In This Issue:

The Hypocrisy of Sexual Morality

And in CALLING SHOTS---Congressman John Dowdy Proposes a Bill to Outlaw Washington Mattachine's Fund-Raising Privilege in the District of Columbia!
"Freedom is not free, nor is it something guaranteed to everyone because its principles are nobly inscribed in holy writ or treasured documents... Rather it is a living thing which must be guarded and made to apply to changing conditions."

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(First in the Mattachine Lectures on Contemporary Thought)

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"Unfortunately homosexuals generally do not recognize the importance of this. Many are lulled into a feeling of false security because of the mistaken belief that venereal disease, in a fashion analogous to pregnancy, is an exclusive complication of heterosexual relations. This erroneous concept that venereal infections are never or but seldom acquired through homosexual practices may lead to indiscriminate promiscuity. And when symptoms develop, the uninformed homosexual may tend to discount their significance.

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(Continued on page 26)
Calling Shots

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We will report further on this in September.

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"Further, the homosexual lacks the protection afforded some pros-
(Continued on page 26)
Following is the first of a series of five sex talks prepared and delivered expressly for the annual Leadership Training Conference of The Pros- peros, held at Hotel Miramar in Santa Barbara, California, July 13-29. The Pros- peros is a religious-educational organization which conducts formal classes in various localities in many states of the United States. Its basic purpose is to sponsor research, study, and education in the new frontiers of the heart, the mind, and the spirit. The Prosperos aims to bring the spiritual heritage of the ages into a practical working hypothesis with the science of the atomic-space age. Lectures, closed classes, group dynamics, counseling, and youth guidance in the area of straight thinking in the abstract constitute its major program. Thus the sex lecture series, as training for Prospero counselors, was designed to cast off age-old myths and taboos so that varied aspects of human sex behavior could be viewed in the light of truth and reality. It is planned that the entire series will be issued in permanent book form as one in the series of "Mattachine Lectures in Contemporary Thought" within the next few months.

The Hypocrisy of Sexual Morality

HAROLD L. CALL, President
Mattachine Society, Inc.

During the past ten years in the Mattachine Society, I have probably talked to more people about their intimate sex problems than many therapists ever reach. Wives who have discovered homosexual husbands have come to us. A Superior Court Judge in a Northern California county came to us and revealed that he was a man who wanted to dress in women's clothes; a woman who was a rape victim and turned frigid came to us. She admitted she was frightened at the thought of marrying a man, and in desperation she tried to turn lesbian and that didn't work either, because she just was not cut out to be a lesbian. Male hustlers, female prostitutes, and a whole spectrum of sexual beings have beaten a path to our door. Last week an 18-year-old youth came to us, wanted help in finding a job so he could leave home because he was a homosexual and feared his folks would put him away if they found out about him. We urged him to return home, continue his education, and to maintain the best possible relationship with his parents, and at least get the advice of some professional counselors, and be certain of having a satisfactory job before he made any plunges. On the same day an 18-year-old girl, beautiful and stylishly dressed came to our office and wanted to know how she could learn to operate a lithograph printing press because she was going to have to get out of her home. She was getting out on account of her "old man" (actually her step father) was making passes at her, and her "old lady" was drunk all the time, she said. We have had calls from jails, and from people who declared they were about to commit suicide. We have sent couples to marriage counselors to attempt to ward off divorce because of sexual incompatibility. We have helped put people into mental hospitals, and we have helped get them out.

In short, we have been called upon for help by thousands of adult men and women who suffer from one kind of sexual conflict or another. Some of them are paying a very high penalty for it—they received an undesirable discharge from the armed forces, they were arrested by a policeman in a toilet who was lingering at a urinal and slowly stroking his penis to entice a suspected homosexual into making a proposition, or they lost a job when the boss was told the employee was a sex deviate.

I submit at the outset that many of these evils and injustices surrounding our "sexual problems" which so often result in a fantastic waste of manpower and skill and talent constitute a luxury which modern society cannot afford. The perpetuated myth of current moral standards makes for hypocrisy and corruption which will, if not checked, literally mean the possible destruction of freedoms we regard as dear to our way of life.

In these talks we may resort to some of the four-letter words. I have not seen the controversial Dictionary of American Slang which has so incensed some of our educators and legislators, but I trust that the few four-letter words we shall use will not shock nor will they be vague in meaning. Recently Bishop James Pike of San Francisco talked to a group of friends of the San Francisco Public Library on the subject of censorship and he brought up the subject of the four-letter Anglo-Saxon words which describe sex and certain bodily functions.

"It is really too bad we cannot use these punchy little four-letter words," he said. "Instead we have to resort to polysyllabic Greek and Latin derivatives to say the same thing, while the four-letter words are infinitely more expressive and everyone knows exactly what they mean."

Four-letter words or not, let me emphasize that it is not the intention in this series to be scatological, prurient, or meretricious. Nor do we present any material which will fall into the category of the obscene.

This is a report without judgment on facts and realities of sex behavior and an attempt to outline an acceptable code or attitude which is believed to be in line with the best thinking of experts in the behavioral sciences, law, religion and education. I respectfully ask that students give serious consideration to ideas presented, compare and weigh them against present knowledge on the subject, and then discard that which is found wanting.
Please do not be resistant to change, because change is going on whether we like it or not. Therefore I call upon you to accept the challenge of change, just as Thomas Jefferson did some 160 years ago. His acceptance of the challenge is engraved in the wall of the Jefferson Memorial in Washington, D.C.: "I am not an advocate for frequent changes in laws and constitutions. But laws and constitutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered, and manners and opinions change with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear the coat which fitted him as a boy as civilized society to remain under the regimen of their barbarous ancestors."

In facing the reality of sex, we aren't even wearing children's coats—we're still wearing diapers!

Dr. Rene Guyon, the eminent French jurist from the faculty of the University of Paris and now an advisor for the government of Thailand, wrote in 1932 on the topic of the legitimacy of sexual acts and the principles of sexual freedom that one of the great social needs was a reform of the disastrous and chaotic system in the sexual sphere which is so pernicious for mankind, especially in the Western World.

He called conventional sexual morality a "hideous bondage." He urged us in his books, The Ethics of Sexual Acts and A Case for Sexual Freedom, to seek liberation from this bondage in order to achieve a better life and a life more in harmony with healthy nature.

Opinions on sexual ethics in twentieth century society, Dr. Guyon continued, are changing with lightening speed. At the time he made this statement 35 years ago, the World League for Sexual Reform, founded in Germany by Dr. Magnus Hirschfeld, had not yet fallen victim to Hitler, and there was indeed some real progress in the spreading of knowledge about the reality of human sexual behavior. Information derived on a scientific basis was coming forward, and in most of Central Europe a considerable sexual freedom was achieved which matched that of the Latin countries of the south and Scandinavia in the north. England, of course, held out. So did the entire English-speaking world.

The break marking an accelerated-smashing of the conspiracy of silence on sexual matters in our own country came in 1948 when Dr. Alfred Kinsey and his associates published the volume on the sexual behavior of the human male. Some of us were shocked. Most of us were surprised—not so much that we learned that there was a lot of sex going on, but more secretly because we found out that so many of our fellow citizens were doing so many of the things we were doing and thought no one else did, or even knew about. There is nothing new sexually. What people are doing today in bed has been going on almost since the beginning of time!

At a lecture in San Francisco in 1955, Dr. Kinsey told the audience of about a thousand persons—mostly middle-aged women—this little story as an introduction:

"Ladies and Gentlemen, if the sex laws of the state of California were rigidly enforced, ninety-five percent of you wouldn't be here tonight. You would be in jail." At this most people in the audience looked sideways at their neighbor seated by them—I presume to see who would be in jail—and considerable embarrassment was manifest when so many persons looking at each other faced a silent moment of truth.

What was actually happening in those embarrassed glances was this: Many persons for the first time were looking at sexual hypocrites, and were realizing that they themselves were also sexual hypocrites. Most of us, or almost every one of us who has had much sexual experience has committed one or more sexual acts which are at least misdemeanors if not felonies in California. As will be pointed out later in the series, many of our innocent and mutually consenting private sex acts are actually crimes which could draw up to 14 years in prison in this state, or even greater sentences in states such as Nevada or Georgia. Yet marriage counselors, in advising couples to use varied types of foreplay, are guilty of advocating these crimes!

Very few of us can look deeply into our experience and not find something we have done in sex which, if it wouldn't land us in jail, at least tie a terrible stigma upon us. Then why are we so prone to stigmatize publicly—often with lasting damage to the personality—those few people who are caught and called upon to pay a savage penalty for what the multitude is doing?

This stigma finds its greatest expression in the discharging of persons from the armed services as "undesirables" after intensive investigations into their private lives.

If one needs an example of how sexual stigma can work, look across the Atlantic today to England. The Profumo case doesn't have to be repeated here—our newspapers have covered every crotchy detail of it for us already. It is current proof that sexual indulgence and stigma of it can topple a government—since we are told this is going to happen. A few months ago another British Foreign Office case involved a homosexual. A couple of years ago an American career diplomat in Warsaw returned to Washington, D.C., for trial in disgrace, after being blackmailed by a woman. Literally thousands of such cases take place every year, involving little known persons and there is no headline about it. Yet the terrible stigma is there just the same.
In New York state, divorce laws require that adultery be proved before a marriage can be dissolved. Many thousands of divorces are granted there every year on this basis—admitted evidence of adulterous behavior by either the husband or wife. Looking further we see that adultery is also a misdemeanor criminal offense in New York. Can you imagine how many cases of prosecution of crime under this statute take place in a year in New York? Yes, you guessed it—almost none.

This gives us a picture of the “double standard.” And where does it all come from? Unfortunately it comes basically from our religious heritage—an anti-sexuality made into a taboo in the ancient Jewish culture, refined to utmost severity by narrow sectarian groups such as the Puritans, codified into our law, and brought forward to shackle us today.

Two recognized research psychologists, Drs. Phyllis and Eberhard Kronhausen, call this a mania for clinging to sexual misery in our culture today. We go around, they say, knocking our brains out treating symptoms but we never dare to get to the root disease which originated in the church, and is now centered in law and politics. What are the symptoms we treat? Divorce is one. Alcoholism is another. Excessive use of drugs, soaring rates of illegitimacy, juvenile delinquency, and so on and on. How do we treat these symptoms of our anti-sexual heritage? We pass laws against human nature and try to change legally what religion itself cannot do with less strict penalties. We build a towering bureaucracy to curf, confine and “treat” those few social renegades who either get caught in the act, or who for other reasons break under the strain of trying to appear to be one thing when they know they are something else. We invent the concept of sin, tack it onto those things which the louder voices among us disapprove, and so on and on.

What is the result? Guilt, neurosis, psychosis, and outright misery. We cannot build mental hospitals fast enough to house the line of persons waiting to get in. Once inside we find trained men and women who are experts on “curing” man’s mental ills but they are still afraid of getting at the truth of the matter. And that’s only a part of the long chain of “failures” in our culture centered around this universal and all-pervasive human drive.

How so many of us do achieve some semblance (at least outwardly) of a happy sexual adjustment in terms of the official morality we pay lip service to is practically a miracle.

About the first words any of us hear (imprinting themselves upon the unconscious if the conscious mind is too undeveloped to remember) are the words which tell what sex we are when born. I understand that’s the first thing a mother wants to know. Doctors have declared that those are the first words spoken, at least as soon as the genitals emerge in the birth process and the identification is certain.

This sex differentiation leads off a whole chain of manifestations which develop and increase throughout our period of growth. Sexual hungers assert themselves at an early age—they are natural. But we give in to them only if we are unaware of what they are. A mother, for instance, noticed a lusty laugh in a seven-month-old boy when she pulled back the foreskin of his penis in bathing. She was a little shocked, however, when she was assured that her infant son was indeed getting a sexual thrill in the process. We permit children to bounce upon the crossed leg of an adult in “rocking horse” fashion, because the kids enjoy it so much. But shall we keep it up if we are told that the little boy or girl enjoys it so much because unconsciously—yet very naturally—it is a kind of sexual pleasure? Or shall we condemn it?

Dr. Kinsey once told of taking the “sex histories” of small children. Actually all he did was to determine attitudes. For instance he asked a little three-year-old girl if she wore lipstick.

“No, the child replied slowly.

“‘Well, don’t you have lipstick?’ Dr. Kinsey asked.

Again the little girl shook her head and said no.

“Then, do you ever get into mommy’s lipstick?”

The child hesitated to answer, then came out with another slow reply—this time, yes.

Yes, she did go to her mother’s dresser sometimes and put on a little lipstick.

Next Dr. Kinsey asked her, “Now, do you ever wear daddy’s lipstick?”

The little girl frowned, was puzzled, and thought a moment. Then she answered, “But Daddys don’t wear lipstick—only mommies do.”

This, Dr. Kinsey demonstrated, was a kind of interview which established a sexual attitude. Already in the three-year-old girl there were attitudes formed about what was for men, and what was for women, and there was a reaction which demonstrated that lipstick was unmanly.

Such things as this are manifest again and again in our lives. They shape our personalities, they formulate our attitudes, and are the foundations for our prejudices. We seldom stop to go into the background and see why. Sometimes if we did we would get a surprise, too. Again, sticking with the lipstick, let’s look a little into the background of it. When did it start and what was it for?

It is no secret that man has long used cosmetics of various kinds. Many primitive peoples still turn out with the males more painted than the females. But not the real he-men in our culture.
Nevertheless women, in carrying down from ancient times the practice of wearing lip rouge might wince a little if they knew how the custom started. According to Allen Edwardes and R. E. L. Masters, in a book called *The Cradle of Erotica*, the custom started in ancient Egypt, but not every woman wore it. Only those who were experienced at and adept at the act of fellating men wore lip rouge—as a mark of their experience and skill. Oral sex contact between men and women, or between any two persons, for that matter, wasn't so frowned upon then. And even today it still isn't as tabooed in Egypt, Arabia, Turkey, northeastern Africa and the Middle East as in the Western World. There is probably no more or less of it practiced, but it just isn't as tabooed, therefore there is less neurosis, less guilt, and less mental illness about it than we have been able to achieve at the cost of considerable effort over the centuries.

But on we go with sexual development—the educational aspect of which is a fleeting catch-as-catch-can if there ever was one. From our older associates we learn the four-letter words, the reproductive process, and even about such things as masturbation as we approach puberty. But insofar as adequate and proper sex education is concerned, we learn many "DON'Ts" and very few "DOs" except the old adult prejudices and dire warnings of disaster if we fail to fall in step with the prevalent repression of our sexual drives.

How we can expect a healthy maturity in sexual attitudes and ability to perform when all we do is deny sex to our young adults at the time when their drive and capacity is the greatest is hard to answer, but nevertheless we do just that.

This goes on until the time when a young man and woman marry. From virtually no adequate sex education, and from a constant denying of the sexual urge, the young husband and wife just joined in wedlock are supposed suddenly to be expert at the art.

That's the accepted moral standard. Is it adhered to? Does it work? Is it the best standard for an enlightened society to follow?

The moral standard we are discussing is not adhered to. Going back to the Kinsey studies—for which today we would, by Kinsey's own personal prediction in 1955 have to increase many of the percentages—we find some of the following things (here he is talking about males):

1. Allowing for "cover-up" by the persons interviewed, he found that half of all the males have intercourse with women other than their wives, this taking place while they are married. And 85% of the males had had pre-marital intercourse!

2. 59% had some kind of mouth-genital contact with their wives.

3. 70% had some relations with prostitutes.

4. 37% had had a homosexual contact after age 15 which led to orgasm.

5. 92% had masturbated with some significant frequency. Kinsey himself estimated that if the men could answer completely and honestly, 98% of them had engaged in masturbation. Privately he suggested that the only reason the other 2% didn't was because, physically and psychologically speaking, they could not. But they probably tried!

Turning to women, Kinsey found:

1. 64% had responded to orgasm by one means or another prior to marriage.

2. About 50% had had pre-marital intercourse (among college graduates this increased to 60%).

3. 26% had sex with men other than their husbands.

4. 43% admitted mouth contact on a man's genitals. This, of course, is a form of sodomy, punishable in 49 of our 50 states today with jail sentences of 6 months up to life imprisonment—even if conducted in private between married partners.

5. 28%—more than one woman out of every four interviewed—admitted homosexual experience with other women, and about half of these women admitted the experience culminated in an orgasm.

6. Masturbation among women is widespread also. Of women who went to grade school, 28% had done it; among high school graduates, almost 60% had engaged in it, and the figure rose to a little over that for women who had gone to college and taken postgraduate work.

In general, other "crazy results" showed up. For instance 98% of the lower educated men had had pre-marital intercourse, meaning the lower-educated male was less inhibited, and more prone to fling the moral standards to the wind. But among the women, the opposite was true—the lower-educated females adhered to the moral standards more closely—probably through a fear of pregnancy—while the higher-educated woman was much freer in her pre-marital experiences.

Then, in the highest educated persons of both sexes he found the greatest number who tried out the "varieties"—different positions in coitus, masturbation and homosexual contacts; and here also he found the greatest frequency of oral and anal genital contacts among heterosexuals.

Does this leave any doubt that we are a nation of sexual hypocrites? Remember that every statistical excerpt from the Kinsey studies mentioned here—except masturbation in solitude—is actually a report on a sex crime in all our 50 states when the data was obtained (two years ago Illinois changed its laws so that consenting sex acts between adults in private were no longer illegal). These acts, then, are still crimes in the other 49 states. Remember also that many of the so-called perversions and harmful sex acts are not included statistically in the figures mentioned. We
have not been concerned with rape, sexual assault of the young, human-animal contacts, necrophilia and a number of the "truly bizarre and weird" kinds of sex, which most of us, I am sure would wish to avoid for ourselves and others.

Most of our politicians, our police, our social workers, and our ministers keep on saying that Americans find the behavior forms we have previously cited as objectionable and therefore we must maintain our old puritanical attitudes against sex. But might we not ask, just WHO is really objecting? Surely the multitude of people—and that includes the vast majority of us—are not objecting, because the statistics show we are participating in the very thing we are said to object to. Then perhaps that is exactly the answer—we are sexual hypocrites because we are dabbling considerably in what we consider forbidden, and we are afraid that if we don't condemn it loudly enough, someone else will suspect we are doing the things morality says we shouldn't!

That can go on and on, with one of us afraid of another about these things until a formidable cloud of neurosis and guilt can—and does—form to confuse us all. When all of us are a little sick about our own sex, and our own human weakness—or better, our human nature—to conform to what we are supposed to, then we find that Society itself is sick and we, individually and collectively, are a part of the disease. The disease isn't sex, itself, but our attitude toward it.

Our varied sex behavior forms are so widespread, have existed so long in human history, and have resisted law and the threat of burning in hell for so long that perhaps it is time to admit they are NOT weaknesses of the flesh, and not some flaw in the nature of man, and not some devil's way of causing us to offend God. They are not even a Communist conspiracy, because recently Russia admitted having the same problems! Here, I suggest that the varied forms of sexual behavior are simply a part of nature. I urge others to regard them so. I remember Dr. Kinsey once said that the only unnatural sex act is that which one cannot perform. Then let's start accepting the fact, and chuck into the rubbish can a lot of the prudish nonsense the anti-sexualists are feeding us.

In this vein, a woman from Brooklyn wrote to Time magazine in 1955 and said:

"What married people do in bed is no more the business of lawmakers than it is the way they cook their eggs when they get up. The general American attitude that conventional sexual intercourse is the only "proper" expression of sexual desire—and worse, the legislating of that attitude—is a hangover from the Puritan fathers, from whom so few of us descended. The prudery and naivete of such an attitude must make us a laughing stock in nations of more wisdom and maturity." And so it does.

Here we could mention that the heterosexual variations mentioned above, as well as private homosexual expressions, are not outlawed in most nations of Western Europe, but for the most part are outlawed with a vengeance only in the English-speaking Christian world and Germany and some parts of the Iron Curtain sphere. And actually the number of people shackled with this particular yoke of antisexuality includes only about 25% of the world's population, East and West!

This is not to say that the Western religions—the Jewish and the Christian—are totally anti-sexual. Our quarrel is not with these more liberal elements, but with the more restrictive ones.

Oddly enough, Protestantism, which hatched the most puritanical and anti-sexual codes in centuries past, is today a nesting place for some of the most liberal attitudes toward sexual morality and behavior. While the official Roman Catholic position still holds the function of sex is procreation and that sex is not to be indulged in for pleasure alone, a growing number of Protestant clergymen are subscribing to the view expressed by Theologian Dr. Seward Hiltner, who believes that no conflict exists between the flesh and the spirit of man. He says that since man is a "whole or total being, sex is good if it serves the fulfillment of man as a total being."

In the book, The Bible and the World of Dr. Kinsey, Dr. William Cole, a professor of religion at Williams College, put it even more strongly: "There can be no quarrel with the secular world—at this point (about sex being good and not evil in itself). It is right and the church has been wrong. Sex is natural and good... it is attitudes which are good and evil, never things. Those who take the Bible seriously must stop apologizing for sex. They must begin with a concession to the secular mind, granting that which is natural.

"In its efforts to prevent irresponsible procreation, Western Civilization has used the device of what Freud called the walls of loathing, guilt and shame. On the whole this method of social control has worked reasonably well, but a price has been paid for its success—the price of sexual perversion, which is most often the product of fear and anxiety... the method of moralism has been weighed in the balance and found wanting, partly because it moves in a wrong direction, and partly because it based its case on fear."

David Boroff, writing on Sex and Religion in a national magazine, said, "Much of Protestantism no longer wishes to be identified with repression and puritanism.

Professor Roger Shinn of New York's Union Theological Seminary has added: "Repression is a Christian heresy." He went on to say that "In
this country puritanism... has been hostile to the expression of sexual feeling. But in recent years, these concepts are being re-examined by leading theologians. Some of them now argue that puritanism, when it insists that sex is evil, actually is a distortion of Christian doctrine. These thinkers have been influenced not only by recent biblical scholarship, but also by the findings of psychiatry, especially in the revelation of the psychic damage that may be done by sexual repression.

In England, the Anglican Church, some elements of the Roman Catholic Church, and the Quakers (Society of Friends) are all now outspokenly calling for a newer and more liberal sexual code for all adults, within responsible limits.

A recent Quaker report holds that pre-marital intercourse between young lovers who often ultimately marry is commonplace and not such a sin as we might think. "Where there is tenderness," the report states, "and openness to responsibility and the seed of commitment, then God is surely not shut out."

Then an Anglican, Canon D. A. Rhymes of Southwark Cathedral in England, stated, "Sex is unavoidably tainted by the traditional moral code." Yet, he said, there is no trace of this teaching in the attitude of Christ. "Christ does not exalt virginity over marriage, or marriage over virginity. He doesn't even suggest that sexuality, as such, is undesirable, or that marriage is the only possible expression of a physical sexual relationship."

Canon Rhymes went on to declare that the moral code of today is being ignored because it is outdated. We need to replace traditional code with a morality which is related to the person and the needs of a person. We must emphasize love and not an inflexible unfeeling morality."

These ideas are gaining ground with intelligent people. But they are a long way from universal in our culture. Instead, the advocates of chastity, myth, and unreality, and those who preach "curb your instincts" still get the loudest voice.

Parents who may have had pre-marital intercourse themselves and then married at 18, are today "shocked" when they learn their 19-year-old son is sexually intimate with his girl friend of the same age. They write to the "advice to the lovelorn" columnists, and whether it's Ann Landers or Molly Mayfield, the answers are always about the same:

It is not abnormal for your son to want to be intimate with his girl friend. The experience might heighten their chances for a successful marriage. But you should tell your son in plain language that he's playing a dangerous game, and that he can wreck his future as well as ruin the life of his girlfriend.

That's a typical reply, and it may have validity. But how inadequate are we going to remain—the prudery expressed above exacts much from our young adults. And so many times it shows up in frigidity, impotence, heartbreak, frustration and so on.

This discussion has left many questions unanswered, except to advocate that in place of the restrictive and impossible traditional morals code, we must look at sexual behavior in terms of reality and nature instead of in terms of an eleventh commandment which seems to state "Thou shall not have sex and feel good."

Education in sexual matters is most important. It must start at ages earlier than the pussyfoot attempts at sex education do today. It must be more general, it must reach the fearful and emotionally reactionary middle class in our culture. Stressing the responsibility of one's acts must be there. And the belief that once one has engaged in a sexual act before marriage, or outside marriage, makes him changed, inferior, sinful, loathsome, shameful and disgusting—these ideas must be forever swept away. Too many facts prove that it just isn't so.

Let's start de-emphasizing what we comfortably call the "norm." Or at least, if we must cling to such a concept, let's start being realistic. Surely when 8 out of 10 males are having sex with persons other than their wives, and six out of ten females are doing the same thing with persons who are not their husbands, then the "faithful and so-called sexually pure" man and woman are NOT the norm in any sense.

Next let's start taking an unemotional look at some of our problems which result from our anti-sexual moral codes.

Dr. Albert Ellis has stated that the beautiful people in the world are the ones who have a lot of sex, and the ugly ones are those who do not. That sounds pretty apt, and while it was meant with some flippancy, we all can see that there are a lot of not-so-pretty people about. But his statement didn't refer so much to the physical attributes of beauty, as it refers to the beautiful things about a person—development of individuality, acceptance of the reality of nature and life about us, an awareness of responsibility, a manifestation of joy in living, and a lot of other things, like kindness, appreciation, sensitivity, understanding of others and so on.

Those are easy concepts to kick around, but for many of us, they are difficult to achieve, and, as I have been trying to point out, the problem of accepting our sexual natures is often at the bottom of the maze of symptoms—symptoms which in so many cases hold us ensnared and miserable.

True enough, there are not easy answers to the problems of divorce, suicide, abortion—and with it, birth control—and so on. The perplexity of these problems breed others which tend to compound the massive total of
human waste—such as alcoholism, drug addiction, and other socially destructive things which we can extend to material and property-embezzlement, theft, greed and envy, and so on.

Today we make a lot of effort treating these evils, these symptoms, and erect monuments to the reality of these social problems in the form of mental hospitals, jails (which we euphemistically call treatment centers) for certain offenders, and correctional institutions and prisons.

It isn't necessary to elaborate here on how well our system is working. During a recent "mental health week," we learned that about one out of every five Californians will spend part of his life in a mental hospital. Should we be proud of this? I think not. Should we try to build more mental hospitals? Again, I think not. Then what is the answer?

The answer isn't simple, but I would like to suggest one simple place to start finding it: Examine closely and realistically our sex codes which we have been discussing, and throw away the myths and taboos. Give a green light to the enlightened social scientists, and then put into action the recommendations they are making so that we can finally get into step with reality and nature.

This isn't so sweeping a recommendation, nor am I the first one to make it. Many braver and more knowledgeable spokesmen have said so time and again. But the headway these people should be making is slow indeed, because we face such big obstacles in educating and applying knowledge where it counts—with the individual, you and me.

It is probably safe to say that each of us recognizes in our deepest self that in addition to human beings with mind and spirit, we are sexual creatures. Then why are we afraid to admit it? Kill that fear, replace it with knowledge, responsibility, and the courage of our own conviction, and we will have made the first great step toward a solution to the problems we have been talking about.

Earlier in the discussion we mentioned that Thomas Jefferdon said, "We might as well require a man to wear the coat which fitted him as a boy as to require civilized society to remain under the regimen of their barbarous ancestors."

Let's have the guts that Jefferdon had. Let's accept the challenge of change, and cast off the handcuffs of hypocrisy and lies.

It's very probable we won't be having much more sex as a result. But we will be having it under conditions more devoid of fear and furtiveness, and with greater responsibility and joy. An uglier world cannot possibly result, so the achievement has to be one of greater beauty, understanding and harmony.

LITERARY scene

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

GENE DAMON

Traditionally summer is the time to catch up on your reading, and to follow this tradition I've compiled a list of capsule reviews of titles you may have missed and a list of mysteries with substantial homosexual content or characters or both.


Good political novel of the aftermath of war with a believable pair of male homosexuals in a tragic psychological duel based on past events.

_The Angry Time_ by Leonard Bishop, Frederick Fell, 1960, Monarch, 1961

Make My Bed in Hell by Leonard Bishop, Fawcett Gold Medal, 1961

Both of these titles have substantial homosexual characters and fast moving plots. *The Angry Time* is the better done novel, but readers will enjoy a new re-hashing of the James Dean story in *Make My Bed in Hell*.

_Pilgrims in the Zoo_ by Bruce Brooks, Boston, Beacon Press, 1960

This is a very special collection of short stories. The entire book has an aura of homosexuality (both male and female) and some of the stories are major treatments. The macabre tone will discourage some readers, but the writing is excellent. This book was overlooked almost entirely by reviewers although it was published by one of the really distinguished small presses in this country.


In a plodding and sullen style we are told the slow moving tale of a ship in trouble, the untried man who must make the decisions and the reactions of the crew. There is substantial homosexual content, but it isn't easy reading.

_Sons of the Fathers_ by N. Martin Kramer, Macmillan, 1959

This woman (Beatrice Ann Wright) produced what is considered by some a most excellent lesbian novel in her *The Hearth and the Strangeness*. This novel concerns six college friends, one boy is clearly homosexual and well handled and another is a sort of "reader's choice." Deserves wide reading.

Portrait of a “big man” on his way out as seen by his family, current friends, enemies (both current and former) and his son. The son hates him with good reason. The boy is a homosexual and sensitive. This is not an adjective one could apply to the father, a ham-headed sort of fellow. He blindly buys the boy a night with a prostitute to “make a man of him” and all those stomach-turning cliches. Fortunately, the author includes that other cliche: she has a heart of gold (the prostitute, not the author). Despite some silliness, the book will hold your attention.

Love and Friendship by Alison Lurie, Macmillan, 1962

Another in the endless parade of college novels, this one all about the faculty, and what a faculty! Actually, most of the hi-jinks are heterosexual, but a great deal of the plot and most of the wit in the book is told to us through a homosexual “analyzing” the events for a friend. The homosexual is entirely off-stage, and we get his opinions, etc., in the form of lengthy letters at the ends of the chapters. The letters are too equally gay boy in New York City. Recommended for its humor.


The too, too decadent South and all that steamy, sultry symbolism well presented in this quite major novel. Miss McCullers is, in a quiet way, a more important contributor to the total picture of homosexuality than many of the writers lauded for this sort of contribution. Those of you who read Leslie Fiedler’s Love and Death in the American Novel will particularly enjoy this novel, since she has (almost ironically) included every possible symbol he cited for resentment in his book.


The title tells the tale, in a sense. However, unlike Advise and Consent, it is not a true accusation.

We Are the Makers of Dreams by William J. Blake, Simon & Schuster, 1959, 1960

A panoramic novel of modern European history. As would be true in any realistic social, moral and political presentation of any era at any locale, homosexuality is part of the picture. It is, of course, taken for granted and handled with a natural touch.

Like a River of Lions by Tana De Gamez, Graphic Society, 1962, Paperback Library, 1963

This is also a panoramic novel, but it is much more major in its emphasis on homosexuality. This covers Europe and America from 1939 through the late 1950s. Almost every possible type of male homosexual is included in the book, from minor to very major roles. There is also a substantial lesbian character. The book is very well written, and belongs on the shelf of every semi-complete homosexual library.

For those of you who have somehow missed Donald Webster Cory’s The Homosexual in America, there is a paperback reprint out, published by Paperback Library for 75¢. However, this one deletes the wonderful appendices and this really reduces the value of the book.

Spare Her Heaven by Morgan Ives, Monarch, 1963

Despite that misleading title, this has a substantial and sympathetic male homosexual in an important role. Loyal readers of Mattachine Review will recall having read an excellent excerpt from another novel by Morgan Ives in the Review some months ago.

All of the above are well worth reading, but when you really want to be lazy in that hammock for the afternoon, pick up one of these homosexual mysteries. There are more than a hundred mysteries that feature male homosexuals and half that many featuring lesbians. Many of these use those characters as whipping posts or red herrings or scapegoats; far too many to bother listing here. The ones listed below are substantial in quantity or quality or both.

Shelley Smith included as an absolutely necessary part of her plot a very successful lesbian menage in The Lord Have Mercy, Harper, 1956 (reprinted as The Shrew is Dead, Dell, 1959.)

The macabre Horizontal Man by Helen Eustis, Harper, 1946 (Pocketbooks also) is far from sympathetic, but it’s a chair edge thriller with homosexuality an important part of the plot.

Gore Vidal’s Death in the Fifth Position (by Edgar Box, pseud.), Dutton, 1952 (Signet also) lampoons all mysteries and covers all possible sexual deviations. It could be called a sort of mysterious “lace doily” suds opera.

The justifiably famous Elizabeth McIntosh (Josephine Tey, pseud.) gave us two excellent variant novels in To Love and Be Wise, Macmillan, 1950, 51 (Berkley, 1960, 62) and Miss Pym Disposes, Macmillan, 1947, 48 (Berkley, 1960, 62). Both have touches of mystery combined with clever homosexual devices.

Whit Masterson used a clever device of a lesbian couple which appears to be something unlike this in A Hammer in His Hand, Dodd, Mead, 1960 Bantam, 1963. One of the kinds of mystery where you won’t guess what’s happening until it is happening and I defy you to find the lesbian couple before the author explains their existence. Unusually good.
Margaret Millar’s The Beast In View, Random, 1955 (also Bantam), while a horrible story, is a convincing psychological tale marked by unusually good writing.

Negro novelist, Chester Himes, who is well known for his Cast the First Stone, wrote a wonderful argot filled spoof called All Shot Up, Avon, 1960. It is very major, and very unusual.

Malignant Stars by Jerome Barry, Doubleday, 1960, is, like Mr. Masterson’s A Hammer in His Hand, an example of things are not always what they seem. The entire hinge of this story, the entire plot depends upon the lesbianism (?) of the main characters.

The Dark Tunnel by Kenneth Millar, Dodd, Mead, 1944 (as I Die Slowly, Lion Books) is recommended for the writing and the suspense. He is no more sympathetic to the subject, however, than his wife, Margaret Millar. (See above.)

The Slasher by Ovid Demaris, Fawcett Gold Medal, 1959 is a very special book. It is horrible and sickening, but it shows the terrible things guilt can do and the possible effect of repressing homosexual desire.

The off-beat mystery, The Pyx by John Buell, Farrar, 1959 (Fawcett Crest, 1960) has substantial characterization not poorly handled.

A “red herring” treatment of interest as an excellent example of the tough school of writing is The Men From the Boys by Ed Lacy, Harper, 1956 (also Pyramid). For the lover of clever plotting and procedural detection as well as content of interest read John Boland’s The League of Gentlemen, London, Boardman, 1958 (Beacon, 1961).

The English poet, Roy Fuller, includes well-handled male homosexual characters in his mysteries, Fantasy and Fugue and The Second Curtain, both published by Macmillan in 1956. He is also the author of the very fine homosexual school novel, That Distant Afternoon, Macmillan, 1959, not a mystery, but very fine reading.

The recent paperback original, The Bedroom: Bolero by Michael Avollone, Belmont, 1963, uses the device of suspecting everyone in the cast of being homosexual. However, even the villains turn out to be “normal” nuts, and this is refreshing for a change.

Where Is Mary Bostwick? by Rae Foley, Dodd, Mead, 1958, uses a pair of gay boys as integral characters necessary to the plot line.

There are many, many others, of course. One last humorous note is provided in the admonition to mystery writers that a mystery could have lots of “good clean mayhem” but no sex, just a few years ago—really?

A BILL

To amend the District of Columbia Charitable Solicitation Act to require certain findings before the issuance of a solicitation permit thereunder, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section 5 of the District of Columbia Charitable Solicitation Act (D.C. Code, sec. 2-2104) is amended by adding at the end thereof the following new subsection:

“(d) Notwithstanding any other provision of this Act, no such certificate of registration shall be issued after the date of the enactment of this subsection unless the Commissioners shall have affirmatively found and publicly declared that the solicitation which would be authorized by such certificate will benefit or assist in promoting the health, welfare, and morals of the District of Columbia.”

SEC. 2. Notwithstanding the District of Columbia Charitable Solicitation Act or any other provision of law, the certificate of registration herebefore issued to the Mattachine Society of Washington under such Act is revoked.
The Mattachine Society of Washington

EXTENSION OF REMARKS

OF HON. JOHN DOWDY
OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Friday, July 5, 1963

Mr. DOWDY. Mr. Speaker, it came to my attention last fall that the District of Columbia government had granted a society of homosexuals a license to solicit charitable contributions in the District of Columbia. This license was issued to the Mattachine Society of Washington, and at that time, the Superintendent of the License and Permit Division stated that his office had no legal authority to deny such a permit to any nonprofit organization which complied with all the requirements of filing for same. This was fully disclosed in an item carried in the Sunday, Washington, D.C., Star, of August 18, 1962, which article I include following these remarks.

I introduced a bill in the last Congress to correct this situation, but it was too late to receive action at that time. Earlier this year, I introduced the bill again, as H.R. 5990, with the earnest hope that it will receive the approval of this Congress.

In order that the Members of Congress may be fully advised, I would call attention to the fact that I believe all of us received a letter from the President of the Mattachine Society of Washington, in August of last year, in which he enclosed an excerpt from the constitution of his society, and a news release which he had just issued. To refresh memory, I include those matters with my remarks. Mr. Speaker, I regard this situation as highly improper. If the laws of the District of Columbia indeed do not authorize the refusal of a solicitation license or any other official recognition to a society such as this, whose illegal activities are revolting to normal society, then I feel that it is our duty to provide such authority without delay.

The Mattachine Society is admittedly a group of homosexuals. The acts of these people are banned under the laws of God, the laws of nature, and are in violation of the laws of man. I think it is high time that the laws of the United States were made applicable to any organization whose representatives answer all questions on the permit application form. The license chief added that he had informed society representatives that if the group solicits as much as $1, he would order them to open their books and records for examination. If such an order is not complied with, he said, the licensing department will move to have the society's permit revoked.

The president of the society, who asked that his name not be used, said that his organization "is dedicated to improving the status of homosexuals in our society in the interest of that minority and of the Nation."

The society president said that so far no funds have been solicited.

Thank you for your consideration of our position.

Sincerely yours,
FRANKLIN E. KAMENY,
President.

EXCERPTS OF THE CONSTITUTION OF THE MATTACHINE SOCIETY OF WASHINGTON

Article I. Purpose:

Sec. 1. It is the purpose of this organization to act by any lawful means:
(a) To secure for homosexuals the right to live by the pursuit of happiness, as proclaimed by all men by the Declaration of Independence; and to secure for homosexuals the basic rights and liberties established by the word and the spirit of the Constitution of the United States;
(b) To equalize the status and position of the homosexual with those of the heterosexual, and by doing so, to bring equality under law, equality of opportunity, equality in the society of his fellow men, and by eliminating adverse prejudice, both private and official; and to secure for the homosexual the right to work as a human being, to develop and achieve his full potential and dignity, and, as a citizen, to make his maximum contribution to the society in which he lives;
(c) To inform and enlighten the public about homosexuals and homosexuality;
(d) To assist, protect, and counsel the homosexual in need.

Sec. 2. This is a purpose of this organization to act as a social group, or as an agency for personal introductions.

Sec. 3. This organization will cooperate with other minority groups whose goal is the same, as well as those striving for the realization of full civil rights and liberties for all.

MATTACHINE SOCIETY OF WASHINGTON

The formation of a new social action group in the Greater Washington, D.C., area is an outgrowth of the Mattachine Society of Washington, which is dedicated to improving the status of the homosexual in our society, in the interest both of that minority group and of the nation.

The Mattachine Society of Washington is formed society representatives that if the organization whose representatives answer all questions on the permit application form. The license chief added that he had informed society representatives that if the group solicits as much as $1, he would order them to open their books and records for examination. If such an order is not complied with, he said, the licensing department will move to have the society's permit revoked.

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minority groups—the same rights, provided in the Constitution and the Declaration of Independence, as are guaranteed to all citizens. These include the rights to the pursuit of happiness, and to equality of opportunity; the right, as human beings, to develop and achieve their full potential and dignity; and the right, as citizens, to be allowed to make their maximum contribution to the society in which they live—rights which Federal policy and practice now deny them.

The society feels that prejudice directed against an individual, for no cause other than an unconventional sexual preference, is unwarranted, and that harsh, discriminatory policies now in effect are contrary to the expressed national welfare. It is felt that personal and popular prejudice cannot be eliminated as long as official prejudice exists and is indulged.

For this reason, the society's primary effort will be directed to four main areas: First, the clearly improper, discriminatory policies of the U.S. Civil Service Commission, policies which are plainly unconstitutional, and which operate against the best interests of the country, in that they act to deprive the Nation of the services of many clearly well-qualified citizens who have much to offer. That these policies are quite needless is demonstrated by the fact that, despite them, there are at least 200,000 homosexuals in the Federal service, and have been for many years, with no ill effects.

Second, the Armed Forces' needless and harshly administered policies of exclusion. The present practice of giving less than fully honorable discharges to homosexuals is unnecessarily vicious. In view of the fact that the Armed Forces also presently include at least a quarter-million homosexuals in all ranks, without ill effects, and that over a million served well and honorably in World War II, present policy seems open to serious question.

Third, the illogical policies of our security-clearance system for civilian and military Government personnel, and for those in private industry, under which all homosexuals, as a group, are regarded as security risks, without consideration of the merits of each individual case. Despite the continuing presence of some quarter-million homosexuals with security clearances, at all levels, and within the cognizance of all agencies, the number of breaches of security resulting from homosexuality is virtually, if not actually, nil. Examination will show that present policies foster just that susceptibility to blackmail against which these policies are supposed to protect.

Fourth, the area of local law, both its provisions and its administration and enforcement. The society feels that the example of the State of Illinois should be followed, in legalizing private relations on the part of consenting adults, but that, in any case, action must be taken against existing, often degrading and shocking abuses and violations of due process and of proper rights, liberties, and freedoms in this area.

The organization seeks a reassessment and reconsideration, of present, totally unrealistic Federal policy and practice, law and regulation, on homosexuality. A New Frontier approach to official policies and practices which relegate over 16 million Americans to second-class citizenship is long overdue and badly needed. The Government, hitherto, has attempted to sweep this problem under the rug and, ostrich-like, has refused to face the situation or to deal with it in a logical fashion.

The Mattachine Society of Washington is confident that all intelligent, informed, public-spirited citizens will join them in their efforts to achieve a fresh and reasonable approach to this problem.

**Unpopular Causes**

A House District subcommittee is to hold a hearing this morning on an unfortunate bill introduced by Rep. John Dowdy of Texas. The bill would amend the District of Columbia Charitable Solicitation Act in two ways. First, it would forbid the issuance of a certificate of registration to any organization soliciting charitable contributions in the District unless the District Commissioners find that “the solicitation which would be authorized by such certificate will benefit or assist in promoting the health, welfare, and the morals of the District of Columbia.” The second amendment would revoke a certificate of registration already issued to the Mattachine Society of Washington.

To make the solicitation of funds for an organization concerned with ideas dependent upon official approval of the purpose for which the funds are to be used would be to put a very serious crimp in the right of expression and petition. There is little need for a constitutional guarantee of free speech for ideas which already enjoy majority acceptance. The First Amendment was added to the Constitution to protect the advocacy of unpopular and unorthodox ideas. Mr. Dowdy's first section would violate the First Amendment. There is little doubt that the Mattachine Society espouses an unconventional cause. It is a social action group dedicated, according to its constitution, “to improving the status of the homosexual in our society, in the interest both of that minority group and of the Nation.” It aims, in short, to protect the rights of homosexuals and to promote understanding of them. It does not function in any way, of course, to promote homosexual activity.

We think that the organization has a clear right to make a plea for public support. The law under which it was licensed to do so is simply a law which recognizes that right. Mr. Dowdy's second section, revoking the license, looks to us very much like a bill of attainder—a legislative act inflicting punishment without judicial trial. The Constitution flatly forbids Congress to pass a bill of attainder.

miscuous heterosexuals in that, not being concerned with contraception, he lacks their motivation for using the condom and consequently does not benefit from its disease-preventing value.

"Other attitudes of the homosexual patient complicate the physician's task. When the homosexual becomes aware that he has acquired a venereal infection, he is faced with a dilemma which does not confront his heterosexual counterpart. He is understandably reluctant to incriminate himself or his partners by supplying information concerning his sexual practices, for in so doing he admits to behavior which is legally contravened and could result in police arrest."

In that last sentence, Dr. Tarr touches upon a subject about which homosexuals could write volumes.

**JUST PART OF ONE OF THOSE VOLUMES**

In an open letter dated July 12, 1963 to the State Board of Cosmetology (California), Marc Troy of San Francisco wrote: "The State Board of Cosmetology should take immediate steps to forward a communication to all schools of cosmetology in the state of California, directing that beauty school owners must be compelled to acquaint prospective students that 'any person having been arrested is subject to a state investigation and possible rejection by the board.'"

"The present practice of cosmetology schools in accepting students, drawing from them 1600 hours of free student work, along with high-school fees, only to be informed upon completion of their course they are subject to investigations on past arrests or criminal offense, is unjustly wrong. This point must be clarified and acted upon by the State Board of Cosmetology, so that all students entering cosmetology schools are informed on this point before deposit of fees!"

"The State Board of Cosmetology and members of the Board should give consideration to the following:

A. The Beauty Field, Cosmetology, Fashions, Millinery, Creative Arts, Dance, etc., are primarily creative and cultural vocations which are predominantly, and successfully occupied and influenced by homosexual persons. The Hairdressing Profession in the U.S. and major countries of the world are better than 65% represented by homosexuals. The U.S. Government records consider the hairdressing profession as 'influenced and dominated' by homosexual environment and it is hereby requested that every consideration be granted to extend cosmetology licenses to those who have completed satisfactory courses in cosmetology, and who may at some previous time in life been arrested on a morals offense of homosexuality—which, of course, offered no serious overt ones.

B. The cosmetology profession, with exception to rare cases of morals arrests, has enjoyed many years of outstanding service to the community and nation by its large segment of hairdressers of homosexual nature. Great accomplishments and benefits to our community and national life have been forwarded by this group and segment of hairdressers of homosexual nature, from which this writer strongly feels and believes that the State Board of Cosmetology should extend the greatest understanding and leniency. The beauty field, dominantly a business-creative profession is one of the few recognized fields that can safely consume persons of homosexual nature, to the benefit and gain of both individual and community.

C. It is hereby requested of the State Board of Cosmetology, to give every consideration and leniency to young persons entering this field who may have had a previous morals arrest relating to homosexuality of no serious consequence.

"Consideration by the California State Board of Cosmetology, Department of Professional and Vocational Standards on Article 3, Stats. 7332 and Article 11-7431, is hereby requested on the above mentioned."

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.

**OTHER U.S. ORGANIZATIONS WORKING IN THE FIELD OF SEX VARIANCE**

Los Angeles Mattachine Society, Inc., 806 South Robertson, Los Angeles 35, California. OL-2-2262.

Daughters of Bilitis, Inc., 1233 Market St., San Francisco 2, Cali., UN-8196.

One, Inc., 2254 Venice Blvd., Los Angeles 6, California, RE-5-5252.


Mattachine Society of Washington, P.O. Box 1032, Washington 1, D.C.

Janus Society, 34 South 17th Street, Room 229, Philadelphia 3, Penna.

Demophil Center, 15 Lindall Place, Boston 14, Massachusetts.

Dionysus, P.O. Box 382, Fullerton, California.


to date, Mr. X is thankful for your organization's help. Mr. Z (whose wife called you) has been seen several times. He is advancing slowly, but surely. It's really too early to predict progress. Thanks for referring them. They are all fine, sincere people.—Mr. F.M., M.S.W., Califonia.

EDITOR'S NOTE: Frequent referrals are made by Mattachine to many professional counselors, and the above brief report is typical of several received about the progress of those who do delve into therapy and analysis as a solution to their personal problems. The counselor in this case is with the San Francisco Counseling Center. It is one of many public agencies and organizations with which Mattachine works. More recently, Mattachine established working liaison with a suicide prevention group on the West Coast, and Mattachine has been listed in a directory of community welfare agencies published by the United Fund.

EDITOR'S NOTE: The Queker Report, to which the above reader refers has received mention in this country and hardly any of the praise which it deserves. We believe it to be one of the significant documents of this century, and for that reason have endeavored to give it all the publicity that our limited circulation can muster. Some day perhaps, the people in our country will be as enlightened in sexual matters as the people in his country. But, if our magazine is so innocent to him, we suggest that he read it, not with an eye for entertainment or enlightenment, but as a reflection of the social conditions prevalent on a continent ridden with hypocrisy.

As to the two blank pages in his copy, we tired old press sometimes ships a beat, so we are sending him another copy.

He writes well. We should like to bear from him more often. We would like to know how it feels to live in a country where law enforcement agencies, we hear, are not proccupied with "running down homosexuals," as one Chicago policem- man put it. Perhaps he would write us an article on the attitudes toward homosexuality in Scandinavia.

Various agencies of our government interpret much of the fiction and photography originating in his part of the world, their representatives sometimes waiting for hours near the post office box of the would-be recipient, in order to inquire regarding the details of that part of his life which, one would think, should remain private. Strictly improper, of course! But then, the inspectors have to get their kicks, too. The taxpayers pick up the tab.

EDITOR'S NOTE: I feel that your society and publication are highly worthwhile and will some day be recognized for what they are worth. And I realize that you have a big financial problem. I can imagine some of the difficulties you have in getting correspondence answered, proofs read, etc. Do not think that I am unsympathetic in thus jumping on you for not answering my correspondence.—Mr. G.W.D., Ohio.

EDITOR'S NOTE: in order to keep the Society and the REVIEW going, we are obliged to handle a great deal of job advertising, instead of news, from other organizations. Consequently, our correspondence falls several months behind.
10th Annual Conference
Los Angeles
Mattachine Society, Inc.

SATURDAY, AUGUST 17TH
HOTEL KNICKERBOCKER—HOLLYWOOD

Program
1:00 p.m.—Discussions
CIVIL RIGHTS, ARREST, AND THE HOMOSEXUAL
with Attorney Frank Wood
POLITICAL PRESSURE ACTIVITY AND ITS EFFECT
with political party leader Shelly Conrad
HISTORY OF HOMOPHILE MOVEMENT
with Mattachine President Harold L. Call
4:30 p.m.—Social Time and Informal Discussion
7:00 p.m.—Dinner
8:00 p.m.—Featured Speaker—Dane Mohler, Chairman, L.A.M.S.

Fees
Afternoon Program Only—1.00; Dinner Only—3.00;
All Events—4.00 per person (7.00 per couple)

Send Reservations (with fee) to:
Los Angeles Mattachine Society, Inc.
806 South Robertson Boulevard
Los Angeles 35, Calif. OL2-2282

Mattachine Society, Inc.
NATIONAL ORGANIZATION—SAN FRANCISCO
at the
BACKSTAGE, SATURDAY, AUGUST 24TH

Program
12:30 p.m.—Address of Welcome, Harold L. Call, President
1:30 p.m.—W. E. Dane Mohler, Jr., of the Frank C. Wood Law Firm,
    Los Angeles:
    "CALIFORNIA SUPREME COURT DECISIONS"
2:30 p.m.—Ted McIlvenna, Research Sociologist:
    "SOCIAL SETTING OF YOUNG ADULTS IN
    SAN FRANCISCO"
3:30 p.m.—Wallace de Ortega Maxey, author:
    "LIVING DANGEROUSLY IN FREEDOM"
4:15 p.m.—Gavin Arthur, author:
    "NEW THOUGHTS ON THE CIRCLE OF SEX"
5:00 p.m.—Recess
6:30 p.m.—Cocktails
7:15 p.m.—ANNUAL AWARDS BANQUET
8:15 p.m.—Introduction of Guests; Awards of Merit; Featured Address,
    Harry Benjamin, M.D., of New York and San Francisco
    "ASPECTS OF HOMOSEXUALITY AMONG
    TRANSVESTITS"

Fees
Afternoon Program Only—2:00; Dinner Only—6:00; All Events—7:50

Place: BACKSTAGE, at Bay and Mason Streets (between Cost Plus
    and the Mattress Factory)
Public Transportation: Powell & Mason Cable Car (One block from
    turntable on Taylor); No. 15 Kearny Coach (One block from Bay St.
    stop)

Advance registrations are requested. Please send to:
MATTACHINE SOCIETY, INC.
693 MISSION STREET
SAN FRANCISCO 5
10th Annual Conference

Los Angeles Mattachine Society, Inc.
(An Affiliate of the Mattachine Society, Inc.)

SATURDAY, AUGUST 17TH
HOTEL KNICKERBOCKER—HOLLYWOOD

Program

1:00 p.m.—Discussions
CIVIL RIGHTS, ARREST, AND THE HOMOSEXUAL
with Attorney Frank Wood

POLITICAL PRESSURE ACTIVITY AND ITS EFFECT
with political party leader Shelly Conrad

HISTORY OF HOMOPHILE MOVEMENT
with Mattachine President Harold L. Call

4:30 p.m.—Social Time and Informal Discussion

7:00 p.m.—Dinner

8:00 p.m.—Featured Speaker—Dane Mohler, Chairman, L.A.M.S.

Fees
Afternoon Program Only—1.00; Dinner Only—3.00;
All Events—4.00 per person (7.00 per couple)

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at the
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MATTACHINE SOCIETY, INC.
693 MISSION STREET  SAN FRANCISCO  5

ECHO CONFERENCE—“East Coast Homophile Organizations” will hold an all-day conference at the Hotel Adelphia, Philadelphia, on Saturday, Sept. 2, 1963. Participating organizations: Mattachine Societies of New York and Washington; Janus Society of the Delaware Valley; and East Coast Chapters of Daughters of Bilitis. For information, fees, and program details, write to any of these organizations (see directory on page 27 of this issue). An outstanding all-day program has been arranged, and is being held in proximity to the sessions of the Annual Convention of the American Psychological Association, same date, in Philadelphia.
Various selections from Rechy's novel have appeared in avant garde literary magazines. One of the most popular extracts was "The Fabulous Wedding of Miss Destiny," in an early issue of the now defunct Big Table. It told of the seamy life and dreamy hope of a Los Angeles drag queen to have a big wedding, lace, gown, "bridesmaids" and all—when she married her next gay "husband."

But a far more serious aspect pervades Rechy's work than just to highlight the lives of various characters in the gay world. It is a novel about loneliness, about love and the ceaseless groping search for love. As a novel about the world of hidden sex, it is a departure from all other novels of this kind. It is not lurid or defensive; it treats the subject squarely and forthrightly, revealing many facets of this subculture which have never been revealed before, even in the works of Jean Genet.