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BIG EVENT IN THE MATTACHINE YEAR

SEVENTH ANNUAL CONVENTION

Sept. 1-5, 1960 (Labor Day Weekend)

Hotel Bellevue, San Francisco

(Complete Program for this event will be published in August issue)

ADVERTISEMENTS: Accepted only from publishers and/or authors of books; magazines; periodicals and booksellers concerned with homosexual and other sexological subjects. Rates upon application. MANUSCRIPTS: Original articles, reviews, letters and significant opinion, and appropriate short stories solicited for publication on a no-fee basis. Please include first class postage for return.

Not every reader will agree with the following statements of Dr. Kenneth Fink, but they nevertheless represent considered professional opinion drawn from extensive counseling experience. (Please see professional details about the author at the end of this article.)



The Psychodynamics of the Homosexual

Freud, about sixty years ago, drew attention to the connection between paranoid tendencies and homosexuality. He believed that every paranoid individual had homosexual tendencies. Although some doctors still debate the universality of this concept, there is some truth also in the *reverse* of this: that *homosexuals tend to be paranoid*, but often with good reason! They find themselves—as do certain other minority groups—persecuted and exploited, illegally trapped and blackmailed. Although there thus is some justification for paranoid feelings, there is the danger that the homosexual will lash out even at the people who are trying to help him. I have noticed this in some of my homosexual patients. At times, they may consider me the only “square” who will listen to them without condemnation. Yet, when convenient, they will lie to me—as they do to family and friends—destroying some of the confidence I have in them, during their progress toward a better adjustment to society.

Adjustment to a Heterosexual Society

All generalities have their exceptions, so that anything I write cannot possibly hold for *every* homosexual. But, since the literature on homosexuality is confusing and contradictory, a person speaks best from his own experience, working with homosexuals. When the homosexual boy who feels persecuted tries to reverse things by exploiting society, this does not endear him to a culture which already looks upon him as “queer” and different. It is obviously unwise for the homophile to deliberately make trouble out of a need for revenge against society. Society may have helped make him a homosexual, but it certainly did not do this knowingly or on purpose. To act

dishonest—such as my patient who skipped town for a year to escape payments on his car, bank loans, etc.—is not the best way to win friends or understanding. This particular patient returned to town to face the music, has had only one homosexual “slip” during the past year, and hopes now to remain heterosexual in his adjustment and ultimately get married and have children. He has been bisexual and has a good chance to make a reasonably good marital adjustment since he has increasingly enjoyed the company of women, even more than he used to enjoy men.

It is not unusual to have a bisexual patient who eventually achieves a fairly successful marriage. What is particularly gratifying is when these men find heterosexuality really pleasurable! As one told me on the phone from his honeymoon hotel in Miami Beach, “Gosh, I never knew what fun heterosexuality could be! All those lost years with the fellows!” He was a bisexual boy with a college education and a good job, and he has made a commendable adjustment to married life. Although his young wife knew of his homosexual problem before their wedding, she accepted him without censure. Her understanding and faith in him helped him win out in his struggle toward a heterosexual adjustment.

During this boy’s psychoanalysis (while I practiced in New York City some years ago), he was encouraged to date young women until the point where he began to feel somewhat at ease with them. He began to lose his fear of women, ceased having to ask me questions such as, “Whatever do you talk about with a woman?” and “What do you do when you’re with a girl?” He was as green and naive in social relationships as a little boy at his first dance. But instruction and patience paid off! As might be expected, he first gravitated toward some rather masculine women, in line with his homosexual leanings and previous experience with boys. But these sexually indifferent girls were of no help in stimulating serious interest in heterosexuality, since they had sexual problems of their own! Becoming bolder, he chanced it with women who were more feminine, who encouraged him to be attentive and let his hair down, which helped to lessen his previously painful self-consciousness in the presence of the opposite sex. Through an introduction, while on vacation away from home, he met the fine girl that he married. This girl’s feminine instincts and dependent nature helped to bring out her husband’s latent masculinity, so that the match has worked out well, even though such marriages are often heterosexual in name only.

Another advantage of this particular relationship was that the girl was initially just as inexperienced sexually as the boy. Therefore, she did not expect too much sexual finesse from her husband. Together, they learned about sex, teaching each other what each needed for proper satisfaction. Since they grew in knowledge and awareness at the same rate of speed, there were

no humiliating accusations of sexual "stupidity" or "inadequacy." The new husband feared he might feel drawn into homophilic contacts on the side, but this has not been a problem so far in these past three years.

Of course, in many such marriages, temptation may be so strong that the husband sneaks out occasionally or regularly for homosexual satisfaction, with or without the knowledge of his wife. It takes a supremely understanding wife to tolerate this double sex life on the part of her husband. If the husband *must* continue this double life, it is better that his wife is shielded from the knowledge of it, to spare her the torture of such awareness. If he feels so guilty that he must reveal all the details of his extra-marital contacts to his wife, let his guilt motivate him to close off the homosexual side of his life, if at all possible, and learn to depend on sexual release in his wife's arms. This is not easy, but is rewarded by an improved marital relationship and greater self-respect on the part of the man.

Influences Toward Homosexual Development

No one is a homosexual "on purpose." Most homosexuals, at least secretly, would like to achieve normal heterosexual lives. Although some even brag about being homophiles, I doubt that anyone is a homosexual *by choice* or just to hurt or punish someone. I cannot agree with Dr. Albert Ellis when he says that homosexuality is a normal demonstrable component in everyone, and that it is abnormal to have had no homosexual experience of any kind. His statements contradict his own words that homosexuality is always a neurotic manifestation of character malformation. Nor can I agree with those homosexuals who claim, perhaps defensively, that homosexuality is just as normal as heterosexuality, even if not acceptable in many cultures. Because Kinsey pointed out the *prevalence* of homosexual behavior in American males, does not prove it "normal." Nor does the fact that many animals, such as monkeys in the zoo, show homophilic behavior "prove" that it is "normal."

That which is prevalent and even perhaps helpful in some ways—such as the black market during the last World War—is not necessarily desirable and in the best interests of the majority. It is understandable, however, why a minority group attempts to defend its behavior. It is natural for all of us, no matter what we do for a living and no matter how we behave, to think up reasons to justify our acts. Robin Hood could rationalize that "robbing the rich to feed the poor" made robbery acceptable. When we are defensive about our own behavior, we all have a bit of the Robin Hood mixed into our thinking.

The fact that the Greeks indulged in homosexual partnerships does not serve as a "proof" that homosexuality is "normal" and desirable as a way of life adjustment. Greek friends in Athens convince me that homosexuality is currently no more acceptable in Greece than in America. It did, apparently,

contribute to the disintegration of both the ancient Greek and Roman empires, as the facts of history indicate.

I believe there are few really happy homophiles, though many of them claim they are content as they are. I have always maintained that the homosexual marriage can never have the advantages of the heterosexual marriage. Heterosexual marriage is revered by society and the Word of God (as expressed through the Bible). Such a marriage never has to be concealed, and it offers the creative possibility of children. It is bound up in legal and spiritual sanctions which make it less apt to be easily disrupted.

Although the anonymous physician in "Every Tenth Man" (*Lancet*, 12-12-59), claims that "seduction in childhood by older persons was not the cause" of homosexual development in his cases, this *is* one of several possible causes. But seduction does not have to be by an older, more experienced, person. In one strange case, some teen-agers formed a club and got permission to meet in a basement room of their church. The church personnel did not supervise the group, and so was unaware of its activities. An ex-patient of mine tells me that the boys would couple off in this clubroom for mutual masturbation. My patient actually believed—till this was clarified in analysis—that "intercourse" consisted of mutual masturbation, the woman having the same genital organs as the man. His parents, obviously, had been of no help in his sex education. Whether the other boys were equally naive is unknown, but certainly, as with this patient, ignorance can be a contributing factor to the development of a homophilic direction in life.

As a teen-ager, the patient had rationalized that if "intercourse" was obtainable through another boy, why bother at all with girls! There is indication from his story that these boys were all somewhat shy, in part apparently the result of rigid, extremely orthodox, and repressive parents, and this might help to account for their withdrawal from normal social activities. What my patient did not realize till he married was that marital relations were a lot more exciting than mutual masturbation. *Ignorance certainly is not bliss, and causes untold problems and remorse in the lives of many heterosexuals as well!*

Because of their own self-doubts and guilt-feelings about the way they've brought up their children, parents can be unintentionally cruel. This was made very clear some years ago when the parents of a homosexual boy came to me in great anguish. Their teen-age son was doing this "dirty thing" to them, creating great embarrassment and shame. *All they could talk about was what the problem did to them, not what it did to the suffering boy!* There was a chance for me to help both the boy and his parents, but the parents refused help. They apparently came to get me to vindicate their prejudiced and hostile attitudes, exacerbated by their own guilt feelings.

I offered to try to help the boy improve his adjustment and avoid trouble, and to help the parents understand homosexuality better so they could aid their son through improved attitudes toward him. The indication that the parents might need help too resulted in a further vehement outburst by the hysterical, guilt-ridden mother, whereas the ineffective father maintained a passive attitude throughout the joint interview.

They made it clear to me that they weren't about to have an immoral son in *their* home! According to them, he was indulging in homosexual behavior, and not controlling his sexual drive, "on purpose!" So they had planned to throw him out of their house, to literally ostracize him from the family, cutting off all connection with him including his inheritance. Nothing I explained did any good. My pleading for a calmer view of the situation was futile. I later heard, in a follow-up of the case, that they had packed him off to Greenwich Village (New York City), where he could live as a homosexual with less condemnation than that possible in a small Southern town. With poorly educated and not too bright parents, the existence of a homosexual problem in their son was a nightmare, causing them shame and fear that the community, on learning of their plight, would cause them to lose face and prestige. Since he was not allowed to have treatment, he was better off escaping from such ignorance.

There are other well-known potential causes of homosexual development which need only be mentioned here, such as seduction through sexual experimentation by family relations such as brother, father, or uncle. Catholic priests, with sexual frustrations and needs naturally resulting from their unfortunate, enforced celibacy (which unhealthy tradition will take another century or more for the Vatican to change), occasionally seduce naive, young parishioners. Isolation from the opposite sex in boarding schools and camps, prisons and reform schools, military installations and ships long at sea, encourages the development of homophilic activities, which sometimes eventually becomes fixated and exclusively practiced. Certain occupations, such as physiotherapy, massage, gym, and steam bath establishments, etc. may encourage in some the development of homosexual activities, particularly when the operators themselves enter into such occupations for this purpose.

Identification with a strong, domineering mother and a weak, ineffective father is a combination that may push some sons in the direction of homosexual development. The son has what is technically called a "confusion of sexual identification," in that he does not know whether it is best for him to use his weak father or his strong mother as the model for his own development. The result is that, unconsciously, he isn't quite sure which sex he is, and whether he should be aggressive (like his mother), or a Milquetoast (like his dad). If the confusing conflict causes him to withdraw from social rela-

tionships, he may end up clinging to boyfriends, afraid to date the opposite sex.

The Esthetic Sensitivity of Many Homosexuals

It is true that patients, whether homosexual or heterosexual, who come to a doctor for psychotherapy, tend to be superior in intellect and cultural attainments, which accounts in part for their awareness that help is available and their motivation to seek help. This natural selection process tends to give these practitioners the idea that homosexuals are perhaps superior in cultural achievements to the general run of people. However, it is understandable that homosexuality and esthetic attributes might tend to go together, if we will agree that homosexuals often tend to be somewhat feminine in outlook and gentleness, and that esthetic tendencies also are found more in the feminine viewpoint. (My readers will point out the *exceptions* in every statement I make. No one has the *last* word on homosexuality, but allow me to express suggested ideas that seem to cover *many*, if not all, homophiles.)

In any case, homosexuals, because they often have highly-developed intellectual and esthetic tastes and interests, may find themselves in a peculiar role at times in big cities where homophilia is more condoned than in small, provincial, gossip-ridden communities. I have had many heterosexual female patients tell me about homosexual male friends they have had in big cities. The two most often mentioned reasons for their choosing homosexual friends were: 1. Because of their cultural attainments, these homophiles were interesting to know and to learn from. 2. Since they did not try to seduce the women they took out, this was a welcome change for these girls, tired of having to wrestle on every date with their heterosexual male friends.

In one homosexual couple, the boy who studied painting was able to be home more during the day and therefore took over the role of "housewife," performing the household duties. The other boy was taking classes and doing some tutoring at a famous music school. He bought and brought home the groceries, serving as the "husband" in the relationship. They got along very harmoniously, without the intense jealousy so typical of homosexual marriages, and they had parties that included girls who enjoyed being with the boys because of their intellectual and esthetic interests and attainments, even though some of the girls were aware of the boys' homosexual orientation.

Pretense and Frustration

One of the main causes for the often violent jealousy in homosexual marriages is the fact that either partner can leave at any moment if he becomes tired or upset with the arrangement or finds someone else more appealing. What is to stop him? There are no children to be supported, no law to regain the deserted "spouse." Hence there is apt to be more suspicion and unrest, insinuations and fighting. Even though it has its light moments, the homo-

phile's life is obviously never an easy one. Even the use of the word "gay" is perhaps a coverup in an attempt to be brave when one's heart is heavy with the weight of society's rejection. Most of the life of the homophile—at least some will admit it!—is in the realm of fantasy, in a pathetic attempt to reach some sort of quasi-heterosexual reality, as in the drag dance. A man dressed and made up as a woman is no threat to a homosexual, but he is still not a woman! The homosexual's dreams have the wishful nature of a child's, ending always in emptiness and disillusionment.

The conviviality at a gay bar may give the heterosexual onlooker the feeling that homophiles are truly "gay," but it is all a thin camouflage—there is always the morning after with its disenchantment. If anyone wishes to deny this, what about the many homosexuals who search for one pickup after another—whether in park, bar, or men's room—unconsciously perhaps seeking some ideal image of himself (or a warm father-figure), but never seemingly able to find a satisfactory partner. Several patients, in the beginning of analysis, went from one public men's room to another, daily finding new partners, always feeling a sense of disgust and revulsion after each homosexual act, never wanting to see the same man twice. This is not relatedness, but prostitution for physical release only. One might be happier masturbating for tension release than pretending some sort of sexual relationship with someone where the other person, in Buber's sense, was a *thing* to be used for the moment's need, and of no further use thereafter—rather than a person to be respected and loved.

Is "Cure" Impossible?

The Mattachine Society believes in the homosexual becoming adjusted as best he can to his homophilic life, rather than in possible "cure." Some homosexuals come for treatment of *other* problems, asking that their homosexual adjustment be left intact. Only rarely can such a patient be encouraged to gain heterosexual experience, with the view of working a possible change in that direction. Perhaps, like alcoholics, no homosexual is ever completely "cured" of his passion for his own sex. But many do make a reasonably noteworthy heterosexual adjustment, particularly those who have been bisexual and initially have had at least some small degree of heterosexual experience and interest.

The heterosexual adjustment, if attained, can bring them a good deal more self-respect and satisfaction than giving in to the idea that change is "impossible." Much depends on the individual's motivation, whether he really *wants* to change. Many homosexuals refuse to make the effort! It is very comforting, even in a case where no congenital evidence is apparent, for a homosexual to be told that he was "born that way," for this relieves him of having to do anything about his condition except accept it. Since there is far

more evidence that homosexuality develops as a result of unfortunate environmental (including parental) influences than that it is "inherited," it behooves the wise homosexual to at least make a serious attempt to combat his problem before he completely gives in to it. Many of my readers will shout, "Easier said than done!" I agree, but I still maintain that any progress attained is worth the sweating out process in terms of improved adjustment and relationships with society! None of us can live on an island, and just do what we wish, without regard for the beliefs and behavior of the majority.

The controversial Dr. Albert Ellis is certainly overly optimistic about the possibility of "cure" being available to *all* homosexuals (just as not every schizophrenic, etc. can be cured!), but I would rather see homosexuals at least *try* to get cured through expert professional help than take a defeatist attitude which so many have (often to rationalize their own behavior), and soapbox that cure is "impossible, so why waste money and time on it?"

Not every alcoholic can be cured either, of course! But many homosexuals, particularly if they've had some heterosexual experience that was not too traumatic for them, might develop their latent heterosexual natures, if they had more confidence that this was *possible*. The intense and sustained effort required to achieve this goal would have its reward in whatever improvement could be attained toward a more creative, normal life. Too many homosexuals rationalize away any desire for change in themselves by pretending that homosexuals are "superior" to squares, an obviously neurotic defense measure that can serve no useful purpose, but only delays action in the person seeking to rehabilitate himself, through understanding, professional guidance.

ABOUT THE AUTHOR

Dr. Fink is a certified clinical psychologist in New York State and Florida, and is also certified by the American Board for Psychological Services. He is the founder and past director of the Marriage Counseling Service, and Palm Beach County (Fla.) Guidance Association. He is a member of many professional societies, including the Clinical and Counseling Divisions of the American Psychological Association, the Association for the Advancement of Psychotherapy, the American Group Psychotherapy Association, the New York Society of Clinical Psychologists, the New York

Academy of Sciences, the Academy of Religion and Mental Health (of which he is a charter member), the Psychologists in Private Practice, and the Society for the Scientific Study of Sex. Dr. Fink is the author of two books: *Mind and Performance*, concerning intelligence of man and animals, and *Long Journey*, the psychoanalysis of one of his patients with homosexual and other problems. (Both books are available, autographed from the author, 809 N. E. 20th Ave., Ft. Lauderdale, Fla., or through Dorian Book Service.)

The Homosexual In Our Society



MODERATOR: Mr. Call, I think we'll begin with our first questions directed toward you. You are editor, I believe, of the *Mattachine REVIEW*, which is a publication put out by the Mattachine Society. Is that correct? Could you tell us something about what the Mattachine Society is and what its general purposes are?

MR. CALL: Yes, the Mattachine Society is an incorporated, non-profit organization that is engaged in examining and doing something about the problems that face the homosexual in our country today.

MODERATOR: Is it confined to the San Francisco area, or is it a national publication, and society?

MR. CALL: Well, it is a membership organization that is actually spread thinly now, from coast to coast. The magazine is national,—in fact, it circulates also in 18 foreign countries.

MODERATOR: And approximately how many members are there in the Mattachine Society?

MR. CALL: Right now we have about 117 members; probably by the end of the year that will increase to 150. The interest in our subject is very great, but people are quite loathe to join. All of the members are over 21 years of age.

The transcript of a program broadcast on November 24, 1958 by radio station KPFA-FM, Berkeley 4, California. The program was rebroadcast in Los Angeles over station KPFB-FM and in New York over station WBAI-FM during 1959. The program consisted of two one-hour sections and this is the first. The second will be printed in the August REVIEW.

The speakers on the first program were:

HAROLD L. CALL, Editor of the *MATTACHINE REVIEW*

BLANCHE M. BAKER, M. D., Psychiatrist

MRS. LEAH GAILLEY

The discussion was moderated by:

ELSA KNIGHT THOMPSON, Public Affairs Dept., KPFA

MODERATOR: But, the magazine itself would have a wider coverage than that?

MR. CALL: Yes, indeed,—it circulates about 2500 copies each monthly issue.

MODERATOR: And the purposes are, as you state them, to bring about a better understanding of the problem of the person who is classified by our society as a homosexual?

MR. CALL: Yes, that is the primary purpose. Actually the interest in this field that the Mattachine has extends to include other forms of sex variation, particularly those forms of varied sex behavior that we believe do not constitute any real harm to our social order.

MODERATOR: Now, there are many ways in which this subject could be discussed. One, I would say, broadly speaking, is the problem of the individual who falls into this category. And the other is the problem of what society's attitude toward that individual should ideally be. Would the members of the panel agree with that?

ALL: Yes,—yes,—you are right, etc.

MODERATOR: Well, supposing we start out with our Doctor, and perhaps she can tell us what the state of knowledge is, scientifically speaking. Is the homosexual classified as a medical case, as a psychological case?—let's have some general statement of what your interpretation would be of what produces that particular type of approach to life.

DR. BAKER: Well, this is a quite controversial subject, even in the medical profession. There are many, many outstanding theories and I think there are many individual variations in the interpretation of those basic theories. For instance, there are those physicians who feel that this is definitely a neurotic problem. There are others who feel that it is a glandular problem. Many feel it is hereditary. Others feel that it may be caused by other factors. Now, for myself, I feel from the many years of work and intense, almost specialization, in understanding homosexuals,—I feel that a homosexual is, first of all, a human being. Now that may seem to be a rather elementary statement, but I very much believe in the individual adjustment problem, and I think that homosexuality may have many different kinds of causes, and each individual case needs to be studied and interpreted on its own merits. And I do not look upon homosexuality as a neurotic problem, but more a basic personality pattern reaction. Just as some people prefer blondes and others prefer brunettes, I think that the fact that a given person may prefer the love of the same sex is their personal business. Now, that doesn't mean that homosexuals may not become neurotic,—I think that they often do, because society is so hostile to them and their own families do not understand them, so they are subject to a great many pressures and a great deal of unhappiness. I know that other psychiatrists would not agree with me, but this is my own personal interpretation.

MODERATOR: Would you say that the majority of people in the medical profession, or in your own profession, do disagree with you? Would you say that your attitude, in other words, is a minority attitude where the medical profession is concerned?

DR. BAKER: I suspect that it is pretty much a minority. I know several psychiatrists who have somewhat similar views, but I couldn't speak for the group, because psychiatrists are just about as individualistic as any group I know: I do believe, though, that the actual viewpoint is pretty generally hostile and that the homosexual is looked upon as a poor risk by psychiatrists.

MODERATOR: Can one be hostile about science? Is there any acceptable, medical evidence in your view for the fact that this is at least partially, a physical predisposition, rather than a psychological one?

DR. BAKER: Well, there has been a great deal of work done on this, but I don't believe there has ever been any conclusive finding. I know that the attempts that I have read will describe all varieties and you wind up by see-

ing just different kinds of human beings. That is, there will be some research which tends to show that homosexuals are tall and skinny. And other researchers will show that they are more short and fat, with feminine curves. There are others that show them to be muscular.

MODERATOR: Is this the glandular theory?

DR. BAKER: Well, I don't know that this is glandular, but you asked for a physical evaluation and there have been many studies made. For a long time there has been research, and as far as I can read they are dealing with just a broad, cross-section of the population and I don't think they are actually measuring the factors which do contribute to homosexuality.

MODERATOR: And what do you think some of those factors are?

DR. BAKER: Well, I believe that those lie deep in the individual's nature. My own views are that it is a very deep, personal, psychological problem,—there are many factors in early childhood which affect a person. The basic thing I am aware of is that all human beings have both maleness and femaleness in them. Now, in America, which is the only place I know, we have too much the attitude that a person is either male or female. As I find it, all the people I work with are mixed,—male and female. When there are certain experiences in early childhood it tends to throw a person more toward the female side, and subsequent patterns develop from that.

MRS. GAILEY: Well, certainly Dr. Freud and William James would go along with you on that. Freud, I think, said that all men are basically bisexual, and William James even said that most men are potential homosexuals.

MODERATOR: Well, the Freudian position, as I understand it is that there are a series of sexual attitudes towards life which every individual goes through in some form or another,—the self-love, the homosexual, and the heterosexual. You can correct me, Dr. Baker, if I am wrong...

DR. BAKER: No, that is one of the theories!

MODERATOR: ... the Freudian position was that the individual who remains within the homosexual bracket has failed to take another step forward in what would be considered a normal growth in their relationship with life. That is as I understand it,—the Freudian position. Mr. Call, you seem to have something to say.

MR. CALL: I was going to add that I think that this whole business of homosexuality is just one of the things that exists in nature. It always has been with us, as far as we know, and always will be as far as we expect. It seems that no laws nor attitudes of any culture that we have looked into in the past have ever been able to stamp it out, or even essentially curb it. The laws and enforcements of laws against homosexuality merely chase it out of sight. Of course, we do also believe right along here that the sexuality of all people is something that should be a private matter and not, of course, a public thing.

MODERATOR: Yes, I appreciate that as a viewpoint, but I don't think that the fact that a thing has always existed obviates the fact that in this particular instance it does create vital problems for the individuals involved and also because of centuries of discussion and hostilities it creates a problem for the society. So, that I think today what we are trying to establish is what that problem is and how it can be most constructively handled from every standpoint. You mentioned, Mrs. Gailey, that you had become a member of this Society because your son was a member.

MRS. GAILEY: That's true.

MODERATOR: Perhaps you could tell us something about the problem regarding this manifestation of expression, from the standpoint of a parent.

MRS. GAILEY: I think my first reaction would be a universal one,—it was shock. Here was ostracism facing me, ostracism for me and for my son, and it was a shock. Well, basically I loved my son,—I wasn't about to put him out of the family circle just because he happened to have a different sexual attitude. So, I decided I would try to understand it. You know, the big part of fear is the unknown. As soon as you start to understand, some of the fear leaves. Isn't that so, Dr. Baker?

DR. BAKER: Oh, I so appreciate what you've said.

MRS. GAILEY: And the problem is a very challenging one. The more I got the more I studied, the more I read. And incidentally there is much literature on the layman level for anyone to read, if they will and if they are interested,—much of it. Many people are frightened because they think they have to go to the medical journals which they won't understand. But there is very much on the layman level which they can read to understand. As far as I am concerned, it is just a matter of understanding, and accepting.

MODERATOR: And what did your understanding come to? I think that would be an interesting point. Did you discover that you really didn't have a feeling of shock and hostility any more, or simply that it was something that because you loved another human being you were willing to accept?

MRS. GAILEY: Very much so. That is just about it.

MR. CALL: Well, I would like to throw in right here, this idea, that the problem of homosexuality, or the existence of homosexual people, is very often much closer to all of us than most of us realize. The person on the job next to you, the neighbor in the apartment, or the house next door, may very often be homosexual. As far as we have been able to learn from the statistics the experts have handed out, approximately every tenth adult in our culture today may be predominantly homosexual. So, it isn't one of those scourges that is visited on someone here and there,—it is quite general in our culture and it spreads throughout our entire population with no respect to economic or intellectual standing. It covers the entire strata of our society.

DR. BAKER: Hal, don't you think that the claims that are made that homosexuality is on the increase is more or less an optical illusion?

MR. CALL: Yes, actually it is this: we've brought about a greater awareness of the existence of homosexuality in this country and in the world, particularly in the United States since the end of World War II. The pressures of the war time period, plus the movements of large groups of the population, plus, possibly, throwing many family relationships out of the so-called ordinary balance and putting great groups of men together, here and there, created an awareness, or increased the discovery of the existence of homosexuality in, probably, a good many people who would never otherwise have discovered it.

MODERATOR: There is one thing I would like to put on the table for discussion: do you feel that the attitude of the person involved is conditioned by society's pressure, or is it intrinsic to his own situation. I mean, does he find himself, or does she find herself, in a situation where they themselves have a certain amount of hostility and resentment and fear regarding their own attitudes? Is that purely produced by the society, or is there a real problem involved for the individual in facing their own inclinations?

MR. CALL: I think the individual, the homosexual individual, adopts a lot of his attitudes and his own hostilities as a result of the mores or the attitudes of the society in which he lives. And maybe he even adopts certain mannerisms as a result which reflect this hostility and this lack of self-acceptance. Because he feels that no one else accepts him, he is reluctant, perhaps, to understand and accept his own true nature. And certainly, if it is a homosexual orientation, it is something which he cannot advertise. If anything, he has to live a double life, and hide it. That is, he has to be homosexual privately if at all, and otherwise appear like a normal or average person in all of his other contacts.

MRS. GAILEY: Wouldn't you say that there was some of both,—in both the individual and the attitude of society? Certainly there is a great fear, that is the most widespread reaction of all homosexuals, fear of society. But I think there is also guilt and shame within himself. He has both to face. Wouldn't you say that was true, Dr. Baker?

DR. BAKER: Oh, I certainly agree with you. The major factor is this fear of the unknown which you have mentioned, and people have such concepts of homosexuality that make them have all kinds of grizzly fear. I would like to say also that one of the factors which I think is so important to realize is the fear that it may be in us. We have little indications, maybe we have been a little too exuberant in expressions that we were surprised at, and so we will often persecute a person because we don't want to face the truth in ourselves.

MODERATOR: Yes, but that is an attitude on the part of the person of the outside. What I was trying to have some more light on was this: a child grows up in an environment where in-so-far as his knowledge goes, he is in a heterosexual society. And if he suddenly begins to discover in himself a tendency which doesn't coincide with the family life and what he knows of the social life around him, isn't that in itself an opening wedge of fear and confusion, particularly when he may be afraid to turn to anyone else?

MRS. GAILEY: He feels that he is different, in quotation marks.

MODERATOR: Yes, and people feel a sense of terror, almost, at the discovery of any major difference in their attitudes from that of the society surrounding them. I think that any human being has had that experience if they have gone off on their own in any direction,—religiously, philosophically, politically,—any way you like. So that, perhaps that is one of the factors which sets up the original difficulty for the individual.

DR. BAKER: That is very evident when you work with these individuals. They have been hurt so early in life by this persecutory attitude; they pick it up very quickly and they are very much afraid to share this outlook. They are even afraid that if they approach another potentially homosexual person they may be making a mistake. So, one of the first things that I do, in working with a person who has homosexual tendencies is to begin the process of self-acceptance in him. And as he accepts himself he becomes more relaxed and more comfortable, and then he can meet people on a more peaceful basis, and doesn't have to put on a lot of these mannerisms which are quite often the hostility showing,—his own reaction to this hostility from other people, which I have spoken of.

MODERATOR: Well, isn't this part and parcel, in a way, of our whole approach, not just our approach to the homosexual problem, but our approach to any problem which involves sex. Many heterosexual people have had their lives well wrecked by ignorance, by fear, by lack of communication with their families and the society around them. Isn't part of this problem a basic one of the whole social mores in regard to the sexual expression of life?

DR. BAKER: That is what I stress, that homosexuals are people, too. They are just persons, and these problems are not just a matter of the homosexual's problems, but are the problems of anyone that deviates from the accepted standards. I believe that holds true, not only for sexual problems, but for anybody who differs in their viewpoints even. We are such products of habit and herd instinct, so to speak, that we have this reaction.

MODERATOR: I think we are still not at the root of the thing perhaps, because I go back to my original idea of there really being two problems involved here. One is the attitude of society toward a given situation. The other is the problem of the individual involved. And it certainly seems to me

that they are different problems, because whether society is going to consider that any deviation from the sexual norm is a crime, or whatever it is, still the individual involved finds himself in a minority, and that in itself presents some problems. Supposing society accepts this manifestation of life and there is no persecution, there are no laws against it, or anything like that,—it still is a minority situation in which the individual finds himself with certain things which seem to me, at least, to be intrinsic to the thing itself. Do you feel that it would be a satisfactory way of life for the individual if there were no social pressures?

MRS. GAILEY: Very definitely,—they are very happy in it.

MR. CALL: It could be a very satisfactory way of life. I'm not intending to say that it is *the* satisfactory way of life, at all. Along the line of what you just mentioned, we have recognized that this is a two-fold problem in our work in the organization. Primarily the Mattachine Society is an educational organization and we are directing our educational work in two ways: one, toward the individual himself, that is, to the homosexual individual, so that he may learn what he is and understand and accept himself for what he is and we, in this work, do not stress any idea of his having a disease, or that there is necessarily a cure for it, or that there is even a need for a cure for it. We say that he should adapt himself to his lot in life and live the most responsible and upstanding kind of life possible with this thing as a part of his nature. Otherwise we direct our educational work toward the public in general to get the public to understand that homosexuals are among us, and as Dr. Baker says, they *are* people, and they must be accepted and understood for what they are. Because we know through studying the lives of many great people who have been known to be homosexual, that homosexual people, just as everyone else, have a great deal to offer to our culture, and if the individual doesn't have to be a wary, sly fox, living a double existence all the time, he can turn himself loose and call upon his creative and productive talents and do a great deal for our culture.

MRS. GAILEY: If you are looking for one basic cause of homosexuality in the individual,—as Dr. Baker pointed out at first, there have been so many wide variations in that very thing,—I don't think it has ever been settled, or found out, exactly what it is. There are just as many proofs, if you want to call it that, of its being inherent as there are of its being acquired through early training.

MODERATOR: Could it not be both, in different instances?

MRS. GAILEY: It could easily be both. And there are just as many causes, probably, as there are individuals.

MODERATOR: Nobody can see you nod, Dr. Baker. (laughter)

MR. CALL: It certainly could—we have learned that. We have also discovered that this bug-a-boo of fear is one of the biggest things we have to contend with. We get many, many letters from all parts of the United States, from people in all walks of life, from people in the Armed Forces and from people of all ages, who have maybe either just discovered they are homosexual or they have known it for a long time and want some kind of help. We find that when we even recommend that they read publications which we produce, many are afraid to,—they are afraid to have their name on the mailing list, they think that some authorities are going to seize it,—well, that has never happened and we don't believe it will,—otherwise they are even afraid to be seen reading material on this subject because they feel that to be seen taking an interest in the subject is to be wearing a sign, or a mark of Cain, or something like that which says they are.

MODERATOR: Well, of the people you have knowledge of,—and you get all this correspondence, and you, Dr. Baker, handle many of these people as patients,—is it acceptance that they are chiefly looking for, or do some of these people wish to be able to rid themselves of this particular approach to life?

DR. BAKER: Well, most of them that come to me want to get rid of the approach to life, shall we say. And it is, of course, a pretty difficult thing to do,—I think it is practically impossible. I always tell them that if they have a heterosexual component large enough to function with, it will come into being and they may be able to marry or have a love affair with a person of the opposite sex. But in so many cases they don't have that potential, and I just simply have to work with what we have. I'm happy to say that I have among my friends a great many people in different professions, artists, teachers, doctors,—who have made remarkable adjustments to themselves and who have come to accept themselves as individuals, who have this what-do-we-call-it, this electro-magnetic pull which we call "love," for some individual...

MODERATOR: You say that very scornfully. (laughter)

DR. BAKER: Well, the word love is so poorly understood, it is such a maligned word...

MODERATOR: Well, I have carefully refrained from using it.

DR. BAKER: That is why I used that tone of voice, to call attention to it, because I don't think most of us know just what this reaction is in us, and that it is something that is sort of automatic. It comes out of the deep layers of the unconscious and we feel attracted to certain types of people. I happen to know, for instance, a heterosexual situation in which one man married seven women, and they were all in the same pattern as his mother. Now that was certainly not a very intelligent selection and his reactions to this busi-

ness of love was a pretty automatic thing,—pretty much in the animal world. And so it is with homosexuals,—they are attracted to certain types of people, and react with this response of love, and it is just not a matter of reason, it is not a matter of re-education, it is a deep, biological problem. I very much agree with the late Dr. Alfred Kinsey that homosexuality is one of the heritages from our mammalian ancestry. The animals all have homosexual reactions,—it doesn't take much observation to know that. So, I believe we are dealing with something that is pretty basically part of our human heritage and that we have been trying to stamp it out. My emphasis is: let us accept it and develop the wonderful things associated with it. Because so many homosexuals are very versatile, gifted people, and I feel that society should make them proud members, and that giving encouragement brings out much in the way of hidden resources.

MODERATOR: Would you say, Dr. Baker, that there is a detectable level of talent associated directly with homosexuality, or would you feel that the percentage of homosexuals who are outstandingly gifted would be about the same as it is in the rest of the population? Is there a difference there, that you feel is associated with this?

DR. BAKER: I haven't any statistical report to make, because I work with small numbers of people in a very quiet way, and I haven't any basis for this in terms of numbers. But the people *who come to me*,—I would say that almost universally my homosexuals are the artists, the gifted people, the people who have more versatility and have so much more to give to society. They are not just bread, meat and potatoes people,—they are really talented people, and I don't think that is exaggerated. What do you think about it, Hal?

MR. CALL: I agree with you and then I would add something to it. I know this: that many forms of career pursuits and many levels of education and all sorts of variations are present among the homosexual people. I know there is also the tendency in some of the groups working on the problem today to point out that the homosexual is, possibly, on the average, more gifted than is the non-homosexual or heterosexual person. I hardly think this is a just evaluation of the homosexual. I think that he is probably no more gifted on the average than is the ordinary person. The homosexual, it seems, does have an opportunity, perhaps, to develop some of the creative and artistic talents that are normally not developed in the instances where a young man marries a girl, in his early twenties and they immediately start producing a family. Of course, this means that providing for the family has to be the main thing, whereas in the life of the homosexual in the same age bracket he doesn't have so many pressures of that sort and he can perhaps develop these talents and creative abilities and do more with them.

MODERATOR: Do you think it might possibly be connected with the fact that any minority group tends to attempt to excel simply because there is pressure around them? I think that is detectable in other minority groups, that an individual who feels that society is hostile immediately, in every field, tries to refute this hostility, by perhaps giving additional effort and time and concentration to somehow announcing his own integrity and his own ability. Would you think that had any relevance to this part of the discussion?

MRS. GAILEY: I think that is very true in regards to the homosexuals and their jobs. The fear of detection is always there, so they make an utmost effort to do their best, so they won't be fired. Another point in regard to what Hal said,—the fact that homosexuals do not have the responsibilities of families frees them to develop whatever creative talents they have as they have so much more time. I'm inclined to agree with him from my own observations, which of course are limited, that the average homosexual would be pretty much the average heterosexual in regard to creative ability. In the Society, the ones I have observed, I think are perhaps the cream of the crop because they have intelligence enough to join the Society and try to get help and to help others. On the other hand all you have to do is walk around town and into certain bars and see the "screaming meemies" which are the ones by which the public judges homosexuals because they are so obvious. The average homosexual you cannot recognize, that is the heterosexual can't. But they do work under that fear all the time, of being detected, and therefore can't give their best, but they try to give their best.

MODERATOR: Has anyone else a comment on that particular subject?

MR. CALL: Except to underscore perhaps what Mrs. Gailey said about the minority within the minority which is so readily recognized. That is one of the things we have to contend with in our organizational work in this field. We hear so many homosexuals who urge us to please preach that the flamboyant individual should not show off and shouldn't be obvious so that he receives the ridicule and scorn of his fellowman. Well, that would be a good thing if we could teach all of the homosexuals and eliminate these particular mannerisms which are not regarded as very pleasant. However, we feel that there is a more basic problem to get at, that will in the long run, if it can be solved, take care of this. That is to educate the public so that its attitude toward these people who are displaying these mannerisms will be changed. Then the mannerisms will no longer be of any significance and whether they are recognized or not, it won't amount to anything.

MODERATOR: Well, would you think that perhaps the social pressure has created the mannerisms, in the sense that a person who knows what they are doing is unpopular will sometimes overdo it in a sort of reflex action, to say,

to put it bluntly, "To hell with the outside world." Isn't this a gesture of defiance, and of great hostility within the person?

MR. CALL: That is very true,—because of lack of acceptance.

MODERATOR: Dr. Baker, have you something?

DR. BAKER: Yes, I have been particularly interested in this exaggerated behavior as a hostility reaction. That is one of the manifestations of the neurotic homosexual. Now we have many, many grades of homosexuals: many of them are fully adjusted; they never see a psychiatrist; most people don't know they have their problems; they may be living their own private lives in dignity and quietness. But there are those others who react violently to the world and show it,—they are the ones who have the limp wrists and the screaming voices, and are called by various names. Now, I'd like to read, with your permission, a few words which covers this very point:

"Not all homosexuals are 'gay'. That term is applied especially to those who are just 'coming out' or acknowledging their membership in a minority group. It seems that they wish to submerge themselves in a herd in which they adopt a common jargon like teen agers' 'bop' and 'jive' talk, thus allaying some of their fears. Since they have little awareness of their own individuality or originality and are lacking in self-confidence and self-acceptance, they gain a shallow identification with a group and find a welcome outlet for their resentment and hostilities toward the parent or parents who failed to understand them. Thus 'gays' may be considered homosexuals in adolescent rebellion. Much cruising is a search for the other self, a companion who can understand—not just sex—and much of their phrenetic love-making is a compulsive drive to find their elusive ego-ideal, which has generally been damaged by the same sex parent, while they have identified with the opposite sexed parent, but with resentment." (From *Gay Bar* by Helen P. Branson, p. 9 of the introduction written by Dr. Baker)

MODERATOR: Well, the closing words there would certainly point in the direction of the fact that you feel that some homosexuals are suffering from a certain amount of mal-adjustment...

DR. BAKER: Oh, yes, I agree with that.

MODERATOR: ... which has brought them into that category, in other words, people who might, under an optimum environmental set-up have developed into heterosexuals.

DR. BAKER: Well, as I stated, I feel that so many of these people are potentially capable of becoming either like males or like females: they are quite bi-sexual, perhaps, to start with. But these factors which I have mentioned in the early family relationship may push them to one side of the scale or to the other. Then when they find themselves on the gay side they become more so, out of defiance and rebellion, because of their hurts.

MODERATOR: Another thing which I think we might discuss at this point is how satisfactory in a non-sexual way are most of these relationships. One of the things that I think occurs to people in our society is that rather than lasting relationships, most of the homosexual relationships seem to be more brief in duration. Is there again a social reason for that or does it lie within the situation itself?

DR. BAKER: From my experience in counseling a great many homosexual couples I would say that a great deal of the friction between them is a matter of their own neuroticism, that they are capable, perhaps, of a much better and steadier relationship, but they have so much hate within them that it disrupts the relationship and they are just incapable of having a real love in terms of true companionship, compassionate understanding and mutual admiration society which we find are the very best elements for a good heterosexual marriage. I have also done much of that so I feel that I can look at both sides of the picture, and I would say that part of the problem of the homosexual, perhaps the major portion of his problem in forming a satisfactory partnership is his own unhappy adjustment to life. Now I don't blame that onto homosexuality per se, but merely because he has reacted so vigorously to the unhappy situation in his life.

MODERATOR: In other words, the over accenting by society of the purely sexual side of his life has perhaps held back his development and maturity on other sides. Could that be?

DR. BAKER: Exactly,—yes.

MR. CALL: Let's not forget, however, that there are a good many homosexual relationships which have lasted many, many years and they are unknown to society at large. Frequently, even in a small town, two unmarried women may be living a homosexual relationship without anyone else in the community recognizing it, or being aware of it.

MODERATOR: Yes, but that in itself would be a distinct advantage inasmuch as any mature relationship surely is dependent upon more than a sexual relationship.

MR. CALL: Yes, indeed it is.

MRS. GAILEY: There is another point in here, I think. We are basing this on the convention of marriage as set up by the heterosexual world. We have

said that homosexuals are "different." Why can't they have a different set of conventions that are just as valid.

MODERATOR: They could, but indeed it has been my experience in numerous contacts with people who are homosexual, that often one of the great burdens of their situation is that they are not allowed to have the home environment and the other aspects of a full life with another human being, simply because the barriers are set up in that way. It appears to me that it is definitely a factor in the development and/or maladjustment of homosexual people.

MR. CALL: And then, in the case of the homosexual relationships which are fleeting and which do not last very long, we have to remember that just as there are not the standards whereby such a relationship can be made and announced as it is between a man and a woman, legally married, there are also not the impediments to breaking up the relationship. The relationships can be entered into very easily and broken very easily; there is no such thing as property, or seldom is there any such thing as property, never anything such as children unless the results of a previous marriage, involved. So the homosexual relationships can be ended just as quickly as they can be begun, and very frequently, it is true, they are.

MODERATOR: But that is not necessarily a recommendation...

MR. CALL: No, it isn't.

MODERATOR: ...I mean, for a full life. Surely the purely physical aspects of human relationships are a foundation stone for other aspects of that relationship, or ideally speaking, should be, for the happiness of the individual. In other words, it doesn't appear to me, at least, that it is an objective, but a foundation stone. And it does seem to me that perhaps that lies partly at the root of the homosexual problem, that this one thing has been singled out of the whole life for so much accent, not only by society, but by the individual himself, because he feels this pressure, that perhaps that in itself leads to a less mature, general approach to life. Dr. Baker, would you say that had any validity?

DR. BAKER: Oh yes, I think so. I'd like to stress also that we are dealing here with a subject which is so hidden and so little really understood, that anything like an accurate statistical report is unobtainable. In thinking over the problem of two homosexuals getting along together, we are all too conscious of the ones who don't get along together, and never hear about the ones that do get along together. And yet, I think all of us know that there are such cases.

MRS. GAILEY: I know of several.

DR. BAKER: So, it is very difficult, very slippery to get anything in the way of statistics. I would like to say a word, too, about the social situation. When we are dealing with a problem like homosexuality, we're dealing with some-

thing that is a personal matter, and yet society as a whole is still operating on a business of running other people's business all too much. Now, we happen to be living in a wonderful democracy that is just the antithesis of the dictatorship which minds your business for you and tells you what to do. And yet, unfortunately, that being a sort of old heritage from the past, is still pretty much a habit with us, even though we pride ourselves on a democracy which is based on the idea that we should develop ourselves and our talents and learn to get along with one another. So, this problem of homosexuality is a deep problem of shall we accept our neighbors and their reactions, or shall we try to tell them what to do with their lives.

MODERATOR: Yes, but Dr. Baker, surely from the standpoint of society, and far be it from me to be that delegate particularly, society has always assumed that right to have something to do with heterosexual relationships in terms of marriage, divorce and property rights, etc. You are not suggesting that the homosexual has automatically stepped out of the context where society has any call upon him in any way?

DR. BAKER: Not at all.

MODERATOR: But it is a perfectly possible position. Some people do resent the supervision of society in their personal lives, even if their habits are heterosexual. It is a basic thing,—society does play a role in this. The extent to which society would play the role, surely, is open to a lot of controversy I would think.

DR. BAKER: We are coming in to a period where there seems to be more enlightenment, more awareness of the individual's needs to express himself as long as he doesn't bring sorrow or harm to other people. And I wonder, Hal, if you could give anything about the Wolfenden report, and the signs of the times of more enlightenment coming in, more appreciation of the individual's rights as long as they can fit into our social patterns without harm.

MR. CALL: In England, last September, a committee headed by Sir John Wolfenden submitted a report which recommended that consenting homosexual acts between males, because incidentally, in England there is no law against such acts between females,—it has been recommended that consenting acts between adults over 21 no longer be a matter of concern to the law, that it no longer be considered a crime, providing the acts take place in private and do not involve minors, and do not involve any kind of force or violence or fraud. Now, that also is essentially the program of our own Mattachine organization. We tell everyone that he, or she, must respect the laws we have in this country and we advocate that no one should disobey these laws. However we do call for an educational program to be conducted until the attitudes are changed so that our laws may be changed in all of our 48 states, we hope,

along these lines. Incidentally we are not the first nor the only organization in this country doing that work. In April, 1955 the American Law Institute in its Tentative Draft No. 4, which covered sexual offenses, recommended essentially the same things. Many retired jurists and people well versed in law and its enforcement in this country sat in on the making of those recommendations. Judge Learned Hand, of New York, was one of the outstanding individuals who helped push that particular thesis, or stand, through. The Wolfenden committee, or its report at least, is not yet law in England,—it is only a recommendation. I've heard many individuals tell me that already the laws have been changed in England,—well, that is not true at this date. In some countries, however, in Europe, the laws have been changed. In Denmark, I believe, the change was made in 1933 so that homosexual acts are not illegal. Now, the stigma against homosexuality, as imposed by the entire culture, still remains. There are other countries in Europe where laws may be found on the books to make such acts illegal, but there is not an inclination in those countries to enforce them, providing again, that the acts are conducted in private and between adults and no force or violence or fraud is involved.

MODERATOR: Which countries are those?

MR. CALL: Well, Switzerland is one, I would say; probably the three Benelux countries; in Norway and Sweden the attitude is pretty general. I believe Norway has had a change in law, I'm not quite sure, but I understand that in the early 1950's, just a few years ago, they did make a change in law. That attitude is generally prevalent in France, and in most of the Latin countries. However in some countries, as in Germany today, and in Austria particularly, the persecution of the homosexual is particularly severe.

MODERATOR: Does this apply in Western Germany as well as in Eastern Germany?

MR. CALL: Our knowledge is of West Germany, and frankly, Germany had gone a long way toward a change in attitude, but it has been reported to us that part of this drifting back into the more mediaeval era is the result of our own American occupation.

MODERATOR: And in the Russian dominated parts of Europe in general,—what is the attitude on the subject?

MR. CALL: There are laws against it, as far as we know, in all of those countries, in all of the area under the Soviets, but we have no direct contact nor any worthwhile information from that area, so I couldn't report on that.

MODERATOR: And in this country, you say there are some recommendations which are going forward. Are they being handled by the states?

MR. CALL: Sex crimes are a matter of state jurisdiction. We have 48 different sets of laws involving sex acts in this country. In one state a certain

homosexual act might be considered a misdemeanor and the maximum penalty might be a 50 dollar fine or 30 days in jail, or some such thing, while the same offense in another state may draw even up to life imprisonment.

MODERATOR: Really, I didn't know that the law was ever as severe as that. Has that ever been enforced, or is that just a law on the statute books, do you happen to know?

MR. CALL: I dare say there are cases where many of these laws have been enforced, clear up to the maximum penalty. Very often, and this is a very good thing I think, the maximum penalties are not being invoked as often as they were, say 20 years ago. We are coming forward that much. Some states have relieved the penalty somewhat. New York has been a leader there, I believe, and so has New Jersey. However, even after Dr. Karl Bowman, of the Langley-Porter Clinic in San Francisco, made a very wonderful report and series of recommendations to our state legislature in California, about three years ago, the recommendations have been shelved and not long before that report was made, I believe, some of the penalties for homosexual acts in this state were even increased from what they were a few years ago.

MODERATOR: And Dr. Bowman's recommendations,—could you give those briefly?

MR. CALL: I would hesitate to do that. I know that Dr. Bowman said in the conclusion of his report that as times change and as our attitudes change as we become more informed about what we are here on this earth, maybe some of our standards need to be very seriously examined and if our old attitudes and standards are found wanting then perhaps we should do something about it. In essence he did recommend that our legislature go over the whole sex offenses section of our penal code and bring them up to date in the light of what science has discovered, particularly in the last 10 years since the advent of Dr. Kinsey's study on the human male, which came out in 1948.

MODERATOR: And nothing has been done about that report?

MR. CALL: Not in this state, to my knowledge.

MODERATOR: I think that a number of issues have been raised which perhaps will call for further discussion. I am very grateful to you all for coming along today. Thank you, very much.

(The second part of the radio transcript, "The Homosexual in Our Society," will appear in the next issue. It will feature Karl M. Bowman, M.D., professor emeritus, University of California School of Medicine; David Wilson, Ph.D., School of Criminology and Frank A. Beach, Jr., Ph.D., Professor of Psychology, both from the University of California, and Attorney Morris Lowenthal of San Francisco. Mrs. Elsa Knight Thompson of KPFA is again the moderator. The second part deals primarily with the role of society in accepting the homosexual as a human being.)

BOOKS

GATEWAY TO TOMORROW by Jerry Pezzella. New York: Vantage Press, 1960. 163 Pages, \$2.95. Reviewed by C. V. Howard.

Want to acquire a book that's almost certain to become a collector's item? Then run—don't walk—to the nearest source of supply and get a copy of "*Gateway to Tomorrow*." In this volume Jerry Pezzella has written the supreme corn classic of the twentieth century—a book so superbly bad that it is actually delightful. The hazard of the typesetters laughing themselves to death precludes any possibility of there ever being a reprint. So grab your copy now while it's available. I'm serious—it's marvelous reading both for yourself and any friends who have both a sense of humor and the intelligence of a small dog.

How to describe this book? Well, let's do it this way. Close your eyes and visualize a Grandma Moses painting. Got it? Now visualize the way she probably would, if she had never seen one, portray a million dollar estate. How would she do it? Most likely she would simply enlarge and embellish everything with her ideas of lavish wealth. The barns would probably be huge and decorated with Gothic arches and what not. The house would be a vastly enlarged farm house—probably done in gold leaf—and with an ornate pump conveniently placed just outside the back door. The privy would be a thing of beauty with stained glass windows and with

a jewelled birdhouse perched jauntily on the roof. The ladies would still be farm ladies but they'd be gowned in expensive materials—neatly protected by well-starched aprons. Got the picture? Then let's get back to Jerry Pezzella and his book.

Gateway to Tomorrow is, according to the jacket "a story of extramarital sin in a luxurious Connecticut milieu" and Jerry portrays both sin and luxury in a vivid Grandma Moses manner. Luxury is described much as one would who had never experienced anything more elaborate than an abandoned boxcar. His idea of sin appears to have been derived from the late TV movies of the twenties. God only knows where he received inspiration for dialogue for certainly no one, particularly in the heated bedroom scenes, has ever spoken as Jerry makes his characters speak.

The plot? Sure there's a plot. But off-hand I don't recall much about it. And it doesn't much matter anyway for you'll be too engrossed in learning how life is lived in the rarified atmosphere of the luxurious Connecticut milieua as Grandma—pardon me, I mean as Jerry portrays it. There's sex, I recall that, of both hetero and homo varieties in copious quantities and graphically detailed. There is a sexy heroine—WOW!!!! There is a lethargic, sedentary and elderly (forty-six, by the way) husband—ugh!!!! There is an Adonis-like gardener who is right out of Lady Chatterly's Lover—MAN!!!! These are the characters who hit it off in a hetero manner, both frequently and energetically.

cally. The homosexual roles are played by the Superintendent of a nursery school and his butch lover. Whatever research was done in order to portray these characters must, it seems apparent, have been confined to the writings on latrine walls. And it seems equally apparent that much of this writing must have been virtually illegible. So much for the plot.

Can we get back to the Grandma Moses comparison? The conversation and descriptions are priceless—they have to be quoted to be appreciated for their high corn content. Here, for example, is Elena, the twenty six year old sophisticate peeking through the blinds at the neighborhood mansions —“Fiddle dee dee to the whole damn bunch of crumbs around here. Hypocrites, that’s what they all are!” Want to accompany Elena while she bathes in her mansion? “Finally, she got up and put on her robe. Before anything else, she was going to take a shower. She bustled out of her room and walked down to the end of the hallway. She opened the door leading into a huge lavender shower-room. ... She wiped herself thoroughly and went back to her bedroom to dress.” (I wonder if Grandma wouldn’t have painted the privy lavender.)

Employer-employee relationships among the upper classes have not, it seems to me, been delved into sufficiently for the enlightenment of the less fortunate. Here’s Elena meeting the handsome gardener for the first time when he comes to the kitchen door for the key to the tool shed. (Tool

shed?) “Would you like some coffee, Kurt? Oh, I’m terribly sorry, I completely forgot myself.” “Oh, that’s all right. No harm done. I would rather have you call me Kurt anyway.” “My name is Elena,” she said. “I would like it if you would call me that, too.” ... They were at each other like two sex-crazy animals, and the whole world was gloriously ablaze with splendid colors of crimson and purple. He took her, just as she was, on the library floor. Took her with all the passion of a lover. He took her with a zest that demanded everything he was worth. He took her... but good! (Don’t look now, Jerry, but your imagination is showing.)

Just to show that Jerry’s imagination is no less active when it comes to deviation, let’s follow Mike up to Brian’s apartment. “They both shed their clothing and wrestled heatedly. Their faces were contorted—a mixture of hell, pain, sadism, vengeance, disregard, apathy, ruinous corruption, agony, rapture, ungrasped ecstasy. ... Shouts of joy and madness rang through the muffled silence of the room. The pain, puzzlement, despair subsided. A deadening silence prevailed and the world lay in darkness.” Personally, that “ungrasped ecstasy” gets me.

Well, for quotes from the book, that about does it. These are sufficient to arouse your interest if you’re the type of person who can be amused by the hilarious tripe that results when an author attempts to enter fields with which he is completely unfamiliar. But even if this type of writing doesn’t

amuse you, you’d better buy the book just for contrast. In comparison it will make every other piece of literature possess smell like a rose. And, as I said before, it actually is marvelous reading.

THE PLASTER FABRIC by Martyn Goff, London: Putnam’s 1957. 255 pages, \$3.95. Reviewed by Gail D. Dennis.

The Plaster Fabric is a promise of even better things to come. This “first” is an intricate psychological web of the chipping and rebuilding of a young man’s character. The story is gently strong and well interlaced with his (the author’s) own confession and confusion. Habitual camouflaging of truth and blending reality with make-believe presents a question of: how honest is honesty? The protagonist, a young painter and book shop employee is distressed by his inability to separate truth from fiction. Constant fear of discovery of his homosexuality prompts him to fabricate tales which he invariably regrets as they only complicate his life further. Also, his desire for honesty is deep-rooted and earnest, but he seems incapable of speaking up regardless of possible consequences.

Laurie is attracted to a guardsman with “calculating eyes” and a face “at once threatening and stupid, to be distrusted and protected.” The guardsman is definitely not homosexual, but he vaguely realizes the nature of the hero, even while not consciously understanding it. The character of the guardsman is never wholly clear. He seems to alternate between a dubious love for a long-

time female friend (straight) of Laurie’s, and a gruff, pitying affection for him. Laurie is jealous of the girl, but helplessly goes out of his way to help them before and after they are married. The marriage itself is a shock to Laurie, and he seeks respite in the sophisticated arms of an older man who takes him to Italy to encourage his painting. After a quick affair with a young Italian boy-of-the-streets behind the half-turned back of his benefactor, Laurie is sent home. He again becomes involved in the lives of the guardsman and his wife and again aids them, now helping their floundering marriage. His attraction to the guardsman has not lessened, and his jealousy of the girl as a rival is diminished only by his sympathy for her. He is faced with the problem of helping her gain back the love of her husband and therefore jeopardizing his own possible happiness, or forgetting her and hopefully following the guardsman who has left his wife.

The struggle for self-honesty is especially apparent. The protagonist is admittedly weak-willed, but his self-analysis is constructive without being technical or tiresome. Author Goff is adept at simple but moving description; a fluent storyteller, he is perceptive and discerning, yet not a moralist. Though not necessarily exciting as gay-books go, the story is well-written and believable.



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: Well, you've said your pious little piece again and I suppose all the queer-haters approve, but I wonder how the homosexuals feel. You tell us that "The law as it exists must be respected and obeyed" (March letters column), but I say that this is nonsense. Prohibition was destroyed by the millions of decent, liberty-loving American drinkers who simply ignored it, and the present vicious sex laws will eventually be destroyed by the millions of decent, liberty-loving American homosexuals who refuse to have their private lives dictated by a bigoted public. Thoreau wrote on the necessity for civil disobedience. Emerson wrote that anyone trying to enforce the fugitive slave laws should have his head split open with an ax. All through American history there has been the insistence that the individual is superior to the state and that he has the right and duty to resist injustice. We have the right and duty to express our love as we see fit, and I for one intend to fulfill this duty to the best of my ability. The Mattachine Society cannot advocate violation of the law, but you do not have stoop to such hypocritical humbug as the statement quoted above. Fortunately your preaching will be ignored just as completely as the law is. John Sheldon, Ph.D., California

REVIEW EDITOR: I enjoyed so much the visit to your office and wanted to stay longer, but here's a check to help out "poor ole Mattachine" on its birthday. Sorry that it is not much, and so late... Mr. A. L., New York

REVIEW EDITOR: I renew my subscription with pleasure. Your review is very necessary. Would you agree a commentary concerning a letter from J. B. J. raises the question: "What is hidden beneath the 'moral face' of America?" We can answer: "Much hypocrisy and a lot of sufferings." What is of utmost importance is the human beings, their happiness and the liberty of souls. Nothing good must be founded upon

violence. I do not admit our forefathers died to perpetuate the injustice and persecution. It would be just the contrary of "Christian principles." Christ hasn't said "Who will use the spear will perish by the spear."

The aim of Mattachine is to spread better understanding between men and, in particular, a better treatment for the most persecuted minority. Besides, we can be sure that violence will do more for annihilation than tolerance. If we desire peace in the world let us begin by establishing peace between groups in America and giving to minorities the personal rights they need. There is a principle in politics about the right for nations to dispose for themselves.—Mr. M. M. B., Province of Quebec

REVIEW EDITOR: For the most part your magazine is most enjoyable, but I do resent some of the slushy stories. However I do thank you very much for publishing Dr. Omer Stewart's work.—Mr. J. S., Province of Quebec

REVIEW EDITOR: Do you plan to have a local chapter in Miami in the near future? I am quite sure one is needed here and I would contribute to it. I have problems that have been worrying me all my life, but I have no one I can trust to discuss them with.—Mr. C. H. H., Florida

REVIEW EDITOR: I have read the report of Dr. Richard Robertiello's lecture before the New York Area Council of the Mattachine Society. The following two questions occur to me. Is it possible that Dr. Robertiello, if he sees and reads the *Mattachine REVIEW*, might be willing to reply? 1. Are all character defenses evidence of emotional disturbance or illness? If not, on what basis does one draw the distinction between those defenses that are signs of emotional illness and those that are not? 2. I presume that homosexual behavior is called "compulsive" by psychiatrists because (continued on Page 34)

A letter from Mr. J. B. J. (page 25, May REVIEW) brought the following reply from Rolf, editor of the 28-year-old Swiss homophile monthly, *Der Kreis*:

OPEN LETTER TO MR. J. B. J. of TACOMA:

As *The Circle*, a Swiss homophile monthly, now in its 28th year, exchanges copies with the *Mattachine REVIEW* we have read in their latest *Interim* the two letters you wrote to the Mattachine re their publications. Without going into details we should very much like just to point out two things in your second letter—as they look to a European reader.

You state that what the Mattachine (and the people it stands for) need is not so much understanding but "annihilation." To a European this word has very vivid memories. The best-hated man in the 20th Century, Hitler, whenever it suited his book, had people "annihilated" by the millions, whether they were Jews, Gypsies, political antagonists or, last but not least, homosexuals. We feel sure that you—like any decent human being—hated Hitler as much for these "annihilations" as did the rest of the free world. And yet you make use of a word which to a European mind has only *one* connotation. The use of this word is doubly unfortunate as some lines later in your second letter you quote "the moral Christian principles" for which your American forefathers fought and died. What should, just to give one example, be the punishment *by law* for adultery or pre-marital intercourse—both of which decidedly belong to the same moral Christian principles mentioned by you. If you are able to give me a valid explanation why these two "moral crimes," as mentioned just now, go scot-free in the 20th Century United States and homosexual intercourse between consenting adult males is still heavily punished—you would be the first one to give a valid explanation.

Of thirteen Western-European countries *ten* have adopted the Code Napoleon by which homosexual intercourse between consenting male adults is no longer punishable by law; only *three* other countries (Germany, Austria and England) still punish this *one* moral sin, if you will insist on sin, by law. And I do not think that you will maintain that the moral standard of countries like Sweden or Switzerland, to name but two, is considerably lower than the one of the United States.

We are asking the Mattachine Society to forward this letter to you, if your name is still on file from the two letters you wrote to them.

Yours sincerely
for *The Circle*

signed Rolf

UNDER the rocks

BY NOEL I. GARDE

Off-beat fellators:
draculas, camilles & peter pans

The vampire is a nocturnal demon, a dead person who comes out of the grave, to suck the soul or the blood out of his victims, or to eat out the hearts of the living. This superstition is an effort to account for wasting diseases, as tuberculosis, etc. There are two theories of what vampires are; the one just stated being the more common one. But they are also sometimes thought to be like the were-wolves, sorcerers or witches cannibalistically inclined, who can change themselves in form. By "strength" sometimes is meant semen; the vampires are also nocturnal demons who sucked the strength from the penises of their victims; this was sometimes merely a

fear or sensation caused by nocturnal emissions accompanied by dreams, but may have been actual persons fond of doing this. All through the ages this practice prevailed; in primitive times sucking or kissing the penis of a chief was like the king's touch in England or France, a cure for many troubles; it was supposed to be especially efficacious for curing sterility in women. Among the Druses the Sheik or chief grants audiences on certain days to women who wish to kiss his penis for this purpose... Mohammedan women kiss the penis of a priest or of an idiot, neither of which is supposed to be erotically effected by such a caress. Sucking the fresh semen is sometimes now considered a sovereign remedy for wasting diseases, or, as in the houses of prostitution, an unfailing cosmetic remedy to produce a fine complexion. Anyhow, when surreptitiously done by night-prowlers, the latter were taken to be vampires and the victim was too frightened to make any outcry (taken from Dr. O. A. Wall, *Sex and Sex Worship* St. Louis: C. V. Mosby Company, 1919.)

READERS Write (continued)

(continued from Page 32) its etiology is thought to involve a defense mechanism, while heterosexual behavior, which is thought not to involve a defense mechanism, is not seen as "compulsive." If I am right so far, what practical difference does this make? That is, do individual homosexuals differ from individual heterosexuals in regard to their ability to control either (a) the tendency to "fall in love" or to be sexually attracted, or (b) their ensuing behavior? If they do not differ (or if there is not enough evidence to say whether they differ) what is the significance of the term "compulsive"?—Miss F. C.

REVIEW EDITOR: I have enjoyed the issues of *Mattachine REVIEW* which I have seen. I like your short news items, BOOKS, BIBLIOGRAPHY, and, in general your longer features. Your fiction often leaves something to be desired. I thought the conclusion of Arthur Freeman's article "School-boy Homosexuality" was very silly: "There is no substitute for girls." OF COURSE there is no substitute for girls. There is no substitute for rainbows or flowers or boys or men. I have no idea what Arthur Freeman hoped to prove by this obvious statement. Your article "How can we reach teen-agers 'coming out'?" was particularly important. I hope your readers respond to it.—Mr. F. A. W., N.Y.

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S. K., Milan, Italy



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—BECOME A SUBSCRIBING
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UNDER the rocks

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REVIEW EDITOR: In your April Readers Write, P. B. asks why there is no Italian homosexual publication. Answering a question like that presents a certain danger of generalizing of personal premises to non-personal conclusions. On the other hand, I know the country quite well, and have many contacts in this field. The Italian, and the Latin in general, is much less interested in reading. Leisure time is taken up by talking, movies, being together with friends in the coffee houses, and endless walking up and down in the streets and parks. The Italian is an extremely pronounced individualist and does not fit well into group thinking or feeling. Thus he does not like to be labelled with any categorical description. Although homosexual relations are not forbidden by law, the average Italian is very touchy and prudish about the topic, particularly because of his church education. In spite of his individualism in the sexual field, he wants to be a full conformist. Being rather "male conscious," he despises the idea of being taken for a homosexual which to him is identical with being effeminate. Even with a high frequency of homosexual contacts, he wants to be at least considered the "male" part and never identifies himself with a "queer." To find somebody in this country who would take the responsibility of a job like Rolf's in Zurich for *Der Kreis* or as you people for the *Mattachine REVIEW*, would need more than one lamp of Dionysos. The closing of the legalized brothels by the Merlin Law has made life for the average Italian not easier and actually opened one more

door for homosexual activities. In Italian literature can be found quite a few books and even very good ones which treat this topic. In film production there are only a few which touch the issue and when there is anything like that on the screen, it is not very much discussed. The subject is rather taboo. The recent scandals were discussed in the newspapers more from the viewpoint of "vice" to corrupt minors and not as to whether there were males or females involved. The law does not make any difference in this respect. From 14-18 there must be legal accusing action and the proof that there can be talk about "seduction." Most of the cases tried have been an offense to public pride: acts in parks, lavatories, movies, or cars. When discovered the press takes up the topic with the usual terminology: vice, corruption, contra naturam, etc. In the army the status for the soldier changes and he is not allowed to have sexual relations with men. If found out he will get into disciplinary trouble. There is no question that you can find here in Italy with more facility than in northern countries more men who will engage in this kind of sexual outlet and who are less basically homosexual. Prostitution is found in all the city areas and in the famous summer resorts. But you do not find as in other countries the usual gathering places as bars or clubs. On the whole there is no homosexual "problem" to be discussed. One solves it in living it. Therefore, no homosexual publication—S. K., Milan, Italy



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