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Moreover, the Review and Mattachine's quarterly *Interim* which is also included with it for regular subscribers, brings a greater quantity of quality reading than any package available in the special subject field. Annually, more than 500 pages of editorial material selected for intelligence and significance go to all subscribers in the 16 issues mailed to them. At $7.50 per year it is a bargain available nowhere else.

A New MORALITY Needed

from *Towards a Quaker View of Sex*

Can the courts enforce moral law? Should private acts that harm no one be punished by the state?
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Can the courts enforce moral law?
Should private acts that harm no one be punished by the state?
I guess that I have read about every book that has come out on the subject of homosexuality, some written by self-avowed homosexuals who probably were and some by self-avowed homosexuals who probably weren't and some by those who claimed they were not but had studied the subject deeply. The books range from trash to Cory, Gide, Masters, the Kronhausens, and a host of others. Not one of them answered my main questions: what are other men like? In fact, not one of them said anything that I did not know, which is to say that there is a problem, that homosexuals vary just as all men vary, that inversion and perversion are not the same thing, and that there is no good answer to how one gets gay or what, if anything, can be done to "cure" it. Well, OK, let's stop beating that horse.

In the first edition of The Homosexual in America, Cory said that it is possible and indeed common for one who is gay to marry and to life a satisfactory double life. All the other books quote him on this. In the second edition, he has indicated that he has had some second thoughts. But he does not explain what his second thoughts were. Did he find it less easy to face teenage sons than he had found it to face small children? Has he decided that it is after all not possible to have an enduring and satisfactory heterosexual relationship and still be a practicing homosexual? What is the consensus among those who have tried?

Oh, I know all the books say it is often done. They imply that some wives know and understand, that some know and tolerate, that most do not know and that a man can keep it this way without losing his mind. I don't believe this, but I am not an authority. Are these authorities all quoting each other or do most "bisexuals" happily agree?

I know a young man who is as male a young man as any I have ever known, but he is gay and he thinks wistfully now and then of the stabler joys of married life and he wonders restlessly if he should not marry and "settle down" to solve his restlessness. He does so much want to settle down, for he is a responsible and mature and intelligent and sensitive person. But is this a valid reason for marriage? Of course not. Marriage is a hard and bitter path that can only be made joyous and fruitful by loving one's partner (Continued on page 24)
The Church and Sexuality

It will be relevant at this point to refer to the history of the Church’s attitude to sexuality throughout the centuries, and to elements in that attitude that seem inconsistent with some of the deepest insights in the Bible.

Throughout nearly all its history and in the larger sections of the Church today, the myth of Adam and Eve (called without justification the Fall of Man)* is treated as though it were historical fact on which logical arguments can be built. In this way, sexuality came to be regarded as necessarily polluted with sin in that event. Even when rejected as historical fact, this myth still has its effect upon the attitude of some Christians to sexuality; it will therefore be wise to think more about it. First, this, like other myths, had an earlier Babylonian origin and was used for religious purposes by the Jewish teachers. Further, like all myths, it is a poetic and symbolic representation of the condition and predicament of man. It is not exclusively or even primarily concerned with sexuality. It is a myth representing the transition of man, either in his racial history (phylogenesis) or his development from babyhood (ontogenesis) from an unreflective obedience to instinct to a condition in which he is responsible for his actions, in which he can reflect on them and make judgments and moral choices, weighing up possible courses of action in the light of a concept of good and evil.

It is a story, not of man’s fall, but of man’s growing up, and of the pain that growing up involves. It is significant that God is recorded as saying (Gen. 3, v. 22): “Behold, the man is become as one of us, to know good and evil.” To recognise and love what is good is to know also what is evil, to fear it and to be tempted to it. To know the good is to know joy, but it is also to experience pain, to be tempted to pride and presumption.†

It is unfortunate that sexual intercourse takes place between Adam and Eve only after the expulsion from the Garden; this perhaps provides an excuse for thinking that sexual intimacy is associated with a sinful and disobedient state. But this is not given in the text nor is it a necessary implication. Indeed Eve claims the help of God in the matter. The shame associated with nakedness immediately after the eating of the fruit of the tree of knowledge need not imply that sex became tainted there and then with sin; it may imply a recognition that our sexuality more than anything else in us can lift us to the heights of self-realisation or plunge us into

* This was never suggested by Jesus, but seems to have come from Paul; see Romans 5, v. 12–14.
† In passing it should be noted that the story gives complete equality to the sexes. Gen. 3, v. 16 says: Thy desire shall be to thy husband and he shall rule over thee. A corresponding verse that has strayed irrelevantly into Chap. 4 (v. 7) says: Unto thee shall be his desire and thou shalt rule over him.
degradation; it is the focus of our self-awareness. The awareness of nakedness may further be a symbol of the awareness of vulnerability, of exposure to pain that must come with self-consciousness.

No doubt from the earliest days of Christianity there have been men and women for whom the sexual relationship was illumined and deepened by the Christian message of love, for whom it expressed a true equality, an equal-sided valuation and respect, for whom coitus was an expression of tenderness and unity, not merely the gratification of animal urges. But it is one of the great tragedies of history that not until recent times has this implication of Christianity found public expression.

The Rev. Dr. Sherwin Bailey, a leading Anglican authority on this subject, can find no evidence of this expression in any theological writing before the appearance in the seventeenth century of Holy Living, by Jeremy Taylor, a married priest of the English Church who owed much to the support and companionship of his wife. In that book coitus is for the first time referred to as an act that relates two people in togetherness. It was an experience "to lighten the cares and sadnesses of household affairs, and to endear each other." Dr. Bailey writes, "Taylor maintains that marriage is the queen of friendships, and husband and wife the best of all friends; the love that binds them together is a 'union of all things excellent': it contains in it proportion and satisfaction and rest and confidence."

In contrast to this, for the previous fifteen hundred years almost every writer and leader in the Church, both Catholic and Reformed, regarded sexuality as unavoidably tainted with sin, and the sexual relationship in marriage (apart from procreation) as a licensed outlet for the bestial impulses in man. This latter concept of marriage is overwhelmingly repulsive to many of us now, yet it is no exaggeration to say that it has lingered in the Church almost to the present day, and only recently has it become possible to be married in church without hearing an echo of it in the marriage service.

Dr. Bailey, writing of earlier centuries, says: "... the general impression left by the Church's teaching upon simple and unlearned people can only have been that the physical relationship of the sexes was regarded by religion as unworthy, if not as shameless and obscene. The effect of such teaching must necessarily have been grave; it caused a distortion of principles and values which has left an indelible mark upon Christian sexual thought and we can only guess at the psychological disturbances and conflicts which it has produced in the lives of individuals."

Only in the present century have Christians dared in any general way to follow in the steps of Jeremy Taylor and to accept that, irrespective of any other purpose, coitus can be justified and dignified as the expression of a deep relation between two persons. We do not blame Christianity and Christians of earlier centuries; we can seek the origin of misconceived attitudes in the compromise between pagan and Christian thought and in the social conditions of the Dark Ages.

We have then to reject the idea that there is anything necessarily sinful about sexual activity. A better understanding of the nature and value of myth, and a more scientific approach to problems of human behaviour, have delivered many Christians from this oppressive and destructive idea. Sexual activity is essentially neither good nor evil; it is a normal biological activity which, like most other human activities, can be indulged in destructively or creatively.

Further, if we take impulses and experiences that are potentially wholesome and in a large measure unavoidable and characterise these as sinful, we create a great volume of unnecessary guilt and an explosive tension within the personality. When, as so often happens, the impulse breaks through the restriction, it does so with a ruthlessness and destructive energy that might not otherwise have been there. A distorted Christianity must bear some of the blame for the sexual disorders of society.

A Way Forward

In trying to summarise the feelings and judgments that have come to us in the course of our several years' deliberations, we must keep this historical survey in mind. It supports us in rejecting almost completely the traditional approach of the organised Christian church to morality, with its supposition that it knows precisely what is right and what is wrong, that this distinction can be made in terms of an external pattern of behaviour, and that the greatest good will come only through universal adherence to that pattern. We have followed Dr. Sherwin Bailey with appreciation and gratitude in his disentanglement of the true Christian view of coitus from the false and unnecessary guilt and disgust of the past and in his exposition of what marriage can mean. This makes us the more unhappy in having to dissent from one of his conclusions in a later book (Common Sense about Sexual Ethics, page 116).

He holds that to say "I love you" means nothing less than this: "I want you, just as you are, to share the whole of my life, and I ask you to take me, just as I am, to share the whole of your life." He further says that it ought never to be said unless marriage is possible, right, and at the time of speaking intended. That such a statement is unrealistic is at the root of our work. Nothing that has come to light in the course of our studies has altered the conviction that came to us when we began to examine the actual experiences of people—the conviction that love cannot be confined to a pattern. The waywardness of love is part of its nature and this is both its glory and its tragedy. If love did not tend to leap every barrier, if it could be tamed, it would not be the tremendous creative power we know it to be and want it to be.

So we are concerned with the homosexuals who say to each other "I love you" in the hopeless and bitter awareness of a hostile criminal code and hypocritical public opinion, and also with the anguish of men and women who know they love one another when marriage is impossible and only suffering can be envisaged. We recognise that, while most examples of the "eternal triangle" are produced by boredom and primitive misconduct, others may arise from the fact that the very experience of loving one person with depth and perception may sensitise a man or woman to the lovable qualities in others.

We think it our duty, not to stand on a peak of perfectionism,
asking for an impossible conformity while the tide of human life sweeps by us, but to recognise, in compassion, the complications and bewilderment that love creates and to ask how we can discover a constructive way in each of an immense variety of particular experiences. It is not by checking our impulse to love that we keep love sweet. The man who swallows the words "I love you" when he meets another woman, may in that moment and for that reason begin to resent his wife's existence; but it is also true that love may be creative if honestly acknowledged though not openly confessed. We need to know much more about ourselves and what we do to our inner life when we follow codes or ideals that do not come from the heart.

Those who have read so far will recognise how difficult it has been for us to come to definite conclusions as to what people ought or ought not to do. But although we cannot produce a ready-made external morality to replace the conventional code, there are some things about which we can be definite. The first is that there must be a morality of some sort to govern sexual relationships. An experience so profound in its effect upon people and upon the community cannot be left wholly to private judgment. It will never be right for two people to say to each other "We'll do what we want, and what happens between us is nobody else's business." However private an act, it is never without its impact on society, and we must never behave as though society—which includes our other friends—did not exist. Secondly, the need to preserve marriage and family life has been in the forefront of our minds throughout our work. It is in marriage that sexual impulses have their greatest opportunity for joyful and creative expression, and where two people can enter into each other's lives and hearts most intimately. Here the greatest freedom can be experienced—the freedom conferred by an unreserved commitment to each other, by loving and fearless friendship, and by openness to the world. In marriage, two people thus committed can bring children into the world, provide them with the security of love and home and in this way fulfill their sexual nature. Finally, we accept the definition of sin given by an Anglican broadcaster, as covering those actions that involve exploitation of the other person. This is a concept of wrong-doing that applies both to homosexual and heterosexual actions and to actions within marriage as well as outside it. It condemns as fundamentally immoral every sexual action that is not, as far as is humanly ascertainable, the result of a mutual decision. It condemns seduction and even persuasion, and every instance of coitus which, by reason of disparity of age or intelligence or emotional condition, cannot be a matter of mutual responsibility.

It is clear that we need a much deeper morality, one that will enable people to find a constructive way through the most difficult and unpredictable situations—a way that is not simply one of withdrawal and abnegation. There are many who say that when people find themselves in a situation where it is difficult to be consistently moral, they must practise self-denial and "bear their cross". This is often the right way: but it is a serious misconception of the Cross to suggest that it is related only to self-denial.

Morality should be creative. God is primarily Creator, not rule-
conviction. We have been seeking a morality that will indeed have its roots in the depths of our being and in our awareness of the true needs of our fellows.

We believe that there is indeed a place for discipline, but that it can only be fully healthy as well as fully Christian when it is found in application to the whole of life. The challenge to each of us is clear: accustom yourself to seeking God's will and to the experience of his love and power, become used in your daily life to the simple but tremendous spiritual fact that what God asks he enables, provided only and always that we will to do his will.

The men or women thus accustomed will not be less exposed to sexual difficulties—heterosexual or homosexual—than others whose lives are not "under discipline" in this way. As we see it, the difference lies in their response to the claims of sexual urges. Whereas the emotional or "moral" response focusses attention on the control of the sexual urge in isolation, the way of life we have described makes it likely that the particular sexual problem will be seen in the full context of ordinary daily living, and thus be kept in perspective as something for which God has not only a solution but a positive purpose.

Such positive purpose may—and often does—involves the acceptance of suffering by the person concerned. The Christian cannot escape the implications of the Cross. We have no unity with those who regard all tension and all frustration as being by definition bad or unhealthy; such a view is utterly without psychological foundation. The mental and spiritual well-being of a person depends rather on his or her developed capacity to deal with tensions and frustrations as and when they arise. In the power of the Holy Spirit, there are no dangers from which strength cannot be gained, no apparent disaster which cannot be transformed into spiritual opportunities.

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MORALITY and the Criminal Law
Can the courts enforce moral law? Should private acts that harm no one be punished by the state?

By ALAN MEWETT
It is wrong both in principle and practice to attempt to equate morality and the criminal law and to attempt to enforce the rules of the former by the machinery of the latter.

This is the contention of H. L. A. Hart, Professor of Jurisprudence at Oxford University. Late last month 300 members of the Ontario bar heard the professor argue against the revival of a moralistic concept which stems, perhaps, from the mis-
taken notion that the way to attack the increase in crime is to widen the net of criminal law.

The judges, teachers and lawyers were attending the sessions of the Second Conference on Criminal Law at Osgoode Hall. On the last day they had heard the views of professors from Cambridge, Harvard, Queens. Dalhouse, the Jesuit Seminary at Willowdale and Osgoode itself. But it was the Professor from Oxford who kindled the debate.

His address was a discussion and critique of the recent revival in legal circles of the concept of legal moralism, that is, the enforcement of moral principles by the machinery of the criminal law.

Two events have brought this concept to the forefront of legal thought. Of which the first was the publication, in 1957, of the Report of the Committee on Homosexual Offences and Prostitution in England (the well-known Wolfenden Report) which allowed homosexuality in private between consenting adults.

The second event was the decision by England's highest appellate tribunal, the House of Lords, in the case of Shaw v. The Director of Public Prosecutions, in which the accused had compiled a list of names, addresses and activities of London prostitutes which he was selling to the public. He was charged with, and convicted of, among other things, "conspiring to corrupt public morals". The majority of the House took the opportunity to assert that the criminal law is a fit and proper instrument for the enforcement of all acts which are injurious to the morals of the public.

In Professor Hart's view, such an approach is totally unsatisfactory. Such an offense is both vague and nebulous. Making, ex post facto, virtually any act capable of being a criminal offense, if, in the opinion of the jury after the act has taken place, the act is immoral. This, he feels, violates the principle that the law must be certain. It also enables the prosecution to circumvent the strict requirements of proof laid down in more specific statutes for the protection of the accused.

The foremost exponent of the moralistic approach to criminal law is Lord Devlin. He considers that moral morality is the cement of society and that a person who transgresses the moral code endangers the safety of the state. He, therefore, should properly be punished by the criminal law. It thus becomes a proper function of the law to enforce positive morality.

The difference between these two views emerges most clearly in considering acts which take place in private either by one individual alone or by two consenting adult individuals. Hart is of the opinion that such acts cannot be criminal since they do not harm society or affect any "victim." Homosexual acts between consenting adults is the obvious example, but similar problems arise in relation to euthanasia, sterilization, abortion, gambling, narcotic addiction (as opposed to narcotic distribution) and the like. Lord Devlin insists that such "private acts" are violations of a "public morality" for they ultimately affect the stability of the state.

For this reason, he asserts that cruelty to animals should be an offense even though there is no "victim" and that consent of the victim is no defense to such crimes as murder, indecent assault, abortion, and so on. Society can only continue to exist if we assume that everyone in their private lives act according to the standards of morality accepted by the public. The law should therefore intervene and punish even when there is no victim to complain or immediate harm done society. For, as he states, if such private acts become the norm, society would break down.

Professor Hart calls this the paternalistic attitude, according to which the law must save people even from themselves. He sees no reason why individuals should be punished by the criminal law for committing acts which harm no one else and which do not, in themselves, cause any danger to the state. He accuses Lord Devlin of regarding morality as a seamless web which, once infringed, is totally broken.

Lord Devlin's view, he asserts, must be based on the assumption that once a person commits an act of private immorality, he becomes delinquent, anti-social and a criminal, and that a person who deviates from the moral code is one respect is likely to deviate from the whole moral code.

Lord Devlin's ideas have appeared in various forms throughout the history of law. His views represent a more modern approach than the extreme position taken by Sir James Fitzjames Stephen in the Nineteenth Century who based his concept of legal moralism upon three premises.

Criminal punishment is an act of retribution whereby society revenges itself upon a wrongdoer, and society is justified in revenging itself upon one who transgresses commonly accepted standards of morality. Secondly, criminal punishment is an act of denunciation, in which society denounces an act which violates its standards. Lastly, the majority of the people has the right and the duty to dictate the terms upon which others shall live in society. The moral code is therefore, the rules of society. A person who breaches the moral code has breached the rules of society and should be punished.

The answer to this striking divergence of opinion is of extreme importance in determining the proper scope and function of the "criminal law", for unless this is determined the machinery and content of the criminal law is in doubt and efforts to improve the criminal law and the administration of justice will be defeated. While it is easy to assert that the law should not be concerned with what we do if we do no harm to any one else, it can equally well be asserted that private acts which, in themselves, harm no one, will be grossly detrimental to society if carried out to excess. Therefore, says Lord Devlin, the individual committing a private act of immorality must be punished, for his act is potentially dangerous to the community.

Professor Hart's answer is that, even accepting all this, the fact that society changes is not the same as society being destroyed. Why should the paternalistic attitude of the few force standards upon people so as to preserve the present social order? Legal moralism is a stagnating influence, destructive of social progress. For him, the legal principles enunciated in the case of Shaw v. The Director of Public Prosecutions and advocated by Lord Devlin are unjust and retrogressive.
A Hustler's Journey
to Self-Understanding


Reviewed by R. E. L. MASTERS

John Rechy's *City of Night* is a remarkable—and disturbing—novel. Not since, some years ago, I came upon Genet's *Our Lady of the Flowers* and *Thief's Journal*, have I been equally impressed by a fictional exploration of the homophile world.

To be sure, Rechy (and the same may be said of Genet) explores only a segment, and a rather dark corner, of that world. *City of Night*'s nameless first-person narrator is a male hustler, and it is largely with the hustler and his "scores" (customers) that the novel is concerned.

The settings shift from New York's Times Square area to Hollywood Boulevard, from Pershing Square in Los Angeles to New Orleans' French Quarter. But it is not a search for "the soul of America" that keeps Rechy's hero so restlessly "on the road." His journey is to self-understanding, if not self-acceptance.

One of the often-heard laments about contemporary fiction concerns the small number of characters presented in most novels. Readers of *City of Night* will have no cause for complaint on that score. Rechy's characters are both numerous and various—and it is well that this is so, since otherwise the recurrent encounters with scores might become merely tedious.

Not all of Rechy's characterizations are entirely successful: the professor, with his collection of "angels," is somewhat less than a startlingly original creation; and the same may be said of "Mom," whose pleasure it is to prepare meals for naked youths. Lance O'Hara, the former film star now abjectly pursuing a young hustler, does not move us as Rechy intended—although one is pleased that O'Hara "saves face" in his concluding scene; and the would-be *Fuhrer*, Neils, fetishist and sadomasochist, is inevitably less impressive to the reader than he was, one gathers, to the author.

But Rechy does much better with his narrator's fellow hustlers, with the scores, and especially with his collection of "queens." One of these, Miss Destiny, achieved for Rechy a considerable following when an excerpt from the novel appeared several years ago in *Big Table*. If Destiny is a bit reminiscent of Genet's Divine, she is nonetheless a character the reader will not forget.

Particularly memorable, too, are Kathy, the beautiful, doomed transsexual; and Chi-Chi, another queen, who despite a massive "Mr. America" physique and an "absurdly grotesque, clumsy drag," fully engages one's sympathies in another of the book's more memorable episodes.

Rechy's sympathetic presentations of Destiny, Kathy, Chi-Chi, and other queens, of some of the hustlers and scores, and of Sylvia, tormented proprietress of a gay bar, entirely belie the charge made by a reviewer for one homophile publication that "None of Mr. Rechy's characters are really human." It may be true that the author is, on occasion, open to the charge of sentimentalizing—as with Sylvia—but even she is wholly alive, and there can be no doubt as to the depth of Rechy's feeling for some of the personalities he presents.

To me, the narrator's ability to accept—and like—the queens, and Rechy's ability to convey this sympathy, is one of the book's more admirable features. Too many homosexuals, recognizing what seems to be a threat to their own self-interest, direct only abuse and contempt at this group—a mong whose members are many deserving of respect and capable of real human contributions.
During the past year, in the course of my research for a study of prostitution, I have talked with male hustlers—ranging in manner and appearance from the ultramasculine to the ultrafeminine—and also with persons who have studied (and in some cases patronized) them. There can be no doubt that Rechy knows what he is writing about, and that he has given us, in addition to a very good first novel, a thorough-going examination of male prostitution in present-day America.

Rechy is still a young man, his book is certainly not without faults—including irritating and needless idiosyncrasies of punctuation—but all in all it is the work of a highly talented and enormously promising writer. What remains to be seen is whether his experience has been sufficiently broad to enable him to move on to less restricted areas and to more universal themes.

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LITERARY scene

An informal column of reviews of fiction and non-fiction books on themes of sex variation

GENE DAMON

The "LOVELY FINGERS OF SEDUCTION" is often used as the basic theme in novels. As with the adolescent theme, subtlety is the answer between success and failure in a novel of this kind.

Somerset Maugham's nephew, Robin Maugham, uses this theme with variations in each of his novels. They are all very similar, at least in this one way. Four of his novels are concerned with intricate seduction by one man on another; *Behind the Mirror*, Harcourt, 1955 (reprinted by Avon as *Jungle of Love*); *Line on Ginger*, Harcourt, 1949 (Avon also); *The Man With Two Shadows*, Harper, 1958 (Berkeley, 1960) and *The Servant*, Harcourt, 1949.

The latter novel is the least homosexual per se of the four, yet it has a subtle satisfaction and a violent atmosphere that crackles with intensity. The victim of the seduction is a comfort lover, a dilettante who falls slavering at the feet of his, all too fiendish, "servant" before the novel closes. There are overtones of D. H. Lawrence's sadomasochistic short story, "The Prussian Officer," as well as some of the tension from a novel such as *The Invisible Glass* by Loren Wahl.

Jocelyn Brooke's *The Scapegoat*, Harper, 1949, combines both adolescence and seduction in equal proportions. The protagonists are 13-year-old Duncan, delicate yet rebellious, and his unmarried, hardened Uncle Gerald. The novel is a dance of seduction, filled with subtle erotic scenes, phallic symbols, etc. It is entirely unspoken, of course, and this heightens the tension. Necessarily, the novel ends in violence.

Remembered adolescence, remembered love, seduction, honor and dishonor are all portrayed with sensitivity by Simon Vestdijk in his short novel *My Brown Friend* in New Writers II, London, John Calder, 1962, 1963. The sudden realization by the narrator (in his youth) of the physical beauty of another boy. Then the unbearable horror of having to visit the beloved boy ostensibly to defend the honor of his sister.

For the school or college novel addicts, *The Fourth of June* by David Benedictus, Dutton, 1962, is a must. This is a witty sundering of the Eng-
lish boys school, Eton. Author Benedictus was a student there, an "Eton Boy," and apparently he loathes the place. If the novel is even half true, no prison can compete for sheer horror and brutality.

Two of the major characters, Morgan and Pemberton, are a couple. They, and a boy named Defries, engage in some accomplished sadism on another student. The book is very well written despite the general feeling of unpleasantness. There are touches of comedy, and some of this is hilarious. One of the boys attempts to "rape" another. The victim's clever ruse to avoid this invasion is extremely funny and leaves the intended seducer in a sea of trouble.

Since the religious leaders of this community can be observed lying on the floor in order to better watch a girl disrobe, it is no wonder that the boys prefer one another.

This is hardly a sympathetic novel, but it is a major addition to novels on the "segregated" ways of life.

There was a time when poets could at least hope to keep alive on their writing ability. That time is unfortunately gone, but poets still write (and presumably teach school), and lovers read.

Byron Vazakas, a name suggesting romance and strength, has produced a beautiful volume of verse, much of which celebrates homosexual love.

The book, The Equal Tribunals, Clarke & Way, 1963 (c. 1961) contains many poems which are specifically variant, each different, none overdone. "For Hart Crane" suggests that his way of life did not kill him, but that any anarchist dies and Vazakas considers society the criminal.

"Bivouac" beautifully describes Whitman's inability to touch what he most loved, a sleeping youth.

"November Lake" is about a youth who hovers on the edge of the "Homosexual's home, the dangerous retreat of those who seek the tired heart's desperate permanence."

"The Soon of Leaving" is very well named. It gives, step by step, the movements of a man grieving for a just departed lover.

"Spring Reaching Out to Boston" expresses the loneliness that is intensified by the season for the lone male. It ends poignantly with: "And all the wishes of the flesh stamp out escape."

"Afternoon of a Faun" is a celebration of the physical beauty of the male body; it is the most "purple" of the poems—lush and sensual.

"Portrait in Plaster" seems a wry self-portrait.

These are the most clearly homosexual of the poems. In view of these, the interpretation of many others in the book is left to the reader. The best term would probably be ambiguous.

While these poems cannot rival the poems of Constantin Cavafy for overt homosexuality, they still belong on the bookshelf of poetry about the love of male for male.

SHORT NOTES: A biography of Sir Richard Burton, Death Rides a Camel by Allen Edwardes, Julian Press, 1963, just out, should kick up a bit of controversy. Among other things, it describes his homoerotic relationship with a friend.

The new Gabriel Fielding novel, The Birthday King, Morrow, 1963 (c. 1962), which is getting good reviews has a minor bi-sexual character. Fielding is another of the steady contributors to homosexual fiction. Each of his novels has reference to the subject, either major or minor.

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A REAFFIRMATION OF CREDO


Over a nine year period, 77 psychoanalysts provided data on their treatment of 106 homosexual and 100 heterosexual male patients to a special committee of the Society of Medical Psychoanalysts. We are told that this is the first time such voluminous and detailed data obtained in individual psychoanalyses has been collected for so large a number of homosexuals and subjected to clinical and statistical analysis. To quarrel with the precise data or with statistical analysis is beyond the ability of one who is not himself an expert. To question certain statements and assumptions, however, is both pertinent and necessary.

The coverage of this study is broad and inclusive, but it varies in depth. An introductory chapter on "concepts" mentions a variety of different theories regarding male homosexuality without adequately evaluating them and ends up with a firm statement of faith that homosexuality is a psychopathologic state. A chapter on chronology and methodology begins with a reaffirmation of this credo, moves on to a discussion of the topics covered by the three sets of questionnaires from which data was obtained, lists a half-dozen subjects on which the committee hoped to be able to draw conclusions, admits the sample was self-selected and not random, and maintains that their findings "agree with other studies." This latter contention seems at best a half-truth. Kinsey's, Hooker's, Ford and Beach's, and Chang and Black's studies do not agree; and West's, Westwood's, and Davids', Joelstone, and McArthur's studies agree more in delineation of characteristics and etiological factors than in any specific conclusion on psychopathology.

Additional chapters deal with mother-son, father-son, and interparental "power-affect" relationships, with relationships between male homosexuals and their brothers and sisters, with childhood characteristics of boys who became homosexual adults, with homosexuality in adolescence (a thoroughly inadequate chapter based on thirty non-representative boys all of whom were in major difficulties and all but two of whom were diagnosed as schizophrenic or schizoid), with the sexual adaptation of the male homosexual (who is seen as being compulsively preoccupied with sex and whose homosexuality is regarded as being largely destructive although some positive aspects are admitted), with latent homosexuality (which is found to be not nearly so universal as others have claimed), and with the results of treatment.

As usual mother does not fare too well. The influence of the CBI (close-binding-intimate) type was found crucial. Specifically, 69% of the mothers of the homosexual group fell into this category as against 32% in the comparison group. Less familiar, but probably equally important are the committee's findings on father-son relationships. "Profound interpersonal disturbance is unremitting in the homosexual-father-son relationship." "Not one" of the fathers of homosexuals could be regarded as a reasonably "normal" parent. Fathers of homosexuals were detached-hostile-minimizing and openly rejecting, and their sons' attitudes toward them were characterized by hatred and fear. As a consequence, the sons sought in their partners the warmth, friendliness, and closeness not known in their fathers. From statistical analysis "the chances appear to be high" that any son exposed to a CBI mother and to a DH (detached-hostile) father "will become homosexual or develop severe homosexual problems."

The most significant section of this study is concerned with the results of treatment. Where many experts (except Bergler and a few others) have been quite pessimistic about the possibility of changing a homosexual into a heterosexual, this group of psychoanalysts is optimistic and feels that conversion to heterosexuality may well become the objective in treating homosexual patients. The over-all rate of cure is set at 27%-29% out of 106 patients having become exclusively heterosexual. Sixty-four men are cited as specifically wanting to overcome their homosexuality. The rate of cure for these patients becomes 45%-still far less than the 100% implied by so many who loudly and publicly proclaim that "the homosexual can be cured provided only he wants to be." Cure rests in part upon the total number of hours in treatment. Those remaining in analysis fewer than 150 hours became heterosexual in only 7% of the cases (2 out of 28 men); those remaining up to 350 hours, in 23% (9 out of 40 men); and those over 350 hours, in 47% (18 out of 38 men). Favorable prognostic factors for achievement of exclusive heterosexuality, in addition to the desire of the patient to change and his continuance in analysis for over 350 hours, include the following: patient was bisexual and was less than 35 years of age at the beginning of treatment, patient idolized women, patient had attempted heterosexual genital contact before he was 21, patient's dreams included heterosexual activity, and patient respected and/or admired his father who...
was himself affectionate and intimate with the patient and liked women. Obviously, the absence or opposite of the above factors militate for the continuance of homosexuality.

"Cure" still remains a time consuming, uncertain, and expensive proposition at best, less than 50% effective under even the most favorable conditions. Clearly, analysis, though the best treatment yet known, is no panacea and is no practical solution to the present needs of either the homosexual or society, taking into consideration numbers, time, expense, and psychoanalytic facilities.

This study is without a doubt a dispassionate, articulate, and carefully executed piece of work. But some fundamental questions and reservations must be raised. First, is heterosexuality the biologic norm? Mere statements that it is are hardly proofs per se, especially since psychoanalysts do not necessarily have the last word on matters biological. It wasn't long ago that theologians insisted we must believe that the sun revolved around the earth because they said so. Second, is homosexuality per se evidence of a psychopathologic state? To say that it is is no more than to make a statement of belief and to arbitrarily define terms, especially since there are thoughtful and reputable authorities who hold the contrary. Moreover, their own diagnoses of the patients include 28 cases of schizophrenia, 33 of psychoneurosis, and 45 of character disorder. The last and largest category is not discussed and the term itself seems vague, to say the least.

Third, is it good scientific method to draw so many and such positive conclusions, as are given in this work, from a mere study of 106 homosexuals who considered themselves sick and had come to the psychoanalysts for treatment? All this study does is provide data on 106 men who can hardly be considered typical of the millions of homosexuals in America today. To ask us to believe that these men are representative of all homosexuals is to assume we are incredibly ignorant, gullible, and naive. Would it not be better scientific method to go out and gather extensive data from many homosexuals, especially from those who do not consider themselves sick, who are not patients undergoing psychiatric or other treatment, and who function effectively in society? It might also be good procedure for psychoanalysts at all times to test rigidly their theories against reality rather than religiously to apply psychoanalytic dogma in pontifical fashion. If further advances are to be made, either so re heretics who dare to question established beliefs will be needed in psychoanalytic circles or other scientists who do not share psychoanalytic premises are going to have to be relied on to collect additional data and to propose new theories. Fourth, it remains to be demonstrated that all homosexuals are compulsively preoccupied with sexuality in general and sexual practices in particular. Any

A MACABRE MASTERPIECE


This was originally published in France under the title, Les Mauvais Anges (The Bad Angels).

It is a violent, erotic novel about the homosexual passion of two teenage first cousins. There is no secondary plot, in fact there is no action, just one emotion charged sex scene followed by another; distinguished from pornography only by the literary quality of the writing level and the extensive poetic imagery.

The sexual relationship is so fraught with sadism-masochism that readers whose tastes lie in other directions may be repelled by the omnipresent blood lust tone of the novel. Indeed, Gerard, the social misfit, ends by killing Pierre in one of the only "two party" orgies ever recorded on paper.

The use of a two-part story, events first narrated by Pierre and then by Gerard, points up more strongly the disparity between the gentle masochistic boy, Pierre, and the brutal Gerard.

Both, however, express constantly their love for one another, beyond the violent physical passion which binds them together, literally, beyond death.

The ending is a macabre masterpiece. Jourdan is a very talented writer. If he has written other pertinent titles, one hopes they will soon be available in this country.
CALLING SHOTS
(Continued from page 2)

wholeheartedly and caring for nothing but (her) welfare. So could he ever hope to have an unshadowed moment? Could his wife truly forgive him if she ever found him out? Could she even understand him? I doubt it. Her feelings toward him would be irrevocably changed. Biologically, this is a pity, for his genes should be preserved in this day of the rising tide of mediocrity. But a man gives his sons more than their heredity.

Another thing the books say is that a homosexual can always spot another, however “male” the other may be and how undetectable to the average (heterosexual) eye. If this were so, how convenient it would be. And how convenient a way of assessing one’s self! I cannot tell; ergo, my fears are groundless. I am nota homosexual! I just like to look at male nudes! But how foolish all this talk about police entrapment. Need one cruise? Can non-gay police fool the gay victim of their snares? What do you mean you can’t tell; I thought you were gay? What a fraud. Dare I trust the books again?

Where does pornography come into this life? I do not seem able to tell eroticism from pornography, but perhaps I am too coarse. I know I do not find the scatological and sexual graffiti on the urinal wall and the toilet door either erotic or pornographic. I don’t even find them funny. I am more disgusted than bored and more bored than aroused by the explicitly detailed bad writing which is apparently publishable (and thus legally not pornography) but no less scatological than the wall writings. I am also bored with H. Miller, Lawrence Durrell, D. H. Lawrence. And if I was aroused by D. H. Lawrence’s fine writing with its penile details (at least his writing is coherent), I am no longer so after having once read it. It had no more than shock value. I read from duty after that. And nothing could be less pornographic than details of copulations, gay or straight, which one reads because it is “literature,” out of a sense of duty.

Again, the books say that there are no elderly homosexuals and they attribute this to an early death rate due to “instability” or, they say, by the time men have reached this age, they have “solved their problems”! Boy! They have chosen a solution and now they find themselves stuck with it since suddenly there is no going back to the fork in the road. But solved their problem? No. They have learned that limitless choices, overnight, can change into no choice, and they have learned that they will have to live with it forever and that there are no easy solutions and they may have learned to hide all this knowledge in their hearts. Does one have the answer to help them face this, since the books do not? “Oh, well, old men do not have sex desire.” If only this were true! But as (who?) said, “The desire is still there; only the ability is gone.” (And even some of the ability remains. I remember a reader once wrote you about this.)

So I am a lecherous old man and all of a sudden I am drawn to male nudes. I have always loved to look at them. Good looking female nudes. Yes, these too. Not the hyperman-maritic, black-negligeeed whores of the pulp pin-up mags... Male nudes? Oh, definitely! All types. Even scrappy, pimply, vacant-faced hoods, with a tattoo or two and precocious phallic development? Even the tough-faced, frail-bodied motorcyclists with their nude bodies dressed up by black boots, and black leather jackets—too short to hide below the waist (and unzipped besides)? Well, for a moment or two, even these, though I used not to give them a second glance even in the flesh. Well, is it the result of a sudden awareness of depravity? Or am I a guttershipe at heart?

Is it part of being gay to feel a titillation at such unintellectual stimuli? Or should one worry about a creeping depravity and feel guilty for one’s momentary lapses? The Kronhausens didn’t help me much there. Can you?

The REVIEW is grateful for newspaper clippings and press cuttings received from all over the U.S. and England, sent in by subscribers regularly. These items help immeasurably in keeping the magazine abreast with what is going on in English speaking countries.

All readers are invited to join in this service of providing clippings of newspaper items in the sex sphere for use in future issues of the magazine. Please be sure the publication, city and date are included with each clipping submitted.

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: Your calls for “Help!” in the REVIEW and your form letter have not gone unheeded by me. You must surely know that I am your personal friend, and an admirer of your goals. I have tried to demonstrate this by such financial support, and other ways, as I have been able to give over the years...

A brief word about the REVIEW itself. I like all of it and think it valuable except what I will call the fairy stories. I am as dismayed by the inclusion of this stuff as was Albert Ellis in a complaining letter he wrote you years ago. I know this material appeals to many, but a very practical question occurs to those who are in a financial bind...
I am without funds, don't go into debt ing lavishly when one is poverty sick. That would help. California. Can you get an exemption from the non-profit corporation in the state of contributions are deductible for income. Should I invest in Pan-Graphic? The (couldn't everybody have gathered at that money given in tax deductable?)

50 cents a head? This smacks of living lite readers who like it have money?

Now, as a small contributor, I would have some questions, too. Why owe a hotel bill for the last conference? When I am without funds, I don't go into debt (couldn't everybody have gathered at one of the nice State Parks—for about 50 cents a head?). This smacks of living lavishly when one is poverty sick. Should I invest in Pan-Graphic? The answer to that will be arrived at after seeing your additional details re your plan. So, please send them to me.

I am an independent small-business man. I would need to know why you would employ two more people in the hope of an expanding business volume. I, in my work, let the volume come first, and then spend money on people, and facilities to handle it. In other words, let the volume itself justify the additional expense. Well, I've let myself go on in the matter; just as I intended to. I know you two men personally, and I have confidence in you. I admire your goals for the Society, and they are mine, too. If I didn't care about you or your difficulties I could ignore you rather than think and examine and aspire with you. My experience has been that financial troubles (and others, too) cause us to re-examine ourselves, to plug the leaks, to tighten the operation, to become more efficient. Trouble can be constructive. 

—Mr. R.M., Ohio.

EDITOR'S NOTE: 1. The IRS exemption certificate still has not been obtained, but attorneys are working on it. Every person who has claimed a contribution to Mattachine as tax deductible has, to our knowledge, been granted that deduction. 2. Independent investigation in the past have been made on the relationship between the Society and the separate "commercial" enterprises close to it. They have revealed that (a) a distinct and absolute separation does indeed exist; (b) establishment of the commercial enterprises was essential to the existence, expansion and service of the Society. (3) The commercial enterprises have indeed been the largest single outside source of equivalent financial support for Mattachine for the past nine years; and (4) if Mattachine itself were in the field of activity with which the commercial enterprise is concerned, then its tax-exempt status would never be forthcoming. The matter discussed in the letter above is the simple one of investing investment capital in a profit-making enterprise as an alternative for those reluctant or fearful when asked to support Mattachine with outright contributions. Finally, it might be added that bequests in wills will probably become Mattachine's largest source of future aid. The problem is to hold out until that becomes reality. Our expectations are of good—and this means we are not praying for a windfall from a will.

Two new titles are currently available in the Mattachine Reprint Series: The Social Setting of Homosexuality, an address by Ernest van den Haag; and Toward a Quaker View of Sex, first published in February of this year by the Friends Home Service Committee in Great Britain.

The Social Setting of Homosexuality was first delivered as an address before the New York Mattachine Society on March 20, 1963, and was subsequently broadcast over radio stations on both the east and west coasts. It is remarkable for its clear insight into a condition which to many remains—to say the least—murky.

Its first printing was in the June issue of Mattachine INTERIM which accompanies this issue of the REVIEW—for subscribers, that is. It is available to newsstand readers and others through Dorian Book Service at 75¢ per copy. Attractive two-color dust jacket. This reprint is not to be missed!

The first four sections of Toward a Quaker View of Sex have been reprinted in the REVIEW during the last few months, the last section to be reprinted being in this issue. The entire 75-page booklet including the fifth section and an extensive appendix including "Origins of Sexual Behavior" and "Some Deviations Considered" is now available at $2.50 per copy or at $1.50 per copy in quantities of 10 or more.

The "Quaker Report" has been highly praised by intelligent people on both sides of the Atlantic—and bitterly attacked by evangelistic fundamentalists. We believe it to be one of the most significant documents of this century.

Both these Mattachine Reprints are available through Dorian Book Service, 693 Mission St., San Francisco 5.
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