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# **REVIEW**

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JUNE 1960

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IN IDENTICAL  
TWINS**

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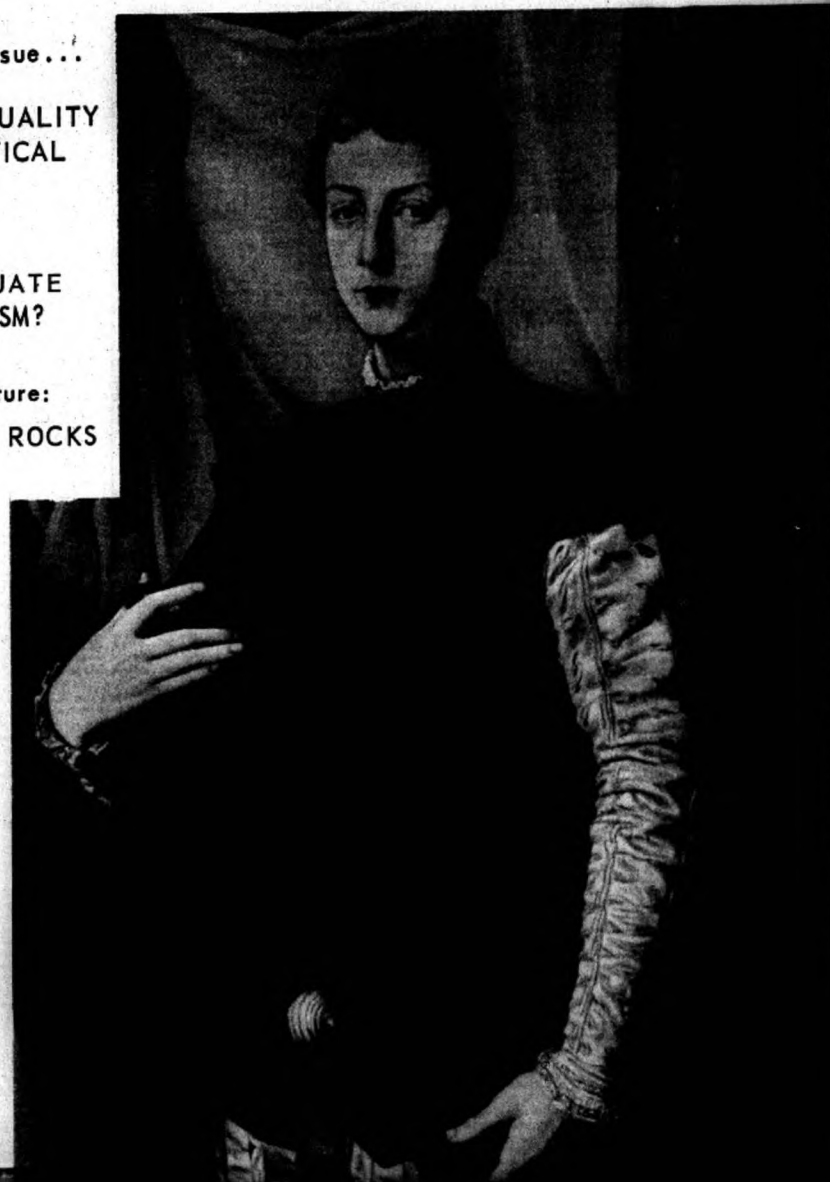
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IMPORTANT DATE COMING UP...

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## A PSYCHOANALYST LOOKS AT HOMOSEXUALITY

By MARY DORN

Recently, the New York Area Council of the Mattachine Society sponsored a lecture by the eminent psychiatrist, Dr. Richard C. Robertiello, Chief Psychoanalyst of the Long Island Consultation Center and author of *Voyage From Lesbos*. This proved to be one of the most informative and thought provoking talks ever given on the subject of homosexuality. And altho most of us may not agree with his basic premise, we were most grateful for this opportunity to hear his views and we were reluctant to let him go.

After his talk he was bombarded with questions from the floor—which could easily have continued for hours. To begin with, he told a large audience of men and women that there wasn't much point in describing homosexuality to us and he felt that in a sense he was being put in an awkward position. Namely because he had to tell us just what he thought about us—which is mainly, that homosexuality is an emotional disturbance and therefore, an illness. If he described the emotional disturbances, he'd be in the position of calling his audience sick. Also, if he described the psycho-dynamics of this particular neurosis he would then encourage hostility. However he implied that since a Mattachine is a person who has the courage to speak the truth, he should also be able to accept truth.

He felt it was an excellent idea to have an open forum on the subject—such as this one and remarked that ten years ago this could not have happened as it used to be a taboo subject. According to his opinion, at least one-half of all doctors, psychiatrists and psychologists, etc. have a completely erroneous idea about the origin of homosexuality. And whenever people do not understand a subject, they attack and ridicule it. In general, he felt that homosexual relationships are less stable and tend to be much shorter in duration than heterosexual. With males, its mostly hit and run. Female homosexual relationships tend to last much longer. But they are all characterized by a marked degree of jealousy and there isn't a very consistent feeling of love or understanding among them.

In the male, there is considerable sadism and masochism. The homosexual acts may represent a sexualization of basically non-sexual emotions. Or they may represent the defeating of the partner.

As to the cause of homosexuality, there's still much controversy he stated. There's no evidence that there's any difference between a heterosexual and a homosexual person. No homosexual has ever been cured by physical treatment, since it is not of physical origin, and merely a means which an individual adopts, unconsciously, to himself from any anxiety. Psychiatrists feel it's a compulsion which the individual must act out. Many people have a psychological matrix in which homosexuality could develop. The psychological atmosphere in the family very often causes homosexuality. Lack of love between parents, or a seductive attitude by a parent of the opposite sex might cause it. An unloving mother, or a brutal father, who was sadistic towards the mother would create female homosexuality.

Here are some simple examples of how homosexuality can serve as a defense against anxiety. Turning to homosexuality tends to protect a girl against this brutality. A man who because of a relationship with a unloving mother, tends to shy away from all women. There are many other mechanisms and dynamics involved.

Is homosexuality treatable? Yes, at times. There's absolutely no success with drugs, hormones, or any physical treatment. And no lasting success without long analytical treatment. The therapist has to communicate approval and lack of condemnation and the patient through his verbalizations and his dreams begins to understand himself. It is a process whereby the unconscious becomes the conscious. He then sees how his present behavior—including his homosexuality are but defenses against his fears. When he begins to see that his defenses are anachronistic to the present he begins to drop his defenses.

No one would be able to cure a homosexual in less than three years; but it usually takes five years. And they must *want* to be cured. Most homosexuals don't want to be treated and do not see themselves as sick. In general, a very effeminate man or a masculine woman is harder to treat. Not every psychiatrist is qualified to treat homosexuality and even if they were the psychoanalytical treatment is by no means certain of results. In any event, the reality is, that only a very small percentage would be in a position to seek such treatment.

If homosexuality is a symptom of illness then it can not be looked upon as moral or immoral. Therefore it seems a very foolish thing to punish a person who has an illness. Its completely unreasonable and cruel to condemn a homosexual. Nevertheless they are not only con-

demned by society but they are often treated as criminals. Mattachine is doing a wonderful job of educating the public and gradually the authorities are becoming more enlightened on the subject.

The conclusion was that homosexuality is a character defense, and that though we do not see ourselves as being sick we are nevertheless sick. We cannot help but feel that since most of his patients are heterosexuals, his premise is therefore unsound. We know also, that the psychiatrist seldom sees the happy and adjusted homosexuals, as they have no need for his services. His deductions are therefore based on his observation or study of that small percentage who are disturbed enough to seek his help.

## THINGS COULD BE WORSE

By Willem Tomsson

One frequently hears expressed the wish that homophiles could be treated legally in the same manner as heterosexual couples. One would be the "husband," while the other would be — in this idealized view — the "wife," with all the rights and duties (except one!) that wives now have in our society. Let us explore the implications of this often proposed amelioration of the lot of the male homophile couple.

A couple of men fall "in love," and want to get married. The license is not granted in most states without a prior blood test. This test is the first stumbling block that the proposed couple (one assumes that they "proposed") must pass. It is increasingly hard to assume that male homophiles are without venereal disease, especially in large cities. In San Francisco and other centers of the gay life, health authorities are advising denizens of indiscriminate contacts to have a check-up every six months, as a matter of course. Should the prospective

bride, say, show evidence of a highly social if not too well socialized past, the prospects that the marriage would ever take place are considerably dimmed. However, assuming that the marriage takes place, other obstacles remain.

The state, for the purposes of our case, has agreed to treat the homophile couple as though they were a heterosexual couple. Hence financial responsibility laws will automatically apply to their money matters. What if the bride were to be abandoned (horrors!) not long after the ceremony? Would the "husband" be extradited if he were found in another state (political, not emotional)? Who owns the car? What of property settlement in case of court-granted divorce? These and many other aspects of financial arrangements in the suggested homophilic marriage are often assumed not to apply, because the couple cannot have natural children. However, sterile heterosexual couples are not ex-

empt from responsibility laws, and under our hypothetical system, the homophile couple must observe the same laws.

The well known tendency for cruising on the part of males, both heterosexual and homophilic, leads to infidelity. Assume one partner of the homophilic marriage is caught in *flagrante delicto*. Are state laws concerning adultery to apply? They must, if the suggestion of our idealists is to be followed to its logical conclusion. Think what consternation this would cause in the Southern states, where a mixed marriage could result in a prison sentence, even though the ceremony had been performed in another state.

Comes mid-April, and if the homophilic marriage has lasted for a year or part thereof, the income tax must be paid. Support statements made to the federal government must be both accurate and provable. Making a joint return accurate would involve considerable honesty on the part of both partners, for we must assume that they would each report all "income," however "earned". Proof of support, if such proof is requested, would be another point at which complete candor would be needed. It requires little contact with gay life for a person to realize that the faithful homophile is quite a rare specimen, deserving of museum display if captured alive!

Do the yearning idealists who suggest standard forms of marriage for the male homophile realize the full implications of their proposals? Have they thought the matter through, seriously — or have they merely made

the suggestion in a fit of pique at not being able to take their current beloved in "high drag" to the local night spots? For once, let us be serious: **THINGS COULD BE WORSE!**

No one digs up more little interesting bits about sex & books & sex & history & sex & art than Noel I. Garde of New York. We have a fascinating collection of short items from him which have come in over the past several months. They are too good to keep — therefore the **REVIEW** begins a new feature,



BY NOEL I. GARDE

ONE OF THE ITEMS in "Calling Shots" in the March issue discussed some strong feelings about the pants young men are found in these days.

It is often mistakenly thought that contemporary fashions in tight pants or bikinis are just about the last word.

Far from it.

The all-time high in deliberate sex-stressing on male attire occurred about 1500 in France and Italy when some of the "cod-piece" attachments were designed to simulate a perpetual erection. I enclose a reproduction from a famous painting by Bronzino (1502-1572) called "Portrait of a Young Man" which hangs in the Frick Collection in New York, on view to an always-giggling public. (See cover.)

# HOMOSEXUALITY IN FRATERNAL AND IDENTICAL TWINS

By CLAUDE LANE

*Homosexuality cannot be attributed to environment, exclusively. Conditions under which the boy grows up cannot account for this sexual variation.*

No genetic studies have been more startling than those dealing with homosexuality, which in modern times generally has been attributed to environment—for example, to conditions under which a boy hates his father and therefore unconsciously rejects male ways, and so forth. But now studies of twins by Dr. Franz J. Kallmann, of the New York State Psychiatric Institute, indicate that this sexual variation may have a biological and hereditary basis.

In his research Doctor Kallmann has studied the problem among hundreds of sets of twins, using both identical twins (one egg twins, to use his phrase)—twins which have exactly the same genes—and fraternal twins (two egg twins), which although they share the same family bloodline, don't have exactly the same make-up, any more than ordinary brothers and sisters.

In most cases a pair of twins are reared in exactly the same environment, whether they are identical or fraternal. By studying the occurrence of homosexual behavior among both kinds of twins, Dr. Kallmann hoped to find clues as to whether heredity as well as environment played a part in its development.

His results showed that it did. He found this variation is no more common among twins than in any group of people. In cases where one of the fraternal—the unlike—twins was homosexual, the other usually was not; in only 11.5 per cent of the pairs were both *fraternal* twins homosexual, even though their environment was the same.

But when it came to the *identical* twins, the story was entirely different. When one identical twin was homosexual, so was the other, in almost all cases. Further "The majority of one-egg pairs not only are fully *concordant* as to the overt practice and qualitative rating of their aberrant sex pattern, but they even tend to be *very similar* in both the part taken in their individual sex activities and the visible extent of feminized appearance and behavior displayed by some of them.

"It also seems significant that most of our index pairs assert to have developed their sexual tendencies *independently* and often *far apart* from each other, and that all of them deny categorically any history of *mutuality* in overt sex relations. The ostensible aversion to such an incestuous relationship is expressed even by those twin subjects who admit pre-adolescent sex play with a sister. In fact, the sexual taboo between homosexual twin brothers is generally carried so far that they disclaim not only the possibility of having had the same sex partner but also that of being familiar with any intimate details of a co-twin's sex life. Apparently, the habitual secretiveness of homosexual men is maintained even by twin brothers who live together and have formed an entity in many other respects."

(from: "Twin and Sibship Study of Overt Male Homosexuality" by Dr. Franz Kallmann.)

Dr. Kallmann's conclusion is that this particular sexual variation is strongly *genetic* in origin.

TABLE 3. GRADUATIONS OF OVERT HOMOSEXUALITY (KINSEY'S RATING SCALE) IN THE COTWINS OF 85 MALE HOMOSEXUALS

55 MALE HOMOSEXUALS

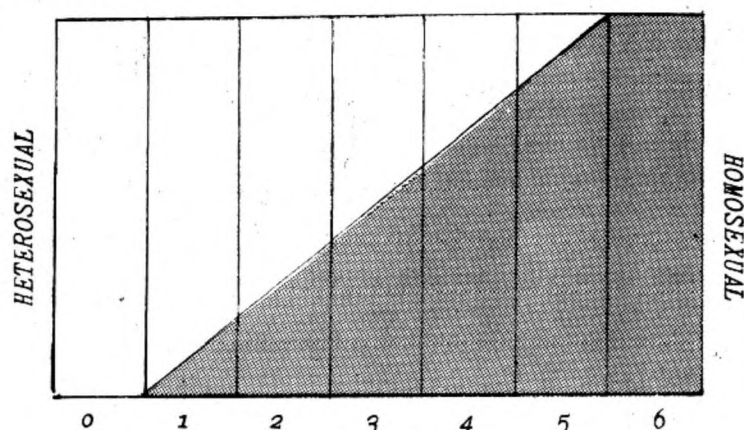
SEX CLASSI- FICA- TION	TWIN INDEX CASES			ONE-EGG COTWINS							TWO-EGG COTWINS						
	Age	Zygosity		6	5	4	3	2, 1, 0	Un- clas- sified	6, 5	4, 3	2	1	0	Un- clas- sified		
		One- Egg	Two- Egg														
6	18-25	2	2	2	—	—	—	—	—	—	1	1	—	—	—		
	26-35	10	8	8	1	—	—	—	1	—	—	—	2	1	5		
	Over 35	8	9	6	2	—	—	—	—	—	—	—	3	4	2		
5	18-25	3	3	—	1	—	1	—	1	—	—	—	—	2	1		
	26-35	2	3	1	—	—	1	—	—	—	—	—	—	1	2		
	Over 35	5	5	2	2	1	—	—	—	—	—	—	1	2	2		
4	18-25	—	3	—	—	—	—	—	—	1	—	—	—	—	2		
	26-35	2	3	—	—	2	—	—	—	—	1	—	—	1	1		
	Over 35	3	3	—	1	—	2	—	—	—	—	—	—	1	2		
3	18-25	2	2	—	1	—	—	—	1	—	—	—	—	1	1		
	26-35	1	1	—	1	—	—	—	—	—	—	—	1	—	—		
	Over 35	2	3	—	—	2	—	—	—	—	—	—	—	2	1		
Total Number ...		40	45	19	9	5	4	0	3	1	2	1	7	15	19		

\* Including 14 females and 5 unclassified males (deceased or otherwise unavailable)

Note on Kinsey Rating Scale: The real influence of Kinsey's Report (*Sexual Behavior in the Human Male*) derives from his *basic* notion of a "homosexual-heterosexual continuum"—i.e., a seven-point scale running from zero through six, the zero being the exclusive heterosexual, the 6 being the exclusively homosexual, and the intermediate ones being various combinations of both impulses.



Based on both psychologic reactions and overt experience, individuals rate as follows:



0. Exclusively heterosexual with no homosexual
1. Predominantly heterosexual, only incidentally homosexual
2. Predominantly heterosexual, but more than incidentally homosexual
3. Equally heterosexual and homosexual
4. Predominantly homosexual, but more than incidentally heterosexual
5. Predominantly homosexual, but incidentally heterosexual
6. Exclusively homosexual

Two important conclusions must be drawn from this. First, if it is true, and if males are distributed all along the scale, then, "homosexuals cannot reasonably be regarded as quite separate from the rest of mankind." (Wolfenden Report).

Once the Wolfenden Report has said this, the second conclusion is bound to follow—that these people, who are not sub-human, and whose sexual behavior is not "unnatural," have a right to the privacy of their private lives—provided they keep them private.

**COMING EVENTS:** Dr. Nathaniel S. Lehrman, psychiatrist, will speak on "Does Psychoanalysis See Homosexuality as Moral?" at the July Public Forum of the New York Area Council on July 14 (Thursday) at 8:30 p.m. in Freedom House, 20 West 40th Street, New York City.

In San Francisco, the Legal Affairs Department of the Mattachine Society will sponsor a day-long **LEGAL AFFAIRS SEMINAR** at Hotel Bellevue, Geary & Taylor Streets, on Saturday, July 16. Afternoon panel will feature attorneys and civil liberties spokesmen. There will be a dinner in the evening with a featured speaker. Complete program and fees will be listed in July **REVIEW**. Open to the public.

The following article was prompted by news in San Francisco during the early part of 1960 that some policemen and at least one Alcoholic Beverage Control Department investigator have been accused of accepting "gayola" or payoff to permit certain bars known as "homosexual hangouts" to operate without harassment. While the comment here is keyed to one locality, the situation is certainly not limited to one large city. To some degree, it is typical of any large U. S. metropolitan area, because each of them has its active homosexual "sub-world" of men and women, along with their favorite congregating places. Not only bars are included in these congregating places in any large community: many businesses of various kinds are owned and operated by homosexuals, but they may not necessarily cater to exclusively homosexual patronage. Hotels and apartment houses sometimes rent to homosexuals exclusively; barber shops, beauty parlors, gift shops, florists, art and craft shops, printing firms, book stores, grocery stores, clothing stores, and even hardware stores and filling stations are known to be operated by and for homosexuals. Likewise many professional offices—doctors, attorneys, dentists, etc., may cater to a predominantly homosexual clientele. Such situations have existed for many years in many cities.

## WHY PERPETUATE THIS BARBARISM?

By HAL CALL

Once again the "homosexual problem" of this metropolitan community has come to the attention of the public. Newspapers report that officials are looking for ways whereby they can crack down on the homosexual hangouts, because of allegations that some police are taking "bribes" from them. Because of this "vice" in our midst, the temptation overwhelms some (and we'll never know how many) otherwise highly ethical law enforcement officials, so the allegations go.

And thus, once again, the moulders of public opinion are busy dealing with time-worn symptoms without bothering, it seems, to get at the root causes. This is a common (but unfortunate) condition in the modern Western world, with the exception of perhaps some 10 Western European countries. The cause, in this case, is not "homosexual congregating places," but resistance to change. Changing attitudes toward age-old sex behavior patterns are moving out in the open more than ever, but these patterns are still stigmatized by prejudice, ignorance and plain old superstitious bigotry.

Homosexuality is as old as man. Homosexual acts, however repugnant they may be for the exclusively heterosexual, are also as old as man on this earth. No amount of religious repression, statutory law, or enforcement of "moral" codes has ever stamped it out. And the situation is not one whit changed within the past two centuries on this continent, except that today a lot of people know a little more about it and are bringing it out into the open from

the dark, furtive corners where it has always lurked. This is good.

Dr. William S. Meninger said in 1949 that 6 million homosexual acts take place "uncaught" for every 20 persons convicted of these "illegal" or "immoral" acts. Sexological experts estimate there are probably 12 to 15 million practicing homosexual adults in the U. S. today—these figures can be determined from the Kinsey statistics, and have been subscribed to by dozens of eminent experts in medicine, psychiatry, law, correction, psychology, mental health, and so on. EVERY TENTH ADULT ALIVE TODAY obtains either (1) all, (2) a majority or (3) at least a highly significant part of his or her sexual gratification through homosexual contact, or masturbation with a homosexual fantasy or stimulus. Science has placed the proof of this before us again and again. Puritanical moralists don't want to accept it, but the overwhelming tide in San Francisco and every other major city in this country, as well as on University and College campuses, and many other isolated instances such as certain resort centers, etc., give proof after proof of this condition. It is a reality, just as sure as this is 1960.

What are the penalties for failing to face this reality? They are evident everywhere. Aside from the constant temptation to breed corruption among law enforcement agents themselves, there is the terrible fact that corruption of individuals is also aided and abetted by our refusal to accept a condition such as homosexuality as a widespread phenomenon of nature: Blackmail is possible only when the blackmailer is protected by law, in effect at least, on the one hand, and the victim is further victimized by it on the other. In the federal security program, for instance, there would be no opportunity whatever for an agent to blackmail a homosexual diplomat or government employee if the stigma of the latter's condition were erased.

Mental health authorities cannot set up beds and facilities fast enough to care for the increasing percentage of adults who are cracking under the strain of sexual repression for one reason or another, and who must, we are told, spend time in an institution (one adult in six will become a mental case sometime in his lifetime). Jails and prisons cannot house properly the increasing numbers committed to them (a great number of these are sentenced under "morals" laws directly; we don't know how many are sentenced because of acts committed because of the repression of the "morals" laws). Suicide, alcoholism, divorce, illegitimacy (every 6th or 7th baby in the U. S. today is born to unwed parents), juvenile delinquency and other social disorders are often directly traceable to one thing today: puritanical attitudes toward sex, and a denial of sexual expression in accordance with one's nature.

Countries which have changed their sex laws (such as Norway, Sweden, Denmark, Holland, Belgium and Switzerland) and four Latin countries which have for generations practiced the permissive "Code Napoleon" in sexual

matters, particularly in permitting all adults the right to engage in whatever sexual acts they chose, so long as any such act was in private, did not involve the young, and did not involve force or harm, but was performed in mutual and willing consent.... these 10 Western European countries have all found that this permissiveness has created NO increase in sex crime, NO increase in general delinquency and NO social chaos. Further, these enlightened attitudes and practices have not caused the birthrate to drop, nor have they lessened the position of the church in serving these nations.

A city such as San Francisco, which, because of its sophistication, its cosmopolitan and cultural atmosphere, is probably a greater "mecca" for homosexual adults than many smaller interior cities. However, San Francisco is not unique with a large homosexual population. Every large city has it. San Francisco is not unique with its "gay bars." Every large city has them, to some degree and extent. Even Fresno, Sacramento, Santa Rosa and San Jose have them. And cities such as Los Angeles, Chicago, New York and Boston have even MORE of these congregating places than San Francisco, so it is reported by homosexuals themselves.

What is the homosexual population of San Francisco proper? And how many homosexual adults live in the Bay Area? Then, how many of these are men?

Best estimates (and no actual count is possible) state that the homosexual population of San Francisco is at least 90,000 adults, of which more than 50,000 are adult males. In the Bay Area, the estimate is 250,000 adults, of which 150,000 are males. For California, the estimates are that approximately one million adults are homosexual. In all cases above, the figures include those persons over 15 or 16 years who would rate 4-5-6 on the Kinsey scale. A vast multitude of "bisexuals" (rating 3 on the Kinsey scale) are not included.

What does all this mean, and how should a city such as San Francisco proceed in the light of this reality?

Simple answers to such age-old and complex social problems do not exist. But foremost in the solution are the application of principles of tolerance and understanding (but NOT necessarily approval), and an educational program on a realistic and adult level to achieve (1) bona fide self-acceptance and understanding of homosexuals by themselves and the general public; (2) attainment of principles of responsible citizenship and acceptable standards of public behavior which are not offensive, and (3) an establishment of the fundamental right of individuals to choose their way of life and live it with security, even though it might go against the grain of some so-called "current moral standards."

Further, a general change of attitude must be accelerated. Punitive measures against the adult homosexual do nothing to change his inclination or his



habits. They only drive this behavior out of sight, heap guilt upon the individual, intensify frustration, and in the end accelerate a moral and mental breakdown—at best these things or any of them create great tragedy, unhappiness, and represent a tremendous waste of productive manpower. And they change the homosexual situation not one iota.

Putting casual or minor offenders in jail or prison accomplishes nothing of lasting corrective value, and aids no one in what is already a most difficult social adjustment. A British minister has stated that putting homosexuals in jail is about the same as putting an alcoholic in a brewery for a cure. Enlightened prison officials, if they are honest, will agree that almost every riot or upheaval within the walls is sex-inspired, and homosexual activity is generally the root cause. Uncounted murders in such institutions have resulted from jealous homosexual rages—yet these are almost never listed as such in any record.

Closing gathering places for homosexuals serves no useful purpose whatever. Of the 22 such gathering places in San Francisco, at least another 20 will spring up again within a matter of 2 weeks or less, if the present 22 places are closed. This has been proven time and again, and for immediate here-and-now proof of this fact, look closely at the island of Manhattan in New York. Here, we are told, about 30 "gay bars" have been closed within the past four or five months. And already we are getting reports of new places opening up—in the very same localities.

On a typical Saturday night, there may be as many as 20 or 25,000 adult homosexuals in and about San Francisco's gay bars, going from one to another and cruising the main "gay streets." To close the places of congregation will, at best, only increase the policing problem in the parks, on the streets, in the public toilets, and in the other bars—such as those where servicemen go, those frequented by tourists, and the so-called "straight" bars. Whether the city likes it or not, it will mean that homosexuals will flow into greater numbers into the more "elite" bistros of hotels, supper clubs, and other downtown areas.

How much better, it would seem to us, is a situation where homosexuals can go safely and be among their own kind, thereby offending the least number of non-homosexuals. And how much better would it be if we could substitute an educational program which would capture the confidence and support of a majority, at least, of those people—conducting classes or lectures in the bars and/or clubs they frequent—this to be substituted for the prowling, suspicious and sometimes arrogant visits of policemen and ABC investigators. Denmark, for instance, has clubs for homosexuals where police officers go to address these groups to tell them how to behave in public and not offend the sensibilities of the majority in the community. This system has

# Mattachine Society, Inc.

DEPARTMENT OF EDUCATION

Carl B. Harding, Director

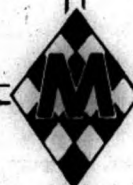
presents

a series of lectures and a panel program

by the

## ONE INSTITUTE OF HOMOPHILE STUDIES

Education Division  
of One, Inc. *Los Angeles*



MATTACHINE SEMINAR SERIES

San Francisco — August 12 to September 2, inclusive

habits. They only drive this behavior out of sight, heap guilt upon the individual, intensify frustration, and in the end accelerate a moral and mental breakdown—at best these things or any of them create great tragedy, unhappiness, and represent a tremendous waste of productive manpower. And they change the homosexual situation not one iota.

Putting casual or minor offenders in jail or prison accomplishes nothing of lasting corrective value, and aids no one in what is already a most difficult social adjustment. A British minister has stated that putting homosexuals in jail is about the same as putting an alcoholic in a brewery for a cure. Enlightened prison officials, if they are honest, will agree that almost every riot or upheaval within the walls is sex-inspired, and homosexual activity is generally the root cause. Uncounted murders in such institutions have resulted from jealous homosexual rages—yet these are almost never listed as such in any record.

Closing gathering places for homosexuals serves no useful purpose whatever. Of the 22 such gathering places in San Francisco, at least another 20 will spring up again within a matter of 2 weeks or less, if the present 22 places are closed. This has been proven time and again, and for immediate here-and-now proof of this fact, look closely at the island of Manhattan in New York. Here, we are told, about 30 "gay bars" have been closed within the past four or five months. And already we are getting reports of new places opening up—in the very same localities.

On a typical Saturday night, there may be as many as 20 or 25,000 adult homosexuals in and about San Francisco's gay bars, going from one to another and cruising the main "gay streets." To close the places of congregation will, at best, only increase the policing problem in the parks, on the streets, in the public toilets, and in the other bars—such as those where servicemen go, those frequented by tourists, and the so-called "straight" bars. Whether the city likes it or not, it will mean that homosexuals will flow into greater numbers into the more "elite" bistros of hotels, supper clubs, and other downtown areas.

How much better, it would seem to us, is a situation where homosexuals can go safely and be among their own kind, thereby offending the least number of non-homosexuals. And how much better would it be if we could substitute an educational program which would capture the confidence and support of a majority, at least, of those people—conducting classes or lectures in the bars and/or clubs they frequent—this to be substituted for the prowling, suspicious and sometimes arrogant visits of policemen and ABC investigators. Denmark, for instance, has clubs for homosexuals where police officers go to address these groups to tell them how to behave in public and not offend the sensibilities of the majority in the community. This system has

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## announcement and schedule of classes

By special arrangement with One, Inc., Los Angeles, six lectures and a concluding panel discussion program will be presented by the faculty of ONE INSTITUTE OF HOMOPHILE STUDIES, the Education Division of One, Inc., as the third event in the Mattachine Seminar Series for 1959-1960. These will be held in the Society's offices on 3rd floor, 693 Mission Street on Friday evenings and Saturday afternoons from Aug. 12 through Sept. 2 in accordance with the schedule which follows.

Advance registration is urged immediately. Fees for the course and for individual lectures are listed below. Attendance is open to any person over 21 years of age. Single lectures may be attended upon payment of the fee at the door.

A great deal of research and preparation for each topic has been undertaken by each of the three faculty members in charge. These topics all represent a serious examination of significant material related to the orientation, adjustment and acceptance of the homophile in our adult society; however, many attitudes surrounding current moral standards will be questioned in the light of actual behavior practices past and present.

These lectures will be of particular benefit to persons in fields of sociology, psychology, mental health, correction, law enforcement, religion and law itself, as well as to anyone seeking a more rational understanding of homosexuality as opposed to the purely emotional reaction.

### SESSION I: Friday, Aug. 12

James Kepner, Instructor

#### 8-10 P.M.: THE CAUSE OF SEX DEVIATION: A FRANK LOOK AT FREUD

Are homosexuals competent to evaluate psycho-analytic writings? How do Freud's theories affect the lives of homosexuals? What did Freud say about the cause of homosexuality? Did Freud consider homosexuality a perversion or a neurosis? Does this agree with what psychoanalysts say today? How did Freud relate inversion to his general theory? Was Freud's approach scientific? Does his theory hold up?

### SESSION II: Saturday, Aug. 13

James Kepner, Instructor

#### 2-4 P.M.: THE HOMOSEXUAL INFLUENCE IN CONTEMPORARY HISTORY

Is homosexuality of any historical significance? How do homosexuals influence history? How does current history influence homosexuals? Is the current homosexual movement of any historic significance? What individual homosexuals figure largely in world affairs? Is western morality undergoing any change important to homosexuals? Is there a world trend toward toleration?

### SESSION III: Friday, Aug. 19

D. Slater, Instructor in Literature

#### 8-10 P.M. THE SATYRICON OF PETRONIUS: Masterpiece of Debauchery

Nero's Rome; Petronius: arbiter of elegance, scientist of pleasure; *Satyricon*: satirical novel; Translations compared; Weakness of flesh, foible of mind; and Are today's hot novels really hot?

### SESSION IV: Saturday, Aug. 20

D. Slater, Instructor in Literature

#### 2-4 P.M.: JAMES BARR: AMATEUR PROPAGANDIST—an examination of the opinions and beliefs of Barr from a study of *Quatrefoil*:

Barr's favorite characters and ideas; A Greek ideal; Reaction to the established church; The romantic love affair; the masculine homosexual; and Mr. Barr's lack of experience.

### SESSION V: Friday, Aug. 26

W. Dorr Legg, Associate Professor of Sociology

#### 8-10 P.M.: HOMOSEXUALITY, CRIME AND SOCIAL DISORGANIZATION

Homosexuality examined as a system of social breakdown. How has sociology arrived at this concept? Is society breaking down, or is it merely changing? Is the homosexual a minority group; a deviant group? The homosexual criminal. The homosexual and his friends. Is the homosexual most at home in the underworld? Does homosexuality breed criminality?

### SESSION VI: Saturday, Aug. 27

W. Dorr Legg, Associate Professor of Sociology

#### 2-4 P.M.: REPRESSION, BISEXUALITY & MARRIAGE: WAYS OF ESCAPE

Is continence good for society? Self-imposed abstinence; in reli-



gious orders. Is sublimation possible; desirable? The theory of bisexuality as balanced sexuality. Is bisexuality a myth? The use of bisexuality as a smokescreen. The social and economic uses of marriage. Marriage as a hideout. What about the wife (or husband) and the children?

SESSION VII: Friday, Sept. 2      ONE Institute Faculty Members

7-8:30 P.M.: DO HOMOPHILE STUDIES HAVE ANY PRACTICAL VALUE?

Arguments: General education is all anyone needs. Theoretical discussions aren't going to accomplish anything. Why should I study about homosexuality anyhow? What good will it do me? You must have authorities to teach the courses. I am well adjusted and don't need to study.

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achieved a great deal, no the least important of which is the respect of homosexuals for their policemen—a condition, unfortunately, which does NOT exist in San Francisco because of the lack of communication and confidence.

Don't ever be fooled into thinking that homosexuals, however sensational the headlines are against them, can be driven from the city. One cannot cut the state of California off from the map of the U. S. and cast it adrift in the Pacific. Nor can one take a city the size of Berkeley out of the limits of the city of San Francisco and scatter it elsewhere. Every investigation—and we would guess there have been many—to “root out” homosexuals has wound up a dud after the initial blast and fanfare in the sensational press reports. Why? Simply because of this: Every investigation will ultimately end in stalemate because someone with position, money or other influence behind the scenes will call a halt to these witch hunts, because they invariably tramp on homosexual toes if they go very far. And there are, one can be sure, homosexuals in high places in this and every city, and in this city's newspapers, police departments, business world, political world, etc. They know that efforts to stamp out homosexuality invariably spell a decline in tourist business.

With every tenth man being predominantly homosexual, how can we expect otherwise? And knowing these facts—which have existed in essentially this same character for many, many years—why not stop butting our heads against the wall? And why not deal, for once, with the causes and pay less attention to petty symptoms?

Once the attitude is changed, and once many of our bad laws are stricken from the books, the temptation for bribery, blackmail, payoff, and other evils will disappear. In actuality, a step in that direction was made by our California Supreme Court last December 23. Then it stated it was in no manner illegal for homosexuals to congregate in bars and other public places. Our law to the contrary (as concerns liquor licenses) was unconstitutional. This was the second time in ten years California Supreme Court has handed down this decision. First was in the *Stoumen v. Reilly* case about 1950.

The press is quick to take up the rights of other minority groups. Why is it so loath to view the facts realistically and defend the same rights of this group of say, 90,000 San Francisco adults? It is, in many ways, just as much a minority as any other. It crosses all strata—economic, cultural, intellectual, social. Some may disapprove, but there it is. An attitude of enlightenment and acceptance and understanding will be a beginning to the solution of one of the most basic and far-reaching social problems of our age. To refuse to cope with it except in terms of derision, rejection and other punitive methods will only complicate the evils, continue human tragedy and waste of manpower, and give credence to the condition of perpetuating barbarism and ignorance in this 20th Century America.

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"...I AM A HOMOSEXUAL..."

In April, 1958, a homosexual was arrested in a Denver public park. He wrote the following letter to his parents the night before his trial. At the time of the writing, it was not known whether he was to be set free or to be confined for a period of from 1 to 14 years for the "abominable crime against nature" prescribed by Colorado law. Because it was a first offense, he was given five years' probation.

DEAR MOM AND DAD:

There are things in life which, though we cannot see good in them, must certainly be necessary... must certainly be a part of God's plan. What is to follow is a story for two people who are very dear to me. I must be gentle, for I would not hurt these people... yet I know that from necessity I must... that in fact, I already have.

Whatever I say here will be, at best, inadequate. I must explain why I am what I am. The difficulty lies in that I don't really know these answers myself. But it is very necessary that I do this. Tomorrow will tell whether I am to be set free, or confined for what society looks upon as a serious crime against nature. These past few days have told me much about myself. I have had, in many ways, to mature quickly in the face of hate and scorn. I learned, and in learning I think I bettered myself: I am not ashamed of the reason for doing what I did. I am sorry. I know I was wrong. I am sorry that I and others like me are forced by the majority to seek these things in the places we do. I am sorry that something very beautiful has been made "degenerate" by popular moral opinions of today.

Simply, my eyes are not blue, they are brown; I am not left-handed, I am right-handed; I am not heterosexual, I am homosexual. I make this admission knowing that both of you have realized this for a long time.

Many years ago I was introduced to sex by "the boy next door." This was, I suppose, the awakening in me. I am not saying that this is the reason for my inversion. I do say that at that time I found the answer to many questions. Even at that tender age I realized that in some way I was different. I say that I cannot blame my inversion on this incident. This is because as far back as I can remember I have been the way I am. I can recall a particular Sunday morning... Sunday mornings were always very pleasant at our house... when I sat down to think about it all. I understood the gravity of the situation. I had seen enough of life to be aware of love and sex. I understood that what I felt was not what others wanted. My introduction to it had been natural and beautiful. A fulfillment of sorts. Could anything so lovely be wrong? I soon found

out just how wrong it could be. I began to be painfully aware of this difference because of the cruel references I heard made to "the queer people." I refused association with others because I was terrified that they would discover this dark secret within me.

As I grew older I learned to mask my feelings and reactions and to present a false face to the world. I began to lead the double life of the invert—desperately wanting one thing, yet accepting another. Rather than cry out my feelings for a "friend" to the world, I must suppress them. I could not share my joy with those dear to me. Even these "friends" were not aware. I was certain that the homosexual's numbers were small, but that one day I would find another. In high school the books began to approach a more adult level and I discovered a shaded reference, a meaning which was written one way, but which must surely have meant more than was written. Then I discovered the classics. I rediscovered life. In Rome it existed and was recognized. In Greece it was made a part of everyday living. The philosopher Plato, the artist Michelangelo, the composer Tchaikovsky, the novelist Gide. The genius these men handed down has very much impressed me and so I mention their names here. There are very many others. I do not hide behind these men and their accomplishments. I have a life of my own to live and goals of my own to accomplish.

One day I found a book in a bookstore... just a fiction story. No great contribution to literature, it nevertheless became my code, and fell apart from use. That a modern author could write of love between two men was, to me, a release, a promise of what was to come. Can I explain how I felt? The tears which often came to accompany the night hours turned to tears of joy with my knowing that what I wanted actually *was*.

My little sister read the story, and cried at the ending. My dear little sister. She has often sat up to listen to me... all my troubles, and triumphs. I could never have gotten along without her. We have become close, she and I. I learned upon her and she gave me strength. I love her for those years when she was my "little mother."

Please understand... I could never have brought this to you. I have tried to stay away from trouble and live as good a life as I could. Mom, you have had enough of your family's world to bear on your shoulders. You have known great grief and suffering. I felt that I had no right to make your burden heavier. And Dad... you have been more a father to me than my own. Being a step-father is not an easy thing to do. You've always been so fair with all of us. It's never been "your kids" or "my kids," but "all of us." I marvel at your great patience. I can only say "thank you" for what you have given me.

If it could be otherwise, it would be. Every invert walks with danger in his hip pocket. The constant threat of being exposed, blackmailed, arrested, or just hated by someone who doesn't take to our inversion. Even the govern-

ment has classified us as "security risks." Why? Because in a key position we could be blackmailed, exposed. Yet how simple if we could be honest and forthright about it all. Our families would know, our employers would know, and accept. Then to whom would we be exposed? These threats are somewhat negligible, but they exist. So there must be a rather strong attraction or it would be left alone. The truth is that we cannot leave it alone because it is very real. I could no more live the way you do than you could accept my life as your own. Each of us, then, since we are damned by society and not sanctioned by the church must formulate a way of life, a code of ethics by which to live. We can only look to one another and our conscience to guide us through a needlessly perilous journey.

I am very blessed. In the few years I have been away from home I have met many wonderful people, as evidenced by the actions of my friends during this time of trouble.

You wonder why, then, I was arrested at all. What I was doing there. Well, I admit to being wrong about that. It is difficult to find someone to love. I think it is because everything we feel must be hidden from the world. How wonderful it must be to walk down the street hand in hand, proud of the one beside you. How wonderful to touch the cheek of the one you love in a crowded place. To live openly and with freedom with one you choose. Instead it must all be kept inside. We are burdened by guilt heaped upon us by a hostile world. We must be careful to wear a mask when away from our own kind. It is not an easy way to live. I hope you don't find it too alien that we experience the grandest emotion, love. There is, of course, another kind of life for us. One wild fling after another, one companion after another... shallow, empty, ridiculous. And it leaves those who seek it, shallow, empty, ridiculous.

I think I am not basically a bad person. I differ from others simply because my sexual attraction points in a different direction. That is all, I am not wildly neurotic... society has stigmatized the homosexual as such. I am able to think clearly and with a degree of intelligence. I can discern good from bad. I drink with a great thirst from the fountains of beauty the world offers. Never have I intentionally hurt or destroyed, and yet I, and others like me, are discriminated against because we are "different." Are we? Are we so very different?

I do feel that there is a need for a permanent relationship. I want that. Most others I know want that. But sex is so free and plentiful that possibilities and conquests are virtually unlimited. So into this circus we falter. But so do heterosexuals. I believe that this would lessen if we could only assume responsibilities and live our lives openly and without shame. I have tried before to live with one. Perhaps it was just not right with him. But I shall try again, and, if need be, again. I will not, as some have, give the idea up. I believe in it and I hold it up as sacred as any other love. Is this so very different

from the dreams of other people? From yours?

Well, that's about it. There is much left unsaid, I know. And after looking this over I do find it inadequate. You might have other questions. I want to discuss them with you. I won't be ashamed or embarrassed. I've wanted and needed to tell you this, but I could not before. I didn't want to cause any grief about it. Most of all...there is no one to blame for it. Even if I had brought this before you years ago there would not have been a solution. My activities may have been hampered, with my best interests at heart, I'm sure, but I had to know of this first-hand. I had to evolve in a natural way. I have done things of which I'm not proud but perhaps they were necessary in the making of the man.

Love,

R

## FOREIGN PUBLICATIONS

### THE CIRCLE (DER KREIS)

Published monthly since 1932, in French, German and English (no translation duplications); contains photos, illustrations and art reproductions, Rolf, editor. Annual subscriptions \$11 first class sealed, Bank draft or cash to Leszek Der Kreis, Postfach 547, Fraumunster, Zurich 22, Switzerland.

TWO DANISH PUBLICATIONS: VENNER a monthly published at Postbox 34, Kobenhavn Soborg, and EOS a bi-monthly published at Postbox 514, Kobenhavn N, Denmark. Each is priced at \$6 per year. Articles in Danish, with art work and photos.

### ICSE NEWSLETTER

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

### VRIENDSCHAP

Monthly magazine in Dutch with articles about male and female homophile problems, published by Cultuur en Ontspannings Centrum (C.O.C.). Bob Angelo, editor. Subscriptions \$4 per year. Address Postbox 542, Amsterdam, Holland.

### ARCADIE

Monthly literary and scientific review in French, A. Baudry editor. Subscriptions \$9 per year. Address 74, Boulevard de Reuilly, Paris 12, France.

*World-Traveler and spinner of exotic tales is Harry Otis, author of "The Keval and Other Gay Adventures," published last fall by One, Inc., of Los Angeles. At the same time that Otis submitted the following story to the REVIEW recently, One also announced the forthcoming publication of a second volume of stories from this prolific writer: this time a series of gay adventures which will shed a lot of light on parts of darkest Africa. Watch for it, but meanwhile enjoy...*

## HARMONY OF THE G-STRING

By Harry Otis

Horace and Millie, through teaching for the day, were alone. Cadenzas, vocalees trailing off with Millie's last pupil left a calm of gentle domesticity in the Pitkin Vocal Studio. Horace looked up from his evening paper and cleared his throat. "Did it ever occur to you, Millie, that a woman without her pants would not dare walk down the aisle of St. Thomas', yet scarcely a block away women parade their nudity with impunity, profit even?"

Millie shuddered. Caught in a reverie of buying a fur coat, Horace's observation socked her with a breath-blasting impact. She didn't know that it had been inspired by a news account of the discovery of a new diaper material—"Soft As An Angel's Kiss"—and that Horace in that single illuminating moment had comprehended the importance the human race placed in the wearing of pants.

Horace continued, "Sociologically speaking, I suppose pants are necessary. Certainly they would bear looking into."

"Horace Pitkin! How can you say such a revolting thing?"

"The custom of wearing them, my dear."

Millie sighed. Into her mind rushed memories of his once avid interest in the sex life of the Eskimos and his plans to investigate their activities which, fortunately, never materialized, as she had no interest in sex mixed with whale blubber.

Horace turned to the tabloid section. The picture of a meaty blonde peering through prison bars caught his eye. Below it was: "G-String Gertie arrested for Rape—Sailor Claims Stripper Assaulted Him."

Horace dropped his paper. He wondered what a G-string looked like and where it got its name, when it could not possibly relate to a musical instrument, or did it? He would go to Saks Fifth Avenue and find out. And he did on his lunch hour the following day.

Uncertain as to the department in which he might find it, he accosted an overly-starched floor walker: "I wish to see a G-string. Something in brown," he said brightly.

The man stiffened. "Saks, sir, does not stock such merchandise."

"Can you tell me where I can get it?"

"A costumers, I presume. One might inquire of a burlesque person," the voice iced with hauteur replied.

"It's not for me. It's for my wife, Mrs. Pitkin," Horace hastened to explain.

"Indeed, sir!" And with that he imperiously swept away.

Horace started to leave. A hand touched his shoulder. He turned and saw it belonged to a good looking young man with a crew cut and a hairy chest that showed in the V of his knitted sport shirt. "You'd think that bastard smelled a skunk the way he acted," he said with a nod at the retreating figure, then with a sly wink. "How come you want a G-string?"

"I'm studying them scientifically."

"Jesus! That's a new one." He put his hand on Horace's arm. "I know where I can get you a beauty. All the big time burlesque broads wore it. But you gotta come to my room to see it."

Horace was delighted. "I'd like to. Where do you live?"

"Let's go to a bar and talk it over."

Horace had never been in a bar and thoughts of going into one made him shudder. "Why not have lunch with me in Child's. The food's good."

And so was Corky's appetite. He ordered broiled steak with French fries, apple pie with cheese and two cups of coffee. He squeezed Horace's hand: "You're not like most guys I meet. They buy you a couple of lousy beers like they're doing you a favor."

Horace blushed. He didn't know what to say. He'd never met anyone as exciting as Corky. He liked him.

Corky flooded his French fries with ketchup and speared a forkful. With it poised in front of his mouth he asked Horace if he chased around much.

Horace smiled weakly. "I'm married."

Corky shrugged. "So are a lot of guys but that don't stop 'em."

The waiter lay the bill on the table. In taking his glasses from his pocket, Horace pulled out a note paper on which he had written Missions in Asia, pages 162,3. It dropped beside Corky's hand.

Corky looked at it and grunted. "This Asia business makes me think of my old man's brother, Dud. He was an explorin' nut. Some ideas he brought back sure stunk. He wanted my old lady to go barefoot when she served his grub. He brought back a goat skin. He told my old man to pin it in his pants when he did business with women. He sells vacuum cleaners."

Horace laughed. He wished there was some way for Millie to meet Corky.



He glanced admiringly at Corky's strong thumbs and wished his own weren't so white and slender. Before they parted Corky gave his address on West 11th, and said he'd find him in his room on the second floor near the stairs after six in the evenings. "Don't buzz the bell. Just come up. It's the kind of a dump they don't care who you drag in."

Millie had her special cheese souffle with spinach for supper but Horace only picked at it. "I hope your liver's not actin' up again," she said with a frown. "You'd better take some soda. I felt like I needed it this morning after I took that ratty old brown coat of mine out of the moth bag. Madam Monteil's got a new mouton."

"Mouton is French for mutton, Millie. In Asia, I have been informed they attach special significance to the wearing of a piece of mutton under the lower garment. It may be one of Madam's relatives came from there." And with that Horace went into the bathroom and brushed his teeth. In the mirror he noticed grey hairs in his side burns. He frowned. His parting words to Millie the next morning were, "I shan't be home to dinner. I have an important business engagement on 11th Street." During his lunch hour, Horace had his hair trimmed and his shoes shined, then he went to the bank and drew out \$50, which he figured would pay for the light, gas and phone bills with enough left for incidentals the rest of the month. The afternoon dragged its heavy feet to closing time. At Corky's address he found a brownstone house, its gas-lit halls cold and sour smelling. He knocked on the door, the first at the head of the stairs. It opened. Corky in a cheap bathrobe welcomed him with a wide grin.

"I knew you'd come," he said and pulled Horace into the room and closed the door. "I got your G-string for you. It cost me ten bucks. I told the guy that it was too steep. He said take it or leave it. I figured you'd get sore if I didn't." From a paper sack he pulled out two rhinestone-encrusted triangles held together by cords. He dangled it in front of Horace's nose. "A knock-out, ain't it?"

"Ten dollars!" Suddenly Horace felt weak. He gulped. "I wonder how its worn," he managed, not knowing what to say.

"I'll show you." Corky ripped off his robe. Naked he stepped into the loops formed by the cords and pulled them against his hips which were too narrow to support them. He pinched in the slack and grinned. "She must have had a beam on her the size of a battleship."

Speechless and as motionless as a clothing store dummy, Horace stared at Corky's flat belly and heavily muscled thighs.

Corky jolted him back to reality with, "You got the dough?"

Horace nodded. Reluctantly he pulled out his purse and handed Corky ten. He was shivering.

"Jesus you need a shot of rye. Sit down and I'll get you one," Corky pushed him into a chair.

An hour later at the subway entrance, Horace reached in his pocket for his purse. Empty! It was a long, cold walk home but somehow he didn't mind. He had a lot to think about, and occasionally he smiled.

Millie greeted him with, "You look peaked, did you eat?"

"I was too busy," Horace answered truthfully, avoiding her eyes.

"Put on your pajamas while I fix you something," she said. "I've got something to show you but it can wait until morning..."

Horace swallowed two aspirins before he went to bed. He felt he needed the entire bottle the next morning after Millie handed him a receipt for \$100 from Sol Rosen's Quality Furs At Bargain Prices. Balance due, \$450.

"It's mink-dyed Belgium hare but you can't tell it from the real thing," she explained brightly. "I told them you'd be in and pay the balance."

There were sounds of steam coming on in the radiator. The same sounds he'd heard in Corky's room as he was leaving. Horace smiled and straightened his tie. At his lunch hour the next day he went to the bank and drew out \$500. He intended going to Sol Rosen's but on second thought he returned to his office and put the money in his desk. There would be no mink-dyed hare until Millie changed the style of her drawers. He was disgusted with the same bloomer type, edged with islet-lace embroidery, she's worn since they were married and he hated to see them drying on the towel over the radiator. He had to be firm. As usual he found her preparing dinner. He removed his shoes and stretched out on the sofa with his evening paper. Pretending to be reading, he said casually, "A most provoking situation, if there ever was one."

"Whatever are you talking about?" Millie asked, slicing the mutton.

"Women's drawers, my dear. I've been doing considerable reading in the library about that period in England before they were worn. It seems they didn't adopt the custom until the third quarter of the 19th century."

The carving knife clattered on the china platter.

"As I understand they were originally an oriental garment and came from the east by way of Venice," Horace sailed on blithely. "Records show they were cultivated in France by prostitutes. Whether they introduced them to the court or vice versa, I have no way of knowing."

With a groan Millie sank into a chair.

Horace continued. "At one time in England the swimming clubs required men's drawers to be no less than eight inches from the bifurcation and women's even longer. Actually the distance from the bifurcation determined the degree of modesty."

The following evening Millie had a surprise for Horace. She brought out a

hair in ring, bare-shoulder parties and dangled them before his nose. "I made sure they were eight inches from the—the—I couldn't think of that word you used. I thought the saleslady it was the sacrilegious joint. She gave me a funny look and said I probably meant the sacroiliac—anyway, here they are."

Bonnie said they were just what she needed and he was happy she'd bought them. He'd been in his stuffy office all day. He felt he should go for a walk and get some fresh air before he went to bed. Millie agreed.

Lights glowed behind drawn blinds in the old brownstone house where Jerry lived. Bonnie found the street door unlocked. He climbed the stairs. He started to knock on Corky's door but his hand stopped in mid air. On his way home he bought his first male physique magazine.

## Homophilic BIBLIOGRAPHY

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# READERS *write*

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.

REVIEW EDITOR: I hope your report in the May issue on the lack of response to the April fund appeal disturbs some other consciences—as it did mine.—Mr. C. K. D., New Mexico

EDITOR'S NOTE: It did, a little: Birthday fund gifts now total \$673.01, compared to \$196.01 about a month ago. This has helped a lot, but the need for more financial support is as great as ever.

REVIEW EDITOR: When the REVIEW arrives I sit right down in the midst of everything and as I am a housewife you can imagine what THAT means. The magazine is leafed cover to cover and then every word of Readers Write is read. Now, only 10 minutes after the postman has arrived, a French saying won't go away until I've written you. It is "To know all is to forgive all," only forgive is interchangeable with accept for me, and probably was for the author. Perhaps J. B. J. of Washington will never know all or even very much but if a miracle should happen then he too would accept.—Mrs. I. M., California

REVIEW EDITOR: Enclosed is a belated birthday gift. Recently I joined the Chicago Area Council and I can't tell you how happy I am to be an active member of this group. They really gave me a royal welcome, and I'm looking forward to a long and pleasant association. One thing has always puzzled me ever since I began reading the REVIEW over a year ago: Why are not women better represented in the Society? The magazine seems to be written almost exclusively for the male, and so far I'm the only woman who has joined the Chicago group. I would like to see you include us in articles in the future and I certainly hope more women will apply for membership here. There is more than enough room for Mattachine, One and Daughters of Bilitis, and they all deserve as much support as we are able to give. The very fact that there are three such organizations all working toward similar goals should impress the public with the im-

portance of the homophile problem. Unfortunately, not enough people seem to know of the existence or work of these groups. I hope you'll soon launch a good advertising campaign in some of the larger magazines.—Miss M. H., Illinois

EDITOR'S NOTE: We continue to strive for the material to fill the gap noted above. It is hard for us to find. Of Mattachine's 300-plus members today, a little less than 10% are women. We hope this number will grow. We would like to see Mattachine advertised in some of the large publications reaching mass readership, but the high cost isn't the only hurdle: Most general magazines so far approached have turned us down flatly, and even some metropolitan newspapers have refused to carry advertising on some of our important public forums which featured prominent speakers. New York Times Book Review Section also recently refused to advertise the book, *Christ and the Homosexual*.

REVIEW EDITOR: How is "Mattachine" pronounced—the last syllable to rhyme with 'chin' or 'shine'?—Mr. L. G. L., Arizona

EDITOR'S NOTE: We hear both of the above, but around the national office the long-standing preference is for a third: last syllable to rhyme with "sheen."

REVIEW EDITOR: I appreciate the fact that there is an organization such as yours....—Mr. R. L. H., Georgia

ALSO HEARD FROM: London and Milton, England; Modena, Italy; Switzerland; France. And in the U. S., many letters from almost every state in recent weeks. Specific inquiries receive a prompt answer generally, but so often letters with personal questions get put aside for reply when we have the time, and that, it seems, never comes. Please continue your response to this column. Literally hundreds of REVIEW readers tell us this is the most popular feature in the magazine.—ED.

## NO SUMMER SLUMP IN SIGHT

Because of many other projects, Mattachine REVIEW for June is late. Some of the regular features, such as the full-length letters section, book reviews and Calling Shots, were omitted for the simple reason that there was not enough time to get these items composed for publication on the volunteer basis under which this work is now done.

Response to the Birthday Fund for "Poor Ole Mattachine" is still coming in--gifts have now exceeded \$625.00 (compared to almost \$200 a month ago). The need for additional response is still a pressing one.

While summer is often a slump season in the magazine business, no such thing is in sight for us. An outstanding feature to appear in July is by Dr. Kenneth Fink of Florida. He is the author of the book, "Long Journey," and has written some things for the REVIEW which some homophile readers may not want to read (sounds like Dr. Ellis, doesn't it?) but his ideas should be known--and they will be.

Also coming up: First and second parts of the radio broadcast transcript, "The Homosexual in Our Society," which broadcast won an award at California State Fair in 1959. This transcript, published in booklet form in January 1959, has now been sold in almost 1500 copies through book outlets and radio stations of the Pacifica Foundation which presented it over its radio stations in Berkeley (KPFA), Los Angeles (KPFK) and New York (WBAI)--all listener-owned FM stations. Lighter reading in the form of fiction and more critiques by Rolland Howard of Denver are in the hopper, too.

Finally, because Mattachine has a convention coming up in San Francisco (Sept. 1-5), we want to get the REVIEW back on schedule. We expect to gain a week in July and have that issue to you in 3 weeks.

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JULY 1960

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IN OUR SOCIETY,

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Part I

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## SEVENTH ANNUAL CONVENTION COMING UP

Work is going ahead on arrangements for what is expected to be Mattachine's biggest and most outstanding conference to be held in San Francisco Sept. 1-5, 1960, at Hotel Bellevue.

Tentative schedule and fees for the Seventh Annual Convention have been set. Now being listed are the speakers for the main public sessions to be held on Saturday, Sept. 3.

Fees are as follows: Entire convention day (Sept. 3)	\$15.00
Sessions Only	5.00
Luncheon Only	5.50
Banquet Only	7.50

Here is the tentative schedule of events for the entire period.

Thursday, Sep 1—9 a.m.-3 p.m.: 693 Mission Street: Mattachine Review Workshop Day. Complete production demonstration; assemble September issue.

3 p.m.-5 p.m. Meeting of Review Editorial Board.

Friday, Sep 2—9 a.m.-3 p.m.: 693 Mission Street: National Headquarters Workshop Day especially for Area Council officers and representatives.

3 p.m.-5 p.m. Semi-Annual Meeting, Board of Directors (subject to arrival of those coming from a distance).

7 p.m.-8:30 p.m. Panel Conference, One Institute of Homophile Studies (final event in Education Department Seminar).

8:30 p.m.-12 Midnight: Reception for Members and Guests; Refreshments.

Saturday, Sept 3—9 a.m.: Hotel Bellevue REGISTRATION.

10 a.m.-12 noon—Welcome; Featured address.

12:30 p.m.-1:45 p.m. Luncheon with featured speaker.

2 p.m.-5 p.m. Afternoon session with panel program.

6 p.m.-7:30 p.m. Cocktail Hour

7:30 p.m.-10 p.m. 7th Annual Awards Banquet; Guest speaker.

Sunday, Sep 4—9 a.m.-3 p.m.: Hotel Bellevue: Area Council & Departmental Reports; Annual Business Meeting. Informal Luncheon at noon; Semi-Annual meeting of Board of Directors (Adjournment of Convention).

3 p.m. Entertainment Feature.

Monday, Sep 5—9 a.m.-3 p.m.: 693 Mission Street: Area Council Day for officers and interested members. Continuation of workshop procedures not completed on Sep. 2

EDUCATION DEPARTMENT SEMINAR is an important series of lectures (complete program was announced in June REVIEW) which readers living near San Francisco cannot afford to miss. Presented by the One Institute of Homophile Studies of Los Angeles, the series includes six lectures presented by three faculty members of the Institute. They are scheduled for Friday evenings and Saturday afternoons for three weeks beginning August 12. A final panel program with all three faculty members will be held on Friday evening Sept. 2, as a part of the annual convention program. Fees for this series are \$10 for all lectures; \$5 for any three, and \$2 for door admission at any single event in this Seminar Series. Advance registration with check for events you will attend is urged. Complete program on application. Address all inquiries to: Mattachine Society Inc., Dept. of Education, 693 Mission St., S. F. 4.

ON THE COVER: Three members of the regular staff (L. to r.) Bob Lippman, Fred Mac, and Bob Foster. Coat-hanger photographs by Bruce of San Francisco. Additional process photography by David Lippman.