Dr. Karl M. Bowman is shown on the television program "Dr. Fin- ner" or viewed him from between the cam- eras as he appeared on the nationally syndicated National Educational Television presentation of "The Rejected," to be seen over KQED, Channel 9, San Francisco, 10:30 p.m. on Monday, Sept. 13.

In the same Dr. Bowman is exp- laining the social and mental effects of homosexuality, and human adults as measured on the now famous "Kinsey Rating Scale." As Dr. Bowman was the speaker on the program, Dr. Bowman of L.A. brings a wealth of knowledge and experience in the treatment of persons with homosexuality, which is the result of the homophile movement and society. A former executive of the American Psychiatric Association, the Dr. Bowman was for years a struggling with Ballroom dancing and has been an active member of the San Fran- cisco Gay Men's Chorus and got a Master's Degree from the School of Medicine at the University of California. As a psychologist, he has treated many patients, and as a public speaker, has been a frequent lecturer on the subject of homosexuality.

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CHANGES OF ADDRESS

Notice of change of address should be sent not less than two weeks prior to the date change becomes effective. Send the address at which copies are now being received and the new address at which you wish to receive copies.

ADVERTISEMENTS: Accepted only from publishers and/or authors of books; magazines; periodicals and bookstores concerned with homosexual and other sexological subjects. Rates upon application.

MANUSCRIPTS: Original articles, reviews, letters and significant opinion, and appropriate short stories solicited for publication on a no-fee basis. Please include first class postage for return.

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Cover photograph and picture on page 13 by Philip Greene, KQED, San Francisco
Many other eminent experts in fields of research and association with the problems of man's varied sexual nature appear on the production which was written for television by John W. Reavis, Jr., now of New York. Following an introduction in which James Day, KQED manager reads a letter from California's Attorney General, Stanley Mosk, the cameras switch to Dr. Margaret Mead, author and anthropologist and presently a curator of the American Museum of Natural History in New York. Attorney Morris Lowenthal is presented in a debate with J. Albert Hutchinson, an attorney and former official in the Attorney General's office of California. Dr. Erwin Braun presents the venereal disease viewpoint; Attorney Al Bendich and District Attorney Thomas Lynch of San Francisco present their legal and law-enforcement views. Two highly respected spokesmen from the field of religion make eloquent commentaries: Bishop James A. Pike of the Episcopal Church, and Rabbi Alvin I. Fine of Temple Emanu-El, San Francisco. Finally the homosexual viewpoint is discussed by three members of the Mattachine Society—Harold L. Call, Donald S. Lucas and Les Fisher.

Since this program will possibly be presented in many U.S. metropolitan centers over educational television outlets, "The Rejected" represents what may be the most outright un-wrapping of the subject of homosexuality, of the School of Medicine, University of a topic so often tabooed from serious California, San Francisco. Now in semi-retirement, he is a Professor scientific declaration that probably Emeritus of Medicine of the University.
Prevention, Not Punishment

PREVENTING HOMOSEXUALITY is an unusual headline topic to find on a church page of a metropolitan newspaper. And when the discussion is prominent for two weeks in a row, it is even more unusual.

But this topic did appear in July in the Vancouver, B. C., SUN, and it was written by a minister: the only man from British Columbia who attended a recent Church and Family Conference in Green Lake, Wisconsin.

A featured speaker at the conference was Mrs. Evelyn Hooker, Ph. D., research psychologist from the University of California at Los Angeles. She read the myth-dispelling paper which contained tentative conclusions of her years of research on the homosexual and the community.

This research was begun in 1953, and with assistance initially from the Mattachine Society, through which Dr. Hooker obtained earliest interviews with homosexual male adults. She has continued research in the field since.

Here is Rev. Taylor’s report as published in Vancouver:

Perhaps no subject is approached with as much emotionally-charged opinion and just plain ignorance as homosexuality. The recent Conference on Church and Family at Green Lake, Wis., heard America’s outstanding researcher in this field, Dr. Evelyn Hooker, Los Angeles, dispel some myths about it.

**Myth No. 1—“I can tell a homosexual every time.”** No sir, you can’t. Homosexuals are not obvious. There is no correlation between body structure and homosexuality.

**Myth No. 2—“Homosexuals are born that way.”** Wrong again. Best evidence today shows homosexuality is caused by early training and environment, especially disturbed family life. While many scientific studies show that sex education of a homosexual is usually very inadequate; that relationships with the parents is frequently “disturbed”; and that over-attachment to the mother (Monism) is common; it is not clear why or how this expresses itself in homosexuality.

**Myth No. 3—“Homosexuals are likely to be child molesters.”** There is no documented proof of this.

**Myth No. 4—“Homosexuals are decadent and vicious.”** No more true of homosexuals than any other cross-section of society! Many are charming, kindly, outgoing people, successful in business and other areas of our life. The discovery that one of the respected members of the British House of Commons was a homosexual led to the establishment of the Wolfenden Commission on homosexuality!

Dr. Hooker tells us that most of the homosexuals she has interviewed in her research were Christians and many in regular attendance at some church.

Part of our problem today is that most of us want to live in what might be called the pre-Kinsey age. It is time to take our heads out of the sand and do some serious thinking about a problem that is far more widespread in our society than is usually imagined. Kinsey in his book on the behavior of the American male indicated that homosexuality might ultimately involve as much as one half the male population.

He was commenting on the revelations of his research that 37 per cent of American men at some time in life have had some form of homosexual experience and that 10 per cent have been exclusively homosexual for at least three years. On the other hand, only 4 per cent of the adult male population have been exclusively homosexual all their lives.

It is unfair to describe as homosexuals any but this small percentage (4 per cent) of the male population (a lesser percentage for women), who have an interest exclusively in members of their own sex.

There is nothing wrong or abnormal in the love of a man for a man friend or a woman for a woman friend. It is only when actual homosexual acts or experiences are engaged in that homosexuality becomes abnormal.

Our laws with regard to homosexual offences are most punitive. In Canada, USA and England homosexual acts are felonies which may bring punishment of from one year to life imprisonment. The American Law Institute in 1955 called for the removal of homosexual acts between consenting adults from the list of crimes against the peace of society. The Wolfenden Report in the United Kingdom has recommended the same thing.

Experts in this field seem to be agreed that:

Punishment of homosexuality does not seem to have any deterrent effect. (Its incidence is less in some European countries that have abolished, or never had, such laws.)

The effect of punitive measures is to force the problem underground and to involve the problem with other criminal consequences, like blackmail.

By REV. J. M. TAYLOR
Minister East Burnaby United
VANCOUVER
The saddest thing about such punishment is that it adds immeasurably to the already heavy load of guilt and fear with which the homosexual is burdened.

Punishment of the homosexual is a vindictive not a preventative measure. The Church leaders at Green Lake were of one mind that better means of prevention should and must be considered by a sane society.

Jeremy Bentham wrote in his Principles of Morals and Legislation: "All punishment is mischief: all punishment is in itself evil."

Deep down in our hearts, I believe we all agree with him. We punish people in our society because we don't know what else to do with them. We are obsessed with punishment because we are unwilling to pay the price of prevention.

Punishment of homosexuals is especially senseless. It has no deterrent effect, it spreads the malady to others (prisons are ready-made breeding grounds for homosexuality) and merely adds to the load of guilt and fear they already carry. Voices calling for the liberalization of the law with regard to the punishment of homosexuals have gone unheard.

In Britain, the recommendation of the Wolfenden Commission that homosexual relations between consenting adults in private be removed from the list of punishable crimes has not been accepted by Parliament. This, despite the recognition by the Church of England that, although homosexual acts are sins in the eyes of that church, they are not necessarily crimes punishable by the state.

Anyone who has had anything to do with homosexuals know that they punish themselves sufficiently. More sinned against than sinning, they search earnestly for any way out of this dilemma and, where this is not forthcoming, at least the compassion of their fellow man. But we persist in punishment, for it is the easiest way to deal with a problem, even if it doesn't do any good!

What would I suggest as a better means of dealing with this problem? Well, consider the following as first steps in a preventive program:

- The creation of an atmosphere in society in which homosexuality, and sex in general, can be discussed rationally and openly. The 16-year-old boy who is worried about homosexual tendencies ought to be able to approach his parents, minister, doctor, school teacher for help and understanding.

Psychiatrists point out that most people, including doctors, react violently to sexual deviations and with disgust, anger and hostility to homosexuality. They explain that such feelings often arise from the individual's own conflict centering about his unconscious homosexual impulses. Such attitudes of course interfere with an intelligent and helpful handling of the problem by society. And the unfortunate person, who through no fault of his own is a homosexual, finds his best expectations thwarted.

- Especially is the above true of the younger homosexual. Dr. Evelyn Hooker's as yet unpublished research shows that the possibility of many early homosexuals becoming heterosexual remains open through adolescence to early adulthood. How many could be helped, if the community climate was such that a youth could go to those who might be expected to help him, instead of hiding his affliction and its accompanying feelings of unworthiness and guilt, because of the prevailing atmosphere in which most adults react negatively and with condemnation?

- Getting to the root of the matter, ways must be found whereby a healthy sex education is provided both for parents and children. Over and over again, parents are saying that they can't give their children sex information because they lack an adequate sex education themselves. In schools, in churches, in pre-marital preparation courses, and by every other means available, a well-balanced sex-education program must be presented to the coming generations.

- Prevention of homosexuality depends in the final analysis upon the development of right inter-personal relationships, in the family first, and then in other groups and community life. When parents and society in general become more concerned with the welfare and happiness of others than they are with their own selfish interests, when we see each child born into our homes as a sacred personality and give ourselves unselfishly to the healthy, normal development of that child's life, we shall have gone a long way towards the prevention of homosexual practices in our society.

- To help promote emotionally-healthy family living, society should provide adequate family counselling and child guidance services. Society must also provide more clinical services, psychiatrists and social workers if early and effective treatment is to be given all homosexuals who could be helped.

One would like to see our provincial government take as serious an attitude towards this responsibility as it does towards the provision of roads and bridges. Necessary as these latter are, they do not begin to loom as important as the human resources of this province.

Dr. Hooker might be wrong when she suggests that the wisest prevention approach to homosexuality will be directed towards the environment in which such behavior develops rather than to the behavior itself. I, for one, believe her to be right.
"But I tell you, Joe, I don't know what I'll do!"

"I know, Chuck, I know. I have the same problem too."

"Why, sometimes I think—."

The too handsome young men, one blond, one brunette, got off their bar stools, the blond still talking with desperate intensity, and strode out. As they pushed open the door the two older men who had been sitting next to them in the light from the street, slim and encased in tightly-fitting sport clothes, the blond making frantic little motions with his hands as he kept talking.

The two older men were smiling as they turned back to each other. "Poor kids!" said the black-haired one who was sitting the farthest from the door. His square-cut features were ruefully amused. He was in his early thirties.

"I know," answered the brown-haired shorter man. He was about two years older than his companion and stockily built. His face looked boyish in the semi-darkness, then the door swung open as someone came in and fine little lines of weariness could be seen about his mouth and eyes in the street's light. Both were dressed conservatively in dark sport jackets and slacks.

The brown-haired man took a sip from his glass of beer and continued, "They've never before had any real trouble in their lives. Now when they're twenty-two or three they suddenly really understand for the first time that they've got to keep their sex lives concealed from their parents. This seems an event without parallel in the history of the human race to them and it's got them all shook up."

"Still," said the brunette signally to the one of the two bartenders nearest to them, "it is a problem. After all the relationship with the parents is the most basic thing in a person's life. A bourbon on the rocks," he told the bartender.

"Oh, H dash double Li!" he barked. "Everybody has troubles whether or not he's homosexual and the sooner you accept the fact and stop beating your breast—or breasts?—the better. This business of The Tragedy of It All and How Shall I Tell My Parents—beer for me," he told the waiting bartender.

"We-ell, I suppose so," answered the brunette. "But still—"

"MORRie!" greeted a voice like a macaw's shriek behind them as a group of decorous young stallions in more tight clothing came through the door. "Darling, it's been ages, ubere have you been?" The brown-haired man whose right ear had been only two inches away from the screech quivered slightly but otherwise remained calm. The bartender set their orders before them.

"By the way," the black-haired man resumed turning back to the other as he picked up his glass, while the new group moved on behind them as Morrie explained where he'd been, "my name's Phil. What's yours?"

"Eu—."

Someone leaned between them and ordered a screwdriver. "Eugene," the shorter man said when he was gone. "Meaning 'Of Noble Birth,' though most people just call me Gene." A reminiscent grin lit up his face momentarily. "One kid in grammar school called me 'Jeanie with the Light Brown Hair' till I knocked out three of his front teeth one day. Since then it's only been Gene."

The two laughed slightly but without exuberance. "Jake," said someone a few seats down from them at the far end, "did you hear what happened to Bill? Well, his wife found out—" What sounded like a war dance on the Congo started on the jukebox and his voice was cut off.

Phil looked around him with a faint touch of weariness. "The place is almost filled up," he said, almost yelling because of the increased racket of voices and the machine.

"Yes." Gene glanced around with almost the same expression. "Let joy be unconfined," he gasped out in a disgusted voice as one young man with his back to him who was dramatically illustrating an anecdote with outstretched arms stepped too close, jamming him hard against the bar.

"And mirth unrestrained," added Phil as Gene shoved out with both of his arms, knocking the young man back into the arms of his friends.

"Joe," said a plump middle-aged man with the voice of a cocktail party hostess to the bartender, from between Phil and the stool on his left, "I want you to meet my friend Ed." He gestured to a blond round-faced young man with a slightly blushing expression standing beside him.

"Now, Joe," he continued to the big burly man behind the bar, "Ed's new to this city. He's all alone here and I want you to keep an eye on him and take especially good care of him, do y'hear?"

"And another debutante was launched upon the social scene," murmured Gene into Phil's ear as the bartender answered the hostess.

"You have to admit it's well-meant," Phil replied in an equally low voice. "So was the Inquisition," grunted Gene moving slightly over as someone wedged in between their stools to order beer. For a moment the heavy, cigarette smoke-filled air was too much for him and he coughed slightly. He took a good long drink to relieve it.

"How do your parents feel about you?" asked Phil. For once he was able to speak without shouting because a girl on the jukebox was what sounded like the statement that her heart was filled with pills of pain in an almost..."
Gene shrugged. "My mother's the boss in our family. I'd say they suspect but don't care as long as I don't bring up the subject and don't get into trouble. And yours?"

"Pretty much the same except that neither of mine bosses the other."

Phil finished his drink and signalled to the bartender again. "All this fear and upset is usually in people's own minds, though I have known a few cases where the parents threw the kids out."

"Yes."

Gene poured more beer into the nearly empty glass. "It's usually just a matter of facing up to."

"That was very sincere of her," Phil finally broke the silence between them. "She got emotional and dramatic. When she gets that way sometimes the house seems too small for her." Some recollection made his face briefly grim. "And then," he said slowly, "she answered, 'I broke it because I couldn't bear to think of the danger you're in from those horrible people.'"

"I'd completely forgotten till I saw those two fellows."

He paused, trying to put his thoughts into order. "You see," he said, "I was in the second war. Which, I admit, dates me."

Gene turned back to the taller man with a mildly troubled expression. He was thoughtful and silent for a moment, his mind far away.

Phil's face became courteously expectant and he waited. "It's silly," Gene finally began. "I'd completely forgotten till I saw those two fellows."

"No," Morrie answered in the lull before the singer's voice started, "but I've seen—."

"Wasn't it wonderful! And did you like—."

The wail of a woman in agony cut him off.

"Yes?"

"Mike's big and tough-looking, someone behind them said as the group moved toward the entrance as they started to leave. "She'd thrown out a little Japanese figurine on the mantelpiece in the living room. It had been a gift from me once."

"Yes?"

"She was the one who suggested I volunteer for the Navy when I was seventeen?"

"So?"

Phil looked down at the top of the bar. "Well, you see," he said slowly, "now that I think of it I'm sure she knew about me. There was a boy called Dave in my last grade in high school, a big handsome blond with clear-cut regular features. There wasn't anything between us."

"Something?"

"That was very sincere of her," Phil finally broke the silence between them. "She got emotional and dramatic. When she gets that way sometimes the house seems too small for her." Some recollection made his face briefly grim. "And then," he said slowly, "she answered, 'I broke it because I couldn't bear to think of the danger you're in from those horrible people.'"

"That was very sincere of her," Phil finally broke the silence between them.

"You don't understand."

"I don't understand," he said. "I don't understand."

Gene looked at him and then downwards. His words came with difficulty. "She came into my bedroom one day about something," he answered haltingly. "She just stopped, looked at me as I stood there with my arm around Dave and went out without saying anything." He paused and continued after a deep breath, "And it wasn't till I remembered now that I understood what the expression on her face meant."

"Now, Ed," came the hostess's voice on Phil's left, "this is my friend Mark. He's my oldest and dearest friend and I want you to be good friends with him too, do you hear?"

Gene swung back to Phil with a quick, decisive movement. "I graduated from high school two months after that, when I was seventeen. The war was still on then. She suggested I go into the Navy and I did as I did everything she suggested because I always had. And then I came home on leave from boot camp."

"And you were now a man and no longer her little boy?"

"I don't understand." Gene's face as he looked at Phil was bewildered and was seventeen again, as the light from the street fell upon it while someone held the door open for someone else to come through. "If I'd gone to work I wouldn't have been drafted till I was eighteen or nineteen. Because I didn't I was sent straight to the Pacific after my first leave and was lucky to come back. Several people who were with me didn't."

His manner and expression were pleading as he bent closer to Phil. "She knew the danger. So if she was so upset about the danger of my being killed by the Japanese why did she make me volunteer when I was seventeen?"
public started learning about this 15-million man unseen minority in its midst, so that attitudes of prejudice and bigotry might be discarded if weighed and found wanting, and replaced by enlightenment, and ultimately by understanding.

**TRANSCRIPT BOOKLET ON TV PROGRAM READY**

By special arrangement with KQED, but as a project independent from the operations of the station and National Educational Television, Pan-Graphic Press has published a 28-page transcript booklet of the words spoken on the program, "The Rejected." It will sell for 1.00 and be released on Tuesday, Sept. 12, the day following the program's premiere telecast. It is expected that the station (located at 525 Fourth Street, San Francisco) will also have the booklets available.

**SAN FRANCISCO JUDGE HITS 'FANSY PARADISE'**

Commenting that Chicago, with only two gay bars, has proportionately fewer homosexual arrests than smaller San Francisco with its 17 gay bars, Judge William A. O'Brien of San Francisco Municipal Court on August 28 found guilty and sentenced 18 first-offenders all charged with the misdemeanor violation of 215 Municipal Police Code (lewd and dissolute conduct). Sentences included fines ($100 to $300 each); probation (1-2 years each) with court-ordered psychiatric treatment for all (and no "Freudian School" analysts would be acceptable to the court, he said). One man got a 3-month county jail sentence suspended; another, an alien, was ordered deported.

"I have the impression that San Francisco has become a 'Parisian Fancies' Paradise,'" Judge O'Brien said, adding that he was going to strive to correct that condition with stiff penalties. For anyone of the 18 who might appear in his court again in the future, he assured them a jail term would be forthcoming.

**LOCAL DEFENSE FUND GROWS—BUT SO SLOWLY**

Ten days after the announcement that Mattachine Society at San Francisco would be a custodian for a special legal defense fund initiated after a police raid resulted in the arrest of 103 persons on August 13th, the fund had reached a total of $162.96. This amount included contributions mailed in response to a small newspaper advertisement, and from two taverns which pushed the project. Included also was a donation of two pennies Scotch-taped to a postal card with the comment, "We'd like to put in our two cents—'ere's for a bisexual world—a REAL he and she."

The raid and mass arrests were made at 3:15 a.m. on August 13th on an establishment at Taylor and Bush Streets, San Francisco. The place operated from 6 p.m. to 6 a.m., sold beer until 2 a.m., then coffee, soft drinks and sandwiches only.

After several court appearances for the defendants (handled in some cases as though it were a circus or Hollywood film production, with TV and newspaper cameramen in the courtroom to photograph the defendants who had not yet been officially arraigned, much less given the opportunity to enter a plea and be tried for a crime), most of the individuals (and there were 14 women among those arrested) learned their jury trial date was set for Sept. 6th.

During the third week in August, more than a week after the mass arrest, Police Chief Thomas Cahill stated on a television program (as an incidental remark in the question and answer type interview) that the scene was a trouble spot in which some 14 arrests had been made on or about the premises during recent weeks before the raid.

However attorneys handling the cases expressed comment which questioned the "mass arrest" technique in which all present were charged with frequenting a disorderly house, and about one out of every five or six persons arrested was given the additional charge of lewd conduct. According to newspapers, the lewd conduct was based upon men observed "dancing and/ or kissing" together. Owner of the all-night restaurant involved was additionally charged with
permitting an over capacity crowd, of homosexuality. Let us not codify permitting dancing without a permit, prejudices which may be unhealthy, and another resulting from a minor's presence in the premises.

Mattachine's interest in the case is simply one of aiding good law enforcement and clarification of these issues in the courts, the only place in the American system of justice where judges with a specific offense, and the matters can be obtained. In the majority might be presumed to have behaved in a lawful manner; and secondly, suffering: Divorces, loss of jobs, publicly is it a lewd conduct offense when two men dance together (or kiss) when such an interpretation is habitually revealed on television carries the automatic tag of "to be accused is to be guilty". The policy is not one of bidding such conduct? We are aware hostility to police. But it calls for enforcement which builds respect for law and those who must enforce it; the "mass arrest" technique, however,

For example, many folk dances have ever been danced for centuries by groups of men and/or women in both Greek communities and restaurants throughout America (including San Francisco) as well as Greece, and they are frequently climax by a kiss. These dances may be those who were arrested. It takes more courage to stand up for anyone whose sexuality is discussed in this context.

The strange and conspicuous absence of intimacy and affection between men in our culture can best be described as—if we may coin a term—the Anglo-Saxon Disease, and at most, represents an unreasonable fear of homosexuality... FRANKLY DISCUSSED

Research discloses that there may be as many as 15 million adult male homosexuals in the U.S. today. Shall we accept them in society, or will they continue to be...

HOUR-LONG TELEVISION DOCUMENTARY

MONDAY EVENING--SEPTEMBER 11 9:30-10:30 pm

Introduction by JAMES DAY, Manager, KQED
FEATURED ON THE PROGRAM:
DR. MARGARET MEAD, Anthropologist, psychologist and author, New York
DR. CARL M. BOYD, Psychiatrist and former director, Lamplight Porter Psychiatric Institute
DR. ERWIN BRAFF, Director, YO Clinic
RT. REV. JAMES A. PIKE, Episcopal Bishop of California
RABBI ALVIN PINE, Temple Emanuel-El, San Francisco
MORRIS LOWENTHAL, Attorney
J. ALBERT HUTCHINSON, Attorney, and formerly in Attorney General's Office
THOMAS LYNCH, District Attorney, San Francisco
AL BENDICH, Attorney and Lecturer
HAROLD L. CALL, Editor, Mattachine Review
DONALD S. LUCAS, Executive Secretary, Mattachine Society
LES FISHER, Member, Mattachine Society

Homosexuals in America today...millions upon millions of them...a few satisfied with their condition, many of them desperately unhappy. This program will present a wealth of scientific knowledge, studied opinion and arguments calling for acceptance on the one hand and continued repression on the other.

THIS IS A MOST UNUSUAL TELEVISION PRESENTATION. IT SHATTERS THE CONSPIRACY OF SILENCE WHICH HAS SO LONG SHROUDED THIS PRESSING SOCIAL PROBLEM

"THE REJECTED" brings startling facts, evidence of changing attitudes, and a penetrating insight never before presented on a television screen. And perhaps, with more facts and more arguments, will come the beginnings of understanding. DON'T MISS IT!

A NATIONAL EDUCATION TELEVISION NETWORK PRESENTATION

14
UNNUMBERED PAGE [S]

Should be pp. 16-20
Dear Friends

Equal in importance to reading the publications of the Mattachine Society is to enroll as a subscribing member to support this important public service organization. This support makes possible the continued publication of vital sexological information which casts a light upon human behavior problems for thinking adults.

Subscribing membership in the Mattachine Society is open to any adult seriously interested in advancing this work. The fee is only $15 per year, and this includes subscriptions to Mattachine REVIEW and INTERIM.

As a non-profit corporation chartered in the state of California, the Society maintains a fully-staffed business office, publications department, library and social service center in San Francisco. It has been located at the same address since 1954.

Sincerely,

Donald S. Lucas
Secretary General

---

One of the most pressing domestic problems today is employment. And among those experiencing the most pressing squeeze in the vise are sex offenders, veterans with less than honorable discharges, and others just released from correctional institutions.

Mattachine Society’s forthcoming Eighth Annual Conference at San Francisco on Sept. 2 (Saturday) will bring this problem into a sharper focus, with commentary and suggestions from a number of experts. And, it is hoped, with reports of significant accomplishments from some agencies responsible for helping these people who are handicapped jobwise.

But a lot needs to be done in examining and defining the problem, with a view to pinpointing exactly those pressures, policies, attitudes and resistances which make it so difficult for the unemployed sex variant or offender to be accepted on a job, and to hold it once it may be revealed that the individual has a “police record” background.
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So many questionnaires and investigations reveal information which is so often gathered and presented so as to make the person unacceptable on all but the most menial tasks. A prevailing attitude among so many employers is that anyone who has had a scrape with the law in civilian life or who has been discovered to have homosexual tendencies while in the armed forces is a fiend, a second class citizen, and/or certainly no one to be employed.

Can we afford this attitude which results in such a waste of manpower? Can we cast aside this body of creative talent, technical skills and administrative capacities on the basis of these old notions? And can we continue to be guilty of giving only the most meager lip service to the humanitarian concept of rehabilitation for these people?

Telling an offender, or these veterans who are stigmatized with any of a number of "bad" discharges to "go get a job and straighten yourself out" is one thing, and so easy for various authorities to pronounce. But his getting a bare subsistence kind of job is quite another. Too often the despair, discouragement, rejection and the poverty itself combine to thrust these many deserving people right back into the web of law, courts, correction and so on all over again.

We say these people deserve a chance—but how can they get it? That's what Mattachine hopes to explore at its annual meeting this year.

MATTACHINE SOCIETY, INC.

Eighth Annual Conference

FRIDAY, SEPT. 1

9 am — 5 pm

7 — 11 pm
RECEPTION FOR MEMBERS AND GUESTS, 693 Mission St. Refreshments.

SATURDAY, SEPT. 2

9 — 11 am
REGISTRATION, Ballroom, Whitcomb Hotel, 1231 Market St., San Francisco, under direction of Donald S. Lucas, Executive Secretary. (See Fees Below)

11 — 11:45 am
Address of Welcome and Report of President David L. Daniel.

12 — 1:30 pm
LUNCHEON, Announcements and Program.

2 — 4:30 pm
AFTERNOON PROGRAM, Donald S. Lucas, Social Service Director, presiding.

Employment and Rehabilitation for Offenders and Veterans With Less Than Honorable Discharges

Speakers and Discussion Leaders

JOSEPH R. ROWAN, Western Director, Citizens Action Program, National Council on Crime and Delinquency, San Francisco

MRS. LILLIAN E. STODICK, Secretary, Allied Fellowship Service, Hayward

ROBERT GILBERT, Adult Probation Unit, Marin County; former Executive Director, San Francisco Council on Alcoholism, Inc., San Francisco

JAMES K. GARNER, M.S., Chief Counselor and Director of Vocational Guidance, Accredited Counseling Service, San Francisco

JAN MARINISSEN, Rehabilitation Secretary, American Friends Service Committee, San Francisco

CHARLES IVENS, Selective Placement

6:30 — 7:30 pm
Interview Div., Calif. State Dept. of Employment, San Francisco

Cocktail Hour

8 — 10 pm
ANNUAL AWARDS BANQUET; Featured Address and Entertainment Program

SUNDAY, SEPT. 3

10 am — 12 noon

12 noon — 1 pm
Luncheon (in Whitcomb Coffee Shop or optional)

1:30 pm — 3 pm
AFTERNOON PROGRAM, Harold L. Call, Publications Director, presiding.

Measuring Progress in the Homophile Movement Projects

(Speakers and discussion leaders are listed on following page)
Speakers and Discussion Leaders

MRS. NORMA KELLER, Counselor and Teacher affiliated with The Prosperos School, Honolulu; representing Daughters of Bilitis, Inc.

JOE AARONS, Director of Public Relations, One, Inc., Los Angeles

DONALD S. LUCAS, Executive Secretary, Mattachine Society, and others.

3:30 — 4:30 pm

Annual Meeting, Board of Directors, Pres. David L. Daniel presiding. Election of Officers; Adjournment of the Conference

MONDAY, SEPT. 4

9 — 11 am

Continental Breakfast, National Headquarters, Mattachine Society, Inc., 3rd Floor, 693 Mission Street (Complimentary)

11 am — 4 pm

Special Events Day Program (to be announced)

FEES: Following fees cover the events of the main day, Saturday, only:

- Entire Day: 12:00
- Morning and Afternoon Only: 3:00
- Luncheon Only: 4:50
- Awards Banquet Only: 6:50

These fees do not include cocktail hour on Saturday. It should also be noted that luncheon on Sunday and any necessary fees for the Special Events Day Program on Monday will be extra.

THE NATURE OF MAN

The problem of homosexuality

An important but little known work on the subject of homosexuality is a book, Judge Not, published in England in 1957. It is the scholarly autobiography of an eccentric British gentleman-soldier, barrister and theological student—a gay, friendly creature with homosexual leanings, enormous intellectual appetite and some brave and hilarious adventuring, notably in India. This writer, Aymer Roberts, according to a reviewer in the London Spectator, “can square being at every moment every inch his own not always edifying but most honest self with Christ, faith and fondness.”

Mr. Roberts underlines the infinite gradations of human feeling and behavior. He knows that few of us can lay claim to being wholly “male” or “female,” and that many of us, young and old, are affected by sensations of acute guilt on experiencing feelings towards our fellows which, even in these relatively enlightened times, education and sterile convention have condemned unreservedly as abnormal and immoral.

Under the laws of England and British Commonwealth countries, and in the fifty states, society’s “Davids and Jonathans” are frequently judged and penalized for a condition which, it is argued, is usually no more antisocial than so-called “normal sexual behavior.” For under the latter heading all too many of us tolerate or ignore the adulterer and the gross immorality of unwanted children.

Mr. Roberts writes with restraint that is rare. Honesty also pervades his work, along with an awareness of sexuality in its many forms, to be expected of a man who recognizes homosexual leanings on the one hand, and yet he has been for many years happily married and the father of four children.

Thus he is well qualified by both academic and life experience standards to make a striking appeal on behalf of a people whose nature and behavior deserve far closer study than that afforded through the columns of the less responsible members of the press.

The following is Mr. Roberts’ prologue to the book. Despite its brilliance it is scarcely a full-gauge sampling of the richness of insight and adventure which follow it:
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SINCE the dawn of history man has been at war with nature and his environment. Nor has the struggle been confined to these limits. For man is part of nature and the spirit of man is in enmity with his nature. One aspect of this conflict is seen in the relationship between the sexes, and indeed in the matter of sex itself. Nor is this surprising. For nature in her wisdom has ordained that the same organs with which she has endowed humanity should serve the lowest and the highest purpose: the natural bodily functions and those of a biological nature and purpose.

Now experience has taught man that it is impossible in practice to dissociate the natural bodily functions from the biological; just as it is equally difficult to divorce the purely animal instincts and the satisfaction associated with them, from the ethical aspirations which they engender. This has led man in his endeavour to rise above his nature, to clothe sex with a spiritual cloak, and at the same time to relegate the whole matter to the compass of conjugal relationship. Within this sphere, it has served to meet the needs of family life: the protection of the female sex and the offspring. With this end in view, society has in addition framed the law and contrived by every means within its power to convince that this solution is the best and happiest for all concerned. The result has been that until recent times there has been no study of this, one of the most important subjects in the whole range of medical science. For of all the forces in nature, the sexual instinct is the most vital: it pervades the whole being and conditions its life in every aspect from the moment of birth to death. It is both master and servant: it conditions the mental and emotional qualities and predilections: it determines the whole range of human relationship. Moreover, it serves to express and fulfil the innermost urge of nature: to express the personality, and in so doing to unlock the secret desire by the reproduction of the species.

The further important result of this attitude of society towards sex has been to build up a wall of prejudice and ignorance to the detriment of impartial investigation; and to cast a shadow of reproof on all those who question the wisdom of treating sex as a matter for study and discussion. During the last half century, however, the medical profession has become increasingly aware that the health of the individual and that of the nation is intimately bound up with the subject; and this has led to the acknowledgment that the two sexes are much more closely allied than was supposed hitherto: further that no rigid line can be drawn between the two; finally that each human being born into the world is dissimilar in composition and that over the whole population there is an imperceptible gradation from wholly heterosexual to wholly homosexual and that this applies equally to both sexes. Such an acknowledgment naturally brings into question the marriage laws and grounds for divorce. It also raises disturbing ethical questions in relation to the law which has hitherto treated all those who deviate from the rigid code of heterosexual conduct as deserving of the direst penalty. Moreover society and the law, in order to maintain and uphold a narrow morality, has sought to harness to their cause the argument that any deviation is a perversion for which the individual and not nature is responsible. Nothing is further from the truth. Indeed, however disturbing this fact may be, it is now indisputably and freely acknowledged in all responsible circles that the complete heterosexual is by no means the norm; on the contrary the intersexual or bisexual is as common and normal. Nor must perversions proper be associated with this condition, for they are an extension of this condition and should be classified in the category of paraphilias.

To state these facts is not to attribute a cause. Nor does their acknowledgment necessarily involve a denial of the principles on which society has hitherto been founded—but rather they require that the law on which they rely for their support should be re-examined and amended in order that those principles may be more firmly established rather than denied authority by unreasonable application.

Now, before any diagnosis of this position is possible, it is desirable to set out certain salient features which may be some guide to the cause of the condition of deviation from the heterosexual. First and foremost the graduation from the heterosexual to

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1Classified sexual perversions as opposed to inversion.
the wholly homosexual as a condition has been common to all races and both sexes in varying degree in all ages. Nor is it confined to class, condition or caste. Secondly, quite erroneously, decadence has been associated with it. Nothing is further from the truth historically. The fact that the Jewish race has regarded the condition with such abhorrence is also due to historical reasons, and the desire to propagate the species as freely as possible. Thirdly, the idea that the condition is in any way damaging to the individual or nation is entirely fallacious, since nature is as a rule the best guide and judge of what is the more suitable material for the propagation of the species. Moreover, opinion and custom as to the ethics of the deviation have varied from civilisation to civilisation down the ages and vary at present from country to country.

If these propositions are conceded — and any objective study of the question is bound to acknowledge their validity — we are now free to consider the cause. In spite of serious study over the last quarter of a century, there is no agreed diagnosis. Several theories have been advanced, notably those which have been biased by the desire to reconcile the interests of society in upholding a harsh law with the facts as they are now known. This has led to the denial in some quarters that the condition is inborn or due to any physical abnormality; but rather due to environmental conditions together with development anomalies. It is well to consider these briefly.

First it is maintained that sexual abnormalities are due to the aberration of instinct. Secondly that the condition is influenced by a reversion to previous evolutionary type; or again to genetic factors. Thirdly that it may be due to development anomalies: that ontogeny repeats phylogeny, to ‘fixations’ and ‘regression’. Lastly, it is attributed to environmental factors. Now what emerges from the study of these several possible causes is first and foremost that no one cause can be the prime factor. Indeed sex is the expression of the whole personality. This has infinite variation in nature. Moreover, nature is prolific, wasteful and uneven in all her purposes. Her idiosyncrasies are notorious and universal. Furthermore the composition of man (and woman) is complex in the highest degree, the physical, mental and emotional blending in infinite variety. Thus the stimulus of attraction has no fixed laws: for the heterosexual, one characteristic may appeal, another repel: the strength of the urge, the mode of expression and the object (young, middle age, or old) are equally varied. Hence the wide range in the variety of taste from heterosexual to homosexual.

While no one can deny these facts, yet there are some who would attribute these basic ‘conditions’ to environment and development anomalies. That these factors do in certain circumstances accentuate the condition is more than probable. But they are not the cause. It is the denial of these facts, however, which has allowed of a diagnosis which fits all too well the interests of society. Thus great damage has been done to the cause of truth and of happiness. For if it is conceded that environmental and development anomalies have the effect of merely accentuating the condition, it must in fairness be admitted that the prime cause is in the personality of the subject; and by this is meant the physical, mental and emotional composition of the individual.

If this is so, it follows that the position must be accepted and cannot be altered however unfortunate this may be. It is inborn in the widest sense and though it may be temporarily modified it cannot be changed except by surgery. Each individual born into the world has his or her own personality, qualities and defects and predilections, and in an infinite variety and in accordance with the strength or weakness and direction of the sex urge or instinct — which itself is determined by a large number of factors which go to determine the personality.

How, then, should society deal with the matter? We have seen that in the interest of the state and society as a whole, family life should be protected on biological and ethical grounds. It remains to consider how far the state in upholding this principle can relax the law which supports it — in the interest of justice, without weakening the principle involved.

First, it would seem desirable to acknowledge frankly that deviation from the heterosexual ideal is neither a crime, nor an abnormality, but rather a misfortune, for which the individual is not responsible. Secondly that it is desirable to mitigate this unfortunate condition so far as this is possible by removing the penalties—where this can be done without infringing the principle of the protection of family life. Thirdly the discouragement of those environmental conditions which are likely to accentuate the deviation from heterosexual conduct. To effect these purposes it will be necessary to amend the law drastically to conform with the principles of the Code Napoléon which has operated so successfully on the Continent, viz that the law should not punish save (1) where one of the parties is under age or unable to give consent,* (2) where
there is violence or absence of consent, (3) or where there is 'outrage public à la pudeur'. Indeed these principles are largely applicable to English law in so far as heterosexual conduct is concerned, and it is only in respect of homosexual conduct that the law deviates so markedly. If the law is amended as suggested, it will result in ridding society of the great evil of blackmail in this respect; in reducing the number of inverts by making it easier for the borderline case to adjust him or herself to society — for few, if any, deliberately desire to behave 'anti-socially'. In addition it would empty the prisons and increase the happiness of a not inconsiderable number of individuals who, apart from this condition, are valuable members of society. Finally it would remove from the law the stigma of injustice and hypocrisy; for a law which is largely unenforceable and at variance with public and informed opinion is thereby brought into contempt and those who administer it into disrepute.

A. R.
Compulsory sterilisation he will not, in any circumstances, tolerate. Voluntary sterilisation he would, however, allow if the reason for it is primary therapeutic: and he even goes so far as to say that a law permitting those who think that they are likely to transmit disease or mental defect to sterilise themselves, subject to competent medical authority, would not of itself be unacceptable to Christians.

Equally liberal is his attitude to homosexual practices and to suicide. Though both are sinful, neither should, he contends, rank as criminal. But to any proposal to legalise euthanasia, which he thinks that they are likely to transmit, he says, he would oppose absolutely; and here he contends that the potential dangers are far too great to justify any change in our present law.

Such a brief summary of the author’s conclusions cannot do justice to the immense learning displayed in this book. Discussion of each topic in turn is supported by admirable summaries of the relevant law, not only of this country but also of many American States, additional detail being included in a series of valuable appendices. For this material alone, students of these somewhat sordid subjects will have cause to be grateful to Mr. St. John-Stevens, whether they start from Catholic, Protestant, agnostic or any other premises. And perhaps after all the premises do not make a lot of difference—not in this country, anyhow. Some of us derive our morals from natural law as interpreted by successive Papal or other ecclesiastical pronouncements. Some take their stand upon the Bible: and some adopt a frankly utilitarian position.

On one reader at least the chief effect of this book was to foster the suspicion that in the final analysis all of us are perhaps merely trying to find a decent theological or rational dress in which to clothe our personal moral preferences. But, be that as it may, the fact that so many should so often come to so much the same conclusions is a result as happy as it might be thought to be unlikely.

**FOREIGN PUBLICATIONS**

The Circle (Der Kreis)

Published monthly since 1922, in French, German and English (no translation duplications): contains photos, illustrations and art reproductions, Rolf, editor. Annual subscriptions $11 first class sead, Bank draft or cash to Lessizirkel Der Kreis, Postfach 547, Fraumunster, Zurich 22, Switzerland.

Arcadio

Monthly literary and scientific review in French, A. Boudry, editor. Subscriptions 59 per year. Address 74 Blvd. de Reuilly, Paris XII, France.

**DORIAN BOOK QUARTERLY**

Published in January, April, July and October. Subscription $2 per year, mailed sealed to any address. Published by PAN-GRAPHIC PRESS, 693 Mission Street, San Francisco 5, Calif., Tel. EXbrook 7-0773.

Primarily concerned with books relating to socio-sexual themes, particularly fiction and non-fiction works on homosexuality and sex variation topics.

**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 REVIL or the Metachron Society. No names of individuals will be exchanged for correspondence purposes.

**REVIEW EDITOR:** On reading the book, The Sixth Man by Jess Stearn, I did find the book correct only in part. Your society claims that all homosexuals are just men who are normal in every way except that they love men instead of women. This is where I differ from your point of view. Even the normal people have mental illness, so why should the homosexual be immune? I believe a certain percentage of even the homosexuals are sick and don’t even know it. Some bite a person until blood is drawn, then say they are sorry. Some punch a person in the stomach then say they are sorry. So many other little funny things they do by the score saying they are sorry. This I call sick, if I say so myself. I also don’t understand if a homosexual is just a woman in a man’s body why so many of them carry venereal disease. Some of them are so dumb they think they got measles. That’s one thing your society should insist on—a blood test before they join our society and each one should receive the pamphlet from the board of health explaining venereal disease. I also believe anyone wanting to join your society should at least be examined once by a psychiatrist or have had some treatment somewhere before he was twenty one, for being a homosexual. This way at least a person meeting another person would at least be sure he isn’t meeting a maniac. In my life I have found that sex is about as dangerous a game a person can play when a person is dealing with men. I have had so many close calls near death that even now I am surprised that I am still alive. The way the books are written about homosexuals, is they fall in love, they fall out of love, and that’s that. They never tell us of their heartache, the murder, the beatings, the prison rape, and much more.

Homosexuality is much more than just love between men; its a rough dirty road of shame and despair leading nowhere, but to HELL. What does a homosexual get for all this suffering? Something from some guy who thinks he’s doing you a big favor because he claims he understands you and loves you. You know why he loves a homosexual? In most cases, he loves you because whitt’s making money he sure don’t have to spend much on you, as he would on a real girl. Most men will be anything for sex, as long as they get what they want for nothing, and in most cases they don’t want a woman, because they are responsible under law to take care of them. If the homosexual had the same law, these dear understanding lovers of ours would be so far away you wouldn’t see them for dust. You say that the reason you started your society was so you could be on an equal basis with the normal people? I for one as a homosexual sure wouldn’t care for that. What I’d like is a large camp, with only modern buildings where only true homosexuals could live and work and play, and let these so-called normal people run their lives the way they always have. These camps are already starting in Sweden. So with some help from the government we poor unwanted homo’s could try and find some peace of mind and happiness in this crazy mixed up world, in a world of our own, under our own law. I see you put out a new pamphlet of some sort. Would you send me a sample copy and tell me what you charge for subscription?—Mr. T. O., California.

**REVIEW EDITOR:** In The Sixth Man, the author, who seems sometimes a bit given to unsupported generalizations, says that your Society is not well supplied with members. Particularly, he says that wealthy and prominent people are shy in secret, spurn membership because of their fear that membership would be a giveaway of their situation. In view of his statement that the Metachron Society does not inspect into or think important the sexual inclinations of the individual members, he does not sufficiently explain his statement that 5% of the membership is all that is heterosexual. Nor does he explain how membership would compromise them, since membership is
open to heterosexuals and since in any case membership in other than political organizations is not a matter for public inquiry. Apparently he thinks membership implies homosexuality, so perhaps this is what leads to his supposition, since he presumably did not question the principal.

But he still does not explain his references to wealthy and avowed homosexuals, who nevertheless apparently do not belong, since you lack angels.

So what I have to suggest may be based upon faulty premises and insufficient data. However, if you do not have a large membership, despite the "fact" that homosexuality is rampant and rising, and if membership is open to heterosexuals as well as homosexuals, the former presumably feeling less strongly about "equal rights" than the latter, and if there are many more homosexuals who are living pretty close to the skin than are living high on the hog, it seems to me that you might expand your membership considerably by reducing your dues. No doubt you have considered this. I should like to suggest that you reconsider it on an early meeting.

In my own case, I feel that the Society is a worthwhile organization and that its aims, if realized, would tend toward bringing about that more just and perfect society which we should all like to see in the United States. I do not feel that I can contribute $15.00 to this end, though I might be able to do so if I really tried a little harder. (It would be only a dollar and a quarter a month, of course.) Your recent appeal for funds should not have fallen on deaf ears on the parts of both rich and poor, but apparently it did. My response was to guarantee to buy some books and I did so, on the theory that the profits would be a donation of sorts and that the activity would help your business. But this was peanuts. (The books, by the way, though widely acclaimed, turned out to be of only little interest and to contribute little to my knowledge. I have yet to read the definitive work. Losses your library desire donations of such books after they have been bought and read, as extra copies? You might have from me, The Sixth Man, Autoeroticism, The Problem of Homosexuality, and a few others whose titles I do not recall, but which I have stuck away somewhere. None of them answered my questions.)

Anyhow, to get back to the subject at hand. If the dues were dropped to ten dollars, of course. (Youf recent mention of such books after they have been bought and read, as extra copies? You might have from me, The Sixth Man, Autoeroticism, The Problem of Homosexuality, and a few others whose titles I do not recall, but which I have stuck away somewhere. None of them answered my questions.)

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the Society.

REVIEW EDITOR: I would like to know how to obtain material from your library. What does it contain in the way of scientific books, pamphlets and magazines? These are described generally in your pamphlet. Second, do you have any knowledge of any such organizations in this area?

Mr. V.K., Washington.

EDITOR'S REPLY: Mattachine library at San Francisco contains some 1200 books of scientific material, fiction, drama, poetry, biography, etc., and related to homosexuality, sex behavior problems, and closely related topics. These are available for public use at the library, and for check-out under certain controls to members, professional persons, researchers, etc. In the magazine and periodical department, some 2000 items on hand, pamphlets, publications from U.S. and abroad, educational journals, reprints of scientific research articles, booklets, pamphlets, etc. These may be used only by qualified adults at the library. Finally, there are only one Mattachine office, that at San Francisco. Other groups work in the same field, but there are none known to us in the State of Washington.

REVIEW EDITOR: I would be most grateful if you would inform me whether your magazine is represented out in Australia already. If not I would like to be able to accept subscriptions on your behalf and to this end inquire cost, etc. Mr. G.S., N.S.W.

EDITOR'S REPLY: I first learned of your fine organization in an article by Gobind Lal, science editor of Hearst Newspapers, and see your publication at the UCLA library. Your work interests me professionally. Mr. J.B.D., California.

REVIEW EDITOR: While I have some idea as to the work carried on by the Society, I would appreciate more information. Are there branches of the organization in various cities? Mr. R.L.N., Ohio

EDITOR'S REPLY: Until March 15, 1961, branch offices of Mattachine existed in Colorado, Chicago, New York and Boston. Previously there had been area councils in branches in other cities (such as Los Angeles, Washington, D.C., Cleveland, Detroit, San Diego). However, a reorganization action was taken to urge these former "branch units" to form as independent and legally organized groups in their own localities. To date it appears that such independent groups will be continued in New York and Boston, with new ones being formed in Los Angeles and Philadelphia. They are not branches of the Mattachine Society, however.

REVIEW EDITOR: Would you be willing to answer these questions: 1. When a man goes to see a doctor who tells him he is emotionally inverted—that is, likes men instead of women—but the usual procedure for the doctor to give him a strong drug that makes him mentally ill? 2. Is there a word or substance that people put in a man's coffee, soda, etc., that makes him mentally and physically sick (of course they don't inform him that they have done it)? 3. Is it true that they give poison to emmetate men? Will you please tell us the laws concerning this? Is there a death penalty? What is the cure? Do laws prohibit even doctors from talking to a patient about this problem? I actually don't think you will disclose this information, but I thought I would write out of curiosity any how. Mr. L.H., Pennsylvania.

EDITOR'S REPLY: Your questions are confusing and hint strangely that you have listened to myths and conjectures from the uninformed. Answers to the above should most properly come from an understanding psychiatrist or psychologist—someone qualified to discuss emotional problems therapeutically with you. We know of no doctors who give drugs to induce mental illness; we know of no one who "poisons" emmetate men. It would be unlawful and inhumane. Various states have death penalties for certain capital crimes and acts against persons and property. Being an "emmetate man" is not a basis for the label of "crime" in itself. The acts of people—whether emmetate or not—are the basis for criminal charge. We know of no "cure" for emmetate in men; achievement of maximum self-acceptance and understanding, as well as emotional adjustment with others, is the basis for effort in this. We know of no "natural" attributes that are basically human. In this, let us remember that almost none of us are 100% male or female, but something in between. While the yardsticks for measuring masculinity and femininity are many and varied and probably over-emphatized in terms of an absolute dichotomy, finally, we know of many doctors and other qualified counselors who would be most willing to discuss your sincere concern from an understanding and helpful approach.

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FREE to anyone sending postcard request: Mattachine's 1961 catalog, listing contents of all previous issues of REVIEW from 1955 to date, and prices and description of all other available Mattachine publications. Illustrates covers of 67 previous issues of the REVIEW.
NEW YORK CONFERENCE PROGRAM

A program as outstanding as that scheduled by the former New York Area Council of Mattachine and which, day-and-date parallels the Eighth Annual Conference of Mattachine Society, Inc., in San Francisco, must not go unnoticed. Unfortunately details were learned too late for getting the information to REVIEW readers in the East earlier. Here are the speakers to be heard at Hotel Commodore, Lexington Ave. and 42nd St., on Saturday, Sept. 2, beginning at 10 a.m.


Dr. Russell G. Leiter, psychologist at Portsmouth (Ohio) Receiving Hospital: "The Homosexual in a Crisis Situation."

Mr. Isadore Rubin, assistant publisher, Sexology magazine: "Trends in Homosexual Research of the Past 20 Years."

Dr. Wardell Pomeroy, field research director, Institute for Sex Research, Indiana University, Bloomington: Brief address.

Afternoon panel program: Joseph Aromow, New York Attorney; Phyllis Deen, Ph.D., psychologist; Rev. C. E. Egan, Jr., minister, Methodist Church, Roslyn, N.Y.; Nathanial S. Lehman, M.D., psychiatrist, Great Neck, L.I.; Donald E. J. MacManus, president, American Society of Criminology. Donald Webster Cory, author of The Homosexual in America, will be moderator.

Dr. Benjamin Karpman, chief psychoterapist at St. Elizabeth's Hospital, Washington, D.C., and the dean of scholars in his field, will address the evening banquet on the subject of, "Unconscious Homosexuality."

All-day fee for the program set for Saturday, Sept. 2, is $15.00.

On Sept. 19 at Freedom House, 20 W. 40th St., Mr. John W. Reavis, Jr., who wrote the television documentary, "The Rejected," will address this New York group on the extent to which the American public is willing to accept or even tolerate the discussion of homosexuality.

These events are characteristic of high-calibre public programs which have been presented in New York for several years—both in the period when the group was a branch of the Mattachine and since. After repeatedly calling for "independence," this group was granted just that in March 1961. However it still persists in use of the name of the California corporation with which it has voted to sever all relations. It is hoped that at this important New York meeting that a new name will be chosen so that the Mattachine Society will know what to call it, and help to promote its worthwhile work.

Significantly, the New York meeting is also being held at the same time and date of the annual convention of the American Psychological Association, which expects an attendance of some 9,000 persons.
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