

# mattachine REVIEW

OCTOBER 1958

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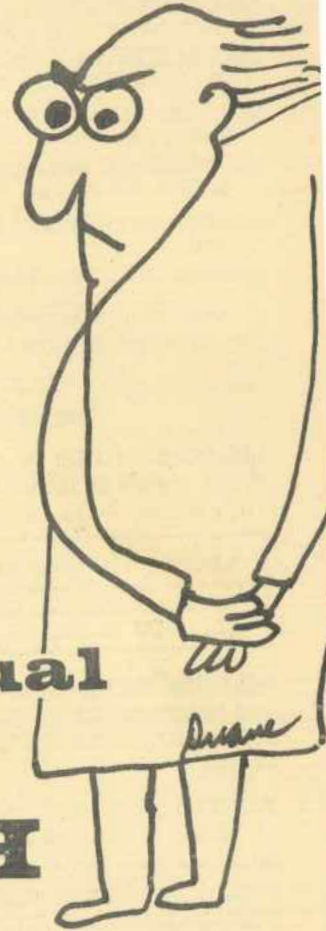
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THE SCORN THAT  
SOCIETY HEAPS  
UPON HIM?

the  
homosexual  
SWISH



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

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## EFFEMINACY *v. Affectation*

BY RANDOLFE WICKER

Understanding the social condemnation of the homosexual depends upon comprehending its emotional roots. This will be found to overshadow both historical evaluation and religious condemnation.

Exploration will expose related manifestations of this social stigmatism such as the general abhorrence shown when characteristics of the female appear in the male and vice versa. These related manifestations are erratic and inconsistent in appearance which further complicates the problem. Why is the feminine man so abominable to the average citizen? Why does the masculine woman go almost unnoticed?

It is more acceptable for the weak to be strong than the strong to be weak. A masculine woman is 'frightening' while the feminine man is 'ridiculous'. It is almost a betrayal of trust for a male to be submissive when on his shoulders our society places the responsibilities of the world. He fails in his duty (so-called) to fulfill the male role if he does not exhibit the aggressiveness and strength expected of him. Ultimately he endures the deplorable classification of 'sissy'. It has been observed that due to the growing insensitivity of the modern world even 'girls' cannot afford to be called 'sissies'.

This is not the main factor however. The rigorous mode of conform-

ity placed on the male in society is directly traceable to the supposed "stronger sexual nature of men." Any manifestation in the male of female characteristics is quickly construed to be an indication of sexual inversion. Meanwhile the masculine girl is jokingly labeled as 'tomboy' and might even be encouraged in her 'mannish' pursuits. This somewhat erroneous association of homosexuality and effeminacy makes any feminine traits in another male annoying to many people, especially to those suffering from subconscious doubt of their own virility. "Over-reaction" to homosexuality may denote the presence of a strong, perhaps haunting, latent homosexual shadow. Those who most despise inversion are often those who are most frightened by this latent homosexuality in themselves.

Sociologist Margaret Mead, in her classic book, "*Sex and Temperament*," after studying various diverse cultures arrives at the conclusion that there is no 'natural, inborn, or normal' behavior pattern for either sex. She shows how all human beings have the same potentials upon birth. It is society that guides and directs their development making them either "effeminate" or "masculine" as it dictates. She pleads for a general 'standardization' of one temperament, expected of both sexes, with a wide degree of variation allowed to enable individuals to realize their full capabilities. She goes further to theorize that such a 'standardization' would lessen the differences between the sexes sparing many people what she terms "psycho-sexual confusion and insecurity." This, she proposes, would decrease the occurrence of homosexuality.

Today the scope of life is greatly limited due to sex-differentiation. Many talented men interested in certain fields, such as the arts, refrain from developing their interests and talents because they consider such endeavors "too effeminate". John Knight in his fascinating book, "*The Story of My Psychoanalysis*," emphasizes the fulness of his life once he defeated his uncanny fear of anything lacking "exuberant masculinity." He was indisputably heterosexual but suffered from the common 'acute socialitis' about the 'margin of masculinity'. Unfortunately, we have not adopted Miss Mead's suggestions and members of society today remain unduly preoccupied with their culturally-dictated sexual temperament.

The hostility against homosexuality manifests itself very clearly against any symptoms believed to be indicative of it. A lot of people suffer unfairly in 'Tea-and-Sympathy' fashion and are the victims of stereotyped thinking as to the "effeminacy" of the average homosexual. To make the "swish" invert minority represent the average homo-

sexual is equivalent to making the Negro represent the average American. Both are members of their respective groups but they do not honestly represent the majority of their comrades.

The terms "effeminate" and "affected" are generally synonymous. A difference between the two has long since been overlooked. An effeminate person is not nearly so offensive as an affected individual. He is usually gentle, sensitive, and quiet. His physical movements may be more timid and his carriage less brash than that of most males. Whether he is homosexual or not, he is often a mild misfit in society today. He may be held in mild contempt as a hen-pecked husband, a long-hair, an introvert, or simply for being "too quiet." In him, homosexuality is presumed more likely to occur than in his more 'masculine' friends. However, it must not be assumed that the great majority of effeminate men are homosexuals!

It is the "affected" person who is offensive in his conduct. The basic difference in the two is that one is 'natural' and the other is 'acquired.' Most so-called "effeminate homosexuals" fall in this category. Actually, they should be termed "affected homosexuals." Earmarks of the "affected" individual are inflection of voice, mincing steps, and broken wrists. These homosexuals are frequently classified as 'reactionaries.' Being affected—rather than effeminate—is their way of rebelling against the society which oppresses them. Effeminacy indicates temperament, but affectedness indicates neurosis. It is usually the result of a "psychological miscarriage" on the part of this group who identify themselves with women. This is one symptom of the 'culturally-induced' neurosis found in the homosexual. His greatest problem lies not in his homosexual nature but in his position in a hostile society. It is pathetic that this type of homosexual should tend to perpetuate the popular stereotype. The average person seldom recognizes the typical homosexual, for it is difficult to detect him on sight or even in extended acquaintance.

Before society can judge the homosexual in an unbiased manner, it must be allowed to see and learn about a great many average, responsible and reasonably well-adjusted homosexuals. Men do not hate without reason and are often misled. The homosexual is not perfect, and should be held to no higher standard of perfection than all other individuals; further, the homosexual should not demand greater perfection in others than he is willing to seek for himself.

We are all, in the final sense, human beings. There is no excuse for deliberately offensive behavior from anyone. And certainly none of us—homosexual or not—have any reason to expect understanding and acceptance if we have not learned yet to grant this same privilege to our fellow man.

## PAROLE COUNSELING AT THE



*A Report from a  
San Quentin Prison  
Staff Officer*

BY WES KNIGHT

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If a man were faced with the hard decision to choose his own prison, California's San Quentin would probably be the wisest choice he could make. Here in a modern city behind walls, fronting San Francisco Bay not far from the Golden Gate, a forward-looking and enlightened administration is doing its best to implement modern knowledge in rehabilitation of inmates in accordance with laws governing such a task.

Robert Flippin, of the prison staff, was a recent speaker before a public Mattachine discussion group. He spoke, however, not officially, but gave observations that were distinctly his own. His comment is reported here as another facet of the sex problems facing our society, and as another expression that more enlightened attention must be given to it.

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What causes some homosexuals to display effeminate gestures, walk with a mincing swish and talk with a sissy lisp?

The answer is probably a variety of causes all the way from inherited

to acquired. But personality experts do generally agree that much of such behavior is a manifestation of rebellion or hostility toward a society which does not accept everyone on an equal par.

Robert Flippin, San Francisco, parole officer and counselor at San Quentin prison, recently threw an interesting sidelight on this question when he addressed a public discussion meeting of San Francisco chapters of the Mattachine Society.

"I have conducted a counseling service with a group of from 50 to 105 inmates for some 18 months at San Quentin," he said. "All are disciplinary cases, and four, at least, are aggressive male homosexuals. All are segregated. They intimidated and were otherwise a problem for our correctional officers, and affected effeminate gestures and speech in their presence."

Thus some correctional officers didn't like to work with this group. Flippin was assigned to it, met with them in discussion and study sessions, and during such periods that are labeled as "pre-parole instruction." They accepted him, acted natural and lost all trace of affectation.

"What's happened," Flippin asked the group.

"Oh, you're all right," one spoke up "We don't have to oppose and resist you because you accept and understand us."

As he related the story, Flippin said he had never threatened any disciplinary action for the group, never preached to them about "straightening up" as they had heard others do.

"I just permitted everyone the opportunity for free self-expression, as an approach to his own successful adjustment," Flippin said.

In his address to the Mattachine discussion group, Flippin traced his

own interest in the subject of homosexuality and sex variation.

"I was first aware that such a problem existed about seven years ago when I began counseling work," he said.

But today, his interest in the subject is keen, indeed, because he sees the tragedy of non-acceptance every day among the 5000 "residents" at the California prison which claims to be the most enlightened such institution in the world.

"Our laws may fit our society morally, but not biologically," the parole officer said. "And unfortunately, arrests in any community may vary with the appointment of a new member to the police force, or with the rise of a new reform group. Sex statistics so far have come only from those who were arrested as offenders, and not from our average citizens." He stated additional facts—all, essentially, in praise of such persons as John Barlow Martin (author of "Break Down the Walls") and Dr. Alfred C. Kinsey for his pioneering sex research—to show the importance of the educative process in changing attitudes in modern America about sex and our legal, moral and religious standards.

"Present laws are sorely inadequate," Flippin declared. "What may cause an arrest and charge with a felony in one community or state may not even cause an arrest in another," he said. "Working of the law is too often regulated by hysterical publicity in newspapers," he cited, declaring that such publicity in the press could markedly affect morale among prison inmates, especially if one had been convicted of rape and was due to appear before a parole board at a time when a sensational rape case was in the papers.

"His friends will tell him he is

getting a bad break," Flippin said, adding that the candidate for parole would prefer to postpone his appearance until the color of the news had changed.

Without criticism or endorsement, Flippin briefly discussed organizations like the Mattachine Society.

"In effecting a program in this field," he said, "Bear in mind the fact that sooner or later, thousands of persons will know of the Mattachine Society. The impact of this will be helpful in what you are trying to do. The organization will then be able to appear before legislatures and other agencies, but at that time conflict with the church will strike. I don't have the answer to that, but an answer will come someday."

Referring to group therapy work, Flippin cited the need for rapport as a first requirement. Problems to be considered are those of the group, not those which a therapist thinks should be considered.

Study and research hold the key to social change, he said. "When we once learn the real activities of the so-called 'Normal' group, we will realize the need for real changes of attitudes and laws."

The approach of the Mattachine Society, Flippin said, was good in considering the sex problems on the "outside" which result in so many persons being committed to institutions.

"Your efforts are a step in advancing social responsibility," was the way he put it. "And we must all be interested in the problems of others—whether it be a kid in Maine, a man in Georgia, or someone in prison.

"We must enlist the aid of others, be aware and alert, and at the same time prevent the loss of our democratic freedoms. If we continue and improve, we will get results."

*mattachine* **REVIEW**

## OBSCENITY in England

### Saving us from Ourselves

**T**HE Report from the Select Committee on Obscene Publications\* recently published suffers from the same limitations of all such documents and Inquiries in that the terms of reference were concerned only with how the existing law works and in what ways it might be modified so as to function more efficiently and effectively. No-one either on the Committee or among the witnesses questioned by it even whispered a suggestion that the whole business of legislation, the cure, apart from being ineffective in stopping the flow of "pornography" was as nauseating as the disease it sought to wipe out!

It is not surprising therefore that the Committee heard evidence from, or on behalf of, the Home Secretary, the Director of Public Prosecutions, the Commissioners of Customs & Excise, the Commissioner of Police, as well as the Society of Authors, the Publishers' Association and the British Federation of Master Printers, but conspicuously absent from this list was the public. The Public Morality Council was prominent in its outspoken criticism of the inadequacy of existing legislation to pro-

tect the public, but the public was excluded from this gathering of moral saviours, these do-gooders by hook-or-by-crook, these self-appointed defenders of public modesty and the purity of our minds. The reason for the omission of what one could call the "key witness" is obvious. The Committee was examining ways and means of "saving" the public in spite of itself, and to have called on it to make suggestions as to how best it can be deprived of something which it undoubtedly enjoys would indeed have been asking the public to cut its nose to spite its face!

But how refreshing it would nevertheless have been if for once the small voice of a "vicious" yet naive member of the public could have been heard declaring: "Yes, I enjoy seeing some of these magazines with naked women and/or men in which nothing is hidden; yes, I enjoy seeing a good strip-tease beyond the limits of the G-string; yes, I am excited by a well-written piece of 'pornography' in which no detail is left out!"

Such a declaration might well have shocked a few old ladies of both sexes and raised howls of dismay from the Public Morality Council but it would have put this business of "obscene publications", etc. in its proper perspective. Indeed it would have revealed the chasm that

\*Together with the Proceedings of the Committee, Minutes of Evidence and Appendices (H.M.S.O., 2 volumes: Report 3s. 6d., Minutes 8s.).

divides the intimate human attitude to sex from the outward; it would also have revealed the inadequacy of definitions, and thereby of legislation, in matters concerning the relationship of behaviour and morals.

★

THE Courts are still applying the Hinkley Test in cases concerning obscene publications which come before them. In that case, heard by Chief Justice Cockburn in 1868 the test of obscenity was whether the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences and into whose hands a publication of this sort may fall. And "obscene" is defined by the Oxford Concise Dictionary as "offensive to modesty, expressing or suggesting unchaste or lustful ideas, impure, indecent, lewd". It would need the wisdom of a Solomon to find a path through this maze of words each charged with religious and social prejudices with which, we imagine, a large body of opinion would not be in agreement.

In fact, even those whose task it is to root out obscenity and corruption wherever it raises its ugly head themselves hesitate to define these terms, though this does not prevent them from seizing publications or from prosecuting publishers of this material. In his evidence, Sir Theobald Mathew, Director of Public Prosecutions, admitted

"No, I cannot give a definition in terms as to what is 'corrupt'. I find it difficult. It may be a fault on my part, but I cannot put exactly into words what I think is corrupting. But if I look at material or if I read a book, then I know. . . ."

Similarly in the Memorandum submitted by the Commissioners of Customs and Excise one reads in paragraph 8 that

The officers have not been given any definition of obscenity—like the elephant, it is left to be recognised rather than defined.

The following extracts from the evidence given by the Solicitor to the Board of Customs & Excise, Mr. Whittome, tempt one to demand that Customs officers should be taken to the Zoo and asked in fact to recognise an elephant, for we are not convinced by their evidence on obscenity, that they would not point to a zebra or an ostrich.

Mr. Robinson for the Committee asked Mr. Whittome

what principles you adopt in connection with nudist publications that come into this country. Some of us have had communications from these associations, and we are told that you do not allow in what are known as un-retouched photographs?—(Mr. Whittome) a nudist photograph showing the whole human body is regarded as covered by the prohibition, even if there is no erotic or other detail. . . . The human body taken from behind very often would not be obscene in any way. But, Sir, I think the intention of some of the nudist magazines is to demonstrate by showing all the sexual organs fully exposed that nudity and nudism is a desirable thing, and for that purpose they do show those parts of the human body which ought not to be shown in an artistic photograph.

When the Chairman pressed Mr. Whittome to say whether the *ratio decidendi* of this question of the nude human body was "the sexual organs, the object that is being portrayed or is it the naked body, Mr. Whittome replied:

It is the portrayal of the sexual organs, Sir, and even that might be possible if they were blurred or distant; but if they were shown in full, very close up, the photographs would be regarded as obscene.

Puzzled, Viscount Lambton then asked:

How could you possibly show a nude without showing the sexual organs?

And the official answer is "from the back or side view". With respect, as they say in the legal jargon, Mr. Whittome ought really to have a look at himself sideways in the mirror next time he takes a bath! It's surprising how much one sees of the male sexual organs!

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FROM the foregoing it is clear that to the official mind, since the portrayal of the sexual organs is obscene and obscene is that which tends "to corrupt and deprave" etc. it is from the corrupting influence of our sexual organs that we must be saved! Perhaps even the Public Morality Council would not support a demand that all men should have their visible sex organs removed at birth and that women should have a fig-leaf grafted on theirs, but since the sight of sexual organs in a photograph is obscene and subject to the full force of the law, why not ban all full-length mirrors in bathrooms and bedrooms so that no man or woman may be subjected to the corrupting influence of the sight of the reflection of his or her own sexual organs?

Not a voice was raised drawing the logical conclusions of this, in effect, anti-sex attitude. Publishers, printers and writers were too anxious to protect their narrow economic interests, to speak up for freedom. The printers far from protesting at being forced into acting as censors of literature, as a result of the law on obscenity as it stands, are only anxious to remain within the Law and to look upon their trade as just another business and

not a vital service to the public and to the cause of freedom. In their Memorandum they wrote:

Some concern has been expressed in regard to this so-called "censorship" by printers. We do not accept that the exercise by the printer of his right to decide whether or not he shall accept or refuse an order is properly described as "censorship", and it would be regrettable if the use of that term led to some wrong impression being given about an elementary right of any person or firm engaged in business.

And in their evidence to the Committee the following exchange took place:

When you decline to print a book you do so not because you regard yourselves as guardians of public morality but because you wish to keep clear of the law? (Mr. Steele): Yes. (Mr. Penney): I would not say so entirely. I think we do regard ourselves as being responsible citizens. We would not in any case wish to break the law.

Obviously nobody wishes to break the law. Is your chief worry whether you should break the law or whether you should publish something which it might be undesirable to publish?—I think our main concern clearly is to keep within the law.

The authors too were less interested in the principle of free expression—free from moral strictures and conventions—than with seeing the law so modified that the respectable writing and publishing industries would be outside its scope. In his interesting Memorandum on Obscenity in England submitted on behalf of the Society of Authors, Sir Alan Herbert points out that

the conclusion to be drawn from this survey is that the paramount need is to distinguish pornography from literature.

We find it difficult to understand why "articles such as photographs of the grossest character dealing with sexual relationships which are

intended merely to gratify the passions of depraved persons or to spread corruption amongst others especially young men and women" are reprehensible, whereas a description of those same relationships by a D. H. Lawrence is only great literature. Let's be honest about these matters: How many young people reading the unexpurgated edition of *Lady Chatterley's Lover* have not been sexually excited by what they have read? But we would add "And why not, and what harm is done if they are?"

★

IT is all a question of one's approach to sex. We live in a world which approves of people being excited by the sight of a thick

under-done steak, by horror films or a blood-bath in a boxing ring, etc. but not of those who declare that the sight of the human body, unclothed, "un-retouched" and un-emasculated is an exciting experience which "gives us ideas", as they say! And the sex act can be as much an aesthetic act as the description of it can be a great piece of literature. Why then should its portrayal by the artist or the photographer be attacked even by those who defend its description by the printed word?

Once again we come back to the basic principles of freedom, which can only exist and flourish when it is defended and advocated without *ifs* and *buts*. For if one tries to legislate against bad taste one invariably places good taste in jeopardy as well.

OFFICE OF THE BOARD OF DIRECTORS

## Mattachine Society, Inc. \_\_\_\_\_

### Freedom to Associate

(AN EDITORIAL)

Citizens can join associations in the U. S., and membership lists of such groups are not subject to scrutiny by our courts. This long-standing guarantee of the 14th amendment to the U. S. Constitution was again underscored and upheld by the Supreme Court in Washington two months ago when it handed down a decision which rapped the knuckles of over-zealous Alabama segregationists. Winner in the legal battle was the National Association for the Advancement of Colored People. Set aside was a \$100,000 contempt-of-court fine levied in 1956 against NAACP, and, more important, a court order to turn over the organization's membership lists was voided.

The Alabama contempt conviction and order to disclose names of NAACP members in that state was a violation of the constitutional rights of the members, declared

the Supreme Court. Justice John Marshall Harlan's exact words were, "Freedom to engage in association for the advancement of ideas and beliefs is an inseparable aspect of 'liberty' assured by the Due Process Clause of the 14th Amendment... Inviolability of privacy in group association may in circumstances be indispensable to preservation of freedom of association."

Readers of the REVIEW and members of the Mattachine Society, as well as minority groups everywhere, saw a clearer meaning in the 14th Amendment ("...nor shall any State deprive any person of life, liberty, or property, without due process of law...") as a result of the Court's rebuke to those who would impinge the safety and privacy of persons who elect to band together for purposes that are not unlawful.

*mattachine* REVIEW

By NORMAN ARLINGTON

# SEX

## *in the World of Tomorrow*

*This article originally appeared in Progressive World magazine, and is reprinted by permission of the author. Norman Arlington has written two forthcoming books, The Modern Sporting Girl and The Borgias' Mistress, which should be of special interest to all readers of Guyon's Studies in Sexual Ethics. The following article was also published in the January 1955 issue of One magazine.*

It is an amazing story that I have to tell. A story that will remind you of the curious case of Charles Darwin and Alfred Wallace, who quite independently formulated the theory of evolution by natural selection, in almost identical terms, Darwin in England and Wallace in a tropical outpost on the other side of the world. It is a story that will remind you, from another viewpoint, of the case of Gregor Mendel, whose researches in heredity, destined to be the very foundation of the future science of Genetics, remained unknown to the leading biologists for many years after their publication.

For eight years, a biological expert named Alfred Charles Kinsey traveled through

certain sections of the United States, interviewing thousands of Americans of various ages concerning the details of their actual sexual behavior. For thirty years, a legislative expert named René Charles Guyon, during travels throughout Europe and Asia and Oceania, observed and questioned people of all races and various ages concerning the details of their sexual behavior. In 1947, in an American college town, when he was 53 years of age, Dr. Kinsey completed the first volume of a projected nine-volume work on human sex relations. In 1928, in far-off Siam, when he was 52 years of age, Dr. Guyon completed the first volume of a nine-volume work on human sex relations.

The title of Dr. Kinsey's book was *Sexual Behavior in the Human Male*. The comprehensive title of Dr. Guyon's nine-volume work to be published in France, was *Etudes d'Ethique Sexuelle, or Studies in Sexual Ethics*; and the title of the first volume was *La Légitimité des Actes Sexuels*, which means, *The Legitimacy of Sexual Acts*. In the years that followed, five more volumes of Guyon's work appeared in France; and their titles may be thus expressed in English.

*Sexual Freedom.*

*Marriage and the Family.*

*Rational Human Reproduction.*

*Rational Sex Life.*

*The Persecution of the Courtesan.*

The Sixth volume was published in 1938. The seventh volume, *The Persecution of Sexual Acts*, was in corrected proofs when the World War put a stop to publication. While global conflict raged, Guyon continued with the writing of his monumental work. He completed the last two volumes, *The Puritan Terror* and *The Sexual Civilization of Tomorrow*. Not content with that, he undertook a comprehensive criticism of the present laws regarding sex behavior, and formulated a new legal code for the world of tomorrow; this he embodied in a book entitled *Nécessité d'Abolir les Infractions Sexuelles en Droit Penal*, which we may shorten to *Sexual Behavior and the Law*. And as a by-product of the documentation of his work on the persecution of courtesans and sexual acts in general, he wrote still another volume, *World Freedom and Puritan Power, an Historical Account of the League of Nations in Sexual Matters*.

When the war finally ended, and communication was again established between Bangkok and Paris, Guyon found that his printer had disappeared, presumably assassinated, and that the cost of book publishing had risen to such fantastic heights in France as to render further publication of his volumes impossible, for the time being.

Meanwhile, *La Légitimité des Actes Sexuels* had been translated into English, and published in England under the title of *Sex Life and Sex Ethics*. In 1934 it was published in the United States under the title of *The Ethics of Sexual Acts*. The book was almost unnoticed. One writer, Professor Howard M. Parshley, the biologist, did recognize the significance of the Guyon volume. Reviewing it in *Mental Hygiene*, he wrote:

"This is an important book, equally im-

portant for those who regard sex primarily from the biological point of view and for those who accept the moralistic conception as fundamental. It is in essence philosophical and ethical as well as scientific, for its purpose is to present logically the theoretical basis and the broad outlines of an attitude toward sex acts and sex ethics that is intended to be rational, humane and at the same time in accord with modern psychological and biological knowledge. This attitude, as developed by the author, is in almost entire disagreement with the conventional moralistic view of Western institutionalized religion; yet it is essentially ethical, the author's conception of the legitimacy of sexual acts demanding throughout the fullest respect for the liberty of others and the free consent of the sexual partner, uncomplicated by any element of violence or deceit. The treatment is based upon Guyon's intimate acquaintances with sex customs throughout the world in contemporary and past cultures, viewed in the light of modern psychology and the Freudian theory of neurosis arising from repression. This book will stand as a classical formulation of the belief that is taking an important place in modern thought—namely, that sex behavior, as such, should be removed from the sphere of morals."

One could hardly expect such a book to be showered with praise in the ascetic columns of the journals of puritan organizations like the American Social Hygiene Association, and it was not. As for the popular book reviews, the only comment I ever saw consisted of two unsigned paragraphs which dismissed the work as merely the ideas of a Frenchman who had traveled in the Orient. Fourteen years later, Guyon's assertions were to be confirmed by the objective statistics of an American biologist who had traveled in the United States.

In 1939 the second volume of Guyon's work, *La Liberté Sexuelle*, was translated into English and published in England under the title of *Sexual Freedom*. Like the previous British volume, it appeared in the International Library of Psychology and Sexology. But if an American citizen ordered the book from England, it was seized by the customs officials who censor our reading from abroad, as the Post Office officials censor our reading at home; and thus few Americans saw the book. During the war, *Sexual Freedom* was allowed to go out of print, and the publisher abandoned the idea of having the rest of Guyon's volumes translated.

Such was the situation in respect to the most monumental sexological work of our time when an unprecedented torrent of publicity was suddenly released upon the American public concerning a book that was soon to appear in print, *Sexual Behavior in the Human Male* by Alfred C. Kinsey. Immediately upon publication this book became one of the leading non-fiction best sellers in the country.

It is unnecessary for me to stress the immense importance of the Kinsey book. That has already been adequately done by the various commentators from Morris Ernst to Albert Deutsch, even though some of these writers have misinterpreted the nature of that importance—which is physiological and sociological, and not ethical or legal. But although we have had scores of experts commenting on the significance of the Kinsey Report, biologists, psychologists, psychiatrists, physicians, sociologists, jurists, eminent authorities in many fields of knowledge, this initial flood of comment was completely devoid of the slightest reference to Guyon's *Studies in Sexual Ethics*. Now the curious thing is that the principal claim made by the proponents of the Kinsey Report was that it demonstrated the need for a drastic revision of our ethical and legal codes. Yet none of these enthusiasts were apparently aware of the fact that such a revision in complete detail, already exists in the eleven volumes written by René Guyon. For the remarkable thing is that, although Guyon's work was completed before the appearance of the Kinsey Report, there is not a single element in Guyon's blueprint for a future world that will need to be revised because of any of Kinsey's findings.

Fortunately, the comments of the initial popularizers of the Report (who must nevertheless be commended for bringing a tremendously important and valuable scientific work to the notice of the general public) are now being followed by the more deliberate comments of experts with wider and more profound knowledge of sexology. Dr. David Cauldwell's recent booklet on the Kinsey Report takes account of Guyon's *Studies in Sexual Ethics*. Joseph McCabe's new *Encyclopedia of Essential Knowledge* mentions Guyon's work prominently in the article on Sexology. A recent statement signed by Dr. Harry Benjamin, Prof. Howard M. Parshley, Prof. Harry Elmer Barnes, Dr. Albert Wiggam, and Dr. Robert L. Dickinson, asserts: "We consider that the major writings of René

Guyon are of considerable importance to social science, and should be made widely available to research workers in this country." The statement adds that *The Ethics of Sexual Acts* "should be in every public library and college library that already contains a copy of *Sexual Behavior in the Human Male* by Kinsey, Pomeroy, and Martin."

Let us return now to the claim made by the proponents of the Kinsey Report: that it demonstrates the need for a drastic revision of our ethical and legal codes. Great stress has been laid upon its revolutionary social implications in this direction. But in point of fact, this conception of its importance is completely fallacious. Statistics of actual behavior have no relevance to the problem of optimal behavior; and statistics of the incidence of crime have no relevance to the problem of the justice of laws.

To consider first the ethical aspect. As Professor Herbert Birch rightly states, "it may be statistically normal for extra-marital relations and homosexual contacts to occur, but statistical normality and desirability are distinctly different concepts." Statistics showing how many men smoke tobacco or marijuana, or how many women wear high-heeled shoes, are totally irrelevant to the question of whether these practices are natural, normal, or desirable; and such statistics would have no influence upon any future textbooks of hygiene. Nor would statistics on how many men drink milk or how many women eat white bread have any influence on our scientific conceptions of optimal nutrition. The reviewer in *The Commonweal* is quite right when he says that Kinsey's statistics no more require a change in ethical standards than the fact that many people persist in lying requires us to consider dishonesty a virtue. What people *do* does not tell us what they *should do*."

There can be no need for revision of "our ethical code" for the simple reason that we have no ethical code. We have several ethical codes, with entirely different bases. One large group of people accept a religious and metaphysical code of morals; another large group of people accept a scientific and utilitarian code of morals. The Kinsey Report shows that enormous numbers of men and women who profess the dominant religious code of this country ignore its sexual tenets in their daily lives. It does not show that there is any

conflict between belief and practice in the case of those who accept a rational and scientific code.

Those who are familiar with the facts of Anthropology know that man has developed his own moral law, and that (except where his ideas and conduct were distorted by superstitions) he formulated it simply as a law of social life, with the object of preventing disturbance and suffering and promoting harmony and happiness. And those who are familiar with the facts of History know that a utilitarian ethics is not an impulsive rebellion of youth against the wisdom of the ages, or an untried philosophy that holds dangers to Society; they know that utilitarianism has instead been associated with the most enlightened, brilliant, and humanitarian periods of history: Athens in its period of greatest achievement, Greek Alexandria, the best centuries of Roman life, the richest eras of China and Japan, the finest phases of the Arab-Persian world, and the life of Moorish Spain. A metaphysical and religious moral code was, on the contrary, associated with that sustained period of civilized barbarism known as the Dark Ages. There are those today who cling to what is literally the moral code of the Middle Ages; and there are those who, mentally skipping that period, have resumed the normal line of the development of human thought as manifested in the Golden Ages of history.

There is, then, no need of a revised ethical code because of the Kinsey findings. What is needed is for the general public to get acquainted with the books on scientific Ethics that were written for the layman twenty years ago, but which never became best-sellers as the Kinsey Report has. A required course of reading should include *Science and Good Behavior* by Howard M. Parshley, *The New Morality* by Durant Drake, *The Concept of Morals* by Walter T. Stace, *The Fine Art of Living* by Isaac Goldberg, *Personality and Conduct* by Maurice Parmelee, *The Key to Love and Sex* by Joseph McCabe, *Marriage and Morals* by Bertrand Russell, *Sin and Sex* by Robert Briffault, *Sex Love and Morality* by William J. Robinson, and *The Ethics of Sexual Acts* by René Guyon. The book by Maurice Parmelee, written in 1918, considers in detail the needed revision of our sex laws, and not a line of it needs to be changed because of the Kinsey Report; perhaps now at last some attention will be paid to its proposals.

Fully twenty years ago, William J.

Robinson formulated the basic principles of rational ethics as follows:

A. The basic principles of morality are always and everywhere the same. The thoughtless statement that morality changes with time and place refers to customs, dogmas, taboos, and superstitions, which have no relation to genuine morality.

B. The basic principles of morality (for every race and for all the ages) are: (a) do not injure or bring unhappiness to others; (b) help everyone as much as possible, bringing happiness and benefit to others.

C. The morality or immorality of an act or human relationship depends on the intention of the actor and the consequences of the act.

D. An act or relationship that brings pleasure or benefit to one or more persons, without injuring anyone, is moral. An act or relationship that injures one or more persons is immoral.

E. The above general code of morality applies to all sexual acts, without the need of any special code of sexual morals.

Applying these principles, Dr. Robinson found nothing immoral in the voluntary sexual relations of unmarried persons; and he found such intercourse equally moral if indulged in, without affection, for the sheer physical pleasure involved, or if practiced with ten partners rather than one. He found nothing morally wrong in one woman living with two men, or one man living with two women. He decided that the profession of the courtesan supplied a genuine need, and was neither immoral nor anti-social. He considered the granting of sexual favors the mark of a virtuous woman, indicating as it did a kind heart and a gracious nature. By specific actual cases he showed that adultery may sometimes be moral and commendable, bringing happiness to three persons and injuring none. He declared incest and miscegenation to be immoral only if they resulted in child-birth (in a culture where such a child would be socially handicapped). Rape and sadism he found to be always immoral, as also seduction by means of deception.

Such a moral code has long been accepted by those who base their thinking upon the facts of modern science, and nothing in the findings of Dr. Kinsey requires the slightest revision of its principles or their application. On the other hand, it

is the privilege of anyone, if he wishes, to adopt Religion rather than Science as a guide to life; and such a person is fully entitled to argue that the Kinsey Report merely proves how thoroughly deprived this nation has become.

Now for the legal aspect of the matter. The Kinsey Report points out that sexual practices which are statistically normal are offenses against the penal code, and it is then implied that our laws should be changed to conform to practice. Attacking such reasoning as "both logically spurious and scientifically dangerous," Professor Birch writes, "To call for a change of laws to make them conform to practice is to accept current male sexual practices as desirable and permanent." Professor Birch was correct when he claimed that statistical normality and desirability are distinctly different concepts; but now he seems unaware that legality and desirability are distinctly different concepts in a free country. In this respect he is like most citizens of this country and England, who constantly show their failure to realize that, in a free country, legalization does *not* mean approval. But those who understand the principle of Individual Liberty and believe in it have expressed the idea many times. Alec Craig writes thus: "It is the medieval mind that is responsible for the frequent confusion of permission in law with ethical approval. If we want to apply the words *tolerant, liberal, liberty-loving* to ourselves with any significance at all, we must be willing to allow people to act in ways that we consider wrong and foolish." And Bernard Shaw: "Tolerance and Liberty have no sense or use except as toleration of opinions that are considered damnable and liberty to do what seems wrong." This is the same principle which in regard to Freedom of Speech, has been thus expressed by John Stuart Mill: "There ought to exist the fullest liberty of professing and discussing, as a matter of ethical conviction, any doctrine, however immoral it may be considered." And by Justice Scrutton: "You really believe in freedom of speech if you are willing to allow it to men whose opinions seem to you wrong and even dangerous." And by Leon Whipple: "Some day men will realize that it is not a mere phrase—that highest ideal of Liberty—to be willing to die that other men may have the right to teach what you believe to be false and dangerous." And by Theodore Schroeder: "Only tyrants and slaves live where any sane adult can be prevented from receiving even the most odious opinion, about the

most obnoxious subject, expressed in the most offensive language, by the most despised persons." And by Charles W. Wood: "I cannot get excited over the suppression of various works of art at the present time. The defense in every case has tried to prove that said works of art were not immoral, as though that were a reason for tolerating them. There is only one way in which we can fight for toleration, and that is to call for the toleration of things which are concededly immoral. In some cases I have been asked to go on the witness stand and state that I found nothing objectionable in some book which the Vice Society was trying to suppress. I have uniformly refused. If I saw nothing objectionable in it, there would be no point in my going on the stand at all. If people cannot tolerate the objectionable, then they have no tolerance."

As early as 1854, almost a hundred years before the Kinsey Report, John Stuart Mill wrote: "What any person may freely do with respect to sexual relations should be deemed to be an unimportant and private matter, which concerns no one but themselves. If children are the result, then indeed commences a set of important duties towards the children. But to have held any human being responsible to other people and to the world for the fact itself, apart from this consequence, will one day be thought one of the superstitions and barbarisms of the infancy of the human race." Since then, the same principle has been announced again and again. By Havelock Ellis: "It is not until a child is born or conceived that the community has any right to interest itself in the sexual acts of its members. The sexual act is of no more concern to the community than any other private physiological act. It is an impertinence, if not an outrage, to seek to inquire into it." By Bertrand Russell: "I think that all sex relations which do not involve children should be regarded as a purely private affair, and that if a man and a woman choose to live together without having children that should be no one's business but their own." By Alec Craig: "In cases where no children are involved and the parties concerned are in agreement, it is clear that modernism can see no justification for legal or social interference with sexual conduct except for the protection of the immature." By Herbert Shelton: "Where the sex act is voluntarily entered into by the two parties, for the pleasure of the act alone, and they refrain from creating any definite responsibilities

in the form of children, or in the spread of venereal disease, this is certainly not the business of Society. It is a purely personal affair between the two people." By Judge Benjamin Lindsey: "Society has no concern with the intimate relations of men and women save so far as the procreation of children and the public health is concerned. The sex relations of an individual should no more be subjected to social regulations than his friendships." By William J. Robinson: "The sexual relationship of two or several sane adult persons is their affair solely and exclusively. The State has a right to interfere only when the union has resulted in children and these children are not properly cared for. With this sole proviso, it is a remnant of savagery and of theocratic domination for the state to attempt to control or to dictate to the people in the matter of the expression of their most personal instincts." By Maurice Parmelee (writing thirty years before Kinsey): "It is to be hoped that before long the criminal laws against fornication and adultery will be stricken forever from our statute books. These invasive laws constitute grave violations of the rights of the individual. While the normal heterosexual relation is doubtless the most desirable, it is wholly indefensible to penalize homosexuality, sexual fetishism, and other variations from the normal. In the future, bigamy, adultery, fornication, concubinage, and prostitution will, of course, disappear as criminal offenses. Indecency, immodesty, and obscenity will be wiped out of the penal code." By Robert Briffault: "Marriage being a private, not a public concern, the State has no right therein except as it may deem it desirable to register the conclusion or the dissolution of the association. Laws which, acting as the secular arm of the Church, enforce Christian tabus and impose Christian marriage coercively are a tyrannous anachronism to be opposed, not in the name of intelligence merely, but in the name of justice and morality. All censorship of so-called public morals, whether in literature, in the theatre, or elsewhere, is the tyrannous imposition by coercion of religious values upon the secular community."

Even though the conclusions drawn from the Kinsey Report have been fallaciously arrived at, the conclusions themselves are correct. And the publication of the Kinsey work, and the publicity accorded to it have been of tremendous importance because they have directed public attention

to the inconsistencies, the injustice, the tyranny of our existing sex laws. It is now urgently necessary that both public and expert attention be directed to the fact that the desiderated criticism and revision of our laws, in accordance with modern scientific knowledge, has already been made in René Guyon's monumental and definitive work, *Nécessité d'Abolir les Infractions Sexuelles in Droit Penal*. The inevitable next step is for this book to be speedily translated into English, published in the United States and in England, and used as the basis for all future discussion.

Meanwhile, the most important news for the American reading public since the appearance of the Kinsey Report is that *The Ethics of Sexual Acts*, by René Guyon, has been reprinted in a new edition, and is currently available at all bookstores. Less expensive and far more readable than the Kinsey Report, and beginning, one might say, where the Kinsey Report left off, this book seems destined at last to become the best-seller that it should have been on its first appearance. Certainly every person who has read either the Kinsey book, or any of the popular books of commentary and explanation of the Kinsey Report, will want to read *The Ethics of Sexual Acts*. The work of Kinsey and the work of Guyon are, in fact, inseparable.

In his introduction to this new edition, Dr. Harry Benjamin has written: "There is hardly an author anywhere with qualifications comparable to those of Guyon, who not only writes from a vast personal experience but is also a philosopher, a world traveler, and a student of human behavior, fully familiar with the main roads and the by-ways of passion. It is not unreasonable to assume that in a future society, less benighted by the shadow of past ages, Guyon will rank among the immortal emancipators of the human race. His valiant efforts may eventually accomplish in the sphere of sex what the advanced thinkers of Voltaire's day achieved in the realm of political freedom. The present volume contains many building stones upon which to rear a happier world, the world of tomorrow, although it may take generations before the edifice is completed."

It should be added that Guyon's *Sexual Freedom* has also now been published in the United States, and translations of his other volumes are planned for the coming years.

## POSTSCRIPT

To the Preceding Article

Since the above article was written, there have been four pronouncements on sexual behavior and the law which deserve to be mentioned.

René Guyon, in a pamphlet on Sexual Freedom and Human Rights, stated that the twin cornerstones of the necessary revision of the penal code "are these fundamental precepts: (a) sexual acts or activities accomplished without violence, coercion, or fraud should find no place in our penal codes; (b) sexual acts or activities accomplished *with* violence, coercion, or fraud should be penalized according to the type of violence, coercion, or fraud committed, and the sexual element should not be considered a relevant or aggravating circumstance."

In *The American Sexual Tragedy*, Albert Ellis (whose recent book *Sex Without Guilt* may be recommended to every reader of these lines) gave a list of basic specifications for an "intelligent, sane and humanly sound sex-love code." Among them is this: "It should view as criminally offensive and legally punishable only those forms of sex activities in which one individual forces his attentions on an unwilling participant, or takes advantage of a minor."

Robert Sherwin, author of *Sex and the Statutory Law*, has urged that sexual acts should be considered criminal only when assault is involved, or when they are carried out in public, or when children are concerned.

In 1955, the American Law Institute recommended drastic changes in American sex laws. A committee of the Institute, composed of leading jurists and criminologists, drafted a model penal code to be submitted to the states, and this code was approved by the council of the Institute. "Erased from the jurisdiction of the Law," according to this code, "would be all sexual relations engaged in by adults in privacy, with mutual consent."

I have mentioned these four statements in my book, *The Modern Sporting Girl*, being there concerned with the fact that all of them clearly imply the legalization of paphianism, or the profession of the courtesan (known, through anti-sexual prejudice, as "prostitution"). It is equally obvious that these statements clearly imply the legalization of homosexual activities.

It should be added, finally, that Guyon's "ETHICS OF SEXUAL ACTS" and his "SEXUAL FREEDOM" are, unfortunately, now out of print, at least in the American edition. It is to be expected that, as Guyon's fame increases in the future, these books will again be in print. Meanwhile, they may perhaps still be obtainable from England, where the first volume is entitled "SEX LIFE AND SEX ETHICS."

## LOOKING AHEAD

NOVEMBER ISSUE will be the Review's third annual International Edition. It will also see the resumption of the popular bibliographical feature on books concerned with the homosexual subject, not included in this October number. Headlining the articles will be a new aspect of Great Britain's homosexual problem, that of an increasing number of "clubs and coffee houses catering to homosexuals; a brilliant article on "The Last Alexandrian: Constantine P. Cavafy," by Philip Jason, and an entertaining short story. Also to be included are book reviews, letters and additional articles translated from European homophile magazines.

NOTICE TO AUTHORS OF BOOK REVIEWS: This department of the Review is handled from the New York office of the Mattachine Society (see Directory, page 2). Manuscripts should be sent directly to that office if they are related to book reviews.

BY J. W. D.

**COMMENT**

**FROM A**

**BACHELOR**

It was only by accident that I found the three-line, small-print advertisement about the *Mattachine Review* in a copy of *Physique Pictorial*. Two copies of the *Review* have convinced me of the value of the periodical. Unfortunately, I did not receive the July issue.

Dr. R.M., Calif., is quite right when he claims we do not publicize enough the lives of happily adjusted homophiles. Public opinion cannot be improved if the negative aspects alone are emphasized by those who choose to flaunt the social and moral standards of a community. Every minority group achieves a more successful result when it approaches the community in an intelligent and constructive response, as opposed to the emotional reaction that strengthens old fears and prejudices. At the risk of being presumptuous, and realizing that "happily adjusted" is a relative term, I shall attempt to outline my own approach to the problem.

As a public high-school teacher, working with the intellectual and social needs of the pupils is a vital part of my happiness. Objectivity is essential; centering one's interests in others is an elixir of happiness itself. Student

problems and papers to be graded save one from preoccupation with self-pity that so often creates a pitiable self. Naturally, some pupils excite my attention; I appreciate a beautiful body. Fortunately, maturity of personality, as well as of body, has always focused my homosexual interest upon those near my own age. If the friendliness and confidences of pupils and alumni are reliable, I have achieved some degree of success in maintaining a conscious impartiality toward all of the pupils. Their friendship is more valuable to me than the momentary pleasure that could lead to years of fearfulness.

My social life has always been limited. Although I have consciously accepted myself as a homosexual, I have been plagued with a fear of the fear of social consequences. Still I have had the privilege of mingling with people from skid row to the diplomatic personnel at home and abroad. The problem of being "an old bachelor"--I am forty years old--is disposed of as a joke. Those who have recognized homosexual traits have accepted me as an equal, without comment. The majority seem never to concern themselves with the existence of the problem. To my knowledge, only two men have rejected me, and they were both ministers of religion. One tried to convert me without success from my "sinful" ways; the other became hostile as my problem intensified his own repressed homosexual tendencies. Though I am friendly, I realize that I am aloof and give the impression of separating myself from the group. This may account for the fact that homophile bars have intensified my sense of loneliness and have been a detriment to my own happiness. I am inclined to live a comparatively quiet life with books, music, travel, and the duties of caring for my apartment. But I admit, my social activities both with heterosexual and homosexual friends are too infrequent for my own personality development.

Angels are a myth. Periods of loneliness and insecurity have often caused me to sprout horns. Searching, impermanency, and disappointment are a part of the life cycle. My life cycle has been broken twice. In each case, we loved each other, we devoted ourselves to each other's welfare, we respected each other's right to personal independence and found our dependence upon each other maturing. We enjoyed intimacies of love in private; we enjoyed the freedom of friendship in public, and our families and friends knew we were sharing an apartment. Our separation resulted from vocational transfers, a condition beyond our control. Now, once again, conditions limit the ideal situation. But the occasional visit and the daily telephone calls, and a love that centers in personality rather than in sex exclusively has become my good fortune. Satisfied? No. Content? Yes. There is no necessity for seeking, and no fear of loneliness, and the dreams one dreams while waiting are enriched in their fulfillment. Does this constitute a happy adjustment for me? Yes. But my mind and heart are open to the counsel of a homophile who can guide me along an even better trail.

# BOOKS

## NATURE PROVIDED A HELPING HAND

*THE WHITE PAPER*, Anonymous. Preface and illustrations by Jean Cocteau. New York: Macauley Books, 1958. 88 pps., \$3.50. Reviewed by John Logan.

"Who's the Author," asked the headline for this book's review when it appeared recently as a critique by Gilbert Cant in the *New York Post*. The reviewer then answered it with the obvious conclusion: Cocteau himself. But he (Cant) took the "downhill turn" in his review, we think, when he stated that *The White Paper* "unwittingly shows, more than any sermon, the misery that the disease of homosexuality always entails. If it paints this misery in lurid tones, it is no doubt because the pragmatic Cocteau saw it as material for the stage, but otherwise couldn't quite bring it off."

Reviewer Cant's prejudice (or repressed guilt feelings) showed in other statements and omissions. For instance, he stated that this little book has been available in France for years, but that Frenchmen paid little attention to it. True enough, the book was published several decades ago in France. But a further fact is that copies of the original edition now command a price of \$60.

Altogether, *The White Paper* has struck American readers in this new edition as a thoroughly delightful and artistic work, a reaction that is due first to the book and its drawings on the one hand, and to the excellent production present in the volume on the other. Don't fail to note the charming black-on-black illustration on the cloth cover, even if you are among the many who will preserve the paper dust jacket.

We like the description of *The White Paper* which appeared in a recent newsletter of the Mattachine Society in New York which stated:

"It would take a Cocteau to present this adequately, therefore I leave it to him. From the preface, 'I have frequently maintained that a moral sexuality governs our emotions when we are in the presence of works of art, and that we are as completely powerless to restrain this uplifting of the soul, as we are to dominate that bodily erection provoked in us by certain animate forms.' Later he adds, 'I have accom-

panied this text with drawings which are patent evidence of the fact that if I do not specialize in a taste for my own sex, I do nevertheless recognize therein one of the sly helping hands fond nature is wont to extend to humans.'

"The author leaves no questions as he begins the opening chapter: 'As long ago as I can remember, and even looking all the way back to that age when the senses have still to come under the influence of the mind, I find traces of the love I have always had for boys.'

"From the first chapter to the last, it is a thing of lyric beauty, the language so startling, so visual, that, together with the remarkable illustrations, the book seems almost cinematic. If you could buy only one book this year, this would be it."

A special thanks should go to Macauley Books for producing this little volume, which will undoubtedly become a best-seller in its special field. A second but equally important thanks should go to one who helped to obtain the decision to publish it: the management of Winston Book Service (formerly Cory Book Service), 250 Fulton Avenue, Hempstead, L. I., New York, where *The White Paper* is available.

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NOVEMBER ISSUE NOW AVAILABLE ON NEWSSTANDS

# faces behind the names

DUANE SMITH, staff artist on the Review, is a native of Wisconsin who has "experimented" in a wide variety of fields before he settled down to the drawing board for a career.

Today his modern greeting card designs are acclaimed in some West Coast cities as a result of a crucial test: Customers go for them.

Duane feels strongly about the beard in

the photo, however. He doesn't like it. And there's a story behind it all that's too good to skip.

A firm in San Francisco which retails Duane's cards celebrated its anniversary recently. It was decided to put our subject in a window to draw handmade greeting cards as a promotional stunt during the celebration. "But you'll have to grow a beard," the owner told the artist. "You see the public thinks all artists are members of the Beat Generation, and thus they have to see a beard," Duane dutifully agreed to comply, and surprised himself with the fullness of the growth that followed. He devised his own style which he kept trimmed to decrease the annoyance to a minimum, and eagerly awaited the day when he could shave it off.

Duane moved to Oregon ten years ago when he was 16, later served two years in the Air Force. In high school he participated in science, literary, and glee club activities, played basketball and football, won a tennis championship, and edited the school paper. But his interest in drawing, which was kindled by a teacher in grade school, was dominant.

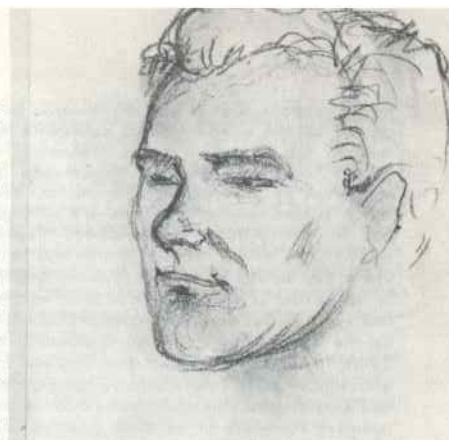
At various times he worked on farms and ranches, in restaurants and hotels, and was fisherman, gardener and salesman - lit-

erally a jack of all trades. These job situations exposed Duane to many people of all types and before long these "characters" began to show up in his art work - serious painting at first, but chiefly cartoons since 1951. In addition to his greeting card line, Duane has a showing of nudes on display in San Francisco's North Beach, and is busy illustrating a book of poems which he wrote and hopes to publish. He also has exhibited a show of fabric designs in water color.

Duane is married but separated from his wife, Charlean, who lives in the Midwest with their son.

He finds art a hard and exacting craft, but a satisfying one. "I enjoy drawing quiet children, elderly women, birds and beasts the most," he says. But a group of enthusiasts are finding that Duane has a deadly aim in piercing the sex foibles and hypoc-

rites of our culture, which he delineates in simple strokes with a pen onto greeting cards and in illustrations that are now getting into print.



## READERS *write*

REVIEW EDITOR: I have been trying to get your address for over three years but was unsuccessful until today. Your organization sent 18 pints of blood to the girl I lived with (in 1953) when she lay dying in a hospital. And I still don't know who contacted you about it. I just hope they knew I was a lesbian and would have understood. And I wish I could tell them how proud I was to be a homosexual that day and how much it meant to know that 18 strangers had given the blood from their bodies to the girl I loved just because we were one of them. ... I just wish I had the words to tell you how much it really meant. - Miss P.R., Calif.

EDITOR'S NOTE: As a public service project, Mattachine sponsored campaigns for blood donations in Southern California in 1953. Many members and friends of the Society responded.

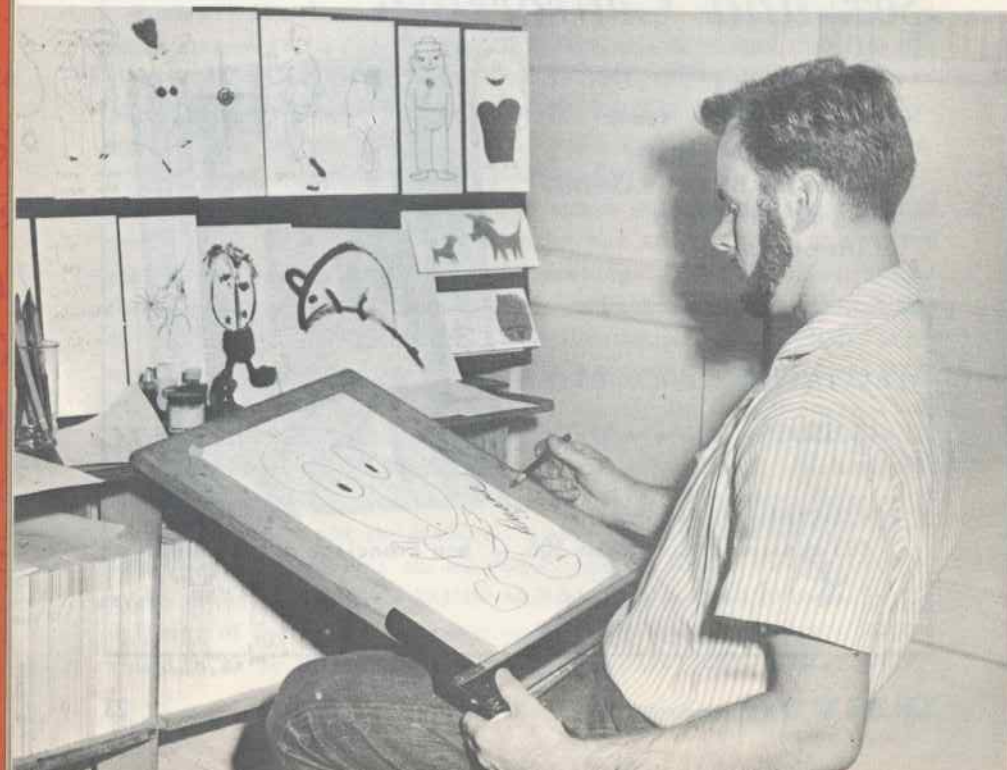
REVIEW EDITOR: Everything depends upon the point of view, on the consciousness. Mr. Allen "must question whether there is anything particularly godlike in this act..." (see my article in the March 1958 REVIEW). Yet there are individuals and in fact entire religions who see not only the "godlike" but the Divine in everything, everywhere.

Pierre Louys said, "There is nothing under the sun more sacred than physical love."

My article was written from that point of view. This was the point, although there are millions who do not or cannot look at it this way. I believe everything I wrote. I believe everything in Mr. Allen's reply. These viewpoints are not incompatible, although (I think) his morality is a labored kind, a taught morality; this is a cold morality, when we consider that morality should come from within and that love brings its own morality in the form of the finest considerations and restraints and respects. I assumed this point was understood. - Manfred Wise, Calif.

REVIEW EDITOR: I wish to express how much I enjoyed attending the recent 5th Annual Convention of the Society in New York City, and to have met the national officers and chapter leaders. I only wish that more people from here could have been present. - Mr. E.S., Mississippi

REVIEW EDITOR: I am enclosing a subscription to your excellent REVIEW. I purchased two issues on newsstands recently here, much in the amusing manner described by H.L.S. in "What's My Type?" (August 1958 REVIEW), however I wasted no money on camouflage. The article by the Canadian S.C.J., was very forceful. This seems to be an age of having to catch up the cultural



lag. Technological (material) rewards have gained by the application of scientific method to the inanimate world. Research, rigorous logic, rejection of hypotheses not supported by experiment, observation, etc., but in human relationships we are still guided by the pitiable terror-ridden dogmas and notions which invaded the human spirit upon the collapse of the Roman Empire. It would have been ludicrous if it had not had such disastrous consequences inherited by the succeeding centuries (including the 20th), to observe how Homo Sapiens has attached so much importance to the genitals and sexual behavior and propagated an eros torturing everyone of us from generation to generation. He might have fastened on the nose, for example. Surely a vital necessity.

But we do have some scientific tools to examine the human psychictangle. Psychoanalysis, Psychiatry and the Social sciences. How about an article on repression psychosis as demonstrated by censorship groups. These furtive humans must be equally suffering the tortures of the proverbial damned, and compensating their repression sufferings by the righteous saving of the world. Yours for more intellectual blows against ignorance! — F.J.H., New York

REVIEW EDITOR: Some years ago I came across your magazine quite by accident. At first I was startled to find such a magazine on the market, but in looking it over I found that it was very enlightening and designed to give the public a better view of the homosexual subject. I lost that copy, then found it again on a New York stand--the second better than the first. I want to help support it.— Mr. P.L.Q., Rhode Island

REVIEW EDITOR: Your factual approach to the complexity of homophile problems, accomplished with a minimum of importuning and special pleading, is gratifying. Here is notice that homophiles are capable of rational thought and action, although society seems intent upon evidence to the contrary. Having been impressed with the quiet forthright tone of your *Review* and your recent statement of needs, I feel I owe you at least this measure of financial and moral support. Herewith is my subscribing membership. — Mr. A.H., New Jersey

REVIEW EDITOR: Though still a fledgling, I have traveled to farlands where conditions (for homophiles) are a little better. However, I am a proud American and have always returned to native soil. ... I suppose I have been trying to escape ... but my adjustment seems a little easier by the confidence I gained because of the existence of

organizations like yours. In view of the work you are undertaking, and with hope for a just world, please accept the amount enclosed as a contribution. — Mr. J.P., Hawaii

REVIEW EDITOR: Three cheers for H. L. S. and his tugging typewriter! (See "What's My Type?", August issue.) The transmitted mental lift was terrific. You see, I am one of his type, even down to that slightly ridiculous newsstand routine. Moreover, as the result of a recent contact with a certain university group, I, too, am moving out of the ranks of "the furtive, the frightened, and the unbelievably stupid." Let Me also add, appreciatively, that the REVIEW played no small part in my eventual discovery of myself, this group, and our brotherhood at large.—Mr. A. F. H., Pennsylvania

REVIEW EDITOR: According to what I have heard and read, the main grievance and complaint of the homosexual seems to be that he is neither understood nor tolerated by the public. But, unless some evidence is indicated, how does the public know who is what? Since when is it necessary that one's sexual inclination be advertised? Since when has it become obligatory to demonstrate in public what social custom requests and requires be confined to privacy? The same social custom that seeks to govern all of us, regardless of sexual differences and variations. Even the heterosexual knows enough to conform, or does the homosexual believe he is the only one with sexual problems?

If one performs in public, he surely should not be surprised at public reaction. Any time anyone seeks an audience for anything he does, he ought to know what to expect — criticism, good or bad, and every public performer ought to be prepared to accept either. But the homosexuals who parade their differences and variances before a startled public, flouting their prancing gestures, mincing mannerisms and simpering speech, are so hurt and humiliated when scorned and ridiculed for a performance that does not meet with approval. This group, (and they comprise a large minority) create their own problem by so appearing onstage, and want the audience to solve it for them by applauding instead of hissing.

I have tried to understand them, but have been embarrassed too often to sympathize. At the present, rather than hope to educate the public, would it not be more logical to appeal to this group to take their proper place in society and behave themselves accordingly? — to conform to the basic requirements that seek only to regulate habits and customs that have been standardized for our

convenience and culture? In fairness to their fellowman, and because they belong to his society, I believe it is rightly demanded that they should not offend. This calls for a little more thought for the other fellow, thus, let the sexual extroverts and exhibitionists, in any grouping, consider this solution to their problem, which lies within themselves, and they will find freedom and peace of mind.

I agree that they are actually normal and natural, as they so vehemently insist, but it is time they were proving it. There are still only two human sexes—a man is a male and a woman is a female. These two facts have to be faced, accepted and acted upon. No use pretending otherwise and demanding that everyone else go along with the pretense. Relationships are not in question here—these are the private concern of the parties involved— or should be, if they want it that way. Taking the world into your confidence usually spells trouble. Why ask for it?

I know you are aware of all this, but the whole matter seems so unnecessarily aggravated by the very group who never fail to weep on your shoulder that nobody likes them. I have not seen these views in print and I believe they should be published to rouse the field to action. —Mr. J.B., Mich.

EDITOR'S NOTE: The REVIEW agrees in essence with the remarks of the above writer, but it seems that harping and exhorting will never put an end to the affectations of the "flamboyant homosexuals" which he criticizes. For one thing, a new group of homosexuals are coming into their conflict with a hostile society every day. As long as

society's prejudice and refusal to accept and understand homosexuals as people continues then we shall see the manifestations of rebellion on the part of a few homosexuals against that hostile majority. But once the homosexual is regarded for the human being that he is, and his "differences" are minimized by an enlightened culture, then the need --as well as the effect-- of this rebellion disappears. This is not to suggest that any homosexual should advertize his orientation, nor is it the advice for calling all homosexuals to conform, just because conformity seems to erase conspicuous differences. It is simply a matter of dealing with root causes rather than symptoms.

It might also be added that Mr. J.B. has apparently come in contact with only a small number of homosexuals, and a few of these are flamboyant. Perhaps he has not yet learned that the vast majority of homosexuals are living responsible, reasonably well-adjusted lives, undetected by the whole of society. While we admit it is not desirable that a few maladjusted homosexuals should set the pattern that keeps the public's stereotyped attitude of prejudice alive, we still hold that it's better to erase the ATTITUDE so that the particular behavior mannerisms, (which, after all, harm no one) will no longer draw attention. (in this connection, please see the first two articles in this issue). While we believe that nothing constructive results from using such terms as "swishy queen," etc., we do believe that nothing deflates the ego of the flamboyant homosexual so much as to be unnoticed.

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.

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# 5th ANNUAL CONVENTION

## a Report

BY JOHN LOGAN

Continue to expand your educational projects for the public, urged speaker after speaker to members of the Mattachine Society at the organization's 5th annual convention in New York recently. Public education, they said, is a prerequisite to any change of law in the sex sphere. Centuries-old religious taboos that have found their way into the statutory law won't be easily discarded, they pointed out, but the task of calling for legal reform in this country is not an impossible one to begin and carry out. It will come in time, they seemed to believe.

In the Barbizon-Plaza's 30th-floor Yacht Lounge overlooking Central Park, the main day of lectures opened on August 30 with a talk by Attorney Kenneth Zwerin, San Francisco, who gave a legal blueprint for the future and pointed up the seriousness of the Mattachine program as he had observed it. At a luncheon the convention heard the Rev. C. Edward Egan, Jr., New York, cite reasons why all persons, including homosexuals, need an active faith in God and that no groups were "outside the pale" in His scheme for the universe.

The afternoon session was staged in panel fashion, with Miss Fannie Hurst, American woman of letters and more recently moderator of a television program, "Showcase," moderating. She heralded the small gains made thus far in discussing the homosexual topic through mass communications media, and deplored the censorship still often applied to some television programs which dared to tackle it. She called for a continuation of the "persistent and erosive action against this prejudice" that organizations like Mattachine can bring about.

Donald Webster Cory, author of "The Homosexual in America" and editor of two additional books on the topic, gave the changes in his point of view ten years after the appearance of his widely-read book. From a subject still hush-hush a decade ago, he saw

significant social benefits from the fact that homosexuality could be more freely discussed today.

Theodore S. Weiss, M. D., psychiatrist at New York's Bellevue Hospital, outlined the role of the psychiatrist today in coping with the homosexual problem, and called specifically for greater educational emphasis on the subject in America's law and medical schools. Attorneys and judges, as well as doctors and therapists, need to have a full working knowledge of sexual inversion, he said, in order to discharge their obligations to clients who are homosexual.

Roy F. Hooper, San Francisco, a former minister and more recently administrative assistant in the national headquarters of the Society, evaluated the progress of Mattachine in the social service field, and told of the need for professional counseling facilities in offices such as New York and San Francisco, where the case load of applicants for legal, religious and psychological counsel, and for assistance in finding employment, was increasing beyond the ability of part-time, voluntary and unpaid staffs to cope with it. He listed a number of public agencies, institutions and professional persons who are referring those with homosexual adjustment problems to the Mattachine Society.

Banquet speaker was Morris Ploscowe, former New York judge, contributor of the legal chapter to Albert Deutsch's symposium on the Kinsey Report, author of the book, "Sex and the Law," distinguished attorney, and member of the American Law Institute. He recommended that organizations like Mattachine support the American Law Institute's "Model Penal Code" (see Mattachine Review for September 1956), and insofar as possible help remove the stigma of facing sex problems squarely. This in particular must be directed toward our legislators in every state—these are the ones who enact the laws, and they must enact the reforms that are being sought.

At the banquet awards of merit were presented to Evelyn Hooker, Ph.D., research psychologist of the University of California at Los Angeles, for her study that pointed up the absence of a distinct personality type among active male homosexuals as compared to a parallel group of heterosexual males, and to Mr. Bern Whitelaw, London, England, for his service to the Society in reporting events and trends related to homosexuality in Great Britain. Carl B. Harding of Denver, director of education, was named Mattachine member of the year for his work in organizing this department and preparing materials for educational projects.

Four honorary memberships in the Society were awarded. Receiving them were Dr. Hooker; Miss Hurst; Harry Benjamin, M.D., of New York and San Francisco, and Dr. Wardell Pomeroy of the Institute for Sex Research, Bloomington, Indiana, who appeared on a special post-convention public discussion program in New York on September 8 with Dr. Hooker.

Sunday, August 31 and Monday, September 1, were devoted to business matters. Chiefly among these were the adoption of a revised constitution and by-laws, election of officers, and selection of Denver as the 1959 convention city. At the convention this year persons were present from ten states.

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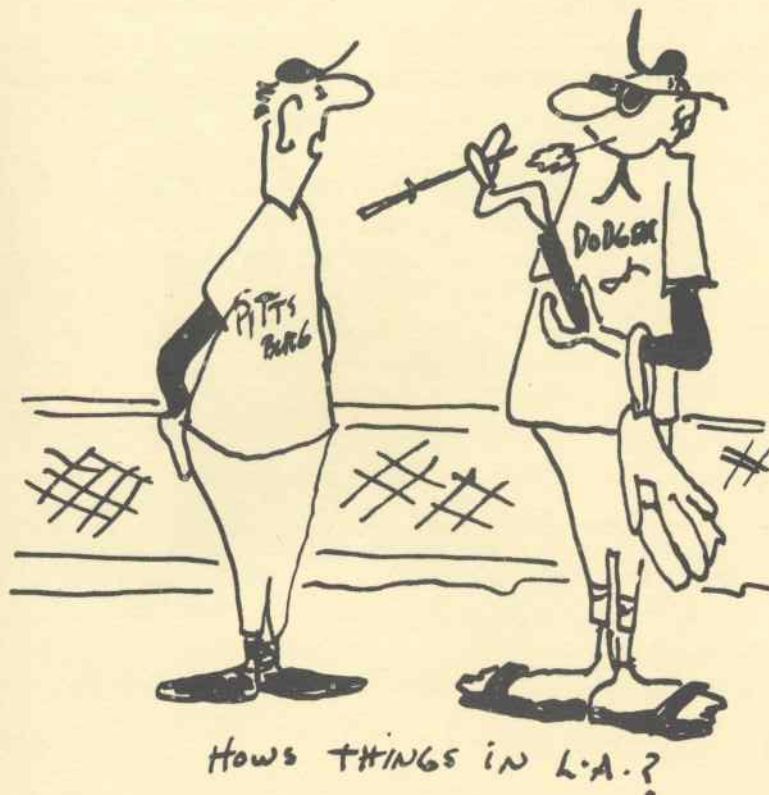
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