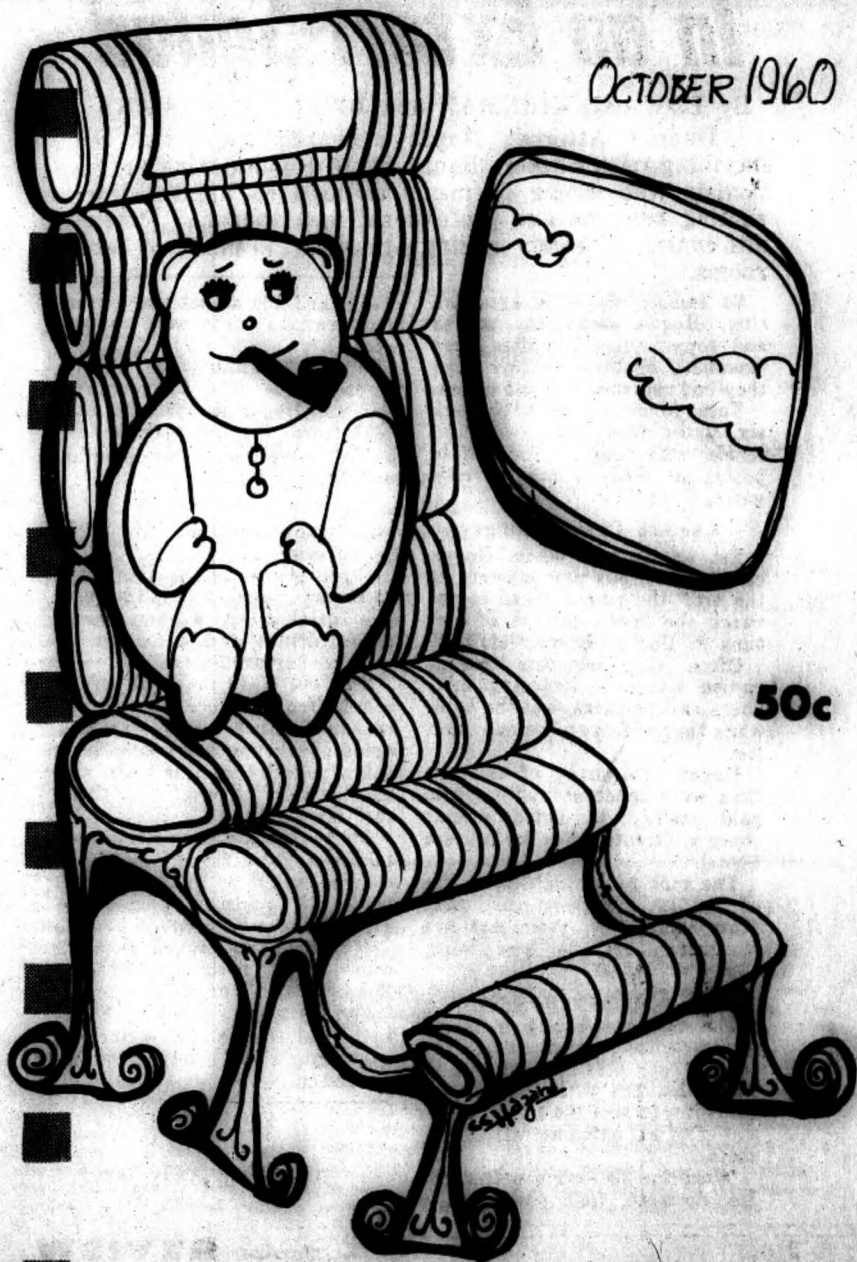




REVIEW

OCTOBER 1960



Nab 10 as Fake Cops In an Extort Squad

By EDWARD KIRKMAN and JOSEPH McNAMARA

District Attorney Hogan announced yesterday the smashing of a Squeeze Squad of 10 cop-imitating extortionists who wrung payments as high as \$10,000 from visiting business and professional men they had steered into contrived "compromising situations" in midtown hotel rooms.

So smooth was this extortion ring, Hogan said, that second and sometimes third bites were demanded of their victims after they had returned to their homes.

These followups ranged through six states from Maine to California, with ring members often posing as FBI agents "investigating" the first "bribe."

Checked Credit Ratings

Set up by men whom Hogan called "notorious practitioners of the art," the ring checked in advance the credit ratings of victims in Dun & Bradstreet.

Often ring members accompanied victims—including ministers and teachers—to the bank while they withdrew the extortion loot.

Hogan said many of the victims were innocent visitors who paid readily to avoid morals charges threatened by the Squeeze Squad.

The mob hit a high-water fee of \$10,000, but their usual take from victims in their midtown Manhattan swindle was \$500, \$1,000 or \$1,500.

Well Acquainted With Cops

The Squeeze Squad members were able to carry off so well the role of cops because they had so many dealings with them in the past. Hogan said the 10 had a record of 61 extortion arrests among them.

When the 10 were arrested, the DA declared, four phony police

shields and 100 wallet-size police identifications cards were confiscated.

So far, 15 shakedowns or attempted ones have been uncovered, and Hogan is trying to discover more. For five months, following complaints, his sleuths have been investigating.

The Lone Drinkers

The gang operated this way, Hogan said:

A young member of the gang would approach a well-dressed lone drinker in a bar, have several drinks, and invite him to his room for a nightcap.

Nine out of 10 times, he would be rebuffed. But once a sucker did succumb, other mob members would break into the room, flash their "police" credentials and ask the victim if he wanted to "bail out" his buddy.

One of the phony detectives—taking a page from police procedure—would be the tough guy, while his partners pleaded to give the rube "a break."

If the victim proved a tough cookie, the gang settled for "pocket takes" of \$10 or so.

The 10 were booked at Elizabeth St. station for extortion, conspiracy and impersonating policemen.

(New York Daily News)



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TEDDY BEAR

BY WILLEM TOMSSEN

"Is this seat taken?"

Sitting in his New York apartment, Robert remembered the words as though he had just spoken them a few moments ago. By counting back he calculated it actually had been in November. Though this was the height of July, the memory of the moment was crystal clear, as it had been through many nights of recollection. He reached for his pipe. As he fingered it, he sat wondering if he could ever afford a dog to go with the pipe. That, he told himself, would complete the picture of bachelor domesticity that he had been trying to create in the mind of his new boss.

As he filled the pipe, he forgot the dog problem and went back to the eventful trip. With a retrospective shudder he recalled the haste with which he had purchased the transcontinental ticket on the new jet airliner. He thought of the narrow escape from Lucile that the trip represented. A man at any price!—that was what Lucile and her father believed in. And with the single-minded dedication of fanatics, they had laid their marital trap for Robert. For some reason he thought of the muskrats that he used to trap along Hanson's Creek. The simile vaguely amused him.

The boy next to the window looked up, smiled tentatively, and answered. Robert was pleased, and sat down beside him as the other passengers repeated the routine. Such a soft voice! It seemed so much in contrast with the harsh screams and oaths that he had always heard as a child. He felt drawn toward the boy, and turned to make conversation.

"This your first plane trip?"

The boy's soft voice rose and fell in gentle rhythms as he explained that it wasn't his first trip, or his second, but that he was always traveling by plane. Sometimes from his father's place in Kentucky to his grandmother's home in Seattle, and then often to his stepfather's ranch in Canada. He explained that this was an old familiar routine, ever since he passed twelve. But this time it was different: he was going to New York.

Robert's heartbeat quickened. New York! His own destination, and that of the boy. It promised to be an exciting if expensive trip. He leaned back and fastened his seatbelt, the new kind had come in with the jets. As he sat back and relaxed for the takeoff, he was aware that the boy seemed to be having trouble with his own seatbelt.

"What's the trouble, kid? Won't it fasten?"

"I don't know what's wrong. It isn't like the others. Can you fix it?"

"I'll try."

He reached over and straightened out the tangled belt. The boy drew in his stomach, military fashion, and let Robert pull the belt tight. Then he turned to his benefactor and thanked him. As an afterthought, he reached over and asked Robert if his own seatbelt was tight enough. Just then the answer was lost in a combination of gravity pull and speed as the jet headed eastward into the night. The announcements of the flight captain, the bringing of blankets by the stewardess, and the smile of his companion—the lucky, wealthy, urbane and soft-voiced boy—were his last memories before he lapsed into sleep.

* * *

"No, it's not taken. Would you like to sit here?"

Craig's reverie over his books had nothing to do with their contents. Nor did it have much to do with his classroom surroundings at Cranfield. At this private high school just north of Manhattan, he was making up a course in algebra that he had flunked during the terms. Actually, he had wanted to stay in New York for the summer, for purposes of his own, and had gotten the reluctant permission of his mother in Canada.

As he gathered up his books from the study hall and headed for his room, Craig's thoughts went back to a time farther away and colder than his present surroundings. It had something to do with a moment of perfect contentment, a night of warm security such as he had not known since his parents separated. Well did he remember the long drawn out divorce! It had been the start of his being shunted from one home to another, from relative to part-family, none of which he felt really welcomed him. Tolerated... that was the word. Merely tolerated... He knew that none of his folks had much money to spare, but they always seemed to have enough when it came time to get rid of him. He thought of the various orphans in the fairy tales that he so often read, and wondered if he would ever find a home.

In a way he had found a home that night on the plane. The tall stranger who sat beside him seemed to be all that his father had once seemed to be, but was not any more. Gentle, strong in helping out—that was proved by the way he had fixed the tangle of the new-style seatbelt.

And so well educated! He looked just like the college men Craig had seen in the magazine advertisements. Well, he didn't know for sure if he was a college man, but he seemed more like one than he'd ever run across, and that was what counted.

Craig, remembered snuggling down in the blanket provided by the stewardess. By the middle of the night it had slipped off. He woke up cold, reached sleepily down and pulled the blanket back over him. The way it tugged he decided that actually his blanket must be still on the floor, and he found himself under the warm stranger's blanket. But he was sleepy and thought it would be too much trouble to change. He dropped off to sleep again gradually, letting his head droop on the shoulder of the slumped-down stranger.

Stranger? It seemed as if he was a stranger no longer, but a teddy bear or something... Yes! That was it! Just like the teddy bear that he had cried over the night his mother told him about the coming divorce. Just before he dropped off into unconsciousness, he put his arm around the man, as he had around the teddy bear on that fateful night more than three years before.

Dawn had come just before the plane landed, and the two found themselves in each other's arms. There was a long moment of flowing gentleness as they both awoke. Then a sort of embarrassed withdrawal of each into his own seat as they separately but jointly realized that others in the plane might be watching them. But as they looked around, everyone seemed to be quiet if not asleep. Without thought, without resistance, with one accord their hands touched and gripped. They drew to each other under the blanket for a few long moments before everyone was awaked for the landing.

As he opened the door of his room, Craig saw on his desk the piece of paper on which he had written the address. It had not been easy to obtain, but he had been fascinated at the process—just like being a detective on television, or the King's agent in the fairy stories. Now it was done, and he had as well the theater pass that would get him away from Cranfield. He threw his books on the bed, stuffed the slip into his pocket, and closed the door softly behind him.

* * *

The pipe finished, Robert got up and started puttering around the apartment. He straightened the bed, made an effort at dusting dust that wasn't there, and put the dishes in the sink to soak. Then he shaved and got dressed. Saturday would be a good day for a walk around Columbus Circle.

The Saturday or Sunday walk was a part of his new life. Every week or so he added a new routine to his schedule. He would always pick a routine that

he had become aware was usual to a person in a new position such as his. After all, he was determined to make a success of his job, the first well paying one he had ever had. It was pretty hard to make good in New York with just a high school education and a few art courses in night school. That hadn't apparently mattered to Lucile, or to her father either. They were well aware that their money could make up for his lack of it. And of course they had planned for him to get the education later, that had not so far been in the cards for him.

These little routines fascinated him! In themselves they were nothing, merely ways of wasting time where other people could observe. But what amazing results they brought! Invitations to clubs, to dinners. Often the meetings resulted in long conversations about painting, the sort of talk he could go on with all night. As he mused on the strange but usable ways of the metropolis, the doorbell rang. He opened the door rather annoyed, and looked straight out. At first he saw no one. Then as his eyes adjusted to the hall's semi-darkness, around the corner he saw a pair of arms holding a blanket.

"Craig! How in the world did you get here?"

The boy did not reply, but stood looking up at Robert. Then he dropped the blanket and rushed over to him. His arms circled Robert's waist, hugged him tight as tears welled up uncontrolledly. Then he relaxed his grip and stood off expectantly, trembling still. Robert stepped over to the door and shut it. Picking up the blanket, he put it about the boy's shoulders. They walked over to the couch by the window.

Craig hesitated for a moment, looked up into Robert's eyes, and asked, "Is this seat taken?"



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

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'7 Sexes' Doctrine Launched

By GOBIND BEHARI LAL

Science Editor Emeritus Hearst Newspapers

Featured as luncheon speaker at the 7th Annual Convention of the Mattachine Society in San Francisco on September 3rd, Harry Benjamin, M.D., told the assembly about the "Seven Sexes of Man." His paper has been submitted to another journal for possible use. It is expected that it will be available for publication in full in *Mattachine REVIEW* next spring. In the meantime, here is an account of it as distributed by the Science Service of Hearst Newspapers and published in the *Los Angeles Examiner*:

SAN FRANCISCO—Every adult man and woman is endowed with seven kinds of sexes, according to an innocence shattering "Doctrine of the Seven Sexes of Man" launched here at a meeting of experts.

Dr. Harry Benjamin, San Francisco and New York physician who specializes in disorders of the hormones, particularly of the sex system, and of old age, presented his new concept at a session of the Mattachine Society, composed of physicians, biologists, psychiatrists, lawyers, judges and sociologists interested in the riddles of human sex relations and behavior systems. Said Dr. Benjamin:

"Instead of the conventional two sexes, symbolized by Adam and Eve, modern researches show that we have to recognize seven or even more separate concepts and manifestations of sex for each individual. What sex

really is has become an increasingly difficult question to answer.

"Sex means one thing to Dr. Alfred Kinsey, another thing to Brigitte Bardot. What then makes a sexual being?"

Following are the seven sexes—seven ways of being male or female—proposed by Dr. Benjamin:

- GENETIC, Chromosomal Sex.
- ANATOMICAL, Body Features Sex.
- LEGAL, Nursery Sex.
- ENDOCRINE Glands, Hormonal Sex.
- GERMINAL Sex.
- PSYCHOLOGICAL Sex.
- SOCIAL Sex, including "Sex of Hearing," "Sex of Dress," etc.

Thus, a male or a female is not like a single sex instrument but a "Symphony of the Seven Sexes."—Most people, fortunately, do have just such symphony; that is, they are male in seven ways, or female in seven ways.

However, when the symphony is disturbed, which occurs "more often than we think," trouble might arise.

Indeed, a vast amount of unhappiness is current in civilized society because in certain individuals all seven sexes are not of the same male or female patterns. Examples of each of the seven disharmonies were given by Dr. Benjamin.

What is to be done in case of mixed male and female patterns in a person? Dr. Benjamin advocated freedom of choice, in these words:

"The person, in adult life, should live in the sex of his choice. In other words, the psychological sex should be decisive for the person's life, provided it is well established

and not merely an erotic or passing mood."

Biologically, however, the basic sex pattern is "genetic, chromosomal," Dr. Benjamin pointed out.

This means that hereditary sex is determined at the very moment of conception: the male sperm brings either a Y or an X chromosome for union with the egg cell's X chromosome. XY means a male, XX a female offspring.

After birth, every cell of the body carries the already set chromosome pattern, XY or XX. However, during development a female child might have an excess of the male hormone, instead of the normal excess of the female hormone, and might develop certain hormonal male traits in spite of the genetic or hereditary female type.

What matters for the individual is the "Sex of the Mind," the psychological sex, according to Dr. Benjamin's "wisdom of medicine," to which he believes law and custom should conform.

COMING UP IN SAN FRANCISCO:

Saturday, December 3, 1960

THIRD ANNUAL PUBLICATIONS DAY SEMINAR

A full day program, with evening dinner and featured address (individual is to be announced) devoted to preserving the right and freedom to read. Full program will be announced in November *REVIEW*.

JUST HOW PARANOID ARE HOMOSEXUALS?

BY LUTHER ALLEN

In his article THE PSYCHODYNAMICS OF THE HOMOSEXUAL Dr. Fink begins by saying, "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 is thus 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."

First I would like to point out that insofar as there is justification in reality for feelings of persecution, then such feelings are not paranoid. The paranoiac reacts to an imaginary threat where none exists in reality.

Beyond that, it is not easy for the homosexual to determine whom he can trust, and although extremely regrettable both from the homosexual's and the would-be helper's points of view, it is small wonder that so many homosexuals live on the defensive and, in effect, adopt the maxim "offence is the best defense." His situation *vis a vis* his would-be helpers is often like that of the so-called underdeveloped nations towards the United States. We offer them aid, copious aid, it is true, but in return for this aid we demand their political, military and ideological allegiance in the cold war, and we assume the right to interfere in their internal affairs. Only too often our representatives in these underdeveloped countries neither speak the language nor understand the history, customs and traditions of these people. While desperately needing our assistance these backward nations nevertheless mistrust and resent us because of the strings attached. As an American I am quite certain of the sincerity of our desire to help, yet I believe it is a great mistake for us to think that just because our political, economic and social system has worked superlatively well for us, all things considered, that it can

be transplanted and applied in other lands vastly different from our own. Even more importantly we are trying to coerce others into adopting a philosophy and way of life which we ourselves evolved independently of outside FORCE. I would prefer that we proffer a type of aid which is truly disinterested, in which we do not take advantage of desperate need to further our own cause, to proselytize for our ideology and way of life. It seems to me that many of the professional and amateur helpers of homosexuals, although with the best intentions in the world, are really more deeply committed to maintaining the status quo than to helping individuals, and they are not above using the patient's desperate need as a lever with which, subtly or overtly, to coerce him into conformity. If I am right about this, how could such a brand of "help" fail to arouse resentment? But I must return to the question of paranoia....

Sandor Ferenczi in his paper ON THE PART PLAYED BY HOMOSEXUALITY IN THE PATHOGENESIS OF PARANOIA writes, "The observation of several cases... seems to justify the surmise that in the pathogenesis of paranoia, homosexuality plays not a chance part, but the most important one, and that paranoia is perhaps nothing else at all than disguised homosexuality."

Ferenczi relates several case histories to support this view and in commenting upon one of these he says: "The appearance of the delusion of persecution, perhaps long hidden, was evoked by the sight of a half-naked officer, whose shirt, drawers, and gloves also seem to have made a great impression on the patient... No female person was ever accused or complained of, he constantly fought and wrangled ~~only~~ with men, for the most part officers or high dignitaries, superiors. I interpret this as projection of his own homosexual delight in those persons, the affect being preceded by a negative sign. His desires, which have been cast out from the ego, return to his consciousness as the perception of the persecutory tendency on the part of the objects that unconsciously please him. He seeks until he has convinced himself that he is hated. He can now indulge his own homosexuality in the form of hate, and at the same time hide from himself. The preference for being persecuted by officers and officials was probably conditioned by the fact of his father having been an official and his brother an officer; I surmise that these were the original, infantile objects of his homosexual phantasies."

If Ferenczi is right, then paranoia is a defense against the recognition of homosexual desires. It would seem to follow that paranoid tendencies in the conscious homosexual indicate that the ego of the individual cannot wholly accept what instinct proposes. That is, although consciously and perhaps actively homosexual, the individual is in conflict about it, unable either to eradicate his homosexuality or to accept it as part of himself. With one hand he embraces it, with the other he pushes it away. My point is that paranoid tendencies in the homosexual may indicate an anti-homosexual streak in the

individual which he expels from consciousness by projecting it upon others. The genuinely self-accepting homosexual does not develop paranoid traits. The homosexual whose ego-ideal is in conflict with his erotic instincts does.

Now, as we have seen, Dr. Fink has acknowledged that the homosexual in this society is in fact "persecuted and exploited, illegally trapped and blackmailed." As every anthropologist knows, the laws and mores of a community may themselves be a sort of institutionalized psychopathology. It seems at least possible that the conventional attitudes of society and the consequent social behavior towards homosexuals in our world may be rather severely paranoid in themselves. In our laws and customs we may possibly be up against a sort of perversion of a perversion. This is tantamount to suggesting that in our society paranoid reactions and behavior are considered normal. Paranoid traits in the homosexual belong to the conformist part of him.

Although Ferenczi wrote that overt homosexuality "... makes a large number of otherwise valuable men ... impossible in society ..." he does nevertheless also comment: "It is in fact astounding to what an extent present-day men have lost the capacity for mutual affection and amiability. Instead there prevails among men decided asperity, resistance, and love of disputation. Since it is unthinkable that those tender affects which were so strongly pronounced in childhood could have disappeared without leaving a trace, one has to regard these signs of resistance as reaction-formations, as defense symptoms erected against affection for the same sex. I would even go so far as to regard the barbarous duels of the German students as similarly distorted proofs of affection towards members of their own sex." Ferenczi then notes a few feeble, positive signs of fellowship among men but continues, "It looks however as if these rudiments of the love of their own sex would not fully compensate the men of today for losing the love of friends. A part of the unsatisfied homo-erotism remains 'free-floating', and demands to be appeased; since this is impossible under the conditions of present-day civilization, this quantity of sexual hunger has to undergo a displacement, namely, on to the feeling-relationship to the opposite sex. I quite seriously believe that the men of today are one and all obsessively heterosexual as the result of this affective displacement; in order to free themselves from men, they become the slaves of women."

Perhaps the real tragedy of the homosexual is that he seeks love from his fellow man who is incapable of giving it, even though he may himself have a deep unconscious need for the love of friends. Furthermore, rare is the homosexual who, although a deviant from the sexual norm, does not resemble other men more than he differs from them and is, therefore, like them, given to decided asperity, resistance and love disputation in relations with his friends. Ours is a madly aggressive, competitive sort of civilization and although we

all need love and seek it most hungrily, we usually wind up in a bitter clash of wills, a relentless power struggle. This I believe is our tragedy as homosexuals and it is also the tragedy of our civilization and our age. However "queer" and "different" we are thought to be, or think ourselves to be, we are men of this time and this place and it is a damn bad time for love, especially friendship-love.

I could not agree more profoundly with Dr. Fink when he writes of the falsity of homosexual "gayety," or when he reminds us of the promiscuity of many homosexuals followed by dissatisfaction, disgust and revulsion, and when he comments, "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." It must be pointed out however that the guilt, the source of the revulsion and disgust does not reside in the homosexuality per se but rather in the exploitativeness and impersonality, inhumanity of this particular manifestation of homosexuality. As an old Army man I know that a great many heterosexuals pursue women in precisely the same sorry way. Dr. Fink writes as if this sort of behavior were exclusive with and characteristic of homosexuals rather than a common and widespread attitude towards sexual experience—and not only sexual experience, one finds the same insufficiencies in the business relationships of emotionally and ethically undeveloped people, to whom employees and customers are not persons but things. For the heterosexual and the business man who comes to recognize his guilt the alternative is not to give up women and to give up business but to develop genuine relatedness in both areas of experience. By the same reasoning, the impersonal, exploitative homosexual need not necessarily give up homosexuality to become a better human being, but rather to become a different kind of homosexual.

Dr. Fink writes, "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.' I certainly believe that if a homosexual wishes to change every facility should be provided for him to do so. I am willing to grant that change may, in some cases, be impossible, and that many individuals may be the happier for having changed, particularly bi-sexuals. But I believe that Dr. Fink's understanding of self-respect and mine may differ greatly. First of all, I cannot see any difference between psychotherapy designed to change a homosexual into a heterosexual and brain-washing. In the communist world socially undesirable individuals are brain-washed into conformity with communist ideology. For years now Americans have regarded brain-washing with the greatest horror. But can it be that it is not brain-washing per se which horrifies us, but only the fact that the subjects of this treatment are changed

into doctrinaire, conforming communists? When it is a question of brain-washing a dissenter or a deviant in our own society into conformity with the mass that's a horse of another color. But how can a brain-washed person retain his self-respect? He no longer possesses a self to respect, it seems to me. Few things go deeper in a man or are more central to his personality than his sexual emotions. One certainly has the obligation to modify the expressions of one's emotions so that in expressing oneself one will not infringe upon the rights of others. That's fundamental. Dr. Fink writes, "...any progress attained (in changing from homo- to heterosexual) is worth the sweating out process in terms of improved adjustment and relationships with society! None of us can live on an island, and do just as we wish, without regard for the beliefs and behavior of the majority." Does Dr. Fink really believe that a man can deny and crush out his deepest, strongest, most intimate and personal and meaningful emotions and force himself to adopt the beliefs and behavior of the majority and still retain his self-respect? Have I been wrong all my life in believing that the central meaning of these United States is that here there is room for all beliefs and that every citizen has the right to live in freedom as long as his freedom does not encroach upon the freedom of another? What sort of new doctrine is this that Dr. Fink is expounding? Should the German Jews under Hitler have cursed their own race and faith and shouted "Heil Hitler!" with the rest? Could any Jew have done so and retained a shred of self-respect?

During the Inquisition in Spain, centuries ago, many Jews were forced to renounce Judaism and to become Christians on pain of total extermination. Faced with extinction the Jews did in fact adopt Christianity, but secretly they continued the Jewish religious observances. In the face of the deepest spiritual humiliation and defeat they nevertheless maintained their integrity. I have been reared a Christian. From the Christian point of view no doubt the Spanish Jews stubbornly and perversely denied the truth and persisted in error and sin, just as, from Dr. Fink's point of view the homosexual does. But I am of the opinion that integrity is more important than ideology. If any Jew in this country should become a Christian just because the majority is Christian and he finds it more comfortable and profitable to conform I would find it difficult to respect him and I do not see how he could respect himself. If, on the other hand a Jew, in a society where there was no anti-semitism, should determine to become a Christian because he believed that Christianity offered a truer truth, if he took this step of his own free will and without coercion from any source, that man I would certainly respect and I am sure that his self-respect would be genuine and profound. It goes without saying, perhaps, that I would feel the same about a Christian who, of his own free will and from inner conviction, became a Jew.

Dr. Fink writes, "It is not unusual to have a bisexual patient who event-

ually achieves a fairly successful marriage." If it is not unusual still the doctor doesn't go so far as to say that it is usual. And there seems to be an implication in that sentence that a successful marriage is pretty rare. Dr. Fink continues, "What is particularly gratifying is when these men find heterosexuality really pleasurable." This seems to imply that many of them don't find heterosexuality pleasurable or find in it only an ersatz pleasure. Farther along Dr. Fink tells us, "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."

A man spends several thousand dollars and several years in intensive and often very painful psychotherapy and he *may* wind up with a *fairly* successful marriage which *may* give him genuine satisfaction. The fairly successful marriage in many cases is accompanied by furtive homosexual contacts behind the wife's back. If this "changed" husband is unable to suppress his homosexual longings it is better for him to deceive his wife than to confide in her. Marriage to a therapeutically changed homosexual who is nevertheless irresistibly attracted to members of his own sex is torture for the wife and demands supreme understanding of her. The only instrumentality for rectifying the situation is the husband's sense of guilt, which, if strong enough, will force him to crush out his homosexual longings and make love exclusively to his wife. That is to say, it will not be normal passion which impels him to have intercourse with his wife but a sense of guilt. Intercourse with her is, then, largely self-punishment. In order to free himself from men he becomes a woman's slave. It seems to me that such a marriage must be a cess-pool of hypocrisy of the deepest sort and pluperfect hell for husband and wife alike. Self-respect? The best one could hope for as a result of such a program is a superficial and precarious respectability, but that is not the same as self-respect. How profoundly humiliating for husband and wife alike such a relationship must really be! Unless life's cardinal virtue is simply to be like everybody else, how unnecessary, how purposeless the whole thing is!

What does this famous "understanding" this "helpfulness" of the psychotherapist really amount to when we get right down to rock bottom! Like priest and preacher the therapist is simply the spokesman of the establishment, the status quo, the ally of the patient's sense of guilt, and there is no distinc-

tion here between *kinds* of guilt, no recognition that there is false guilt and true guilt. Every man feels guilty for being different, for being an independent, autonomous self, and every man possesses within him a powerful imperative to conform. Yet, it is no crime to be different and autonomy and independence are virtues, we are taught. This guilty fear of being different is the false guilt. True guilt arises from the actual hurt we do to others. In the final analysis true guilt is an abuse of one's own freedom by encroachments upon the freedom of others, whether it be freedom of mind, of person, or of property. In the last analysis the human world is composed only of human individuals confronting and relating with other human individuals and the ethical problem is always an individual problem. In the name of certain abstractions such as society, the state, the church, deep encroachments upon individual liberty are made and enforced by fear and the spokesmen for the abstractions pervert the ethical issue and attempt to force upon us the more primitive sense of guilt, the sense that to be different is to be wrong. I see in Dr. Fink an exponent of false guilt. And, as always, the conformist sins against the human individual: by his assumption that to be different is to be wrong, that to deviate from the norm is reprehensible, he is led to exert himself to curb and suppress the liberties of others who offer no threat to him or anybody else.

Now, it so happens that by accident of birth I was born into a Christian family and a Protestant one at that. Although strict enough in many respects nothing was ever said or done to implant in me the idea that marriage was a man's obligation. Marriage was regarded as the result of a deep emotional attachment between two hitherto unattached persons of opposite sexes and solely a matter of personal option on the part of both. Consequently, I have been spared a feeling of false guilt because I have never married, and as a further consequence I have avoided being led by false guilt into a situation of real guilt, namely vowing to love, honor and cherish a woman, forsaking all others, until parted from her by death, although it was virtually certain that I could not fulfill such a vow. Although in this day and age it may seem incredibly naive for me to say so, it is this vow, this given word, which makes all the difference, for it is nothing less than the emotional, moral and legal commitment of one's life to another until death. It is on the strength of that vow that the wife has the right to expect her husband's lifelong and exclusive love and has the right to demand that he shall do nothing to dishonor or humiliate her. And in breaking that freely given oath, betraying a wife's trust and disappointing her legitimate expectations, a man must indeed incur a heavy burden of real guilt.

To sum up, a man is not obliged to marry; neither morality nor the law demands it of one:—but if one marries then one assumes the most serious obligation for one's entire life. There is no guilt inherent in the single life, but

if, of one's own free will, one takes the marriage vow and fails to keep it, then there is guilt.

My Jewish friends tell me that, strictly speaking, marriage is a commandment of the Mosaic law. And although most Jews today are largely emancipated from the strict observance of Moses' rigid laws, yet often a strong feeling persists that marriage is a man's duty, that it is a moral and social obligation for a man to take a wife.

Now, I myself am not a member of any church and I do not call myself a Christian any more, yet the beliefs and attitudes of my parents still persist in me. In recent years I have often wondered to what extent Jewish morality, the Jewish norm, is assumed unconsciously by those brilliant Jewish trailblazers who created psychoanalysis. Perhaps their beliefs are right and mine are wrong. Perhaps theirs are right for them, and mine for me. Perhaps they are partly right and I am partly wrong. But the issue here is not which religious tradition is right and which is wrong. The question which arises in my mind is this: how could we continue to regard psychoanalysis as a science if we should find that it is grounded in the traditional presuppositions of a particular religion?

A PSYCHOANALYST REPLIES

Miss F. C., a REVIEW reader from California, raised two questions in the July Issue, directed to Richard C. Robertiello, M.D., New York, psychoanalyst and author of "Voyage from Lesbos," a book dealing with psychoanalysis of a female homosexual. Dr. Robertiello was educated at Harvard and received his medical degree from the Columbia University College of Physicians and Surgeons. His training in psychoanalysis was received from New York Medical College. He conducts a private practice, is associated with several mental hygiene clinics, and has written articles for several professional journals. Below he answers the specific questions pointed to him following a report of a talk he made to the New York Area Council of the Mattachine Society.

First of all, I wish to congratulate Miss F. C. on framing some very intelligent and challenging questions that get to the crux of extremely important issues in the psychoanalyst's view of homosexuality.

She asks first, "Are all character defenses evidence of emotional disturbances or illness? If not, on what basis does one draw the distinction between those that are signs of emotional illness and those that are not?"

My answer to this question is that although character defenses have their roots in reactions to childhood traumata, they are not necessarily considered

evidence of emotional disturbance or disease. The important issue here is that there is no such thing as a completely well-adjusted individual. What we have is different degrees of pathology. From this point of view, we consider character defenses as signs of emotional illness when they are severe enough to bring about important restrictions or inhibitions of a person's ability to derive satisfaction and lead a happy, productive life.

Miss F. C.'s second question is framed as follows: "I presume that homosexual behavior is called 'compulsive' by psychiatrists because 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?"

My answer to this question is that in many instances heterosexual behavior may also be compulsive. However, there are a great percentage of people whose heterosexual activity is not motivated by compulsion but by a physiological drive and its psychic derivatives. Examples of compulsive heterosexual activity would be the Don Juan complex, nymphomania, satyriasis, voyeurism, exhibitionism and many others. Thus the important thing to a psychoanalyst is not whether an activity is homosexual or heterosexual, but whether it is an outgrowth of an instinctual physiological urge or whether it is pushed by psychological forces. From this point of view a homosexual, just as a compulsive heterosexual, does have less control over his tendency to be attracted. The attraction may not be stimulated by positive factors in the other person as much as by his need to perform a particular act. A non-compulsive heterosexual is likely to be more interested in the qualities of his partner. I trust this answers the questions.

NEW MATTACHINE TELEPHONE AT SAN FRANCISCO

Increasing telephone traffic has required that Mattachine Society obtain its own number at the national headquarters in San Francisco. This new number is DOUGLAS 2-3799.

The only other office which maintains regular telephone service is in New York. The number there is WATKINS 4-7743.

BOOKS

A VOICE THAT FILLS THE HOUSE

A VOICE THAT FILLS THE HOUSE by Martin Mayer. New York: Simon & Schuster, 1959. Reviewed by Diego de Angelis.

For those who like a career story with a solid framework and people who are "no better than they should be" although they are well on their way to the top, we recommend this book.

An American baritone with a reputation acquired in the opera houses of Italy, is to be launched at the Met. Rosa, the diva wife of his best friend, Harry, will also make her first appearance there.

This is the core of this well-written novel but the lively intrigues common to the world of music, and the supporting characters, cause the reader's eyebrows to disappear into his hair: The Inspector, Harry's father, is known to be a sodomist; his Lieutenant, Sgt. Andrews, a handsome Negro, is seduced by him; the baritone's wife, unsuccessfully trying to achieve success as a concert pianist is made to seem a proper bitch; Bertram, rehearsal manager at the Met, who complains he'll never make the grade "because he's not a nance like those in power," the architect who arranges a seance at a discreet hotel with an all-male audience at which Oscar Wilde's image is summoned to pro-

vide the keynote for the revelry which ensues.

Harry resents bitterly his father's sexual aberration, but the Inspector has the last word with his strange will after his death following this orgy.

An enigmatic facet of the book is the baritone's attitude toward the characters whom he knows to be homosexual. His refusal to participate in their quest for love may be understood since he is married; but why the attendance at their parties, and involvement in their lives?

The operatic background and behind-the-scenes glimpses have the ring of authenticity, as Mr. Mayer writes about, and reviews, music for magazines.

BOUND VOLUMES

Mattachine REVIEW bound volumes now in stock: All uniformly bound (including INTERIM news quarterly) in matching blue fabrikoid, gold lettering. Vols. 1955-1956-1957, \$10 each; Vols. 1958-1959, \$7.50 each. Indexed. All five volumes, \$40 postpaid. Add sales tax in California. Send orders to MATTACHINE REVIEW, 693 Mission St., San Francisco 5, California.

THE FEMININE IS ETERNAL

VENUS CASTINA, C. J. Bulliet. New York, Bonanza Books; Reprinted in 1956; originally published in 1928. 308 pages, \$10. Reviewed by Jack Parrish.

A new addition to Mattachine's library is a reissue of C. J. Bulliet's *Venus Castina*, first published in a limited edition in 1928. The book is a study of female impersonation in Europe and America from the days of earliest Greece down to 1928 and is, according to the author, a description of the worshipers of Venus Castina through the ages—"that goddess supposed to respond with sympathy and understanding to the yearnings of feminine souls locked up in male bodies."

Bulliet wrote at a period when the studies of Havelock Ellis and other pioneers in his field were just beginning to be known in this country, so he has some excuse for his mistakenly regarding homosexuality, transvestism and effeminacy as synonymous. However, he has a bad habit of "assuming" too much with insufficient evidence to support his assumptions. He also lacks a bibliography and makes a few extreme errors, such as attributing the 17th century comedy *The Rehearsal* to Sheridan. Sheridan wrote and was performed nearly a century later, and the play is by George Villiers, the Duke of Buckingham.

However, the book presents a great deal of material not available elsewhere, the chapter of the male actors of Shakespeare's feminine roles covering a subject not usually gone into in books on his plays. At this period, as Bulliet points out, the playing of fem-

inine parts by men was so much the custom in England that when shortly after Shakespeare's death a group of French actors and actresses were imported from across the Channel the ladies were hooted off the stage. One writer of the time calls them "Monsters" who were "unwomanish and graceless."

The English use of female impersonators explains much not usually made clear about the Elizabethan theater, as with the Shakespearean heroines so often traveling disguised as men. Some of these actors had remarkably varied histories. One of them, Nathaniel Field was a famous Desdemona in his early days and later became a great Othello.

Bulliet also has a certain native shrewdness despite his constant linking up of homosexuality with effeminacy. In the introductory first chapter he comments that the most attention has always been paid to men who wear feminine attire. Examples of women who have worn men's are not uncommon but there is no noted instance of a woman making a living as a stage performer by impersonating men. This would seem to indicate something very basic about European-American sexual inhibitions and taboos. Perhaps this fact exists because the psychological restrictions against men imitating women are so much stricter than those of women imitating men? So that consequently there is more shock-impact and titillation for the public in the latter than the former?

Calling Shots

MASCULINITY NOT GAUGED BY BICEPS OR CHEST HAIR

Hair on the chest and bulging biceps are no criterion for the "he-man" masculine says an article in a recent *Esquire* magazine. Masculinity, it seems, is more than muscle-deep. It is a matter of attitude rather than brawn, according to findings of psychologists. Thus the popular conception of the delicate male with gentle attributes is frequently erroneous if one thinks him inclined to be a "sis-sy."

Masculinity can be measured fairly accurately by various tests today. These recognize that there is some femininity in every man, and some masculinity in every woman. There are some correlations pointed out about the degree of masculinity and the types of work careers men follow. Testers from such universities as Stanford and Yale have pointed out that men with most masculine attributes generally end up as engineers; those just below them tend to seek careers in business and merchandis-

ing. The arts and ministry, on the other hand seem to attract males with a higher degree of femininity in their thinking and attitudes. Oddly enough, the testers agree, policemen are not at the top of the masculinity scale, but just a notch above the artists and ministers in their masculine component.

Super-masculinity was cited as not the best personality makeup desirable for successful marriage and fatherhood. But of the unhappy husbands, the more feminine ones throw in the sponge via divorce, whereas their more masculine fellows are likely to stick it out—even if it is a bad union. Finally, these test reports show that higher intellectuality goes hand in hand with feminine attributes in the male. College graduates turned up with higher femininity ratings than those whose schooling ended earlier.

NORTH CAROLINA NUDE MOVIE NOT OBSCENE

With Author Harry Golden a witness for the defense, a court in Charlotte, N. C., declared the film, "For Members Only," an English movie on nudism, not obscene. The film was playing in an "art theater" there this spring. Womens clubs, churches and "decent literature" groups attacked it.

Golden, best-selling author and columnist, and publisher of the *Carolina Israelite*, testified the only obscenity he encountered in connection with the film was "the testimony of witnesses for the prosecution." These were spearheaded by Police Chief Jesse

James of Charlotte. Golden continued, in answer to the Chief's statement that a flood of protests had come in, that "a man with jaundice can see only yellow." Other big-name films were possibly more deserving of the censor's axe, Golden added. And he posed a question: "Who is going to censor the censors? These self-appointed guardians of public morals have historically left only misery in their wake."

HAS U. S. STATE DEPT. A BURGESS-McLEAN CASE?

Many references to the possibility of homosexual orientation in the case of Bernon Mitchell and William Martin have been cast since the two National Security Agency code clerks fled behind the Iron Curtain in early September. The parallel to the British diplomats, Burgess and McLean, who defected to Russia and left a trail of homosexual accusation behind them, has been cited.

We make no defense here for any of the four men. We agree that national security must be in the hands of trustworthy citizens and no one else. But we do have a criticism of present policy: The fact that these men—or anyone else—are homosexually oriented is being twisted into a meaning out of step with reality. The homosexual orientation itself is not the villain; our cultural and governmental attitude toward it is. Erase the stigma attached to this phenomenon and the easy wedge of "blackmail" concerning it is gone. Let private sex matters become and remain private matters, then the black-

mailer, whether he be impersonating a police officer, or is an intelligence agent of a foreign power, can get no foot in the door which will serve to drive any human being into these situations which damage our security.

NINE MEN ARRESTED IN CITY PARK RAID

A Roman Catholic priest, the Dean of Men at a college, and an oil company executive were among the nine men arrested recently in a raid on Frame Park in Waukesha, Wisc. (pop. 80,000), suburb of Milwaukee. The district attorney who had been conducting the investigation which led to the arrests stated that the park had become known throughout the midwest as a gathering place for homosexuals.

Newspapers listed the names, ages and business affiliations of all arrested.

This story, unfortunately, is something not limited to a park in Waukesha. Every city—from Washington, D. C. and the large metropolitan centers down to the county seats across the land—has its parks and these have long been police problems. Here the sexually frustrated do seem to congregate: the exhibitionist, the rapist and unfortunately the homosexual. In addition these places attract persons who prey upon the sexual frustrations or "weaknesses" of others: the black-mailer and those inclined to physical assault often make their pickups in these quiet greens, especially under cover of darkness.

The Common in Boston, Central

Park in Manhattan, Grant Park in Chicago, quiet hilltop squares in San Francisco, Civic Center in Denver all share this aspect: By day they are places of beauty; by night they are

often scenes of mugging, robbery, assault and ascription.

Surely this picture requires no further editorial comment here.

READERS *write*

REVIEW EDITOR: This is in regard to my name being on your mailing list. About a year ago I wrote in for literature for a school paper I was writing. I didn't think at the time I would be put on a list. My paper was on the "Homosexual and the Problems. They Face." The paper was very well received, and that was that! I needed your literature because I am not a homosexual and I didn't know anyone who was, so I turned to you people for information which you gave me. So now I wish my name to be taken off your list, my wife is really shook that I would even get such literature through the mails. I've tried to explain how I got on the list, but wow!—Mr. R. K., Arizona

REVIEW EDITOR: I am very much interested in furthering a correct understanding of the position of the homophile in society. I've found the gravest error of understanding by those who are supposed to be of an intelligent nature.—Mr. H. W., Michigan

REVIEW EDITOR: I have just read your report on the convention and the coverage as reported by newspapers. Please send me information about Mattachine.—Mr. J. B., Texas

REVIEW EDITOR: The other day I happened to hear about your Society—just enough to impress me favorably, but I was not in a position to ask questions. Please send information.—Mr. W. N., California

REVIEW EDITOR: Tell me if I might obtain from you information about homosexuality and where homosexuals may be found.—Mr. J. O., California

REVIEW EDITOR: Please recommend a few good informative books on the subject of homosexuality, especially pertaining to women. The problem is that my mother doesn't know much about the subject, and although she isn't entirely intolerant, it

would certainly help if I had some encouragement in the way of unbiased reading material... My friend and I live... together for nearly a year now... Mother had wondered if our relationship was "normal".—Miss P. C., Utah

REVIEW EDITOR: I have read with great enthusiasm your magazine. There are many interesting articles and items that assist one toward making certain adjustments to life. I am a 24-year-old youngster, educated, maintain a fine position... I was born in the Far East, have lived in principle countries of Europe. I have one problem... I've always desired a strong relationship (friend) sharing the cultural and spiritual aspects of life. I have met many people; few became friends. The average individuals seek something more or something less than the high aspects of life. I often ask myself, "Why are people so insincere, careless and unwise?" Perhaps your editorials may strengthen the idea of firmer friendships for myself and others.—Mr. G. D'C, New York

REVIEW EDITOR: In a way I'd like to continue my support to the REVIEW by way of endorsing a public organization working for homosexuals. But then again by doing so it would seem I endorse its general apologetic tone which I most emphatically don't. Mind you I've read some good stuff in it that no homo, regardless of how independent of spirit, could find fault with. But the editorial slant is such that to me it seems to weight the balance on the side of defensiveness, apology and timidity. This business of proclaiming from the housetops that proper queer people are not neurotic, but rather as averagely apple pie-ish and more normal than the "normals" positively sticks in my craw. H-ll, I'm frankly ravingly neurotic and determined

to remain that way. I work among "normals" and have relatives that way and not for anything would I like to be like them or be induced in the slightest to try fitting myself into their social milieu. And another thing: for my taste you are too slanted towards the University set cum their sterile jargoneering plus your leaning over backwards to please the British. For me I like strictly working class tricks or mannishly elegant hustlers. Who ever heard of a university gay one or a Britisher being worth wasting the time of day on....—Mr. V. S., British Columbia

REVIEW EDITOR: Your letter just received up here in the Sub-Artic. I had hoped you operated like some of the other groups outside the U. S. A. who enable members to communicate with each other. This may not be allowed in the States, but without breaking the law there surely must be ways and means for members to write to each other. Though in this respect I would say from experience that sometimes this is not satisfactory; and one has to be constantly "cleaning" one's list of those, not in the minority, perhaps, who either cannot or do not want to maintain correspondence but desire the other fellow to provide all their thrills.—Mr. J. E., Quebec.

REVIEW EDITOR: Enclosed is a clipping from this morning's *Washington Post & Times Herald* which gives me the information I had never expected to live to see. I believe that Washington, D.C. now happens to be the only spot in this country where relations between two homosexuals on a mutually agreeable basis and conducted in private is not considered a crime. I thought that you might like this clipping that is why I am sending it to you. Since this ruling has been made by the Municipal Court of Appeals I find myself very much regretting that my residence does not happen to be in the District of Columbia.—Mr. J. D., Maryland

REVIEW EDITOR: On the evening of September 6th I had the remarkable privilege

of seeing and listening to an interview with the secretary of the Mattachine Society and Fort Pearson (KPIX-TV, Ch. 5, San Francisco). I had previously read and heard something vague about such an organization, but did not know its purpose. The interview interested me greatly. Am I right in assuming that the organization is designed to aid or help homosexuals to adjust to society, to help them find employment or do anything to aid them within the power of the Society?—Dr. M. B., Calif.

EDITOR'S NOTE: Mattachine, as has been stated many times, is an educational, research and social service organization. Aiding individuals with employment problems is one of its main projects, but we are severely handicapped in this because we do not know of enough prospective employers. However we are making some headway and do find a good many jobs. We cannot be of service for those desiring to learn names of people to correspond with. This is a strict rule. Mattachine opposes certain sex laws and wants to see them changed. However, the organization advocates no illegal activity whatsoever and maintains no secrecy about its operation.

REVIEW EDITOR: Just a little note. You know, what I'd like to see in your magazine; an article with a heterosexual outlook, on the homosexual problem. Of course from the more intimate and direct application. For instance: "I have had intimacies with other fellows, and very close relationships of which I am not ashamed, but the idea of being friends with a homosexual, makes me sick. I am very disgusted with a Homosexual boy, who is very obvious, and delight in tormenting him." Etc. Or, "Why do the Homosexuals chase after right guys?" "Why don't homosexuals trust each other?" I'd like to myself, contribute to such an article. I believe, such an article would be of interest to everyone.—Mr. L. R., Illinois

EDITOR'S NOTE: Send us the articles!

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.

REFORM OF THE LAW ON HOMOSEXUALITY

BY JOHN LOGAN

"Why keep talking about England and the Wolfenden Report?"

That question hits us time and again from readers. Granted most of them know about the recommendations of the Wolfenden Committee, and also that it failed by a 2-1 majority to pass when it came up for debate in June of this year.

But the Wolfenden affair in England carries an importance which not many Americans are aware of. Fact is that recommendations of this committee (namely to make homosexual acts between consenting males over 21, which are conducted in private and without harm or fraud, no longer a criminal offense) will, for all practical purposes, have to become law in England before serious efforts to push similar legislation in our 50 states can be successful.

This state of affairs was plainly scored in September 1960 by two California State Assemblymen who appeared on a Mattachine panel discussion program at the Society's 7th Annual Convention in San Francisco.

A Phillip Burton and John O'Connell were the assemblymen. Both of these eminent and liberal legislators have extensive legal backgrounds, and both of these men are associated with important committees in the California Assembly. They study bills carefully, and know generally in advance just what chance any measure has for approval.

Right now, these men, speaking on the topic of "Let's Change Our Outmoded Sex Laws," flatly declare that any proposal in any state in the U. S. hasn't the chance of an ice cube in Hades in getting anywhere in any state assembly. Why?

Because public opinion isn't far enough developed in this matter. In other words, we are still in the dark ages insofar as modifying sex laws is concerned. The subject is still mysterious, emotional, and beset with ignorance and prejudice. Religious feelings pervade all aspects of it.

What can be done?

Their simple answer: Create a "Blue Ribbon Commission" in California and all other states to study the sex laws, and the recommendations of groups like American Law Institute to modify them. Work through the whole body of sex laws—bigamy, rape, incest, homosexual offenses, adultery, etc. Come forward with specific recommendations backed by the opinion and research

findings of experts. Then start pounding these messages home to the general public—the voters.

Until this is done no legislator dares to advocate change of laws in these fields because to do so without adequate and widespread public education would be doomed to failure in the first place, and political suicide in the second.

* * *

Thus the *REVIEW* continues to bring to American readers information from England. In the forefront there is the work of the Homosexual Law Reform Society, of which Kenneth Walker is chairman. He has worked ceaselessly for a long time to keep the homosexual subject kicking around in the general press and professional journals of England. And it gets results—it stirs thought.

Following is an interesting commentary on all of this as it appeared in the letters department of the British medical journal, *The Lancet*, about a year ago. Letters and dates appear here exactly as printed in England:

October 31

SIR,—A boy of 17, who had been remanded in custody on July 23, hanged himself in his cell on Aug. 19. He had been charged with a sexual offence with another boy of 13 years. Bail was refused him. Mr. Justice Elwes made the following comment at Durham Assizes: "This boy made away with himself. In a decent world an adolescent would not be prosecuted on a criminal charge arising out of a sexual offence. He would be handed over to some intelligent sympathetic person who would help him out of his difficulties. If this boy had been at a public school he would have been handled intelligently. One can only hope that reform will be made easier by this dreadful thing."

Two obstacles stand in the way of implementing the recommendations of the Wolfenden report. The first is that, according to the Home Secretary, the public has not yet expressed its opinion on the subject, and the second, that no political party regards the matter as an urgent or even as an important one.

As chairman of the Homosexual Law Reform Society I again bring this matter to the notice of the medical profession. Whilst the Church has come down courageously and strongly on the side of implementation of the Wolfenden report the medical profession, whose concern it should be, has shown very little interest in the matter. Are we, like the politicians, to go on regarding it as of very little importance? Do we wait quietly until another boy has hanged himself?

London, W.1.

KENNETH WALKER.

November 7

SIR,—Mr. Kenneth Walker seeks to exploit the tragic suicide of a youth of 17 in prison (where he was on remand on a charge of sexually assaulting a boy of 13) in order to get the law on homosexuality changed and in particular to get the recommendations of the Wolfenden Committee adopted. I and many others think that these recommendations themselves have already done considerable harm to the youth of the country and that, if the first recommendation were implemented and one form of homosexuality were legalised, then all forms of homosexuality would be encouraged.

Mr. Walker omits to tell us what one of the newspapers reported—that this was not the first time that this youth had been charged with this offence. I can well imagine that the magistrates or judge in chambers who refused bail may have been confronted with a case in which a youth appeared to be a menace to small boys and was not under effective control at home and had to be kept in custody. I do not know if this was so. Two days ago the newspapers reported that the Home Secretary had asked for the papers of the case, and two days before that Mr. Walker, without telling us what might be the pivotal fact, had dashed into indignant print. Then he does not give us any evidence that the suicide had anything to do with the nature of the charge. Some time ago another youth committed suicide in prison; he was, I think, being charged with robbery with violence. I very much doubt whether his particular offence had much to do with his suicide; it was just a case of a poor lad being in desperate trouble.

Mr. Walker writes: "Whilst the Church has come down courageously and strongly on the side of the Wolfenden Report the medical profession . . ." This is demonstrably untrue: the Church has done nothing of the kind. In the House of Lords debate on the Wolfenden Report (*Hansard*, Dec. 4, 1957) the Archbishop of Canterbury and the Bishop of St. Albans spoke in favour of the homosexual recommendations, the former making the reservation that he thought that sodomy should remain a crime even between consenting adults, while the Bishops of Rochester and Carlisle spoke uncompromisingly and sternly against them. In the Church Assembly 155 voted in favour of this part of the Report, 138 against it, and 407 abstained from voting (*Church Times*, Nov. 27, 1957). The General Assembly of the Church of Scotland "by a great majority endorsed their committee's opposition to the Wolfenden findings on homosexuality" (*Times*, May 27, 1958). So much for "courageously and strongly".

Then I dissent from him in thinking "that no political party regards the matter as an urgent or even an important one". Anyone who listened to the debate in the House of

Commons or read it (*Hansard*, Oct. 26, 1958) must have realised that it is not a party matter at all and that almost every speaker sensed the gravity of the subject; that the liberty of the individual was involved, that it might affect generations unborn, that it could bring disgrace and disaster into any home in the country, and that injudicious recommendations might start a spreading contagion that could be hardly stayed.

Homosexual practices can be a corrupting menace to any society and particularly to its youth; these practices are often associated with grim tragedy; and those who condone or encourage them even with the best motives are cruel beyond their knowing.

Beckley, Rye.

C. G. LEAROYD.

SIR,—Mr. Kenneth Walker's reproach last week is timely and justified. The law relating to homosexual offences is largely out of touch with modern understanding. As a result things are done in our name that ought to shock the conscience of a civilised country. At Newport Assizes, as lately as 1942, thirteen men were sentenced for homosexual offences to terms of imprisonment ranging from 10 years to 12 months and making a total of 57 years. Last year some 342 persons were imprisoned for offences of this nature. And now there is the suicide of a boy of 17 whilst on remand in custody awaiting his trial.

Whether we like to admit it or not the fact remains that sexual misconduct between adolescent males is remarkably common. And it would be quite wrong to suppose that it mainly occurs in boarding-schools and other institutions where the sexes are segregated. Young people who get into these difficulties need a good deal of help. Many of them then stand a chance of developing normally. To treat them as criminals is to abandon ourselves to irrational impulses, and anyway those of us who work with boys of the age-group most often involved can testify to the failure of the traditional outlook.

Clearly a responsibility falls upon our profession. Public order and decency must be preserved and young people must be protected against exploitation. All agree about this. But the public is not yet able to contemplate a change in our laws without anxiety. We are in a position to influence public opinion and we ought to get on with it.

Godalming,
Surrey.

J. A. WAYCOTT
Medical Officer to Charterhouse School.

November 14

SIR,—No-one would disagree with Dr. Learoyd (Nov. 7) that homosexual seduction of the young must be prevented. However, there is no evidence that homosexuals are any more liable to commit this type of crime

than heterosexuals; and it would require far stronger reasons than unsupported generalisation to justify the present law governing relations between adults. This disease can be difficult or impossible to cure, and it is surely mere common decency to allow those who are affected to lead their own lives as they think fit. The consequences of this law are often tragic, and the young can be effectively protected without it.

Manchester.

G. E. G. WILLIAMS.

November 21

SIR,—Dr. Learoyd (Nov. 7) has done a real service by voicing the opposition that the great majority of doctors feel towards the Wolfenden report. In a recent book I wrote "The danger of government planning is that it allows those in authority to give to any intended action the verisimilitude of a carefully considered policy by appointing a committee whose report can be guaranteed to recommend exactly what they want to do". I had in mind the Goodenough committee on medical education, but the observation applies equally well to the Wolfenden committee. By evidence overloaded with the views of psychiatrists, and ignoring those of schoolmasters, scout leaders, and wardens of boys' clubs, the men who are most aware of the corroding influence of homosexuality, they produce recommendations so opposed to the views of normal people that they have been met with nationwide opposition.

Mr. Kenneth Walker has attributed views to the Church and the medical profession that are the exact opposite of those held by these bodies. Dr. Waycott has carried the emotional appeal further. By addition he has produced the alarming total of 57 years of prison sentence awarded for homosexual offences—a gross injustice. By division he could have revealed a greater injustice, the disturbing fact that thirteen men, who in their time may have corrupted scores of boys who might otherwise have been loving husbands and happy fathers, have been deprived of liberty for no more than 7% of their lives.

London, W.1.

HENEAGE OGILVIE.

November 28

SIR,—I should be very interested to learn how Sir Heneage Ogilvie supports his sweeping assertion (Nov. 21) that the "great majority" of doctors are opposed to the recommendations of the Wolfenden report. I suspect this to be one of the least substantiated claims to appear in your journal for a long while.

The only categorical statement that one can make in this respect about the great majority of doctors is that they are better fitted, because of their training, to consider

the question of homosexual law reform than the great majority of other people.

Nobody likes the sight of a bad road accident, but a doctor, because his training enables him to control the upsurge of emotion and instinctive reaction which the circumstances arouse, is able to be helpful and efficient where another person, even if he knew what to do to help, might be quite unable to avoid being sick in a corner.

So it should be with accidents of the mind. Many people find the thought of homosexual behaviour extremely repugnant, but doctors at least should be able to consider the problem without being swayed by prejudice, or by the sort of emotionalism (. . . "loving husbands and happy fathers") which colours Sir Heneage Ogilvie's letter. For this reason I say Mr. Kenneth Walker was right to raise this matter again in your columns, and to accuse us of professional apathy. Reform is needed, and the medical profession should not shirk its responsibility to press for that reform.

The tragic case of the Consett boy's suicide last month, which prompted Mr. Walker's letter of Oct. 31, is a difficult starting-point from which to argue the need for a change in the law. As Dr. Learoyd points out (Nov. 7), the case may well have been one of persistent sexual assault. Yet I believe it is the present attitude of the law towards young offenders which is most in need of reform. As things are now, a boy can be charged with offences committed with one or more boys of his own age where no question of assault exists. Such acts in adolescence are so common that they cannot reasonably be called abnormal. They are usually transitory and largely experimental, and are of little consequence unless blown up by the inevitable storm accompanying exposure.

Yet our legal system lumps boys who behave in this way together with criminals, and subjects them to the ponderous and unyielding process of the law designed to tackle crime. A boy charged with such an offence is brought to court, where the details of the offence are revealed with merciless legal accuracy in front of both the boy and his parents: the effect of this procedure on the boy can only be described as brutal.

One does not require a qualification in psychiatry to appreciate the emotional state of an immature mind following such an experience. Lacking the acquired insensitivity and emotional reserve of an adult, many boys in such circumstances suffer out of all proportion to the wrong they are deemed by law to have committed; and I know of one case where a serious attempt at suicide was made.

I sincerely urge all doctors to consider afresh whether the continued toleration of this state of affairs is com-

patible with the humanitarian principles of the profession.

Seaview,
Isle of Wight.

M. B. REDDINGTON.

December 5

SIR,—I do not propose to reply at any length to Sir Heneage Ogilvie's letter of Nov. 21 as he seems to know as little about the problems of the homosexual as he does about the recommendations of the Wolfenden committee. Their report no more recommended that adult homosexuals should be left free to corrupt boys than that adult heterosexuals should be left free to seduce young girls. After reading Sir Heneage Ogilvie's letter I am left wondering whether he has ever met a homosexual and discussed his problems with him. If this letter is representative of the views of surgeons, then it is indeed fortunate that the Wolfenden committee was "overloaded with the views of psychologists".

London, W.1.

KENNETH WALKER.

SIR,—Correspondence on homosexuality regularly produces a crop of assertions on either side which are quite unsupported by medical evidence, but rarely do you print such a misstatement as Sir Heneage Ogilvie's accusation that the Wolfenden committee ignored the views of "schoolmasters, scout leaders, and wardens of boys' clubs".

Pages 152-155 of that report list all the witnesses, and, except for an association representing the staffs of approved schools, who, as we have recently been reminded, are not schoolmasters in the usual sense of the term, and the legal adviser to the Boy Scouts Association, who is hardly likely to have given evidence as to the effect on scouts themselves, none of the witnesses is shown as speaking as, or on behalf of, the three groups named by Sir Heneage. The committee cannot be accused of ignoring evidence which was never tendered to them.

Dogmatic statements that professions hold this view or that seem out of place in this discussion: even if a poll were held, it is difficult to see that the work or training of the ordinary priest or doctor gives members of those professions any special qualification to pronounce on the social effects of homosexuality.

What is needed is a practical index of national corrosion. This would enable us, firstly, to measure the effect, if any, of homosexual behaviour in the process, and, secondly, the effects for better or worse of permissive and restrictive legislation. The former can be studied in such countries as France, Belgium, and Sweden, the latter here and in the U.S.A. and Western Germany.

Meantime, in liberal countries the onus lies always with the prosecution where there is a possibility of social injustice, and accordingly it seems reasonable to lay the burden of proof of harm on anti-Wolfenden alarmists.

Droitwich,
Worcestershire.

J. F. TUTHILL.



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