



mattachine **REVIEW**

DECEMBER 1962

FIFTY CENTS

COMPLETING EIGHT YEARS OF PUBLICATION
WITH A YEAR-END BONUS OF IMPORTANT READING
FOR ALL THINKING ADULTS

The Homosexual's Right to Serve

BY WILLIAM AND HOWARD

THE "THIRD SEX" IN POLICE

BY STERNE GERVIS

CHANGING RELIGIOUS ATTITUDES TOWARD
HOMOSEXUALITY

BY REV. ROBERT W. WOOD

David Lerner "Love, Love, Love"

Gene Damon "Homosexuality and Religion"

lieve that—as with capital punishment—one more determined push will see reform of something that is a peculiarly odious piece of English hypocrisy.”

INTERSEX CATEGORY MORE THAN A RARITY

In Atlantic City recently, surgeons reported that perhaps thousands of men are really women, and thousands of women are actually men. These are the people with “intersex” characteristics—possessing attributes typical of both sexes. And they may actually be predominantly of the sex that is opposite from what they appear.

“Sex abnormalities are much more common than we used to think,” said Dr. John McLean Morris, professor of gynecology at Yale University. He discussed that some babies destined to be girls can be virilized, acquiring some male characteristics, if their mothers are given almost any kind of hormone during pregnancy. He believed that benefits from taking hormones were not worth the risk of virilization of unborn females. True sex, he said, could be determined by checking chromosome patterns from anyone, or by looking at the chromatin mass found in the nucleus of cells in the female. If sex abnormalities can be detected early, they can often be corrected surgically before a baby is two years old—and before the infant is conscious of whether it is one sex or another, Dr. Morris told the panel discussing intersexuality.

NEW FEATURES COMING IN FUTURE REVIEWS

New features which will appear regularly in Mattachine REVIEW will start appearing in the next (December) issue. In it readers will find “Les Arts Gaies,” by David Layne of New York, a commentary on stage and screen and the arts. Beginning in January, other features will be added, and some previous departments revived with a view to giving the REVIEW a wider reader interest for the general reader, and with some relaxation of emphasis on the ponderous articles which call for changes in law and attitude that have been stated so many times and in so many ways. More news reports, criticism and lay commentary will be published. If received, each issue will contain a fiction item, and greater attention will be paid to the selection of poetry items from time to time.

This improvement and expansion of REVIEW content coincides with an increase in subscription and newsstand price which takes effect on January 1, 1963. Increasing costs and limited revenues (the REVIEW has virtually no advertising income) forced the price raise, but along with it the material presented will be of greater value and interest to the reader. New rates will be 7.50 per year, .75 per copy in the U.S.; 10.00 per year foreign. In the meantime, anyone may renew for up to three years at the present rate—5.00 per year in the U.S., 6.00 foreign.



mattachine REVIEW

DECEMBER 1962

FIFTY CENTS

COMPLETING EIGHT YEARS OF PUBLICATION
WITH A YEAR-END BONUS OF IMPORTANT READING
FOR ALL THINKING ADULTS

The Homosexual's Right to Serve

By ROLLAND HOWARD

THE "THIRD SEX" IN POLITICS

By STEPHANIE GERVIS

CHANGING RELIGIOUS ATTITUDES TOWARD HOMOSEXUALITY

By Rev. ROBERT W. WOOD

David Layne "Les Arts Gai"

Gene Damon "Homosexuality Denied"

NUMBER INCORRECT

Should be No. 12

Calling Shots

LEGAL MORALISM NOT VALID CONCEPT

Immorality is not necessarily a crime and punishing homosexuals under the law is very close to the idea of human sacrifice as an expression of human worship. That is the view of Prof. H. L. A. Hart, Oxford University jurisprudence instructor, who addressed a criminal law conference recently in Toronto. He went on to say that private immorality is not the law's business, but that this view has been lost in the wake of a great revival of "legal moralism," a concept which is nonsense.

"Why should consenting male homosexuals be punished by society when there are no victims, but only moral transgressors?" he asked. He did not believe the legislation accomplished any more security for society.

Another speaker at the conference of more than 200 lawyers and psychiatrists was Elliott MacGuigan, professor of canon law at a Canadian Jesuit seminary. He agreed that there was definitely an "over-legislation" on public morality, and

held that many such laws are an invasion of privacy. He also emphasized that too often we regard these moral offenses as the greatest and only sins, but they may not be.

VASSAL SPY CASE IN BRITISH PRESS

A London correspondent for the REVIEW reports that the Vassal spy case, which broke in the British Admiralty a few weeks ago, has been the first "witch hunt" item concerning homosexuality which has been played up in the press in England for some time. The case as reported in the U.S. and Time involved a homosexual man who had been photographed in a compromising situation and as a result of blackmail threats, he had, for some time, handed classified information to Soviet agents. This, of course, presents the classic—but rare—proof that some homosexuals can be security risks. British authorities, it seems, were not so concerned that a person like Vassal was working for the government, as they were that his liaisons had gone so long undetected.

"Leading articles in the Mirror and News of the World.....and the way the Pictorial has gone on there is now no sympathy for us," our correspondent reports. "However, to level it all out, I watched follow up papers, including reports on the debate in Parliament (in the Hansard). There it was mentioned that if the Government had had the

(Continued on page 34)



Editor
HAROLD L. CALL

Associate Editor
LEWIS C. CHRISTIE

Business Manager
DONALD S. LUCAS

Treasurer
O. CONRAD BOWMAN, JR.

Editorial Board
ROLLAND HOWARD
WALLACE DE ORTEGA MAXEY

Trademark Registered
U.S. Patent Office

Published monthly by the Mattachine Society, Inc., 693 Mission Street, San Francisco 5, California. Telephone: DOuglas 2-3799.

Copyright 1962 by the Mattachine Society, Inc. Eighth year of publication. Mattachine Foundation, Inc., established in 1950 at Los Angeles; Mattachine Society formed in 1953 and chartered as non-profit, non-partisan educational, research and social service corporation in California. Founded in the public interest for the purpose of providing accurate information leading to solution of sex behavior problems, particularly those of the homosexual adult.

The REVIEW is available on many U.S. newsstands at 50¢ per copy, and by subscription (mailed in plain, sealed envelope). Rates in advance.

mattachine REVIEW

Founded in 1954 - First Issue January 1955

Volume VIII DECEMBER 1962 Number 11

TABLE OF CONTENTS

- 2 CALLING SHOTS
- 4 THE HOMOSEXUAL'S RIGHT TO SERVE, by Rolland Howard
- 14 POLITICS: A THIRD PARTY FOR THE THIRD SEX, by Stephanie Gervis
- 19 LES ARTS GAI, by David Layne
- 21 CHANGING RELIGIOUS ATTITUDES TOWARD HOMOSEXUALITY, by Rev. Robert W. Wood, Part Two.
- 30 BOOKS
- 31 READERS WRITE

SPECIAL NOTICE TO ALL SUBSCRIBERS

New Postal Regulations and rising costs make it imperative that you **MUST** notify the Mattachine REVIEW office of any change of address.

We **MUST** have all changes of address at least 30 days prior to moving. Please cooperate with the REVIEW and help us to save money in this important area.

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.

In the last issue of the REVIEW, in an article entitled "Homosexuals in Government: Can We Afford the Manpower Waste and Human Tragedy Resulting From Our Double Standard of Morals," Richard L. Schlegel, Chairman of the American Academy for International Morality told how the "no-faces" in the Department of Defense set the pattern for rejecting the services of homosexual people. Here, Rolland Howard reports the gracious suggestions of an anthropologist, Mr. Paul Kutsche; and as spokesman for the homosexual viewpoint, points out the difficulties of instrumenting them in the atmosphere of social opprobrium endorsed by government agencies, and maintained by an unofficial "curtain of silence" by the press. The article illustrates vividly the difficulties of even well-intentioned persons' comprehending the dilemma of the contemporary American homosexual.

The Homosexual's Right to Serve

ROLLAND HOWARD

SPEAKING BEFORE A SMALL GROUP of men and women at the Royal Room of the Olin Hotel in Denver not too long ago, Mr. Paul Kutsche, assistant professor of sociology and anthropology at Colorado College at Colorado Springs, put his finger on some essentials—if not the very essence—of the problem of living as a homosexual in our Western, Christian culture.

With a strong hint of the thought to be detailed in his talk, Mr. Kutsche titled it, "An American Dilemma—The Homosexual and the Family," and, while admitting that he had no pat solutions if indeed any exist, he nevertheless was able to suggest a direction in which to seek answers.

Before outlining the problem as he sees it, Mr. Kutsche supplied enough general information about his professional discipline, and about his personal position in the discussion at hand, to assure his listeners that they had before them an interested, sympathetic and well-informed speaker.

HOMOSEXUALITY NOT BIOLOGICALLY ABNORMAL

The anthropologist, explained our guest, is, first, a student of the human species in relation to other species, and second, a student of social behavior in cross-cultural perspective. In the first function, anthropologists have noted, with plentiful evidence, that homosexuality is not limited to

humans; some manifestation of it is common to all branches of the class Mammalia, at least, and may perhaps be found elsewhere as well. It is therefore unfounded and valueless to regard homosexuality as "abnormal," biologically.

In the second function aforementioned, anthropologists have asked, does homosexuality also occur in other cultures? And they have found that it certainly does. In one sampling of 76 cultures, 64% of them provided it some degree of recognition and acceptance.

"I feel, in view of this evidence, that any effort to establish at least legal tolerance of decent homosexual behavior in our society, such as the effort being made by the Mattachine Society, is very worthwhile," Mr. Kutsche said.

THE IMPORTANCE OF THE FAMILY AS A SOCIAL UNIT

Elaborating on the cultural backdrop against which the drama of conflict is unfolded, Mr. Kutsche emphasized the importance of the family as a social unit. It is the oldest of human institutions, he said, and is in fact traceable even to the lower primates. It is so basic a unit as not to permit its easily being tampered with.

Why is the family so important? It has served several vital functions throughout man's history, both for the individual and society. The family has been the most potent instrument for instilling the society's values in the individual. The basic social requirements are taught early to the new member, by the family, along with the faculties—primarily language—for still further learning in later life.

Economic and emotional security are provided, ideally, by the family, and these make for stability in social relations.

As important as these functions, thought Mr. Kutsche, is the sense of relatedness to the past and to the future which the individual gains through his family. Particularly is this function served in social systems where lineage is the means for reckoning family position and identity. The process of tracing one's lineage and recalling one's relation to past generations ("My great-greats came over on the Mayflower.") establishes one's position on the time-continuum, and gives meaning to the efforts to establish similar relation to the future. All this was of great importance even in America during much of its history.

But that the significance of family lineage has diminished is a fact discernable in the unrest of modern America. (Even more graphic an illustration, I think, is to be seen in modern Japan, where post-war official policies have torn away the old moorings of family lineage emphasis and god-Emperor worship, leaving a nation in search of identity. It's lostness is

mirrored in the empty faces of the young and a soaring suicide rate.)

In many societies, including many of the American Indian tribes, family identity has been a powerful factor in individual maturation and positioning, and in such economic matters as land ownership.

CHANGING OF ATTITUDES THROUGHOUT HISTORY

There was little reason or room for homosexuality in such circumstances, but when it occurred, how was it handled? There are two basic methods, said Mr. Kutsche: (1) To permit the special role of the berdash or shaman to a certain few and discourage it elsewhere, or, as in some cultures even today, (2) to establish as custom a special phase, or circumstance, in which all the men, or at least all the bachelors, of the society, participate in homosexual practices (here reference was made to Margaret Mead's studies of the cultures of New Guinea, among some of whom the boys live with men until married).

With the growing complexity of societies (plus special actions like the edict of Cleisthenes, in Greece, to the effect that all men in certain areas must marry), lineage lost its importance and families became more "nuclear." There was little opportunity for deviation. While there was homosexuality in Greece and Rome, it was probably largely a "luxury" of the aristocracy.

The family organization of Medieval Europe was similar to that of Classical times, but there were social differences. The serfs of Medieval nobles were not the same as the slaves of the Classical era; they were not mere chattel; their masters had obligations toward them. Further, Christianity had come to the fore with its "Thou shalt nots," and the Western world was more agrarian than ever before, manufacture and trade diminishing in significance. A man was "adult" only after he had taken a wife. Land ownership was handed down to sons. If a man was not a farmer, there was little else for him to be. There was little room for the overt homosexual.

But with the Renaissance the picture began to change in the Western World, and the direction of its evolution since has remained more or less consistent. Many of the traditional functions of the family were taken from the home and put into the dominion of other social institutions. The economic value of children (as farm labor) began to diminish with the new rise of industry and trade and the decline of farming. The function of education was relinquished by the family in favor of tutors and schools, and even amusement and entertainment became institutional specializations.

In modern America, in particular, marriage as an institution has less to back it up or make it necessary or desirable than at any time in history. It may be viewed, said Mr. Kutsche, as essentially an arrangement for sexual

cohabitation; some economic cooperation, and reproduction, with education and the other traditional functions only incidental.

The time has never been better than now, he said, for a push for tolerance for those who for one reason or another find family life undesirable.

SPECIAL PROBLEMS FOR THE HOMOSEXUAL

What is in the way? Well, the family, despite the diffusion and diminution of its functions, remains an important institution. As an abstraction, it is a kind of belief—something we continue to believe in and sanctify even though we avoid it, run out on it, resent and mistreat it. Further, it *does* serve some subtle but essential functions still. It is a means of maintaining psychic equilibrium and emotional security for the individual. And equally important, thought Mr. Kutsche, is that old function of helping to provide a sense of identity in time, a sense of relatedness to that which has gone before and that which is yet to come. This function, too, is being partly assumed by the state and the church, in theory, though in application the non-politician and non-clergyman get little of the supposed benefit of this.

In any event, this relatedness to the before-and-after of the time dimension can be a vital need for some, if it is not, by man's very nature, vital to all.

Mr. Kutsche thought that both this time-relatedness and the great ethical value attached to the family represent special problems for the homosexual. After all, he said, every homosexual in America was born in the manner of all human beings and reared under the Judaeo-Christian system of ethics. Homosexuals have learned the value system, the set of guides for life, under the aegis of which our society functions. They have been taught to give positive values to family, to heterosexuality, to monogamy, to reproduction, and to the "cathecting," or focusing of affection, on the spouse.

Yet despite the value we have all learned to attach to these things, for the exclusive homosexual they are impossibilities.

MUST THE HOMOSEXUAL REJECT THE NORM?

What, then, asked Mr. Kutsche, can the homosexual do? The alternative avenue of celibacy, the virtues of which have been extolled by such men as St. Augustine, and John Donne, is not open to all—at least not with the degree of utterness of devotion required to make it a real alternative. People are sexual, and men in particular are polyerotic, and some avenue for expression of these qualities must be found if the individual is not to fall victim to psychic effects worse even than the legal and social threats which confront him.

Mr. Kutsche had a suggestion:

In the relatively free, democratic atmosphere of Western culture, we live under a system of ethical guides—principles—most of which are not enforced or enforceable, but to which ideally we subscribe of our own free choice. These high democratic ideals ride consistently above any infractions of them. And they are high enough to be all-embracing, superordinate to lesser differences. Indeed, *one* of these principles is that minority groups should have the protection of the higher system.

If homosexuals must reject, or are by nature excluded from, certain aspects of the norm, then, thought Mr. Kutsche, they should the more devotedly dedicate themselves to this system of higher principles to which *all* civilized people can and should, and in theory do, subscribe. With supererogatory application and practice of these principles, we not only avoid threatening the majority system (e.g., family and home, etc.), we show the way, by example, toward a higher and more honest humanity. When we believe in the God to whom we pray, we become aware that the importance of doing it in Latin or English is purely academic. When we believe in freedom, we make room under it for our belief in marriage and family, and also for our neighbor's choice of another expression of human affection and warmth. When we believe in equal human rights it is beside the point whether a man's color is black or brown or white.

BUILD A HOMOSEXUAL ETHIC

This is the direction in which the homosexual should seek an ethic, thought Mr. Kutsche; an ethic which encompasses both his own peculiarities and limitations, and the established way of the heterosexual majority. In this, I wholeheartedly agree with him. I am in no way alienated from my brothers and sisters and their children. In fact, along with many of my homosexual friends, I feel many a pang of longing, of frustration and regret when I visit these happy families and know that I can never feel quite the gratification which they so clearly evidence. I can never feel as sure of the worth of any produce of mine as they can of the worth of their children.

What about the sense of time-relatedness? Relation to the past is established as with everyone else—through family background, and human history. But the future—what about that?

Could production in work or art be a substitute, someone asked? Mr. Kutsche doubted that such achievements have quite the same value. And even if they did, how many individuals have the talent, or the opportunity, which bring forth works to outlive the man? A very small few, at best, he thought.

Mr. Kutsche admitted he could see no ready solution to this question,

but insisted it was important and calls for serious thought. Whether a function of the "ego" or the "spirit," there seems to be almost instinctual need to project one's existence into the future, beyond mortality. It accounts for much of the real sense of fulfillment in child-rearing, and for much artistic striving, and for deathbed conversions.

A PARTIAL ANSWER

In a letter to me some while after his talk, Mr. Kutsche seemed to see a partial answer in deeds which served the general good. I shall assume that he will not mind my quoting most of his letter here:

"One of your members asked some pointed questions after my remarks on Thursday. I was unable to answer his question then, but I think I have a tentative answer or two now:

"I had suggested that a viable homosexual ethic ought to help the individual to project his life into the future beyond his death (a function which procreation serves for the heterosexual); and also that in order for homosexuals to be tolerated by society at large, they would need to set an example of public service and humility, in the Gandhian tradition. Your member asked, in essence, 'How?'

"I do not have a complete answer, but I begin to think it lies in the direction of taking seriously a letter to the editor of the *Denver Post*, Monday, September 14, 1959, which argued in part: '...would it be right for all the rest of us to be obliged to fight temptations to extra-marital sexual actions, while the homophiles were allowed complete freedom? For us to assume the tremendous obligations involved in maintaining a family, while they do not?' On the face of it, the author is complaining that marriage and child-rearing is an unpleasant burden which ought to be shared equally by all citizens.

"But it is not hard to admit, with this man, that someone must provide for the future existence of the species. I think homosexuals would strengthen their claim for toleration if they would acknowledge that raising families is a tremendous and necessary burden, which they are freed from bearing; and then to offer to carry some other loads which married people cannot so easily assume.

"Any society as complex as ours has many jobs which must be performed, but which destroy the stability and security which small children need. Life magazine described such a job in a recent issue—MEDICO, in South-east Asia. None of the Americans in MEDICO was married, so far as I could determine. Any spouse except one wholeheartedly dedicated to the medical task would probably be a liability in that kind of work, and chil-

dren would certainly be a liability. Americans and Europeans are constantly being called upon by their own consciences to minister, in one form or another, to other human beings under conditions inimical to child-bearing. And there are jobs at home which require travel or other conditions which damage the family.

"One of the most acute questions which heterosexual society asks of the homosexual can be phrased: 'What good are you?' One answer is, 'I can easily take jobs which would threaten your families if you were to attempt them.'

"Such a response ought also to help the homosexual cope with the guilt which is so often mentioned in the *Mattachine Review*. From a psychodynamic point of view, it is extremely difficult for any individual to rid himself completely of guilt (particularly in Christian society, which many social scientists describe as 'guilt-oriented'). But it is comparatively easy to transform the sterile perception 'I have sinned' into the fruitful perception 'I have incurred a debt or obligation which I must work off.' The homosexual's moral relationship to society can become the socially useful *working off* of an obligation which he has tried, without success, to *slough off*."

GROSSLY TO MISUNDERSTAND THE PROBLEM

Well, I have no argument to the contention that family responsibilities (and the propagation of the species) are indeed a burden, or with the suggestion that homosexuals assume other responsibilities. I might just comment here, though, that I cannot believe heterosexuals get married out of a sense of duty or obligation. All those I have known have had the kind of selfish interests which motivate people, and got married because that was what they *wanted* to do. They later accepted the concomitant responsibilities just as we all usually accept the responsibilities which accompany what we want.

As for homosexuals' attempts to "slough off" their obligations, perhaps some do. But this remark is reminiscent of the all too prevalent tendency of the non-homosexual observer to make all his judgments of homosexuals on the basis of the assumption that homosexuals have somewhere simply sat down and decided, "I think I will be homosexual." Their complaints and their treatment of homosexuals all indicate that homosexuals should by golly reverse that decision.

Well, this is grossly to misunderstand the problem. Many homosexuals have tried as if their lives depended on it to be heterosexual. Many have wanted that more than life. (There was a time when I did, too, try to save my marriage.) At the crossroads, however, the choice was not between ho-

mosexuality and heterosexuality, but between honest acceptance of homosexuality, on the one hand, or suicide or mental illness, on the other. Such belittling and condemning of homosexuals—in the manner of the late Dr. Bergler—after having recognized that they have learned this orientation as far back as "in the nursery," make about as much sense as to explain that a man has one leg because he lost the other in an accident, and then to rail and rant and condemn because he does not proceed to grow a replacement.

THE HOMOSEXUAL VIEWPOINT

As for Mr. Kutsche's suggestion of service, I would say that the idea of such service, where possible, is not even open to question. I think very few people are averse to doing a noble service for humanity's good—or even for one other person's good. But I venture to say most emphatically that such a work is not noble, not desirable, not likely to be accomplished with any success, and, indeed, not even likely to be undertaken by human beings who are told that, by their very nature, they are some kind of unspeakable sinners or sub-humans and should go right out and subject themselves to unusual danger and suffering as a kind of penance for being what they are.

Unusual sacrifices are made by people with a keen, positive attachment to life and to humanity. The Schweitzers and Ghandis—and Christ himself—so far as I have heard, did not do what they did because they felt like vile social rejects who had to "make up for" what they were. They did it because they had an unusual grasp of the tragic aspects of the human situation and a great love for people despite their failings and limitations and errors, and were willing to sacrifice themselves to the alleviation of the suffering they saw.

So long as the homosexual who is to land in the hinterlands of India or Africa to work with the sick and destitute must feel that his superior or co-worker will turn on him like a wild beast if a suspicion of the truth about him manifests itself, he will likely not make the trip in the first place. (Don't let me reveal any secrets, but in spite of all this, I dare say there are a goodly number of homosexuals in responsible positions on just such missions.)

THE IDEAL AND THE REAL

Note this comparison: The spokesman for a government project of humanitarian dimension approaches an acknowledged homosexual and says, "We need an unmarried man for this job. As a homosexual, with the training you have, you are eminently qualified. Will you go?"

That was a dream sequence involving a truly free society after another ten thousand years of evolution. Now, an actual incident here in Denver in the last year or two:

Jamey was a slightly built young man of 19. He was brutally murdered in a local hotel room. His murderer was apprehended, tried, and acquitted. Jamey, he said, had made "improper advances," and he had had to "protect my masculinity." Many of us here knew Jamey well, and the notion of his threatening anyone's supposed masculinity is an outrage against the intelligence of a moron.

So long as such incidents as this latter are the measure of the social attitude, some of us can be sustained on sheer indignation and anger.

But now if I pause, count to a hundred, and back away from this comparison, breathing deeply and making an effort to be objective, I realize that anger is not the answer. At its most efficient, it is still negative.

In a society that had grown less brutal, I know that the need for a constructive program would be there. And Mr. Kutsche's proposal is worthy of serious consideration.

THE HOMOSEXUAL NEEDS REASSURANCE

I think, in fact, that the social good is even more important than the worry about personal "living on" through progeny. After all, there are many people besides homosexuals who do not have children. Some clergymen, childless couples, persons whose health or disability precludes marriage, the young men (and women and children) who die in wars, in disasters, in accidents. The social body, in fact, may really be the only thing that lives on, and our immortality may be all a matter of our reappearing in it (shades of Bridey Murphy!).

But again, let's not insist that the little timid, effeminate boy who seeks desperately the reassurance of male companionship, but who is afraid of his own shadow and terrified at the prospect of leaving his own neighborhood, take off for Borneo to prove his worth to the world through Great Works. He needs help in coming to regard himself as an ordinary man worthy of the right to live. We cannot expect him to be a god for the purpose of justifying himself by *our* standards.

In summary, I should like to express our gratitude to Mr. Kutsche for a few basic attitudes—things he was doing in his visit which we would ask of the public in general. He was not approving or condemning. He first of all accepted the *fact* of the existence of a large number of permanent, exclusive homosexuals—a fact which no judging or jailing will alter.

He also recognized that, as an orientation of a psycho-social nature

which is a natural result of certain circumstances, homosexuality is natural, just as a flood may be a natural combination of natural sunshine and natural heavy snowfall accumulation.

Further, he recognized that such a state carries with it certain very real problems and burdens peculiar to it and painful for those who live in it. And he wanted to help. He was willing to give it study and thought, and did so.

I hope some concrete ideas may be forthcoming, toward putting into action some of Mr. Kutsche's constructive suggestions. Indeed, we hope he will communicate with us further on these ideas.

Last Chance!

On January 1, 1963, subscription prices for the REVIEW will be advanced to \$7.50 per year in the U.S. and all other countries. Newsstand and single copy price will be 75¢.

In the meantime, here's a chance to renew your subscription or to order a new subscription at the present rate of \$5.00 per year.

All new and renewal subscriptions received on or before Dec. 31, 1962 will be accepted at the current rate of \$5.00 per year. Such subscriptions may be extended for a maximum period of three years hence.

All subscriptions received on or after January 1, 1963 will take the new rate of \$7.50 per year.

NEW SUBSCRIBERS: Let \$15.00 today buy what will otherwise cost \$22.50 if you don't subscribe before January 1, 1963.

Send your remittance today to:

Mattachine Society, Inc.

693 Mission Street — San Francisco 5, California

The following is the first of a series of two articles appearing in the Village Voice (New York). The second, "The Homosexual's Labyrinth of Law and Social Custom," will be reprinted in the January REVIEW.

the village VOICE, September 27, 1962

Politics: A Third Party For the Third Sex?

by Stephanie Gervis

In 1951 a homosexual under the pseudonym of Donald Webster Cory wrote a book called "The Homosexual in America," in which he differentiated his own particular minority group from others on the grounds that it was "a group without a spokesman, without a leader, without a publication, without an organization, without a philosophy of life, without an accepted justification for its own existence."

In 1962 R. E. L. Masters, a member of the heterosexual majority, came out with a book listing eleven homosexual organizations in the United States (including one for women), at least seven homosexual publications, and nine "specific wants and alleged rights" that "the homophile movement" demands be fulfilled. There is also a chapter that discusses homosexual bloc voting as a very real possibility. The title of Masters' book is "The Homosexual Revolution."

But are these organizations, publications, and speculations about voting power the stuff of which revolutions are made? Can it even be said that the

emergence of so much organizational trapping in little more than a decade constitutes a movement in any real sense? Or does this plethora of organizations only indicate a great divergence among homosexuals about how their problems should be met and a degree of disunity on aims and methods inimical to any united social or political action?

To those homosexuals contacted here in New York, including "organization men," the idea of a unified national—or even city-wide—homosexual "movement" is laughable. To all but one, so is the specific idea of a political pressure group or voting bloc. That one, Randolfe Wicker, public relations director of the recently formed Homosexual League of New York, regards the political effectiveness of homosexuals qua homosexuals

only as a potential that may or may not be realized. He insists, however, that the potential is there and that in New York it is "terrific" in three areas—the Village, the east 50s and 60s, and the west 70s.

'No Movement'

But a homosexual resident of one of these areas of "terrific political potential," a Villager active in the radical (anti-Communist) left, flatly states, "There isn't going to be any movement. They won't be a pressure group. If Dworkis (Democratic Congressional candidate) came out for jailing the homosexuals and Lindsay (Republican incumbent) came out against it, Lindsay would win the homosexual vote and lose the election." Homosexual Villagers, he went on, are like all other Villagers—"there are great differences among them. They don't respond the same way, they don't vote the same way; Greenwich Village is united only when there is some invasion of the community."

Mattachine Society

The president of the Mattachine Society of New York, a conservative, predominantly but not entirely homosexual organization aimed at educating the public to the homosexual problem in its midst, asks, "How can a voting bloc be imminent when the vast majority of homosexuals in the country never even heard of this group?"

In fact, all three—Wicker, the Village radical, and the Mattachine official—agree that out of a male homosexual population which minimal estimates place

at about three million and maximum estimates at fifteen million, only about 1000 are actually members of a homosexual organization. Subscribers to all homophile publications may total as many as 10,000, but this figure would have to be qualified by the fact that there are overlapping subscription lists.

Most homosexuals, Masters' nine demands notwithstanding, just want to be left alone. They would like homosexual relations between consenting adult males to be within the law, but those interviewed agree that the large majority is not about to mount the barricades, political or otherwise, to bring about reforms. There is also general agreement that even most of those who have heard of the various organizations are reluctant to join or to subscribe to their publications because they don't want to identify themselves publicly as homosexuals. The fact that there are so many different organizations is regarded less as a sign of strength than one of divisiveness that has led to an enervating profusion of splinter groups. Is this then the basis for political power, let alone revolutionary change?

'Gay Muslims'

In the West, the stronghold of homosexual "radicalism," there are homosexual organizations that advocate bloc voting. In 1960, One, Inc., of Los Angeles (a group dubbed by one New Yorker "the gay Muslims" because of its more militant approach), in an editorial in its magazine "One," asked:

"How much effect do American homosexual voters have on the contemporary electoral scene? Perhaps not much, since many homosexuals seem gaily content to leave their fate in others' hands. But what if such a group were to become self-conscious? At least three million Americans of voting age are fully homosexual and another seven million partly so: enough to have overturned most Presidential elections—had they voted as a partly cohesive block. Any change in the voting habits of so large a group would have real significance."

The same editorial, however, also took into account a fact that both the leaders of New York Mattachine and the Village radical consider determinant—namely, that "there seems to be no distinct pattern at present. . . . Most homosexuals probably conform indiscriminately to the political bias of their family, religion, class, or birthplace, with perhaps not a single X on a lifetime of ballots influenced by the fact of their homosexuality."

L. C. E. Campaign

Another of the more radical west coast groups is San Francisco's League for Civil Education, which is devoted to the pursuit of civil liberties and legislative reform. Through its newspaper, L. C. E. News, this group is currently waging a get-out-the-vote campaign for the November election. An item in the September 3 issue, headlined "Register To Vote," states:

"The readers of this paper and the friends of the readers hold

the balance of votes in California. If we properly approach this, we can elect or defeat any candidate for office. This extends all the way to the office of the Governor.

"In the last election our readers cast the largest write-in vote ever recorded in San Francisco. In the November election we have a foolproof vote-counting device planned."

Apart from the fact that there is no explanation of how L. C. E. determined that its readers were responsible for the write-in vote, there is some question as to its effectiveness. Apparently referring to the same campaign, Masters, in "The Homosexual Revolution," states:

"On November 7, 1961, an election was held in San Francisco in which probably for the first time in this country an attempt was made to test the ability of the homophile movement to deliver the invert vote.

Word of Mouth

"The candidate designated—or rumored to be—the choice of the homophiles was named in The Ladder (a Lesbian publication), but not in the other major publications of the movement. Those backing him seemed to have relied mainly on word of mouth, spreading the rumor in the city's gay bars, and hoping that by this means a large number of homosexuals would be reached. . . .

"The candidate polled less than 6000 votes in an election where several others attracted in the neighborhood of 100,000."

Another possible instance of homosexual bloc voting in San Francisco occurred when, in a mayoralty fight, incumbent George Christopher, no great favorite of the homophile minority, was attacked by his opponent, Russell Wolden, for making San Francisco safe for "organized homosexuals." As reported in an editorial in The Ladder, "Christopher won the election, and it was interesting to note that there were some 9000 votes cast in that election where the voters abstained on the issue of mayor." The possibility raised but never confirmed was that the 9000 abstentions that gave Christopher his majority represented a homosexual protest against both candidates.

While the members of One and L. C. E. probably run the political gamut from right to left and are radical only in their frontal assault on the heterosexual political monopoly, the latest group entry into the campaign for homosexual bloc voting, the Homosexual Advisory Service of Denver, advocates democratic socialism. (Its existence, however, came as a complete surprise to the national secretary of the Socialist Party.) Typed on the H. A. S. stationery, according to Masters, is the slogan, "Twelve million homosexuals, vote for democratic socialism. Lawfully change the system that causes unemployment, exploitation, and persecutions!"

"And for whom are homosexual voters to vote?" Masters wants to know. "Norman Thomas?"

In fact there is no belief

among homosexuals interviewed that the political left is any more attractive to their number than the right. "The radical left never had a large number of homosexuals; they are no more prevalent on the left than on the right," the radical from the Village remarked.

Many Birchers

Wicker, who considers himself a liberal Democrat, notes that there are a large number of John Birchers among homosexuals. He feels, however, that a strong civil-libertarian platform could go a long way toward uniting homosexuals, liberal and conservative, behind a candidate. Civil liberties are important to any minority group, he points out. Wicker's principal target for indoctrination, in fact, is American liberals who, he insists, should "make more humane treatment of homosexuals part of a broad platform."

The president of the local Mattachine totally disagrees with Wicker's analysis. Homosexuals as a group, he insists, have no political coloration or even any common civil libertarian inclination. A candidate's foreign-policy position can be as important to one homophile as his civil-liberties stand is to another. If he is right, then even if the homosexuals were to find a champion, they might not be able to close their own ranks behind him.

So far, however, there are no indications that this champion will arise from right, left, or center. Not even Norman Mailer would take the job. In "Advertisements for Myself" Mailer re-

calls that when One, Inc., in its infancy was looking for heterosexual support, its New York secretary called to ask if he would contribute to One magazine.

"We intend to get a lobby and in a few years we expect to be able to elect our own Congressman," he told the author. "If you write an article for us, Mr. Mailer, why, then you might become our first Congressman!"

Norman Mailer is not the homosexual representative in Congress. Nor is he likely to be.

Nor is anybody. But as a result of One's public relations drive, he did write an article for its magazine. And as a result of thinking about that article he revised his thinking about homosexuals—and Mailer's realization, "incredibly naive" in his own words, that "homosexuals are people, too" may be an indication that the future of homosexual equality lies not so much in a political putsch as in a campaign to educate the public, which on the whole is far more naive than Norman Mailer ever was.

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.

or

Write
for
Free
Sample
Copy



Dorian
BOOK

QUARTERLY

FOREIGN PUBLICATIONS

The Circle (Der Kreis)

Published monthly since 1932, in French, German and English (no translation duplications); contains photos, illustrations and art reproductions, Rolf, editor. Annual subscriptions \$11 first class sealed, Bank draft or cash to Leszek Kreis, Der Kreis, Postfach 547, Fraumünster, Zurich 22, Switzerland.

Arcadie

Monthly literary and scientific review in French, A. Baudry, editor. Subscriptions \$9 per year. Address 74 Blvd. de Reuilly, Paris XII, France.

FROM NEW YORK comes a regular new feature for Mattachine REVIEW—a column of commentary and criticism on the fine and lively arts by a young man moving in the center of them as he pursues his own career as an upcoming actor. The new writer is new as a columnist, but keen as an observer and critic. Notes and tips about subjects of interest should be sent to him in care of Mattachine REVIEW, San Francisco, where they will be forwarded for consideration.

DAVID LAYNE says of himself: "I live in Greenwich Village; I am writing a play and studying acting; I have traveled almost around the world as sailor and civilian." He is 25, drinks, smokes and speaks good American vulgarisms; he plays poker and tennis, and he swims. He likes movies, plays and music. He has been to Yankee Stadium and Candlestick Park, yet he had no favorite in the 1962 World Series. Usually considered a regular guy, Layne doesn't watch television, thus readers cannot expect him to comment much on that medium, except where programs of outstanding Mattachine interest are concerned.

Les Arts Gai

No Broadway shows *au moment* with gay themes so we'll have a brief review of MR. PRESIDENT, since I saw the opening night, proceed with scattered comments on an art show (*tres gai*), and a new group (unofficial) in NYCity.

The first night audience at MR. PRES. would have interested most of you more than the show. It drew several hundred spectators and a police line. There was applause as I stepped under the marquee; it was for Robert Goulet about five steps behind me. During the intermission I eavesdropped on Mary (Peter Pan) Martin and Bennett Cerf, was shoved into Arlene Francis, and nearly burned a hole in Ed Sullivan's tux. Elsa M. and Dorothy K. also drew applause and comment. I'm sure

there were more interesting people there, but I didn't see them. I was with someone interesting myself!

There's one very cute boy in the cast—Jerry Strickler who plays the President's son. I understand that he and his wife live in Conn., but at least you'll be seeing him, I'm sure, in future Bdway shows and on local screens. He's too vivacious to get lost in Conn. The production itself is a poor showing for Irving Berlin, Howard Lindsay, Russel Crouse, and Joshua Logan. They've all done so much better. Perhaps the fault is that their President has no faults—and no astounding virtues. Robert Ryan (whom I last saw as John the Baptist in *King of Kings*) plays the title role surprisingly well. He does sing and dance (a little). His wife (Nanette Fabray) is funny; and his children are cute. His son chases belly dancers—making sure to procure one for his secret service guard to insure no complications. The Pres's daughter (Anita Gillette—who had a much better role in last year's ALL AMERICAN) al-

most has an affair with a sinister diplomat from a neutral country ("we help both sides as much as we can") but settles for a "Meat and Potatoes Man"—the title of his song—played by Jack Haskell. The two songs you'll probably find on the music boxes are "The Washington Twist" and "Song for the Bely Dancer" ("The Only Dance I Know" in the show). The performances were uniformly good (not brilliant), but there wasn't much meat with the potatoes.

The show received less than "mixed" reviews but has already sold nearly \$3 million.

The Michael Rockefeller exhibit, "The Art of the Asmat," at the Museum of Primitive Art is creating talk in some of our circles. The current exhibit includes the largest selection of the largest phallic symbols we've ever seen. I'm unable to ascertain whether this indicates something about the biological structure or about the psychological obsessions of the natives of New Guinea!

New York has a newly defined group—or at least a new expression to cover a situation which has long existed around the world. "The GYM set" as defined by one successful member, is made up of Gay Young Marrieds. I had dinner with the expression's originator last week, talked over (I hope) the heads of his three small children, and very much enjoyed his wife's sensitive description of their married life

since she discovered his interests. They both disagree quite violently with the article in *One* (Sept.: "The Homosexual Marry? Never!"), but of course not everyone is level-headed enough to make it work—or foolish enough to try, if you prefer. They have found quite a circle of GYM friends, and she can only praise the added awareness and increased gayety (both in and out of quotes) she's found in life since she "found out." They have no intention of their children ever being told by someone else, "Your dad is queer." They plan to explain ALL the facts of life when the time comes!

Parting Camps: THE CONNECTION, movie made from off-Bdway play, is banned from commercial showing in NY State due to a 4-1tr word. It was approved by, and shown at, the Judson Memorial Baptist Church in the Village the week after it was closed commercially up-town. A contribution was made, by those attending, to the NY Council on Narcotics Addiction.

MAN IS MAN, a play by Bertolt Brecht, currently under production by two off-Bdway theatres, concerns "identity and a sense of self." Its leading character is named "Galy Gay."

LAWRENCE OF ARABIA will be reviewed in this column next month. Watch for it at your cinema; and watch for ROSS on the legitimate stage. Regardless of artistic quality, *L. of A.* will be a must for all REVIEW readers!

Changing Religious Attitudes Toward Homosexuality

CONTINUED FROM LAST ISSUE

REVEREND ROBERT W. WOOD

In the past decade we have once again witnessed the rise of piety within American Protestantism. There is surely a need for this element within Protestantism as there is a need for many other component parts. But when piety takes over and becomes the controlling force then the dynamics of Protestantism suffer. Today we blatantly confuse piety with patriotism and piety with discipleship. When pietism reigns in our churches then they are less likely to arrive at a constructive dialogue with homosexuality.

One of the most disturbing factors contributing to the negative role of the church in this area is the hypocritical role played by individual clergy. These are men who are overt homosexuals, yet who denounce homosexuality, fire choir directors who are suspect, and expel gay parishoners from Church membership. It is negative enough that they keep silent, but to mask their own predilections they play the role of judge, prosecutor, and executioner.

Currently ministers' retreats are not considering this area, seminars are not being offered on this dialogue, denominational councils for social action are not confronting the problem, professional journals for the clergy and church members are not writing on the subject. In its silence the Church is eloquently saying, "We did not know what to say so we are keeping silent and unconcerned." This is bad enough, but it is also saying in its failure to re-examine its own negativity, "You cannot come to the body of Christ except as a heterosexual."

"Our past record in treating people even a little bit different from us is not too encouraging," writes Dr. Ian G. Barbour, Chairman of the Department of Religion, Carleton College. This seems to sum up the past and present situation in America regarding the area here under discussion.

It must also be mentioned under negative aspects of a religious confrontation with homosexuality that many homosexuals themselves have

contributed directly to this negativeness by a lack of an intelligent approach from their side. Too many have demanded condonation from religion and when this was not forthcoming have damned religion and cried out that they were misunderstood or persecuted or rejected. Segments of the homosexual community have continuously hurt themselves in the eyes of organized religion by the use of such expressions as "we will take over," "our way is superior," or "we are sick."

One doesn't need to be much of a score keeper to note that the negative aspects of the Church's relationship toward homosexuality in the past ten years far out weigh the positive ones. For the most part it has been a dialogue for the deaf: talking at each other but they have not yet learned to talk with each other. We must recognize that there are some positive ones, however, and that they give every indication of eventually prevailing.

In my book, *Christ and the Homosexual*, I outlined a number of areas where I felt the Church ought to begin concerning itself within this total dialogue. At this time I want to list four major ones and by using this platform again issue a call and challenge to the Churches of America to begin relating themselves through their various agencies, boards, and instrumentalities to a meaningful and positive approach toward homosexuality.

This is not the occasion to give a lecture on Christian ethics but the Church and each member in it is aware that they must constantly seek to deepen their comprehension of what it means to be a Christ-follower and to get away from mere official religiousness. Every new challenge to daily living must be viewed in the light of one's degree of Christian ethics else he creates a pre-fabricated man which is either a robot or a monster. At times this demands that the Christian ethics, or some degree of them, be re-thought or altered to remain true to the Christian gospel and still speak constructively to the new situation. Man's relationship to the atomic age is one of these current challenges. Likewise, homosexuality continues to be a challenge; not because it is a new phenomenon like the conquest of outer space; but, rather because the Church has for so long refused to consider the challenge. Now the challenge is coming so constantly from an increasing number of directions that the Church can no longer honorably excuse itself from facing the fact that homosexuality exists in our culture and is a burden for many of God's children and thus must be put under the light of Christian ethics.

If Christian theology does not have within it an avenue for confronting homosexuality and the individual homosexual and his loved ones then said Christian theology has proven itself inadequate to bear the name

of "Christian" for it has failed to be fully representative of Jesus Christ. Among other titles this man of Nazareth is frequently called "The Logos." If this is a true title then by its very ascription it is implied that an ethical system claiming his name is capable of bringing the redemptive acts of God into every human circumstance.

As I pointed out in my listing of some positive signs in the dialogue between religion and homosexuality there are a few Churchmen who are seeking to include homosexuality within their system of Christian ethics. Fifty years ago the Reverend Edward Carpenter began such formulation with his book, *The Intermediate Sex*. The pace is a little faster today and those homosexuals who are really concerned about what is happening in the sphere of Christian ethics—and I maintain that all of them ought to be—must recognize they are living in a revolutionary time. Each is in a position to further or to retard this reformation of Christian ethics in relation to homosexuality. To those homosexuals present let me remind you that while the Church is being called to deepen and re-examine its Christian ethics in the light of the pressing demands of homosexuality so, too, you are being called to further the constructive confrontation. Just as you want Christian theologians to understand you so you must make the effort to understand the workings of Christian ethics and to know where and how you may advance the cause of mutual enlightenment. You can best do this as an integrated member of the Church, working from within. The homosexual has no moral right to cry out for more toleration from ethical systems while refusing to assist the ethical system in a proper understanding of himself.

In this entire range of Christian ethics two precepts are necessary in union—thinking and commitment. The most brilliant and satisfying system can be devised within the security of the theologian's study but unless it is followed with commitment by that same theologian the ethical system is of no more value than a child's pretty toy. Under the negative factors I suggested that this has been one of the handicaps—too many theologians and other Church leaders have not followed their thinking with commitment. But this is a two edged sword and, once again, if the homosexual applies this demanding equation to the Churchman so he must be ready to apply it to himself. The homosexual and his organizations and publications must likewise follow their thinking with commitment. I observe that the homosexual is frequently just as guilty as the Church leader in too often issuing fine pronouncements only to fail to follow through with commitment. If the homosexual wants to be loved and accepted he must first love and accept others. If the homosexual wants understanding he must strive to understand the Church-

men. If the homosexual demands that certain biblical teachings be honored as they relate to him so he must be ready to honor other biblical injunctions in regards to his relationships.

An area where those who formulate Christian ethics might concern themselves is the recognition that the great lesson learned at the first Jerusalem Council is still applicable today. In those initial days of the Church it was decided that gentiles did not first have to become Jews in order to be Christians. Today the field of Christian ethics is being challenged to recognize that one doesn't have to become a heterosexual before he can become a Christian. Christian ethics needs to realize that the homosexual—overt and latent, self-assured and frightened, ribbon clerk and cowboy—is part of the world that God loved so much that He sent his only begotten son. Whenever Christian ethics builds fences or draws lines of exclusion it is weakening the Gospel's message of redemption for all mankind. Christ died for all and it is not the prerogative of any Churchman be he Pope or pastor, theologian or dean, layman or biblical expositor, to decide which ones.

This then is a call to those responsible persons within the organized Church to re-think their systems of Christian ethics in light of Christ's relationship to the homosexual. Such re-thinking is long past due. It can no longer be postponed save at a detriment to the Gospel message itself.

Deriving directly from a re-evaluation of the Christian ethics is the re-examination of a specific sphere: the Church's position on marriage. What is the purpose of marriage, when does marriage become sacramental, when can the Church give its blessing on a marriage, and the role of sexual expression within marriage must all be thought through again with homosexuality in mind. We have already noted that the last Lambeth Conference has indicated a changing attitude here by one powerful segment of Christendom. The morality or immorality of not having children and the use of marriage as a means of expressing sublime love for another person are areas where the Church has not been too concerned or articulate. There are a few leaders within American Protestantism who are seeking a re-appraisal of sex and marriage within the Christian ethos but they are few indeed and seldom heard as yet. Those of you who have read my book are aware that on page 200 I suggested that under certain limited conditions I felt it was proper that a Christian blessing be given to a marriage of two of the same gender. The Church must someday face this question and do serious study on the matter.

I hasten to remind those homosexuals who may be present that here again you can be of constructive help in furthering the confrontation of religion and homosexuality by the type of married relationship you have.

If yours is a promiscuous, short lived, sex only union then you are playing into the hands of those who can see no spiritual value in a gay marriage. But if your relationship with your mate goes beyond the sensuous into the realm of sacramental love encircled by socially productive lives then you are adding one more bit of evidence to the scale of facts that a homosexual marriage can reach the same moral heights as some heterosexual marriages. The more such marriages that can be offered in evidence the greater the challenge to the Church to reconsider its centuries old anathema to such unions.

This leads directly into the third of the four challenges I am holding before the Church for immediate re-examination. This is the whole complex matter of the morality of homosexual expression. From time to time in recent generations leaders of the Church have recognized the need for reconsidering previously promulgated standards in the light of more recent happenings. The Industrial Revolution demanded new moral standards. So, too, the advent of the theory of Evolution and man's entrance into the age of science. In more recent years the moral structures inherent in Christian missions have been under re-appraisal and at this very moment the moral standards of the space age are in fluid state. My call to the Church is that now it needs to have an aggressive encounter with the whole ramifications of the morality of homosexuality, and to be sensitive where now indifferent. It is too easy, too illogical, and too un-Christian for the Church glibly to say every and all aspects of homosexuality are at all times and under any conditions per se immoral. Again, as the readers of *Christ and the Homosexual* know, I have suggested that there may be three areas of homosexual expression by a homosexual which can qualify as being moral or at least having positive moral ingredients. The June 25th Supreme Court decision defending the mailability of beefcake publications is another case in point.

Here again, the religiously concerned homosexual can dynamically assist a realistic confrontation of religion with homosexuality by seeking to place his behavior patterns on a moral level and thus vividly prove to skeptical Churchmen that the homosexual can live just as moral a life as any heterosexual. I am not saying that the homosexual must become a heterosexual or cease all overt homosexual expression. But I am calling for the homosexual to expend as much effort to obtain a moral level in his behavior as he asks the Church to expend in giving him moral sanction.

The staggering problem of human population on the earth today is the fourth area of immediate concern for the Church. Before my talk is completed, 3,760 babies will have been born in the world over and above a

men. If the homosexual demands that certain biblical teachings be honored as they relate to him so he must be ready to honor other biblical injunctions in regards to his relationships.

An area where those who formulate Christian ethics might concern themselves is the recognition that the great lesson learned at the first Jerusalem Council is still applicable today. In those initial days of the Church it was decided that gentiles did not first have to become Jews in order to be Christians. Today the field of Christian ethics is being challenged to recognize that one doesn't have to become a heterosexual before he can become a Christian. Christian ethics needs to realize that the homosexual—overt and latent, self-assured and frightened, ribbon clerk and cowboy—is part of the world that God loved so much that He sent his only begotten son. Whenever Christian ethics builds fences or draws lines of exclusion it is weakening the Gospel's message of redemption for all mankind. Christ died for all and it is not the prerogative of any Churchman be he Pope or pastor, theologian or dean, layman or biblical expositor, to decide which ones.

This then is a call to those responsible persons within the organized Church to re-think their systems of Christian ethics in light of Christ's relationship to the homosexual. Such re-thinking is long past due. It can no longer be postponed save at a detriment to the Gospel message itself.

Deriving directly from a re-evaluation of the Christian ethics is the re-examination of a specific sphere: the Church's position on marriage. What is the purpose of marriage, when does marriage become sacramental, when can the Church give its blessing on a marriage, and the role of sexual expression within marriage must all be thought through again with homosexuality in mind. We have already noted that the last Lambeth Conference has indicated a changing attitude here by one powerful segment of Christendom. The morality or immorality of not having children and the use of marriage as a means of expressing sublime love for another person are areas where the Church has not been too concerned or articulate. There are a few leaders within American Protestantism who are seeking a re-appraisal of sex and marriage within the Christian ethos but they are few indeed and seldom heard as yet. Those of you who have read my book are aware that on page 200 I suggested that under certain limited conditions I felt it was proper that a Christian blessing be given to a marriage of two of the same gender. The Church must someday face this question and do serious study on the matter.

I hasten to remind those homosexuals who may be present that here again you can be of constructive help in furthering the confrontation of religion and homosexuality by the type of married relationship you have.

If yours is a promiscuous, short lived, sex only union then you are playing into the hands of those who can see no spiritual value in a gay marriage. But if your relationship with your mate goes beyond the sensuous into the realm of sacramental love encircled by socially productive lives then you are adding one more bit of evidence to the scale of facts that a homosexual marriage can reach the same moral heights as some heterosexual marriages. The more such marriages that can be offered in evidence the greater the challenge to the Church to reconsider its centuries old anathema to such unions.

This leads directly into the third of the four challenges I am holding before the Church for immediate re-examination. This is the whole complex matter of the morality of homosexual expression. From time to time in recent generations leaders of the Church have recognized the need for reconsidering previously promulgated standards in the light of more recent happenings. The Industrial Revolution demanded new moral standards. So, too, the advent of the theory of Evolution and man's entrance into the age of science. In more recent years the moral structures inherent in Christian missions have been under re-appraisal and at this very moment the moral standards of the space age are in fluid state. My call to the Church is that now it needs to have an aggressive encounter with the whole ramifications of the morality of homosexuality, and to be sensitive where now indifferent. It is too easy, too illogical, and too un-Christian for the Church glibly to say every and all aspects of homosexuality are at all times and under any conditions per se immoral. Again, as the readers of *Christ and the Homosexual* know, I have suggested that there may be three areas of homosexual expression by a homosexual which can qualify as being moral or at least having positive moral ingredients. The June 25th Supreme Court decision defending the mailability of beefcake publications is another case in point.

Here again, the religiously concerned homosexual can dynamically assist a realistic confrontation of religion with homosexuality by seeking to place his behavior patterns on a moral level and thus vividly prove to skeptical Churchmen that the homosexual can live just as moral a life as any heterosexual. I am not saying that the homosexual must become a heterosexual or cease all overt homosexual expression. But I am calling for the homosexual to expend as much effort to obtain a moral level in his behavior as he asks the Church to expend in giving him moral sanction.

The staggering problem of human population on the earth today is the fourth area of immediate concern for the Church. Before my talk is completed, 3,760 babies will have been born in the world over and above a

number equal to those who will die in the same time period. The complicated schemes of increased food production and science-fiction conjectures of emigration to other planets are of little solution when we begin to measure living space per person in square feet. Japan has already resorted to legalized abortion, at least one country is paying its men to be sterilized, and in our own state of Virginia women may be sterilized. Foreign aid, national living standards, international health conditions are all going down the drain before the onslaught of human reproduction today. One is shocked when he learns that the population of the United States will double by the end of this century. That means twice as many jobs, twice as many schools, twice as many houses, twice as much capital, twice as many cars, twice as many telephone digests, and on and on—all within the next 40 years.

Professor Lincoln Day of Columbia University, a sociologist, has said, "Raw materials and land are not infinitely elastic.... If the population increase continues, even we, in the richest country in the world, must inevitably choose between quantity and quality; vast numbers of people living poorly at low levels or fewer people but those fewer living well. We cannot have it both ways."

President Ayub Kahn of Pakistan has said, "Either we halt this population increase or we shall all become cannibals."

Frederick Osborn, writing in "Three Essays on Population" says, "They (an over abundance of children) tend to lower in each generation the quality of the people." (p. 131) Writing in the same book, Julian Huxley says, "We must give up the false belief that mere increase in the number of human beings is necessarily desirable..."

Dr. Alan F. Guttmacher, called the father of birth control in this country, says, "...Any birth control method is better than no method." When young couples ask me how many children they should have my reply is "Zero." If they wish to have a family I urge them to adopt children already born and preferably children from foreign countries which have a higher birth rate than our own.

More money is spent annually in this country on any one of the major diseases than is spent in research on reproduction. The federal government and most politicians prefer to remain silent on the problem rather than risk the ire of the Roman Catholic Church.

At the same time the federal income tax structure encourages large families and penalizes bachelors and spinsters. The United States on both a State and Church basis remains a backward country with respect to population policy for neither has one. A few secular groups have done heroic service in teaching birth control and in attempting to alert

us all to the imminent dangers of over population. While beginning to pay attention to the problem, the Protestant Church has yet to take a firm hold in the leadership of education and revised national policy. Roger L. Shinn has recently written, "The ethics of sex has new implications in a world where the population explosion threatens safety and where mass media turn sex from sacred mystery to an advertising gimmick."

As religious leaders struggle with this monstrous growth and seek ways to curb it which are both effective and acceptable to standards of Christian ethics they must sooner or later re-examine the impact of homosexuality as a means of humane and effective birth control. This is sure and immediate and at the same time avoids the moral reproach of feticide, infanticide, abortion, sterilization, and the prohibition of sexual expression. Homosexuality is without question another way to keep the birth rate down and to save mankind from demographic destruction. And it is certainly more moral than war and less painful than flood or famine, pestilence or atomic fallout. It is unfortunate that the Church and State must be pressured by so great a danger before they will look beneficently at homosexuality.

These, then, are the four most needed areas for re-appraisal by today's Church in America as it is called upon to relate meaningfully to the ever increasing homosexual minority in the culture: deeper understanding of the ramifications of Christian ethics, another look at the meaning of marriage, an examination of the moral aspects of homosexuality, and the adverse role of homosexuality on the population explosion.

We have quickly looked at the past and the present of the dialogue between religion and homosexuality. As time permits let us look ever so quickly into the future. What do I see happening between religion and homosexuality in the decade to come?

Major segments of the Church will become increasingly aware that they ought to be aware of the homosexual community and they will express an uneasiness to outrightly condemn. Yet simultaneously they will show an ignorance of what positive action to undertake. Unfortunately the desire to play it safe by remaining faceless and voiceless will continue to keep most Churchmen on the level of mediocrity. There will, as now, be a few heroic exceptions seeking to minister to the tensions of contemporary life. But for the most part the observations of Harry Emerson Fosdick three decades ago as to the poor preparation of the clergy to deal with homosexuality will still be valid in the decade to come. The ambiguities of the homosexual community will for

most of the Church continue to be just that.

The searching spirit of so many present day seminarians along this line leads encouragement to the exception that while denomination wise very little will be done in the immediate future there will be an increasing number of concerned young pastors seeking to bring Christ to the homosexual and the homosexual to Christ through the media of the Church. Through these unorganized efforts of real concern for one minority group in our culture the Kerygma will be advanced by unrecognized and often misunderstood men of the cloth.

I have already indicated the need for more homosexuals to be active lay men and women of their local church. Not because they are homosexuals but because, like every other child of the Creator, they stand in need of salvation and have been born for the primary purpose of worshiping and serving God. In the decade opening I believe more homosexuals will become active parishioners in all phases of church life and as such will exert more influence on the Church's understanding of homosexuality. As the homosexual seeks and finds a transcendental orientation for his own life within some part of the Church Universal his disillusionment and despair with life as seen through the doors of the homosexual community will be lessened. I think more homosexuals will stop when they pass the Church in the next ten years and within they will find redemption for their souls no less than do their heterosexual brothers. Through Christian faith all men can find the basis to react victoriously to the consequential questions of life.

There will be more books, pamphlets, and articles in learned religious journals on this dialogue in the immediate years to come than we have had in those past. So far there is but one tract on the subject, we will soon see more I am sure. Likewise within the area of retreats and Pastors' study conferences we will see more attention given to this area of neglected ministry. But I fear that it will take more than the next decade for information so offered to percolate far enough down to reach the grass roots of most of the parishes. Though this matter of a Christian ministry to the homosexual community is one of the last pioneering areas left to the Church in this country the next ten years will see the trailblazers running far ahead of the congregations.

These next years of the 60s will see a greater realization by both Church and homosexual that the message of Jesus Christ does have something pertinent and positive to say to the homosexual and his loved ones. Recognizing that the Church's true role is to be involved in the world and not isolated from it, some segments of the Church will strive for a theology that faces the questions being raised by the ho-

mosexual. Already there are clergy at work re-evaluating the traditional doctrine of man so as to include the homosexual. Yet, I am afraid, much of the Church will continue to let secular groups such as A.C.L.U. do what the Church ought to be doing.

There will continue to be those within organized religion, either in the role of clergy or laity, who will refuse to face the fact of homosexuality and strive to keep the message of Christ from any contact with such people. Some of these Churchmen will react with un-Christ-like behavior at any suggestion to the contrary. Many will refuse to face the existence of homosexual tendencies within their own psycho-sexual orientation or that of a son or daughter and so react violently when it appears in a parishioner or clergyman. They will continue to compare the worst within homosexuality to the best within heterosexuality.

This, then, is a severely digested look—past, present, future—at the dialogue between organized religion and homosexuality. In the meantime the Bible verses of Romans, chapter 8, verses 38 and 39, continue to speak in truth to both heterosexual and homosexual for Immanuel has come to all His children. This is so regardless of what and part of the Church may think or decree. It is up to all who are involved in any aspect of the Christian community to keep open the channels of communication that all degrees of homosexuals may know they are welcome to come and partake of the grace of God flowing from our churches. And it is up to the homosexual to come.

OTHER U.S. ORGANIZATIONS

WORKING IN THE FIELD OF SEX VARIANCE

One, Inc., 2256 Venice Blvd., Los Angeles 6, California.	Demophil Center, 15 Lindall Place, Boston 14, Massachusetts.
Daughters of Bilitis, Inc., 1232 Market St., San Francisco 2, California.	Homosexual League of New York, P.O. Box 318, New York 9, New York.
Mattachine Society of New York, 1133 Broadway, New York 10, N.Y.	Janus Society, P.O. Box 7824, Philadelphia 1, Pennsylvania.
Hollywood Assistance League, P.O. Box 29048, Hollywood 29, California	Dionysus, P.O. Box 382, Fullerton, California.
League for Civil Education, Inc., 1154 Kearny Street, San Francisco 11, Calif.	Mattachine Society of Washington, P.O. Box 1032, Washington 1, D.C.

BOOKS

HOMOSEXUALITY DENIED

A *PRIDE OF PLACE* by William P. McGivern. Dodd, Mead, 1962. Reviewed by Gene Damon.

The "Downs" is an exclusive country area in Pennsylvania. This is the story of leading citizen and upright man, Ford Johnson—particularly of his love affair with a young Puerto Rican girl. Ford's younger brother, Clay Johnson, a "golden lance," is married to Alicia (equally beautiful) and it is a marriage made in hell for Clay drinks and tears up the surroundings at every opportunity. After many tempestuous scenes, Alicia leaves Clay for another man. Overhearing Alicia discussing him with his brother, Ford, Clay commits suicide. Then Ford, going through his brother's personal things comes across a package of letters written by one "Jaye Fisher" to Clay. He feels great compassion for his brother and believes that Clay's problems have stemmed from his love for this girl, Jaye.

He arranges to go to New York to see Jaye, and inevitably, Jaye is a boy. They talk well and intimately together (Jaye is well presented); and Ford, in analyzing his feelings after leaving Jaye's apartment, says to himself:

"It seemed to him that the lessons in Clay's death were transparently clear: cling to what you found to love in the world, and to hell with the rest of it. Clay had sacrificed himself on a pointless rack of pain and frustration—clinging not to what he loved, but to what would destroy him."

An excellent portrait of homosexuality denied and hell received.

TROPIC OF CAPRICORN (hardback), by mail	\$8.90
TROPIC OF CANCER (paper)	2.00
VALHALLA—Marines' Love-life	2.00
DER MANN IN DER PHOTOGRAPHIE	10.36
DER MANN IN DER ZEICHNUNG—Drawings	12.09
THEY WALK IN SHADOW—Sex-Law Study	8.35
THE SIXTH MAN—Report on Gayety	4.35

Prices include postage. Add 4% tax in California.
(Deduct \$1.00 on 3 titles or more.)

Mail 25¢ for rare Illustrated list of "Unusual Adult Books & ART PHOTOS!"
COSMO BOOK SALES, Dept. 25, Box 635, San Francisco 1, California.

READERS *write*

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

REVIEW EDITOR: May I say how much I regard your journal as a life-line to reality. Few of us have much opportunity to discuss such problems with others—we tend to retire to a world of our own and steadily adopt an attitude of withdrawal, abject or defiant, according to mood or temperament. Not all you publish is altogether what I want to see, but I praise your efforts and hope that your main work of aid and education continues unabated.—Mr. D.L., England.

REVIEW EDITOR: I am writing to ask you how the homophile organizations are progressing. Are they making a step forward? I have been homophile since childhood practically and noticed only my own sex since when I was in grade school. I never did anything about it until later in life, then I started to live. I worked as guard in a state prison and what I heard made me want to reach out for life. I had a nervous breakdown and asked for help at the state hospital, and they did an excellent job in calming me down. It was like a terrible thing raging inside of me (from loneliness). I asked the doctors if it was mental or nervous and they said it was only nerves. I met a fellow on admittance that was homophile. Well anyway, the aide had given me a large white pill and it made me feel so very intoxicated I called this young fellow (of age) aside and told him *his* problems. And I was right.

One doctor told me not to be ashamed of being gay, one accepted, and another accepted very little. I used to joke about myself and they have on my work card, "homophile, and he does not cover it up." Some of the aides used to act in this manner: "Don't have anything to do with *him*, because he is homosexual." They acted like I was Jack the Ripper. I spoke to one fellow who typed up patients' records and he said over half of the male records had "homosexual" on them.

I have always stated, God created love. Am I right? I have had pleasures with fellows who deny they are gay. If homosexuality is accepted as everything else, there will be less people having nervous breakdowns...

My dad promised the doctor that he would not condemn me, but he does. Well I tell those homophiles (21 or over) of your magazine, and the good you do. May God grant acceptance, and bless Mattachine and One, Inc.—Mr. A.J., Arizona.

REVIEW EDITOR: I read about you in a rather seedy book (style—not the subject matter) called *The Sixth Man*, which by nature of my own personality interests me greatly. The book supposedly dealt with homosexuality in a fair and accurate manner although I am inclined to think that it did neither. But, at least it introduced me to your organization which I never knew existed since there is no branch of it here in Detroit that I know of. I was so overjoyed to find that an organization like yours existed that I called all the way to the San Francisco operator just to find your address... My purpose in writing is simply because I'm one of you and I've wanted to find others like me for the longest time—others that I could join with and thereby help other people like me. I probably am not explaining myself very well but I hope you will try to understand my apprehension in writing to you. I wrote to the Mattachine in New York but they never answered me. I hope and pray that you will. Simply, what I want is to join your organization. I don't care how much the dues are just as long as I can help. So, will you please send me an application blank, some of your literature (bill me), or at least just answer my letter.—Mr. P.P., Michigan.

REVIEW EDITOR: Recently, I took a subscription to the *Mattachine REVIEW* and have enjoyed every issue. I have

heard of some other periodicals in this field and have heard also that they are more extreme, and some flamboyant. I appreciate your presentation, for it is in line with my own attitudes and feelings. For this reason, I am asking for information as to whether or not you have any branches or associated groups in the St. Louis area... —Mr. L.D., Mo.

EDITORS' NOTE: *The Mattachine Society, Inc. has only one office—in San Francisco. Other related groups are listed elsewhere in this issue, but there are none in the St. Louis area.*

REVIEW EDITOR: Would it be possible for you to send back copies of your magazine to me in a plain wrapper? What would the price be? I have heard of your interesting and stimulating magazine and only recently ran across your address in the June '60 issue of *Physique Pictorial* which a friend of mine had. —Mr. T.C., Tennessee.

REVIEW EDITOR: As a homosexual since an early age, it has been my intention to join your society but I have just put it off. I have looked into your organization for some time but have not been able to understand certain points.

First, it does not appear that you had any activities at the time I checked for members' direct benefits such as meetings.

Second, do you have any sort of democratic action such as election of officers, etc.

Please send me literature, membership fees, etc., as soon as possible as I want to send in for my membership as soon as my insurance check arrives in a week or so. —Mr. A.A., California.

EDITORS' NOTE: *Meetings are held in San Francisco. As far as "any sort of democratic action" is concerned, we have had it—and found that a Board of Directors is more effective. The most direct benefit derived from membership in Mattachine is the privilege of supporting that in which one believes. This can hardly be minimized.*

REVIEW EDITOR:... It has been something of an agonizing task to adjust myself in the face of the accepted norms and pressures of society, but as time has gone on, experience has taught me to be true to myself and my actual inclinations.

In truth, homosexuality is no more sordid a means of sexual expression than is heterosexuality. To be sure, it

is rather lacking in its' effectiveness insofar as replenishing the species is concerned, but I dare say that the population explosion makes any objection to homosexual behavior on these grounds irrelevant and rather lacking in perspective.

What we are first confronted with, it seems to me, is a comparative relation as to validity between two types of sexual behavior, the heterosexual versus the homosexual. They are both valid because they are both practiced, with apparent satisfaction on the part of the participants. Except in the case of an occasional isolated super-moralist, one or the other type of behavior is not about to disenfranchise the other. As a minority, persecution is inevitable, in view of a tendency of misinformed persons to actively pursue their prejudiced convictions.

But barriers notwithstanding, the very fact that Mattachine exists is a sign of encouragement. The public at large has largely come to realize that homosexuality is a valid phenomenon, its genesis and maintenance and growth being caused by the established and concrete predispositions of a certain number of individuals within society to follow what they have derived to be as an effective *modus vivendi*.

As a homosexual, I can vouch for my own happiness within the framework of this kind of behavior. The attraction of one male for another is a powerful emotion, one which commands the attention and understanding of the sympathetic and sensitive...

On a purely statistical basis alone, in such a large and pluralistic society such as ours, all types of behavior which are departures from the accepted norms are likely to occur, some to be rated as aberrations, perversions and the like, but at the very most, homosexuality can only be described as variant behavior. There are few if any substantive evidences that homosexuality is wrong for the psychological health of the community, or, for the individuals concerned, except as guilt induced from without will tend to promote in those individuals. It remains for us, therefore, to be forthright in our convictions and to maintain our position.

Sex is, after all, necessarily and rightfully a private enterprise. It is a very curious thing to see people reading ominous meanings into the prevalence of homosexual behavior, as if it

were somehow subversive. We are tolerated, but not without stigma. We are accepted, but not without reservation.

I could talk for hours about the sweet tenderness of mutuality a person can experience via the homosexual vehicle. The rapport achieved is triumphant, because of the succinct harmony of similar sensation and the resultant understanding. Lust is a gift to the young, and when tempered by true affection, the combination is literally breathtaking. —Mr. R.C., Illinois.

REVIEW EDITOR: One of my patients has become involved with the Michigan Criminal Sexual Psychopath Law. A younger man first attempted to blackmail him and then out of revenge reported the relationship to the police.

He was acquitted on a gross indecency charge recently. Now, however, he faces the court for a hearing concerning commitment to the State Hospital for the criminally insane until cured.

His attorney, after taking large fees, seems to have backed out of the case. Do you know the name of a local attorney who could be depended upon to try and help him? —W.L.G., M.D., Michigan.

EDITORS' NOTE: *We recommended an ethical attorney in the above case.*

REVIEW EDITOR: I have come across the name of the *Mattachine REVIEW* so often in the course of my readings that I wonder whether I should not subscribe to it if this is possible. Could you please send me particulars? —J.E.W., Ph.D., West Germany.

REVIEW EDITOR: I have seen your valued announcement in *Vennen* (July 1962) and I am interested in it. Would you be so kind as to send me the price, that I might subscribe. —Mr. V.J. (teacher), Finland.

REVIEW EDITOR: Please send me information of your publication *Mattachine REVIEW*. What is your aim? I hope to hear from you soon. —Mr. F.H., Denmark.

REVIEW EDITOR: I'm very much interested in your publication, *Mattachine REVIEW*, and would appreciate very much if you would write me, telling me how I could subscribe to (it), the price, etc. Some time ago a magazine was given to me with the article, "Can the Homosexual Accept Himself," in it, and I understood from the footnote that it was a reprint from the *Mattachine REVIEW*. —Miss M.C., Virginia.

REVIEW EDITOR: I read with interest Noel I. Garde's review of my novel, *Always Love a Stranger*, which was written under the pseudonym of Roger Davis. In pointing out that the novel's proper market was jeopardized by its misleading cover and blurb, Mr. Garde touched on an interesting aspect of its publication. The novel, quite frankly a potboiler, was rejected by a number of paperback publishers before Hillman decided to take it on; and the reason invariably given for its having been rejected had to do with the assumption that there's no market for homosexual paperback originals. What's more, it was a fluke that it was ever published: the editor at Hillman who accepted it was new on the job and had no idea that a book of its kind would have no market. "I thought it was a good story pretty well told, so I accepted it," he told me. Then he went on to say that he'd received a directive instructing him to reject such novels hereafter. Hillman, stuck with a homosexual novel, had no alternative but to mislead its potential readers by suggesting that it was a conventional love story. Lesbian novels, by the way, still have a good market. Are publishers right about all of this? I doubt it. Sincerely—Joseph LeSueur

REVIEW EDITOR:... A month or so ago, *The Saturday Evening Post* published an article ("Merrily We Probe Along" —August 25–September 1, 1962; pages 10 and 14), in which Dr. (Edmund) Bergler is given a small but effective ribbing. A few weeks later, a letter of protest over the signature of one Frank Rifkin, was sent to the *Post*, and published. Rifkin signed his name over the title, *The Edmund Bergler Psychiatric Foundation*. My curiosity aroused, I wrote to the *Boston Psychoanalytic Association*, asking for the address of this (newly) formed organization, so that my knowledge of Bergler might be fuller. The Boston group forwarded my inquiry to the *American Psychoanalytic Association* after informing me that they did not know the new group nor its address. The *American Psychoanalytic Association* contacted one Mortimer Schwartz who is listed as their counselor (attorney, I suppose), who wrote me. His letter, over an elaborate letterhead listing the trustees as Jeannette Hirsch, Frank Rifkin and Hyman G. Weitzen, M.D., was a bland and evasive refusal to tell me of the aims and purposes of this new

(Continued on page 35)

CALLING SHOTS

(Continued from page 2)

guts to change the law for homosexuals (making their private behaviour no longer illegal), this may not have happened. But the papers generally ignored this."

CAN WE CHANGE OUR SWISHY BROTHERS?

In a letter entitled "The Cry for Acceptance," reader R.A.H. of San Francisco strikes a note often pealed among the more conservative young men. He hits at the affected homosexual—the one who uses make-up, adopts exaggerated mannerisms, and who, in general, is a source of embarrassment for those more determined to keep their inclinations a secret in public. Here is his letter:

"In many of your issues of the *REVIEW*, I have noted stories of all types in relation to the homophile as one, and as a group or most commonly put—Society.

"Some of the stories, fiction and non-fiction have given a glimpse to readers of how they could live best with their orientation.

"Many novels on store book shelves have a sad ending. There are some which do have an enlightened ending which makes the reader feel overjoyed.

"*The Divided Path* gives a very good lesson to anyone who reads it. I shan't betray the book, for the sake of those who have not read it. Unless one is a close reader, it can

be very easily mistaken as a story with a sad ending.

"In reading some of the books, we feel ourselves become a part of them and often identify with the main characters. When we have finished reading them, we feel as if the experiences have actually happened—to us. But tell me, how many homophiles actually put to use the lessons attainable? Not many, I assure you.

"By walking down Market Street, you can well see the faggotts swishing away with their—OH—so sophisticated voices, with the least concern or care toward who sees or hears them.

"Make-up, mascara (sometimes), lipstick—the whole works is used by these faggotts. I'm not one to knock the usage of cosmetics, only when used so thick that anyone could scrape it off with a butter knife and still have some to spare. I wear cosmetics myself, but only to cover blemishes and then I am discreet. I used to be one of them, but I have learned my lesson. That is 'recognition by action and speech.'

"Acceptance into heterosexual society is one of the most important 'firsts' for most homophiles, even to the faggott. For the majority of us, it is due to these faggotts who scream with defiance that we are not accepted.

"Is it not high time that those who still have their wits about them begin to do something to clean up this saddening mess? Or are they scared? Scared so much that it is even still

difficult for them to stand up and fight for a right that is being denied them, by cleaning up our own homophile society!

"We want to be accepted. There are hundreds and thousands of heterosexuals who want to accept us, but won't, because some of us hav'n't earned the right for acceptance or even have the intestinal fortitude to fight for what is right, by cleaning our own house.

"Fighting is easy, if it is done properly and I hardly mean by fists, but by enforcing—that faggotts not be allowed into your gathering places unless they conform.

"It is not hard to make some changes in habit. In the long run, life will be worth living, and acceptance will be for all."

We agree that defiance and "way out" expression of one's feelings of rejection by a few brings scorn and derision upon the many. Nevertheless we have also observed that rebellion ignored soon falls flat, and most of these "social rebels" see the folly of their faggotry in time. We advocate behavior which does not ostracize one from the main flow of humanity. But here we see another—and possibly greater sickness on the part of society itself. A new horde of swishes seems to sashay onto the scene every generation. If the majority of society changes its attitude and accepts sexuality for what it is, and the different-ness of human beings for what it is, then we won't have to waste time in the

impossible task of remodeling every affected and effeminate swish. After all, the "harm" he causes is more ephemeral than permanent, more an uncomfortable sting than a damage of consequence.

READERS WRITE

(Continued from page 33)

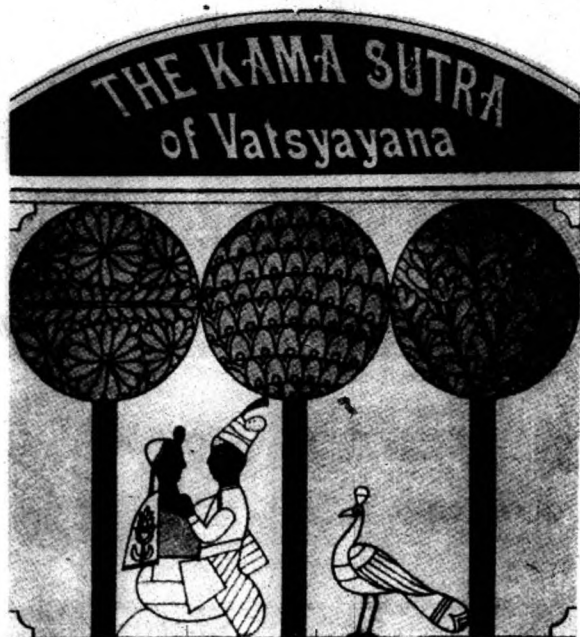
group. I wrote again asking for a statement of their purposes. It has been ignored to date....

Who's behind this group? John Birchers? Legitimate analysts? Pinkos? Homophiles who have deftly turned the tables on their late tormentor?

This last possibility, although quite remote, would be fascinating if it were true.—Mr. W.G.C., Rhode Island.

REVIEW EDITOR:...I am a poet and writer and have had some of my works published but so far, nothing of my research on homosexuality has appeared in print though some of my poems of this type are being examined by a publisher who thinks they will be acceptable. I realize that you cannot afford to pay for the material sent in for publication and wish to make clear the fact that this is not my reason for wishing to write for your *REVIEW*. I only wish to be of as much help as possible in your fine work. The need is greater than ever for true light and knowledge with which to fight back the forces of ignorance and bigotry that stand ready to crush the light and hope out of us and push us further down into the mud of shame and persecution. There are still only a few who are willing to understand. The remainder, the vast majority of society, are convinced that homosexuality in any form is the lowest of criminality....

You are aware, naturally, of the large amount of bunk published by some of our medical men and psychiatrists who claim for the most part that there is no such thing as a true bisexual. It is also put forth as solemn truth that no person with what they are pleased to call homosexual tendencies can really love a woman sexually and that the bisexuals who claim to do so are just deceiving themselves and others...—Mr. V.H.A., California



Translated by Sir Richard Burton. The first English translation of the classic Hindu treatise on love and social conduct. Written with frankness and unassuming candor, **THE KAMA SUTRA** has endured for 1700 years and may well be the only indisputable classic of the world's literature not yet to have appeared in English. It is a work of philosophy, psychology, sociology, Hindu dogma, sexology, and an ethical and moral treatise. **PAPERBOUND \$5.00**

DE LUXE PAPER BOUND



\$1.95

"CALL HOUSE MADAM"

. . . By **SERGE G. WOLSEY**

The story of the Career of Beverly Davis . . . the first Madam to talk of her profession for publication in defiance of the underworld, the half-world and the world of Hollywood glamour of which she was a part.



TARRY A WHILE and Other Stories. Reprinted from *Der Kreis*, Swiss homophile magazine—including drawings and poems. Happy gay stories, sentimental, yet intensely human. Paperbound **1.75**

IMMEDIATE SHIPMENT MAIL ORDER FROM

Dorian BOOK SERVICE

693 Mission Street, San Francisco 5, Calif.

Add—20¢ Postage, plus 4% Tax in California

FREE — Dorian Catalog and/or Sample Copy **DORIAN BOOK QUARTERLY** upon request