

IN THIS ISSUE:

A MINISTER REPORTS ON PSYCHOLOGICAL RESEARCH

# *Preventing Homosexuality*

PLUS

8<sup>th</sup> Annual  
Conference  
Sept 1-4





# **mattachine** **REVIEW**

October 1961

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# mattachine REVIEW

October 1961

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# Calling Shots

## HALL OF JUSTICE —OR PUNISHMENT

We note that at ribbon-cutting ceremonies to open San Francisco's new Hall of Justice, the mayor, Hon. George Christopher, called the new facility a "monument to crime prevention," or something to that effect.

Forgive us, but we think our mayor is dead wrong. The new Hall of Justice is, rather, a monument to punishment—of which monuments we have all too many in our nation today, halls that are teeming with humanity, but hollow when it comes to facing the reality of prevention, rehabilitation, correction, and help for our fellow man.

The price of crime prevention is too high a price for the forces in charge of correction to implement prevention in its fullest meaning. It is far too easy to perpetuate the punitive barbarisms which build the towering in-

stitutions of police power, investigation and regulation of people's lives, etc., because these things build careers and are invariably the magic stepping stones to higher political office.

A recently passed state law requires any California citizen to give adequate identification to a policeman under certain "reasonable" conditions. This inroad into individual liberties, while conceived for "better law enforcement procedures," as undoubtedly the peace officer's associations sponsoring this bill declared, is but an intermediate step to the full police state setup where every individual must carry an identification card with photo, fingerprint and other data on it, and probably with the requirement that every change of address will have to be duly noted with a police or sheriff's department.

This is not a quibble against the new Hall of Justice. How we wish it were to be just that—a *Hall of Justice under law, of Understanding of one's fellow man, of Respect for one another, and of Prevention of transgressions by one against the person and property of another.*

But with law enforcement being still as punitive as it is, and with crime having become an industry, we fear the Hall of Justice is already just a newer and bigger Hall of Punishment.

## TELEVISION BREAKTHROUGH BRINGS FAVORABLE COMMENT

"The Rejected" on KQED, San Francisco, Sept. 11, was probably not

(Continued on page 16)



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Cover: Original by C. C. Hazard



## 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 booksellers concerned with homosexual and other sexological subjects. Rates upon application.

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



# "Sexually Provocative" Magazines Not Legally Obscene

Reprinted from *JUSTICE WEEKLY*, Toronto.

In an important decision, the New York Court of Appeals, the highest court in the state, held that magazines containing nudes and dedicated to "coarse sexual titillation" could not be considered legally obscene. Judge Stanley Fuld, writing the prevailing opinion at Albany, noted that there are on the newsstands many magazines which "pander to and commercialize upon man's taste for the bawdy and ribald. They include 'pictorial essays' which are tawdry attempts to satisfy mild voyeurism by photographing nude and partially dressed women in 'artistic poses,' salacious cartoons and short stories of sexual seduction devoted to little other purpose than sexual stimulation."

Conceding all this and pointing out that the magazines were, in his opinion, shockingly vulgar and tasteless, Judge Fuld said that they were still protected by the constitutional provisions guaranteeing freedom of speech and freedom of press.

"The same protection applies even if the magazine is a form of entertainment rather than an exposition of ideas, and even if we conclude that it is lacking in all social value. What is one man's amusement teaches another's doctrine."

Even if we can find nothing of any possible value to society in these magazines, Judge Fuld continued, "they are as much entitled to the protection of free speech as the best of literature... mindful of the constitutional necessity to open the door barring state intrusion into this area only the slightest crack necessary, and desirous of erecting a standard which imposes the most universal moral sensibilities and may be applied objectively, we are of the

opinion that the prohibitions of the law should apply only to what may properly be termed 'hard core pornography.'

"The mere undemonstrated possibility of harm to the community from accounts of sexuality is not of sufficient moment to warrant the exercise of the public force in their suppression. And this is true whether the narratives concerned may be said to have artistic or scientific justification or whether they lack anything of any possible value to society."

Commenting on Judge Fuld's opinion, *Weekly Variety* said:

"Clearly, if Judge Fuld's definition of obscenity is adopted throughout the country, the fight against vaguely written and all-encompassing obscenity definitions will have taken a giant step forward."

District Attorney John M. Braisted, of Staten Island, whose office had handled the case before the high court, was dismayed by the opinion and said:

"I think the court is misled. In our state and in the nation, too much emphasis is placed on so-called individual freedoms guaranteed under the First Amendment to the Constitution. The decision took into consideration the Kinsey report and other reports, some of which are pornographic per se."

On the other hand, Assistant District Attorney Richard Kuh, of New York County, stated that it was appropriate for the court to take into consideration the trend toward freedom of sexual expression evident in society.

"It is our feeling," he told a Joint Legislative Committee studying the subject, "that the courts are tending in the direction of permitting an ever broader area of sale to adults. We wouldn't be shocked if in the next decade the courts held that sale of hard core pornography to adults is legal." ■

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## VILLAGE BOOKS AND PRESS

116 Christopher Street

New York 14, N. Y.

# Arranged by the Gods

GREGORY H. ROXTON

As I stepped off the train and looked anxiously around the deserted station, my heart sank within me, for my worst fears seemed realized. For the last three summers, Aunt Mary and Uncle Jack had urged me to spend part of the summer vacation with them on their farm at Unionville. Other years, I'd always had something which seemed more important planned, but this year I had nothing definite in mind so I wrote to say that I would arrive on the first of July for a month.

During my trip from Chicago, I had had the feeling that this was a great mistake and that I should have invented an excuse and turned down their invitation. Farms have never held much attraction for me anyway. The further I got from the city the more certain I was that this was the case and now, as I stood gazing at the forlorn little country town, a wave of annoyance and desperation swept over me.

Just at that moment an ancient vehicle, which subsequently proved to be my conveyance, chugged to a stop near me and from it emerged my smiling aunt and uncle. Dear old Aunt Mary clasped me to her bosom in a suffocating embrace while Uncle Jack loaded my things into the motorized wreck.

"Your cousin Chuck, from Cedarton, is coming to spend some time with us, too," Aunt Mary confided during the trip from town to the farm. "We were afraid that you might get lonely without someone your own age around, so we asked him to come, too. I'm sure you'll get along well together."

I'd never met this cousin (he was really only my second cousin) since my immediate family never seemed to associate much with the rural members of our family. Actually, I'm afraid we rather looked upon them with something akin to embarrassment. The thought of having some hay-seed cousin filled me with anything but delight.

My first sight of the farm caused me utter amazement, for I had expected a rundown ruin, similar to the car, and here before me sprawled a spotless, large white house, shaded by maples and surrounded with a colorful array of flowers. The barn, too, was white and looked newly painted. In the driveway there stood a new Buick. Instead of noise and smell I found myself in a charming, quiet country setting.

At supper that evening I learned that my cousin was not expected to arrive until sometime the next day. For some reason the very mention of this person caused me a great deal of jealousy as I realized that I was not to be the sole center of attention as I had somehow expected. I felt that my relatives might prefer him to me, and this hurt. Later, as I lay in bed before dropping off to sleep, I resolved to treat this cousin with cold reserve and to contrive some way in which to spend my time reading and in solitude.

The next morning I awoke, after a thoroughly refreshing sleep of the variety one gets only in the country, to find the household already busily astir. I could hear movements below in the kitchen and detected a voice which I did not recognize. Deciding that it was a hired hand, I dressed slowly and leisurely and then tripped gayly down to breakfast. As I entered the kitchen, I discovered that the voice belonged to a boy of about my own age. His hair was blond and he was dangerously good looking. I had never expected to encounter someone like this in the country. He wore a short-sleeved light blue shirt and a pair of levis, was spare and yet looked very strong at the same time.

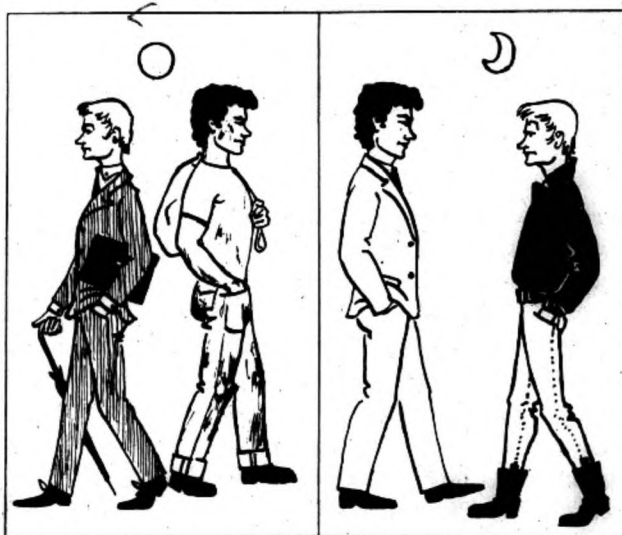
For a moment or two I must have gaped in amazement. Then Aunt Mary turned from the stove and exclaimed, "Oh! Good morning, Greg. This is your cousin, Chuck. He just arrived on the early bus from Cedarton." Chuck stood up, smiling a broad, friendly smile and extended his hand in greeting. Our eyes met and held a gaze as we shook hands. Then we sat down at the table, and during breakfast we talked over our backgrounds. I learned that Chuck was not a farm boy at all, but lived in the town of Cedarton, where he had had a job after school in a filling station. All the while we chatted, I found myself unable to take my eyes off him, and was mentally deciding that this month would turn out to be most rewarding after all.

After breakfast was over, I excused myself and went to my room to write some letters. This took a great deal longer than I had expected. After nearly two hours, there came a soft knock at the door and Chuck entered with the

suggestion that we take a look around the farm together, since neither of us had been there before.

It was one of those halcyon days which occur frequently in the Midwest in summer, and the air was filled with the wholesome smells of cattle, hay, and of nature. As we walked through and among the buildings, neither of us said much but we were both very much aware of each other. The sun was quite warm, and soon Chuck removed his shirt, revealing strong muscular arms and a powerful back, golden tan from many hours in the sun. He noticed my close examination and smiled to himself. Entering the barn, we noticed the ladder which led upward into the hay mow above. As if by tacit mutual consent, we climbed up into the soft, sweet-smelling hay. There is something subtle about hay which makes anyone in its presense want to lie down in it. Chuck found the loft door and swung it open, disclosing a view of most of the farm buildings with the golden yellow and green fields beyond. It was a magnificent and calming sight and sinking into the hay, I gazed out enraptured. Chuck lay down close and placed his head in my lap. This somehow surprised me, but pleasantly. We remained silent and motionless for a long time until, glancing down I found him looking steadily into my eyes in a questioning way. My hand stole slowly upward, my fingers straying playfully into his thick blond hair. My eyes wandered over his body, drinking in the masculine beauty to be found in every line.

At last he spoke the words I had been waiting for: "This must have been arranged by the gods." ■



from *VRIENDSCHAP*, Amsterdam

## HISTORY



### The 'Queen'

#### WHO ALMOST BECAME KING OF THE UNITED STATES

NOEL I. GARDE

As most Americans know who remember anything of their American history from school, the period between the close of the Revolutionary War and government under the Constitution was marked by chaotic conditions throughout the new nation. Most thoughtful American leaders were thoroughly dissatisfied with the weak union of the United States under the Articles of Confederation in the 1870s. But what could best replace this weak system of government?

Amongst the various possibilities being considered was that of a constitutional monarchy on the British model. In view of the still bitter feelings associated with the thought of a "king," the proponents of this view felt obliged to move with the greatest discretion. The first problem was to choose a suitable candidate for king, and one of the first names to come up was that of Prince Henry of Prussia, brother of Frederick the Great. A prominent figure in the wars and politics of the second half of the 18th century, Prince Henry, like his brother, is usually included in comprehensive lists of famous homosexuals in history.<sup>1</sup> Presumably his American sponsors did not know too much about this aspect of their candidate.

To sound out Prince Henry as to whether he'd be interested in becoming King of the United States, the American royalists enlisted the active support of Baron von Steuben, former Inspector-General of the Revolutionary Army, who had remained in the United States and who had formerly served under Prince Henry in various campaigns. Steuben wrote Prince Henry on November 2, 1786 to convey to him the sentiments of prominent Americans, enclosing a letter along similar lines from a very prominent American. Subsequent historical documentation has indicated that this prominent American was none other than the nearest thing to the president of the United States,

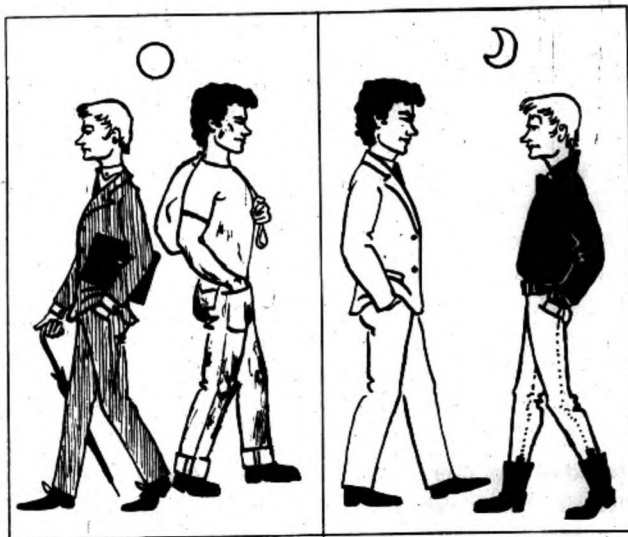
<sup>1</sup> Havelock Ellis, *Sexual Inversion*, 3rd ed., p. 35; also Hirschfeld, Bloch, Moll in various works.



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i.e.—Nathaniel Gorham, President of the Continental Congress. Amongst the other prominent Americans believed to have been involved were James Monroe, future President; Rufus King, at that time delegate from Massachusetts and subsequently Senator from New York; and Alexander Hamilton, former secretary to Gen. Washington, presently delegate from New York and subsequently Secretary of the Treasury.<sup>2</sup>

Prince Henry did not get around to a reply to these letters of von Steuben and Gorham until early April, 1787. He expressed his surprise, was very flattered, etc., but needed further assurances of prevailing American sentiments, etc. But by that time, as the saying goes, he'd lost his chance. The Constitutional Convention assembled at Philadelphia in May, 1787, perhaps before his reply ever reached von Steuben (and Gorham). Events no longer favored the proponents of an American kingship, who now shifted their efforts towards enhancing the power of a President under the Constitution. The details of the approach to Prince Henry did not come to public light until 1825 when the information was used as part of what we would now call a "smear campaign" against Rufus King, to circumvent his confirmation by the Senate as Minister to Great Britain (for a second time). The "scandal" was so great that President John Quincy Adams and Secretary of State Henry Clay had to go through the motions of making inquiries to reassure themselves of Senator King's "innocence." But they were satisfied and King was confirmed, only to die the following year.

Further confirmation of the validity of the "scandal" came with the publication of a biography of Steuben<sup>3</sup> in 1859 and then in 1900 with the publication of the last volume of King's biography.<sup>4</sup> The final proof, however, came a few years later when a Berlin University professor discovered the draft copy of Prince Henry's letter of April, 1787 in the royal archives.<sup>5</sup>

Two questions remain of some interest. Firstly, was some of the indignation in Washington in 1825 connected with knowledge of Prince Henry's sexual interests? Secondly, a matter of pure speculation: If Prince Henry had become King, and presumably continued in a childless state with his nominal wife, might not a golden opportunity have been provided for adoption as the crown prince of Alexander Hamilton, who had already exhibited in his considerable talents for endearing himself to elderly repressed homosexuals?<sup>6</sup>

<sup>2</sup> *Life and Correspondence of Rufus King*. Putnam's, 1900. Vol. VI, p. 643.

<sup>3</sup> Friedrich Kapp, *Life of Steuben*. New York, 1859. p. 584.

<sup>4</sup> See footnote 2 above.

<sup>5</sup> Richard Krauel, *Prince Henry of Prussia and the Regency of the United States, 1786*. *American Historical Review*; October, 1911 (V. 17).

<sup>6</sup> James Vincent Nash, *Homosexuality in the Lives of the Great*. Little Blue Book No. 1564. Girard, Kansas, n.d., pp. 44-9

# Patience

Tom Wilson

Patience, they say, is a virtue. For you it is a necessity, almost, in fact, a way of life.

You must be patient with your paramours, with society, with your friends—and with your enemies. Yes, you must be patient, oh so patient, with your enemies.

Most of all, of course, you must be patient with your chosen mate. If he strays you must be prepared to greet his return with open arms and understanding. If he has ideas that clash with yours you must remember that time and "education" work better than fruitless argument. If he falls short of your ideals remember that you love him for his vices as well as his virtues (perhaps more so). Then, finally, when that day of parting comes, as it does to all of us, meet it with patience and fortitude. Life must go on!

Although you live in the shadow of the heterosexual world and are accorded the status of a third-class citizen you must always be patient with society. Despite entrapment, ridicule and discrimination the homosexual has survived through the centuries because of his discretion and patience. You know where you are going, therefore you can be tolerant and even sympathetic of the mixed-up straight world. You must also realize that you have many friends and allies in their camp and you can best help them to help you by exercising great caution and understanding.

Finally, you must be patient with your close friends, your co-workers, your class-mates, and even your own family. You must appreciate the fact that you daily do many things that must perplex and mystify them. You should try to alleviate this situation as much as possible. You cannot live entirely without your straight friends, so it is necessary for you to make adjustments, without necessarily conforming in the narrow sense. A true friend will respond to your patient loyalty even though he may not "dig" you completely.

And, of course, there are your enemies—and they are many. You should avoid the "hustler" entirely, or be prepared to take the consequences. When a plain-clothes-man asks you for a match—tell him you don't smoke. Be most patient of all with those who ridicule you for they are ignorant and most likely in much deeper trouble themselves. As for all the others who would torment you, remember His words: "Father, forgive them for they know not what they do."

## Toward an Enlightened Society

LEE VINCENT, Ph.D.

The "problem" of homosexuality—and the very topic itself—is a very controversial one. In an era of "miracle cures," inoculations have been developed for everything from polio to the Bubonic Plague. But, our medical scientists and technologists, if they are honest, will admit that they have fallen short of their goal. There is no prevention, or cure for the common cold!

So it is with homosexuality. While, in the case of the virus causing the common cold, present day knowledge and scientific instruments do not permit us to effect a cure; this might be closely compared—or analogized—with the sociologists' attempt to cure homosexuality.

Many wild, wide, and varied guesses have been made as to the origin of homosexuality. In other words: what makes a person become homosexual? The homosexual has been with us now for not one century but for countless centuries. It stands to reason that, with the completely divergent viewpoints maintained by those who set themselves up as authorities on this subject, that there would be an equal—or greater—number of probable solutions, or cures. But, which, if any, is the right one?

A noted San Francisco psychiatrist, Dr. Karl Bowman, established himself as an authority when, in a recent telecast, he stated: "It is extremely difficult to treat most homosexuals." That could literally be construed to mean that either (a) the homosexual was satisfied with his present condi-

tion, or (b) the "cures" employed on an experimental basis, were proven to be wholly ineffective. This same psychiatrist, later in the program, also stated that change can only occur if the individual homosexual wishes it. One would like to believe this; to share this viewpoint—but the fact remains that, today, there is no "cure" for homosexuality. Homosexuality can be suppressed and the individual can be persuaded—or forced—to conform to society's standards, but he can never be changed.

Today, the homosexual is unable to seek competent medical aid, or to help himself. The most that can be done for a homosexual, is to help him accept himself. He is often held up to ridicule; persecuted by law enforcement agencies, and his fellow beings, if he acts naturally. So, to avoid unpleasantness and derision, he takes on a separate identity, or leads a "double life." He seeks the most natural thing in the world: love and/or affection—and the respect which he deserves.

About a month ago, I received a guest from out of town. This particular individual was heterosexual and though we were excellent friends, he was not aware that I was homosexual. Homosexuality was something he had heard of—rather than observed, and at this time, he shared the lay-public's intolerance of this sociological problem. Shortly after his arrival, two guests arrived for dinner. Both were male homosexuals. After my guests had departed, I asked my out of town guest, what he thought of these two individuals. He said that he enjoyed their company and that I was very fortunate to be surrounded by friends of their calibre. When I made it known to him that these same two individuals were homosexuals, his opinions remained unchanged....except for the expression of sympathy. Toward the end of his stay, my guest remarked that, had he been informed that the two guests were homosexuals, before getting to know them, he would have taken an instant dislike to them. "Now," he said, "I can only feel the urge to educate others who were as blind to the needs and nature of these people, as I was."

Prior to his departure, I took my guest to a homosexual bar. As he gazed around the room, he commented that it was not at all the kind of thing he had expected. There were few, if any, "nellie queens." There were few, if any, outward signs to indicate a stray from the "norm." The majority of customers merely sat at the counter, enjoying conversation with each other—and their beer. My guest was not hindered or approached by others, except those who knew me personally. The conversation in no way touched on matters of sexual nature and the "lewd and lascivious conduct" label placed on these people just ceased to exist. In fact, as my guest observed, these individuals sought nothing more than companionship.

Since society has chosen to bury its head in the sands of obsolete laws, intolerance and bigotry, the only place where a homosexual can feel at ease

and free of persecution is among his own kind.

Since the law enforcement authorities are, in the word's of California's District Attorney, Thomas Lynch, helpless to enforce the present statutes as they exist, they must resort to a refined kind of persecution known as "entrapment." They encourage the homosexual to "step out of line" by making the first advances—and then arresting him for lewd conduct. In the words of a prominent newspaper columnist: "The police farce (sic) commits the sin—and charges!"

If any "regular" citizen were arrested by the police in a bar, or on the street and charged with "vagrancy" merely because he had a wallet full of checks—but no cash—there would be an immediate outcry from the public. The laws governing "vagrancy" are as obsolete as those governing homosexuality—and though these laws are on the books, only the latter laws are enforced by entrapment... or by flimsy circumstantial evidence.

It is a pity when we all talk so highly of our democratic way of life, that individuals are labeled "criminals" merely because of what they do in bed. If two individuals meet; live together and settle down to enjoy a happy existence, then, no matter what their sex may be, they are entitled to live as they please—and in privacy. As the columnist, Herb Caen, stated recently: "Homosexuals who leave others alone, should be let alone!"

Perhaps the most amazing viewpoints expressed during the sixty-minute forum on homosexuality, were those of Episcopal Bishop James A. Pike and Rabbi Alvin Fine. The Rabbi said: "God does not require the destruction of the evil-doer, but rather the correction of the evil." Bishop Pike said: "We do not classify all persons with this condition (homosexuality) as sinners."

As a homosexual, who *tries* to be a Christian, there was no place for me in the church. Our laws are based on the Ten Commandments of Moses—but law, if it is to be just, must be tempered with mercy. Bingo—a form of gambling—would be looked down upon as a source of income for the church. Jesus threw the gamblers from the temples. Today, one can rationalize. Today, too, it is possible for the Church to force our lawmakers to change the obsolete statutes applying to homosexuality.

People are not "black" or "white"—good or bad. They are human. They are a combination of both—a sort of off-grey, one might suppose. Those of us who, by choice or by accident, happen to be homosexual, should be able to look toward the church—and our fellow beings for assistance and guidance, and—compassion. As has been stated, there is no "miracle cure"—but in the meantime, the minority, the 45% of our people who are homosexual to a significant degree or who have these tendencies, can be allowed to continue their pursuit of happiness and, in return, make their contribution to an enlightened society. ■



#### NIGHT CHILDREN

Down half deserted streets  
night children drag  
their torn loneliness to bed  
to dream  
what might have been  
had such and such been different,  
or  
what was,  
and is no more.

—Bud Kelly



## CALLING SHOTS

(Continued from page 2)

the most outstanding program ever presented by this listener-sponsored television station, but it does rank high among those programs which drew favorable comment from viewers, this in spite of its taboo subject. Before the end of a week after it was shown, the program was responsible for several hundred letters (all but a very few—under 3%—favored the program, and many called for more on the subject), and orders poured in for somewhere near 400 copies of the transcript.

This reaction plus favorable mention in the regional press, gave what some have described as proof that it is time to examine the subject of homosexuality calmly, intelligently and objectively in all of our mass communications media. Why? Because it is evident that a vast number of people are either directly or indirectly concerned with this phenomenon of the natural sex instinct in mankind. In the words of Attorney General Stanley Mosk of California, whose letter was read on the program as an introduction, "With all the revulsion that some people feel toward homosexuality, it cannot be dismissed by simply ignoring its presence. It is a subject that deserves discussion. We might just as well refuse to discuss alcoholism or narcotics addiction as to refuse to discuss this subject. It cannot be swept under the rug. It will not just go away by itself..."

Five San Francisco Bay Area news-

papers gave advance and follow-up notices on the program. Nationally, *Life* magazine announced it, and *Variety* carried a lengthy review (see following). *TV Guide* carried a full announcement in its western regional edition.

### FEAR OR SENSATIONALISM WAS NOT NECESSARY

George Willey presented an advance review of the program (KQED mailed out almost 100 copies of the transcript before the show was televised) in *Daily Palo Alto Times* in which a colleague of his opposed airing anything about homosexuality on TV because it was "highly inflammable" and "improper." But the program, Willey declared, was neither.

"I congratulated Jon Rice (of the television staff) for considering so bold an undertaking," Willey said. "This subject needn't be as offensive or explosive as many seem to believe. Two years ago it was considered by KPFA-FM on a program which won a State Fair award."

(This 2-hour program, "The Homosexual in Our Society," had three participants which were also seen and heard on "The Rejected." And the radio program has been presented over Pacifica Foundation affiliates in Los Angeles (KPFA) and New York (WBAI) for a total of at least five broadcasts.)

After the telecast, *Palo Alto Times* editorialized, "KQED Illuminates Some Dark Corners." It said, in part: "In our judgment the telecast did cast considerable light, with a series of

speakers discussing various aspects of the problem (without) sensationalism.

"The program demonstrated that the problem is widespread, involving by one estimate one of every six American males for a prolonged period of his adult life.

"One startling fact brought to light was that about 75 per cent of males with early infectious syphilis in San Francisco and Los Angeles acquired their infections from other males. Dr. Erwin Braff, director of the San Francisco Bureau of Disease Control, pointed out that programs of education about venereal disease, such as in the military, generally neglect to warn of this danger.

"The often-mentioned but seldom-explained Mattachine Society seemed less sinister. Its leaders asserted it is not an organization for homosexual contacts, but a group that aims to help its own members with counsel and legal advice and to create greater public understanding and acceptance of their problems.

"Two clergymen took the position that while homosexuality is immoral, it should be treated as a psychological illness rather than as a crime.

"Listener-sponsored educational TV is a good medium for airing such a touchy subject, one most sponsors would avoid. Viewers who find the matter too repulsive can turn the dial. A late-evening telecast time aids parents in preventing youngsters from hearing discussion they may deem unsuitable. KQED handled the sensitive subject skillfully."

### DISTINGUISHED PROGRAM, SAYS OAKLAND TRIBUNE

James Abbe in the *Oakland Tribune* stated that KQED's presentation was the first of a possible 55 National Educational Television Network stations to do so (although it is not definitely established that all of these stations will present it). "Distinguished experts from the fields of medicine, anthropology, religion, law, government and business join members of the Mattachine Society to present their views on the problem."

In the news pages of *San Francisco Chronicle* next morning after the program, selected quotes were published:

A Mattachine spokesman: "Whether we like it or not, (the homosexual) is in our midst and in large numbers... he is constantly fired from Federal jobs as a security risk, and unable to serve in the armed forces if detected... but more than that the overwhelming majority of homosexuals are unhappy with what they are."

Dr. Karl Bowman, psychiatrist: "It is extremely difficult to treat most homosexuals, and change can occur only if they want it."

Al Bendich, attorney: "If we tried to enforce the law we would turn the country into a jail if not a lunatic asylum."

Rabbi Alvin Fine: "God does not require the destruction of the evil doer, but rather the correction of the evil."

Episcopal Bishop James A. Pike: "We do not classify all persons with this condition as sinners."



Dwight Newton, *San Francisco Examiner* TV columnist, called "The Rejected" one of the four outstanding TV programs which appeared on a single night. He wrote that KQED handled the subject soberly, calmly and in great depth. And he listed KQED's address as the place where the public could order copies of the transcript for a dollar. In *San Francisco Chronicle*, Terrence O'Flaherty gave even more space. His comment is reproduced below:

## Something for the Boys

THE TWO BIGGEST SHOWS of the month were about girls and boys—not together, but separately.

The girl show was the Miss America Pageant, the traditional romp through Atlantic City in hoopskirts and swimsuits. The boy show was "The Rejected," a documentary look at homosexuality produced for nationwide showing by KQED, our educational station. Both displays were dignified and very much a part of the contemporary scene. As such they are worth recounting here.

In "The Rejected," KQED was courageous to tackle what is perhaps the most taboo subject of all—homosexuality, the permanent underground. A letter from Stanley Mosk, the Attorney General of California, opened the show and set the tone for the discussion.

"We might just as well refuse to discuss alcoholism or narcotics addiction, as to refuse to discuss this subject. It cannot be swept under the rug. It will not go away by itself. There is need to cast light into an area in which the shadows have long been deep."

★ ★ ★

A DISTINGUISHED group of leaders and opinion-makers from all aspects of society were heard from, including Dr. Margaret Meade, Rabbi Alvin Fine, attorney Morris Lowenthal, The Rt. Rev. James A. Pike, Episcopal Bishop of California, and District Attorney Thomas Lynch of San Francisco. Most agreed that adult homosexuality should not be a crime.

Some of the documented comments must have surprised most viewers: "Thirty-seven per cent of all American males have had at least one homosexual experience after adolescence." . . . "Laws aimed at controlling homosexual conduct are frequently self-contradictory, totally irrational and have proved to be unenforceable." . . . "It isn't found only in big cities, but everywhere, in every small community." . . . "75 per cent of the males in California with early infectious syphilis have acquired it from other males." . . . "The only places in Europe where ordinary homosexuality is a crime is Communist Russia, West Germany and Great Britain." . . . "Plenty of male homosexuals are broad shouldered, strong and the epitome of masculinity."

Rabbi Fine: "It is my interpretation of Judaism that homosexual practice is still held to be immoral, but moral problem that it is, we should regard and treat it as a psychological illness rather than as a crime."

Bishop Pike: "A homosexual is like anyone else with an illness and should be cared for as such, with love and concern and interest; not casting them aside, not labelling them as evil . . ."

Harold Call, president of the Mattachine Society which seeks to educate the public on the problem: "By and large, if these laws were changed, we might find that the homosexual is no different from anyone else except perhaps in his choice of an object of his love."

### MATTACHINE A HIGH POINT VARIETY REVIEWER CLAIMS

While newspapers placed heavy emphasis upon the expert comment made by such better known personalities as Anthropologist Margaret Mead, Psychiatrist Karl Bowman and Attorneys

Morris Lowenthal and Al Bendich, *Variety* in New York on Sept. 13 declared that the "homosexual viewpoint" as presented by Mattachine and the VD discussion by Dr. Erwin Braff of the San Francisco Health Clinic, were program high spots. Here is the complete review:

## Television Reviews

VARIETY

### THE REJECTED

With Margaret Mead, Dr. Karl M. Bowman, Dr. Erwin Braff, Bishop James A. Pike, Rabbi Alvin Fine, Morris Lowenthal, J. Albert Hutchinson, Thomas Lynch, Al Bendich, Harold L. Call, Donald S. Lucas, Les Fisher.  
Writer: John W. Reavis Jr.

Director: Richard Christian  
Producers: John W. Reavis Jr., Irving Saraf.

60 Mins., Mon. (11), 9:30 p.m.

KQED, San Francisco (vidtape)

"The Rejected" is a deep-probing documentary of a highly taboo theme, homosexuality.

Produced by KQED for the National Educational Television Net-

work. It may set off shock waves of reaction around some of NET's 50-odd stations. Yet it deals with this complex subject in a matter-of-fact down-the-middle manner, covering it quite thoroughly and, for the most part, interestingly.

Show starts with KQED General Manager James Day's "disclaimer"—that is, "the problem exists . . . and the first step to solution is recognition (of the problem) . . . and discussion of facts."

Then it plunges right into anthropologist Margaret Mead's discourse, which sets homosexuality in a societal perspective.

Dr. Karl Bowman, former director of Frisco's Langley Porter Clinic and ex-president of the American Psychiatric Association, relying heavily on Dr. Kinsey's statistics, draws the dimensions and variations of the problem, concludes with a brief discussion (largely a quote from Freud) of methods of "treatment."

This is followed by what, in some respects, is the show's high spot, the appearance of a three-man panel composed of the president (Harold Call), executive secretary (Donald S. Lucas) and treasurer (Les Fisher) of the nationwide Mattachine Society.

The off-camera narrator's voice asks, "What do other homosexuals think about the so-called queens?" and Call starts the panel discussion by saying, "We think the 'swish' or the 'queen' represents actually a small minority within the whole homosexual grouping, but to the public this is a stereotyped view . . . by which all homosexuals are judged, it seems." The trio explains the Mattachine Society,

headquartered in Frisco, with branches in New York, Chicago, Boston and Denver, aims "to dispel part of this stereotyped picture" through "work in education, research and social service . . . It is not a pen-pal organization, nor it is an organization for homosexual contacts . . . we are calling for a change of law because we know the number of homosexuals is large." The panel discusses marriage "as a coverup" (no good, says one of the panelists) and Call emphasizes that "protecting the young is one of the important planks in the Mattachine platform."

Lawyer Al Bendich reports on the status of the laws covering the subject and Frisco District Attorney Thomas Lynch tells of enforcement of these laws. Or lack of enforcement, because of difficulty in prosecuting.

Dr. Erwin Braff, director of Frisco's Bureau of Disease Control, discusses—very dispassionately—a fascinating, if rather revolting, aspect of the problem. Says the doctor: "Here in California, San Francisco and Los Angeles show that approximately 75% of males with early infectious syphilis have acquired their infection from other males. The same can be said of other large cities in the country—New York, New Orleans, Kansas City." Dr. Braff's segment is highly unusual, extremely revealing, and next to the appearances of the Mattachine officers, is probably the most interesting portion of the show.

The whole show has a great deal of vitality and is blessed by John W. Reavis Jr.'s clear, simple and uncompromising script and Richard Christian's no-hokum direction.

Stef.

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#### READING AND WRITING

## Primer for Censors: A Few Basic Ideas

Reprinted from DALLAS MORNING NEWS

By LON TINKLE

Book Critic of The News

Some of our favorite words are the four-letter ones, such as book and love and Mama. Also work and play and food. And, especially, the verb "read."

We also like a good many others, which attract writers like Henry Miller and Rabelais and Mark Twain and Ernest Hemingway, because these four-letter words (you know them as well as we do) are what any man with an ounce of poetry in his soul relishes: words that are spirited and at the same time full of energy and full of precision.

But the four-letter word we want to defend this morning is the word "read." It is obvious from the goings-on in Dallas about censorship that many of our misguided watchdogs don't really know how to read.

Naively, and with the good will characteristic of book folk, we thought the matter was settled with the courageous, common-sense acts of City Manager Elgin Crull, who invoked "due processes of law" and disavowed police censorship. We were naive.

To judge by public statements made by city authorities and would-be custodians of public morals, not to mention abusive letters we have received (way in the minority against those letters opposing censorship), once the discussion gets above two-syllable words many adults are lost.

★

THEY BETRAY what to a bookman is his chief reason for being: to learn how to make fine distinctions, to use words with justice. The great virtue of literature is ultimately, in a very special but noble sense, "moral," for it deposits a vast reservoir of judgment in its worshippers. It

does this in three obvious ways: it sharpens their minds, it refines their imaginations, it deepens their emotions. All art does this. Another great virtue of literature, or the book, is that it performs this useful social function privately, intimately, not as a collective or group experience.

What goes on between a man and the revelation in a book is a solitary thing, one of the few remaining private experiences in our outrageously publicly organized lives. It is by this private experience that the book forms and shapes the most precious heritage of the democratic experi-



ence, the responsible individual conscience.

★

**ONE TROUBLE** that lovers of literature have in opposing ignoble censorship is that the true reader dislikes collective action. He will leave that to Russia and all forms of totalitarian and authoritarian states.

But when book-haters (whether consciously or unconsciously so) start forming packs and pursuing the instruments of modern culture in herds, something, we suppose, has to be done.

One thing is to alert open minds to the fact that book burning and book banning often stem from unanalyzed motives and secret urges to power.

Wherever this is true, the distinction, the discernment, must be bugled, much as book lovers distrust the shouted word.

Right now in Dallas, we must be on our guard against all efforts to keep the mental life of our community on an infantile level. As communities grow and tolerate many different kinds of excellence, we have to be sure that in protecting the young we do not emasculate the mature. Otherwise we cripple youth into remaining "arrested sophomores" all their lives.

★

**IF OUR CITY** is going to ripen into a great metropolis, we can not imprison it in a straight jacket of home-grown morality that denies the creative spirit the opportunities it has found as civili-

zation has moved westward from Athens to Rome to Florence to Madrid to Paris to London to New York to —? Fort Worth, no doubt.

We must understand that it is not pornography really at stake. We are all committed to laws and due processes of law to take care of that. What is threatened is the traditional democratic right, the unassailable basis of democracy in fact, of "free inquiry."

The domain of "free inquiry" that Henry Miller's "Tropic of Cancer" dramatizes is that of sex.

Any community that fails to teach its youth the sacredness of sex as well as its sinfulness is headed for trouble and unwholesome morbidity. For too long a time this nation surrounded the God-given gift of sex with only restraints and restrictions and joyless ignorance, with negation instead of affirmation.

★

**A REACTION** to the other extreme was inevitable. How will sensible people establish the wisdom in this matter of the Aristotelian ideal of the golden mean?

First of all by recognizing the moral obligation to be intelligent. To be intelligent only is not to be moral. But to be moral only, without intelligence, is to be innocent instead of virtuous. Virtue comes from knowledge; knowledge comes from books.

If prudes and bigots try to claim a monopoly on moral virtue, let the partisans of free speech smoke them out.

(Continued on page 24)

#### OTHER U.S. ORGANIZATIONS IN THE FIELD

ONE, Inc., 232 S. Hill St., and ONE INSTITUTE OF HOMOPHILE STUDIES, 233 S. Broadway, Los Angeles 12, California.  
DAUGHTERS OF BILITIS, Inc., 1232 Market Street, San Francisco 2, California.

#### TWO MERIT AWARDS FOR 1961

Two awards of merit were made at the Eighth Annual Awards Banquet of the Mattachine Society, Inc., at San Francisco on Sept. 2, 1961. They were made to Mr. John W. Reavis, Jr., of New York, independent television writer-producer, and to Dr. Walter C. Alvarez, of the *Des Moines Register and Tribune* Syndicate, widely published medical columnist. Here are the two citations:

For a modern-day public relations man who also specializes in television script writing and program producing on an independent basis, to look deeply enough into human expressions to dare to prepare a program which looks objectively, quietly and unemotionally at the manifestation of homosexuality, this program designed for a mass television audience, is a rare thing, indeed. But for John W. Reavis, Jr., of New York, this idea was a challenge which last fall he had to put in motion. Thus with several months of intensive study, observation, interview and salesmanship to wary sponsors, Mr. Reavis did, in March, 1961, see through to completion his project of "The Rejected," an hour-long television documentary on homosexuality unlike anything ever before presented to the American public on this subject. For his work as writer of the program, an award of merit is presented to Mr. Reavis for this program which will have its premiere telecast in San Francisco on Sept. 11, 9:30 p.m., over KQED, Channel 9.

One of America's best known syndicated medical columnists is Dr. Walter Alvarez of the *Des Moines Register and Tribune* Syndicate. His daily column appears in some 125 or more larger newspapers in this country. And every so often, when the inquiries mount up and something has to be said, Dr. Alvarez comes out forthrightly and discusses that most taboo of all topics for a family newspaper to treat objectively: the condition of homosexuality, as discovered by a parent in a son, or by a fiancée about to marry someone she considers is not all man. Without exception, Dr. Alvarez' comments and discussion of this subject have been eminently informative and consistently truthful. So truthful, in fact, that sometimes a newspaper drops his column for a day when he does discuss homosexuality. But these reactions are slowing down as more and more adult thinking creeps in to break the "Conspiracy of Silence." For his significant contribution to the spread of accurate knowledge which shatters old myths and prejudices, an award of merit is hereby made to this distinguished medical writer, Dr. Walter Alvarez.

## CALLING SHOTS

(Continued from page 22)

### FOUR YOUTHS GUILTY IN STREETCAR SLAYING

A Superior Court jury in San Francisco took a little more than two hours on September 8 to find four teenagers guilty of the streetcar murder of teacher William P. Hall. (See *Mattachine REVIEW*, June, 1961)

The verdict by the nine women and three men meant an automatic life sentence for the youths. Because of their age they were spared the possibility of the death sentence, since California State law bars execution of those under 18.

The verdict was two-fold: murder

in the first degree and robbery in the second degree.

By their own admission the boys stripped the badly injured teacher of his wallet containing \$2.25 before leaving him barely conscious beside the "J" car tracks at the edge of Dolores Park in the Mission District.

Within minutes a passing trolley passed over Hall's body, and he died of his injuries before rescuers could pull him free.

The youths admitted to police officers that they habitually engaged in what they described as "queer-hunting," and that they considered the beating-up of such persons a civic duty.

Said Judge Peery: "If I had known all the facts I never would have granted bail to these boys."

# Son Like This Poses a Problem

**M**ANY MOTHERS write to ask me what they should do with a son who is feminine in many of his interests, and perhaps is living largely for music or art. He will seldom go out with a girl, and then he may go with a mannish girl who is a bit mixed-up, much as he is. What the mother wants to know



ALVAREZ

By **DR. WALTER  
ALVAREZ**

### The Family Doctor

is what she can or should do about the situation. Should she scold her son and perhaps ask the family doctor to scold him? I would say, "Most certainly not." The boy is probably very lonely and very un-

happy about the situation, and there is nothing he can do to change it.

The mother wants to know if she should consult their minister, and I would say, "No." The problem, as I see it, is purely a medical one. While he was in the womb, something went decidedly wrong in the development of the boy's brain and, to some extent, his body. I do not imply that these lads are not bright; in any army study their intelligence and ability averages were found to be higher than normal.

Many a mother wants to know if she should scold and raise Cain when her son brings a close friend home with him; and again, I would say, "No." That would be very unkind and very stupid, and would only drive the son away from his family. The next ques-

tion is, should the mother try to get her son to marry a nice girl? My answer would be to leave that up to him; only he can know whether or not he could stand living every day with a woman; and only he can know if he can show her enough affection to keep her reasonably happy.

My feeling is that the girl ought to be told what she

is getting into. I have seen cases in which the young man did a very dirty trick to an affectionate girl by marrying her, just to get a housekeeper and a "front" to deflect suspicion from himself. Naturally, she soon was desperately unhappy.

The next big question the mother asks is, "Should I insist that my son take extensive treatment from a psychiatrist?" I would say "No" — unless perhaps a kindly, old-type of psychiatrist could be found who would just talk to the lad and help him with his adjustments to an unhappy and lonely life. I agree with many of the psychiatric friends who tell me they do not believe that they can change these lads, and really cure them.

So often the mother of the unusual son will say, "I guess he was born the way he is. I noticed that he was 'different' when he was little. He liked to play with dolls, and he never cared to go out with the boys to play sand-lot football." Yes; the mother is right, her son is "different"; he was born that way, and the probability is that he always will be that way.

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# BOOKS.

## WE GIVE OUR APPROVAL TOO EASILY

*LA DOLCE VITA* by Federico Fellini. New York: Ballantine Books. 75¢  
Reviewed by Oberon.

Already many famous homosexuals have noted their approval of this film and script, and we hear discussion of "its shattering, controversial theme which lays bare the corruption of our times." And, as bad as the film really is, I do not write of it now in order to keep anyone away: I went for the same reasons of scandal that will prompt most of you, and I only hope that you will find more pleasure in the results of your eagerness than I did. Certainly "transvestites, pederasts, effeminate men" do appear in both book and film, and there is even one sequence—decadent and boring to Fellini, but independently of his presentation, rather witty—in which two drag queens dance a can-can to Jingle Bells. With such as that how could you or I keep away?

But I do think that somewhere in these pages, even if as a minority report, someone should doubt the seriousness, the weightiness, of this film. Or, rather than doubt, merely raspberry those who do take it solemnly. Nothing that the characters do is as decadent, as degenerate, as little humane, as the camera eye itself, and it is this eye that ironically finds its perfect metaphor in the stare of the monster pulled out of the sea at the end of this seemingly endless film. For the camera sees its people just as the journalists that it mocks see them, and the result is an exploitation, a heavily laden theme which like a cossack raid scythes down whatever life there is in such material and allows none of that growth which leads to a work of art.

If a character out of *Our Town*, with that sort of intelligence, that sort of moral scope, had escaped Thornton Wilder's fierce and clammy grip and had come to the Big City, he might have imagined such a film as *La Dolce Vita* (and won an Academy Award?). By this I mean not only that the intelligence in the film is a poor one, although such is surely so, nor only that the imagination is puny, but that finally humanity is absent and intolerance alone is contagion. We need only contrast *La Dolce Vita* with another, and superior,

current Italian film, *L'Aventura*. In *L'Aventura*, a young woman falls in love with a young man who, like the characters in *La Dolce Vita*, moves in aristocratic circles; they make love, and promptly thereafter she finds him pursuing another woman, his third in the film. He weeps, she forgives. Sentimental? No—she learns, she is clear-eyed now, in a sphere as bleak and hopeless, as rapidly corrupt, as any Fellini can present us, and her tenderness touches that world in a way that means something genuine. Fellini gives us one of his "innocents," smiling and distant, a girl on the other side of a sand-bank—Symbol, everybody—and we can only contrast the first girl's knowledge, her power of giving in a world that she recognizes is as limited as the one in which we all live, with the shallowness of Fellini's concept (and indeed, are any of his people anything but concepts?) and know which director, which writer, describes grace the more seriously. Fellini is a clown.

No doubt in a world where many still consider Alfred Hitchcock an artist there is a place for Federico Fellini; and probably in these comments I am complaining as if I were vengeful that a bad mystery writer is not something more. If Fellini is not serious, why should I be solemn? But I think solemnity appropriate in this magazine: just as we will read any book, see any play, that touches on the homosexual theme—no matter how bad the book, how poor the play—we will hurry to this movie; and something in us should protest that we know better. We give our approval too easily. We are almost masochistic in our eagerness for even this sort of recognition. Junk is junk, whether it involves homosexuality or not, and *La Dolce Vita* is just that. Surely we find it difficult enough to fight inhumanity in our own lives, whether in ourselves or that which is shown us, to accept it so easily, with such praise, where it is so obvious in a film.

## A WICKED BOOK

*A NUMBER OF THINGS* by Honor Tracy, 1960. Reviewed by Oberon.

No doubt this is a wicked book. Miss Tracy looks like a Celtic Sappho, durable, doughy and toughly determined; and most likely the only reason that her mouth does not show the same astonishing gap of teeth that Brendan Behan has recently made so sufficiently Irish is that she is obviously too tough, too durable, too doughy, to have suffered the more ridiculous indignities of life and battle. Although she sports her favorite hobby of raising flowers the way an older lady would wear a print dress, in order to mark the establishment of her gentility, her fragile fondness of the alive and love-

ly, we are not deceived. Obviously Miss Tracy is a woman who can take care of herself; and she should not take this review as a challenge to a duel or even as a throwing down of suede gloves, a call to catty conflict. I acknowledge now that I could never win such a bout. Although *A Number of Things* is full of the cheaper tricks of caricature such as a man who lisps; although after an hour away from the book one cannot separate the characters individually from Miss Tracy's joke on the whole set even decisively enough to form a necessary Who's Who of its pages; and although the characters who receive her affectionate mockery seem rewarded over those who are more cruelly treated only by some arbitrary game that is as much literary and unreal as it pretends to be humane; Miss Tracy's book is a starry romp, full of wonderfully silly jokes, mick irreverence, and even—yes, the forepiece was right—a love of flowers.

Viewing the London scene with fresh eyes and viewing it "with an unencumbered (sic) brain," young Henry writes up the fruit of his observations, and beating Kinsey and *The Sixth Man* both, calls the result Gentlemen Prefer Gentlemen. Henry means the book as a satire, but it is taken up by the literary set, and those who believe professionally in Progress, as the real thing, as solemn as themselves; and suddenly Henry finds himself an upper-case, upper-class Success. The eminent critic, Dorian Marx—I did say Miss Tracy is wicked—offers Henry "a quiet evening *a deux* in his flat," and other prospects fly in. Henry accepts an assignment with a radical journal to report on the Caribbean, and from this point on, the dignified beards of all are scattered all over the place.

I do not know how much any of us enjoy having even those and that which we love most sometimes kidded, and even roughly handled, but I suspect it is a great deal, and I hope that Miss Tracy's book will have as large an audience among any who will open it only secretly at night, like some treasure of pornography, as well as those whose more shallow prejudices it may easily conjoin. I do not mean that those gentlemen who prefer gentlemen need be nettled; there is not enough of us for my own tastes, and I can think of nothing that would do this REVIEW more good than having Miss Tracy, along with Miss Iris Murdock, report (happy thought!) on a Mattachine Conference in San Francisco. Meanwhile, reader, you must be satisfied with this reporter, here; and while I uneasily sense that my comments can only add to Miss Tracy's joke, I take refuge in the pen-name I have adopted, knowing that under it I can get away with pretty much anything, and remain sorry only that I cannot do for Miss Tracy's book what Dorian Marx did for her hero Henry's. Then the joke would have been on tough Miss Tracy. To outplay her, one must outcamp her. Meanwhile, I leave her among her flowers, my readers with her book, and retire into my own garden. Hot-house variety, Miss Tracy, of course. I am a gentleman too.

# 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.

## KUDOS FOR "THE REJECTED"

REVIEW EDITOR: Just a note to tell you how much I appreciated "The Rejected"—a more intelligent, objective and tasteful production I have yet to see. It should be shown at least every six months. Enclosed is a donation which I hope can be of some assistance in your work. Would you please use \$5.00 of it for a year's subscription to the REVIEW? I shall apply for membership soon.—Miss A., Calif.

REVIEW EDITOR: I am having a snack across the street from 693 Mission, about as close as I seem allowed to get to your offices and your library. Managed to get up here last night to see KQED telecast and think it very fine. Please announce in next issue for benefit of those across the country and elsewhere who could not see it that the transcript is available by sending a dollar to KQED. How unfortunate for those with the script only not to be able to see the fine faces of those who spoke. The three from your organization have gained valuable poise since having your pictures taken for one of the issues of the REVIEW a few years ago, and appeared last night as credits indeed to the human race. As to ideas that impressed me most last night (for in reading I've gone over and over a majority of the other ideas) is that of Bishop Pike that in compulsion, "without freedom, there cannot be counted a sin." Blessed are the merciful—Is it all right for me to quote like that?—Mr. B. F., California.

REVIEW EDITOR: After viewing "The Rejected," I feel free to contact your group. First let me thank you sincerely for having the courage to attempt such a showing. Two years ago I met a fine and wonderful man...we enjoyed an intermittent friendship, and last time I saw him, he advised me to read *The Sixth Man*. Nat-

urally I recognized a pattern in our friendship, but he hesitated to tell me...—Miss S. B., California.

EDITOR'S NOTE: Dozens of phone calls, personal visits to the office, etc., have resulted from the TV program, with comment that is unanimously praiseful of John W. Reavis, Jr., the writer, the participants, and KQED for this project. "Ask the station to show it again," many have urged. From KQED, we learn the response has been "fantastic," ranking this show among the topmost for viewer response. However we do not know the statistics on letters KQED received, nor the percentage which condemned the subject material.

REVIEW EDITOR: In the literature you sent me you state the purpose behind the Mattachine organization is to make society aware sympathetically, to convince them that we too must take our place and do our part. You appeal to it so that we must be accepted. If I am correct in assuming this is the main purpose behind your group, I believe you are trying to water the desert with a pail.—Mr. J.M., Mexico City.

EDITOR'S NOTE: In a nutshell, the Mattachine aim is to use avenues of education, research and social service to erase centuries-old "anti-sexual" attitudes and replace them with sexual freedom within responsible limits. It calls for a change of law so that only three things would be forbidden by statute in the sex sphere: (1) public activity or display; (2) seduction of minors, and (3) use of force, violence or fraud in sexual matters. By all means this DOES call for self-understanding and self-acceptance as an initial step.

## INQUIRIES FROM ABROAD

REVIEW EDITOR: Please tell us of the

subjects covered, conditions of subscription and mailing for your REVIEW.—Mr. R.K., Ontario.

REVIEW EDITOR: Please send a sample edition...—Mr. A.G., West Germany.

REVIEW EDITOR: I came across your name in a Danish magazine. Please airmail your August issue.—Mr. A.S., Saudi Arabia.

REVIEW EDITOR: Is there any sign of a similar organization getting under way here? I have heard of nothing, but there is still a great conspiracy of silence here...—Mr. D.L., England.

EDITOR'S REPLY: Write to the Albany Trust, 32 Shaftesbury Ave., London W 1. This organization can inform you of its "Homosexual Law Reform Society" and its new semi-annual publication, *Man & Society*. (2s6d; or 1.00 per year in U.S.)

REVIEW EDITOR: Please send a sample of your REVIEW... is it possible to subscribe and pay in sterling currency?—Mr. C.W., Northern Ireland.

EDITOR'S REPLY: There is an arrangement for payment to an agent in London in sterling.

REVIEW EDITOR: We wish to advise you that we are forming an organization with the same aims as yours. Our chief aim is a progressive effort calling for a change of the law with a view to strongly supporting statutes which forbid (a) sex activities and indecent behavior in public; sex relationships between adults and minors; (c) sex activities which involve use of violence and (d) sex relationships which transmit disease. We also intend to investigate legal aid for members that need such help. Would you please publish this in your magazine and send us any information that would be helpful?—Mr. John H. WILLIS, P.O. Box 48, Reservoir, Victoria, Australia.

#### LEGAL DEFENSE FUND

REVIEW EDITOR: Enclosed is a dollar for the legal defense fund. I am sympathetic with your idea that it isn't necessary to arrest everyone (in a restaurant) if only a few are charged with a specific offense.—Mr. A., California.

EDITOR'S NOTE: This special fund has now been closed. Response to it (just over \$200) was sufficient to pay the legal expense for a majority of those charged with "frequenting a disorderly house" in San Francisco on August 13. Of the 103

persons arrested, only about 6-8 persons were found guilty of an offense; remaining defendants received dismissal of charges.

#### MISCELLANEOUS COMMENT

REVIEW EDITOR: I want to compliment you and your staff on some excellent covers on our magazine lately. One I liked particularly was the June issue (vol. 7, no. 6). Can you give us the address of the source of the drawing?—Mr. L.L., Massachusetts.

EDITOR'S NOTE: *Male Models, International Edition* is published by International Male Studio, P.O. Box 330, Copenhagen 5, Denmark, at \$1.00 per copy. The international edition is designed to be mailable in the U.S. The publishing organization does not sell photographs.

REVIEW EDITOR: With regret I request immediate cancellation of my subscription to your excellent and courageous magazine. Reason: postal situation—Mr. P., Illinois.

REVIEW EDITOR: I am just a month in the U.S.A.—an immigrant. I have a good job and everything is all right only I feel so alone here without friends from my own country. Could you.....—Mr. V.M., New Mexico.

EDITOR'S NOTE: The rest of the letter above and our reply are no longer news to REVIEW readers. Regrettably, perhaps, but positively, we cannot and do not provide names for anyone.

REVIEW EDITOR: I have recently received a series of letters from a friend in Palmar de Majorca, Spain, and he states emphatically and frequently that the homophile is treated decently, respectfully and has no fear of the law there.—Mr. P., New Mexico.

REVIEW EDITOR: I would like to know where or how I could see the film, "Fireworks," discussed in the July REVIEW. I also want to say how much I enjoyed "Something to Hide," by John E. O'Connor, and wish you'd have more like it.—Mr. C.S.W., New York.

EDITOR'S REPLY: An inquiry to Suite 304, 1133 Broadway, New York 10, should get the information you seek about the film.

REVIEW EDITOR: I just read your most interesting article, "Homosexuality, Morality and Religion," in August *Real Life Guide*. I want to say the ideas expressed

in it are similar to my own and this is the first time I ever read them in print.—Rev. G.C.H., Florida.

REVIEW EDITOR: I understand that your organization aids homosexuals in trouble. I am in that category—I got into trouble last April. What made matters worse was that I had been a teacher, so I lost not only my teaching job, but my credential, and under California law I shall have to register with police wherever I go.—Mr. R.K., California.

EDITOR'S REPLY: Laws are harsh upon persons such as above. Our only aid presently is referral to other agencies and job prospects in other fields through the Society's social service department.

REVIEW EDITOR: Back in April 1960 you answered a reader who inquired about a comprehensive list of books dealing with homosexuality, that "such a list has been an installment feature in the REVIEW since August 1957, and is now approaching a conclusion in booklet form." Is this booklet available, and if so, for how much? Do you know of any place where books on your list might be rented? Wouldn't it be a good idea if a reader's club were organized?—Mr. F.H., Illinois.

EDITOR'S REPLY: The bibliography mentioned above is not in booklet form yet, mainly because production funds for such a project are so limited. However it is still a live project. In the meantime, there are two other bibliographies of note: (1) *The Homosexual in Literature*, published by Village Press, New York, and *Checklist*, a bibliography on lesbian literature, published independently in Texas by Marian Zimmer Bradley. The 1960 edition of D. W. Cory's *Homosexual in America* (Castle) also has an extensive bibliography. Many of the books listed can be rented from commercial lending libraries, but many are now rare and out of print.

REVIEW EDITOR: I am coming to California this fall to finish my education at college, and I would like to learn about the places to go for people like myself and a male friend. My interests are in the field of art and physical education.—Miss M.V., Indiana.

EDITOR'S REPLY: As an educational, research and social service organization, the Society has never been concerned with places for people to go to find "gay life."

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Introduction by JAMES DAY, Manager, KQED

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DR. CARL M. BOWMAN, Psychiatrist and former director, Langley Porter  
Psychiatric Institute  
DR. ERWIN BRAFF, Director, VD Clinic  
RT. REV. JAMES A. PIKE, Episcopal Bishop of California  
RABBI ALVIN FINE, Temple Emanu-El, San Francisco  
MORRIS LOWENTHAL, Attorney  
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THOMAS LYNCH, District Attorney, San Francisco  
AL BENDICH, Attorney and Lecturer  
HAROLD L. CALL, Editor, Mattachine REVIEW  
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LES FISHER, Member, Mattachine Society

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