



mattachine REVIEW

JUNE 1961

50¢



English Short Story Contest

The CIRCLE is happy to announce an English and American short story contest.

The first prize will consist of \$ 50 (fifty dollars)
The second prize will consist of \$ 40 (forty dollars)
The third prize will consist of \$ 30 (thirty dollars)
The fourth prize will consist of \$ 20 (twenty dollars)

The 5th to 9th prizes will consist of a free subscription to *The Circle* for one year.

The 10th to 14th prizes will be a copy of our new volume: *The Male Body in Drawings*.

The contest will be open to subscribers and non-subscribers alike.

Length of the stories should not exceed the eight pages of our monthly English section. (Approximately 4500 words maximum length)

About the kind of stories we would very much like to read in this contest: Stories relating to the particular interest of our group have in the past tended to follow outworn and threadbare formulas: they have concerned themselves with the prelude to action—the familiar boy-meets-boy, discovers obstacle to achieving his goal, overcomes obstacle, and goes off gaily to a rose-colored Pollyanna existence in some idealized trouble-free Utopia. *The Circle* would prefer, in this contest, to have more emphasis placed on reality and less on a wishful and sloppy romanticism; and would enjoy receiving manuscripts in which factual, down-to-earth elements and relationships are treated. It is also the hope of the editors that the pseudotragic or suicidal endings of maladjusted and neurotic victims of their 'fate' be avoided as much as possible. The door is not closed, of course, to the sentimentalists, if their manuscripts are fresh and original and of literary value; but such submissions must be superior in every respect in order to be seriously considered.

Manuscripts should reach us by December 1st, 1961. Contributors should also kindly give on the Mss the author's name under which a prize winning story should be published. The manuscripts should preferably be typed, double spaced, on one side of the paper. The outcome of this contest will be published in the January issue of 1962, an issue which will also mark the beginning of our 30th year in publishing *The Circle*.

We shall be happy to have our many friends all over the world take part in this contest. Address manuscripts to: Lesezirkel Der Kreis (English Short Story Contest), P. O. Box 547 Fraumunster, Zurich 22, Switzerland.

With our best greetings,

THE CIRCLE

mattachine REVIEW



Editor
HAROLD L. CALL

Business Manager
DONALD S. LUCAS

Treasurer
O. CONRAD BOWMAN, JR.

Editorial Board
ROLLAND HOWARD
WALLACE DE ORTEGA MAXEY
JOHN LEROY

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Dr. Karl Bowman on pornography

by JOHN LOGAN

Some astonishing targets of the censor bent on sniffing out pornography and legislating morals were cited for the closing session of the California Medical Association's annual meeting in Los Angeles on May 3rd. by Dr. Karl M. Bowman, emeritus professor of psychiatry at the University of California Medical Center in San Francisco.

Elsie the Borden cow now wears an apron to conceal her udder. The cherubs in the Basilica of St. Peter in Rome, unadorned until a few years ago as they flitted across the ceiling, are decorously covered now. A picture of a Spanish postage stamp bearing a Goya nude is banned by the Post Office Department.

The trend toward censorship is quickening today, and it is dangerous indeed. It seems to be based on the highly questionable thesis that "obscenity" and pornography actually cause an increase in sex crimes—a thesis for which there is no scientific evidence.

There is no way to define obscenity in all cultures, Dr. Bowman said. A Chinese finds the stirring strains of Sousa's march, "The Stars and Stripes Forever," almost unbearably lascivious and suggestive of coitus. An American in Nanking is shocked to hear "There'll Be a Hot Time in the Old Town Tonight" being played in a funeral procession. In some contemporary cultures a woman customarily bares her breasts in public, but would consider it indecent to reveal her face. And closer to home, John Steinbeck's "Tortilla Flat" is outlawed in some American states and assigned as school reading in others.

Dr. Bowman used these examples to point up the variety of moral stand-

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ards that exist among various cultures—and even among different groups in the United States; and to indicate the difficulties inherent in attempts to set rules of censorship for all against the obscene and pornographic.

"The horrors and dangers of censorship are so great that it is far better to let a few dirty books and movies get into circulation than to risk having our liberties destroyed."

"The degree of censorship which is steadily put upon us today is unwholesome; the concept of legislating morals is dangerous." Dr. Bowman expressed the fear that a new wave of censorship is in prospect, based on two recent United States Supreme Court decisions.

In one, the court has held that the constitutional guarantees of freedom of press and speech do not cover literature which, under current community standards, has as its dominant theme material which deliberately appeals to the arousal of sexual excitement.

The other permits the censorship of movies before distribution, rather than after they have been viewed by the public.

Despite widespread opinion to the contrary, he said, there is no real evidence that dirty books—even badly written "hard-core" obscenity—have done any one the slightest bit of harm.

Nor is there evidence that they haven't. He conceded that some children who are predisposed to mental illness or anti-social activity might be stimulated harmfully by pornography or violent literature.

On the one hand, some so-called experts insist that dirty books and pictures are a cause of juvenile delinquency. On the other, there is some evidence that marriages have been helped by the husband's reading pornography to stimulate his fading sexual interest.

"The effects of various exposures to the obscene are not known," Dr. Bowman said. "In some instances, do many of these exposures of adolescents and adults to the obscene provide acceptable releases of tension and thereby help to prevent delinquent sex acts and violence?"

Dr. Bowman agreed that hard-core pornography should not be circulated; but he urged that all censorship efforts be left to the courts for decision and not placed in the hands of policemen, or allowed to be pursued by self-appointed morals guardians.

"Adults have self-responsibility for censorship," he said. They can stay away from books or films they find objectionable, but "have no right to interfere with the rights of other people."

He called for a well-financed series of long-range research studies to explore scientifically the psychological effects of sensual stimulation and the role of culture, intelligence, sex and age in exposure to obscenity.

"We really don't know the effects of obscenity in our own culture," he said. "It's time we tried to find out." ■



Among Teenagers

Late Friday night, April 28, William P. Hall, 27, a Marin county, California school teacher was waiting for a streetcar on the platform near his home in San Francisco. As he waited, an automobile stopped and a number of young men piled out and approached him. One of them asked bluntly, "Are you a queer?"

The teacher, the youths reported later, replied, "What if I asked you that question?"

"And that's when it started," one of the youths told police officers later.

But it had ended for Hall.

Here is that story as reported in the San Francisco *News-Call-Bulletin*: (As the accused have yet to stand trial at this writing, and as their identities are not pertinent to the subject matter, they have been deleted from the substance of the following excerpts.)

TIP TO CHIEF NELDER JAILS 4 IN TROLLEY SLAYING

A friendship formed on a homicide case years ago by Dep. Police Chief Al Nelder was credited today with cracking the "streetcar slaying" of a well-liked Ross school teacher, William P. Hall, 27, last week.

As a result of a tip phoned him by this friend, whom Nelder declined to name, four young toughs are in custody and facing murder charges today.

POLICE said they admitted they beat up Hall while out "looking for somebody to roll."

They told homicide inspectors they accosted Hall as he waited for a "J" streetcar at 19th and Church sts. shortly after midnight last Saturday.

R — H — is a junior at Polytechnic High School, while M — and K — are students at St. Ignatius High School. C — is a gas station attendant.

All have police juvenile bureau records.

K — said he didn't participate in the actual attack, but police declared him implicated as the one who inspired the idea, drove the getaway car, and helped dispose of Hall's belongings.

His companions, investigators said, confessed the fatal beating.

AFTER accosting Hall, they jumped him, knocking him unconscious and taking his wallet containing \$2.85.

They said they left Hall, at the spot where he later was run over by the streetcar, and continued prowling the city looking for drunks or sex deviates as possible victims. They found no more victims, they said.

"They said they considered

Hall's death justifiable homicide," said Inspector Robert McLellan, who with Inspector William Guthrie helped crack the baffling case.

"They seem to regard the beating up of whomever they consider sex deviates as a civic duty."

THE OFFICERS made clear Hall certainly was not in that unfortunate category.

"This is the first time we ever took anything," one youth said, admitting the beating they gave Hall was not the first they had administered.

"Most of the time, one of these guys comes up and says something suggestive.

"Then we jump him."

This boy said he knew of as many as 50 youths in his neighborhood who have taken part in similar attacks.

This time it ended in the victim's death.

Hall was found lying near the car tracks early Saturday morning by Roy Gibbon, a streetcar motorman of 736 Head st.

At first he said he saw Hall feebly waving his arms as the streetcar approached, but later said he wasn't sure the man moved.



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Hall was found lying near the car tracks early Saturday morning by Roy Gibbon, a streetcar motorman of 736 Head st.

At first he said he saw Hall feebly waving his arms as the streetcar approached, but later said he wasn't sure the man moved.

Gibbon said he couldn't stop the car in time and Hall was ground to death beneath the wheels.

Firemen worked nearly an hour jacking up the trolley, but Hall died before he was freed.

One of the youths told police he and his friends attended a party in the Mission District before they set out on the robbery spree.

THEIR departure led ultimately to their arrest, for as they left, with three other youths, they announced their intention of seeking prospective victims.

Nelder's friend later learned of this, and also heard that four of the seven had been involved in a fight.

His informant, Nelder said, is a friend he first met several years ago while working on a murder case as head of the homicide detail.

He phoned this information to Nelder yesterday afternoon, and within three hours the four boys were in custody.

THEIR three companions, Nelder said, were in the car at the time of the attack on Hall, but had no part in it and were not held.

One of the four arrested said they spotted Hall waiting on the corner adjacent to Mission Park.

K——'s car stalled and, the youth said, while he was trying to get it running again the other three accosted and beat Hall.

He said the others returned to the car he was able to start again; emptied

the wallet then headed for Buena Vista Park to seek another victim.

Unsuccessful there, they drove downtown to a Turk st. night spot they said was frequented by sex deviates, but before they could complete that mission the car stalled again.

It was too late for any more activity by the time they got the car started, so they all went home.

ONE YOUTH said the four met the next day, talked over Hall's death and decided to get rid of his wallet which they had stashed away in the glove compartment of the car.

They drove to Golden Gate Park, where the wallet was thrown into Stow Lake, he said.

He pointed out the spot late yesterday after his arrest and waded into the lake to get it.

William Hall, the victim, was attacked as he waited for a streetcar to keep a dinner engagement with Raymond E. Davis, 30, a theater manager, at a North Beach pizza parlor.

POLICE found a bump on his head such as could have been inflicted by a club or blackjack, but what made them suspect foul play was the fact his wallet and personal cards were missing.

His key ring, glasses and a wallet insert were found on the sidewalk near a spot of blood.

Authorities thought Hall may have been dazed by a blow and staggered onto the

tracks where he was run over.

One of the youths said they drove past the intersection before leaving and saw Hall still on the sidewalk.

"He was still conscious and trying to get up," said the

Then, apparently after further questioning, the following story appeared in a later edition of the same newspaper:

BOYS REMORSEFUL, TELL 'GAME' OF HUNTING VICTIMS

By HADLEY ROFF
News-Call Bulletin Staff Writer

"We're all shook up."

Almost in chorus, but in sullen terms, the four youths held for killing teacher William P. Hall, offered this self-appraisal today in their first interview since their arrest.

ALL EXPRESSED remorse as they stood chatting at the Youth Guidance Center cottage.

"We had no intention of murdering or even hurting anyone," said R—— H——, 17, tallest of the quartet. "It was just an on-the-spot thing."

Joined by 16-year-old L—— M——, H—— described a frightening activity which, by their account, constitutes a widespread teen-age pastime they call "queer hunting."

YOUNG MEN, they said, keep watch on establishments patronized by homosexuals, then track down the patrons as potential victims for attack.

"I know one fellow," vol-

youth.

"He wasn't on the car tracks when we left."

All four were booked at the Youth Guidance Center on charges of suspicion of murder and robbery.

unteered M—— "who has 28 or 29 queers to his credit, . . .

"They're all over the city. This is becoming a homosexual town. They're even coming into the Mission District. You can't even go out to Dolores Park any more."

AND WHAT qualifies a teen-ager to diagnose anyone as a sex deviate?

"Well," M—— replied, "we ask 'em."

All admitted they hadn't the slightest reason to suspect that Hall was a deviate when they approached him the night of April 29.

H—— and M—— said they asked bluntly, "Are you a queer?"

The teacher, they said, replied, "What if I asked you that question?"

"And that's when it started," H—— said, shaking his head.

H—— said he, like the others, was "very sorry" when they learned the teacher was dead, but by then "there was nothing we could do to save his life, and I guess we didn't want to get into trouble."

Also printed were the police records of the youths:

Here are the police records of the four young toughs facing murder and robbery charges in the "streetcar" slaying of William P. Hall, 27-year-old Ross school teacher:

L — M —, 16—Mar. 20, 1956, reported missing, located in Sacramento; Dec. 9, 1959, booked for battery and sent to juvenile court, where he agreed to make restitution for victim's teeth; April 10, 1959, victim of assault by teen-age gang.

R — A —
H —, 17—Mar. 2, 1954, arrested for burglary, charge dismissed because he was only 10 years old; Aug. 28, 1959, cited for speeding and driving without license; Dec.

31, 1959, booked for disturbing peace and made ward of juvenile court Jan. 1, 1960; Oct. 31, 1960, victim of attack by juveniles in Fillmore District.

W — C —, 17
—April 25, 1956, suspect in malicious mischief involving sling shots, admonished by juvenile court and sling shot taken away; Nov. 12, 1956, treated at emergency hospital for injuries suffered in fight; Jan. 21, 1957, reported missing and picked up same day for stealing auto, booked for auto theft; three curfew violations in 1960, latest Dec. 21, 1960.

M — K —, 16—April 25, 1956, involved in same sling shot case as C —; Jan. 21, 1957, involved in auto theft case with C —.

And from the *San Francisco Examiner* we learned something about the boy's families. (Repetition from the preceding excerpts have been deleted from the following two.)

On May 5:

FATHER 'DIDN'T KNOW' WHERE HIS SON WAS

"I don't know anything about it."

That statement came last night from R — T. K —, whose son, M —, 17, is one of four youths charged with murder and robbery in the "Muni murder" of a school teacher.

VERY STUDIOUS

K —, 50, is listed in the City Directory as a school janitor. He would not tell The Examiner his occupation.

"My son is very studious," he said. "He's always playing basketball and other sports. He's an upright young man."

But K — admitted, rather angrily, that he didn't know where his son spent his time nor who he spent it with.

"He goes to the Eureka Valley gym," K — said. "Other than that, I don't know what he does. My whole concern is with this job I'm trying to hold."

"It's too much to watch over him. He's old enough now to know right from wrong."

The four admitted they had left a Mission District church dance in Kilkenney's car, according to police.

"I'm working at that time," the father said. "I'm presum-

ing my car is where it belongs. I left here with the idea the car was in the garage. I'm gonna fix it so nobody can drive it but me."

MOTHER 'BUSY'

The boy's mother, he said, has three other young ones to care for and "she doesn't want to get mixed up in this."

Young K — is a sophomore at St. Ignatius High School.

"He gets fairly good grades, as far as I know," the father said.

Then he said: "Why ask me? I don't know anything about it. Nothing."

On May 6:

'HE'S A BUM!' FATHER CRIES

By ED MONTGOMERY

A gray-haired father, tears rimming his eyes, yesterday summed up his 17 year old son in three words:

"He's a bum."

O — C —, 52, a hard-working service station owner with calloused hands, was speaking of W — C —, one of four youths charged with robbery and murder in the death of a school teacher under the wheels of a Muni streetcar.

MADE PROMISE

I gave him a licking once with my belt and he promised he wouldn't run around with those kids any more," the father said.

"The boy will just have to go to jail. We have relatives in Nicaragua and when he gets out of jail I want the authorities to deport him, send him back to Nicaragua and make him stay there so something like this will not happen again."

"If he stays here it will only mean more trouble, more trouble."

He wiped at the corner of his eye with a forefinger.

Young C — is the product of a broken home but his story is similar in one respect to those of the other three — no one knew where they were spending their time.

"He was running around with a bad bunch, from what

I've read in the newspapers," said Mrs. W — P. M — of — St. of her son, L —, 16.

R — T. K —, 50, of — St. disclaimed any knowledge of son M —'s activities. "I don't know anything about it, I don't know what he does," he said.

Adults who knew R — A — H —, 17, said, "We thought he was getting along all right," said one. "We're all rather shocked."

C — said he and his wife separated in 1957, two years after they came here from Nicaragua. The boy and his two sisters live with their mother at —

"W — never minded mom," said V —, 13. "He always used to go out with that K — boy and we never knew what time he got home. He never let anyone know where he was going. He quit school in April to go to work."

His job was at his father's gas station where, each afternoon, K — and the others waited for him to finish work.

"W — was quiet and he didn't talk much," the elder C — said. "I told him to stay away from those kids. He told me they were just driving him home but I find out now they didn't go home."

'THE WRONG BUNCH'

M —, a telephone company employe, refused to discuss the case against his son until he has talked to the juvenile authorities. But Mrs. M — explained the situation with the comment that "he just got in with the wrong bunch."

H —, an orphan, was made a ward of the juvenile court last year after an aunt died and was sent to the boys' home.

"Like every one, he violated our curfew once in a while but we thought he was doing well," said a supervisor.

All four boys have juvenile records which range from battery to auto theft to curfew violation. H —'s record goes back to 1954 when he was arrested for burglary but the charge was dismissed because he was only 10 years old.

'A GROWING TENDENCY OF YOUNG HOODLUMS'

Such activities as these boys have indulged in habitually are not unique to San Francisco. Many readers have undoubtedly been made aware of such conditions before. Over two years ago from the *News and Courier* of Charleston, South Carolina came this editorial, entitled, "Protection of the Law:"

"In a trial at Charleston involving distasteful details of abnormality, a young airman has been acquitted of a charge of murder. On the same day that the jury brought in its verdict of not guilty, three other young men pleaded guilty to robbery in circumstances that they said also involved a homosexual.

"We are attempting to draw no other similarities in these two cases, nor to criticize the jury that acquitted the airman. It is not our purpose to cast aspersions at the young man who went free on a plea of self-defense. We only mention these two cases to bring up a disagreeable subject that requires sober consideration by the public.

"Regardless of a normal person's views about sexual deviates, citizens do not have a right to prey on them, as happens on occasion. If protection of the law were denied certain classes of people, the judgement of which persons fit those classes would be left to each individual. The subject is not well enough understood to be dealt with on any such basis.

"Young men should be warned against corrupting influences they are likely to encounter. They should know how to avoid them without resorting to violence. Greed and sadism also are vices that sometimes enter into such cases. They can lead to assault and even murder.

"We dislike to discuss a subject in which it is difficult to make meanings plain without offending decent people. We do so today, in the aftermath of a sensational court case, because we are aware of a long existing problem that appears to be growing."

In a subsequent letter to the editor of the *News and Courier*, T. R. Waring; then editor of the *New York Mattachine Newsletter*, Lewis Christie, wrote: "In many large cities, there have evolved special classes of 'innocent' young men who make an industry of preying on homosexuals. The homosexual, being outside of the law himself, finds it difficult to bring these activities to the attention of the authorities; and yet it is hard to believe that those who specialize in homosexual victims do not derive a confidence from their activity which leads them into less restricted fields."

Editor Waring acknowledged, "We have understood there is a growing tendency of young hoodlums to take advantage of a situation. . . ."

Homosexuals have understood this for a long time; in fact, some of them have understood it vividly. But then, how many policemen or newspapermen give much credence to anything a homosexual says?

'JUSTIFIABLE HOMICIDE. . . A CIVIC DUTY'

The significant statements, credited to Inspector Robert McClellan in the *News-Call-Bulletin* are: "They said they considered Hall's death justifiable homicide," and "They seem to regard the beating up of whomever they consider sex deviates as a civic duty."

The *News-Call-Bulletin* then thought it proper to add: "The officers made clear Hall certainly was not in that unfortunate category."

It is not important what "unfortunate" category Mr. Hall may or may not have been in. Psychologists have yet to determine what constitutes a "sex deviate," although many law enforcement and newspaper people are able to use the term glibly. Apparently they mean "homosexual."

But could it possibly be that these four young men were "sex deviates" in a sense of the words much more real than could ever be applied to a mere homosexual? We think so. "Deviate," according to Webster's New Collegiate Dictionary, means "To turn aside from a course; to stray, as from a standard, a topic." These boys have certainly turned aside from a course and strayed from a standard. As to the sexual nature of their activities, it is well known that persons whose sexual channels are blocked by feelings of fear, guilt, inadequacy or other reasons will frequently resort to acts of violence not as an accompaniment to, necessarily, but as a *complete* substitute for sexual acts themselves. Thus, superficially at least, many sex crimes don't appear to be such. It is significant, indeed, that such acts of violence are frequently rationalized as "to regard the beating up of whomever they consider sex deviates as a civic duty." What, then, is a "sex deviate?"

But let's not get too involved in semantics. The fact is that the condition of such people is more deplorable than that of their victims, even though its cause may have resulted from the best of intentions on the part of their educators, whoever they are.

The parents concurred generally that they didn't know how their children were spending their time, but that they were running around with a "bad bunch." In other words, "They didn't get it from us."

There is nothing unusual about anything these parents had to say. Such remarks, almost casual, are usually forthcoming from the parents of teenage criminals. What kind of sex education had these parents ever given their children? What kind of sex education had these parents ever had themselves? One wonders.

A very large proportion of seemingly pointless murders and assaults have been shown to have been committed by persons who have been over-exposed to what is impertinantly called "moral" training. The gist of this very popular type of twentieth century American teaching seems to be: "Keep your pants on and you can do no evil."

Unfortunately, our twentieth century American morality has become largely subdued by this drive. True morality has little to do with sex.

Are not these boys, and the many thousands like them throughout the nation, merely the juvenile counterparts of their more (or less) sophisticated elders who have appointed themselves guardians of the nation's morals?

Those people and organizations from which we hear constant cries of "obscenity," and other demands for censorship? And are not these people really trying to say, "Let's have no more of this silly sex education?"

The parent or teacher poisoned with this philosophy accomplishes a wierd and ironic purpose merely by maintaining a curious silence about sex. It is well past time that this silence were lifted.

Is not the great show of violence in American mass media simply the end product of our overwhelming and smothering sex censorship? And is it not true that these boys are taking the example laid down for them by their ultimate teachers—these same self-appointed guardians of the public morals—to its logical ending.

We have seen in this country queer-baiting all the way down from the floor of congress and the syndicated newspaper columnists to the monthly scandal mags and ultimately to the over-zealous vice officer and the boy in the street. They have all become allies in a vicious pursuit.

Then what can we expect from a mere child?

Only recently have some of the more liberal formers of public opinion begun to lend an ear to other sides of the question. But they have not lent a big enough ear. In America we still confuse that which is "not sexual" with that which is "moral." And HONESTY has lost its meaning.

Because Mr. Hall still had honesty in his heart he met a horrible death. Life seems kinder to the hypocritical.■

A Sunday School Lesson

Condensed from the article

'DAVID AND JONATHAN'

by A. d'Aunis in 'Arcadie'

That human tenderness which suffuses the Gospels is perhaps what one misses most in the Old Testament, where friendship is almost inexistent. About the only exception is the subject of this article: a friendship of whose homophile character there can be no doubt...

When the texts of the two Books of Samuel were set in their final form (ca. 700 B.C.), the author drew upon a diversity of sources, the most ancient of which were highly "poetized" and perhaps somewhat divergent. This re-

sulted in a certain awkwardness, but this contact with the ancient narratives is for us more moving than a scholarly dissertation would have been. Thus when we see David described as "He was ruddy, and withal of a beautiful countenance and goodly to look to" (1 Sam. XVI. 12), under the banality of these simple words we see Michael Angelo's great creation come to life, and we understand how it was that suddenly "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (1 Sam. XVIII. 1)

This whiplash hit Jonathan the first moment he saw David, victorious from his combat with Goliath. Jonathan was standing at his father's right. His eyes are fixed on the beautiful adolescent Goliath had disdained, "for he was but a youth, and ruddy, and of a fair countenance." (1 Sam. XVII. 42) Jonathan heard the harmonious voice whose almost-magic power would later calm Saul's somber furies. The effect was instantaneous and total: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (1 Sam. XVIII. 1)

For a Hebrew like him, the soul was a solid reality, life itself, the breath, and the text marvellously translates the almost physical effect produced by the love come alive within Jonathan at that very moment: a living communion, an aspiration of the entire being, a breathing together of which the kiss will be both symbol and realization: "Then Jonathan and David made a covenant, because he loved him as his own soul." (1 Sam. XVIII. 3)

One thing that strikes concerning this love is, along with its spontaneity, its power to negate all the differences, all the reasons that opposed it. It is true that Saul's majesty had none of the splendor that later would surround Solomon in all his glory, but to the eyes of a believer like David, Saul remained always the Anointed of the Lord, the Chosen One, the Blessed. This religious aspect covered all that related to the king, and in particular Jonathan, the king's eldest son and heir. David later showed himself reserved and reticent when Saul offered him his daughter's hand: "Who am I? And what is my life, or my father's family in Israel, that I should be the son-in-law to the king?" (1 Sam. XVIII. 18) It is that this marriage is primarily a social and political matter. His friendship with Jonathan is something quite different; at no time do the two young men notice their differences. Jonathan, who is already a brave warrior (1 Sam. XIV), proud of his arms, is conquered in an instant by this little shepherd from Bethlehem, who accidentally shows up in the army to bring his three big brothers food (1 Sam. XVII. 17-18). In one instant the issue is decided—not in terms of a condescending friendship, or the sympathy of a great lord, but spontaneously by means of a solemn and definitive pact, of a true religious contract: "Then Jonathan and David made a covenant, because he loved him as his own soul."

(1 Sam. XVIII. 3) There is no doubt concerning the religious character of this union: "for thou hast brought a covenant of the Lord with thee" (1 Sam. XX. 8). Furthermore, the rest of the narrative shows that even a long time after Jonathan's death David continued to consider this pact as sacred. For Jonathan it is even clearer, for he tells David: "And of the matter which thou and I have spoken of, behold, the Lord be between me and thee forever." (1 Sam. XX. 23) Would it be improper to ask why it is that the blessings of the Church, the instrument of God, are now reserved solely to love pacts between individuals of different sex? Why God should be only between those who are joined in that special pact called marriage but which does exhaust the possibilities of true human friendship? Two friends, joined in the strongest sense of the word, why should they not have the right to repeat the words David and Jonathan exchanged in spontaneous fervor: "We have spoken a word, thee and me, and God is between us forever?" That which the Bible reports in praise of two young men would today seem sacrilege and blasphemy!

The first, and very oriental, sign of this pact was the exchange of clothing: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. XVIII. 4); in brief, all that was most precious to the young warrior (let us mention here the contemporary exegete, Father de Vaux, who, in his "Bible de Jerusalem," page 89, states: "According to the ancient tradition of the Orient, the personality extended to the garments... In giving him his garments, Jonathan becomes truly attached to David."). For us, we shall merely note with joy that, 30 centuries away, love has always discovered the same humble means of expression.

The difference in social level was not the most important of the reasons that was to destroy this union. At the moment of the pact, Jonathan was Saul's eldest son and heir—but David it was that the old prophet, Samuel, has anointed future king of Israel. The Biblical text does not speak of the conscience problems that must have tortured David: the knowledge that, through choice of God, he would take Jonathan's place. On the other hand, we know that Jonathan was aware of his forthcoming death and David's future role—but his love gave him only cause for rejoicing! "And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house forever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David saying: Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul." (1 Sam. XX. 14-17) And who are David's enemies if not Saul's house—of which Jonathan was the eldest son! Jonathan thus detaches him-

self from his father to attach himself to David, following the great Biblical text of conjugal love: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. II. 24)

Saul, knowing himself rejected, quickly guesses that David is his rival and successor, and tries repeatedly to kill him. David says to Jonathan: "What have I done? What is mine iniquity? And what is my sin before thy father, that he seeketh my life? And he (Jonathan) said unto him: God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me; and why should my father hide this thing from me? It is not so. And David sware moreover and said: Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee." (1 Sam. XX. 1-4). David then suggests a complex scheme whereby they may know for certain Saul's intentions. The truth was crushing to Jonathan and David: "and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." (1 Sam. XX. 41-42)

David now starts the life of a fugitive, hunted by Saul. One day Jonathan succeeds in meeting him briefly to give courage to his friend: "And Jonathan, Saul's son, arose and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." (1 Sam. XXIII. 16-17) Jonathan's humble tenderness is intact, and the two friends renew once more their alliance. They will not see each other again; never again will Jonathan be by David, loving and devoted. At a great battle against the Philistines Jonathan and his two brothers are killed, and Saul commits suicide. A messenger brings the news to David: Saul and Jonathan are dead, the way to the throne is free! The news of this catastrophe draws from David one of his most magnificent poems. No one should fail to understand what it so explicitly says: "O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." (2 Sam. I. 25-26). These tears were not the only tribute paid to the memory of his friend: an indestructible fidelity materialized in a later action moves us just as much. Much later, after many battles, David was recognized as king, and, finally settled in Jerusalem he asked this question: "Is there any survivor of Saul's family whom I could treat kindly for Jonathan's sake?" An old servant informed him that there was still a son of Jonathan, a cripple.

He sent for him and David declared: "Fear not, for I shall be kind to thee in memory of your father Jonathan. I shall return to thee all of Saul's lands, and thou shalt always eat at my table." This David followed faithfully, and the daily presence of the crippled child was for David a constant reminder of a marvellous friendship.

Such is, in rapid strokes, the Biblical account of this friendship. We have tried to analyze it objectively, without adding to the implications of the text, but also without glossing over its homophile implications. At the very first meeting, love bursts out in Jonathan's heart: in one instant he was dazzled and fascinated with a love that was not desire, but a giving, a bestowal. He loved David "as his own soul," divested himself of all that was most precious to him so as to clothe David, aspired only to disappear by him, and renounced his royalty to him. At first, David seems less taken. For him, to love Jonathan is to allow to be loved by him, but the kisses and tears of separation speak of full response, and the brutal announcement of Jonathan's death make him exclaim that his friend's love was superior to that of women.

It should be remembered that neither was exclusively homophile, and that their tender love does not keep them from heterosexual relations and marriage. David himself will marry repeatedly, so that when he speaks of Jonathan's love "passing the love of women" he speaks from experience. It is true that Michal truly loves him, but even this marriage was something of a "business," as David himself states. The primary role of the wife then was to provide sons—she was not expected to be friend, confidante, or companion. Michal loves David, but when she helps him flee Saul and the latter asks why, she, instead of invoking love, which was the true reason, realizes that this would carry little weight and invents a lie: "He threatened to kill me!"

This other love was on an infinitely more marvellous level: that of free choice, of absolute gift. It was true love, not just a pact, a love that certainly did not await separation for its tears and kisses. When Jonathan wants to indicate an exact spot for a meeting, he tells David: "go to the place where thou didst hide thyself when the business was in hand." (1 Sam. XX. 19) What was this mysterious "business?" The Bible often chastely veils realities that may be too precise... and in this instance leaves us room to dream, let us dream that David, the inspired poet, used for this love the same words used elsewhere, as for example in the Song of Songs: "O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be dispised." "Set me as seal upon thine heart, as seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The coals of love are coals of fire which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it..." ■

Are We Satisfying the Need for Sex Education?

The yearning for information about sex rears its head in odd places and at odd times. But nevertheless it persists, and it includes the young.

It was 9 p.m. on a Sunday in Union Station, Ogden Utah. Union Pacific train 9, The City of St. Louis, had arrived and was being split into sections destined for Los Angeles and San Francisco. Passengers poured off the train and flooded the station's main waiting room during the 20-minute delay. This was one of two daily main activity periods in the station—the place was dormant except for a morning and evening "rush hour" between 6 a.m. and 9 p.m., when 32 of the 34 scheduled trains arrived and departed.

At a newsstand in the middle of the hubbub corner where passengers were buying and eating cold hot dogs (cheaper than the diner), was a 10-year-old blond boy, avidly sorting through the comic books, but with his eyes glued to a copy of *Sexology*. After a peek over his shoulder, he'd lay down a copy of Dennis the Menace or Supermouse, and flip open the sexological journal and read a few paragraphs. Then another furtive glance and a few more pages of *Sexology*. Then he quickly took *Sexology* from its shelf and inserted it into the middle of the comic book. More bravely now, he continued to read the inner magazine. He turned around, faced the center of the room so that all could see that he was reading a comic book.

What was up? Was this one of the juvenile thieves newsstand dealers have to watch so closely? We continued to watch from a hard bench a few feet away.

Now the youngster looked up from *Sexology* as a man, obviously his father, got up from across the room and walked over to the boy. Immediately the boy dropped *Sexology* onto a pile of *Woman's Home Companion*, picked up two additional comic book titles in hasty random, and went with his father to the cashier to pay for the three magazines designed for children.

The boy rolled up the three comic books, stuck them in a hip pocket of his jeans, and followed his father out of the station, but glanced back at the copy of the magazine he wanted but didn't dare buy.

"Train 9, City of St. Louis, loading on track 5," blared the loudspeakers, followed in turn with, "Train 27, Southern Pacific, the Overland, now receiving passengers on track 2."

People moved from the station, and away from the newsstand. The cashier came over to straighten up the magazines. He picked up the copy of *Sexology*, placed it back in the rack where it belonged, and straightened out the disarrayed comic book titles. ■

Bogarde Takes Daring Role

by THOMAS WISEMAN

The somewhat belated discovery of sex by British films have been having a rejuvenating effect on the whole industry.

In America the phrase "made in Britain" now has the kind of ooh-la-la connotation previously enjoyed—and exploited—by the French and Italians



DIRK BOGARDE

Suddenly Britain has a reputation for being daring, and the heady whiff of box-office returns has inspired our formerly staid and stuffy producers to become even more daring. (It is significant that Mr. Stanley Kubrick came to Britain to make *Lolita*, where there is fortunately a benign and sophisticated censor).

It is typical of the British genius for compromise that the first film to deal specifically with the subject of homosexuality should turn up in the form of a thriller and be made by the Blue Lamp team, Basil Dearden and Michael Relph.

When I visited Pinewood Studios the other day, I was assured by Mr. Relph that although in his film, *Victim*, the subject of homosexuality was dealt with fairly and squarely, this would not need to prevent anyone enjoying it as a "jolly good thriller."

In the present instance they are, of course, dealing with a more tricky theme, and they have chosen the only approach that, presumably, would be considered acceptable at this time.

The hero of *Victim* is an eminent barrister, played by Mr. Dirk Bogarde with greying temples, who has homosexual leanings but has never put them into practice.

Thus it is possible to be daring and respectable at the same time, and the danger of alienating Mr. Bogarde's considerable female following is minimised.

I talked to Mr. Bogarde about the possible adverse effect on his career which appearing in such a film—and such a part—might have.

Mr. Bogarde said that, indeed, he had felt some misgivings about accepting the role, but in his 15 years as a Rank contract star he had not been offered so many good parts that he could afford to turn this one down.

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BOOKS

IN NEED OF MEDICAL ATTENTION

THE SIXTH MAN by Jess Stearn. Garden City, N.Y.: Doubleday and Co. \$3.95. Reviewed by Jack Parrish.

It is always painful to see a noble mind o'erthrown, but facts are facts and always must be faced no matter how repugnant they may be. As will be obvious to any intelligent reader of this book, Mr. Stearn is an advanced case of schizophrenia and urgently needs medical attention.

One of his two personalities is a slightly sublimated Lee Mortimer and is responsible for the first half of *The Sixth Man*. Naturally, therefore, the said half consists of sordidly murky anecdotes about the sexual activities of homosexuals in gyms, latrines, and suchlike places.

The one exception to this is an interview with Doctor George Henry. However, in some ways this isn't much better since Doctor Henry believes that heredity and the genes have much to do with the causes of homosexuality. He is of the opinion that homosexuals are emotionally immature and incapable of "the complete love which is possible only between men and women whose shared interests include the blessedness of children and grandchildren." He also feels our civilization may be declining, somewhat as the Romans' did. "Homosexuality, with its lack of responsibility for the procreation of the species, is certainly a factor in that decline," Stearn quotes him as saying, but possibly the reporter has somehow garbled something the doctor said.

The second half of the book is radically different in tone and obviously written by Stearn's more temperate and less sensationally lurid alter ego. It consists of a dispassionately fair account of the Mattachine Society, sympathetic descriptions of the problems of married male homosexuals, and the difficulties of the homosexual's relationship with his parents. The final chapter declares that the problem is a medical not a legal one, cites cases of the harm resulting to everyone when legal measures are used in ferreting out such people, and summarizes the solutions to the problem offered by the psychiatrist, sociologist, social philosopher, clergyman and homosexuals themselves. Obviously what brought about the tragic split in Mr. Stearn's original, unbifurcated personality was a desire to sit on both sides of the fence at once.

It is tempting to become irked at this opus's shortcomings. However, as attitudes towards homosexuality continue to change in our society over the years many more books are going to be published, some as illuminating as

Gordon Westwood's *A Minority*, some as cursorily superficial as Stearn's. There is little of scientific or sociological value in his book, as much as anything else because as a journalist he has become habituated to writing glibly generalized series of articles on various subjects, usually without giving verifiable sources. However, his book contains one thing to be thankful for, one of the few objective descriptions of the Mattachine Society in book form, and it is to be hoped his doctors can do something to make him a well man again.

EVENINGS TO SPARE?

WOMEN CONFIDENTIAL by Lee Mortimer. New York: Julian Messner, Inc. 1960. 316 pp. \$3.95.

Spring has come, the swallows are back at Capistrano and a new "confidential" book is out by Lee Mortimer. This time it's about women. Quoting all the juicy scandals he can and giving all the gory details he knows, he shows that women all over the world are lapsing completely into sexual promiscuity, perversion and drug addiction. So that you can prove it for yourself, he gives the streets and quarters of almost every major city in the world where such activities take place. One of the finest fantasies seen on the market for years. The one real criticism to be made of it is that most of the addresses are wrong, consequently, half the night will have to be spent in chasing them down.

Comment on *THE SIXTH MAN* has been expressed elsewhere in this issue, including the letters from readers. Here is another pertinent comment about the book, coming from the author himself:

TO LIFT THE CURTAIN OF MYSTERY

By JESS STEARN

The Sixth Man appears to have been received very well in most quarters. Because it deals with such a sensitive, controversial subject, of course, the reactions, both by reviewers and the general public, are as varied as might be expected. Some reviewers, while applauding the scope of the book, have expressed the opinion that they would have been happier if it had gone "deeper." My book had a major purpose: to tear the curtain of mystery and misunderstanding from the everyday life of the homosexual, and reveal these problems to a world only dimly aware of his presence.

As is known by almost any homosexual oriented with his problem, the psychiatric approach to the problem is rather vague at this stage. And many

psychiatrists differ even as to the origin of the problem. Only recently I received a note from a celebrated psychiatrist, observing: "Psychiatry and psychoanalysis have made only minimal contributions to this field. I would not be too impressed with any comments concerning how deep this book is."

Taboos against open discussions of the homosexual problem are as strong and abiding as ever. Without exception, radio and television stations in this area have shunned any discussion of *The Sixth Man*, even though their own ranks are liberally represented in the book. However, I have a feeling that progress is being made in the field of enlightened discussion in informal groups, by the very fact that my book has been generally well-received by non-homosexuals. For the first time perhaps, many are becoming aware of the nature of the problem and its extent, and recognizing that a problem does not disappear just because it is ignored. It is the primary function of the reporter, of course, to transmit the nature of that problem to the public.

READERS *write*

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

REVIEW EDITOR: Please send me information regarding your journals, such as daily, weekly, monthly, etc. publications, and price. Our Florida State Board of Health Venereal Disease Control Program is interested in having our venereal disease interviewer-investigators having a better understanding of the problems of the homosexual and their relationship to public health problems.

We have obtained your address from U.S. Public Health Service. Any information will be greatly appreciated by our organization.—Harvey M. Burnette, Adm. Asst., Venereal Disease Control, Florida State Board of Health, Jacksonville.

REVIEW EDITOR: It was my good fortune to come across some information concerning your organization in a book, *The Sixth Man*, by Jess Stearn. My interest was aroused, but when I tried to locate the local chapter of your society, their phone answering service said they thought they had moved.—Mr. L.N., Los Angeles.

EDITOR'S REPLY: The Mattachine Society no longer maintains local chapters. Any communications should be addressed to the national office in San Francisco.

REVIEW EDITOR: After writing to Ann Aldrich, she forwarded my letter to Jaye Bell, Pres. of Daughters of Bilitis, Inc. She then gave me your address, and so here I am writing to you. I am twenty-one years old, and interested in the theater and do a lot of work in community theater, and have a chance to get into summer stock for June, July and August. I also write on the side, and just sent a short story of mine off to Jaye for *The Ladder*. I hope she likes it well enough to print it in *The Ladder*. If I may I'd like to send some of my work to Mattachine in the near future.

Maybe you have an old copy lying around that you could send me and I could see if I have anything to meet your standards. I am very interested in the kind of review that you publish. It is a wonderful thing to do for us, and I am very interested in helping something like this, if there is a chance to do so.—Mr. D.M., New York

REVIEW EDITOR: A correspondent of mine wrote to me about an article that was published in the REVIEW about a year ago dealing with the North American Indians and homosexuality.

I am doing some writing on the subject at

the moment and would be most interested in buying a reprint of the article if such is available—or the entire back copy of the issue in question. Would you please see what you can do about this?

I have intended subscribing to the REVIEW for God knows how long, but, first one thing and then another held me back. Please let me have your current rates and I'll make a supreme effort to get a postal-note off to you for a year's subscription. I would also be most interested in knowing the attitude of our scatological Customs Dept. regarding the admission of the REVIEW into Canada. As you no doubt know, they ban One. I anticipate no trouble regardless of their feelings for Mattachine because after a very strong letter to Ottawa threatening court action, My copy of One arrives through the mails in its usual envelope every month on time. All of which seems to support my contention that unless we stiffen the back-bones of the "brethren" first (though just how, I'm sure I don't know) there is little point in trying to promulgate a "Homosexual Bill of Rights."

There is one other matter I would like to mention to see if you have any information on the subject: A Toronto columnist, writing from San Francisco, reports that the V.D. rate is the highest in the U.S. and that 90% of the cases are from homosexual contacts. I find this extremely difficult to believe. Is there any information available on this matter that you know of?—Mr. J.E., Canada.

EDITOR'S NOTE: We doubt that San Francisco's VD rate is highest in the U.S., and are not at all certain the 90% figure is valid. However we do believe that the U.S. Public Health Service VD clinic in San Francisco accomplishes the most efficient job of epidemiological control of venereal disease of any such facility in the U.S., which means they discover homosexual VD contacts to a greater extent than anywhere else. Our observation would indicate there is probably as much VD in Houston or Atlanta, in Vancouver or Toronto (percentage-wise) as in San Francisco. Health service VD clinics in some of these other cities have not yet learned to (a) discover it; (b) attain the confidence and trust of the public, including homosexuals, and (c) have not yet achieved a full working cooperation with private doctors for purposes of VD control. Another thing: San Francisco VD clinic, it seems, doesn't pontificate about sex except where disease is concerned. It leaves moralizing to the individual, his church, the law, etc. and concentrates effectively upon the task it was set up to accomplish, namely, to discover, treat and cure venereal infections and to prevent the

spread of such diseases in its area of responsibility by application of highest medical, investigative, educational and ethical standards. The high figures some columnists report sensationally are a measure of the clinic's effectiveness rather than a reflection of San Francisco's "immorality."

REVIEW EDITOR: Your company has been recommended to me as a publisher of body building and physique display magazines. Would you please send me information as to the names of these magazines, mailing processes and the cost of these books.—Mr. G.S., Kansas

EDITOR'S NOTE: Sorry, wrong number. We publish on the subject of homosexuality. For physique magazines, write to *Physique Pictorial*, 1824 W. 11th St., Los Angeles 6, or better still, visit almost any newsstand next time you are in Kansas City.

REVIEW EDITOR: I would be very grateful if you would send me one or two examples of your periodical. I enclose 10 shillings. Please send the periodicals as ordinary post. (Not air mail). Thank you very much!—Mrs. L.N., Transvaal, So. Africa.

REVIEW EDITOR: While I am in complete sympathy with the objective of the Society, I wish that I could approve of your defensive approach to the battle.

Prejudice is stupidity, and there are aggressive methods of revealing stupidity to the prejudiced so that they are shocked or at least startled out of it. Your acceptance and reiteration of "queer", "abnormal", etc. are admissions that we are just that. The crux of the whole nonsensical "problem" of homosexuality is that a homosexualist does not share sexual experience with the purpose of reproducing himself. His objective is the same as the heterosexualist's—to have FUN. The only difference is that too often the latter finds himself chagrined with offspring. NOW: is a homosexualist (and note that he is not a homosexual—an adjective—tries to "make" a baby with his/her own sex: THAT is abnormality. I could concoct an essay on this subject. The last one you refused to print. I was trying to settle a silly argument once and for all time. I could do far more good with offering insight to a subject which should never have even arisen than I could do with millions of dollars if I had them. Even the ten dollars are not wisely spent; it is a hopeful gesture. Trusting that you will take the offensive in the battle, as anyone with conviction would do, I remain, Mr. P.B., North Carolina.

REVIEW EDITOR: Enclosed is \$20 to express my nausea at the police methods described in "Puritan Terror." May I sug-

NOW READ WHAT THE BUSINESS MANAGER WRITES...

DEAR READER:

Included with the April issue of the Mattachine REVIEW was a fund appeal letter giving details as to why the Mattachine Society had to raise at least \$3000 at once. The results of that appeal, we must report, were anything but gratifying. To date this appeal has brought in \$270.00 In the same period in 1960, during our annual fund raising drive, contributions amounted to \$2510.

We wish to thank those who *have* made contributions and wish to appeal to those who *have not* made a contribution to do so at once. You may feel that it is calloused of us to be so frequently persistent in asking that you contribute, but friends, let us make it clear for you: The REVIEW is \$2183 in debt at the present time. We cannot afford to produce this magazine for you much longer if we do not receive the extra funds needed to clear up this indebtedness, and support its future issues. Many persons cannot understand how a magazine could get so far behind and still profess to be a business enterprise. The simple truth is that the Mattachine REVIEW is produced wholly as a SERVICE to its readers, and at a financial loss which contributions must make up. The magazine is sold on newsstands only for the purpose of bringing to its readers important sexological information which will not be found elsewhere. Every single copy sold on newsstands *loses money*. We normally expect to lose about \$100 per issue on the magazine, a loss that is justified by the SERVICE the magazine performs for the thousands who read it each month.

Therefore, do you wish to see this MOST VALUABLE SERVICE continued? Or do you wish to see the reign of "Puritan Terror," as described in the April issue, spread further throughout these United States' Friends of Mattachine, the answer to this question depends upon YOU and how far you dig down into your pockets to help. Our pockets are empty.

Sincere thanks,

Donald S. Lucas

Donald S. Lucas
Business Manager

gest that Mattachine try to enlist the Massachusetts Civil Liberties Union in the fight? They have a good reputation of vigor against tyranny. The U.S. Department of Justice ought also to be interested. One request: Are donations to Mattachine deductible from U.S. income tax?—Mr. P.K., Colorado.

EDITOR'S NOTE: We deduct our donations every year.

REVIEW EDITOR: I am currently a sophomore at the Carnegie Institute of Technology. I am working on a thesis for an abnormal psychology course which I am taking. My theme is "The Homosexual in America and His Opinion on Homosexuality." Naturally, this is a delicate and difficult subject. Your firm was cited to me for its publications on such matters. I have not been able to obtain any copies in this area.

Could you please forward me any old copies which might be of interest to my particular thesis? I realize the expense involved and will pay any bill forwarded me for the magazines.—Mr. J.M., Pennsylvania.

REVIEW EDITOR: I was introduced to your publication, the Mattachine REVIEW, and I was absolutely enthralled by its content and, moreover, its existence. It has long been a desire of mine to become acquainted with an organization of this kind and to offer any service I possibly could to its advancement. We are very much in need of such a program, and I cannot thank you enough for the efforts and accomplishments you have thus far achieved.

As a student and a homosexual, I have very often come into contact with many individuals with difficulties similar to my own. It is indeed a difficult and mentally burdensome task to make the adjustment to one's self and his environment when placed in the precarious sociological position of the homosexual college student. Necessity dictates, as I am sure you are well aware, that we live a double life, one in which we are free to live and love in a way compatible to our own responsible evaluation of our needs. On the other hand, we must strive to become accomplished and worthwhile citizens in a world which, more times than not, is totally intolerable towards the homosexual. It is my firm conviction that such intolerance is the result not of willful malice towards others but of a natural fear which inevitably grows out of ignorance. The hallmark for which we are striving, it would seem to me, is to better inform both the public and the homosexual in order that both might come into a better understanding of a situation which is neither good nor bad, but just is.—Mr. J.P., California.

REVIEW EDITOR: I am a college graduate, 24 years of age and homosexually inclined. I would like to become a member of your organization, having read about your work in several articles pertaining to homosexuality. At the present time, I have a position as a teacher in the public school system and work with both teenagers and adults. Since I have just recently moved from Boston to Ohio, I do not know any individuals who might be "homosexually inclined" as myself, here in this city. Could you give me any helpful, friendly information as to where I could go to meet those whose interests are similar to mine?

I am very much interested in reading some of the literature pertaining to your Society, and what you are now doing to inform so-called "normal" individuals about the everyday problems of the homosexual.—Mr. D.J., Ohio.

EDITOR'S NOTE: Sorry, we can supply only the literature you request.

REVIEW EDITOR: Sometime ago I heard the name of your association mentioned on radio station KPFF here in Los Angeles. From what I hear I am very much interested.—Mr. D.Z., Los Angeles.

REVIEW EDITOR: I have just read, in your February 1961 issue, the article entitled "The Soviet Fishermen" by Lee Vincent, which I thought most interesting.

In support of his argument, he gives the examples of Martin and Miller in the United States, and Burgess and MacLean in Great Britain.

I am rather surprised, however, that Mr. Vincent should not have quoted the most outstanding example in this type of business in modern times, which is that of Alfred Redl, an officer of the General Staff in Vienna before World War I, the only difference being that the fishermen were tsarist instead of being soviet. It will be remembered that Colonel Redl committed suicide in May 1913 after having been found out by a mere fluke.—Mr. E.B., Paris, France.

REVIEW EDITOR: I first heard of the Mattachine Society some years ago by way of a disparaging remark made by an acquaintance. Since that time the Society has been referred to on other occasions in both a complimentary and derogatory way. So perhaps it is time I found out for myself. Therefore, I would appreciate any information you are able to provide regarding the details of membership and activities in the Bay Area. I am also enclosing my check for \$5.00 for a subscription to the Mattachine REVIEW, which I have nervously purchased from time to time at various newsstands.—Mr. J.J., California.

REVIEW EDITOR: Starting with the enclosed check, will send five dollars each and every month, with an extra amount whenever I can afford it.—Mr. E.F., California.

REVIEW EDITOR: Enclosed please find \$10.00, a small contribution toward the \$3000.00 you need. I can't afford this amount at the moment—but I can't afford to do without Mattachine either. If the truth were known. Keep up your good work. I'll try to send more from time to time.—Mr. C.D., Colorado.

REVIEW EDITOR: I haven't received my April issue of Mattachine REVIEW. Friends in the area have had their issues for some time. If it ended up in the wrong box which isn't too unusual in our rural postal system, I hope it provided the recipients with some food for thought. Can you send me another?—Mr. H.S., California.

REVIEW EDITOR: I have been purchasing the REVIEW off the newsstands for some time but am now having difficulty finding copies so by far the best thing is to subscribe.—Mr. H.K., New York.

REVIEW EDITOR: As for committing myself to regular monthly contributions, I prefer not to. But will come across with money, if, and when I can afford it. Can appreciate the difficulties you are laboring under and regret that I'm not in a position to do more.

Your work is truly worthy and I sincerely hope the society will be able to expand and prosper, even if slowly. It is a tough battle and will take a lot of educating of the public to the problems of the sexual deviate. But I believe there is a much more tolerant and understanding attitude developing. I can see evidence of it in some of the local court actions. But it is going to be a long hard pull to correct so many of the narrow minded policies that have been going on for centuries. More power to you.—Mr. H.P., California.

THERE IS NO SHORT CUT POSSIBLE

Mattachine has tried, but it finds no short cuts to the acceptance and understanding to which it believes homosexuals are entitled as human beings. Prejudices that have been perpetuated for fifteen or more centuries do not wash away overnight. Fear of exposure prevents many personally concerned having even slightest identification with a project as sensitive as an attempt to cast light upon long dark and furtive sexual behavior problems.

But progress is being made. More and more persons of intelligence and good will are daring to call for reform and change from standards of the "Dark Ages" which no longer apply to an enlightened civilization. This does not mean abandonment of necessary responsible limitations which apply to everyone. But it does call for discard of laws and attitudes that have been weighed and found wanting in the light of modern scientific knowledge.

Mattachine's principle role in this is to call attention to and create an awareness of the problem. In this it IS succeeding, but slowly—as would be expected when a group so small and with so little resources tackles such a gigantic task.

More than ever the need for interest and support is evident. The need for intelligent expression on the subject is great, too, and we do solicit it from everywhere. But most of all dollars are needed to keep the Mattachine light burning—it represents a help and hope to thousands of troubled people over the U.S. and the English-speaking world. That's it—there's nothing more to say.

MATTACHINE SOCIETY, INC.

693 Mission Street

San Francisco 5, California