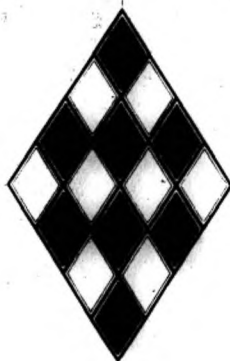


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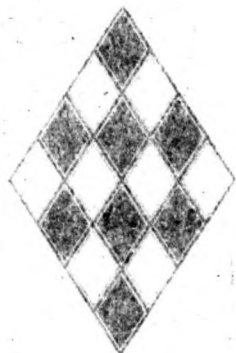
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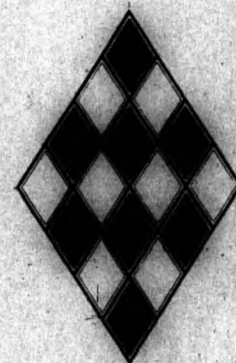
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VOLUME XII, NUMBER 1  
July, 1966

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THE COUNCIL OF  
SONALTY AND  
TO VARIOUS  
MAINTAINING  
CALLS



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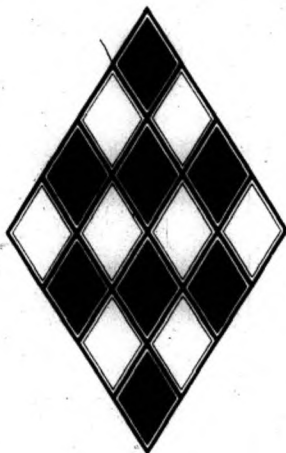
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## Calling Shots

Critics of the Mattachine Society sometimes declare that the organization displays extreme gall in asking for financial help when it returns so little to those who contribute to it. These critics are, in some respects, dead wrong. In its present commitments and projects, Mattachine doesn't provide "so little" to those who contribute to its support. Actually, in terms of immediate return, it provides almost nothing at all except the satisfaction that comes as a result of helping other human beings who are in need.

At two recent meetings of the Board of Directors of the Mattachine Society, Mattachine's policy of involvement with the "total community" has been vigorously approved and expanded. This is in contrast to Mattachine's work of several years ago which was largely "in-group" and the efforts of many other organizations which have been consistently even more so. Here the long-known fact that, in order for homophiles to achieve status and recognition they are required to be involved with all of society, is now a reality. Mattachine's efforts to bring aid to the deprived residents of San Francisco's Central City area, described elsewhere in this issue, are an example of how the Society, by working with other social service agencies and organizations, can help to bring relief to a large group of citizens with a whole spectrum of human needs. Mattachine's special abilities to effectively deal with human sex-behavior problems, especially in the area of homosexuality, are used to

greatest advantage in combination with the special abilities of other public-service organizations. And, in joining with other groups in the total community in a sincere effort to make a better society for our citizens and better citizens for our society, Mattachine has gained the respect that comes with an ability to see beyond one's own immediate self-interests and to relate to the community at large.

We will continue our magazine and other publications as resources permit and, in fact, hope to be able to expand and improve them. But in the meantime we shall continue to give first priority to the continuation of our outward thrust toward the total public because, in our view, this is the best way by which to improve public attitudes and laws concerning homosexuals. This means continuing our social services to the some 4,000 persons per year who come to our offices for help, or phone us from great distances, or write us with problems which are human and instant and real. And Mattachine will continue its growing program of lectures to college and university classes, mental and public health groups, and to other organizations where our viewpoints are sought and heard. We shall also continue to be spokesmen on our subjects of human sex behavior problems to staffs of newspapers and magazines, and to audiences on radio and television. We shall also continue our wholehearted liaison and cooperation with other organizations within and without the homophile movement.

Mattachine has never had a quarrel with other projects and methods employed in various times and localities to solve our common problems. But it has learned that, as a leading organization in the movement, it must answer the challenge of change in order to make its work most effective and its service most meaningful. Hence its expansion to the level of the total community rather than limiting it to the homophile community. Development of our projects cannot be continued in any other way.

Thus the benefits of Mattachine's work are perhaps seen least by those who contribute most to make it possible. Those who need Mattachine and come to it for individual help most often just don't have any money to contribute. And those who have money, in all too many cases, just don't see the need for us, it seems.

This hard reality is one we have to face, yet we must keep Mattachine the vital force it has become in bringing greater understanding, kindness and love to this human world.

The accomplishment has been great, but the potential for even more significant accomplishment is on the horizon. Will you, once more, help us realize these real and human goals here and now with a substantial contribution?

Such a vote of confidence tells your faith in us. Without it we are rendered ineffective and those who look to us with hope will find only disappointment.

It's your next move!



by

HAROLD L. CALL

President  
Mattachine Society, Inc.

# INVOLVEMENT

Most unique, perhaps, among projects and direction in the homophile movement today is the Mattachine Society's involvement in aspects of the "War on poverty" program at San Francisco. In contrast to the main emphasis toward and exclusive concern for the homosexual adult in other homophile organizations, this effort by Mattachine represents for the first

time a major thrust to the total community. After some four or five months of intensive effort, the involvement has attracted widespread interest among professional persons, ministers, academicians and social workers as well as officials in the Office of Economic Opportunity. And in addition it has sparked keen attention — with no little resentment — from some elements of the homophile community, including some apprehension and hostility from some of the people who will benefit from the program.

From a study of considerable depth made in San Francisco's "Tenderloin" during the late months of 1965 and early 1966 by two ministers and a lay resident, considerable publicity about the emotionally and financially deprived conditions of this district was published in the city press. Rev. Ed Hansen, Glide Foundation Young-Adult minister, Rev. Fred Bird, Methodist minister, and Mark Forrester, resident of the area, compiled a report which pointed out the severe economic blight and social problems of the district. It said in part:

"The youth of the area are, when between the ages of 12 and 20, often there simply because of their inability to deal with a world not of their making. Dropouts, juveniles with police records, deviants, prostitutes (both male and female), addicts, "pill-heads" and others, live in the Central City because of their rejection from home and community. They cannot live elsewhere in the city, so to the Central City they go. Where once there were but a handful their ranks are now increasing and it can be expected that if these conditions are not reversed, soon the Tenderloin area will present the sweet aroma of youthful decline and degeneration of 42nd Street in New York.

"For once we have the chance to attack a problem before it reaches epidemic proportions which will cost far more than solutions now will. Given another five years like the last, the youth of the Central City will have no possibility of relief from their problem but addiction, jail and death. Degradation of an order unknown to our society is common; cynicism of the utmost degree has shriveled the souls of most and all but the slightest flicker of faith and hope has been abandoned by these inhabitants of the "meatrack" — our colloquialism for the city's proud symbol, Market Street."

In this report it was shown that, in comparison with the other Anti-Poverty Program Target Areas then established in the city, the Central City area had: About the same number of residents; the lowest median income; the highest unemployment rate; the highest percentage of children not living with both parents (41%); the highest juvenile delinquency rate, the highest percentage of persons over 65 receiving Old Age Assistance; the highest percentage of inadequate housing (77% of the residences in the South of Market St. area do not have private

baths); one of the lowest values for the median number of years of formal education of its residents. In short, it became obvious that this was the most severely impoverished section of the city and yet it had been ignored by the War on Poverty program. It seemed that the residents of this area displayed behavior which was so extreme as a result of their socially and economically impoverished condition that even the humanitarian anti-poverty program felt obliged to ignore them and their problems. Federal policies against homosexuals played no small part in this since one of the most obvious, if not the most pressing social problem in the Tenderloin area was that of male prostitution and young persons with severely confused sexual identity.

This delineation of the problem was clearly a concern of the Mattachine Society, and any solution of it would be a fulfillment of Mattachine goals. With this in mind, Mattachine officers in late February became involved with the effort in the Central City to mobilize people and resources to bring about designation of the district as a "Target Area in the War on Poverty." By now, interested citizens and representatives from various public service agencies and churches in both the North and South of Market Street districts of the city were organizing to achieve this designation from the local Office of Economic Opportunity. Mattachine leaders were deeply involved and committed to the effort of seeking solutions to the problems posed by these "outcasts" — the alienated youth, the rejected of all ages, and the abandoned elderly people.

Over strong opposition from the already established poverty areas in San Francisco, the Central district groups (including organizations such as the Central City Citizens Council, The Tenderloin Committee and the Tenderloin Citizens Committee) did achieve designation for the Central City as a target area in May from the Economic Opportunity Council. Voted to the district was \$124,000 to be used in staff and mobilization that would permit approved service programs for the people to go into effect at the earliest funding date.

By no means was this effort a homosexual thrust in itself. But to the hundreds of residents, professional representatives, public officials, clergymen and representatives from the many service agencies involved, it was no secret that homophiles were instrumental in all that was being done. Further, it was evident that the alienated homosexual adult, the male and female prostitute, the pill-popper with vague sexual identity, and young men and women who often engaged in sexual free-for-alls with resultant unwanted pregnancies and illegal abortions were involved among the many others on a "sabbatical from responsibility" in this Central City. Most were unemployed; and many of them were unemployable. With this knowledge, it was also no secret that much of the impetus and support for action was coming essentially from two sources: From leaders of the Urban Center of the Glide (Methodist) Foundation on the one

hand, and from leaders of the Mattachine Society on the other. True enough, these represented only a few of the many dedicated and hard-working persons (people who had worked to organize other target areas and had some experience with OEO procedures; residents and social workers in the area; doctors, psychiatrists, psychologists, staff representatives from the Welfare office, public health department, and so on) who did the total task, but the Glide - Mattachine setup of staff and resources was thrown almost "en toto" into the job of bringing together concerned persons and of getting official target area designation — the only way to bring Federal funds and other grants into the area to provide services and facilities for all in need. Among the helps needed to achieve this designation, for instance, was extensive secretarial work, typing, duplicating, printing, mailing and so on. Mattachine alone contributed two almost full-time qualified staff personnel and almost \$2,500 in printing and materials to the effort. This, combined with the articulate leadership of a man experienced in community organization, and those who had studied conditions of the Tenderloin and the Central City, and others, DID achieve the goal of designation from which all Anti-Poverty program projects in the Central City of San Francisco will emanate.

What was achieved was significant but not unique. However, the effort in concert of Mattachine leaders and resources, along with leadership and work by many others (including other known homophiles) WAS unique: It marks to our knowledge the first time such an outward thrust into the total community has been made by an organization in the homophile community.

This involvement by Mattachine's leadership has only begun. The future work to bring the actual benefits to residents of the Central City (a great many, but not all, of whom are homosexuals) will require continued involvement of Mattachine's leadership alongside many, many other people who see the need and want to help solve the problems.

Already written are several program proposals which will be, it is hoped, approved for funding before next January 15th. They include a program to bring emotional help to alienated young adults who want it in the Central City; a Community Center with medical, social, educational, recreational, residential and other facilities; a continuing program of training in a proposed graphic arts school and production facility to qualify some residents and Job Corps trainees with job skills and opportunities; and other projects for persons of all ages and situations of need, keyed to providing services and employment opportunities. None of this is couched in terms of dole or handout. Instead it is a complex but correlated and expanding set of project proposals for self-help toward personal betterment on many levels which will eventually enable the individuals involved to make a more significant contribution to our society and to carry less of a burden of pain and guilt as a result of rejection by our society.



# BATH MYST

"I had a mystical experience in the bathroom this morning," announced Murgatroyd at breakfast.

"How stirring!" whispered Sybil. "I had one in the broom cupboard."

"How stirring!" whispered Murgatroyd.

"Tell about yours," Sybil urged, pouring his coffee.

"Well," began Murgatroyd, "I was relaxing in a lukewarm bath, slightly above room temperature. Unfortunately my thermometer was out of order, so I can't be sure of the exact number of degrees, either Fahrenheit or Centigrade."

"Do go on," encouraged Sybil, poaching his egg.

"But I was inclined at an angle of approximately fifty-three degrees to the horizontal plane of the bath."

"Would you like me to take notes?" asked Sybil.

"If you don't mind."

Sybil propped her shorthand-book against the toast-rack.

"I turned on the hot tap," continued Murgatroyd.

"Yes?" Sybil's eyes were fixed eagerly on his mystical face.

"Then I turned on the cold tap."

"Yes?"

"And I observed that the hot mingled with the cold to form a harmony of lukewarmness."

"Harmony of lukewarmness," murmured Sybil through a mouthful of mandarin marmalade. "You're a poet Murgatroyd."

Murgatroyd bowed modestly, grew his hair to shoulder-length, and continued his narrative.

"And even as I reflected on this miracle of two distinct entities fusing into one, I myself began merging at a rate of approximately 2.7 cubic inches per hour -- merging, as I say, into the lukewarm bathwater."

"But how thrilling!" exclaimed Sybil, buttering his toast.

# THE ROOM IQUE

By Rita Meredith

"Suddenly I said to myself, 'I am the bathwater'. That was my moment of truth."

"Shall I begin a new paragraph?" asked Sybil.

"Not only a new paragraph, Sybil, but a new era, a new millennium. I have altered the course of the universe. I am the bathwater."

"Oh, Murgatroyd!"

"The bathwater is me."

"Oh, Murgie!"

"Then my eyes wandered to the soap dish, and I saw with almost unbearable clarity; I am the soap dish."

"Murgatroyd darling, how wonderful!"

"I am the soap."

"How uplifting!"

"I am the toothpaste. I am the towel. I am the shower-curtain. I am the hyacinth talcum-powder."

"I always knew," said Sybil proudly, "that you were different from other men."

"I am all," continued Murgatroyd. "I am in all, through all, over all, beyond all."

"Mind if I use ditto marks there?"

"Sybil," declared Murgatroyd, "I am ditto marks."

"Are you really?"

"Yes. I am commas and colons and semi-colons and exclamation-marks and telephone-booths and salami-sandwiches and mouth-organs and pyramids and gas-meters and kaleidoscopes and chewing-gum. All partake of my identity, and I of theirs."

Sybil uttered a sigh of rapturous admiration. Then, ecstatically, she cleared away the Murgatroyds, washed them in warm soapy Murgatroyd, and dried them on the piece of Murgatroyd that hung from a Murgatroyd above the Murgatroyd.

**A**  
**New**  
**Book**

**THE**  
**EROTIC**  
**MINORITIES**

By  
Dr. Lars Ullerstam

Reviewed by: D.R. Winterhalter

A book discussing human sexuality which created a bit of an uproar in Sweden when it was published there two years ago has just been translated into English and published in this country by Grove Press. The Erotic Minorities by Dr. Lars Ullerstam is perhaps the most comprehensive plea for tolerance and acceptance of those persons who enjoy sexual activities other than marital, heterosexual coitus in the 'Missionary Position' that this country has seen in print.

Dr. Ullerstam's thesis is essentially that if there is anything which can be said with certainty about the "perversions" it is that they allow considerable chance to achieve human happiness. And therefore the "perversions" are in themselves good and ought to be encouraged. In beginning his discussion of perversions he comments that: "When an individual is called a 'pervert' this means, as a rule, that he has the capacity for pleasure in a specific context. Whoever has as his concern the happiness of his fellow man ought therefore to appreciate and encourage 'perversions'. That, however, is rarely the case and it is precisely this selective enmity toward joy which I have chosen as my subject in this book."

What makes this book different from most pleas for the acceptance of varied human sexuality is that Dr. Ullerstam carries his discussion to its logical conclusion and leaves no perversion unturned. He remarks in his preface that when people think in terms of a humane attitude toward those who are sexually deviant they usually think in terms of the homosexual. But, in fact, the homophiles are today the most fortunate of the sexual eccentrics. They have places to meet, the public information media discuss their case, they have organizations working to increase their general acceptance and finally even the laws against their behavior are being changed in their favor. But what of pedophilia, exhibitionism, scopophilia and the whole host of other deviations? The advocates of these sources of human joy have only a life of secrecy, guilt and superstition to look forward to thanks to their fellow man's selfish attitude that all men ought to get their sexual pleasure from the same source.

The book is written in an informal, forthright, easy-to-read style that is a welcome relief from the usual psychological and legal treatises on human sexuality. Perhaps some will criticize it on this basis, saying that it lacks the dignity which is expected of the medical profession; but in Dr. Ullerstam's words: "One cannot attack prejudice by an accumulation of facts alone. What is needed is understanding and empathy, an insight into the fact that seemingly exceptional individuals want to satisfy cravings that are, essentially the same ones we have ..."

In setting forth his case for the erotic minorities the author vigorously attacks three types of preconceptions, namely that: sexually deviant persons are inferior to others in human qualities; sexual deviations are psychopathological phenomena;



and that the sexual deviant must not be helped to achieve sexual pleasure. In this last matter Dr. Ullerstam sets the example for actively helping people to enjoy their own personal deviations when he expresses the hope that, if nothing else, his book will meet various pornographic needs.

Ullerstam points out that it is an inescapable fact that the major blame for our poisoned attitude toward sex lies with Christianity. In his view: "... religion has many things on its conscience, such as the persecution of heretics, the Inquisition, the religious wars, and the terror directed against science, but it is questionable whether the cruelties indulged in under the banner of sexual decency do not, in the end, surpass all the others." It is not only the sexually deviant who have suffered from the myths and attitudes fostered by the Christian Church, the idea that any sexual experience which is pleasurable is to some extent sinful, or at least naughty, (sex is for reproduction, not for pleasure) has persisted even into modern times. Since man is, by nature, a sexual being, very few people in western society have completely escaped the feelings of guilt generated by this "Christian" attitude toward sex. While the modern church can no longer openly claim that all sexual activity is sinful for fear of being held up to ridicule, it can still lash out against the "perverts". And even though this has proved ineffectual in eliminating the "perverted acts", it has succeeded in substantially reducing the pleasure which may be derived from these acts. In his chapter dealing specifically with homosexuality Dr. Ullerstam says: "When the Swedish bishops, in a letter addressed to the clergy of the church, declare in 1951 that whoever 'engages in homosexual activity breaks the commandments of God', we know very well what bloody tradition they are upholding. Now is the time for a new encyclical. Reverend Sirs! Consider that there still are homosexuals who believe in what you say, strange as that may sound! Remember that you still have the power to cause suffering! Has not Christianity created enough hell on earth for homosexuals? Would it not be a good deed, acceptable in the eyes of God, to lighten the burden of guilt these poor individuals have to carry?"

In this country there has been somewhat of a revolution in the Protestant Churches' attitude toward the "perversion" of homosexuality which has gained speed enormously since Dr. Ullerstam wrote his book. It seems likely that if he had known of the changes in attitude which have recently occurred on the part of many protestant clergymen in this country, he would have been more optimistic about the possibility of the Church adopting a philosophy which would tend to make man's sexual stay on Earth a little more pleasurable.

If there is one area of western attitudes toward sex which Dr. Ullerstam considers more ludicrous than all the rest, it is the prohibition against that literature which reminds the reader too pointedly of the natural function of the genital organs, i.e. pornography. At a time in history when man has learned to be

more objective about his relationship with his environment than ever before it is astonishing that we should still find it necessary to protect ourselves from too much knowledge about this particular small part of our anatomy. Dr. Ullerstam has no use for this sort of nonsense. He reminds us that while it has never been shown by any objective scientific study that pornography is harmful in any way to the individuals who use it, we still prohibit it. On the other hand, we continue to show all manner of terror and violence to our children through movies and television in the face of some very good evidence that they are adversely affected by this. It turns out that the only thing which we can say for sure about pornography is that it provides considerable pleasure for many individuals.

In this country this book will undoubtedly move the level of tolerance for those whose sexual interests differ from those of the majority of the population upward if only by a microscopic amount. Unfortunately the impact of Dr. Ullerstam's significant and undeniable assertions may be somewhat undercut by his rather extreme way of stating them. The book is not written for those who have yet to learn to crawl before they can walk when it comes to sexual matters, it begins with an attack on some of our most firmly entrenched taboos. Perhaps the most severe criticism that one can make of this polemic is that Dr. Ullerstam carries his ideas to their logical conclusion. In any field but human sex behavior this is considered to be admirable.

Dr. Ullerstam's final words serve as a fitting summary: "May my final argument on behalf of the erotic minorities be imbued with a measure of pathos. We human beings are minute-scale creatures, surviving in an enormous cosmic universe, on a small planet, without knowing the reason why; and sooner or later we will all be annihilated. The conditions we live in are hard, and despite all religious public conveniences, all of us are prey to painful anxiety and fear — fear of the dark, the nothingness, the infinity at the beginning and at the end of this short episode we call life. These are the dark surroundings mankind exists in. Our only certainty is that we all share the same miserable conditions. We have one another, we have a little company to carry us through the episode of life. And also, we have been given the ability to experience happiness. One of its sources is our sex, and the happiness stemming from this source is of such drastic power that it at times even allows us to forget the prospect of annihilation for a while.

"Why should we, then, finding ourselves in this predicament as human beings, make our mutual existence even more difficult? Should we not rejoice, instead, that we have been provided with various potentialities for the experience of joy, and help each other to achieve it in our various ways, even if these should happen to be of a sexual nature?

I cannot see but that we should feel reverence for the sources of joy, even if they have been acquired through emotionally damaging experience."

**Moral Clouds Blot Objective Science...**

# SIN v. CRIME

**By Norman Reider, M. D.**

The fallacy of regarding homosexual acts as a crime instead of sin is only one of the strong points made by the author in the following article. This paper was published in CALIFORNIA MEDICINE, June 1957, under the title, "Problems of Homosexuality," and is reprinted here in full with the permission of both that journal and the writer. Dr. Reider is on the staff of the Department of Psychiatry, Mt. Zion Hospital, San Francisco. He presented the accompanying paper before the California Academy of General Practice, Los Angeles, on October 14, 1956. *Mattachine Review* is grateful for the opportunity to present Dr. Reider's viewpoints to its readers, and requests that other professional persons in contact with the homosexual problem submit their findings in articles such as these.

HARDLY ANY MEDICAL SUBJECT is more ambiguous and confused than that of homosexuality, and it is a most difficult subject for the clinician to delineate in a scientific or even empirical way. For centuries homosexuality has been more a moral and legal than a medical concern. Throughout the ages people have tried to make criminal law enforce their ambitions regarding moral law, especially in their attempts to control sexual behavior. Among sex laws, none are so punitive or inequitable as those concerning homosexual acts, particularly male homosexual activities.

Religious traditions and attitudes against homosexuality have thus been extended into substantive law out of all proportion to the social damage involved in most homosexual acts. Sin is confused with crime, and vague laws about sexual behavior give law enforcement officers a dangerous discretionary power. Sexual acts are not differentiated from criminal acts. Of course there are sexual acts that harm others and against which society must protect itself. But these are not clearly differentiated from sexual behavior that merely "tends to affront certain people"; and men are imprisoned for acts that did no damage to another person.

The great majority of homosexual acts do not endanger the social structure or disrupt the family. No doubt many early societies considered homosexual activity a threat to family and societal solidarity, and taboos arose; but when these are examined they can be seen as

¶ Moral, religious and legal attitudes in attempts to control sexual behavior have interfered with a clear view of the medical and psychological aspects of homosexuality. This phenomenon is probably much less destructive of social aspects of our society and culture than is generally believed, since it is actually more widespread than is generally acknowledged.

Homosexuality probably has hormonal and undoubtedly social and psychological factors, the latter of which are the only ones which can be worked with successfully in our present state of knowledge. A general practitioner's task is to aid those who wish and need help with this problem in finding psychiatric treatment in the same way that persons with any other emotional disturbance are referred. This should be carried out without bias just as with any other emotional disturbance.

part and parcel of man's fears of his own impulses—drives for which he sought controls. Modern studies like those of the late Dr. Kinsey and his associates serve to show that society has little to fear from homosexual activity.

Yet the fear remains, in that a homosexual person continues to be the object of extraordinary punishment or the butt of derisive jokes and contempt. We should remember, when we participate in such attacks, that we follow the age-old formula of trying to fight off or laugh off something that we either do not understand or fear. This extension of old taboos into moralistic and legal attitudes still muddles the issue of what is essentially a biological and psychological phenomenon and only secondarily a social one.

## THE EXTENT OF HOMOSEXUALITY

The problem of homosexuality is even more extensive than the Kinsey data showed. According to Kinsey, about a third of white males between adolescence and old age have had some type of homosexual contact to the point of orgasm, but only four or five percent are exclusively homosexual. A much smaller proportion of females at any age are primarily or wholly homosexual; and very few continue their homosexual activities as long as do men. Men are likely to be far more promiscuous than are women; only about half restrict their relationship to a single partner or two, as compared to three-fourths of the women. These and other Kinsey data point to a greater extent of homosexuality than is commonly believed.

## CLINICAL VIEW OF HOMOSEXUALITY

The Kinsey studies reported the amount of homosexual behavior in various persons, but did not determine clinically who was a homosexual. Are all 37 percent of males who have had at least one homosexual contact homosexuals—or just the 4 percent who have only homosexual outlets? If we define a group midway between these extremes as homosexual, we ignore the fact of a gradation of sexual activity, interest and preoccupation that ranges from one to the other extreme. We overlook the historical and developmental ap-



proach that denotes both biological and psychological roots for homosexuality.

The biological roots are clear; A phase in our ontogenetic development when the undifferentiated organism has the potential of developing into either sex. Psychologically, too, we receive tenderness, affection, abuse and cruelty at the hands of both men and women. So many factors in the history of each person shape his sexual destinies that to make the cause of homosexuality a simple one is not to face the facts.

Some observers believe that homosexuality is merely a matter of constitution and biochemistry, although present knowledge shows no basic difference in either constitution or biochemistry between the homosexual and the heterosexual. One should therefore strongly suspect claims about a cure of homosexuality by hormonal treatment. A British report on recent developments in psychoendocrinology stated that homosexuals cannot be changed to a more masculine attitude "In most of them," the report said, "testosterone merely accentuates the homosexuality. In general, its action is to increase the quantity of the sex drive without in any way altering its main direction." Far more evidence indicates that environmental and developmental factors help to shape the individual's avenues of sexual outlet. But research in the whole area has only begun to tackle the problem of cause.

A story of my clinical experience in Southern California some years ago will illustrate the complications involved in the evaluation of hormonal treatment. The medical literature at that time contained favorable reports of treatment of homosexuality by androgens, and it acquired a certain vogue. Several California jurists who knew the futility of sentencing homosexuals to jail began sentencing the convicted person to undergo treatment. Some persons were sentenced to have hormonal treatment, others to have psychiatric treatment. As a result of these efforts further articles reported successful treatment with androgens—successes that I as a psychiatrist envied.

One day a young man came to my office to consult me about a problem that only skirted on his homosexuality. A confirmed homosexual, he had little anxiety about his activities because he considered himself a constitutional homosexual and felt relatively blameless. In the exploratory course of our discussion he said that he had once been treated by androgens, not entirely of his own will, as the result of a court sentence. He then described how he and several of his associates had contrived to "respond" to the treatment, varying their stories so as to give them the hue of veracity. He said that he arrived late for his first appointment and grumbled at the injection. The nurse reminded him to return for his next one "or else." Next time he complained of noticing no improvement at all. On the third visit he told the nurse he was depressed and said that he and his boy friend had fallen out and might separate. Next time he was more depressed and was moving out, he said, because he could not tolerate his boy friend. The fifth time he carefully implied he was less de-

# AUGUST

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All seminars will be open to the public with the exception of the Consultation on Theology and the Homosexual. This consultation will be by registration only (limited to 40), with a fee of \$5 required plus some knowledge of theology, homosexuality, and a commitment to participate in the entire consultation which will start Monday evening, August 22, and conclude at 3 p.m. Wednesday, August 24. Registrations must be in by August 1. For additional details and a registration blank write: CRH Theology Committee, 330 Ellis Street, San Francisco, Calif.

Tentatively the scheduling of these ten days in August will be as follows.

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DOB Convention Reception

SATURDAY, AUGUST 20  
DOB Convention, Open Session

SUNDAY, AUGUST 21  
Orientation (contact CRH)  
DOB Business Meeting (members only)  
DOB Party (women only)

MONDAY, AUGUST 22  
Tavern Guild fishing trip  
Seminar: Psycho-Social View of Homosexuality  
Consultation (open): The Pastoral Theologian Looks At Homosexuality

TUESDAY, AUGUST 23  
Theology Consultation (closed)  
Seminar: Legal and Penal Code reform  
Consultation (open): A Sociologist Looks At Homosexuality and Moral Theology.

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Seminar: Communication  
Seminar: Leadership  
Tavern Guild Brewery Party  
Panel of Leaders to answer quiz.

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(Note: Sessions of this conference are open to the public but only official delegates may actually participate.)

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National Planning Conference of Homophile Organizations  
Wine Tasting Party  
DOB Musical Variety Show

SATURDAY, AUGUST 27  
National Planning Conference of Homophile Organizations  
Citizen News Cocktail Party (conference delegates, invited guests, and Citizen News Subscribers only)  
Dance - Society for Individual Rights

SUNDAY, AUGUST 28  
Tavern Guild Picnic (ALL DAY)

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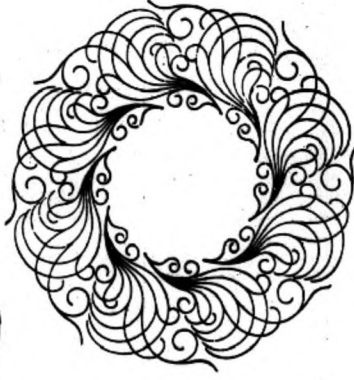
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# Organizational

## Directory

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FORBUNDET AV 1948

Box 1305, Oslo, Norway  
Publication: Pan

ALBANY TRUST (Homosexual Law Reform Society)

32 Shaftsbury Avenue, London W.1, England

Publication: Man and Society

ARCADIE

19 Rue Beranger, Paris, France

Publication: Arcadie

ASSOCIATION FOR RESPONSIBLE CITIZENSHIP (ARC)

Post office Box 895, Sacramento, California 95814

Publication: ARC News

ASSOCIATION FOR SOCIAL KNOWLEDGE (ASK)

Post Office Box 4277, Vancouver 9, B.C., Canada

Publication: ASK Newsletter

CITIZENS NEWS

22 Russ Street, San Francisco, Calif. 94103, USA

Phone (415) 431-4260. Publication: Citizens News

C.O.C.

Postbus 542, Amsterdam, Holland

C.C.L.

29 Rue Van-Praet, Brussels, Belgium

COMMITTEE ON RELIGION AND THE HOMOPHILE

813 South Hope Street, Los Angeles, Calif. USA

Phone (213) 627-2551

COMMITTEE ON SOCIAL HYGIENE

Post Office Box 392, Stittsville, Ontario, Canada

COUNCIL ON RELIGION AND THE HOMOSEXUAL

330 Ellis Street, San Francisco, Calif. 94102 USA

Phone (415) 771-1192

DAUGHTERS OF BILITIS (National Headquarters)

3470 Mission Street, San Francisco, Calif. 94110

Phone (415) 285-4275, Publication: The Ladder

DAUGHTERS OF BILITIS (Chicago Chapter)

Post Office Box 4497, Chicago, Illinois, USA

DAUGHTERS OF BILITIS (New York Chapter)

Post Office Box 3629, Grand Central Station,

New York, New York 10017, USA

Phone (212) 565-8865

DEMOPHILE CENTER

15 Lindall Place, Boston, Massachusetts 02114 USA

Phone (617) 227-1497

DER KREIS

Postfach Fraumunster 547, Zurich, Switzerland

Publication: Der Kreis

DER WEG

Postfach 7348 Richten., Hambourg, Germany

Publication: Der Weg

EAST COAST HOMOPHILE ORGANIZATIONS (ECHO)

Post Office Box 6038, Mid City Station, Washington DC

EOS

Postbus 1268, Copenhagen, Denmark

FORBUNDET AF 1948

Box 1023, Copenhagen, Denmark

Publication: Pan

I.C.S.E.

Box 1564, Amsterdam, Holland

JANUS SOCIETY OF AMERICA

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Phone (415) 362-3799, Publication: Mattachine Review

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Phone (212) 924-7743, Publication NY Mattachine News Ltr.

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Phone (202) 737-4957, Publication: The Gazette

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Phone (305) 374-4591

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4753 North Broadway, Chicago, Illinois 60640, USA

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MINORITIES RESEARCH GROUP

98 Belsize Lane, London NW 3, England

Publication: Arena Three

NATIONAL LEAGUE FOR SOCIAL UNDERSTANDING

9201 West Sunset Boulevard, Los Angeles, Calif. 90069

Phone (213) 656-3000, Publication: NLSU Newsletter

ONE, INC.

2256 Venice Boulevard, Los Angeles, California 90006

Phone (213) 735-5252, Publication: One

PHOENIX SOCIETY FOR INDIVIDUAL FREEDOM

Post Office Box 1191, Kansas City, Missouri 64141

PRIDE (Personal Rights through Defense and Education)

Post Office Box 46422, Los Angeles, Calif. 90046

Publication: Pride (newsletter)

R.S.L.

Box 850, Stockholm, Sweden

SOCIETY FOR INDIVIDUAL RIGHTS (S.I.R.)

83 - 6th Street, San Francisco, California 94103

Phone (415) 626-5233, Publication: Vector

TANGENTS

3473 1/2 Cahuenga Boulevard, Los Angeles, Calif. 90046

Phone (213) 464-1737, Publication: Tangents

TIDSSKRIFET

Box 1840, Copenhagen, Denmark

VIENNENS FORLAG

Post Office Box 999, Copenhagen NV, Denmark





# SAN FRANCISCO

## AND ITS HOMOPHILE COMMUNITY

### --A MERGING SOCIAL CONSCIENCE

*the DOB Convention Saturday, August 20, at the Jack Tar Hotel, San Francisco*

Entire day's program (including lunch & banquet).....\$15.00  
 Morning & Afternoon Sessions (each).....\$ 2.00  
 Luncheon only.....\$6.00      Banquet only.....\$ 8.00

- 8:30-9 a.m. Registration  
 9-9:30 a.m. Addresses of Welcome  
 9:30-10 a.m. History of the Homophile Organizations in San Francisco
- 10 a.m.-Noon *The Homophile Community and Civic Organizations--How They Relate*  
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 Dr. Clarence A. Colwell, president, The Council on Religion and the Homosexual  
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## DAUGHTERS of BILITIS

INCORPORATED

3470 MISSION STREET, SAN FRANCISCO, CALIFORNIA

pressed, and reported no difference except that he had no desire for anything or anybody. On the sixth visit he told the nurse: "A simply fantastic thing happened. I've been going to a local bookstore for years and never noticed before a very pretty girl who works as a clerk there." By the seventh visit he reported making a date with the girl and at the end of treatment he claimed satisfactory sexual relations with her. This case figured in a published report of successful treatment. Meantime this patient and his companions who had also been treated went on with their homosexual activities, except that some of them suffered from an increased drive--the result of the injections of androgens. How much of the exacerbation was biochemical and how much psychological, no one knows. Nor does anyone know to what extent similar ruses may have distorted medical results reported in the literature.

In the etiology of homosexuality, constitutional and hereditary factors cannot be ruled out as possible factors. From a pragmatic view, a large amount of evidence points to developmental factors, chiefly those connected with masculine or feminine identifications, as probably the most important ones. There are multiple reasons why a young boy might fear to identify himself with what he considered masculine trends and so be forced to adopt feminine attitudes, habits and wishes. In our society a happy male child evidently goes through various stages of identifications and choices of the object of his affections. At first he prefers himself, then he is greatly attached to his mother. In later childhood, under the molding influence of environment, the boy for a period prefers his father and spurns as "sissy" any show of affection toward women. With adolescence his interests begin to shift once more toward girls. The things that may block this normal development or stop it at any stage because of one trauma or another--threats as to sexual activity, rejection by one or the other parent--are too many to list and even more difficult to evaluate. Even in clear-cut histories of early seductions, their role in the causation of homosexuality is hard to determine.

However obscure the etiologic trails, we know more about the

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vicissitudes under which homosexual manifestations take place. The homosexual is not alone in taking only a member of his own sex as object choice. We all have homosexual object choices which indeed most of us satisfy in so-called sublimated ways. Our pursuits with pals, our most intimate intellectual and social friendships, our arm-in-arm singing at the piano after a few beers, our sports activities—all have in the broad sense some sort of homosexual connotations. These we value and enjoy without guilt or shame. No one is so masculine as not to expect some friendship or tender affection from a member of his sex. These things stem from our early childhood sexual wishes—sexual in the widest meaning—from the emotional life so intimately connected with our physical beings and the spiritual aspects of love. This point needs emphasis because of too much palaver about spiritual expressions of love as somehow being unconnected with our biological history.

Besides the mild and socially acceptable expressions of sublimated homosexuality, many other manifestations appear. Although not particularly abnormal or peculiar in the course of ordinary masculine activity, they yet indicate how protean are the forms and relics of homosexual wishes. For example, many a man is more potent and has a much more satisfactory heterosexual relationship after "a night out with the boys." Many a man, often without realizing it, feels keener, more intense interest in the woman's sexual experience than his own. Indeed his partner's frigidity may cause him much frustration in his sexual life not only because he feels he is not proving himself a man but also because she does not let him share in feminine pleasures. Many men secretly envy women's creating and nurturing qualities and activities. Fortunately, the social trend now makes acceptable such masculine envy of women; the tables turn and we hear much less about feminine envy of men. The line is hard to draw between these normal manifestations of homosexuality and near-pathological activities. Surely a patient addicted to prostatic massage satisfies some homosexual needs that may bear scrutiny under a psychological microscope. Likewise a physician who unwittingly plays partner to this game may well scrutinize his role.

Such psychological attitudes clearly show that psychologically we are not wholly one sex or the other. Our deeper understanding of homosexuality has also affected our nosological concepts of mental illness. For instance, often homosexuality, as such, harms a person less than does the fear of homosexuality. Many homosexual conflicts that bring a patient to a physician or psychiatrist for the first time have little to do with homosexuality. The patient really fears some dissolution of his psychic apparatus or of his integrity as a person, and he picks on homosexuality as a first sign of dissolution. Many schizophrenic breaks first began with fears of homosexuality; that is, the concern about homosexuality is symptomatic, just as alcoholism is symptomatic of a much more important underlying emotional illness.

## TREATMENT

Very little is known about therapy of homosexuality. Just as the extent of homosexuality is greater than commonly believed, so the recoveries from distressing homosexual conflicts are probably more than we think. Doubtless a good many persons through experience, kindness, tenderness and understanding are helped to get over their difficulties in ways we can now only speculate about. Many a homosexual person embarks upon heterosexual experience or even marriage in the attempt to cure himself and sometimes he is successful. Clinicians do not see these successes, but rather the failures of such heroic attempts. Sometimes hormonal treatment is successful. I get the impression in review of such "successes," that psychological, suggestive factors have had more importance than the chemical ones, and that no real cure has resulted.

Psychological treatment does not offer a much brighter picture. Homosexuality as such can hardly be treated because treatment of the underlying emotional disturbance is the essential thing. If homosexuality is touched, all to the good; if not, treatment can often enable the patient to accept his condition with more grace and ease, with less shame and guilt, so that he tends to get into less trouble than before. With some gain in clinical knowledge, satisfactory cures by psychiatric and especially by psychoanalytic treatment have slowly increased, but as yet the number is very small. Treatment is long and most difficult, and the course of a successful treatment very hard to report and explain.

To understand part of the difficulty, take one analogy: It is in general just as hard to change a homosexual's object choice as it would be to change a heterosexual into a homosexual. A case in point is that of a man prominent in public life, who consulted a well known psychoanalyst, saying bluntly: "I'm a homosexual with many compulsions and obsessions. I can't pass a gate without wanting to run my fingers or cane along the pickets. I have to go back ten times to make sure I've locked the door. I have to count to a certain number before starting any undertaking. I feel perfectly comfortable with my homosexuality. I have many agreeable companions who share my views. But my compulsions interfere with my life and I would like treatment for them without touching the homosexuality. Will you treat me under these conditions?"

The analyst replied that because homosexuality is so extremely difficult to cure they could undertake treatment, with the patient's understanding how small the chance for such outcome. The man entered treatment and at the end of two years he was cured of homosexuality. He married happily and had two children. But, alas, all his compulsions and obsessions remained intact and untouched.

## THE GENERAL PHYSICIAN AND THE HOMOSEXUAL PATIENT

The general physician in his role with homosexual patients had best restrict his activities to what may be called minor psychiatry. To practice it, he must form his attitudes from some understanding of medical psychology and not from the statute books. He or anyone



who handles these problems must drop his judgmental attitudes and not discuss homosexuality with the patient or his parents as if it were a sin. The physician should allay parental anxiety, especially with patients in childhood or early adolescence, in whom experimental curiosity may play a large role.

If the physician believes that a real problem exists because of a conflict to be resolved, the patient should be referred to a psychiatrist for evaluation and a consideration of means of treatment. If psychiatric help is advised and the patient refuses it, the general physician at best can only counsel him to keep out of trouble—to choose his companions discreetly, not to pick up strangers in public toilets or invite them to his home for homosexual purposes—and inform him about the chances of blackmail or other entrapment and arrest. Because treatment is so difficult, only those with the greatest knowledge, training and experience should attempt it.

At times the patient will refuse even a referral for psychiatric evaluation. He may try arguments, persuasions, even threats. Often he will insist that because he has great confidence in him, the general physician continue the attempts at therapy. This places the physician in a most difficult dilemma. Sometimes he may be strongly tempted to work some magic trial of hormonal treatment or to delve into the patient's psychic apparatus. The physician would do best to withstand the temptation to an involvement that may indeed carry him away into dark seas of interpersonal relationships where even the most gifted mariners may lose their way.

It is encouraging to see that a favorite treatment of a generation ago has waned—the attempt at cure by arranging a sexual alliance with a prostitute or a knowledgeable substitute, a device not infrequently used even by some psychiatrists. Such attempts to teach the homosexual the facts of life or to make a man of him have precipitated more than one schizophrenic break.

The general physician, often the first to be consulted by the homosexual, must be prepared to deal at the start with cases of great psychological complexity. Homosexuals are liable to be hostile or paranoid and to present problems bordering on addiction or psychosis. Again, however offensive the behavior, shaming or reviling has no more place in the treatment of such persons than in the treatment of any other medical condition.

## They're Still At It

At a time when many clergymen are taking a more realistic and humane attitude toward homosexuality it is not surprising to find some active, conservative opposition to this revolution in religious philosophy. One such source of opposition is Teen Challenge, a street-worker project supported by a number of very fundamentalist religious groups and a few individuals. The project was begun about six years ago by Rev. David Wilkerson in an attempt to solve the problem of juvenile delinquency and drug addiction in New York City. It has since expanded to the point where there are now ten Centers in various U.S. cities and two in Canada with several more planned. It is only within the last two years that work with homosexuals was begun by the San Francisco Center.

The Teen Challenge approach to homosexuality is "Repent and be Saved." One indication of the effectiveness of this approach is the fact that after making perhaps several hundred street contacts with "homosexual sinners", the San Francisco Center has managed to "free" three individuals from their "life of sin" and are currently working with two others who, presumably, want to be "saved". The technique used to effect a cure seems to be to thoroughly insulate the individual from the realities of human pleasure by means of a blind faith in God and Christ and a program of absolute self-denial. In talking with the "converts," one of whom has been "cured" for more than six months, one gets the impression that if they were physically separated from their Bibles by more than a few feet, they would melt and run down the drain. The barrier between these individuals and reality seems to be a fragile one indeed, and it would seem probable that the failure of this barrier could provoke a severe emotional crisis. The criterion for a cure seems to be essentially chastity.

We have reprinted here a little pamphlet titled Gay and an excerpt from another pamphlet called Hope for Homosexuals, both published by Teen Challenge, in order to illustrate the naivety of their philosophy concerning homosexuality. The excerpt from Hope for Homosexuals on the technique for recognition of homosexuals should also provide some amusement. cognition of homosexuals should also provide some amusement.



*It is for man to tame the chaos; on every side, whilst  
he lives, to scatter the seeds of science and of song.*

—RALPH WALDO EMERSON

.....there are many ways to tell whether or not a person is overtly homosexual. Listed are 25 ways to tell a homosexual.\*

1. demonstrations of pouting —petulance.
2. short interest spans — shifting moods.
3. a taste for unconventional clothing.
4. attraction to bright colors, tight clothing and special boots.
5. attraction to ornaments and gadgets.
6. swaying hips.
7. striking unusual poses.
8. flirting with the eyelids (fluttering).
9. tripping gait and swaggering shoulders.
10. certain types of chronic alcoholism.
11. insane jealousy.
12. a tendency to lie and deceive.
13. overly emotional.

14. withdrawn — a tendency to want to be alone.
15. delicate physique or overly muscular.
16. broad hips.
17. soft, pale skin.
18. a limp wrist.
19. prettiness effected by make-up.
20. special hair styles and artful combing.
21. too much deodorant or toiletry.
22. gushy, flowery conversation, i.e., "wild," "mad," etc.
23. shrillness of voice, lipping or a tendency to falsetto.
24. a dislike for belts, garters, laced shoes, ties, hats, gloves.
25. a compulsion to move around, walk, hustle.

\*Normal men may demonstrate a few of these tendencies, while homosexuals will usually demonstrate most of the listed characteristics.

### Don't call me queer call me "Gay"!

The very word "Gay" is a deception. Does "Gay" describe the hours of remorse over being homosexual? Does it convey the agony of rejection that causes one to raise a facade of defiance against society? Does this describe the tears and despair and the unsatisfied longing, desiring . . . lust? Pity the one called "Gay". There is nothing gay about being "Gay".

Why is homosexuality wrong? God says it is wrong. You may think God doesn't care one way or another what you do with your sex life, but listen to what He has to say:

*You shall not lie with a man as with a woman; it is an abomination. \**

Webster defines abomination as: Defilement, pollution; the thing abominated. The meaning of abominate is: to abhor, regard with feelings of disgust or hatred. God abhors the act of sexual perversion. God hates homosexuality.

*Therefore, God gave them up in the lusts of their hearts to sexual impurity, to the dishonoring of their bodies among themselves, abandoning them to the degrading power of sin. Because they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them over and abandoned them to vile affections and degrading passions. For their women exchanged their natural function for an unnatural and abnormal one; and the men also turned from natural relations with women and were set ablaze with lust for one another, men committing shameful acts with men and suffering in their own bodies and personalities the inevitable consequences and penalty of their wrong doing and going astray, which was their fitting retribution.*

This does not sound like a God who is indifferent to homosexuality!

Jesus said:

*And you, Capernaum, are you to be lifted up to heaven? You shall be brought down to Hades! For if the mighty works done in you had been done in Sodom, it would have continued until today. But I tell you, it shall be more endurable for the land of Sodom on the day of judgment than for you.*

Sodom had been destroyed by fire for its evil deeds. It is from this wicked city we derive our words Sodomy and Sodomite. Jesus performed many miracles in the City of Capernaum, healing their sick and casting out



demons. They rejected Him. But of Sodom, a City far more wicked, He says it would have repented and would not have been destroyed if He had done the same things there. Thus Jesus condemned homosexuality. Today He wants all who participate in it to repent. If the homosexuals of Sodom could have repented, homosexuals may still repent today. And there is a way out.

*Do you not know that the unrighteous and the wrong doers will not inherit or have any share in the Kingdom of God? Do not be deceived; neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality, nor cheats—swindlers and thieves; nor greedy graspers, nor drunkards, nor foul-mouthed revilers and slanderers, nor extortioners and robbers will inherit or have any share in the Kingdom of God. And such some of you were. But you were washed clean (purified by a complete atonement for sin and made free from the guilt of sin); and you were consecrated (set apart, hallowed); and you were justified (pronounced righteous, by trust) in the Name of the Lord Jesus Christ and in the Spirit of our God.*

A way has been provided for you to escape. You do not have to continue living in "Gay" life. God is willing to receive you. "And such some of you were" means some of those cleansed and made clean by God during the early Church times were homosexuals. God has not changed. What He did then He will still do today. Don't tell yourself that some day you'll change and go straight. You will change, but only for the worse. Do you want to end up an "old Auntie" sitting in gay bars dishing and becoming alcoholic? Do you want to end up paying for tricks because no one wants you for yourself anymore?

*Do not be deceived and deluded and misled; God*

*will not allow Himself to be sneered at—scorned, disdained or mocked (by mere pretensions or professions, or His precepts being set aside)—He inevitably deludes himself who attempts to delude God. For whatever a man sows that and that only is what he will reap.*

You try to convince yourself daily that the life you are living is right, but you cannot completely quiet the doubts and fears. You know in your heart it is wrong. You are being deluded and misled. You are wrong. You will reap in the future the folly you sow now. It just doesn't make sense for a man to "Swish" or have long hair and wear make-up, or for a woman to cut her hair and act "Butch". When you were coming out, was it easy? What about the guilt and fear of being found out? Slowly you hardened yourself until it stopped bothering you so much. You had days when it bothered you, but you made excuses or got drunk in order to forget. Days, weeks and years you have made excuses and refused to face the truth. Admit it—you are lying to yourself. Read what God does to those in this condition: . . . *they did not welcome the truth but refused to love it that they might be saved. Therefore God sends upon them a misleading influence, a working of error and a strong delusion to make them believe what is false in order that all may be judged and condemned who did not believe the truth, but took pleasure in unrighteousness.* God will bring you into judgment for being a homosexual, because He has made a way out for you. It is not an easy way. It is a way of self-denial. It is painful at times, but it's worth it to be free.

If you will come to Jesus Christ you will find the answer. He is the answer. Why? Because *God so loved the world that He gave His only Begotten Son, that Whosoever believeth in Him should not perish, but*

*have everlasting life.*

**How does this affect you? The Bible says,**

*All have sinned and come short of the glory of God.*

**Homosexuality is one of the many sins by which men perish.**

*Be sure of this, that no person practicing sexual vice or impurity in thought or in life has any inheritance in the Kingdom of Christ and of God. Let no one delude and deceive you with empty excuses and groundless arguments. For through these things the wrath of God comes upon the sons of rebellion and disobedience. It is sin that ruins you and you will receive sins' reward if you continue in it. For the wages which sin pays is death, but the free gift of God is eternal life through Jesus Christ our Lord.*

**Sin brings death and the loss of the soul. God wants you to have life in Christ. If we admit that we have sinned and confess our sins, He is faithful and just and will forgive our sins and continuously cleanse us from all unrighteousness.**

**Anyone may come. If you are desperate . . . if you are willing to turn your back on your sin of homosexuality . . . if you will receive Christ as your Saviour today . . . you will be set free. Others who have spent years in homosexuality are free today. They are no longer "Gay", but free from the slavery of lust. The sacrifice of Jesus upon the cross freed them. The blood shed on that cross cleanses them. You are not gay, you are miserable. You are not gay, you are polluted and filthy. You are not gay, you are lost without hope in a Godless world. You will not be gay in Hell, but tormented far worse than in this life. Would you be free? or would you be "Gay"?**

**By Roger Dean**

**\*Amplified Bible Authorized King James**

## MSW MEETS WITH CIVIL SERVICE COMMISSION

The Mattachine Society of Washington, an independent Mattachine affiliate in Washington, D.C., has been militant in its efforts to change the U.S. Civil Service Commission's policy against the hiring of homosexuals. Their battle began in August, 1962 when the Society wrote to Mr. John W. Macy, Jr., Chairman of the Commission, presenting grievances against the policy of categorically excluding homosexuals from employment in the United States Civil Service and requesting a hearing to discuss the matter. Mr. Macy replied that a meeting "would serve no useful purpose" and reiterated the Commission's policy. Correspondence continued in this vein until early in 1965 when Mr. Macy replied that the Commission had reconsidered their policy and decided that it should remain unaltered. The Society pointed out that homosexuals, as U.S. Citizens, had not been allowed to state their position and again requested a hearing with the Commission but received no reply.

On September 8, 1965, after picketing the U. S. Civil Service Commission Headquarters, the Society was finally allowed a meeting with the Commissioners. In the course of this meeting the Society was requested to present a formal written statement of its position to the Commission. A statement was prepared and presented, together with some additional background material, on December 13, 1965 and in February of this year the Commission made the reply printed here to the Society in Washington.



### UNITED STATES CIVIL SERVICE COMMISSION

WASHINGTON, D.C. 20415

February 25, 1966

The Mattachine Society of Washington  
P. O. Box 1032  
Washington, D.C. 20013

Gentlemen:

Pursuant to your request of August 15, 1965, Commission representatives met with representatives of the Society on September 8, 1965, to enable the Society to present its views regarding the Government policy on the suitability for Federal employment, of persons who are shown to have engaged in homosexual acts.

The Society was extended 30 days to submit a written memorandum in support of the positions set forth at these discussions to ensure that full consideration could be given to its contentions and supporting data by the Commissioners. On December 13, 1965, the Society filed five documents, which, along with the substance of the September discussions, have been considered by the Commissioners.

The core of the Society's position and its recommendations is that private, consensual, out-of-working hours homosexual conduct on the part of adults, cease to be a bar to Federal employment. In the alternative it is asked that the Commission activate continuing discussions with representatives of the Society to take a "progressive, idealistic, humane, forward-looking, courageous role" to elicit the holding of objective hearings leading to the adoption of the Society's recommendation.



The Commission's policy for determining suitability is stated as follows:

"Persons about whom there is evidence that they have engaged in or solicited others to engage in homosexual or sexually perverted acts with them, without evidence of rehabilitation, are not suitable for Federal employment. In acting on such cases the Commission will consider arrest records, court records, or records of conviction for some form of homosexual conduct or sexual perversion; or medical evidence, admissions, or other credible information that the individual has engaged in or solicited others to engage in such acts with him. Evidence showing that a person has homosexual tendencies, standing alone, is insufficient to support a rating of unsuitability on the ground of immoral conduct."

We have carefully weighed the contentions and recommendations of the Society, and perceive a fundamental misconception by the Society of our policy stemming from a basic cleavage in the perspective by which this subject is viewed. We do not subscribe to the view, which indeed is the rock upon which the Mattachine Society is founded, that "homosexual" is a proper metonym for an individual. Rather we consider the term "homosexual" to be properly used as an adjective to describe the nature of overt sexual relations or conduct. Consistent with this usage pertinent considerations encompass the types of deviate sexual behavior engaged in, whether isolated, intermittent, or continuing acts, the age of the particular participants, the extent of promiscuity, the aggressive or passive character of the individual's participation, the recency of the incidents, the presence of physical, mental, emotional, or nervous causes, the influence of drugs, alcohol or other contributing factors, the public or private character of the acts, the incidence of arrests, convictions, or of public offense, nuisance or breach of the peace related to the acts, the notoriety, if any, of the participants, the extent or effect of rehabilitative efforts, if any, and the admitted acceptance of, or preference for homosexual relations. Suitability determinations also comprehend the total impact of the applicant upon the job. Pertinent considerations here are the revulsion of other employees by homosexual conduct and the consequent disruption of service efficiency, the apprehension caused other employees of homosexual advances, solicitations or assaults, the unavoidable subjection of the sexual deviate to erotic stimulation through on-the-job use of common toilet, shower, and living facilities, the offense to members of the public who are required to deal with a known or admitted sexual deviate to transact Government business, the hazard that the prestige and authority of a Government position will be used to foster homosexual activity, particularly among the youth, and the use of Government funds and authority in furtherance of conduct offensive both to the mores and the law of our society.

In the light of these pervading requirements it is upon overt conduct that the Commission's policy operates, not upon spurious classification of individuals. The Society apparently represents an effort by certain individuals to classify themselves as "homosexuals" and thence on the basis of asserted discrimination to seek, with the help of others, either complete social acceptance of aberrant sexual conduct or advance absolution of any consequences for homosexual acts which come to the attention of the public authority. Homosexual conduct, including that between consenting adults in private, is a crime in every jurisdiction, except under specified conditions, in Illinois. Such conduct is also considered immoral under the prevailing mores of our society.

We are not unaware of the numerous studies, reports and recommendations pertaining to the criminal aspects of aberrant sexual conduct

and the unequal and anomalous impact of the criminal laws and their enforcement upon individuals, who for whatever cause, engage in homosexual conduct. It is significant to note, however, that the renowned Wolfenden Report, which recommended that consensual homosexual conduct, in private between persons over 21 years of age, be excluded as an offense under the criminal law of England, nevertheless recognized that such conduct may be a valid ground for exclusion from certain forms of employment. *Id.* p. 22. Whether the criminal laws represent an appropriate societal response to such conduct is a matter properly addressed to the state legislatures and the Congress. It is beyond the province of this Commission.

We reject categorically the assertion that the Commission pries into the private sex life of those seeking Federal employment, or that it discriminates in ferreting out homosexual conduct. The standard against criminal, infamous, dishonest, immoral, or notoriously disgraceful conduct is uniformly applied and suitability investigations underlying its observance are objectively pursued. We know of no means, consistent with American notions of privacy and fairness, and limitations on governmental authority, which could ascertain the nature of individual private sexual behavior between consenting adults. As long as it remains truly private, that is, it remains undisclosed to all but the participants, it is not the subject of an inquiry. Where, however, due to arrest records, or public disclosure or notoriety, an applicant's sexual behavior, be it heterosexual or homosexual, becomes a matter of public knowledge, an inquiry may be warranted. Criminal or licentious heterosexual conduct may equally be disqualifying, and like homosexual conduct, may become the subject of legitimate concern in a suitability investigation. In all instances the individual is apprised of the matter being investigated and afforded an opportunity to rebut, explain, supplement or verify the information.

To be sure if an individual applicant were to publicly proclaim that he engages in homosexual conduct, that he prefers such relationships, that he is not sick, or emotionally disturbed, and that he simply has different sexual preferences, as some members of the Mattachine Society openly avow, the Commission would be required to find such an individual unsuitable for Federal employment. The same would be true of an avowed adulterer, or one who engages in incest, illegal fornication, prostitution, or other sexual acts which are criminal and offensive to our mores and our general sense of propriety. The self-revelation by announcement of such private sexual behavior and preferences is itself public conduct which the Commission must consider in assaying an individual's suitability for Federal employment.

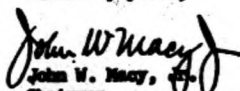
Hence it is apparent that the Commission's policy must be judged by its impact in the individual case in the light of all the circumstances, including the individual's overt conduct. Before any determination is reached the matter is carefully reviewed by a panel of three high level, mature, experienced employees, and all factors thoroughly considered. The fairness of this result, in the light of the investigative evidence including the applicant's statements, is subject to administrative review and may also be judicially reviewed. Hence there are safeguards against error and injustice.

We can neither, consistent with our obligations under the law, absolve individuals of the consequences of their conduct, nor do we propose by attribution of sexual preferences based on such conduct, to create an insidious classification of individuals. We see no third sex, no oppressed minority or secret society, but only individuals; and we judge their suitability for Federal employment in the light of their overt conduct. We must attribute

to overt acts whether homosexual or heterosexual, the character ascribed by the laws and mores of our society. Our authority and our duty permit no other course.

By direction of the Commission:

Sincerely yours,

  
John W. Macy, Jr.  
Chairman

Reprinted from THE HOMOSEXUAL CITIZEN, May, 1966.

Three points may be made regarding the U.S. Civil Service Commission reply to the Mattachine Society of Washington. First, the Commission makes the ludicrous claim that homosexuals do not exist — only people who commit homosexual acts. This of course is in answer to the charge that the Commission discriminates against homosexuals as a group in its hiring practices. It would be interesting to know if the Commissioners would also reason that Negroes and Jews and all other minority groups do not exist. The second point concerns the Commission's definition of the word privacy. The Commission claims that it does not and, in fact, cannot ferret out knowledge about the private sexual behavior of its employees or its prospective employees, but we see that the Commissioners have confused the concept of privacy with that of secrecy. Lastly, the Commission claims that it obliged to uphold the existing mores of our society, and that this excludes the possibility of giving homophiles the opportunity to contribute to our society through federal employment. In point of fact, we have only to look at the statements of some of our government officials in this regard to see that this argument is a lot of nonsense. In 1965 Mr. William J. Driver, Veteran's Administrator, said: Civil Service "... also has been discovered to be an instrument of social change ... by which large and ... recalcitrant social tasks may be accomplished." Mr. Macy himself stated in 1965 that the Commission plans "... a renewed attack on prejudice itself ... with the goal of eradicating every vestige from the Federal Service... the goal means full acceptance ... of minority associates." And finally from the Report of the President's Commission on National Goals (1960): One role of government is to stimulate changes of attitude."

The Mattachine Society of Washington is preparing a reply to the Commission which, we trust, will go far toward the establishment of an enlightened attitude toward homosexuality on the part of the nation's leading employer. The channels of communication have at last been opened and it is now the responsibility of the homophile community to make effective use of them.

## Letters

*Opinion expressed in published letters does not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.*

Gentlemen:

I suddenly find myself in a quandary over the draft. I am a student at the University of California maintaining a good grade average but because I registered 3 years late, received a 1AO classification. Yesterday I received a notice to report for a physical which of course amounts to the first step to a two-year stretch in Vietnam.

Going into the army at this time would disrupt my college education, risk the possibility of a discharge later on (although I don't believe this is too important) and force me into a war I oppose.

I would appreciate any advice you could possibly furnish with respect to admitting my homosexuality (or "homosexual tendencies") to a psychiatrist at the preinduction exam, assuming all efforts fail eg. appeal, letters from school etc. (which I imagine will.

An important question is govern-

mental employment after such an action. I'm a psychology major planning on working for local or state government eventually. Just how confidential are the records? Would confidential be the records? Would admitting to homosexuality exclude future government employment when "security checks are made?"

I know my question is putting you on the spot, that you can't say yes or no and that ultimately the decision is mine to make. I understand you do quite a lot in the way of assistance and I imagine you are questioned frequently about the draft. Any suggestions you could offer would really be appreciated.

Sincerely,  
Mr. C., Los Angeles

Dear Sir,

My wife and I are both gay. We don't understand what Mattachine means and would like to know. We have bought lots of books but nothing on this subject as we didn't know what it meant.

Please enlighten us.

Sincerely yours,  
A., Iowa

Dear Sirs,

I am very interested in the Mattachine Society and would like to see more information about it. I am taking a sociology class in school and involved in a debate and I need as much information as I can possibly get. I have already received pamphlets from One, Incorporated here in Los Angeles, but it was not enough to base a good viewpoint. I would be very happy if you could send me some more information and if possible a newspaper. I will be glad to pay the postage. I am 22 years of age and a lot of people are against my point of view. I don't want to change anybody's mind, but I would like to show them the other side of the story so they will be more informed about these matter matters, but I can't accomplish this without the proper information.

Sincerely yours,  
Mr. W.P., Los Angeles

????????????????????  
????????????????????

Sirs:

This will be an unusual letter, but then this is an unusual request.

In your magazine, do you have a "Personal Column"? It would be necessary for me to write you a letter stating all the facts. I'm interested in meeting someone who is interested in a "Wife in Name Only".

A few years ago, I changed my sex, and since then have conducted my life with no publicity of any kind. I've lived quietly and in as normal world as possible. One marriage ended, not because of my change, but difficulties unforeseen.

Any questions will be answered. I am sure there is someone who desires the comfort and protection of marriage without the demands. Of course, the question arises of what or which basis would marriage take place. Anyone interested enough would be fully answered. If necessary, I could meet someone in your organization.

For my own protection, I enclose a "Fictitious Name", although letters will definitely reach me. Naturally, no pictures or phone will be given until a responsible meeting takes place.

May I hear from you at an early convenience? Also do you have the Los Angeles address of a club called "The Romans" and "One".

Sincerely

G. De F., San Diego

Dear Sir,

I read in a book that one of the purposes of your Mattachine Society was to sponsor projects of education to give the general public a better understanding concerning sex variation. Since I am doing a paper on the homosexual and society, I would like to read your explanatory brochure, "Mattachine Society Today," and any other material you have available. Could you please send any information to the above address. Thank you very much.

Sincerely,

Miss B., Maryland

Gentlemen:

This is the first letter I have ever

written to your organization and it is with some difficulty that I am so doing. This is primarily a letter of inquiry and is initiated somewhat out of desperation.

I have a B.A. degree in physics and a Master's degree in meteorology and for some years had a government position. In 1955 I was arrested for an incident. Since that time I have been denied government employment or employment anywhere that requires a security clearance. This has relegated me to an assortment of quite inferior jobs ever since.

I am writing this letter to your organization in the hope that you might know of some job in science possibly available for me that would not require this strict security clearance.

The branch of the Mattachine Society in the New York area has been rather weak along these lines, but I have always been understandably tentative in approaching them anyway.

Please send me any up-to-date information on your activities since the last I heard from you was around 1957.

I know I am writing this letter rather clumsily but it is difficult for me since I am feeling quite beat down.

I will give you more details when I hear from you. I really need your help.

Yours truly,

Mr. C., New Jersey

Sir:

Your difficulties in obtaining meaningful employment following an arrest is a story which we have heard many times. Unfortunately there is no answer to your problem other than to continue your search for an employer who is interested solely in your professional ability. You are no doubt more familiar with the employment possibilities in the field of science than we are but I am sure that there are many opportunities which do not require government work or security clearance available. A reliable employment agency may be very helpful in locating suitable employers. Unfortunately we do not have the names of any agencies in the Northeast who are especially sympathetic to your type of problem but I would recommend contacting the New York Mattachine Society and the Mattachine



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Society of Washington, Inc., PO Box 1032, Washington 1, D.C. in this connection.

The federal government is, at present, probably a lost cause as far as you are concerned but there is evidence that even they are beginning to listen to the cries of the homophile community. The Washington Mattachine Society is very active in attempting to change government policy and may be able to give you some especially significant advice.

I am sorry that we do not have more specific information which may be of use to you.

Mattachine Society, Inc.

Dear Sirs:

Recently I have read a certain book about homosexual in U.S.A. and it said that your society is designed to help those GAY people in every problems they put forward. I am, as you will understand, is a man who is interested in homosexual but do not have much experience in finding the correct type of partner as over 99% of Malaysian males are heterosexual type and only about 1% are GAY type. So you will note that it is rather difficult to search for a boy in Malaya for copulation desire. Actually, I am writing this letter to you just for the sake of asking you some questions about homosexual in which I hope you can answer me frankly.

My problem is how to cruise a fellow if he has no interest in GAY type of life? Frankly speaking at present I am in love with a certain friend of mine who on his part does not notice it for he is a heterosexual type of guy. Whenever I talk about the homosexual problem to him, he told me that all GAY people in this world were silly though he didn't mean me for I did not tell him about my love to him as I pretended myself as heterosexual guy too. In this case how am I going to make his mind similar to mine, in other words change him into a homosexual male? I really love him very much ever since I first met him early last year but until now I still have no chance to cruise him since his sexual interest is different from mine. From my last sentence, you will note that I know him about 1-3/4 years from the beginning where we first met in school. Anyway, I just hope you can assist me how to

Make him become mine. Do you think any POTION or APHRODISIACS will help? If so, I hope you can recommend me some good recipes, of course not those that can harm a person after taking it, which will have a good result! But in case you have other theory or idea better than the potion, please do not hesitate to forward me your suggestions.

Before I conclude, will you please send me a complete catalogue of all sorts of sex magazines and books available ex-your stock? If possible, please do forward me a sample copy for my perusal of your publication: MATTACHINE REVIEW. Besides I am grateful if you can introduce me some dealers who deal in nude publications and various sex literatures and also pen-pals (i.e. those belonging to your society) outside the U.S.A. and Continental Europe. In case you know of any male physique photograph studios in these countries, please also also let me have their addresses.

Thanking you. Looking forward to hearing from you in the near future.

Mr. B., MALAYSIA

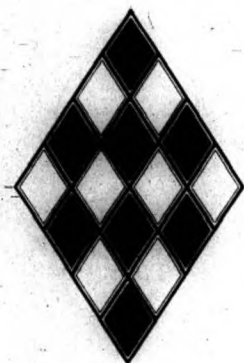
Sir:

Thank you for your inquiry about the Mattachine Society. We are sending you under separate cover some literature which describes the organization.

No doubt every person who has ever been in love has wondered if there was some potion or aphrodisiac which would favorably influence his beloved. Unfortunately no such simple solution to the problem exists.

We know of no way to change a heterosexual person into a homosexual or, for that matter, vice-versa. However, most human beings seem to be capable, under the proper circumstances, of responding sexually to other persons of the same or of the opposite sex. With this in mind, it would seem advisable to seek friendship on whatever basis the other person is capable of giving it. If sexual pleasures happen to result from such a friendship then that is an added benefit but if there is no sex involved one should realize that the friendship alone is a valuable thing which, in the long run, may well be more comforting than a friendless sexual relationship.

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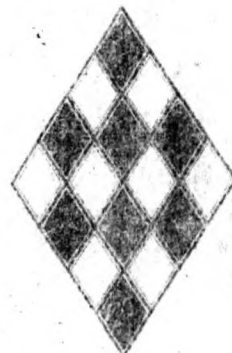


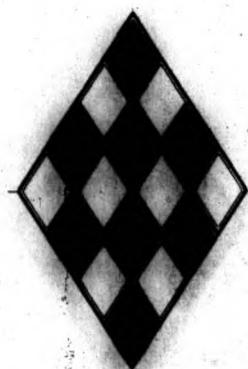
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The name MATTACHINE is singularly appropriate to the organization and its purpose. The word (from the language of Provence in southern France, also found in the Italian) means "little fool". The Mattachines were court jesters in the Middle Ages. These were the clowns, prophets and teachers who could speak the truth in the face of consequences too stern for ordinary citizens, because they stood behind the thrones of princes. In commemoration of this derivation, Mattachine Society has adopted the Court Jester as a symbol, and set its anniversary date on April First - All Fools Day - since it approximately coincides with the founding date of the Mattachine Foundation in Los Angeles, California in 1950. The present Society was founded in April 1953 and chartered in March 1954 as a non-profit, non-partisan, educational, research and social service corporation working in the public interest to provide accurate information and informed opinion leading to the solution of sexual behavior problems. Mattachine seeks to answer questions and situations which alienate many from the mainstream of society. To these ends the Society employs accepted techniques for social and legal reform in areas that involve many people with sexual conflicts and the question of identity.

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