography or prostitution; it will be because of the underlying pressures which give rise to these things.

Just what kind of pressures are these? Well, if we wish to give them a general title, we might use some such term as "over-refinement." It comes to human systematizations of all kinds—including national cultures—when they have existed for extended lengths of time without basic changes. As in a political machine, the powerful figures in such systems increase and stabilize their power, and eventually they begin to impose upon the rest of the world those dictates which tend to guarantee them their positions of power.

In doing so, they lose any regard they may once have had for the individual differences of the others—their needs and their freedom to fulfill them. These "others," however, are the vast majority and when they are discontent enough it means that the system which they comprise is thereby weakened. It becomes ripe for conquest because there remains in its members too little interest to provide its defense. Discontent demands change.

Now before such a sorry state of affairs comes about, there may develop lesser signs of protest—symptoms of the discomfort being caused the weaker masses by the application of pressure by the stronger ruling few.

Without going into the psychological, sociological and historical factors which have brought them their power, we can see that it lies in the hands of the churches, the various authorities in the area of jurisprudence, and the political office-holders. To what degree these powerful individuals "represent" the people is questionable at best. Mostly they are instruments for imposing the will of the powerful few who are always members of the majority.

Still, there is not a better system, and the defense against injustice for minority groups falls to the lot of the individual voice. This is my purpose here.

Sex is basic. It may be regarded, in a sense, as the "life force" itself. Its demands are felt by *all* of life; by *all* people.

Now, using a teakettle of boiling water for demonstration, let's take a slightly closer look at one of the symptoms we mentioned above—homosexuality.

1. From causes not clearly understood or agreed upon—psychological, hereditary, or both—very early in the life of some individuals, the usual avenues of sexual expression are closed to them. We have put a plug in the teakettle's spout and welded it shut.

2. The individual in this group, as natural sexual pressures appear in adolescence and increase in urgency, discovers the only other possible avenue of expression—other members of his own sex. The increasing pressure of steam in the teakettle forces the lid up slightly at one side to let it escape.

3. Now the powerful members of the majority, observing homosexuality, condemn it, forbid and punish its expression. Art and literature concerning it are largely tabooed. The cooks, feeling that steam should always escape from the spout and never from the lid, call in the welders and order them to weld the lid down tight.

4. Sex itself has become largely taboo. Heterosexual or homosexual or any other kind, it is removed from public conversation and public art. Children grow up thinking of themselves as abnormal because they do not have a fig-leaf in their crotch like everyone else must surely have. Sex is thought of, not as bodily function, but merely as the morbid interest those "bad" people have in fig-leaves, seeking them in "pornography" and "unacceptable" novels. An increasing number find their way at least partially back to nature through homosexuality or prostitution or unhappy marriages. Those who do not may turn to alcohol, enter mental institutions, or commit suicide. The teakettle explodes.

The cooks have brought steam to the teakettle. The cooks have sealed the spout. The cooks have sealed the lid, too. And the cooks have been scalded by steam and hot water, lacerated by the blooming metal, and must clean up the damage. Further, they must suffer the loss of the kettle and its contents.

But we're talking now about just one such kettle which has found a substitute outlet for its steam when we mention, for instance, someone caught with a pornographic item in his possession. Such an offense, if brought properly to the attention of authorities in most localities will result in a court trial. This happens often when the party charged merely owns such an item and has it in his home. Sentences for the "guilty" can vary. In one city recently, a man was sentenced to 60 days in jail and fined \$100 by virtue of a city ordinance prohibiting possession of "pornographic" materials. By imposing laws such as this, what are the cooks gambling with?

They are gambling with illness, resentment, dissolution, crime. (Their acts are persecutory.) They are gambling with the loss of their own freedom. (When will the police enter *their* homes and arrest them because some prized work of art lacks the required fig-leaf or brassiere and is classified as "pornography" by the Women's Clubs?) They are gambling with the decline of Western civilization.

Man is vitally interested in and will risk dying for only the kind of world which is worth *living* for. He defends those ways which mean life to him. And you will remember we decided that sex is basic.

Achilles was the greatest warrior among the Greeks, but he did not wish to fight. He tried to avoid the mission to Troy, even disguising himself as a woman to dodge the "draft." When he finally did pitch his tent with the Greeks before Troy, he still refused to fight. Not the glory that was Greece, nor the defense of his fellow-Greeks, nor the exhortations to demonstrate his manliness could persuade Achilles to fight.

Only when the Trojan, Hector, killed Patroklos did Achilles join the battle, to fight "like ten men," for Patroklos was Achilles' lover.

Similarly the offender above who was penalized for possessing pornographic materials reacted to his arrest with a depressing sense of defeat and bitterness. His possessions were important to him, else he would not have them.

The Mattachine Society cannot and does not condone or encourage an interest in pornography, and my remarks here are those of a writer and do not represent Mattachine policy. But by the good Lord, the Society is interested in freedom and the rights of human beings! And the current censorship practices constitute a gross invasion of privacy and a turn in the direction of every tyranny in history.

I wrote to Khrushchev during his visit here—through the invitation of *Parade* magazine for the public to do so—and I rather harped on the point one of the primary differences between his form of government and a really free democracy is that, in the latter, the individual is guaranteed a status of dignity and conviction of personal worth and the *right* to *choose*. In the case of the matter at hand, the distinction I drew is faint indeed.

Now I somewhat unchivalrously mentioned, a moment ago, the women's clubs. Allow me to clarify a bit, still unchivalrously.

A few days ago the *Denver Post* published a set of photographs of various members of the American Federation of Women's Clubs curling their noses and looking properly disgusted as they viewed some of the local postmaster's fine collection of pornography.

It happens to be a deep conviction of mine that such strongly anti-sex attitudes as are exhibited by such frustrated old biddies (most of whom must be sexually "unemployed" widows, divorcees or spinsters) are precisely what have made many homosexuals what they are, and may be the direct cause of much of the delinquency and crime in this country.

If you think I am too pointed in this criticism, let me point out that these same clubs, only a few short years ago, were pressing for new laws here in Denver which would provide for the castration of sex offenders. This is about as close as these sweet old ladies could come to making lampshades out of human skin.

Needless to say, my Freudian castration complex rose right into my throat and I wrote a letter to the editor of the *Post* in which I cautioned that, with such a law in force, any kindly man who loved children enough to pause to speak to them on the street would be in danger of having swoop down on him from around the corner the local ladies' club to whack something off him. The *Post* published it.

Others wrote in to agree with this view. The law was not enacted.

Freedom must forever be guarded and, when necessary, fought for again. There is always someone eager to take it away from those who have it.

I do not believe the charge that children are getting unsolicited pornography in the mails. If they are, how come the adults are not getting it? I have been even on a couple of those "interesting mails" mail-order lists where people peddle everything from lessons in hypnotism to money-making schemes through the mail, and never once was there included even a shady joke. I dare say the press may really mean teenagers when it says children, and some of our innocent parents

may be hoodwinked by these kids. Today's teenagers are not above ordering "pin-ups" for themselves.

But granting that real pornography is available despite the fact that I would have no idea where to get any, any laws concerning it should apply, perhaps, in the case of minors, but not in the case of adults. And the *Post's* photos of the idle old ladies who are so envious of the vitality of youth that they would destroy the freedoms, not only of youth, but their own with them, are worse than obscene.

All this may be a part of the big picture in which the decline of the American male is the theme. What has happened to the dominant male—the individualist, the aggressive American of pioneer days who never in the world would have been told what he could read or look at by a gang of "school ma'ams"? Where are the modern Americans who today will say with genuine conviction, "I might hate the books you read, but I will fight to the death for your right to read them"? Are they now in the ranks of the Milquetoasts who say meekly at breakfast, "Yes, dear, I'll see that a law is passed"?

Ironically, it may yet fall to the lot of the homosexual to defend masculinity, to preserve the male's sexuality, and thereby save the race. An alternative, if the present trend voiced by the women's clubs and postmasters continues, is the realization of Orwell's "Big Brother" to mold men's minds in his image—and the decline of Western civilization.

SEXUAL FREEDOM IN THE SIXTIES— WILL IT HAPPEN IN THE DECADE AHEAD?

In its first decade of existence, Mattachine Society has seen great progress in society's struggle to free itself of old sexual taboos. But much remains to be done, for the task has only begun.

Look at the problem of birth control, the issue of censorship, the emergence of subjects such as pornography, abortion, homosexuality, illegitimacy, etc. Twenty years ago these things were denied access to public discussion. Ten years ago they were highly controversial topics that invariably were treated with more sensationalism than truth. Today these topics are commonplace in newspapers, magazines and other media; they occupy the attention of women's clubs, social agencies and other community groups on many occasions.

Mattachine REVIEW, entering its sixth year, will continue to report new knowledge, opinion and events in this field.

The society itself, through its public discussion forums, seminars, social services, research programs and other educational activities will also continue to aid public understanding of these problems and acceptance of the reality they present.

Whether or not the freedoms sought in this field of responsible sex behavior come to pass in the decade ahead remains to be seen. But one thing is certain: A growing mass of thinking adults are being stirred to action in the task of freeing man from his worst enemy—himself. This effort can result only in a continually changing set of moral values which will, in time, benefit the total culture and strengthen the democratic ideals of a free world.

Your interest, aid and support have been invaluable in the past. We are grateful, indeed, for it. May we count on your continued interest and assistance in the challenging decade ahead?

Best wishes for 1960 —
MATTACHINE REVIEW
MATTACHINE SOCIETY, Inc..

Using the ancient legend of Gilgamesh from Mesopotamia, dating from 2500 B. C., as a springboard, Dr. Omer C. Stewart traces the evidence of homosexuality among aboriginal peoples down through the ages, including many manifestations of it in American Indians in the following study.

In many cultures, he points out, homosexual activity, transvestism and the institution of the "berdach" (this word apparently has many spellings) were accepted behavior forms.

Because of the length of the paper it will be presented in two parts. The conclusion will appear in February REVIEW.

Dr. Stewart is a professor of anthropology in the Institute of Behavioral Science of the University of Colorado at Boulder. He has written many scientific papers on various anthropological subjects for professional journals. The paper following was delivered by him as an address at the Awards Banquet of the Sixth Annual Convention of the Mattachine Society in Denver on September 5, 1959.

HOMOSEXUALITY AMONG THE AMERICAN INDIANS AND OTHER NATIVE PEOPLES OF THE WORLD

By OMER C. STEWART, Ph.D.

Reviews of the scientific understanding of various subjects usually start with the Greeks, and our review of the anthropological information regarding homosexuality among the various cultures and peoples of the world could very well start with the Greeks, because the ancient Greeks, both before and after the age of Pericles, were probably the most outspoken in their approval of homosexual attachments between males. Socrates and his friend Alcibiades were only one pair of male lovers famous in Greek science and literature. The anthropological record, however, being concerned with the full history of man, and including behavior patterns of all peoples of the world, actually starts much earlier. One branch of Anthropology, Physical Anthropology, is concerned with the evolution of man from his very beginning; consequently, the antecedent behavior and the antecedent forms of man must be considered. Our examination of the history of homosexual behavior can well begin with the pre-primate ancestors of man; for, to understand that behavior Anthropologists may even study the behavior patterns of our distant mammalian relatives.

All primates, and many lower animals such as cows, horses and sheep, exhibit from time to time homosexual behavior between both male and female members. However, it is among the pre-human members of the Primate order of the class Mammalia that we find the closest parallel to human sexual behavior. Monkeys

and apes, both in captivity and under native wild conditions, behave homosexually. This is, of course, in addition to their heterosexual activity, usually at about the same time or when circumstances permit. Young male monkeys and apes indulge in all of the known homosexual activities of humans, Mutual masturbation begins in the early youth of monkeys and apes and continues in adulthood. Under particular circumstances males will practice oral-genital homosexual excitement. Female as well as male apes and monkeys have been observed providing mutual sexual excitement and participating in homosexual activities. However, female homosexual activity among anthropoids, as among humans, is less frequent and less widely observed than male homosexuality.

As a basis for understanding present-day human behavior, we have two sources of information: 1) early history, and 2) modern ethnographic studies of aborigines. We cannot trace present-day behavior in the past with certainty without written documents. It is assumed, however, that primate behavior found among monkeys, apes and modern humans has been present during man's whole history. Our earliest reliable information, nevertheless, comes from written documents, and from these we find evidence of homosexual attractions and activities from the beginning of writing itself.

One of the most revealing accounts comes from Mesopotamia and is contained in the legend of Gilgamesh. The legend is most fully recorded on Cuneiform Tablets from the famous Nineveh Library of Ashurbanipal from about 600 B. C. The same legend, moreover, has been recorded from numerous other tablets which date back to before 2500 B. C. This would probably have to be considered one of the earliest written statements regarding homosexual attraction between males that we have in history. Gilgamesh is described as "a man of remarkable physique and heroic character" who so captivated the youth of his time that the elders and even the Gods complained. Young men followed Gilgamesh wherever he went, accepted his guidance and his attention, and gave him their love. But Gilgamesh also attracted women and is said to have been so successful that "he leaves not a single virgin to her mother, a single daughter to a warrior, a single wife to her master." Because of the jealousy of the Goddess of Love, Ishtar, another semi-divine character but with special power, was created to be a competitor and to possibly outshine Gilgamesh so that he would not be so attractive to both the boys and girls of Mesopotamia. The name of this rival was Engidu. He was created with long hair, beautiful tresses, and was first left to run with the beasts of the field and forest. He was as swift as the gazelle, but also hunted with the other wild beasts. Finally the high God, Shamash, directed a hunter to take a beautiful priestess out to the water hole and to attract Engidu to her so that he would become interested in humans rather than animals. The poem is rather beautiful in describing the process of seduction which was accomplished by the priestess. In time Engidu appeared and then the hunter instructed her as follows:

"There he is, woman!

Loosen thy buckle,

Unveil thy delight,

That he may take his fill of thee!

Hang not back, take up his lust!

When he sees thee, he will draw near.

Open thy robe that he rest upon thee!

Arouse in him rapture, the work of woman.

Then he will become a stranger to his wild beasts,

who

Who upon his own steppes grew up with i

Who upon his own steppes grew up with i

Who on his own steppes grew up with him.

His bosom will press against thee."

* * *

"His bosom pressed against her.

Engidu forgot where he was born.

For six days and seven nights

Was Engidu given over to love with the priestess.

When he had sated himself with the fill of her,

He raised up his face to his wild ones:

At sight of Engidu, the gazelles flee away.

The wild of the fields shrink back before him."

* * *

"Then Engidu marveled,

His body stood as in a spell...."

After Engidu had been tempted by the priestess to leave his wild life, Ishtar painted for him a bright picture of life in Erech and the pleasant rewards that would come to him as a friend of Gilgamesh. Shortly after they met, Gilgamesh and Engidu had a great fight which was supposed to humble Gilgamesh. But the plot of the Gods failed. Instead of developing a rivalry, Gilgamesh and Engidu became fast friends. They traveled, had many adventures and were entirely dedicated to each other. Gilgamesh even rejected the temptations of the Goddess of Love, Ishtar, to stay with his friend. When Engidu was dying, Gilgamesh made a trip to the Mesopotamian Noah, Uta-Napishtim, in search of the secret life. Inasmuch as Uta-Napishtim had survived the flood, he was supposed to have the secret of eternal life. Gilgamesh wished to obtain this secret for his great and good friend. Although the secret was given to Gilgamesh, he lost it while he was returning to Engidu, so that the friend had to die. Gilgamesh suffered the woes of parting from a loved one.

As culture historians of mankind, anthropologists have had to go beyond the written records. Consequently, their account of human behavior includes what is known of all peoples of the world. Since most of the peoples were non-literate, our knowledge of them depends upon what can be excavated through archeology and what can be learned from the living representatives through interview and observation. There have been suggestions that the degree of distribution around the world gives a clue to historic depth. Thus, customs which are universal are usually assumed to be extremely ancient. In any event, we now know that homosexual behavior is one of the cultural items which appears universally. This may be a result of instinctive behavior which we have inherited biologically from our mammalian and pre-human primate ancestors; thus, it could be considered normal and natural behavior like eating or sleeping. On the other hand, anthropologists have found so few customs which have resulted from direct instinctive heredity of a biological nature that they start by assuming that all behavior is learned behavior or is altered by learning. We would begin by assuming that homosexual behavior—like speech, eating habits or other customs—has been passed on from one generation to another. Since around the world almost all peoples have been observed or have admitted the practice of sexual attraction and love between members of the same sex, it follows that the behavior pattern is an extremely ancient one.

Anthropologists have usually classified homosexual activities under the names *berdache* or transvestite. Both of these words are of ancient usage, but their history has been intermingled to such an extent that in recent anthropological writings the two words, *berdache* and transvestite, are so often used as synonyms and are interchangeable. The problem of such interchange was brought to the attention of the anthropological profession by a paper presented to the American Anthropological Association in December 1953 by Henry Angelino and Charles L. Shedd of the University of Oklahoma. (Their paper was later published in the *American Anthropologist* of February 1955.) They demonstrate that *berdache* was known in European languages and could be traced back from the English usually spelled *berdache*, but sometimes *berdash* (which was the French spelling), to a similar word in Italian. The word in Arabic is *bardaj*, which comes from the Persian word *barah*. In spite of the slight difference in spelling, the meaning in earlier times was uniform from England to Persia, and the word *berdache* was used to indicate a "male prostitute" or a "kept boy." In the reports of early travelers, especially Frenchmen, the word was used to designate "male concubines" or "male prostitutes," and was consistent with the ancient European and Near Eastern usage. French travelers gave rather complete accounts of *berdachism* among tribes they visited in the New World such as the Choctaw in the southeastern states, but also of the Chippewa Indians of Minnesota. One famous *berdache* among the Pillager band of Chippewa Indians of Minnesota was accepted

more or less as a matter of course by the French travelers, was described with some shock by the early English travelers, but was scorned, insulted and greatly belittled by the American travelers who met him and were actually frightened by his advances.

As the word itself implies, transvestism is the custom of a person wearing the dress of the opposite sex. This custom has been widely observed in the New World, and in the Old, but does not in itself indicate that the transvestite is a lover or concubine in the actual sense of a member of the same sex. Transvestism, however, has been frequently confused and used interchangeably with *berdache* in recent anthropological writing. Angelino and Shedd in their paper to the American Anthropological Association regretted the looseness in the use of the two words. They suggested that *berdache* should be used in exclusively those cases where there is evidence of homosexual love and sex relations, whether the phenomenon was accompanied by change in costume or not. Transvestite should be used whenever a person habitually wears the costume and carries on the duties of the opposite sex, but refrains from homosexual relations. Such transvestites have been known. Restricting the use of these words seems to be to me entirely proper. Where there is no evidence of sex relations accompanying the wearing of clothes of the opposite sex the word transvestite alone should be used. *Berdache* should always carry with it the implication of sex relations between members of the same sex. If the *berdache* is also a transvestite, the two words could be used to designate this. There is also the question of physiological and anatomical hermaphroditism. An anatomical hermaphrodite could be a *berdache* and/or a transvestite or neither. An hermaphrodite might consistently choose one role or the other corresponding to the most well developed part of his anatomy. Thus, by insisting on the exactness of a few separate words, and the use of adjectives, the true behavior could be made explicit.

The inconsistent and rather fuzzy use of the words transvestite and *berdache* has probably grown out of the fact that anthropologists and travelers were frequently uncertain whether the man dressed as a woman did in fact indulge in homosexual love. The anthropologists, however, usually accepted the probability that such persons did perform the sex acts typical of male homosexuals when they took on the costume and assumed the activities of females. Although the accounts do not always make this explicit, there are frequently phrases like the "berdache married another male," or "the berdache lived with other men." These imply that *berdaches* and their companions were indulging in homosexual activities. What has been said about inexactness in the use of *berdache* and transvestite for males also applies to females, although here again the cases reported of female transvestism or female *berdachism* are much less numerous than for male. It should be further pointed out that in many cases the *berdache* may also undertake heterosexual activities. A male *berdache* may also be a husband

of a female, and from time to time father children.

One of the earliest anthropological scholars who gave important consideration to homosexual love was Edward Westermarck, the Finnish scholar who became a professor at the University of London and who spent many years living in Tangier and studying the culture of the Moroccan peoples. One of his first statements concerning this topic of some length is contained in his two-volume work entitled *The Origin and Development of Moral Ideas* which was first published in 1908. In addition to his first-hand observations in Morocco, Westermarck culled the literature and gave the world view of homosexual love. In his chapter entitled "Homosexual Love," Westermarck wrote the following: "It is frequently met with among the lower animals. It probably occurs, at least sporadically, among every race of mankind. And among some peoples it has assumed such proportions as to form a true national habit." Westermarck continues: "In America homosexual customs have been observed among a great number of native tribes. In nearly every part of the continent there seems to have been, since ancient times, men dressing themselves in the clothes and performing the functions of women, and living with other men as their concubines or wives."

In a long footnote Westermarck cites early travelers' accounts and lists the tribes or areas where homosexual activity is accepted. Among the areas and groups listed in the New World are Brazil and Peru in South America, the Maya of Yucatan and the Aztec of Mexico; in the United States, the Indians of Texas, the Mississippi Valley, the Great Lakes, the Plains (Sioux, Mandan and Omaha) and in Canada (Cree). The Indians of California are named, both the Indian and Eskimo of the Aleutian Islands and Kodiak Island.

Berdachism has also been considered in several more recent studies. It is one of the subjects of the Human Relations Area File of Yale University, and has been analyzed and published in a book entitled *Patterns of Sexual Behavior* by Ford and Beach, 1951. Seventy-six typical societies around the world were studied and the position of homosexuality in each was analyzed. Among 36% of the societies, according to the sources available, homosexuality was not approved, although frequently reported as present. Sixty-four percent of the societies of the world studied approved some form of homosexuality and had institutionalized berdachism. The American Indian tribes listed by Ford and Beach as having institutionalized approved homosexuality for males were the following: For South America, the Aymara of Peru, the Tupinamba of the southeastern coast of Brazil, and the Witoto of the headwaters of the Amazon along the Ecuadorian-Brazilian border; for North America, Creek and Seminole of the southeast, the Oto, Menominee and Naskapi for the northeastern states, the Crow, Hidatsa, Mandan, Omaha, Ponca of the Plains area, the Pueblo Indians, Zuni and Hopi of the southwest; also for the southwest the non-Pueblo tribes, Maricopa, Navajo, Papago and the

Yuma; the Tubatulabal of California and the Quinalt of Washington for the Pacific Coast. There is a clear record for these tribes that males indulged in anal intercourse.

(In the concluding instalment of this article to appear in the next issue, Dr. Stewart continues his discussion of berdachism among American Indians, and moves on to the origin of homosexuality in New World aborigines, where his study takes readers to Siberia and its institution of Shaminism. A bibliography will be included with this final instalment also.)

The call for legal reform in England which gained terrific impetus from the Wolfenden Committee recommendations of two years ago, is being pressed with an increasing tempo by the Homosexual Law Reform Society of London. This is a body of more than 100 leading figures in British life today. Included on its roster are many clergymen, public officials, members of parliament, attorneys, educators, writers, doctors and social scientists. The item below, "Will You Let This Chaos Continue," is a recent leaflet mailed out by the HRLS. This group deserves fullest possible support from throughout the British Commonwealth and the United States, because these countries represent the areas where anti-homosexual attitudes and legal oppression are most severe.

WILL YOU LET THIS CHAOS CONTINUE ?

Reform of the homosexual laws is long overdue. The Wolfenden recommendations must be made law soon. Already:—

THE LAW IS IN CONTEMPT.

More and more judges are giving absolute discharges for behaviour which others still persist in punishing by imprisonment. The public is becoming increasingly aware of the absurdity and injustice of the criminal law's interference in men's private lives. If the law continues to go against the public conscience it can only be regarded with contempt.

THE PROBLEM IS BEING MADE WORSE.

The present law gives no incentive to homosexuals to keep to men of their own age-group rather than associate with young people. Knowing that any sexual behaviour on their part is illegal, they can all too easily be driven to adopt an irresponsible attitude. The social problem of homosexuality can be tackled constructively, but the present law makes this work impossible. Until the law is changed, the problem is likely to grow worse.

POLICE METHODS ARE BEING CRITICISED.

It is not easy to detect evidence of the private behaviour of consenting adults. Yet the police have to do this in the case of homosexual relationships between men, though not in the case of female homosexuality or of partnerships between men and women. It is not their fault that they have to use methods which arouse the hostility of the public; but decent citizens don't like these methods, and are saying so more and more often.

MEN ARE BEING DRIVEN TO SUICIDE.

No one would choose to be homosexual, and it is a condition which imposes a great strain on those who have to bear it. Weaker characters would benefit from expert advice and treatment, but they are the least likely to seek it while fear of the law remains. So they go downhill and become a burden to the community; and many end by taking their own lives.

BLACKMAIL IS FLOURISHING.

The late Lord Jowitt estimated that 95% of blackmail cases have a homosexual origin. Under the present law no protection can be guaranteed to victims, who are in fact sometimes prosecuted.

HOMES ARE BEING BROKEN.

In a desperate attempt to escape from a condition which makes them outlaws, many homosexuals seek refuge in marriages which are doomed to failure. If a married man indulges in homosexual behaviour, it is his wife who suffers: yet the law makes her suffer still more by branding her husband as a criminal.

The problem of homosexuality does not concern everyone, but it might concern anyone. It must be tackled sensibly and tackled soon, and the Government of the country should give a lead. It is not enough to have appointed a Committee of experts to investigate the problem: the Committee's findings must be implemented.

THE PUBLIC IS WAITING FOR ACTION ON ISSUES LIKE THIS.

*The Homosexual Law Reform Society, 32 Shaftesbury Avenue,
London, W.1.*



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.

Looking Forward



By WALLACE De ORTEGA MAXEY,
A.M., S.T.M., D.D.,
Director of Research,
Mattachine Society, Inc.

The most commendable contribution the Mattachine Society can make to the future of human evolution, particularly to societal evolution, is in the field of sexological research. This necessitates that we look to the future wherever this is possible, and not be entirely absorbed as we are in the present or in this generation—important as it is to all of us.

Through the efforts of those dedicated to the psychological and philosophical tenets of sexual freedom, spreading the knowledge within the frame of thought held by leaders in the field will benefit humanity at large. By their untiring and painstaking endeavors in carefully explaining that sexual freedom must not be confused with sex license, society will be given a scientific as well as a new ethical outlook, replacing the superstitious (ignorant) views it more generally accepts with respect to sex issues and practices.

The Mattachine Society must recognize itself as a champion for the cause of liberty of conscience and freedom of thought. The so-called "social lag" is making headway in several scientific fields—medicine, sociology, civil liberties—but humanity at large *still permits the enslavement of its thought in sexual matters*. On this subject, the world-famous authority, Dr. Rene Guyon, has said: "It is an attitude of emasculation, of renunciation, of frightened submission, which is unworthy of a human being."

If we are going to make our approach toward the truth of value, we have to begin with the newest psychological tools available. Too many schools of thought are still attempting their research with the implements of Descartes, nearly four centuries old. His dichotomy of "subject and object," passed on by Freud to his followers and students, has long ago become obsolete. The refreshing voice of contemporary thought on this subject permeates the entire 2097 pages of the new American Handbook of Psychiatry just released.

Martin Heidegger's insistence that it is necessary to introduce the "time dimension in any understanding of actual human existence" not only makes sense in this atomic era, but is vitally necessary. We have allowed our entire life to be ruled by the clock. Now there are those who would introduce the clock to rule over our feelings, conscience and actions with respect to sexual matters. Such advocates might as well attempt to stop the sun from rising, for there are certain natural human actions that defy all outside influences. Erwin Straus, speaking of the time element and its relationship to psychology, states: "Time is to psychology what mathematics is to physics."

None are closer to the problems that arise in the sexological field than the social workers in the Mattachine Society's offices. Daily these social workers are faced with the frustrations, biases and developing neuroses which assail the homophile. "The fact that sexual perversions are punishable by law is meeting with increasing opposition based upon the view that sexual morality is a private matter and should be subject to public regulation only if (1) the acts are carried on in public places; (2) one of the partners is a minor, or (3) violence or coercion is involved. Particularly the opinion that homosexual practices should not be subject to legal sanctions receives support from contemporary psychiatry." (This is quoted from the American Handbook of Psychiatry, published by Basic Books, Inc., New York, 1959.)

The instant we attempt to deal with the situations of the homophile, or for that matter any form of sex deviation, we are faced with the philosophical definition of "being." It is good to remember that "being," when used in this sense is a verb form, not a noun form or thing. Man is not a gathering together or a collection of static substances or "mechanism or patterns" but a being who is always in process of emerging or "becoming." The very term "existence" comes from the Latin root *ex sistere*, meaning to "stand out," to emerge.

Fortunately we are gradually emerging into the freer field of psychological study dealing with what, for lack of a better term, I call "normal behavior." By this I mean the behavior and practices engaged in by Jim and Jane Doe, by and large, are conducted without the thought that there is anything abnormal or wrong in what they are doing—even if some of their practices are illegal in a strict sense. They feel free, naturally free. However, research has disclosed the prohibitions or the encouragement as directed by ill-informed parents often fosters much of the sexual deviation (male and female, heterosexual and homosexual) that exists.

Ironically, if pushed into a corner, the parents are the first to dole out severe punishment or sponsor the enactment of stupid laws to cover up their own negligence and ignorance.

Our psychological text books have been so crammed—almost exclusively—with what has been termed "abnormal" in dealing with sex, that comparatively few have been willing to consider the practical use of psychology. A person will wait a long time before he is willing to acquiesce to being at least partially abnormal in order to feel justified in going to a psychologist or psychiatrist.

Reduction or breakdown of this erroneous thinking has fortunately led many persons to avail themselves of the free interchange of thought, especially with respect to matters pertaining to sex. To be of maximum value and utility in promoting advantages to the future societal evolution, human thought on matters of sex must be formed into a common pool, from which the benefits of this thought knowledge and experience on the subject may be disseminated readily and easily.

The Mattachine, through its services to members and others seeking aid and guidance, has been one of the pioneer organizations in dealing with group therapy. Almost unknowingly many members receive "treatment" which is quite helpful—merely by taking part in the Society's work. Mattachine discussion forums are really a therapeutic social club. Especially does this type of therapy offer great help to the homophile who has been discharged from a hospital or mental or penal institution. In free discussion the individual is given the opportunity to correlate his own problems with the material presented by others. If the leadership is alert and well-informed on the subject under discussion, the mental struggle of the participants for status in the group has a stimulating and beneficial effect. Through the recording of these group therapy meetings, invaluable data is passed on to research expert.

I mentioned above a "common pool" of knowledge, thought and experience. Two qualifications must be made about this pool. First, it should not be so universal that original thinking is lessened, and second, it should be free from outside restrictions and inner dogmatism so that it can evolve in itself. This produces new ethics, new knowledge and new experience. Objectivity in thought is also important here, so that the search for knowledge is a search for truth, as unbiased as humanly possible. This will mean that, from the scientific viewpoint at least, no one variety of ethics can justifiably be held to be more "right" than any other.

Ultimately only personal preference lets us say "life, happiness and self-fulfillment are good." But say this we can, from the dark and rippling walls of our innermost being, and it can be as absolute a guide for us as ever the revelations of the spirit were to a mystic or a saint. We must believe and have the conviction that what is ethically right is related in some way to what is materially true, to be in a large measure self-justifying. Even more specifically must we realize

that conscious purpose, choice and values carry as an inevitable corollary, responsibility.

However, it must be pointed out that responsibilities, which are values expressible, as man ought to choose or act, are not implied by the capacity to carry out these responsibilities, and in certain applications require the dubious assumption of free will. The sane use of practical psychology can be of great help in this field.

What is the good of talking about a transcendent realm of values if these are not realized here and now in human beings? It is a change in the quality of the situations, brought about by the climate of the age in which we are living that is of great importance. What is of the utmost importance in our research work and what alone matters is to discover clearly and lay bare the problems that are lived, directly experienced, suffered and intimately connected with our being. Problems in which we are engaged—good as well as bad—are a part of ourselves. We often think it is impossible to escape them. To help, no one will deny the importance of analysis. But is analysis really enough? Who is there to analyze the analysts? We must be very truthful and realize we are concerned with the existence of human beings and not abstract things that can be stuffed into the Univac and have the correct answers come out.

Kierkegaard made a true statement long before contemporary psychology came into vogue when he said, "Truth exists for the individual only as he produces it in action." One of the great dangers of the present day is that ultimately psychotherapists will become the particular agents of the culture, with their task being simply to adjust people to the prevailing culture. Many are aware of this danger and hold strongly that the goal of therapy is that the patient fulfill his "being" (Dasein). In this sense Man is the being who can be self-conscious of, and therefore responsible for, his existence. Let it be said, however, that man must become fully aware of himself if he is to become himself. He must know his whole self and not just a part as is the case so frequently. Intelligent analysis and/or therapy can be helpful in aiding the individual to know himself *as he really is*, but not to *conform* him to an established social or cultural pattern.

I have stated in my book (*Man Is a Sexual Being*) "The responsibility for any situation rests with man. Contrary as it may sound, man is never free except in situation."

The homophile finds himself in a situation. He should employ a technique to work toward some end, and before he realizes it, the technique is integrated in the free surpassing of the end. In other words, if he accepts his situation, any anxiety or unhappiness he may derive from the situation is due solely to his inability to cope with forces outside himself. One cannot live solely from the inside. One must reach out and appropriate from the world what is usable for himself. By integrating the usable or introducing it into his own situation he nihilates the anxieties and unhappiness. If this is not done he will be nihilated himself. If the

individual insists on allowing the situation he is in to build his personality without striving to enlarge, improve, conquer, enjoy, love the things that are foreign to his native situation, then those who hold the homophile is infected with a disease have ground on which to base their charge.

The vastness of this field of research is inviting. After some 25 years of being concerned about the homophile situation I am thankful that I can see considerable improvement. Improvement on the part of the homophile himself as well as on the part of society in many respects. Society is gradually coming to that point or frame of mind where it is willing to learn and to accept. This is the great job that awaits the Mattachine Society—to serve as an educational institution, and to accelerate the social acceptance of homosexuality as it exists. Since its founding in 1950 it has made considerable progress, but to date it has barely pierced the vast stores of knowledge and social change yet to come. These thoughts I have been expressing should be the concern of all in the Society, but especially of those in charge of its Department of Research. Now is the time to act more challengingly than has been done in the past. There are great opportunities to avail ourselves of financial assistance from reputable Foundations and interested persons of good sense, good will and generous, humanitarian views. People who realize the need for sane, serious and intelligent research work to be undertaken for the ultimate good and enlightenment of all.

It is our hope to have established within the next few years a fully qualified and equipped research section in the Society. Initially this will have to depend upon the members, but once a little headway has been made there are many in the professional fields who will lend assistance. It is our hope by the time of the 1960 Convention to have concrete plans made to present to the members. In the meantime you may have our assurance that we are busily concerned about our future work in the Research Department. From time to time readers will be notified of the progress we are making.

In the January Issue of THE CALIFORNIA LIBERAL:

1. Senator Humphrey, Upton Sinclair and others criticize Eisenhower and his administration.
2. The San Francisco Newspaper Monopoly.
3. National leaders who signed anti-Jew and anti-Negro covenants.
4. A trip to Oral Roberts (and death).
5. The Chinese Immigration puzzle.
6. A leak in the Telephone Company.
7. The beautiful, sexy woman.

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Stark and ugly as the following vignette is, it is also, unfortunately, very real. Its tragedy is apparent from a two-fold angle which involves both the persons concerned, making each a victim. Reports as raw as this seldom come forth, even in rare cases of fiction such as the one below. . . . But how many times would a complete knowledge of all the facts in a real murder of this sort reveal a story as tragic as this—lastingly tragic for the living, as well as finally tragic for the dead? You probably won't enjoy

a day of firsts

BY J. HOWARD SIMPSON

mattachine **REVIEW**

Usually Bill had been able to scare his customers into coughing up a ten dollar fee for "services rendered," but this time the customer had not been scared. In fact, the bastard had turned the tables and scared Bill. This was why he had used the switch knife. He still retained a lucid picture of how the guy's body had looked, slashed and hacked, blood spurting, and that sickeningly agonized expression. God, how could he have done it? Usually he had only to look at the queer and demand his fee for letting him do it, and he got the money. But this guy had been big and well-built, in fact, rugged, not one of the slimy fairies that usually did it.

Of course the papers were playing it up big. The headlines had read, "16-YR.-OLD YOUTH KILLS PERVERT TO PROTECT SELF." Bill thought how famous he would be at school. He had heard a lot of talk about queers from some of the other guys on the football team. In fact it had been a major pastime to brag about how much money you made at the Court house that week. That had been where he had killed the guy. Everyone on the team would think of Bill as being a kind of hero. In fact, the killing had brought so much publicity that there was talk of purging the University, even though it was some 40 miles away. Funny, Bill thought, I'd never guess the guy was a queer, much less an English professor at the University. He wondered how many more pansies were over there. Of course, he knew right away what the guy was after he had put his hand on it. The man hadn't done what most of the other pansies had. He had made Bill use his hand on him. This was when Bill had first taken a good look at the guy's terrific body. The Court house was old, and the men's room was located in the basement. It was cold, it was dirty and the light was very dim. Bill had run his hand over the man's arms and chest, in fact over his whole body, and it was not til after this that the guy had gone to his knees and done it. When it was over, and Bill demanded money, the man called *him* a queer and told him to go to hell. This had teed Bill off, and that was when he killed him.

Yes sir, Bill thought, yesterday had been a day of firsts. He had really got hot over that guy's body. But of course that didn't make him queer. Anyone would get hot in that men's room, with the smell of urine and the way you could sit in the booths and see the men as they stood in front of the urinals. No wonder the queers got hopped up. Bill imagined how his own body must look, like a stud horse. He was big for his age, almost six feet tall and very tanned and muscular. But not as muscular as the guy he'd killed. He remembered his own hard young body reflected in a mirror, and his mind wandered back to the clear picture he retained of the man he'd killed. Slowly the memory became more vivid. Bill's mind was swirling as he turned off the light and got into bed. He could still feel the warmth of the man's half-naked body. Yes, sir, yesterday had been a day of firsts—these were Bill's last thoughts, and then, his whole self throbbed until it fell into fitful sleep...

BOOKS

A NATION BETRAYED

THE PANTHER'S FEAST by Robert Asprey. Putnam, New York, 1959. 317 pages, \$5.00.
Reviewed by John Sheldon, Ph.D.

The story of Colonel Alfred Redl of the Royal and Imperial Austro-Hungarian Army would be too improbable to bother with if it were not true. It is a story of intrigue and diplomacy on the highest level, in pre-World War I Europe, a tale of personal corruption and of the social corruption which produced it. Robert Asprey became interested in the story when he was serving with American intelligence in Europe after World War II, and after leaving government service he returned there to piece it together.

The basic facts are clear enough—Colonel Redl, one of the most promising officers in the army and chief of counter-intelligence, over a long period of years sold out his country to its enemies, especially Russia. Why? Blackmail and greed. Redl was a homosexual, and the remarkably effective Russian intelligence network in central Europe learned of this and threatened to expose him unless he co-operated. As further inducement it offered to pay well for his services. For years Redl furnished Russian agents with valuable information about his country's defenses, and during these same years he was rising higher in

the army and being decorated for his services. Just before the war that was to destroy the Austro-Hungarian empire Redl's luck ran out, his treason was discovered, and he was forced to commit suicide.

That much was well known, but what caused all this, who was Redl, why did he do as he did, how did he operate and how was he caught? Time, two wars, and frantic official attempts to conceal the truth had hidden many of the details necessary for a full understanding of the case. Asprey attacked the problem with the skill of a trained intelligence officer. Searching through previously classified files, interviewing the people concerned or people who knew them, he has filled out the bare skeleton with enough meat to draw Redl out of the shadows and make him seem real and plausible. Unfortunately for the scholar, he has written his account in semi-novelized form, inventing conversations, incidents, and interpretations which cannot be based on knowledge. This makes for better reading and perhaps even for better understanding, but it reduces the value of the book for the serious student because it often is impos-

sible to distinguish fact from intuition. Let us hope that the author has deposited his notes in some library where they will be accessible to others interested in Redl and his times. Other criticisms are minor—some of the conversations do not ring true and Russian names are transliterated in the German rather than the English manner (e.g. Pawlow instead of Pavlov). On the whole, though, the book is well written and a valuable contribution. I envy the author—it must have been interesting work.

This is the story of how a powerful man was brought to ruin by his own corruption. Superficially this took the form of homosexuality and the results were inevitable—blackmail, treason and suicide. Actually, Redl's homosexuality was only a complicating factor. Without it the tragedy might never have happened, but by itself it explains nothing. The author pays lip service to homosexuality as a terrible sin, but makes it clear that Redl was fundamentally corrupt, even in his professional life and in his occasional affairs with women. He was from a very large, very poor Galician family and grew up with a burning ambition to escape from this miserable life. This ambition coupled with his great natural ability led him to high places, but ambition is a poor substitute for character and this he lacked.

Redl wanted two things—young men and money. He wanted young men to satisfy the burning needs that are in all of us and that can never really be

killed or turned aside. He wanted money because he had never had any, because he was deeply in debt, and because an Austrian officer was expected to live far beyond his army pay. Later he needed money to buy the favors of the young officers he desired and to buy their silence afterward. He had no patriotism; his native Galicia, now part of Poland, seethed with separatist movements, and German was not even his native language. He was a setup for the Czar's agents.

In a healthy society these things might not have mattered much. A man of Redl's ability would have advanced far and would have been paid accordingly, making an outside income unnecessary. Blackmail would not have been possible because no one would have cared about the nature of his sexual interests. Unfortunately for Redl he was living in a very sick society, a society of false values, rigid barriers, and great hypocrisy, a society so sick that it was to die within a few years. The society in which Redl lived helped destroy him, just as he helped destroy it. Looking back, it does not seem to have been much of a loss.

However much society was to blame, the primary blame was necessarily Redl's. If we as individuals are not responsible for our own behavior then life has no meaning and man has no dignity. Other men have faced the same problems that confronted Redl and have not sold out. Redl's corruption lay not in the problems that faced him but in his response to them. It is not corrupt to be a homo-

sexual, but it is corrupt to prostitute the young. It is not corrupt to be ambitious, but it is corrupt to lie and cheat for the sake of advancement. It is not corrupt to want to live well, but it is corrupt to steal and to commit treason. If Redl had turned traitor only to prevent exposure we could at least have sympathised with him. Instead, he accepted money and as his standard of living rose he sought out new buyers for the information he had to sell, new ways of embezzling his own agency's confidential funds. If there had ever been anything solid and honest about him it was destroyed by the thousand little treasons against himself, the compromises and the deceptions. Redl's suicide in a Vienna hotel marked the physical death of a man who had been dying morally for many years.

This book is not likely to do the homosexual cause any good in the public eye. Most homosexuals are subject to blackmail, most are forced to lead lives of deception, deception of family, of friends, of employer, of the police, not just little deceptions but a denial of their fundamental natures. Can this be done without a loss of integrity? Apparently it can--some of the finest people I know are homosexuals. Statistically, though, it may be that homosexuals do not stack up as well as heterosexuals. I cannot say because I have seen no valid figures one way or the other. Of course the public is not interested in statistics, and it has already decided that homosexuals have poor characters. This is used as justifi-

cation for discrimination against them. This wildly illogical confusion of cause and effect is even more familiar to Negroes. Statistically Negroes are a poor lot, and this is advanced as a reason for racial discrimination, ignoring the fact that it was discrimination that produced the present unfortunate situation.

Whatever statistics may show, the fundamental principle of human relations is that each man should be judged as an individual rather than as a member of a class. To discriminate against a man merely because he is a Negro or merely because he is a homosexual is treason against the human spirit, treason at least as bad as Redl's treason against his country. Judging by categories is easy, it saves time, and it is emotionally satisfying to sick personalities, but it harms both to the judge and the judged.

But what about blackmail--how can anyone subject to blackmail be employed in a sensitive position? One answer is the attitude of one of my commanding officers in army intelligence in Germany. He called us together and told us "I know that every one of you has done something he can be blackmailed for, you're only human. I don't care what you've done, if anybody tries to use this to compromise you I want you to report it to me immediately. If you do that I'll stick by you, but if you don't I'll break your back." That attitude would go a long way toward reducing blackmail and the related problem of buying sexual favors with secret

information, but these problems would still exist. They are not limited to homosexuals, of course. Mata Hari was a woman, and heterosexual affairs have compromised far more men than homosexual affairs. Nevertheless, the homosexual is in an unusually vulnerable position, and the security officer must take the world as it is, not as it might be. This seemingly gives a good *prima facie* case for discriminating against homosexuals in sensitive positions. Even if the homosexual has no secrets from friends, family and employer he still is subject to prosecution and hence blackmail. The primary fault here is with society, not with the homosexual or his employer. Progress in this field probably will have to come after progress in the legal and social fields.

THE PANTHER'S FEAST is well worth reading for its illustration of the tragic potentialities inherent in the low status assigned to homosexuals in western society. The book itself does not probe any profound philosophical depths, but it should lead both the homophile and the non-homophile to do some thinking about the relation and mutual obligations of the individual and society.

The author has the Russian agent who first contacted Redl say to him, "Don't you understand the dirty trick society has played on you, Redl? What do you owe it, what do I owe it, this nebulous mass of hypocrisy that would dance us like puppets on the strings of its precious will? Duty, honor, loyalty, flag, country--bah!

Concepts as empty as the consciences of those who created them, words used by the few to exploit the many, words to gain and hold and wield the power denied to us by poor birth. Do you think I care if you are homosexual? Do you think I care if you dress Joseph like a woman and make love to him? Do you think I stand here to trap you like some forlorn animal? Society has trapped you, Alfred Redl. I am offering you escape." (p. 135)

Many of us have felt like this at times, but it is a barren philosophy, one which can lead only to moral destruction. The individual does have obligations to society, just as society has obligations to the individual. At present society largely ignores its obligations to the homosexual, but this cannot be used as an excuse for the homosexual to ignore his obligations to society. It is ironic that the members of a persecuted minority must always be better men than their persecutors. It is difficult to love our enemy, especially when he is strong and we are weak, but it is the only road to a personal victory, the only hope for an ultimate resolution of the conflict.

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READERS *write*

REVIEW EDITOR: To Mr. G. T., Wisconsin (October issue): I read your letter in the REVIEW and I understand exactly what you are going through for I, too, am Catholic. We both know how they feel about homosexuality. I have tried many times to understand my behavior towards the same sex and only became more confused. I talked to a priest who became so shocked I ran out almost crying. I try and do date girls but I still have that feeling. Maybe we should write each other and tell our problems.—Mr. P. J., Illinois

REVIEW EDITOR: I have been told there are a number of clubs in most large cities where one can meet and become acquainted with other people. I have not been able to locate any. Can you advise where to get an application for membership in a club? A friend of mine recently told me about a magazine, "one." I failed to find it at any stand in Chicago or New York, where I asked. Is there such a magazine, and how can I get a sample copy?—Mr. A. B., Illinois

EDITOR'S NOTE: Mattachine Society has branch offices in several cities (see page 3; one is in process of establishing an address in Chicago). But these are not social clubs. They are established to advance the Society's aims of education, research and social service. One, Inc., 232 S. Hill St., Los Angeles 12, publishes ONE magazine (now entering its 8th year) and will send a sample copy for 50c. But neither One nor Mattachine operates a social club setup—"pen-pal" or otherwise.

REVIEW EDITOR: Some friends and I are starting a Discussion Group to deal with various sexual problems, etc. Do hope you can and will both provide materials and advise us.—Mr. R. L. S., Mo.

EDITOR'S NOTE: We are always pleased to learn that new, serious discussion groups are being started in various localities to consider adult sex problems. The Education Department of the Society will supply information materials for any such groups and assist them in becoming affiliated with the Society when this is indicated.

REVIEW EDITOR: In the recent (San Fran-

cisco) political campaign a vicious effort was made to smear the honor and integrity of our mayor and city. I am pleased that this effort failed in its purpose. In several of the newspaper items about the smear, the name of the Mattachine Society was mentioned. My intentions at the time were to call or write you for more information, but other activities intervened... My object in writing is not mere idle curiosity. I am really interested to know more, and although I am not a homosexual or deviate, I have several very close friends who are so the subject is not unfamiliar to me. My first contact with a homosexual was when as a boy of 17 I became confidential with our family doctor. He trusted me to keep the affair secret and made me promise not to tell anyone. This doctor was a man of 35 or 40m very kind and friendly and was liked by everyone. I was from childhood on always taught never to tell a story about anyone. This rule I have faithfully followed all of my life. I have never betrayed anyone's confidence in me.

I have during my life had the opportunity to meet with many sex deviates, not all of them homosexual, and in frequent frank talks with them on various subjects of sex aberrations and all its angles I have become very tolerant and understanding. Nothing would surprise me now. It is my firm belief that extreme tolerance should be shown on all matters pertaining to the sex life of both men and women, and if at any time I can be of help to someone in trouble because of the pseudo-virtue of present-day society, I am willing to render what help I can. I read that one of the aims of the Mattachine Society as stated in the newspaper article is to "further and gain acceptance of the belief of sexual equality for all people, and to dispel the idea that sex variants are unique, queer or unusual." If that is true, then I am in full sympathy with your aims.—Mr. A., San Francisco

EDITOR'S NOTE: Writer of the above letter has visited us at one of our public activities. "There should have been a Mattachine Society 75 years ago," he said. The gentleman is today more than 90 years old.

REVIEW EDITOR: A friend of mine in

South Australia referred me to you. Please tell me how I can become a subscriber to your publication.—Mr. H. K., Australia

REVIEW EDITOR: While in Europe this past month I was given a copy of a book "They Walk In Shadow" which mentions your Society and its work toward effecting changes in the law in this country. As you know, Europe after the war has seen great advances made in the realm of liberalizing laws concerning the sex life of individuals.—Mr. J. V. B., Texas

REVIEW EDITOR: I found your advertise-

ment in Realife Guide and wish to subscribe.—Mr. W. F., Province of Quebec

REVIEW EDITOR: How much would it cost me to have some questions answered that I have on homosexuality?—Mr. H. Y., Indiana

EDITOR'S NOTE: We shall endeavor to answer your questions if we can, otherwise we shall refer you to a book source of information, or an expert to handle your individual problems. For our part, there is no charge.

Letters from readers are solicited for publication in this regular monthly department. They should be short and all must be signed by the writer. Only initials of the writer and the state or country of residence will be published. Opinion expressed in published letters need not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.

BULLETIN BOARD

CALLING SHOTS was omitted from this issue. But in February, this popular feature will report on a homosexual purge at the University of Michigan, and analyze a recent California State Supreme Court decision which affects the operation of "gay bars."

THE ANNUAL INDEX FOR 1959 is now on the press and will be mailed to subscribers with the February issue. Readers who purchase the REVIEW from newsstands and bookstores may get copies of the index by mailing 25 cents in coin to the Review's San Francisco publication office.

NEWSSTAND READERS have in some cases inquired about the folder of modern poems, "5x4," which was a supplement to the December issue. This feature was mailed to subscribers only, and not included in newsstand copies. Non-subscribers may get a copy of this folder of eight pages of modern poems for 25c.

PUBLICATIONS CATALOG for 1960 is now printed. Send a post card for a free copy. It lists capsule contents for all back issues of the REVIEW, shows illustrations of all magazine covers since the first issue in January 1955. Also listed are descriptions and prices of all Mattachine publications now available, and prices of bound volumes of the magazine, etc.

From the Los Angeles MIRROR-NEWS:

Court Overturns City Smut Law

In a far-reaching decision, the U.S. Supreme Court today ruled unconstitutional a city ordinance under which a bookstore owner was charged with having an obscene book in his place of business.

The ruling was on an appeal by Eleazar Smith, 75, proprietor of a place at 518 S Main St., who was sentenced to 30 days in jail because he possessed an allegedly obscene book, "Sweeter Than Life," by Mark Tryon.

Smith was arrested Nov. 19, 1956, after a policeman bought a copy of the book there.

Unaware, He Says

Smith testified in Municipal Court he didn't know the book was obscene, and that he wouldn't have handled it if he had known it contained objectionable material.

Stanley Fleishman, lawyer representing Smith, told the Supreme Court the book dealer also was denied all opportunity to prove in California courts that the volume was not obscene.

The Supreme Court ruling today was complicated by the fact that five justices wrote opinions on the case, but the consensus seemed to be that a bookseller cannot be penalized for the possession of a book he does not know is obscene.

In other words, a bookseller cannot be expected to read every book he stocks.

The main opinion written by Justice Brennan held that the Los Angeles ordinance, "though aimed at obscene matter, has such a tendency to inhibit constitutionally protected expression that it cannot stand under the Constitution."

Justices Black, Frankfurter and Douglas wrote opinions concurring with Justice Brennan, and Justice Harlan wrote an opinion partly concurring with and partly dissenting from the main decision.

Power Not Total

Brennan wrote, "The existence of the state's power to prevent the distribution of obscene matter does not mean there can be no constitutional barrier to any form of practical exercise of that power."

The ordinance, he said, "opens the door too far."

Hundreds of cities have anti-obscenity ordinances similar to the Los Angeles law that was ruled unconstitutional, City Atty. Roger Arnebergh said.

HERE'S WHAT TIME SAID ABOUT IT:

"In his wild-swinging campaign, Opponent Wolden accused Christopher's administration of permitting San Francisco to become national headquarters of 'organized sex deviates.' The charge, which cosmopolitan San Francisco considered bad manners, queered Wolden with most of his fellow Democrats and all the city's newspapers... (he was) walloped... by more than 50,000 votes..." (Time Magazine, Nov. 16)

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