



mattachine **REVIEW**

FEBRUARY 1961

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THE SOVIET FISHERMEN

by

LEE VINCENT

(The author of the following article has spent several years in the diplomatic service of a nation allied closely to the U. S.)

Six months ago, I was traveling on a train to Chicago with a Canadian friend of mine who also happened to be a psychologist—a distinguished and colorful personality. We happened to be discussing, among other things, society's influence on the behavioral patterns of the individual. Sounds like a dull topic, doesn't it? However, the fact that we were shortly joined by several individuals within earshot will, no doubt, refute this.

Our heated discussion was interrupted by the arrival of a news vendor whose clarion call: "Chicago Tribune—Two American Intelligence Agents Flee to Russia!!!! Read all about it!" rang throughout the chair car. We did 'read all about it' and since that day in July, 1960, I have given much thought to the case of Martin and Miller—and, being curious by nature—also undertook a study of the Soviet Intelligence System. Here are my findings:

First of all, the USSR sends a spy abroad—say to America. For convenience we shall call him Mr. A. Mr. A. settles himself within the confines of the Soviet Embassy in Washington D.C., presumably in the capacity of an attaché or a mere chauffeur. He attends social functions; goes to football games, trade fairs and, quite often, (which is more than I can say for most of our diplomats) he gets out and "meets the people on the street." Mr. A's memory having been carefully trained, he then proceeds to compile reports on the individuals he might have met throughout his 'working day'—most

certainly he includes all that these individuals might have mentioned. Via devious means (for some reason the Russians don't even trust their own Diplomatic Bag) these reports reach Moscow and are incorporated in the Central Index by the MVD (Soviet Secret Police). The Central Index is, perhaps, the world's largest 'Who's Who?' and contains the names of individuals who may express favorable opinions toward Soviet policies; join communist organizations, etc. Over a period of time, more and more information is gathered and further biographical data added to each individual's file. Now, Mr. A. has sent in his report and, supposing—let me give the actual example—Mr. A. happened to meet Mr. Martin of N.S.A. He reports that Martin was 'cordially disposed' (i.e. directed him to his destination) towards the USSR. In the process of recording this information in Martin's file, the MVD discovers that Martin works for a U. S. Government Agency and immediately Moscow orders another agent to check further. For convenience, we shall call this man Mr. B. Mr. B's activities are not co-ordinated with Mr. A's in the Soviet Embassy. Usually, Mr. B. is a naturalized citizen of the country in which he—or she—operates. In time, Mr. B. reports to Moscow that Martin works for N.S.A. and is engaged as a cryptologist. From the Soviet viewpoint: to have access to its enemy's codes would be a distinct advantage and so, the next step (the Russians having no scruples) was to 'get' something on Mr. Martin—which we see, they did. In due course, the investigations carried out by the MVD in the United States, revealed that Martin (who, taking his Navy service as evidence of this, would not betray his country for money or idealistic appeals) was, in fact what the lay public calls a 'sex deviate'—a homosexual.

Now, homosexuality, being punishable by a jail or prison term in the United States, (up to 20 years or even to life imprisonment) Martin could, if all else failed, be blackmailed.....as indeed, there is no doubt in my mind, he was. Martin couldn't turn to his own countrymen because, instead of treating him as a sick person—which he was—and rewarding his honesty, Martin would have been shamed; without a job and crushed under the heel of puritanical moralist factions, which do their best to convince the general public that it is better to hide the dirt under the rug—so to speak—than to tackle the problem of homosexuality in a human, Christian and realistic manner. Though, like many another person, I do not condone Martin's behavior, I do think that we should take steps to insure that those who suffer weakness should be afforded protection from blackmail. Is there something you have done, once, which you would not like revealed? If so, and in most cases the answer would be 'yes,' then you just count yourself lucky you weren't in Martin's shoes.

Martin and Miller, having served their usefulness to their Soviet masters, and—knowing the game was up—were faced with two alternatives: (a) They could face the charges of espionage and treason (and face the death penalty) or, (b) seek asylum in Russia. Obviously, they took this into consideration and, we see, did what probably seemed like the logical thing. Looking at the case in a detached sort of way, we may possibly wonder how, having committed one 'sin' against society by being born homosexual—they could be blackmailed into committing graver errors. It is relatively simple. They are told, by their Soviet masters that 'not much' is required of them to purge themselves of the "evidence" used to blackmail them. Each time Martin and Miller provide information for their Soviet masters, (though this information may be of great value) they are told that it is "...not enough." Remember this too: every time Martin and Miller furnished information for the MVD, they unwittingly provided further material with which they could be blackmailed! I doubt, very much, whether Martin and Miller are very happy with their lot. I doubt too, whether many people in the United States—in fact, in most Western countries—realize how they contribute, through lack of understanding; through intolerance, to the fate of people like Martin and Miller. The Soviet 'fishermen' do their angling in foreign countries, protected by diplomatic immunity and, unfortunately, many fish fall into their net.

Perhaps you may be wondering why I selected Martin and Miller of N.S.A. as the classic example? No reason—there are others. You will remember Guy Burgess and Donald MacLean of Britain. Their circumstances were very much the same. However, what of the diplomat or government official who takes on a mistress? Isn't he subject to this kind of blackmail? He is—if the USSR's agents find out first—and if we do not admit to ourselves that it is human to err. One forgets that, when a Government blackmails—in this case the USSR—that "evidence" is very easy to get, or to manufacture. If individuals are deprived, by right of false moral obligations, of the respect of their fellow men and women; if so-called Christian people can crucify their own kind; then there can be little or no defense against Soviet penetration into our Government agencies; there can be no Democracy.

1960 BOUND VOLUME will be available on or about Feb. 15. It contains 12 issues of the REVIEW, 4 issues of INTERIM, plus index; 506 pages, price 7.50. Binding matches previous volumes. Also available: 1955, 1956, 1957 volumes at 10.00 each; 1958 & 1959 volumes at 7.50 each. 5x additional in California. Address orders to MATTACHINE REVIEW, 693 Mission, San Francisco 5.

The State of Affairs in Indonesia

by HEINZ P.
(Jakarta, Indonesia)

Indonesia being an Asian country and largely heathen, means that homosexuality, including bisexuality, is not quite so unthinkable there as in the United States.

In Hindu-Javanese mythology, frequently visualized in stage and puppet plays, Ardjuna is comparable to Apollo—very beautiful and indestructible; he is both sensualist and mystic. His love affairs, his periods of rock like meditation, and his magical powers are displayed and admired in roughly equal measure. Ardjuna is beloved, in the stories, both among women and men and although he has all the manly attributes on stage, he cannot be portrayed but by a girl.

The "resk" is a semi-ritual re-enactment of a legend about a giant wishing to marry a princess and the resulting warfare. It is a weird dance done only by people from Ponoroqo (Central Java) in which the main personage wears a 30 Kg. tiger mask with a halo of peacock feathers. It is held in place only by his teeth and the man must be quite strong to keep at it for hours, dancing, lying down and standing up again, sometimes even carrying a child on top of the tiger's head. In fact, he cannot do it without a state of trance, induced by meditation and abstinence. Now this abstinence applies to women, amongst other things, but not to eroticism. For his sexual gratification there are the warriors (zemblaks) played by boys whose quite unmilitary manners are accepted and understood by everybody.

There are many more homoerotic elements in Indonesian lore and tradition. The king of Sura Pearta, being practically divine, used to have male as well as female concubines as recently as twenty years ago. Under the republican regime this status and court have been sharply reduced.

The Dutch rulers (not a word about politics, except that it is now proved once and for all that colonial rule can be a pretty good thing) did not interfere much with local habits. The Code Napoleon, adopted in The Netherlands, allows any non-compulsory private behavior between adults. But in the East Indies local customs and inclinations involving minors, such as gemblaks, were also tolerated.

It was different where Europeans, i.e. Dutchmen, were concerned, also where there was a hierarchical connection, e.g. boss and employee or officer and n.c.o. Such relationships were known, possibly not interfered with, but they were always illegal.

In 1938 or 1939 something happened. Strong and persistent rumor has it that the police, reasonably well-informed about "all this," discovered that the fiancé of the Governor-General's daughter was... well, affiliated. When the Governor-General, the highest man in the country, learned of this, he was naturally upset. He ordered what might be likened to the monster trials in Moscow or the crusades against the Templars or the heretics. Certainly there was no torture, no extermination. The effect, however, was really startling. Hundreds were questioned; there was some roughness and a lot of scandal. Very important persons left the country quite impulsively. Many careers were lost. Some suicides resulted from this.

There were two attitudes: the official one, based on law, often overzealously interpreted, and the public attitude which in general was hostile and which of course can affect people whom the authorities cannot and would not touch. Ostracism is unpleasant in a western country; it is lethal in a small community such as a plantation.

Another rather predictable effect of this campaign was the cleaning up of Bali. Here a number of European artists had settled in the course of years, notably the German Walter Spies. He was a painter of merit and also did a great deal to stimulate and document Balinese art, dances, and music. Among the other painters many were quite good, some awful. There were writers, too. The majority were homophile. With understandable, if not pardonable delight, the police cracked down on these artists. In Spies' case there was the extra feature of nationality, although he was no more deutsch than a British general. He was eventually released but in 1941 he perished on a prisoner transport when the ship was sunk by the enemy.

To come to the present: the Indonesians thus far have not produced a civil law of their own although there are plenty of by-laws, emergency laws, and regulations. The homosexual is left alone by the authorities as long as he does not indulge in public or too noticeably with minors. Especially are schoolboys and students protected. Much depends on local customs and local law enforcement. Sura Kearta, for instance, is very tolerant from what I hear.

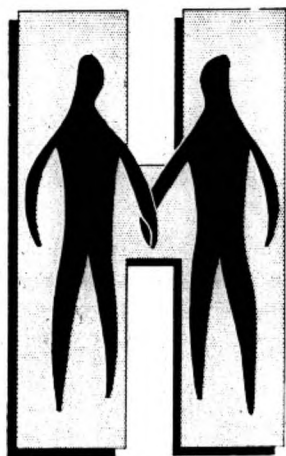
There is no organization in this field, however. I know of mixed households and people seem to form a coterie but they do not concern themselves with propaganda, lobbying and such. Most homophile contacts are casual and promiscuous. The bar of Duta, Indonesia, a huge hotel in full decay, seems to be the only indoor meeting place, although it is decidedly not a gay bar. For the majority there are parks and certain sex markets. The public in general regards the question with great bonhomie.

Inevitably we come to the ugly subject of prostitution. The Indonesians do not take it too seriously. There is in this low income country a lot of part-time prostitution (hetero—and homosexual) which is accepted as making ends meet (no facetiousness intended), helping out, doing what comes naturally. Part of the male prostitutes, perhaps the greater part, are transvestites. I have no personal experience with male prostitution, but pretty solid information, and it is a fact that some of them simulate the woman in unexpected detail. Their patrons are in the main heterosexual. Prostitution is against the law and the police round them up from time to time regardless of sex or attire.

The European who does not like to shop around will be hard put to it to find a partner. He is observed rather closely by his colleagues, often lives in a mess or compound of the firm and runs into acquaintances everywhere else. Not that the European community is unduly priggish (there are known inverters who are appreciated and treated normally) but in a society like that, one simply does not escape notice. So you refrain as much as possible unless you don't care a fig. After all, there is much more than sex to make life interesting, particularly in the East. Those who can't refrain will probably have all the fun they need; also, they may be sentenced, blackmailed or killed.

INFORMATION FOLDERS.

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OMOSEXUALITY:

PART I: Is there any evidence that homosexuality is the result of inherited or constitutional factors?

It is distressing to read in modern texts a presentation of the complex subject of homosexuality which leads the reader to think that there is one single theory upon which students of the problem agree. In this respect, most texts are biased, one-sided or hopelessly out of date.

Actually, anyone who approaches the subject in any kind of open-minded fashion is well aware of the conflicting theories on such basic aspects of homosexuality as its nature, cause and treatment.

This lack of agreement was carefully noted by The American Law Institute—a body consisting of some of America's leading legal theoreticians—when it drew up its model penal code for sex offenders.

"Those who have studied the problem most," it declared, "are in such disagreement as to cause and the possibility of cure that a lawmaker must proceed cautiously in decreeing drastic measures . . ."

Mr. Rubin, a writer and editor of long experience, is Assistant Publisher of *SEXOLOGY* and *Luz Magazines*.

What are some of the theories which have been put forward to explain homosexual behavior? What is the scientific evidence which has called these theories into question?

In the latter part of the 19th century, embryologists discovered that in the first few weeks of prenatal life all embryos have the same anatomical features.

Even though sex has been determined at the moment of conception, sex differentiation does not appear until the eleventh or twelfth week as a result of hormone produced in the sex glands.

Later, it was also discovered that individuals of both sexes produce both male and female sex hormone, though in differing amounts.

These discoveries led to the widespread belief among students of sexology that the homosexual was a member of a "third sex," a term popularized by the great Dr. Magnus Hirschfeld. This concept—that constitutional factors were responsible for homosexuality—was supported by such pioneers as Krafft-Ebing and Havelock Ellis.

CONFLICTING THEORIES

by Isadore Rubin, B.A., M.S. in Ed.

Following is a combined two-part article originally published in *SEXOLOGY* magazine. The author, Mr. Rubin, delivered the paper as an address before an audience of the New York Area Council of the Mattachine Society a few months ago. We are grateful for the opportunity to bring this material to the attention of *REVIEW* readers.

Under the impetus of this theory, the cause of homosexual behavior was sought either (1) in the individual's inheritance; (2) in a lack of balance between the various glands which produced hormones; or (3) in somatic (body) factors.

Hirschfeld in his book "Der Homosexualität" published in 1914 declared that there was always a congenital element present in homosexuality. He therefore considered the male homosexual to be a sex intergrade whose genetic sex did not agree with his apparent body build.

Havelock Ellis stressed hormonal factors. He saw homosexuality as "the result of a quantitative disharmony between the male and female sex-determining factors."

"There can be little doubt," he said, "that certain individuals, in organic structure, and probably as a result of unusual hormonal balance, possess a special aptitude to experience sexual satisfaction with persons of their own sex."

R. Goldschmidt in 1916 concluded that there must be an he-

reditary basis for homosexuality. However, his conclusion was based only on an analogy with intersexes which he found among gypsy moths.

"The degree of intersexuality in the gypsy moth," Goldschmidt wrote, depends on the stage of development at which sex differentiation is disturbed. Should this crucial stage be reached very early in development, the end-result is complete sex reversal."

He argued that, just as there is an inheritance of body structures which constitute the intersexuality of moths, there must also be an inheritance of such behavior among humans.

More recently, investigators such as Dr. W. Lindesay Neustatter, for example, in *They Stand Apart*, have pointed to rare cases of women who have an excess of male hormone because of a tumor of the suprarenal gland.

In these women, he noted, there was a "growth of beard, regression of the breasts and growth of the clitoris with alleged associated homosexual tendencies devel-

oping simultaneously." When the tumor was removed, the traits also disappeared.

Other investigators have also pointed to a possible link between an excess of female hormone and a relatively rare type known as the "eunuchoidal passive homosexual."

Today, few investigators believe that homosexuality as such is directly produced by inherited or constitutional factors. Many acknowledge, however, that some predisposition may exist which our instruments of research are not yet sensitive enough to detect.

Unfortunately, too little research has been done to render conclusive findings.

Only two studies have suggested the possibility of inherited factors. One, by Lang in 1940, found that homosexuality seemed to run in families.

Another was the famous study on twins by Dr. Franz Kallmann. Kallmann compared a group of forty homosexuals who were one on a pair of identical twins with forty-five homosexuals who had non-identical twin brothers.

Identical twins — which come from a single egg—have exactly the same inheritance. Non-identical twins on the other hand come from two separate eggs and their common inheritance is not necessarily greater than that of ordinary brothers or sisters.

In the case of the forty-five non-identical twins, Kallmann found, just under half of the brothers displayed overt homosexual traits.

In the case of the forty identical twins, however, all the twin brothers were similar in regard to the degree of homosexuality exhibited. Dr. Kallmann also declared that, as far as he could discover, these twins had developed the condition quite independently

and, in some cases, had not even been brought up together.

This suggested a possible inherited or genetic factor, since environmental conditioning alone could not explain this difference between identical and non-identical twins. However, this study by itself is not conclusive.

Investigators who have tried to discover differences in body-build, in chromosomes or nuclear sex, or in hormone production have generally come up with negative results.

Several studies claimed to have found a difference in body build, but their procedures have been called into question and later studies have disputed their findings.

On a number of occasions, the amount of hormone excreted by various types of individuals has been measured. No evidence that there was a different hormonal balance in heterosexuals or homosexuals as a group was ever found.

In addition, those physicians who have used hormone therapy have invariably found that giving male sex hormone to a homosexual does not change the *direction* of his sex drive, although it may have considerable effect upon the *strength* of his sex drive.

In other words, a male homosexual given male sex hormone would actually have his homosexual inclinations made stronger. Injections of female sex hormone would weaken his sex desires and ability, while also having a feminizing effect on his body, but would not cause him to change his sexual orientation toward the opposite sex.

Castration — which would deprive the individual of the glands which produce sex hormones—has also not caused a change in sexual orientation, though it has had many other effects upon the body and upon sexual desire and ability.

One of the most convincing types of evidence that a person does not become a homosexual primarily because of constitutional factors has been experience with persons who actually have bodily characteristics of both sexes. In many cases, where confusion existed at birth, an individual has been assigned a certain sex and brought up in accordance with this assignment.

In many instances, it was discovered at puberty that the assigned sex had really been an error. Thus, it might be found that a child raised as a boy possessed female internal organs—an ovary, womb, etc.

However, in most cases it was found that the individual's sex psychology and sex orientation depended not on his actual body sex, but on the sex to which he was assigned and brought up.

This of course indicates that psychological conditioning, particularly in the early formative years, seems to be the major factor in determining the sex rôle of an individual.

This is the dominant approach held by most students of the problem today, although many of them also admit that there are possible constitutional factors which may predispose certain individuals more easily to conditioning in the direction of homosexuality.

However, there are many differing points of view even among those who believe that basically homosexuality is a product of personality-development and conditioning. The sharpest divergence is found between the psychoanalytic groups and the Kinsey investigators. These views will be explored in a second article.

PART II: Is homosexuality a symptom of personality disturbance — or a conditioned response that is not necessarily immature or neurotic?

AS pointed out in the first article, sharp differences of opinion exist concerning the nature and causes of homosexuality.

One of the difficulties which has prevented investigators from coming closer to agreement has been the lack of any exact knowledge about the extent of homosexual behavior.

Are we, for example, discussing a problem which affects the handful of men who are seen in the prison or hospital clinics, and in the private offices of psychiatrists?

Or are we discussing a type of behavior which has involved a large percentage of males and takes in untold numbers of men whom the average psychiatrist never has occasion to observe?

"Until the extent of any type of human behavior is known," said the Kinsey investigators, "it is difficult to assess its significance, or understand its biological or social origins."

Havelock Ellis estimated that the incidence of homosexuality ranged from two to five per cent for males and double that for females.

Dr. Magnus Hirschfeld, on the basis of a questionnaire he had sent out, estimated that perhaps 2.3 per cent of all males were exclusively homosexual and 3.4 per cent were bisexual. However, it was pointed out, of his sample 51 per cent never answered the questionnaires.



Havelock Ellis saw homosexuality as a result of organic structure and unusual hormone balance.

The most extensive data for the United States, of course, was that of the Kinsey group. These investigators, to begin with, made a notable contribution to scientific discussion of homosexuality by establishing a 7-point scale of behavior, ranging from exclusive heterosexuality through various degrees of homosexual-heterosexual balance to exclusive homosexuality.

They emphasized that one could not divide males merely into two types—homosexual and heterosexual—since “reality is a continuum, with individuals in the population occupying not only the seven categories . . . but every gradation between each of the categories as well.”

The Kinsey group found, in the males investigated by them, that, among unmarried males up to 35 years of age, almost half had had some kind of homosexual experience. For all males up to 28 years of age the figure was almost 37 per cent.

They also came up with these statistics:

- One out of every 8 males (13%) had more homosexual experience than heterosexual for at

least three years between the ages of 16-55.

- One out of six (18%) had at least as much homosexual experience as heterosexual for at least 3 years during this period.

- One out of twenty-five (4%) was exclusively homosexual throughout his life after the onset of adolescence.

Kinsey's data on the female contradicted that of earlier observers: his group found homosexuality among women to be only a half to one-third of what it was among males. This finding, incidentally, is in keeping with Kinsey's observations of psychological differences between males and females.

Although Kinsey's findings aroused a great deal of opposition and skepticism, no survey or study has since contradicted his figures. They must therefore be accepted as the most reliable and authoritative figures available.

In the light of these figures, any theory which purports to explain homosexuality must be inclusive enough to take in a wide section of the population. It cannot base itself solely on homosexuals who are haled into court as sex offenders or on individuals who seek psychiatric counsel because they are disturbed.

Unfortunately, too many theories put forward by psychiatrists and analysts overgeneralize on the basis of experience which is limited to clinical practice with disturbed or pathological aspects of homosexuality.

As a result, most often homosexuality is defined as a symptom of mental disease or personality disturbance; and all homosexuals are viewed as being necessarily neurotic or fixated at an infantile level of psychosexual development.

English and Pearson, for example, in their well-known book on emotional problems, define homo-

sexuality as “a character disturbance,” adding that the same causes operate in its development as in the development of a neurosis.

In their discussion, they define homosexuals as “infantile,” “seriously maladjusted,” “sexually immature” and “unconstructive” individuals who are “less well-rounded personalities than heterosexuals, more emotionally unstable and tend to be dependent.”

These views have been increasingly challenged by recent studies.

Dr. Desmond Curran and Dr. Denis Parr—one a British consultant psychiatrist, the other a research fellow—made a careful study of one hundred cases who had been seen in psychiatric practice.

They concluded that the homosexuals they studied were “on the whole successful and valuable members of society, quite unlike the popular conception of such persons as vicious, criminal, effete or depraved.”

“Only one-fifth,” they said, “were at all obviously ‘pansy,’ and we found no reason to regard most of the patients as physically, intellectually or emotionally immature (unless the basic criterion for ‘immaturity’ is that of being a homosexual—a circular argument).”

“Only half the patients showed significant psychiatric abnormality other than their sexual deviation and such associated abnormalities were often slight. Moreover, many of these abnormalities were explicable as a reaction to the difficulties of being homosexual.”

Renée Liddicoat, in a doctoral thesis accepted by the Psychology Department of the University of Witwatersrand, South Africa, reported on a group of non-institutionalized homosexuals—fifty males and fifty females. This re-



Wide World

Kinsey and later investigators have increasingly challenged the traditional Freudian interpretation of homosexuality.

searcher reported the same findings as Drs. Curran and Parr.

An anonymous homosexual physician writing in one of the leading British medical publications, cited sixteen case histories of persons known to him, in support of the same thesis. The majority of these individuals, he asserted, were well-adjusted and respected members of their community.

The most recent research—an investigation conducted for the British Biology Council by Gordon Westwood, a research psychologist—has also called into question many of the favorite myths about homosexuality. Over a period of two years Westwood met and interviewed 127 homosexuals in different walks of life.

Most of the homosexuals interviewed, Westwood concluded, “led useful and productive lives.” This study, he declared, “confirms the conclusions of Liddicoat and Parr, who agree that homosexuals comprise a heterogeneous group of personality types, some of whom

are respectable and valuable members of the community."

The Wolfenden Committee, set up in 1954 by the British Government to recommend changes in the laws, was also sharply critical of the growing tendency to regard homosexuality as a mental "disease" or "illness."

"Homosexuality cannot legitimately be regarded as a disease," their September 1957 Report asserted, "because in many cases it is the only symptom and is compatible with full mental health in other respects."

"In some cases," they added, "associated abnormalities do occur, and it seems to us that if, as has been suggested, they occur with greater frequency in the homosexual, this may be because they are products of the strain and conflict brought about by the homosexual condition and not because they are causal factors. It has been suggested to us that associated psychiatric abnormalities are less prominent, or even absent, in countries where the homosexual is regarded with more tolerance."

In the first article, it was pointed out that, by and large, there is agreement on the belief that homosexuality (and heterosexuality as well) is a product mainly of the individual's family and social experiences, primarily those of the early years.

However, there is a tremendous divergence between the classical Freudian concepts and their later revisions — which more or less dominate psychiatric thinking today — and the views put forward by the Kinsey group.

Freud considered unconscious homosexuality as the basic and causal factor in neurosis. He held that every individual at birth possessed a heterosexual and a homosexual component. The homosexual component might exist as latent, repressed, or overt.

When homosexual desires were latent, they were not necessarily pathological. They could either be sublimated, or they could express themselves in some kind of disturbance.

In the course of development, one of the two components—heterosexuality or homosexuality—wins out. The loser either becomes sublimated or becomes the foundation of neurotic difficulties.

More recent schools of psychoanalysis and psychiatrists do not accept all of Freud's original formulation, but the Freudian stamp has impressed itself clearly upon many of their theories. Most hold that homosexuality is but a symptom of more general difficulty, which will be resolved if you clear up the general personality disturbance.

Basic to most psychiatric, and virtually all psychoanalytic, thinking is the belief that the cause of homosexuality is a sexual immaturity. Homosexuals, according to this view, do not progress through the various sexual stages toward a concept of heterosexual relations.

All persons, this view maintains, start life with sensual pleasures centered about the oral, or mouth, zone. Later, during toilet training come pleasures associated with the anal and urethral areas. Following this period the individual must progress toward an interest in genital activities.

Homosexuals, according to this view, get delayed (fixated) at the oral or anal stage. They are thus immature in their sexual development, as well as emotionally unstable and immature in their reactions.

In other words homosexuality is viewed as the persistence of infantile trends. Homosexuals are living out what they thought and wanted to do at the early oral and anal stages. Since they were frustrated and prevented from doing these things when younger, they are

neurotically living out their impulses later in life.

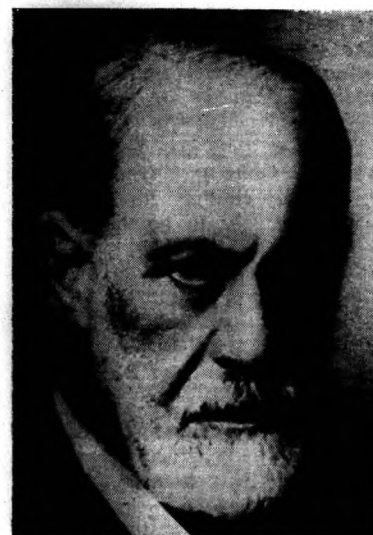
In sharpest contrast to this view have been more biologically oriented views of investigators like the Kinsey group and Ford and Beach.

According to Kinsey, the Freudian interpretation of psychosexual behavior did not accord with the actual facts. The histories of the males and females in his sample, he declared, did not support the interpretation of homosexuality in an adult as a product of fixation at immature stages of development. They also showed that only an exceedingly small portion of these individuals ever passed the stages which Freudian theory postulated.

"Some children," Kinsey said, "begin with an exclusively narcissistic interest in their own sexual responses, others begin with exclusively homosexual play; but the great majority begin by responding to any sufficient stimulus. This is exactly what we would expect on the basis of all that we now know about the anatomy and physiology of the sexual mechanism."

"In brief," he went on, "the psychosexual pattern in the human animal originates in indiscriminate sexual responses which, as a product of conditioning and social pressures become increasingly restricted in the direction of traditional interpretations of what is normal or abnormal in sexual behavior."

Thus, according to the Kinsey group, "the inherent psychological capacity of an animal to respond to any sufficient sexual stimulus is the basic explanation of why some individuals will respond to sexual stimuli originating in other individuals of the same sex"—in fact, "every individual could so re-



Following Freud, most psychiatrists have viewed homosexuals as being neurotically fixated at an infantile sexual stage.

spond if the opportunities offered and one were not conditioned against making such responses."

The British psychiatrists East and Herbert presented a somewhat similar position. They pointed out that the sexual impulse starts as an undifferentiated urge. The earliest form of sex activity — usually self-erotic — is probably at first purely mechanical.

Largely by chance, various linkages and fantasies will develop around the pleasure aroused by this sexual activity. These may occur in association either with individuals of the same sex or of the opposite sex, or in some cases, with animate or inanimate objects.

Thus, a chance occurrence in which sexual pleasure is experienced for the first time with emotional intensity, may by its associations permanently affect the sexual life of the individual.

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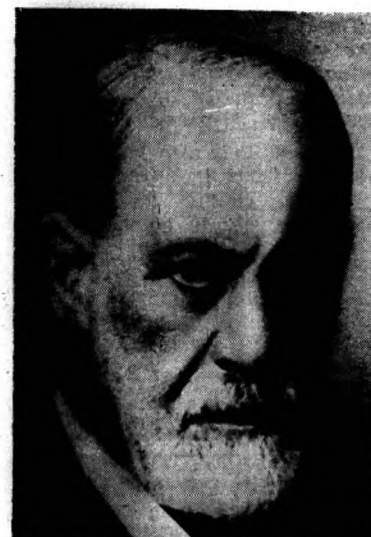
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Thus, a chance occurrence in which sexual pleasure is experienced for the first time with emotional intensity, may by its associations permanently affect the sexual life of the individual.

There are many psychiatrists who will grant that homosexual behavior in itself is not necessarily a symptom of personality disturbance or neurosis.

However, they say, as Dr. Robert Harper put it, "anyone who in this society confines his functioning exclusively to homosexuality is being nonrational . . . Anyone who holds rigidly to exclusive homosexuality is demonstrating his compulsive need for self-punishment and self-defeat."

The answer made by the Kinsey group to this type of argument is that no such generalization can be made.

"It may be true in some cases," they said, "that the engagement in an activity which is taboo in one's own society, or the failure to engage in an activity which is expected behavior in that particular culture, is an expression of some basic personality defect; but in other cases it may be a measure of strength, of a capacity to pursue one's own ends without worrying about the reactions of other people, or of an assurance that there will be no loss of a position which has been obtained through achievement in some field of social significance."

What then can we conclude? In the light of our present state of knowledge we must say, as did Dr. Harry Benjamin (after over forty years of observation and study), that no one has all the answers and that no one has more than a few scraps of knowledge and experience (SEXOLOGY, April 1958).

As Dr. Benjamin noted: "Homosexuality can have a wide variety of reasons and motivations. Many questions remain open. More research is urgently needed. Nobody knows as yet what is normal. We only know what is customary."

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A Reader Illustrates:

THE PAIN IN NOT RUNNING

by ROLLAND HOWARD

As a matter of policy, the REVIEW does not normally print or comment on anonymous communications, but an unsigned letter recently received so well represents a school of thought which might be considered an "internal enemy" for many homosexuals (and others, too), and is so intelligently presented that the editors thought it should not go unanswered.

For convenience, let us call our communicant Mr. Anon Y. Mous. In the very opening of his letter, even though it is an unsigned one, he reveals his basic guilts and fears by camouflaging his homophilic interests. "In the wake of publicity about cigar-store publications of lascivious intent," begins Mr. Mous, "a friend and I purchased a broad range of booklets which, from their covers, seemed to offer spicy contents. One of them was your REVIEW." It's all research, you see.

They (he and his friend) examined all the "other cheap, tawdry publications" in the same spirit in which they were purchased; namely, curiosity—but read the REVIEW with "a great deal of interest." (Getting close to honesty there.) And now followed the complaints.

"I think it is a safe assumption that homophiles are pretty generally aware of you and your organizational aims," continues Mr. Mous, getting still more honest with us. "It therefore seems not only pointless but (for reasons I intend to cover) discouraging of sales to use cover art like that on the current issue." They had apparently picked up a copy of the September issue on which is reproduced a sketch called *Sweat Pants* by C. C. Hazard.



Now I, too, happen to regard that particular sketch as rather "swishy" in character, in addition to being amateurish art, and thus not an ideal cover for the *REVIEW* (although I hasten to add that I saw the Hazard exhibit and feel that he does do much better work than this). But let's hear Mr. Mous's reasons for objections:

"First, the homophile who would like to support you but who already 'pases' (to borrow a phrase from our dark-skinned brothers) can't afford to be seen carrying *boy-books*."

Well, dear friend, so long as we feel we must "pass," we are not really accepting ourselves. I do not imply by this that self-accepting homophiles announce their sexual proclivities to all; I mean only that one who accepts himself finds it unnecessary to make a great show of being one thing or another sexually. His sexual interest is a private matter, and he does not feel obliged to clarify his position for others—no matter what *their* private opinions of him might be.

Carrying "boy-books" openly—like a lot of other possible acts—could amount to a kind of declaration, of course. And if the purchaser of such items wishes to avoid this, he need not carry them openly. So simple a thing as a paper bag, or a pocket, can solve that problem, just as they protect the personal interests of all of us when we make most of our purchases. If even the *purchase* of the *REVIEW* is too embarrassing for Mr. Mous, he could subscribe to the magazine.

Our correspondent goes on to his second point:

"The heterosexual of good will, who you will agree is going to be your most effective force in your ultimate recognition, avoids the 'male art' magazines—either from indifference or distaste." He would simply lump the *REVIEW* in that category without thinking.

"You need the support of both these types. You can get them on your side only by hewing to the scholarly and educational tone and avoiding any hint of the sensational. This applies to both cover and content."

Mr. Mous then goes on to suggest "less arresting" column heads "set in smaller type," the material covered being absorbing enough without seeking the attention of everyone "within a block's radius with 20-20 vision."

Complaining further about the "not-particularly-manly" cover art of September, he advises that if the *REVIEW* is to continue to use covers of this type it should have in its stable some "embryonic da Vinci whose work in that line is sharply professional." Or, since we appeal to "men and women of whatever sex orientation," we could make ourselves less conspicuously "boy-crazy" by featuring "good drawings of *both* sexes, or using classic statuary as your trademark."

Well now, I said Mr. Mous's letter was an intelligent one, and it is. And there are arguments for his view that an ultra-conservative, inoffensive, unobtrusive, innocuous approach might get the most desirable results.

There are also arguments for the view that such an approach might make us almost totally ineffectual.

Some of the injustices, for example, which are reported and commented upon in the *REVIEW* are so gross that to sit quietly in a lower right-hand corner and comment dryly in small type would be ludicrous, if not downright masochistic. Such items demand a loud yelp of indignation, and a bold headline can add to that.

Admittedly the choice of cover-art or content-article may not always be the best possible, but that merely means that the editors of the *REVIEW* are human, that they have their individual preferences, and that our funds and resources are not unlimited. I assume that even *Time* or the *Atlantic* could have a better record.

As for demanding a da Vinci for our artwork, we would, I'm sure, be happy to use his talents, but his pay would have to be very small indeed. But if that would satisfy him, I think it would still be a rather good policy to seek out promising work from among our own group. Classical statuary is excellent, too, but it is over-used already in trade-marking everything from magazines to soap-wrappers, and it is one more way of divorcing ourselves from our sexuality in this day and age. It does not depict modern, living, physical man; it depicts the selfless, detached, romantic but dead past. Where it does seem to be sexual, it is so obviously dated in the very long ago as to seem unrelated to us. Its consistent use would be another attempt to hide from what we are.

The next target for Mr. Mous's eloquent pen is our "reading list"—the books we recommend or appraise. A writer, he says, would consider this list a "kiss of death;" would fear being in "suspect company."

We are reaching, he says, "a great group of people whose only community is that of 'abnormality' (his quotes). It includes the largest group of high "I.Q.'s" to be found in any group, but it also consists of a "tremendously large percentage of people who are artistic without real culture. They need not be pointed toward, or focused more and more on their own inversion, but to be directed to a wider range of *good* literature, music and art."

Certainly this is a worthy aim. It is something homosexuals, as well as everyone else, should do—educate themselves; broaden their horizons. But I think Mr. Mous exaggerates the role of the *REVIEW*. It does not "direct the interests" of homophiles. This bit of business is usually taken care of by a person's individual characteristics and past experience—his family, friends, schools, churches, public information and entertainment media. This

done, the *REVIEW*—with its reading lists—is merely *one* of those interests. We hope that none of our readers limits his reading to the *REVIEW* or to the books we list.

We are interested in the problems and welfare of all people with whatever orientations. If our magazine artwork and content, and our booklists, make us appear “boy-crazy” to some, it is because male homosexuals happen to be our primary audience, and their interests must be ours. And after all, “good” literature, music and art are advertised and extolled everywhere, while material dealing directly with homophilic life is not so easily found.

Mr. Mous goes on to urge the addition of departments where the pro’s and con’s of deportment, mannerisms and dress could be discussed. He seems especially touchy about jewelry, hairdressing, and “girls’ tennis shoes” (how does one tell girls’ tennis shoes from boys’ tennis shoes?). He argues that “the kids” must identify with society before society will identify with them.

To some degree that’s true. But on the whole, Mr. Mous’s approach to mutual identification is based on a demand for sameness, for conformity. Certainly white society identifies the humanness of Negroes with their own—their emotions, desires, etc.—despite the differences in appearance.

If homosexuals must be completely identified with the heterosexual majority in order to be allowed decent human treatment, then we might as well forget all this analysis and argument and advise homosexuals simply to be heterosexuals, as a good many people always have.

Carrying the question of conformity to the extreme, we might solve it by agreeing on a heterosexual “uniform” as the mark of “normality” and insist that it be worn by all who would be “acceptable.” What would it be? White shirt and tie, gray flannel suit, genuine cowhide briefcase in right hand? Ah, but then there would always be some nut who would complicate things by going without a hat!

“Baths, bars, public parks, the incredible increase in V.D. in the past five years—these are the windmills you should tilt a lance at,” continues Mr. Mous.

Well, I can only assume that he does not read the *REVIEW* thoroughly or consistently enough. Where it tries to influence or instruct its readers, these are some of the problems at which it *does* tilt a lance.

The *REVIEW* does not underestimate the value and desirability of either good morals or good taste. But it recognizes that these things cannot be dictated, either, and we would like to see—and help develop—a more tolerant attitude in the larger society toward those small infractions which, while they may discredit the individual, do not make him a criminal or a non-human. The old gentleman who wears a purple polkadot tie with a red plaid

(concluded on page 31)

GUILT

by THE REVEREND NORMAN BENSON

This is the second in a series of three articles by a Protestant minister. Comments from readers about this series are invited.

The tragedy of the homosexual’s life is not in being homosexually oriented. From all we can observe this is merely a matter of degrees. Biologists insist (and understandably so) that there is no such thing as a pure race, and now the best of psychiatrists I know insist that there is no such thing as a pure homosexual or pure heterosexual. There are two theoretical extremes and all men and women fall somewhere in between those two extremes.

The problem of the American Negro is not in his color as such, but in his color being sufficient that he can be detected and thus labeled “colored” by his society and thus isolated or discriminated against. His brother, whose color is sufficiently less to allow him to pass as a “white,” obviously has no race or color problem. But what, then, really makes the one brother’s life tragic and the other’s not so? It is simply society’s attitude toward him.

So with the homosexual. It is not his homosexuality as such which is tragic. There are many evidences that this is part of nature’s plan (or if you wish, of God’s plan). It is not his idea. It is God’s idea. “God” is the name we give to the Creative Mind and Power of Life and many examples of homosexuality exist all through God’s creation.

I have minister friends and outstanding members of my church who obviously have a heavy degree of homosexuality, yet they are heterosexually oriented, and they are “respectably” married. So, again, the tragedy of the homosexual is not his homosexuality but society’s wholly unnatural, false attitude toward his homosexuality.

Because the erring attitude of society is so extreme—the homosexual inevitably feels guilty. Society, both directly and indirectly, and with the heavy sanction of the churches, tells the homosexual that he is a sinner. If need be, it quotes one of the great but most neurotic leaders of all time,

Paul. (I do not condemn him because of his neuroticism. He was a courageous leader. But I disagree with him in making Christianity a religion of blood sacrifice, in his lack of respect for womanhood, and in his wholly unwarranted condemnation of homosexuals.)

But thus we have guilt raising its ugly head as one of the chief problems of the homosexual in our society. Now there is, to be sure, a justifiable guilt. I have counselled homosexuals who had guilt and should have had it. They had wantonly and knowingly injured not only others, but themselves as well. Guilt in such circumstances is necessary. It gives the only basis for change or improvement.

But unfounded guilt, or more accurately, unwarranted guilt, is a tragic destroyer of the whole, abundant life. Yet the average homosexual has such unjustifiable guilt in large quantity because the laws of his society and the judgments of the popularized religions of his community condemn him.

There is only one answer to this predicament of the homosexual. It is not to wail out against society in bitter reproach. Rather it is for the homosexual to change his own opinion of himself so he no longer accepts society's warped view, but rather now sees himself as a son of God, created, not by himself, but by God. This means a major reconditioning. He must get to where he sees his homosexuality as something pure and true and beautiful.

It is not an impossible task. Indeed, everyone in our society, whether homosexual or heterosexual, must do precisely this same thing in their attitude toward sex in general. We all have grown up more or less conditioned in our attitudes toward sex by the distorted views of our society and our churches. It is one of the wonderful experiences of life to so recondition one's view of sex that it is no longer seen as a base, sinful act but rather as an expression of fulfillment of one of God's ideas of what life is supposed to be. To have a healthy view of sex, then, we have this reconditioning task to do. Now the homosexual must simply go a step further and also change his attitude toward himself, the attitude of condemnation induced by society. Whether he is a "respected" member of society with his homosexuality hidden, or behind bars because society has detected him, he must see himself as in "love and favor with God."

Personally I find prayer an indispensable help in changing this conviction about myself. Indeed, to me, prayer is not a means of informing God of what is wrong with the world (God being Universal Mind must already know that subject somewhat better than I do), nor is prayer a matter of begging God to do something about what is wrong with the world (God being total love does not need to be motivated by man's begging). But prayer is a technique or means by which I change myself, recondition myself, get rid of the false and

destructive emotions, attitudes and thoughts, replacing them with positive, affirmative, creative convictions about life and about myself.

It is true that most homosexuals are neurotic. It is also very understandable why they are. Society has made them that way. Few tasks are more difficult than to live, day in and day out, in a society and community and family which calls you a despicable sinner, without any feeling of guilt and unworthiness. Without this sick condemnation by society, the average homosexual would be no more neurotic than the average heterosexual. Therefore the homosexual has a tremendous job to do. Through proper use of prayer he can do it. He must change the deep inner conviction which he has about himself. When he has that right, the gates of hell cannot prevail against him.

BOOKS

ONE LONG CAMP TO ZULULAND

CAMEL'S FAREWELL by Harry Otis, San Francisco: Pan-Graphic Press, 1961. 140 pages, illustrated with drawings and photographs. Reviewed by John Logan.

"The highest and lowest classes have long since joined hands in frank immorality," said Lord Curzon one time when he was Viceroy of India. This brilliant British statesman also declared amazement at "what white skins the lowest classes seem to have."

Lord Curzon presumably directed this second remark toward the large mass of middle-class English-speaking people. Whether or not he applied it to the multitudes of India and the Dark Continent we don't know.

But we do know that among the majority of people in the Orient, in India, and all over the huge African continent the moral standards of our English-speaking cultures do not necessarily apply. These peoples, it would seem, have never been thoroughly subjected to our hypocrisies and double standards—especially in the sphere of sexual expression.

Harry Otis, world-traveled yarn spinner who wrote *The Keval and Other Gay Adventures* (published a year ago by One, Inc., of Los Angeles), has done it again. This time he covers parts of Africa, South America, Europe and Asia, with staid old Boston as his point of departure. You'll be seeing it soon in a new book of fourteen connected adventures called *Camel's Farewell*. It is a riot of gay fiction, but at the same time a serious sociological commentary on the accepted customs of love expression among the Indians

of Brazil, the Arab Shiiks of Morocco, the Berbers of Khartoum and the Fasimbis of Zululand.

Woven into the patterns of these cultures where representative characters practice the "live and let live" doctrine as they freely demonstrate attraction among members of the same sex are many "select" but typical tourists, career diplomats and bored but not so idle rich from America, England and Rome. They are busy soaking up the sights and kicking over the traces as they unashamedly sample the mores and the flesh of many national groups little known to them, although we are all seeing their names in the headlines today. Sometimes these worldly visitors get in trouble, sometimes not; but more often get away with a lot with only minor embarrassment and expense.

The whole is a humorous, exciting and highly informative travel adventure, with plenty of surprises for those of us who have never been there. Who would guess, for instance, that the tapioca pudding we eat is a first-rate aphrodisiac when prepared from the natural root by the Urubus of the Amazon? Or that Berber Sultans still buy boy slaves of lavish beauty in the Catamite Bazaars of the Sudan? Or that two bull elephants are gay lovers living on a private island of their own at the foot of Victoria Falls? Not us.

But all of these things and many more leap from the pages of *Camel's Farewell* with piercing reality in a fictionalized quest of an erudite Bostonian who is on his way to Natal to learn why his uncle had been royally honored by the Zulu natives a generation before. He learns the answer—and furthermore he receives the same royal mantle from the tribe.

NEW STUDY ON HOMOSEXUAL MALES

A MINORITY. A Report on the Life of THE MALE HOMOSEXUAL IN GREAT BRITAIN. Prepared for the British Social Biology Council by Gordon Westwood. With a Foreword by Sir John Wolfenden. New York: Longmans, Green & Co., 1960. 216 pages. \$7.00. Reviewed by Jack Parrish.

This is perhaps the most important non-fictional work on the male homosexual to appear in several years. Most of the studies on the subject which have previously appeared in book form have had very little statistical backing. Usually they have been based upon the observation of a very few highly disturbed individuals who have applied for psychological treatment. When material has been compiled over a fairly large area, it usually has been published in articles in journals with which the general public has no contact, as with those of Dr. Evelyn Hooker.

Mr. Westwood's report is based on interviews with one hundred and twenty male homosexuals. The persons interviewed ranged in age from eighty-four

to eighteen, and came from all walks of life. While most of them lived in London at the time of their interviews, they had usually come to it from other cities, others from villages. Over half of them were given a follow-up interview a year after their first contact with the interviewer.

All the phases of homophile existence are covered. The family and environmental backgrounds, the earliest sexual experiences, attempts to combat the tendency, heterosexual interests, type of sexual adjustment, the legal situation, work and leisure, etc. Through it all the writer carefully and precisely distinguishes between the definite facts uncovered and his own personal theorizations.

Everything stated as a fact is substantiated by a graph giving precise statistics. Unlike so many studies in the past, and this is one of the most exceptional things about the book, Mr. Westwood does not cite a few extreme cases to support the views of the school of psychological thought to which he adheres, and say nothing about the ones which do not support his views.

All too often in the past homosexuals have been helpless figures of straw in the hands of psychiatrists and psychologists. If a writer subscribed to one school of thought he generalized on the basis of the cases that supported his views, if he followed another he cited still other types of cases. Since the homosexual has no way to make his voice heard publicly he has had to listen helplessly while the authorities argued and had a field day with his life. Both he and everyone in his circle might know the inaccuracy of what was said, but there was no way for them to publicly disprove it. Another great flaw in most previous studies has been that they did not cover a wide enough area. They were usually of individuals rather than an attempt to see the group as a whole.

In an appendix Mr. Westwood points out what he feels to be deficiencies of the report. For one thing, because of the lack of time and money, his organization could not interview any more individuals than they did. As he says, no one knows precisely how large the homosexual population is. Figures have been suggested by Kinsey and others, but because of the present social and legal stigma there is no way of taking a census and finding out the exact amount.

Nor was it possible for the interviewer to contact married men who have occasional homosexual experiences. As he says, even Kinsey found this the hardest type of material to obtain from interviewees. And, there are also the persons who, for lack of a better term, are loosely termed "bisexuals," that is, unmarried ostensibly heterosexual persons who occasionally indulge in homosexual relations about which they are extremely secretive. Such persons, as Mr. Westwood states, usually have no homosexual friends and do not mix in such groups. Persons in these categories were difficult to contact

of Brazil, the Arab Shieks of Morocco, the Berbers of Khartoum and the Fasimbas of Zululand.

Woven into the patterns of these cultures where representative characters practice the "live and let live" doctrine as they freely demonstrate attraction among members of the same sex are many "select" but typical tourists, career diplomats and bored but not so idle rich from America, England and Rome. They are busy soaking up the sights and kicking over the traces as they unashamedly sample the mores and the flesh of many national groups little known to them, although we are all seeing their names in the headlines today. Sometimes these worldly visitors get in trouble, sometimes not; but more often get away with a lot with only minor embarrassment and expense.

The whole is a humorous, exciting and highly informative travel adventure, with plenty of surprises for those of us who have never been there. Who would guess, for instance, that the tapioca pudding we eat is a first-rate aphrodisiac when prepared from the natural root by the Urubus of the Amazon? Or that Berber Sultans still buy boy slaves of lavish beauty in the Catamite Bazaars of the Sudan? Or that two bull elephants are gay lovers living on a private island of their own at the foot of Victoria Falls? Not us.

But all of these things and many more leap from the pages of *Camel's Farewell* with piercing reality in a fictionalized quest of an erudite Bostonian who is on his way to Natal to learn why his uncle had been royally honored by the Zulu natives a generation before. He learns the answer—and furthermore he receives the same royal mantle from the tribe.

NEW STUDY ON HOMOSEXUAL MALES

A MINORITY. *A Report on the Life of THE MALE HOMOSEXUAL IN GREAT BRITAIN. Prepared for the British Social Biology Council by Gordon Westwood. With a Foreword by Sir John Wolfenden. New York: Longmans, Green & Co., 1960. 216 pages. \$7.00. Reviewed by Jack Parrish.*

This is perhaps the most important non-fictional work on the male homosexual to appear in several years. Most of the studies on the subject which have previously appeared in book form have had very little statistical backing. Usually they have been based upon the observation of a very few highly disturbed individuals who have applied for psychological treatment. When material has been compiled over a fairly large area, it usually has been published in articles in journals with which the general public has no contact, as with those of Dr. Evelyn Hooker.

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for interviews, so that the resulting report is essentially one made on the basis of interviews with self-confessed homosexuals.

According to Mr. Westwood, Trusts and Foundations which had helped other social researches promptly rejected requests for funds for this one. The Medical Committees of some hospitals refused to allow the doctors on their staffs to help. Two organizations which have done much work in the fields of broken marriages and human biology agreed to the rental of one of their rooms for interviews but promptly withdrew the offer when they realized it meant homosexuals would enter the premises. This seems highly laughable when one considers that probably some of their workers and most certainly some of their public who must have been homophiles, though unknown to the organizations, were already doing just that.

Under such circumstances, both Mr. Westwood and the British Social Biology Council are to be commended for their gallantry and persistence in keeping on with their project. Their report may not be the ideal one to which they aspire, but it brings that ideal far closer than any other previously published in book form. As such, all persons belonging to the homosexual minority or interested in its problems should do their best to bring this book to the attention of as large a section of the public as possible.

To cover all the provocative points made is impossible without writing another book to cover them. Thus, among other things, while talking of the etiology of homosexuality and the different theories as to its causes Mr. Westwood shows that many of the interviewees came from homes that were in some way inadequate or in which the father was absent or away for long periods. However, thirty percent of the interviewees were from apparently undisturbed homes and any theory on homophilia's causation has to account for this thirty per cent. And, this is most important of all, it will have to be found how many heterosexuals are from disturbed homes.

Summed up in one phrase, however, the principal value of the book lies in the way it shows that the homophile is a minority group member, as with the Negroes, Jews, Chinese-Americans, Protestants in a predominantly Catholic community or Catholics in a predominantly Protestant community, or any other social, religious, or racial minority living in the midst of a differing majority one. No other author has brought this out so clearly in any previous work.

OFF THE PRESS AND READY FOR MAILING: *Camel's Farewell*, new book by Harry Otis. Illustrated with photos and drawings. Standard format, heavy paper cover, color dustjacket, 124 pages. Price 2.95 plus 20 cents postage and tax in Calif. Order from DORIAN BOOK SERVICE, 693 Mission St., San Francisco 5

It shows that as a differing minority, homosexuals have a cohesive unity forced upon them by the social, legal, and religious pressures under which they exist. As Mr. Westwood summarizes it, a member of this special minority goes through a fourfold progression in his life:

- (1) *As his friends start to go out with girls and eventually marry, he finds other interests and gradually drifts away from their company.*
- (2) *He begins to regard himself as an outcast.*
- (3) *He meets other homosexuals and joins a homosexual group.*
- (4) *The homosexual way of life monopolizes his interests and absorbs all his time.*

These stages are not mutually exclusive and not all homosexuals graduate through all four stages (he states). Some of them get no further than the second stage and others become members of homosexual groups without losing all touch with the rest of the community.

The first stage usually starts in the late teens or early twenties. Sometimes the individual is scarcely aware of his homosexual tendencies or has not come to terms with them, but gradually he becomes conscious of feelings of isolation.

Ironically enough, as Mr. Westwood comments, this isolation has the result of blocking the integration into the community medical authorities and others wish. They tell, and try to help him to be, a part of it and yet at the same time the over-all situation makes it impossible for the achievement of their aim.

This and the other analyses make the book of inestimable value, not only to the member of the general public who only knows about the subject through vague hearsay but also to the homophile himself. For the former it will be the most complete book now available on the market. For the latter it will be an illuminating aid to self-knowledge. As he reads he will see himself more clearly. He will understand better the pressures and influences that have shaped his life and his understanding will make him more his own master, instead of the helpless victim of circumstances.

With the first decade of work in its highly-sensitive field now completed, Mattachine Society solicits your support for continuation of projects in education, research and social service for the years ahead. The task is a difficult one, but it is easy for you to help. Become a subscribing member (if you are over 21): Send a check or money order to the national headquarters for \$15. This includes a subscription to the REVIEW and INTERIM for one year. Active membership information may be obtained by writing to your nearest area council (see directory on page 3). YOUR HELP IS VITAL —PUT YOUR SUPPORT BEHIND MATTACHINE GOALS TODAY!

READERS *write*

REVIEW EDITOR: Read with interest Jack Parrish's critique of Roger Gellert's play *Quaint Honour*. While I enjoyed most of the article I do not agree that the play is stage-worthy as a *serious* drama. I am making my comments based on the fact that I have tried to produce the thing unsuccessfully for the last seven months with the N.Y. Area Council of the Mattachine Society. When one really gets into the thing and starts analyzing it for the stage, the play soon appears to be a farce. I do believe that Mr. Gellert is laughing at homosexuality and is viewing the subject on an infantile level. As I see it, the play would be fine for Hollywood film production but not for the legit stage. Mr. Parrish asks if we are mature enough for it in this country and I say that we are *too* mature and intelligent for a farce like this. Such activities *may* go on in cloistered schools but the dialogue seemed entirely too unrealistic. The seduction scene describing the delights of orgasm is just too ridiculous. The play was tested before a private gathering and people laughed in spots which I thought were serious. The thing may be good for a smoker or a party where much liquor and tobacco abound but is too childish and stupid to be considered for the stage.—Mr. R. D. G., New York

REVIEW EDITOR: I shall soon leave Los Angeles, and at my new place of residence I shall be unable to receive your magazine. Therefore I request that my membership and subscription to the *REVIEW* be cancelled. I am very grateful to the Mattachine Society for the great amount of information which I have received by reading the *REVIEW* and the Newsletters. Although I shall not be able to receive literature from you in future, possibly I shall someday once again be able to resume contact with you and participate in your program. In any event, I want to tell you that I think that you have been doing a splendid job, and I regret this cancellation which I must request.—Mr. R. M. M., Calif.

REVIEW EDITOR: A tranquil and productive new year of 1961—I hope and pray that the unjust and also impractical discrimination manifested towards an energetic and creative and loyal minority such as the homo-

sexual one here in the U.S.A. will continue to be lessened. So much of value can be accomplished by this often brilliant segment of the population if only it is accepted on a reasonable footing at all cultural levels. This has been done in a number of other countries with beneficial results to the country and the people involved. This is both reasonable and practical in the light of knowledge of human behaviorisms today.—Mr. J. M. P., Oregon

REVIEW EDITOR: A friend sent to me in this isolated part of the "free trade" world the address of your periodical which, he informed me, is for homosexuals. We in this part of the world rarely come across such magazines and even our social life (especially if we are professional persons) is these days cramped, particularly on account of the Commissioner in N.S.W. in charge of the Police: He has a "bug" regarding homosexuals.—Mr. D. B., New South Wales, Aust.

REVIEW EDITOR: As a regular reader of *Der Kreis* (The Circle) of Zurich, Switzerland, I had the opportunity to notice publicity made for the *Mattachine REVIEW*. I am very interested to subscribe.—Mr. H. R. S., New South Wales, Australia

REVIEW EDITOR: I have for a long time been deeply and personally interested in the problems of sexual variants and am sincerely (and perhaps idealistically) interested in bringing about saner and more rational attitudes in the public-at-large, through education and greater understanding. Am also deeply interested in social legislation and reform in general. Would appreciate it very much if you would give me some information regarding the work your organization is doing.—Mr. L. D. K., California

REVIEW EDITOR: In reading the *REVIEW*, like many readers, I find "Readers Write" a favorite. And now, after subscribing for a year, I think it's about time I send my contribution. I've read each issue from cover to cover. There have been some most satisfying, helpful and enlightening articles. There have also been disagreeable and repetitious material, yet it has *all* added a

great deal to my study of the subject. Inevitably we all vary in our opinions, interpretations, and needs. Obviously the *REVIEW* cannot fulfill everyone's concept of perfection. Yet it is "perfect" inasmuch as it is always the best that you are able to make it, considering the existing factors. It definitely is worthwhile! As you all are aware there, knowing my wife and myself, we are in no position to aid Mattachine with contributions. Yet, considering the paramount importance of your work, and our con-

cern for the entire field involved, we can't afford *not* to help somehow. We have decided to squeeze out a pledge of \$1.00 for each month during 1961. It's not much, but every little bit does help. To eliminate monthly letters, I am enclosing a money order for \$12. May 1961 see great progress in your endeavors. We're with you! I do not wear the mask. Please include my name in full if this letter is published in the *REVIEW*.—Mr. John M. Eccles, Los Angeles area.

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.

IMPORTANT NOTICE FOR NEWSSTAND PURCHASERS:

Two recent issues of the *REVIEW* did not appear on newsstands. They are December 1960 and January 1961. Both issues contain excellent fiction reprints from *DER KREIS* of Switzerland, and other important articles and features, including letters. You may order one or both of these issues directly from the *REVIEW* at 50¢ each, both for 1.00

(continued from page 22)

shirt may in his lifetime have contributed a great deal more to the world than these take away from it. And white tennis shoes—even girls'—on one man need not endanger the passerby who is living up to his own standards.

Mr. Mous's closing thought is good enough to bear repeating here:

"Remember," he writes, "classically, the homosexual who is valuable to society will gain at least sufferance—at most respect and admiration. But he must prove himself."

It is equally true if we replace "homosexual" with "individual," and we have said as much ourselves, many times. But while "respect and admiration" have to be earned, no one should have to make excuses for living, or pretend to be something he is not, to justify his existence.

YOU are invited to support the projects and help achieve the goals of the Mattachine Society. Subscribing membership (non-voting) is available to anyone over 21 for \$15 per year

Won't you join this effort to join this effort to establish justice and dignity for one of America's largest minority groups?

**ADDITIONAL DETAILS ON
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