



**mattachine** MAY  
1958  
**REVIEW**

50c

WORLD VISION ON  
TOUR D'HORIZON MONDIAL DE  
WELT-RUNDSCHAU ÜBER DIE



5th I.C.S.E. CONGRESS

ORGANISATION COMMITTEE  
C.C.L. BRUSSELS  
SECRETARIAAT POSTBOX 1564 AMSTERDAM

HOMOSEXUALITY  
L'HOMOSEXUALITÉ  
HOMOSEXUALITÄT



BRUSSELS  
24-26 MAY  
1958

*Casting a Spotlight on Human Sex Problems --- For THINKING ADULTS*

OFFICE OF THE BOARD OF DIRECTORS

# Mattachine Society, Inc.

## 5TH INTERNATIONAL CONGRESS I. C. S. E. IN BRUSSELS

The Fifth Congress of the International Committee for Sexual Equality will be held in Brussels on May 24-26, 1958. The event has been scheduled during the early weeks of the International World's Fair, which opened in April in the Belgian city.

"World Vision on Homosexuality" is the theme of this year's Congress. These sessions are held every two years. The previous Congress was held in Paris in 1956.

The ICSE Congress opens at 10:30 on the morning of May 24, with the first session at 11:15 a.m. featuring Gordon Westwood, chairman of the British Social Biology Council, London, as the speaker. His topic is, "Method and Purpose of Investigative Study of Homosexuality of the Male."

(Continued on page 4)

**one**

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# mattachine REVIEW

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### Contents

#### ARTICLES

WHAT CAN I DO? By Mrs. Leah Gailey	5
HOMOSEXUAL ACTS: A Call to Reform the Law	12
WHAT'S SO UNNATURAL ABOUT SEXUALITY?	14

#### SHORT FEATURES

I. C. S. E. IN BRUSSELS FOR 5th CONGRESS	2
FACES BEHIND THE NAMES	10
THE ART OF GETTING ALONG	11
DENNIS MURPHY: An Outsider Looking In?	19

#### DEPARTMENTS

MATTACHINE DIRECTORY	18
READERS WRITE	21

**MATTACHINE REVIEW** is published monthly by the Mattachine Society, Inc., 693 Mission Street, San Francisco, San Francisco 5, Calif., a non-profit, non-partisan organization founded in the public interest for the purpose of providing true and accurate information toward the solution of problems of human sex behavior, particularly those of the homosexual adult. The **REVIEW** is available on many U.S. newsstands.

## I. C. S. E. Congress in Brussels (Continued from page 2)

At 2:30 Saturday afternoon, Dr. Goesta Carlberg of Stockholm will speak on "Results and Conclusions of a Study of Homosexual Individuals. A second speaker on the session is Dr. Wilbert S. Schlegel, Institute of Body-Physical Research, Hamburg. His topic is "Physical Traits and Symptoms of Homosexuality."

Dr. O. Martensen Larsen of Copenhagen is to speak at the Sunday morning program at 10:30 a.m. on "An Investigative Study of Family Background of the Homosexual as Well as Alcoholic Persons." At 11:45 on that same May 25 session, Dr. Fritz Halkama Kohl, of Dem Haag, will discuss "A Study of Homosexual Companionships."

Final speaker for the main sessions will be heard Sunday afternoon at 3:00 p.m. when Prof. G. Santori of the Gregoria Mendell Institute of Genetics, Rome, will address the Congress. His topic is "Latest Results of Studies on Homosexual Twins."

Main banquet for the Congress will be at noon on Sunday. The session on Monday, May 26 will be devoted to business matters, with the ICSE steering committee in charge.

All members of national organizations allied to ICSE such as from Holland, Belgium, France, Norway, Sweden, Denmark, United States and Western Germany are cordially invited to attend. The business meeting will feature financial and progress reports. There will also be discussion on the admittance of new members, and campaign plans for the future of the world-wide movement.

Observers from anywhere may attend the sessions if prior request is made to ICSE headquarters, Postbox 1564, Amsterdam.

Board of Directors for the ICSE Foundation for the current year are: Floris van Mechelen, Amsterdam, President; Dr. Robt. Bruselmans, Brussels, Vice-President; Walter van Woensel, Amsterdam, Secretary, and Holger Bramlev, Copenhagen, and Karel van Dungen, Amsterdam, treasurers. Norbert Weissenhagen of Cologne and Amsterdam is editor of the now monthly ICSE newsletter, an English edition of which is available in the U. S. for \$5 per year.

### ICSE NEWSLETTER

Mimeographed English edition, published monthly by International Committee for Sexual Equality, Jack Argo, editor. Annual subscriptions, \$5. Address Postbox 1564, Amsterdam, Holland. (Single copies 50 cents each --may be ordered from Mattachine Review.)

## A MOTHER GIVES AN ANSWER-

## WHAT CAN I DO?

By Mrs. Leah Gailey

*Appropriately enough, a mother has written below her attitude toward the often-posed question, "Whom Should We Tell?" She submitted her article at a time when most sons and daughters are intent to honor Mother on her annual day. But Mrs. Gailey throws new slants on the answer that few homosexuals have heard or dared to state, and besides, she tells how to talk to the folks about it. You might ask, "What's her interest in writing this article?" Her answer would be something like this, in all probability: "Well, my son told me about himself. It didn't wreck the Gailey household. We don't consider him diseased, nor a freak. He's one of us, we love him, and we are all happy people. Millions of other parents of homosexuals could be the same way if they'd discard shame, ignorance and old taboos for an honest approach to truth and understanding." For her unique and valued contribution the REVIEW is proud to nominate Mrs. Leah Gailey as its choice for Mother of 1958.*

"But I'm afraid to tell my parents!"

"Why?"

"Because they won't understand. My mother will probably have a heart attack, and my father will kick me out!"

"You seem very sure of these consequences. Perhaps it would not be that way at all. Aren't you forgetting your parent's basic love for you; it can outlive lots of hurts and disappointments.

And, you know, it IS possible to make them understand. However...

"Let's assume for the moment that the consequences you fear will actually take place. All I can say is, So What? You are perfectly capable of making a go of things by yourself. And it will be your parent's problem if they reject you, something for them to work out. That is not your problem.

"But don't you see that by telling them, it means there are two more people on this earth who are aware of the homophile world. It will bring the problem to their awareness. They may have suspected, vaguely hoped it was not true, and continued hiding their heads in the sands of fear. Now it becomes a hard, living fact before their conscious minds and feelings. If all parents knew of the homophile problems of their children, it would eventually mean — by their concerted action — a tremendous spread of understanding and facing of the situation..."

The above conversation took place between a male homophile and his wise and sympathetic friend. Something similar could happen to you, and I hope it does. What will you do about it?

There are ways and means of approaching parents — your parents. You can be childish and dramatic, and suddenly explode the announcement in their faces like a bombshell; that might well give you some sadistic satisfaction. Or you can appraise your parents carefully, prepare the groundwork slowly, and then gently and sincerely tell them. The groundwork could well be a series of conversations with them about other minority groups. Do they — can they — accept the colored people as a group of human beings who happen to have a different colored skin? Are they aware of the important contributions made to society by those colored people who have had their talents and capabilities recognized and appreciated? Do they — and can they — accept other human beings who have a different religion? Do they — and can they — accept the human beings who are physically and mentally disabled? How about the unfortunates who live on the wrong side of the tracks? Can they accept all of these as being fundamentally human, endowed with equal rights to share the earth? Do they understand the cultural differences, the genetic and biological differences that place all these in another stratum of society? Can they grant them the right to live? If so — if they can be so broad-minded — then you have a powerful attitude toward helping them accept you.

Fortify yourself with some talking points: A bit of history of the homophile through the ages, a few statistics culled from Kinsey or other authorities, a smattering of psychology of the homophile: all of these would help. Above all, assure them that other than your emotional attractions you are just as "normal" and as

capable of functioning as any other person. Let them in on your hopes and dreams for your life, your desire to be free from fear, your longing for acceptance. They may surprise you with some ideas, and with a depth of understanding that haven't occurred to you.

But if it should happen that in spite of all this you're rejected and forced from the family bosom, then just tell them that you are accepting your problem and that they may well assume theirs. If mother has a heart attack, don't be alarmed. She will recover! It will probably be a play on your sympathies. Chances are the "attack" will be psychosomatic, and unlikely to be fatal. If father rants and raves and disowns you — let him! It will most likely be based on his own fears, feelings of insecurity and ignorance of the subject, his effort to save face.

These fireworks will probably upset you, but try not to show it. As calmly as possible, tell them that you intend to live your own life, that you have a right to do so, that you accept the responsibilities for yourself, that you will endeavor to spare them further "disgrace" by conducting yourself with dignity and consideration, but that you must be allowed the privilege of living within the framework of your own personality.

"Oh, would some power the giftie gie us" to appoint an hour of a day of a week when every homophile, simultaneously, would inform his parents of the facts of his (or her) life. What a wave of mixed emotions would sweep over the land! What a flood of ideas would be unleashed! A human earthquake of major proportions! But such drama is unnecessary, of course. In the history of ideas it has not always taken large numbers of people to accomplish the beginnings of change. It takes only a core of sensitive, alert minds responding to the needs of the times, minds that sense the necessity for understanding, and action toward the solution of a social problem. Then something sleeping in the body of society comes awake, and aware. Ideas seem to have a life of their own. The need for change and the methods for effecting that change begin to formulate, and slowly but surely the action begins that makes the change possible. This has taken place innumerable times in our history. The abolition of slavery is one case in point, although we sincerely hope the homophile problem will not precipitate another war between the states! Such social reforms can happen only in a free people where the mills of the gods grind slowly, but grind exceedingly well.



And what can you do? What can you as one lone individual expect to accomplish? First of all, somehow get it firmly implanted inside yourself that you are a human being. Secondly that you are a free being with the right to live your life in a manner befitting a sentient being. Thirdly, that your ideals and incentives are so construed that your existence will be a credit to the human race.

If you can honestly appraise yourself and accept, saying, "This I am;" if you can conduct yourself with dignity in daily living; if you can dedicate yourself to helping in the solution of the homophile problem; if you can maintain the patience necessary to any slow evolution that will be the surer for the slowness - then you will have the courage to face, not only your parents, but the whole world. You are on your way!

Go, man, go!

### WE ABBREVIATED THE MAY ISSUE

The May issue of the REVIEW has been published less than a month following the April issue in an effort to "catch up" after publishing delays which began last October. Because this issue is so close on the heels of the April number, it is presented to subscribers only and in condensed form. Two features - the seventh installment of the Homophilic Bibliography and the second part of the paper by Harry Benjamin, M. D., were left out. This was done so that they may be included in the next newsstand issue - the June 1958 number. That issue will contain more articles, more staff-written book reviews, and will also return to the REVIEW's regular number of pages.

*mattachine* REVIEW

## NEW BOOKS

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"It's story is so compelling that I find it hard to forget... A masterly piece of writing."—JOHN BARKHAM, *Saturday Review Syndicate*

### THE MOON VOW

by Hazel Lin. Pageant Press, New York. A novel of women, searching the depths of character and exploring the enigma of their hates, loves, needs and desires. The author, a doctor, treats Lesbian love in this, her second book, with candor, sympathy and maturity endowed by her years of medical experience and her Oriental heritage. \$4.00

### SEX WITHOUT GUILT

by Albert Ellis, Ph.D. Published by Lyle Stuart, New York. Fifteen facets of sex behavior are discussed, each a complete exposition on a current sex problem facing adults today. The nature of our sex code is such that countless men and women must fight a lonely battle against guilt for doing those sexual things which are neither harmful to themselves nor to others. All articles herein have been published in Stuart's THE INDEPENDENT, and two of them appeared in MATTACHINE REVIEW not long ago. \$4.95

NOTE: Add 20c handling charge for first book, 10c for each additional book ordered. California residents must add 4% sales tax.

PAN-Graphic PRESS

693 Mission Street  
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faces  
behind  
the  
names



**PRODUCTION DIRECTOR Henry Foster, Jr.,** has a dual role in the San Francisco office of the *Mattachine Society*. In addition to his work on the magazine, he is chairman of the San Francisco Area Council, which to date claims the largest membership of the seven coast-to-coast *Mattachine* branches.

Foster is a native of Portland, Ore., but has been a San Francisco resident since 1945. He first heard of *Mattachine* in 1954, became a member in 1957, but in the meantime had contributed considerable production work to the *Review* during the magazine's early issues. His experience as a journeyman lithographer covers seven years.

Local politics holds an active interest for our name subject. He has been a member of a Young Democrat's club for nine years and has served in several capacities as an officer, campaign manager for several candidates, and actively in fund-raising projects preceding several elections. He was also executive secretary of the United Democrats for a term and an active member of the San Francisco Rowing Club.

For two years Foster was associated with a prominent San Francisco law firm, where he was an investigator and photographer.

Calming the sometimes "outrageous personality" of a lithographic press is a Foster trademark in firms he has worked for, as well as at Pan-Graphic Press, where he guides the flowing sheets into printed form with no more effort than an expert bowler makes strike after strike. Bowling is, incidentally, Foster's relaxation sport.

Foster's production talents, however, are not limited to the *Review* alone. He suggests ways to gain more subscriptions and follows through and gets them; he has an awareness of the magazine's financial problems and leads fund-raising activities to meet them, a vital characteristic that he learned in political work. His energy infects others and he gets things done. This is as evident in *Mattachine* in San Francisco as it is outside of the organization where he collars his friends and exhorts them to register and vote—a responsibility he urges all citizens to do in every election.

*mattachine* **REVIEW**

*This formula works in organizations as well as in the business world, says Bill H. M. Stover, president of the Leadership Training Institute of the District of Columbia, who writes about...*

## *The Art of Getting Along*

Sooner or later, a man, if he is wise, discovers that business life is a mixture of good days and bad, victory and defeat, give and take.

He learns that it doesn't pay to be a sensitive soul—that he should let some things go over his head like water off a duck's back.

He learns that he who loses his temper usually loses.

He learns that all men have burnt toast for breakfast now and then and that he shouldn't take the other fellow's grouch too seriously.

He learns that the quickest way to become unpopular is to carry tales and gossip about others.

He learns that carrying a chip on his shoulder is the easiest way to get into a fight.

He learns that even the janitor is human and that it doesn't do any harm to smile and say, "Good Morning," even if it is raining.

He learns that most of the other fellows are as ambitious as he is, that they have brains that are as good or better, and that hard work and not cleverness is the secret of success.

He learns that it doesn't matter so much who gets the credit so long as the business shows a profit.

He comes to realize that the business could run along perfectly well without him.

He learns to sympathize with the youngster coming into the business, because he remembers how bewildered he was when he first started out.

He learns not to worry when he loses an order because experience has shown that if he always gives his best his average will break pretty well.

He learns that bosses are not monsters trying to get the last ounce of work out of him for the least amount of pay, but that they are usually fine men who have succeeded through hard work and who want to do the right thing.

He learns that the folks are not any harder to get along with in one place than another and the "getting along" depends about 98 per cent on his own behavior.



In *LETTERS*, March 7:

## HOMOSEXUAL ACTS

### CALL TO REFORM LAW

TO THE EDITOR OF THE TIMES

Sir,—We, the undersigned, would like to express our general agreement with the recommendation of the Wolfenden Report that homosexual acts committed in private between consenting adults should no longer be a criminal offence.

The present law is clearly no longer representative of either Christian or liberal opinion in this country, and now that there are widespread doubts about both its justice and its efficacy, we believe that its continued enforcement will do more harm than good to the health of the community as a whole.

The case for reform has already been accepted by most of the responsible papers and journals, by the two Archbishops, the Church Assembly, a Roman Catholic committee, a number of non-conformist spokesmen, and many other organs of informed public opinion.

In view of this, and of the conclusions which the Wolfenden Committee itself agreed upon after a prolonged study of the evidence, we should like to see the Government introduce legislation to give effect to the proposed reform at an early date; and are confident that if it does so it will deserve the widest support from humane men of all parties.

Yours, &c.,

N. G. ANNAN; ATTLEE; A. J. AYER; ISAIAH BERLIN; † LEONARD BIRMINGHAM; ROBERT BOOTHBY; C. M. BOWRA; C. D. BROAD; DAVID CECIL; L. JOHN COLLINS;

A flurry of editorial comment and letters from readers of *THE TIMES*, London, in March 1958 spoke eloquently for the recommendations of the Wolfenden Report, and called for an early presentation of a bill to make harmless acts between consenting male adults in private no longer a criminal offence in Great Britain. The following items are reprinted from *THE TIMES* in chronological order as they appeared:

ALEX COMFORT; A. E. DYSON; † ROBERT EXON; GEOFFREY FABER; JACQUETTA HAWKES; TREVOR HUDDLESTON, C.R.; JULIAN HUXLEY; C. DAY LEWIS; W. R. NIBLETT; J. B. PRIESTLEY; RUSSELL; DONALD O. SOPER; STEPHEN SPENDER; MARY STOCKS; A. J. P. TAYLOR; E. M. W. TILLYARD; ALEC R. VIDLER; KENNETH WALKER; LESLIE D. WEATHERHEAD; C. V. WEDGWOOD; ANGUS WILSON; JOHN WISDOM; BARBARA WOOTTON.

March 5.

LEADING ARTICLE, March 10:

### Homosexuals in the Courts

Though the numbers involved are small, all the statistics relating to homosexual offences have been rising for many years. From year to year there has been an uninterrupted increase in offences "known to the police," in prosecutions and convictions, in the number (though not the proportion) of offenders imprisoned, and, latterly, in the number of long prison sentences. The criminal statistics might thus appear to justify the fears of those who would resist the appeal published in last Friday's issue of *The Times*, over the signatures of many eminent persons, for stopping the punishment of private consented homosexual relations between adult men. In fact, these statistics refer very largely not to conduct of this sort but to behaviour which must be punished—assault, interference with children, and public indecency. They include only a trifling fraction of the private adult behaviour which the

Wolfenden committee would remove from the ambit of the criminal law.

As regards consenting adults, law enforcement is so haphazard that the statistics mainly reflect trends in police activity. The number of complaints the police receive is influenced by fluctuations in public sentiment. The number of prosecutions depends not only on whether the police decide to act but also on how persistently they pursue individual cases. For in England and Wales 94 per cent. of men convicted of private consented relations with other men are convicted on their own confessions, and these may often be elicited by the police only after prolonged and laborious inquiries. In Scotland, where there has been no startling rise in prosecutions, it is perhaps significant that only 11 per cent. are convicted in this way. The Wolfenden committee were quite unable to say whether the rising statistical curves indicate any increase at all in homosexual behaviour or merely an increase in police activity.

The recently issued criminal statistics for 1956 suggest they were right. Instead of continuing upward in 1956, the curves took a sharp and unprecedented drop. The police heard of 17 per cent. fewer offences than in 1955. Prosecutions dropped by 12 per cent., convictions by 11 per cent. (for the graver offences by 15 per cent.), and numbers imprisoned by 28 per cent. Significantly, the whole of the fall in prosecutions and convictions occurred among adults.

Among boys and youths there was no change at all. Exactly what this sudden

reversal of a long-established trend may mean is not wholly clear. Prosecutions of men for private and consented homosexual relations have certainly not ceased, though they may have dwindled. Yet it looks as if the outburst of public discussion following the Wolfenden committee's appointment must have led police and courts to reflect on what they were doing. This view will be strengthened if a further drop is recorded for 1957, the year of the Wolfenden report.

In *LETTERS*, March 10:

TO THE EDITOR OF THE TIMES

Sir,—“Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

“And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

I have the honour to be, Sir,

Your obedient servant,

CHARLES TAYLOR.

In *LETTERS*, March 12:

Sir,—The Provost of King's College, Cambridge, and other humane and eminent men having written with restraint and good will on the subject of homosexuality, it is curious and instructive to see the manner of Sir Charles Taylor's reply, which you print in to-day's issue of *The Times*.

This consists solely of a quotation of two verses from the Old Testament which describe the legendary destruction of the Cities of the Plain in language that is a pleasure to read but scarcely indicates a sane approach to a soluble problem of law and ethics. It is as though a biologist had sought serious support from Herodotus. But just as we are not sixth-century Greeks, neither are we nomadic Hebrews. We are Englishmen in the year 1958 who never cease to congratulate ourselves on our tolerance and good sense. Let us then have civilized and logical argument about this matter or let us drop it altogether.

Yours faithfully, SIMON RAVEN.

Sir,—Sir Charles Taylor, whose letter you print to-day, has missed the point: it was the Lord who rained the brimstone, not the civil power. The Wolfenden Committee were at great pains to distinguish between sin and crime.

Yours faithfully,

GUY WIGLEY.





# BOOKS

## WHAT'S SO UNNATURAL ABOUT SEXUALITY?

**THE ETHICS OF SEXUAL ACTS.** By Rene Guyon. Translated from the French by J. C. and Ingeborg Flugel, with an introduction by Norman Haire and Harry Benjamin, M. D. Knopf, (1934) 1948.

This is the first volume in a series of ten, entitled "Studies in Sexual Ethics." Only the first two volumes have been translated into English. The second volume appeared in England under the title "Sexual Freedom" and "discusses the need for such freedom and the justification of all sexual acts that remain within the ethical limitations dictated by the common welfare. These two volumes establish the principles of sexual legitimacy and of sexual freedom. In the following eight volumes Guyon proceeds to apply these principles to the major sexual problems of civilization."

Rene Guyon was born at Sedan, France, in 1876, and studied at the University of Paris which awarded him a Doctor of Law degree in 1902. He is primarily a jurist but has written fiction and poetry, and published three examinations of materialistic philosophy in the fields of metaphysics, biology, and psychology. He has

### INFORMATION FOLDERS

Two folders, designed to be used as companion mailing pieces, are available from national headquarters of the Mattachine Society and its branch offices. They are "In Case You Didn't Know" and "What Has Mattachine Done?" The first outlines the homosexual problem in the U.S. and describes the purpose of the Society; the second tells how the Society is dealing with the problem and what the organization is doing. Prices are: 100 for \$1.50; 50 for \$1.00; smaller quantities, 3 cents each. Unless specified otherwise, orders will be filled with equal quantities of each folder.

traveled widely, including Africa and the Orient. He aided the Siamese government in drafting a new legal system in 1919, and became legislative advisor to the Ministry of Justice in Bangkok. He still resides in that city.

Throughout all his travels he collected material for his work, a monumental treatise on the ethics of sex. He studied history and culture of peoples, interrogated individuals, and recorded his findings, which are frequently supported by the statistics gathered by Kinsey at a later date. These call for a new ethical and legal code and Guyon, as a legal expert, has already worked out such a revision in detail based on rational sex morals. Such books as these should jolt our society into some sort of consideration of the situation. Neither of these scientists find justification for the terms "normality or abnormality" in the sexual life of man. "Abnormal" is only so in relation to convention, not to nature. In the Kinsey studies, the introduction states that "viewed objectively, sexual

## FOREIGN PUBLICATIONS

### LE CERCLE

Published monthly since 1936, in French, German and English (no translation duplications), Rudolf, editor. Annual subscriptions \$11 first class sealed (Bank draft or cash to Postoffice Account Der Kreis, Konto VIII-25753, Zurich). Address, Postbox 547, Fraumunster, Zurich, Switzerland.

### DER NEUE RING

DER NEUE RING—Monthly review in German. Contents include literary and scientific articles, photos. Subscription rate, \$7.00 per year (DM 29.60) sealed, orders by International Money Order. For sample copy send seven international reply coupons. Address: Verlag Gerhard Prescha, Alsterchaussee 3, Hamburg 13, Germany.

### VRIENDSCHAP

Monthly magazine in Dutch with articles about male and female homophile problems, published by Cultuur en Ontspannings Centrum (C.O.C.), Bob Angelo, editor. Subscriptions \$4 per year. Address Postbox 542, Amsterdam, Holland.

### ARCADIE

Monthly literary and scientific review in French, A. Baudry editor. Subscriptions \$9 per year. Address 162 Rue Jeanne d'Arc, Paris 13, France.



behavior is more easily comprehended than most people have previously realized... sexual activities originate in the relatively simple mechanisms which provide for erotic response when there are sufficient physical stimuli." Guyon has preached this for 20 years. Neither man believed that the sex urge can be sublimated, that it is rather repressed and leads to dangerous explosions in individuals and in nations; that it still remains to be determined whether sex energy can be directed into creative channels. Many sex activities, illegal and immoral, but widely practiced, are recorded by both men, and "unless we want to close our eyes to the truth or imprison 95% of our male population, we must completely revise our legal and moral codes."

It is Guyon's stated intention that he does not wish to see his opposition to anti-sexual conventions transformed immediately into practice. Rather, he merely wishes the facts to be absorbed by society, thereby promoting evolution of healthier morals, resulting in the formation of enlightened laws and ordinances.

This book, Volume 1 of the series, begins with a study of sexuality from infancy and childhood, then continues the study among primitive races and among the more "civilized" cultures, both Occidental and Oriental. He strongly supports Freud in most of his conclusions and frequently refers to Frazer's "Golden Bough." He sees moral elements of sex as being all creations of the human mind which have been superimposed upon the original physiological facts. Some of the reasons for his findings are based upon disgust, modesty and the religious renunciation of earthly things. He states that everybody has the right to exercise quite freely his own preferences in matters of sex, so long as he is guilty of no violence or deceit to others.

"We can see now how unjust and foolish it is to persecute those who are compelled to seek the necessary satisfaction for their strong sexual needs. It is ridiculous to imprison or to punish girls or boys just because they have manifested, without doing any harm to others, the sexual needs which are determined by their nature."

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Mattachine Society's YELLOW BOOK of general information, "MATTACHINE SOCIETY TODAY," is temporarily out of print. A larger edition, revised and brought up to date, is in preparation. All orders for the booklet are being held until the new edition is off the press. Price of the booklet is 25c per copy.

Such an attitude is a sad reminder of those ancient punitive systems which, instead of looking upon the insane as persons who were ill and irresponsible, actually chained them up in prison. So long as we remain enslaved to unscientific conventions of this kind, we have no justification whatsoever for considering ourselves more civilized than were our fathers."

He traces the origin of sexual taboos as arising from fear in the primitives, who erected taboos to avoid disaster. In later civilizations the taboos continued as false association of ideas in contradiction to fact and logic. Then he proceeds to attribute to our present sexual ethics the widespread unhappiness and neurosis of humanity.

He states that there is no "normal" and "abnormal," that the many-sided sexuality of the child (what Freud called its "polymorph-perversity") is actually normal, not only for the child, but also for the adult. He criticizes the psychoanalysts for trying to "cure" a patient by teaching him to adapt to the sexual ethic, rather than assuring the patient that he is all right and that it is the ethic which needs cure.

Other chapters discuss onanism, incest, homosexuality, etc., all

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of which he considers entirely normal. Of homosexuality he says, "there can be little doubt that bio-chemical processes underlie the tendency to homosexuality, which should therefore claim our full indulgence since it is thus physiologically determined."

He ends this volume with an unusual and biting analysis of love, which he prefers to call "individualized love"—the focusing of the sexual urge on one person. This attitude he finds insupportable when it is carried out at the expense of other forms of sexual expression. He says, "In reality, a man or woman who has never had more than one partner knows as much about love as a person who had eaten no other fruit than apples all his life would know about the other fruits this earth produces."

There will be many people who object to the views in this book—they are social dynamite. But a study of it should lead us to a tolerance that is greater than many of us know now. And it may prove to be a valuable guide to the future mores, laws and ordinances.

—L. R. G.

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## *mattachine* REVIEW

**SUBSCRIPTIONS:** \$4 per year in the U.S., Canada and Mexico; single copies 50 cents. \$5 per year elsewhere. All copies mailed first class sealed in plain envelope.

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## NEW CHAPTER OFFICE IN BOSTON

National headquarters of the Mattachine Society announces the establishment of a chapter office in Boston, Mass., recently, as a result of several meetings held there under the auspices of a group of Bostonians and officers and members from New York. Address of the new chapter is Post Office Box 1499, Boston 4, Mass. The new group has also issued a newsletter, subscription \$1 per year.

### DENNIS MURPHY: An Outsider Looking In?

**THE SERGEANT.** By Dennis Murphy. The Viking Press, New York, 1958; 254 pps., \$3.50. The following review is reproduced from the *San Francisco Chronicle* book section.

Reviewed by  
William Hogan

**DENNIS MURPHY** is a 25-year-old native of Salinas who now lives with his wife on the Monterey coast near Big Sur. Last year Murphy won the first Joseph Henry Jackson award, a \$1000 grant-in-aid toward finishing a literary work in progress—this first novel. At the time of the award, the judges admitted that Murphy's work stood head and shoulders above other entries in this competition by young, unpublished writers. "The Sergeant" emphasizes this, for it stands head and shoulders above the average first novel published in this country these days.

"The Sergeant" is not a pleasant book. It is not one to read for entertainment, if that is what you seek in a novel. The thing about Murphy's account of a hard-bitten sergeant's attempt to "possess" a young soldier is the virtuosity of its young author. This is a polished work of

story-telling and characterization. It is related neither to the fastidious, overly sensitive quality of Truman Capote's work nor to the shocking realism of a James Jones. This is a controlled, assured and professional style that is Dennis Murphy's own.

This is technique on display, I emphasize, and one that incidentally brought from the normally reticent John Steinbeck (another old Salinas hand) this observation: "(Murphy) has none of the faults of a young first novelist, faults which took me many years to overcome because I thought they were virtues. I mean verbosity, ornamentation, and a lack of compactness..."

The novel's homosexual overtones are disturbing, but these contribute to the complex central character who, as one reads on in the book, becomes as unsettling a figure in a reader's mind as anything I remember since M. Javert, inspector of police in "Les Miserables."

Performing with the grace of a youthful Flaubert, Murphy develops a strange and dark triangle between the sergeant, a young soldier and a French girl. The scene is a bleak postwar U. S. quartermaster depot near the outskirts of Bordeaux. Master Sergeant Callan is a hero of the Second World War, 36 years old, 20 years a soldier. He takes over this seedy, run-down company in which nearly every man has a defect of some kind, low intelligence, age, bad eyesight.

The sergeant is a powerful force who seeks to whip an outfit into shape, but he exhibits a streak of cruelty in this soldierly efficiency. He

focuses his attentions on young Private Tom Swanson, and this is Murphy's story—a dramatic narrative that whips into a series of explosive scenes.

The theme is a shocker; the characterization is convincing, even brilliant. While I personally found the central theme repellent, there is—as Steinbeck emphasizes — no verbosity, ornamentation or lack of compactness in a remarkable performance. It introduces an American writing talent of major stature. "The Sergeant," I believe, heralds a writer who will take his place alongside Styron, Algren, Bellows, Swados and Wright Morris.

## READERS *write*

REVIEW readers are invited to submit opinions, comments and criticism of the magazine, its contents and its subject for publication in the READERS WRITE department. Publication policy calls for the use of initials of the writer and the name of the state and country of residence. All communications for publication must be signed, however. Because of the nature of the subject of the REVIEW, and the legal and social attitudes toward it, it is impossible to exchange any names of individuals for correspondence purposes.

REVIEW EDITOR: I have just reread the article by Manfred Wise in the March issue. I admire the evident sincerity with which Mr. Wise writes and I am moved by the feeling which pervades his article. But it so happens that just a few days later we have all read in the papers of a certain tragic Hollywood love affair. A young girl has stabbed and killed her mother's lover, it appears. We have read the impassioned love letters of the two adults involved. I cannot help doubting whether Mr. Wise's premise is true — that love is sex and sex is love and that there is no such thing as carnal v. spiritual love. Mr. Wise's philosophy might well have been that of the two whose passion ended so disastrously. It is true up to a certain point, no doubt. But what of the child? That child needed love. The child's need seems to have been sacrificed for the sake of the sexual passion of the parent. No, I cannot agree that love is sex and sex is love.

When Renoir painted luscious nude flesh he was not concerned with orgasm. He was doing his work. The question arises, "Why does a normal male, confronted by a beautiful young girl, prefer to work rather than to go to bed with her? What makes him choose the difficult rather than the easy thing?" The truth is that a Renoir nude represents at one and the same time both an acceptance and a transcendence of sex. It is a transformation of the raw material of instinct into spiritual activity. Art does not deny its sources but it does transcend them.

Mr. Wise writes, "There is not anything in life which should draw from man more awe and wonder and respect — no work by which he comes so near being a god — than his body's and soul's production of the orgasm." I grant Mr. Wise the awe and wonder and respect very willingly, but I must question whether there is anything particularly godlike in this act which any moron or imbecile can perform quite as well as we can, which is standard operating procedure on every breeding farm. There is a touch of

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the godlike in an Einstein, a Ghandi, a Picasso but isn't it their *disinterestedness* even more than their genius which makes them godlike? It would seem to follow from Mr. Wise's views that the main object in life is having orgasms. I doubt very much if this is so. If it were there would be no Golden Gate bridge, no quantum theory, no Salk vaccine, no political freedom for India, no modern art or music. The men with the touch of God in them have one thing in common—their passion is their work. They may or may not also value sexual love. Perhaps it doesn't make such a hell of a lot of difference, in the final analysis, whether they do or not.

On the other hand, to those tragic Hollywood lovers sexual passion was more important than anything else in life, more important even than the well-being and growth and development of a daughter. Even if this particular romance hadn't ended in a killing, it would have ended in disillusionment. After all, it was only one in a series, a hectic series, a messy series, not very godlike. And Lord, that poor kid!

Surely, sex has value to mankind, over and above its utility, but let's not make it the supreme value, the be-all and end-all of human life, the value to which all else is subordinated and sacrificed. There are many, many more important things than having an orgasm.—Luther Allen, Baltimore.

REVIEW EDITOR: Thanks for your generosity in forwarding the Mattachine data to me so that I might have more knowledge of the subject prior to the "censored broadcast." Some of it has been distributed to others, and more of it will be as conditions warrant. I am busy talking before P-TA, broadcast groups, etc., for many were curious about the "censored" Showcase program. So all was not lost!—Miss Helen King, New Jersey.

EDITOR'S NOTE: For details of the telecast mentioned above, see page 24 of the April issue of the REVIEW.

REVIEW EDITOR: Somewhere I noticed you wanted a list of possible subscribers. Enclosed find same for which I assume you will send a sample copy of the REVIEW. You may use my name with all of these. If you have extra copies of the December or January issues, I suggest you send them, because of Dr. Hooker's fine article.—Mr. R. M., Ohio.

EDITOR'S NOTE: Thanks for the list of subscriber prospects. We do

mail sample copies to addressees submitted as above, and do not put such names on any permanent mailing list unless requested. Others are requested to aid us in building more REVIEW subscribers in this way.

REVIEW EDITOR: Here is my subscribing membership check for \$10. I would have sent it some time ago but one of our minority's "dear" friends bilked me for some greenbacks after I first helped him to get a good job. Before he could pay me back, he was fired, and not too long ago he went to jail for check-trouble...—Mr. A. K., California

REVIEW EDITOR: Congratulations on the REVIEW which I discovered on Sunday. And further congratulations on your (to me almost unbelievable) courage! Underestimating it, I looked for your name in the telephone book—and found it! Quite a shock, but a pleasant and reassuring one...—Mr. H. L. S., California

EDITOR'S NOTE: Names of the editor and several members of the staff listed in the REVIEW in virtually every issue since the first one in January 1955 are real. So are most of the names of the writers of the articles appearing in the magazine. Although Mattachine Society permits its members to participate anonymously, it does require that true identity of its Board of Directors be made known to its membership, as well as to state officials who have the right to examine the Society's corporate records at any time. Of several officers, including the Society's executive secretary, Don Lucas, and the REVIEW editor whose names have been made known to readers of the magazine and on occasions in other publications related to the homosexual subject, no embarrassment or criticism has ever resulted. Use of these names, and presentation of the new feature "Faces behind the names," elsewhere in this issue, are not intended to be regarded as a daring or challenging act upon the part of Mattachine officers. Instead, it is done because we believe that it's the only thing to do in a serious social service project such as the Society has undertaken. Finally, however, it should be pointed out that subscription lists for the magazine, newsletters, and other publications, plus the list of members comprise information that is revealed to no one except to the officers specifically authorized to handle administrative and mailing work within the Society. It might be added that since the inception of the Society in 1950, there is no known instance where a demand for this confidential information has ever been made by anyone outside of the organization.



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# The Road to Toleration

REPORTING PSYCHIATRIC PROGRESS

-- "Limited Therapy" to aid Students  
in a California University (See Page 2)

50c

Casting a Spotlight on Human Sex Problems --- For THINKING ADULTS

# Mattachine Society, Inc.

## REPORTING PSYCHIATRIC PROGRESS

Treatment for those emotional traits which set him apart in some respects from the majority in our society becomes a tired subject to many homophiles. This concept becomes particularly tiresome, perhaps, when much of the discussion, even from professional sources, centers around the idea of "cure" for the homosexual "disease."

Adult homophiles and many serious students of the subject, it seems, generally have found that homosexuality is not a disease and that "cure" is not necessarily the goal to be sought, but that self-acceptance and adjustment are vastly to be preferred.

Little by little this doctrine is finding more and more support. From Los Angeles recently came a report which bears this out. Admittedly the participants in this project were selected and the therapy program to aid them was limited. Furthermore, it should be pointed out that the doctor concerned was making public statements which were in turn written down by a reporter for publication in a daily newspaper. But the matter is still worth the attention of REVIEW readers, we believe, and for that reason the item is reproduced here in full:

Young, intelligent male homosexuals respond fairly well to psychotherapy aimed at redirecting their sex drives, a UCLA psychiatrist reported here today.

Dr. Mathew Ross of the Student Health Service at UCLA described the results of treating 133 homosexuals, including 24 girls, during the last 11 years.

He conceded there were few "cures," if any.

"HOMOSEXUALITY is not a disease in itself," he pointed out. "It is a symptom of an underlying, serious personality problem, bordering on mental illness.

"We are not, obviously, going to cure them during the few hours we can spend with them. Our program is aimed at helping them get through their university careers without getting into trouble.

"On this limited basis, I think the program is a success."

YOUNG MEN are better motivated to changing, he believes, than are young women. His

most successful cases have been men.

On the other hand, the women homosexuals do better academically than the university average, and much better than the non-homosexual patients at the clinic.

Dr. Ross pointed out this was, in a sense, a self-selected group, who came to the psychiatric clinic on their own looking for help. Only 19 were sent there after arrest and as a condition of probation.

"THEY ARE, in short, anxious about their homosexuality and admit they need help. A few, usually the ones sent us against their will, say frankly they don't want to change and ask us to just make them more emotionally comfortable in their homosexual roles.

"We offer no treatment of this kind, although we may send them to other psychiatrists who may attempt to do this."

Neither hormones nor surgery

(Continued on page 28)



# mattachine REVIEW

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FOURTH YEAR OF PUBLICATION—MATTACHINE REVIEW founded January 1955  
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Volume IV

JUNE 1958

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## Contents

### ARTICLES

- THE ROAD TO TOLERATION by Richard Wollheim . . . . . 5  
IN TIME, WE MUST ACCEPT by Harry Benjamin, M. D. (Part II) . 12  
AUSTRALIAN LAWMAKERS SPUR SEX CRIME STUDY  
by Rick Lynd . . . . . 16

### SHORT FEATURES

- PSYCHIATRIC PROGRESS REPORT (Editorial feature) . . . . . 2  
A FRIEND poem by Duane . . . . . 18  
SACK DRESS CREATED BY "SO-CALLED MEN"  
by Dorothy Thompson . . . . . 22  
FACES BEHIND THE NAMES, No. 2 in a Series . . . . . 28

### DEPARTMENTS

- BOOK REVIEWS . . . . . 19  
LOOKING AHEAD . . . . . 21  
HOMOPHILIC BIBLIOGRAPHY . . . . . 24  
READERS WRITE . . . . . 25

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## HYPOCRISY GETS ANOTHER WALLOP

It is unjust to make the homosexual a criminal while the man who breaks up a home by adultery, or by habitually seeking his own indulgence by fornication, is regarded as still a respectable member of society, guilty of no offense. These are the words of the Archbishop of Canterbury, spoken when the high assembly of the Church of England last fall approved the recommendations of the Wolfenden Report which called for abolishing laws against homosexual acts between consenting adults in private.

## *Subscribing Membership*

**SUBSCRIBING MEMBERSHIP (Non-Voting)** was created at the recent 4th Annual Convention of the Mattachine Society in response to many requests from persons living at a distance from established chapters, and from persons living near established chapters who prefer not to participate actively. Principal purpose of Subscribing Membership is to permit a greater number of persons over the nation to support Mattachine projects with annual donations of funds which are sorely needed to continue the work of the organization. At the same time this status provides evidence of this vital support.

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*Mattachine Society, Inc.*

*Office of the Board of Directors*

693 Mission Street

San Francisco 5, Calif.

*mattachine* **REVIEW**

# The Road to Toleration

BY RICHARD WOLLHEIM

**T**HE problem of homosexuality is one which impinges upon two of the most important regulative elements in society: the principles of law and the principles of morality. It is therefore natural to suppose that any serious discussion of the subject should take in both these elements. But this at the moment is most evidently not the case. For of recent years most of those who support reform of the existing legislation have made it their policy to concentrate upon and emphasize the legal aspect of the matter and to try and play down the moral aspect—on the assumption, presumably, that though people in general might be prevailed upon to modify their views on what should and what should not be punished, on matters of what is right and wrong they are inflexible. This policy has by now become some kind of liberal orthodoxy, and it is certainly not without its victories. One such victory was the appointment of the Wolfenden Committee, with its interest limited to 'the law and offences against it'; and another such was the widespread diffusion of an argument nicely attuned to the Committee's findings, that one should not identify sin and crime.



On grounds of expediency there is probably much to be said for this policy: as long, that is to say, as legislative reform seems imminent. But at the moment this is clearly not so. In consequence, the debate once more is on: and if it is, then it seems to me only right that it should now be conducted on the broadest possible front, with the maximum deployment of argument and fact.

And not only is this desirable on general grounds, but on this specific issue there seem to me two good reasons for deprecating the limits within which the discussion is conventionally confined. In the first place, the legal and moral aspects of the matter are not as distinct or as independent as certain well-intentioned but woolly-minded thinkers like Dr. Chesser\* would have us believe. For if we continue to accept the view that homosexual acts are wrong—and this is, in effect, what is meant by saying that we should ignore their moral aspect—then how are we to distinguish between those acts which should be punished and those which should not be? A criterion is called for. But any criterion suggested is likely either to be ultimately inapplicable—along the lines, say, of John Stuart Mill's famous attempt to distinguish between self-regarding and other-regarding actions: or—like appeals to the public good or social welfare—to reintroduce, perhaps surreptitiously, the very moral considerations it professes to eliminate. Secondly, it seems to me very arguable that, if the law on homosexuality were reformed but the general moral opinion of the community remained unchanged, the position of

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\* LIVE AND LET LIVE, THE MORAL OF THE WOLFENDEN REPORT. By Dr. Eustace Chesser. (Heinemann, 8s. 6d.)

homosexuals would not be noticeably improved. The fear of legal sanctions would have been removed, but the shadow of public opprobrium would remain. For those who think that homosexuality is sinful this is a consoling reflection—and it is indeed significant that at more than one point the Wolfenden Report rests on this argument to sugar its pill. For those, however, who take a different view of the matter, such a prospect is alarming. There is little point in liberalising the law, if this merely means that the weapon of persecution is to be taken out of the hands of the magistrates and placed into those of the mob.

Accordingly, it seems to me that all those who subscribe to a rational as opposed to a dogmatic morality should ask themselves, if they hope to have a considered opinion about what should be done, Are homosexual acts morally wrong? Secular arguments designed to show that they are fall into three main categories. First of all, there are the arguments that are demonstrably invalid, either because the conclusion doesn't follow from the premiss, or because the premiss is ultimately unintelligible: the most obvious example of this type of reasoning is that which takes its stand upon the 'unnaturalness' of homosexuality. Secondly, there are the arguments that are perfectly valid in themselves, but unacceptable because they involve false factual premisses: such as, for instance, arguments that assume that homosexuality leads to cultural decline, or that adult sexual acts determine sexual preferences. Finally, there is one argument (advanced to me once by a philosophical colleague) that is both valid and plausible: namely, homosexuality arouses instinctive repulsion, and what arouses instinctive repulsion is in its nature wrong. The difficulty with this argument, however, is that it has consequences



that many of its adherents would not accept. For while, at first sight, it seems to place disapproval of homosexuality on as firm a basis as any other moral belief, it does so only at the expense of making all moral beliefs ultimately subjective. And subjectivism in ethics I for one find deeply repugnant; whereas homosexuality I don't.

Once we concede that homosexuality as such is not wrong or sinful—though of course there are many genuine offences arising out of homosexuality, as out of heterosexuality—the problem somewhat changes in character. Society as we know it presents us with two opposed psychological conditions—homosexuality, and the reaction of revulsion against it: both deep-seated, both doubtless of infantile origin; the two sometimes existing side by side in the same individual, and then leading to deep conflict and misery; but most often distributed across different people, and thus the cause of social stress and persecution.

For centuries society, under the influence of dogmatic or erroneous principles, has directed the full weight of its attention upon the homosexual, and has allowed the anti-homosexual to appear as the champion of virtue. I suggest that it is high time that the object of social attention was switched from the one element to the other. For, in the first place, it seems likely that the condition of anti-homosexuality is somewhat more remediable than that of homosexuality: and it is always the part of rationality, in any situation of conflict where moral considerations do not arise, to concentrate upon the factor that is more susceptible to our efforts. And secondly, there is, contrary to popular opinion, some reason for thinking that of the two opposed types the anti-homosexual is socially the more undesirable on account of the greater aggressive component overtly present in

his personality.

It is, moreover, pleasant to think that in this new struggle it would not be the hideous weapons of punishment and persecution that were called for, but the amiable ones of education and argument. The foundations of intolerance may be deep, but its buttresses stand on the surface: and the most important of these is ignorance. Before we can even begin to talk in an enlightened fashion about

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sexual behaviour, we need to shake ourselves out of the dogmatic ignorance in which we all lie concerning the habits and practices of others in the world, of those around us, perhaps even of ourselves.

In this connection I cannot believe that the policy pursued in the best faith by Dr. Chesser of glossing over the sexual aspect of homosexuality is really the correct one. At one point, for instance, Dr. Chesser asserts that most homosexual relations do not extend beyond 'an affectionate relationship,' and at another point that the incidence of sodomy is possibly higher in heterosexual than in homosexual relations. I am doubtful if either of these propositions is true, and am quite certain that it is a mistake to say so unless one is certain that they are. For, in the first place, what we require of the anti-homosexual is that he should be able to master his fear of the subject, and excessive caution on the part of the reformer sets him neither a good nor an encouraging example. Secondly, as a few minutes' conversation with rabid anti-homosexuals so often brings out, much of the neurotic opposition to homosexuality relates to and is bound up with its anal aspects: for this opposition to work itself out, it is important not to deny these aspects.

The road to toleration lies ultimately through a recognition of complexity. We need first of all to see that homosexuality as it manifests itself can be broken down into a number of different components: a psychological condition, a choice of object, a variation in aim, certain accompanying neurotic or psychotic symptoms, perhaps some constitutional factors. And then we need to realise how some of these components can also be components in heterosexuality or in other sexual

deviations that are less markedly the target of social disapproval. And finally knowledge of these manifestations needs to be supplemented by knowledge of yet other ways in which the libido seeks satisfaction, consciously or unconsciously, so that in the end homosexuality is seen as but one sector, somewhat arbitrarily marked out and quite irrationally stigmatised, of the continuum of sexual life, on which, after all, culture, civilisation, happiness, life itself depend. Even a disappointing production like the new anthology of Dr. Berg's\* might be seen as an effort along these lines.

It does not follow that homosexuality is not an undesirable condition. Like all neuroses it is most likely to lead to unhappiness, and any progress made in the way of remedial treatment (like that so encouragingly reported on by the Portman Clinic) must be welcome. But this in turn means that any attempt to add to the existing load of unhappiness, either through the direct action of the law or through the indirect encouragement given by the law to blackmail and persecution, is to be deplored. Homosexuality is sometimes said to be a 'delicate' matter. What a strange word to apply to something which causes harsh misery and unhappiness to large numbers of people, and on which the opinions of so many of the rest are as irrefragable and as ugly as those concrete lamp-posts which are now so liberally scattered across our finest cities and countryside!

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\* **HOMOSEXUALITY.** Edited by Dr. Charles Berg (Allen and Unwin, 30s.)

(The preceding article appeared in the April 4 issue of *THE SPECTATOR*, London.)



Harry Benjamin, M.D.

## In Time . . . we must accept

*(This is the second part of a paper read by the author at the 4th annual convention of the Mattachine Society, Inc., at San Francisco on August 31, 1957. Dr. Benjamin's address was a part of a symposium on the topic, "Must the Individual Homosexual Be Rejected in Our Time?" The first part of the address was published in the March 1958 issue of the Review. Reprints of the article will soon be available in complete form for Review readers who wish to mail this important article to others.—Ed.)*

My original assignment specifically mentions the medical and endocrine factors involved in homosexuality. That brings up the question of etiology, that is to say, the possible causes of this highly complex phenomenon.

Please do not believe that I think I have all the answers. I don't. I merely have a few scraps of knowledge and experience. Others may have bigger scraps. But still others have smaller ones which, however, did not deter them from writing books on the subject.

As I see it, homosexual desire and behavior can have a wide variety of reasons and motivations. Homosexuality therefore is to be considered a *symptom*, due to numerous underlying causes, and not a fixed entity, like a disease.

In one group of homosexuals there may be an inborn genetic, possibly inherited, condition which makes homosexual orientation a necessary part of the personality. The observations by Lang and Kallman and others on identical twins lend a rather powerful support to this concept. Identical twins as observed by Lang almost invariably led parallel sex lives, even if they were separated early in life and were brought up in different surroundings. Likewise, the studies on the so-called chromosomal sex (as diagnosed from cell structure), that does not necessarily correspond to the anatomical, that is to say, the glandular sex indicates the possibility of a per-

sex. (Psychic hermaphroditism.)

Then there is the potent influence of the endocrine glands, which may be operative in another type of homophiles. Glandular disturbances in the mother during pregnancy may have affected the child, so that the proper male-female balance was upset. Strong support for a glandular cause is seen in the feminization and masculinization experiments in animals through gland transplantations or hormone injections.

While glandular treatment of homosexuality has occasionally been credited with some success, its verification is lacking. The weight of evidence is against it. Testosterone, for instance, may increase libido, but will not change its direction.

A third group may be those with an immature sexuality. Something in the development went wrong during adolescence. Maybe through inner causes, maybe through external influences, the very frequent, almost "normal" homosexual state before maturity, never changed. The individual "got stuck" in the immature phase of his or her development. Full maturity never took place.

In such cases, treatment with the maturing hormone of the pituitary is logical and may be worth trying if the patient is still young enough.

Another group, and that is undoubtedly the largest one, comprises those who were psychologically conditioned in early life to reject, later on, the opposite sex as objects of attraction and arousal. This is the group to which many psychoanalysts refer exclusively. According to the orthodox psychoanalytic concept, all homosexuals belong to this group. The detailed analyses of individual cases are ingenious. The conditioning is seen in an undue mother fixation, in oedipal or preoedipal complexes, in the distorted fear of being deprived of the mother's breast and other theories.

Psychotherapy is naturally here the treatment of choice. Successes have frequently been reported. Some very satisfactory, some only partial, probably dependent upon the patient's honest wish for a change and also upon the degree of his or her heterosexual component. The greatest value of psychotherapy in those cases, I see in the guiding of the patient toward a happier life.

Finally, there is the homosexuality through cultural and environmental pressures. It is usually periodic, but may become permanent. It occurs among sailors on long voyages, in barracks, in prisons, in schools, etc. The Germans call it "Not-Homosexualitaet" (homosexuality-for-want). It explains the decided increase of homosexual activities in so-called "closed towns" where strong puritanical in-



fluences repress non-marital heterosexual outlets, particularly prostitution. The bisexually inclined individual finds the heterosexual outlet blocked and goes the road of lesser resistance. A formerly gay city can in this way change into a "gay boy city," a taxi driver told me the other day.

Rarer instances of homosexual behavior can occur as one of many symptoms of mental illness. It can also be one of the various manifestations of a criminal personality.

With the help of a wider medical aspect various groups and instances of homosexual behavior can be brought under one larger heading. That is the concept of *intersexuality*.

Theoretically all of us are intersexes. Every Adam has an element of Eve in body and mind and every Eve contains a bit of Adam. Men have nipples. Women have a small penis called clitoris. That is physiological intersex. But if a man has distinctly female distribution of pubic hair, for instance, or if a woman lacks breast tissue and has an unusually deep voice, we may have a slightly higher degree of intersexuality.

A still higher degree may be represented by the feminine boy who has rather wide hips and dislikes sports. Or by the tomboy girl who may be the future lesbian, but may also outgrow this youthful phase and mature into a normal woman. Homosexual inclinations may or may not be a part of these pictures. We all know the feminine psyche in a male body and the masculine mind in an otherwise typical woman. Many other degrees of intersexuality can be observed until its final stage is reached in the true hermaphrodite.

With such conceptions in mind, we can better understand the nature and mechanism of psychological conditioning. Why it affects different people differently. Why psychotherapy is successful in one and not in another case.

Sometimes highly unfavorable circumstances have prevailed in early childhood, yet, a healthy, normal personality resulted. The reason is that there was no intersexual constitution sufficient to provide a fertile soil for a future deviation.

On the other hand, there are examples of little or no evidence of adverse psychological influences in childhood, but homosexual or transvestitic tendencies developed nevertheless, simply because a high degree of intersexuality was contained in the constitutional equipment of the individual.

The various groups or types of homosexuality are not sharply divided. They can merge and overlap. They can also be combined with other forms of sex deviations such as sado-masochism, fetish-

ism and others. The common basis for many of these so-called perversions is an infantile sexuality that plays its part in homosexuality too, as was mentioned previously.

Much, very much has been left unsaid in this sketchy presentation. In conclusion let me summarize how I see the problem after nearly forty years of observation and studies in sexology.

Homosexuality appears to me as a symptom and not a disease. It can have numerous causes.

It can hardly be called "unnatural," because it is a product of nature. To the homosexual it is as natural as the sex relations with a woman are to the heterosexual male. It has been called a "play of nature" that deviates from the average. If so, it may be a very wise play of nature, because it eliminates a possible inheritable factor by guarding against procreation.

Homosexuality in itself is not a vice either. Not any more than heterosexual indulgences, gambling, drinking liquor or smoking. All of these can *become* vices, if they are practiced without restraining.

Nor is homosexuality a crime in itself. However, like most any act it can be accompanied by crimes, or it can be made a crime (a synthetic crime), if a law is enacted against it.

Many questions remain open. More research is urgently needed. Nobody knows as yet what is normal. We only know what is customary.

Naturally, research has to be undertaken with strict scientific objectivity, and not with the idea of proving or disproving something.

The homophile himself is likely to think and speak too much pro homo. If his homosexuality happens to be of the repressed type, he may also "protest too much" by intemperate condemnation. On the other hand, nobody can understand the homophile as well as another homophile.

Kinsey, I believe, has shown a way of an unbiased approach. Havelock Ellis and others have done so before him.

The individual homosexual who commits no fraud and no seduction, and who does not force his attention on others, especially minors, should not be rejected by society, in particular if he does not flaunt his propensity in public. He can be and generally is a useful member of this society, frequently even an outstanding member.

Education efforts, like those of the Mattachine Society, must work for a gradual fuller understanding of the homophile's position in nature and in the community, so that he may be freed from the fear of persecution, of entrapment, of blackmail, and of the deadly poison of ostracism.

By RICK LYND

# AUSTRALIAN LAWMAKERS SPUR PRISON SEX STUDY

*From Australia, (a country noted for its extreme views against homosexuality) ... news in the DAILY TELEGRAPH reports a new study of the subject.*

Names in the news include the Prime Minister, the Attorney General, the Comptroller General of Prisons and two members of the Legislative Assembly.

Investigation into the problem of homosexuality was set in motion last September 19th, when Mr. Darby, Liberal member of the Legislative assembly from Manly, New South Wales, asked Prime Minister Cahill to consider reviewing existing legislation to provide psychiatric and remedial treatment instead of bonds and jail sentences for men found guilty of perversion.

Mr. Downing, Attorney General and Minister of Justice, was dispatched overseas to study prison administration with a view to making recommendations to the Government concerning actions toward homosexual prisoners. On his return he reported:

1. Overseas experts could not reach general agreement on the treatment of sexual offenders.
2. No generally accepted criteria exists to enable a potential sex offender to be recognized.
3. Individual psychotherapy alone can be claimed effective.

On the basis of this report, the Prime Minister stated that the Government would appoint a committee to conduct a scientific inquiry into the causes, possible treatment and probable effects of homosexuality. The committee will consist of five persons.

1. A medical representative to investigate the pathology, bio-chemistry and histology of offenders.
2. A clinical psychiatrist.
3. A qualified social worker with adequate psychological training.
4. Two ministers of religion.

The study will be conducted in New South Wales.

The action of the Prime Minister and Attorney General has been whipped into foment by the report of the Comptroller General of Prisons, H.R. Vagg, who stated that the growing prison population in the last two years has contributed to overcrowding in the prisons. He quoted the figures of those committed to jail in New South Wales in recent years as follows: 1955-17,169; 1956-21,235; 1957-22,817.

He pointed out that the greatest overcrowding had been in the reception of prisoners at Long Bay and Maitland jails. Mr Vegg stated that Cooma jail, near Canberra, is a special institution for homosexual offenders.

He pointed out that new additions at various existing institutions will add tremendously to the relief of overcrowded conditions. Concerning the incidence of homosexuality as a result of overcrowded conditions, Mr. Vagg stated that ... "little homosexuality occurred in prisons."

This idea was contested by several Liberal MLAs, especially by B.C. Doig, Liberal of Burwood, who reported that the Governor of Long Bay jail, Mr. O'Kelly, told him that insufficient cell accommodations was a chief problem and one prisoner was recently sentenced to five years extra for a sex offense while a prisoner. He also told of three recent instances of indecent assault by convicts on fellow-prisoners.

Assemblymen Doig and Lawrence who made a recent visit to Long Bay jail reported that the jail appeared to be clean and discipline good, but found ... "overcrowding of a type which helps to develop homosexuality".

If this reporting seems to head up the negative, depressing side of the picture, it might be well to remember that these investigations have been prompted as a result of the great publicity given the Wolfenden Report. Even though the attitude of law enforcement agencies leave a great deal to be desired, the fact that the incidents are being given notice in the press and are causing more widespread concern among legislators, indicate that changes are bound to occur as a result. Attitudes and consequent laws are slow to change. But with the awakening of public concern, it is certain that events are leading toward a more humane concern and realistic view of the problem of homosexuality.

It should be noted also that the British Social Biology Council of London, headed by Gordon Westwood, author of "Society and the Homosexual", has announced intention to compile case histories of 100 or more male homosexuals to determine the effect of their homosexuality upon their social adjustment and acceptance.

## a friend

A friend  
is a person  
with whom you may be yourself  
He does not want you to be better or worse  
With him you may breathe freely  
You may lay bare your soul  
You can keep still with him  
it makes no matter because  
he likes you  
he understands you  
Weep with him  
laugh with him  
pray with him  
he knows and loves you.



*Duane*



## BOOKS

### PAPERBACK VICISSITUDES

Loren Wahl: *THE INVISIBLE GLASS*: Greenberg, 1950. Reprinted as *IF THIS BE SIN*; Avon No. 380, 1952. Reprinted as *TAKE ME AS I AM*; Berkeley G-57, 1957. Review by N. I. G.

The history of this very interesting novel, from hardback through two paperback reprints, has followed what may well be the unique course in publishing history. The original edition contained some of the strongest, not to say salacious, narrative and dialogue, of both homo- and heterosexual nature, to be found in what we may call over-the-counter, legal literature. Its first paperback reincarnation, *IF THIS BE SIN*, was censored and abridged in wholesale manner, from single words here and there, through clauses and entire paragraphs, to a section of several pages. Of course, the prospective buyer was given no indication whatever. On the positive side it may be said that the usual cover advertising did stress both the homosexual and Negro angles – and that, in spite of all the censoring, a great deal of pretty rough material still remained.

The second reincarnation, this time called *TAKE ME AS I AM*,

### INFORMATION FOLDERS

Two folders, designed to be used as companion mailing pieces, are available from national headquarters of the Mattachine Society and its branch offices. They are "In Case You Didn't Know" and "What Has Mattachine Done?" The first outlines the homosexual problem in the U.S. and describes the purpose of the Society; the second tells how the Society is dealing with the problem and what the organization is doing. Prices are: 100 for \$1.50; 50 for \$1.00; smaller quantities, 3 cents each. Unless specified otherwise, orders will be filled with equal quantities of each folder.



clearly states: "Complete and unabridged." But careful comparison with the original reveals that some of the strongest clauses have been excised. Interestingly enough, this version mentions neither the homosexual nor the Negro angles in the cover advertising, so that, for once, the prospective buyer will find between its covers more, rather than less, than expected.

### DIRT TAKES A SWEEP THROUGH ITALY

THE TALENTED MR. RIPLEY, by Patricia Highsmith. New York: Coward-McCann, 1955. Reviewed by H. E. P.

How he started on his career is not made at all clear, but when we first meet Tom Ripley he is already a successful extortionist, and before long we see the list of his accomplishments grow and expand to include a remarkably long string of murders. Although at the very beginning the hero (?) himself vehemently denies that he is a homosexual, subsequent events more than suggest that he is not being entirely candid and honest with us, and presently we find him in a typical New York East Side gay bar. Here he meets the father on one of his erstwhile acquaintances and is sent by him to Europe with the ostensible object of bringing the son back to the United States. It is in the course of a leisurely Italian tour—Sorrento, San Remo, Naples, Rome, and places too numerous to mention—that Tom's character unfolds slowly—perhaps too slowly for some readers. While it soon becomes apparent that Tom is one of the most despicable heels in contemporary literature, the author does manage to elicit from the reader a measure of sympathy for her "hero"—not an easy task by any manner of means. In the process of following Tom's adventures we meet a series of straightforward and susceptible homosexuals who invariably fall into his wiles, with the possible exception of Dickie Greenleaf, a homosexual with girl friend—and here some readers will probably feel that the girl friend incident would be more believable were the sex changed. At any rate, the plot thickens, murder mounts upon murder, a case of assumed identity, and the novel comes to a swift end. It would not be fair to reveal the ending, but let us just say that it is not a conventional one at all, though possibly true to life, and that the reader is sure to react strongly to it, either in delight or revulsion.

"The Talented Mr. Ripley" may not be as well written nor as full of suspense as the author's other novel on the subject of the homosexual and his troubles, "Strangers on a Train," but this reviewer

was unable to lay it down until the last word had been read, and was left wishing for an Alfred Hitchcock to turn his talents to a dramatization of what is a most unusual suspense novel.

### FEW PASSENGERS; MUCH CARGO

TRAVELLER'S TEARS, by James Stern. Short Story in "The Man Who Was Loved." New York: Harcourt-Brace, 1951. Reviewed by Noel I. Garde.

In this rather fantastic short story the author appears to have gone berserk in plotting homosexual relationships. The story opens with a vain and self-centered American woman in Hawaii who has just learned of the death of her stateside husband. Her frisky 11-year-old son accompanies her, and the story ends aboard a ship en route back to the United States. But within those 24 pages we find the following romances delineated:

1. Mother Crane and her Hawaiian girl friend, Mrs. Awahnee.
2. Mother Crane and the only female passenger on the small freighter, Emily de Ketteville.
3. Son John and a well-built Tahitian cabin boy, Luani, with whom John decides he'll have to run away at the first opportunity.
4. Ernest Bates, the only other male passenger, and Al Jennings, whose corpse is in a coffin below. The two were separated after a youthful romance when Al showed deviationist heterosexual tendencies; they were recently reunited in Hawaii when Ernie got a cable from Al, but shortly thereafter, Al is drowned.
5. Ernie and First Officer Boynton, who is first carried away by the sad story he persuades Ernie to tell, and then promises to do his best to replace the late Al...

## LOOKING AHEAD

July issue of the REVIEW will contain usual outstanding articles, features, departments and significant quotes and opinions. Headlining the edition will be an article by Philip Jason, "Homosexuality in a Related Culture, a Brief Investigation," dealing for the most part with a comparison of Moslem and Judeo-Christian attitudes, and a lengthy book review of a gay novel (about a young girl who marries a homosexual boy) that is significant because it was published in 1899—six years before the Oscar Wilde scandal.

Look for the issue on your newsstand on or about July 25th.



## WHO IS TO BLAME FOR SACK DRESS STYLE? DOROTHY THOMPSON HAS AN ANSWER: SHE SAYS DESIGNS ARE CREATED BY 'SO-CALLED MEN'

By DOROTHY THOMPSON

I SEE dark for the human female unless she pulls herself together. At the risk of being accused of furthering the recession, I see no way out except a buyers' strike.

The human female, once of "form divine," is being eliminated as an object of sexual attraction to the male. The designing of women's clothes in Paris is mostly in the hands of so-called men.

Women are not their type; they don't find them attractive any way, and have apparently determined that no men shall.

The long-enduring mode of

clothes designed to bring out to the fullest the curves that have always enticed males must have horrified them. Everybody was getting married, earlier than ever. So now they're putting frills on men's shirts and putting the gals into pokes, to redress the balance.

Missionaries to the Polynesian lands put lovely girls living in the innocence of Eve into Mother Hubbards to discourage carnal thoughts. However, the islands are innumerable and missionaries couldn't be everywhere at once. But you can't discard your clothes on Fifth Avenue or Main

Street.

When it comes to fashions, women make me tired. Give anything a Paris label and the imprimatur of a glamorous name, and it will be copied from New York to Helsinki, and every swan will be a goose.

She probably would have her head shaved bald if fashion so decreed. She allows hairdressers (also in the plot) to put it into peaks, and milliners to top the debris with a bucket or a tower.

The "chemise"! Chemise is French for shirt and not since Great Grampa discarded his flannel nightshirt has anything like the lady's day shirts appeared in public on a private life.

I've not met one male who does not deplore these styles. But I notice that sideburns are appearing on men, and anticipate before long full beards, and the re-emergence



of the cave man who doesn't say it with flowers.

Unless the men revolt against being prettied up before the women vote for charm.

## *mattachine* REVIEW

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(Symbols for the above listings were published in the March 1958 issue of the REVIEW. This bibliography will be a continuing monthly feature until the comprehensive list is concluded. Previous issues with installments of this bibliography are available at 50¢ each, or all six of the issues with previous installments for \$3.00.

## READERS *write*

REVIEW EDITOR: Mattachine is not only growing in years but in stature. It is unfortunate that any person who may be homosexual or interested in the advancement of its understanding does not know of its existence. It is and would be of great help.—Mr. J. D. California

REVIEW EDITOR: I have talked to several about forming a chapter, and as might be expected, one meets considerable resistance, generally concerning the values and dangers of organizations... I guess the problem is one of selling the *Review* before I can sell the idea of a meeting for a chapter, so I'll work harder for a nucleus.—Mr. R. M., Ohio

REVIEW EDITOR: Recently a Michigan circuit judge ordered a husband to pay temporary child support during the pendency of a divorce suit. The amount the husband had to pay was \$5 per week. (His earnings were \$26 per week as a part-time bartender.) However, former wives No. 1 and No. 2 and their children were trying to collect some \$1000 child support payments in arrears. The husband is a deviant. What a pity that he can bring into this world such misery, heartache and economic disaster, when someone should have introduced him to a homosexual.—Mr. F. E. H., Michigan

REVIEW EDITOR: There are things that often keep people from doing what their hearts dictate. I'm in the service, and as you know, the armed forces are very security-minded. They have a continuing RIF program that gets rid of people for such things as three traffic violations—including such simple things as running a stop light or a stop sign or less. They also have a regulation (AFR 35-66) covering homosexuality. If you are known, if you keep company with someone who is known, or suspected, and if for any connection whatsoever YOU are suspected, OUT YOU GO! I most certainly cannot afford any such implications regardless of truisms and dictates of the heart. I am half way to retirement, and have a wife and two sons. If anything were to develop that would cost me such a discharge, I'd have a different problem of supporting them. I know you are thoroughly familiar with the difficulties of employment in these cases. In fact you referred to it in the information you publish. But you have also said that in several instances you have helped someone to gain employment and wish to develop this service further. That alone speaks with utmost favor for your organization.—Mr. E. B., (U. S. Air Force)

REVIEW EDITOR: Until recently when I discovered you, I have wondered all my life why such an organization wasn't started. However, there are quite a few homosexuals with the attitude of K. A. (see Readers Write, October 1957 *Review*). These are the real enemies. But I like to believe that the majority are of more intellect, perseverance and serious concern. I hope there won't be another letter

to you so asinine.—Mr. A. L. A., California

REVIEW EDITOR: The other night I went to a city 120 miles away and dropped into a homophile bar. There were fine, handsome stalwart young men there. Some seemed lost. Unnecessarily so. No one mixed with the customers and let them meet each other. Then, too, one wondered why such fine appearing men should be so lost, so footloose, and what all had happened in the past and all that would happen in the future to perpetuate their seeking and their loneliness. If they knew what I know they will not find much happiness during the next 20 years if the patterns of the past go on repeating themselves. No one, however, points out the happily adjusted homophiles, how they live their lives, how they achieved their adjustments. Having no access to such matters, I cannot write about it or I would. But can someone else do this?—Dr. R. M., California

REVIEW EDITOR: I have just read the article by Bob Bishop in the April *Review* and cannot remember when anything has touched me so deeply and profoundly. Nor anything that has reflected my own thinking so well.—Mr. P. E. B., California

REVIEW readers are invited to submit opinions, comments and criticism of the magazine, its contents and its subject for publication in the READERS WRITE department. Publication policy calls for the use of initials of the writer and the name of the state and country of residence. All communications for publication must be signed, however. Because of the nature of the subject of the REVIEW, and the legal and social attitudes toward it, it is impossible to exchange any names of individuals for correspondence purposes.



ENOUGH FROM ME, NOW  
LET'S HEAR FROM YOU —



## REPORTING PSYCHIATRIC PROGRESS (Continued from page 2)

are of any use, Dr. Ross is convinced. The psychotherapy is aimed at helping the student see the meaning and possible basis of his problem.

"THAT BASIS is almost always in a wrong kind of family life—a broken home, an absent father, a dominating mother.

"If the mother and father play their roles well, the chances of a boy or girl becoming homosexual are decreased.

"The father should provide a model of firmness, tenderness, and courage in facing life. The

mother should show her son that women are loving, accepting, and loyal."

THE MAIN POINT, he emphasized, is that young, relatively inexperienced homosexuals can be helped—contrary to the general impression.

"Hour for hour, psychiatric treatment for homosexuals pays off just as well as for other psychiatric disorders," he concluded.

He was assisted in the study by Fred Mendelsohn, a senior medical student at Stanford Medical School, San Francisco.



EDITOR Harold L. Call has guided the Review from its beginning in January 1955, and has headed the Mattachine Society's publications department for the past four years. One of the senior active members today, he joined the organization immediately after the Mattachine idea was introduced to the San Francisco Bay area early in 1953.

Writing, editing and producing printed promotional and educational materials have been Hal's lifelong career. A native of Missouri, he also upholds a tradition ascribed to Missourians in that he doesn't believe a statement just because he sees it in print, but instead has to have the truth of it shown to him.

## faces behind the names

Hal's entry into the printing and publishing field actually dates from his 12th year when he learned to set type. In high school he edited a school newspaper. While a student at the University of Missouri School of Journalism he owned a small printing shop and published a weekly promotional magazine with 2500 circulation for a Central Missouri theater chain.

He served in World War II in the infantry and spent 30 months in Pacific combat areas. He was assigned command of an infantry battalion on Okinawa and for occupation duty in Japan. Hal was released into the commissioned reserve in 1946, almost five years after his induction as a private.

Returning to Missouri to complete his journalism degree, Hal purchased an interest in a Central Missouri weekly newspaper and for a time before graduation in 1947 com-

muted between work and studies. He worked on the paper three days a week while attending classes 60 miles away on Monday-Wednesday-Friday. "And during this period I made my best grades in the University," he says.

Next Hal became associated with a North Missouri semi-weekly as editor, advertising manager and shop foreman. This operation soon became a daily. In the Fall of 1948 he became a partner with one of the owners of this newspaper, and moved to a county seat town in Southern Colorado to become publisher of a newly-acquired evening daily. Hal sold this interest in 1950 and joined the national advertising staff of a large Missouri metropolitan newspaper. In this affiliation he traveled over North Central states and Central Canada, later was assigned to that newspaper's Chicago office. He resigned this post in 1952 and moved to San Francisco. Here he was employed by an advertising agency. At about the same time he became advertising manager and editorial assistant on a newly-launched national trade magazine published by this advertising firm, he heard about Mattachine and joined the Society. It was still under the administration of the original Foundation which conceived the movement. In June 1957 Hal resigned from his position in the commercial advertising field to devote full time to specialized publishing interests and the Review, a magazine which, incidentally, is read by his parents and other members of his family.

At the time the Review was conceived in the Summer of 1954, Hal became one of the active partners in Pan-Graphic Press, a

commercial lithographing firm set up primarily to publish the Review at low cost for the Society. For almost three years he and others in the San Francisco office produced the magazine in its entirety as a voluntary, spare-time project after putting in full time on regular jobs. This became too great a demand on time and energy, however. Thus Hal came over to Pan-Graphic in order to develop further the magazine at a time when it had outgrown "part time" status and required concentrated attention.

Today Hal earns his living from the separate commercial printing production of Pan-Graphic Press. These operations include letterpress and lithographic printing, book publishing ("Gay Bar" was issued by the firm near the end of 1957), retail book selling and publishing for homophilic organizations. This program permits Hal to devote necessary time to promote and obtain articles for the Review, handle the magazine's correspondence, and keep a full-time office open to answer inquiries about the magazine without a salary from the Society.

Hal was named Mattachine "Member of the Year" in 1955. Aside from editing the San Francisco Newsletter for 2½ years after it initially appeared in August 1953, and holding the office of secretary of the San Francisco Area Council for a time, Hal's only other post in the organization has been that of Review editor and publications director, to which he was named in March 1954. Hal is also one of the four signatories of the corporate articles which chartered the present Society on that date.



**“Why  
Hasn't  
Somebody  
Told Me  
About This Before?”**



Lots of people have asked that question, especially after they learn about the serious and vital public service program of the Mattachine Society, aimed at providing information, aiding research, and calling for social action to accept and understand the homosexual in our society.

You are invited to learn the complete story of this important social service program. Then, perhaps, you'll want to join, help out as a voluntary worker, or better still, contribute funds.

If you live in one of the areas where the Society has Area Council and Chapter branch offices, then inquire about joining. (See directory inside.) Otherwise, wherever you live, you are invited to become a Subscribing Member. The fee is only \$10 per year (\$6 if you are a paid up Review Subscriber).

Address your inquiries to the nearest branch office or to the national headquarters...

**Mattachine Society, Inc.**

*Office of the Board of Directors*

693 Mission Street

San Francisco 5, Calif.

