

NEW YORK

MATTACHINE

NEWSLETTER

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JANUARY 1965
Volume X Number 1

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EDITORIALS

Two months ago, Guy Strait, the editor and founder of the CITIZENS-NEWS, a homophile publication from San Francisco (and incidentally, one of the most readable, interesting publications in the movement), sent a form letter to all the other publications. He encouraged us to pool our resources, to grant one another reprint rights of material appearing in our own magazines, to exchange a number of copies of our magazine with all other publications and organizations in the homophile movement, and to make these exchanged copies available to our members and friends. He opened the letter with "It is obvious to the most dense that it becomes a necessity for the homophile press to begin to work together," and ends with "We must help each other, and in doing so we primarily help ourselves." These statements point to something so obvious as to be almost unnecessary to state. Unfortunately, the necessity of trying to unite the homophile organizations is missed by too many people.

Since the "split" in what was formerly the national Mattachine organization, competition has existed between the various organizations in the movement. Fortunately for the ends we are trying to achieve, competition has ceased to be a factor here in the East, if indeed it ever was. The four members of the East Coast Homophile Organizations (ECHO) are able to work together smoothly through that confederation, and the efforts of the Demophil Centre in Boston, and the Atheneum Society in Miami are encouraged by ECHO members, and mutual advice, encouragement and cooperation is the rule, rather than the exception.

Guy Strait, of the CITIZENS-NEWS, is a good friend, through the mails and in the pages of both our publications, as are most of the other organizations scattered throughout the country. The remaining vestiges of jealousy at the accomplishments of others, of hauteur at the arrival of other "younger" organizations' accomplishments comes from ONE Magazine on the West Coast. This magazine and its editorial staff take great pleasure, not in attacking the existing prejudice against the homosexual in our society, at discriminatory laws and regulations or anything as constructive as that, but rather through opposing and denigrating the accomplishments of the rest of us, in particular the Mattachine Societies of Washington and New York, and the ECHO confederation.

We realize that this is their editorial policy and it is going to continue in this vein, that they are determined to continue in their practice of detracting from every victory achieved in the movement unless they themselves are involved in that victory. Since their influence as the only homophile publication in America has waned, as there are now many such publications, we have been patient, tolerant, and a little condescending towards them. (Cont'd on page 6)

NEW YORK
MATTACHINE
NEWSLETTER

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THE HOMOSEXUAL IN NORTH CAROLINA

by

Harry Golden

On January 8, 1962, Max Doyle Perkins and Robert Eugene McCorkle were jointly indicted by the grand jury of Mecklenburg County, North Carolina. It was charged that they "did unlawfully, willfully, maliciously and feloniously commit the abominable and detestable crime against nature with each other." McCorkle pleaded nolo contendere, received a sentence of five to seven years, served a portion of it, and has been released. Perkins, after conviction by a jury upon his plea of not guilty, was sentenced to a term of not less than twenty nor more than thirty years. The disparate sentences were passed by the same state judge. Mind you, twenty to thirty years.

Perkins asked the Superior Court of North Carolina to review the constitutionality of his trial pursuant to the Post-Conviction Hearing Act of North Carolina. His petition was denied.

And now we come to the Hon. J. B. Craven, Jr., judge of the U.S. District Court for the Western District of North Carolina. Judge Craven studied the conviction and that sentence when Perkins turned to him for relief. Judge Craven decided he could act; "There has been sufficient exhaustion of state remedies to make it appropriate for a federal court to entertain the petition," (writ of habeas corpus). In his decision Judge Craven cited the law:

"If any person shall commit the abominable and detestable crime against nature, with mankind or beast, he shall be imprisoned in the State's prison not less than five nor more than sixty years."

The statute, said Judge Craven is copied from the first English statute on the subject passed in the year 1533 during the reign of King Henry VIII. It was adopted in North Carolina in 1837 with only one difference. The words "vice of buggery" which appeared in the ancient English statute were omitted and instead there was substituted the delightful euphemism "crime against nature, not to be named among Christians." It then read in its entirety:

"Any person who shall commit the abominable and detestable crime against nature, not to be named among Christians, with either mankind or beast, shall be adjudged guilty of a felony, and shall suffer death without the benefit of clergy."

By 1854 Christians had become more articulate and less clerical. The phrases "not to be named among Christians" and "without benefit of clergy" were deleted from the statute. Finally, in 1869, the death penalty was limited to murder and the like. The punishment for crime against nature was limited to sixty years maximum. Since 1869 the statute has remained unchanged -- in itself a shocking example of the unfortunate gulf between criminal law, and medicine and psychiatry.

The evidence against Perkins tended to show that his criminal conduct consisted of fellatio.

Judge Craven then cited the legal precedents involving "cruel and inhuman punishment." But the judge went to the heart of the matter in his decision:

"Putting Perkins into the North Carolina prison system is a little like throwing Brer Rabbit into the briarpatch. Most doctors who have studied homosexuality agree that prison environment, including close, continuous, and exclusive contact with other men, aggravates and strengthens homosexual tendencies and provides unexcelled opportunity for homosexual practices. For the confirmed homosexual, imprisonment can accomplish no rehabilitative function; instead, it provides an outlet for the gratification of sexually-deviate desires.

"There is some indication of a willingness to take a fresh look at the statutes such as that of Henry VIII, recodified as N.C.G.S. 14-177, *suprs.* The American Law Institute proposes to punish only those "deviate sexual relations" which involve force, imposition, or corruption of the young. Voluntary, private homosexual acts between adults are specifically excluded. Although many states still impose strict, and often harsh punishment, on homosexual offenders, a few, notably New York, have relegated such acts to the misdemeanor level, except those which involve force or the corruption of children. Neither the French nor the German penal code punish ordinary homosexual acts."

Judge Craven ordered the release of Perkins within sixty days unless the State elects to try him again. Judge Craven says our society must make a reappraisal of homosexuality and the law, that we have come a long way since Henry VIII, but says Craven, "Judges can't crusade too well, Learned Hand once said so."

But the Judge knows the most effective of all crusades is a judgment handed down from the bench, and Tar Heels have reason to be proud that on one of those benches sits Judge J. Braxton Craven, Jr., Federal District Court.

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The preceding article by Mr. Golden spurred an article on Mr. Perkins' case in THE NEW REPUBLIC and TIME Magazine, among others.

6 (The Homosexual in North Carolina, continued)

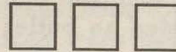
Judge Craven, shocked at the obvious violation of the Eighth Amendment's guarantee of protection against cruel and unusual punishment (stemming, no doubt, from the fact that Mr. Perkins, a transvestite, must have been considered a public nuisance in North Carolina), ordered the writ of habeas corpus.

The State of North Carolina decided to retry Mr. Perkins, rather than let him go free. A new indictment was drawn up by Solicitor Kenneth R. Downs, and it was approved by a grand jury. The court appointed Arthur Goodman, Jr. of Charlotte as attorney to the indigent Mr. Perkins. The Mattachine Society Inc. of New York wrote Mr. Goodman and offered to help in any way possible in the case. Mr. Goodman wrote back telling us that the case was not going to become a test case, since Mr. Perkins was acquitted.

Three years had elapsed since the original trial which resulted in the twenty to thirty-year sentence. The new trial, during which Mr. Goodman relied heavily on Judge Craven's opinion as part of the defense, resulted in an acquittal for Max Doyle Perkins. He is now a free man and he may take credit for being the cause of law reform in North Carolina, when such action is taken in that area.

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EDITORIALS (cont'd from P.2)

Unfortunately, in their current issue, they have seen fit to violate one of the basic guarantees of the homophile movement -- the sanctity of the pseudonym. In all the homophile organizations the pseudonym and its use is unquestioned: No one ever asks if the name given by a member is his true name. Should it not be and a member of the organization discovers the true name, the ethics of the movement require him to defend at all costs the secrecy of the true name. ONE Magazine has violated that trust by knowingly printing the true name of a member of another organization and consequently, has placed the anonymity of anyone on their mailing list in jeopardy. We find this reprehensible, and far more indicative of the character of that magazine than their literary standards have indicated. We feel that this aid and solace given to the opposition have violated the meaning and purpose of the whole homophile movement to such a degree that the magazine has proven itself outside the pale of the homophile movement, and we discourage any support of ONE in the future.

SPECIAL SECTION

CIVIL LIBERTIES:
A
PROGRESS REPORT

by
FRANKLIN E. KAMENY Ph. D.

(This is the text of an address by Dr. Kameny on July 22, 1964 at Freedom House to a public meeting sponsored by Mattachine Society of New York. Dr. Kameny is President of Mattachine Society of Washington.)

Good evening, ladies and gentlemen. It is a pleasure and a privilege to appear before you this evening, as your 100th monthly speaker.

My talk tonight will fall into two major parts. Because I have done and am doing my best to lead my organization -- the Mattachine Society of Washington -- in directions somewhat different from those traditional to homophile organizations in this country, the first part of my talk will be a presentation of the homophile movement as a civil liberties and social rights action movement, and of the philosophy and rationale behind what I have been trying to do.

In the second part I will discuss some of the things the Mattachine Society of Washington has done, is doing, and is planning to do.

I usually try to tailor my talks to my audience and so my talk this evening is directed to some extent to an audience which as I believe you are, is a mixture of both "in-group" and "out-group." And part of it will be directed to those active in the homophile movement.

My approach is one of strong and definite positions, unequivocally held -- I feel that the nurture and presentation of controversy are not as virtuous as many in the movement would have them be, nor is the cultivation of an outward neutrality on questions upon which we should be taking a firm, clear, no-nonsense stand.

Let me make it clear at the outset that, like any organization based upon strongly-held beliefs, and composed in its active part of people of strong personality, there exists a considerable range of viewpoint within the Mattachine Society of Washington on many matters directly relevant to the homophile movement. For this reason, the views I express this evening are my own, and are not necessarily those held in any formal sense by the Mattachine Society of Washington.

It seems to me that there are three primary directions in which a homophile organization can go -- social service, information and education, and civil liberties-social action. These are complementary, of course, neither mutually exclusive nor competitive, and usually become matters of a difference of emphasis from one organization to another -- the placing of the emphasis resulting from a mixture of the setting in which the organization finds itself and the interests and personalities of those leading the particular group.

As I understand it, the Daughters of Bilitis, for example, devotes itself primarily to social service; the Mattachine Society of New York, in the well-established Mattachine tradition, emphasizes the information and education role. The Mattachine Society of Washington, from the outset (because of my own interests, and because in Washington, it seems the clear and obvious direction to take) has placed its emphasis in the area of civil liberties and social action. It is as an exponent of that emphasis that I speak this evening.

My reasons for placing emphasis where I do are the following. In regard to social services: No lasting good can be accomplished by administration of social service alone. Let me give an example by analogy. One can supply virtually unlimited amounts of money, food, clothing and shelter to the poor, but unless one gets to the roots of poverty -- the economic system which produces unemployment, the social system which produces lack of education, and the one which over-produces people, etc. -- one will accomplish little of lasting value. Similarly, we can refer homosexuals to lawyers, we can find jobs for those who have lost jobs, or have been denied them because of homosexuality, and we can assist them in other ways, but unless and until we get at and eliminate the discrimination and prejudice which underlie -- and, in fact, which are -- the homosexuals' problems, we will accomplish nothing of lasting value, either, and our job will go on literally without end.

Obviously we cannot easily turn away people now in need with the argument that we are working in order that those in the future will not need; so there is clearly a place in the homophile movement for the social services -- and the Mattachine Society of Washington does its share -- but only, I feel, to supplement work of a more fundamental nature, dealing with changes of attitude, prejudice and policy.

We come next to the area of information and education. While this is important, I feel that any movement which relies solely upon an intellectually-directed program of information and education, no

matter how extensive, to charge well-entrenched, emotionally-based attitudes, is doomed to disappointment. The Negro tried for 90 years to achieve his purposes by a program of information and education. His achievements in those 90 years, while by no means nil, were nothing compared to those of the past 10 years, when he tried a vigorous civil liberties, social action approach and gained his goals thereby.

The prejudiced mind, and that is what we are fighting, is not penetrated by information and is not educatable. This has been shown in a number of studies of the mental processes associated with prejudice, and has been confirmed by a recent study which showed that tolerance is only slightly promoted by more information; that communication of facts is generally ineffectual against predispositions; that prejudiced opinions, attitudes, and beliefs, usually change only when people are forced to change.

The prejudice against homosexuality is primarily one of an emotional commitment, not an intellectual one; and appeals based upon fact and reason will, for the most part, not be effective.

Where a program of information and education will be useful and very important is in presenting our position to that minority of the majority who are potentially our allies anyway, but who have not thought about the matter before -- such as the clergy, as just one of a number of examples -- who are looked to as leaders by the masses of people.

Even there, however, a vigorous and outgoing program is necessary. Let me illustrate this point with an anecdote. Late in 1962, when the Mattachine Society of Washington was about a year old and had begun to establish itself in the homophile movement by more than its mere existence, I wrote letters to all of the other homophile organizations in the country introducing our group and describing some of the endeavors in which we were then engaged. I mentioned our dealings with the Washington chapter of the ACLU. One of the organizations wrote back, saying that they too had contacted their local ACLU affiliate, and that ACLU representatives had spoken to their membership on several occasions. I replied by saying that representatives of the ACLU had never addressed our membership, but representatives of the Mattachine Society of Washington had addressed the ACLU's membership. I think the difference is illustrative of my point and is important. I has served us exceedingly well.

Information and education, yes -- but not to inform and educate us. The homophile movement does not, I feel, exist in any major degree for the edification of its own members. In its information and education role, it exists primarily to inform and to educate the public. We should appear before the public in the role of authorities on questions of homosexuality -- as indeed we are. I am truly pleased to see growing, particularly on the East Coast, a strong trend toward the bringing of the talks, the lectures, the discussions, outside our own group, and before other groups -- before the heterosexual public.

This brings us to the area of civil liberties and social action. Here, we get into an area in which we are engaging in what is fundamentally down-to-earth, grass-roots, occasionally tooth-and-nail politics. We are dealing with emotions of people, and the policies of officialdom, and our methods must be in accord with this.

Let me digress briefly. Official policies -- laws, regulations, etc., on the one hand and popular opinion and prejudice on the other hand, interact strongly and circularly. This is obvious. It is therefore obvious, too, that if we work almost infinitely long to change public attitudes and are successful in doing so, or wait for them to evolve, then after another long wait, we might see laws and official policies change. The reverse process is much faster, and much more efficient and is especially suitable to a group located, as mine is, in Washington.

The current issue of "Scientific American" magazine has an article which bears directly upon this matter. In a study of changes of attitudes on integration in various parts of the country it is pointed out "that official action has preceded public sentiment, and public sentiment has then attempted to accommodate itself to the new situation." This lesson should not be lost upon us.

Prejudiced official attitudes and policies reinforce private discrimination. The private employer, for example, may or may not hire homosexuals, if the government does hire them; he will not hire them if the government does not. That is over-simplified, of course, but in terms of large-scale policies and practices, it is true.

For these reasons, lightly touched upon here, I feel that the primary direction of endeavor and the one likely to be most fruitful should be the changing of the attitudes and policies of those who are, or to whom the community looks, as constituted authority. Wherever discrimination is officially sponsored, it is amenable to attack within the framework of administrative and judicial procedure. This has been the backbone (but let it be emphasized clearly, not the totality) of our approach in Washington; and I would very much like to see such an approach extended elsewhere, including New York.

I would suggest that here in New York you have at least one beautiful example of the kind of situation which needs this sort of approach, and which is much more fundamental than would appear upon first thought. I refer to the continued closing of gay bars. This seems to me to be an obvious infringement upon the right of the homosexual citizen to freely associate, to assemble, and to make use of public accommodations of his own choice on a basis of equality with other citizens. I have suggested that (strategy, tactics, and timing permitting) this is a matter which a group such as Mattachine Society of New York might well take up. I am told that it is difficult to get a bar owner who will cooperate. This is not a matter for the bar owners. This is a matter for homosexuals. The lawsuits which brought an end to school segregation were not initiated by schools which wished to integrate; they were brought by Negro school children who wished to attend. The parallel is valid.

One homosexual or several homosexuals in a group, as homosexuals, and as potential or actual patrons of otherwise legal establishments which, by stated public policy, they may not patronize, should bring the necessary suit against the proper officials. I feel that it is very much the role of the homophile organizations to encourage, to support, and to create such test cases.

I will extract an item from the second part of my talk to illustrate our position in Washington. We have an all-night restaurant, patronized by numbers of homosexuals. One night the police came in and requested a show of identification of all those who they thought were homosexuals. One of our members, well-coached in his rights, refused to show identification (citizens do not have to do so). He was arrested and I had to bail him out in the wee hours of one Sunday morning. Not only did the case go to court, with the support, elicited by us, of the ACLU, but more important, a formal complaint was made to the Police Department by the ACLU about certain aspects of the case. The Mattachine Society of Washington, on its own, also made a complaint -- not only to the Police Department, but to the President of the Board of Commissioners, our closest equivalent to a mayor. In our complaint we pointed out that homosexuals, whether singly or in groups, are entitled to the same use of public accommodations of their choice as are all other citizens, and that the Mattachine Society of Washington was prepared to take all measures legally within its power to ensure that those rights were not infringed upon. A similar letter was sent to Senator Morse, who takes an interest in police practices in the District of Columbia. We have received replies indicating that the matter is being pursued. We intend to follow it up.

It is in matters of this sort that a civil rights philosophy is, I think, effective.

Returning, however, to matters of rationale of approach -- I feel that in going before the public, it is absolutely necessary to be prepared to take definite, unequivocal positions upon supposedly controversial matters. We should have a clear, explicit, consistent viewpoint and we should not be timid in presenting it.

In presenting our view to a generally prejudiced public, we are not presenting data to a scientific body. If one presents to a scientific audience nine points in favor of a particular viewpoint, and a tenth point which is doubtful, the scientific audience will grant that the viewpoint has a 90% chance of being correct. Present the same points to a person of prejudiced mind, and the first nine points will slide off, as water of a duck's back, and in seeking to retain his prejudices he will seize upon the uncertainty in the tenth, and will say "See, even they agree with me, so I must be right," and become more confirmed in his beliefs than before. Thus it behooves us to take and to present clear, explicit, firm positions.

There are those in the movement who seem to feel that whenever controversy exists, we should be impelled to impartially present

both or all sides of the question. I disagree. Having examined the issue, and decided which side is, in our view, correct and consistent with the aims of the homophile movement, we should then present that side alone, presenting the other only to refute it, and as not having equal merit with the view we espouse. We should certainly not sponsor the presentation of opposing views. The Democrats don't present the views of the Republicans as having equal merit with theirs. Our opponents will do a fully adequate job of presenting their views, and will not return us the favor of presenting ours; we gain nothing in virtue by presenting theirs, and only provide the enemy -- and let us not think of them as less than an enemy -- with ammunition to be used against us.

We are not dealing with scientists; let us not employ the scientific method where it is not applicable. To do so is naive and unrealistic to an almost suicidal degree.

As our dealings with some of the government officials in Washington have indicated, we are dealing with an opposition which manifests itself -- not always, but not infrequently -- as a ruthless, unscrupulous foe who will give no quarter and to whom any standards of fair play are meaningless. Let us respond realistically. We are not playing a gentlemanly game of tiddly-winks or croquet or chess. An impractical, theoretical intellectualism is utterly unrealistic and can be completely self-destructive in this context.

Now, a few particular points. My starting point is one now well accepted among the homophile organizations, although still novel elsewhere -- that the homosexuals make up a minority group comparable to other, what might be called sociological minorities, such as the Negroes, the Jews, etc. I think that this should be explicitly justified, however, since direct challenges to the concept are frequently posed.

I feel that a little consideration will show that aside from the obvious statistical basis, a minority group in the sense in which we speak, must possess four characteristics.

First, the members must possess, in common, some single characteristic or closely related group of characteristics, but otherwise be heterogenous.

Second, on account of this characteristic, but not in reasonable, rational, or logical consequence of it, the majority about them must look down upon the members of the group, and must discriminate adversely against them.

There is a third facet of minority-majority group relations which is a little more subtle, but which I think is always present in regard to a group which is a sociological minority. The consequences of the faults and the sins of the individual members of the minority are visited upon all members of the minority. Let a white, heterosexual, Anglo-Saxon Protestant commit a crime, and he alone is blamed. Let a Jew, a Negro, or a homosexual commit a crime, and epithets and blame are depicted against all members of

his minority. Let a few members of the majority be personally objectionable or ridiculous to large numbers of people, and the reactions to their offensiveness will be directed against them individually. Let a few members of a minority group be offensive or ridiculous to large numbers of people, and a stereotype will be created which will be applied indiscriminately to all those known to be members of the minority group. This is true of the Negro and Jewish minorities; I hardly need to point out that it is also true of the homosexual minority.

A fourth criterion for the establishment of a sociological minority group is a feeling on the part of members of the minority of cohesiveness, of belonging, and of identity among themselves. This does not have to imply a feeling of belonging to an organization or movement -- much as the members of the homophile movement might like all homosexuals to feel -- but a feeling of kinship to others whom they know to be members of this minority group. This feeling is clearly present among homosexuals, and strongly so.

With this as a starting point, I look upon the homophile organizations as playing for the homosexual minority the same role as is played by the NAACP or CORE for the Negro minority.

We cannot ask for our rights as a minority group, and I will elaborate briefly upon just what it is we are asking for; we cannot ask for our rights from a position of inferiority or from a position, shall I say, as less than whole human beings. I feel that the entire homophile movement, in terms of any accomplishments beyond merely ministering to the needy, is going to stand or fall upon the question of whether or not homosexuality is a sickness, and upon our taking a firm stand on it. I feel that the New York Times article of last December 17, and the recent New York Academy of Medicine Report have made this abundantly and unmistakably clear. The question arises every time there is serious discussion of homosexuality, and I feel that an unequivocal position must be taken.

I do not intend this evening to go into a lengthy or detailed discussion of this question. Suffice it to say for the moment that a reading of the so-called authorities on this matter shows an appalling incidence of loose reasoning, of poor research, of supposedly generally applicable conclusions being derived from an examination of non-representative samplings, of conclusions being incorporated into initial assumptions, and vice versa, with the consequent circular reasoning. A case in point is the recent, much relied upon study by Bieber. Not only were the homosexuals in his study all patients of his, and therefore, a priori, disturbed, but he makes the statement: "All psychoanalytic theories assume that adult homosexuality is pathological." Obviously if one assumes that homosexuality is pathological, then one will discover that homosexuality is a sickness, and that homosexuals are disturbed, just as, if one assumes that two plus two equal five, one is likely to discover that three plus one are equal to five. In both instances, the assumption requires proof before it can be seriously entertained.

There seems to be no valid evidence to show that homosexuality, per se, is a sickness. In view of the absence of such valid evidence, the simple fact that the suggestion of sickness has been made is no reason for entertaining it seriously, or for abandoning the view that homosexuality is not a sickness, but merely a liking or preference similar to and fully on par with heterosexuality. Accordingly, I take the position unequivocally that, until and unless valid, positive evidence shows otherwise, homosexuality, per se, is neither a sickness, a defect, a disturbance, a neurosis, a psychosis, nor a malfunction of any sort.

I will go further, and say that I feel so strongly that the rationale for the homophile movement rests, and rests heavily upon this position, that should evidence arise to show conclusively that this position is in error, I shall give serious thought to leaving the movement. I do not anticipate that I shall ever need to do so.

Another question which has a way of intruding itself upon any general discussion of homosexuality -- much less so, of late, than it formerly did, although it still is the basis for the Federal Government's approach to the question -- is that of morality and immorality. It is a point upon which I have rarely heard a straight, direct statement of position from persons in the homophile movement -- even when expressing publicly their own views.

Matters of morality, of course, are ones clearly of personal opinion and individual religious belief so that, except for an affirmation of the right of all individuals to adopt their own viewpoints upon those matters, without penalty therefor, and without the official imposition of orthodox views, the homophile movement would be in error in prescribing a position.

However for myself, I take the stand that not only is homosexuality, whether by mere inclination or by overt act, not immoral, but that homosexual acts engaged in by consenting adults are moral, in a positive and real sense, and are right, good and desirable, both for the individual participants and for the society in which they live.

There is another point which comes up frequently in discussions of homosexuality: the matter of the origins of homosexuality and the possibility of re-orientation to heterosexuality. While, as a person dealing in all aspects of homosexuality, I find that these questions are ones of some passing interest; from the viewpoint of civil liberties and social rights, these questions interest me not at all.

I do not see the NAACP and CORE worrying about which chromosome and gene produces a black skin or about the possibility of bleaching the Negro. I do not see any great interest on the part of the B'nai B'rith Anti-Defamation League in the possibility of solving problems of anti-semitism by converting Jews to Christianity.

In all of these minority groups, we are interested in obtaining rights for our respective minorities as Negroes, as Jews, and as homosexuals. Why we are Negroes, Jews, or homosexuals is totally

irrelevant, and whether we can be changed to whites, Christians, or heterosexuals is equally irrelevant.

Further, as implied a moment ago, I look upon the assumption that it is somehow desirable that we be converted to heterosexuality (with the implied assumption that homosexuality is an inferior status) as being presumptuously arrogant and an assault upon our right to be ourselves on par with those around us, as would be similar attempts for example, to convert Jews to Christianity -- something which, for just that reason, has become unfashionable in this country.

There is one final point of basic approach, before I become somewhat more specific -- and this is a somewhat subtle one, one which is difficult to express clearly. In reading through many statements put out by the homophile movement, there is easily perceptible a defensive tone -- a lightly-veiled feeling that homosexuality really is inferior to heterosexuality but that, since we have to live with it, it must be made the best of. While I do not, of course, take the ridiculous viewpoint discussed in the recent New York Academy of Medicine Report that homosexuality and homosexuals are superior to heterosexuality and heterosexuals, I am unwilling to grant even the slightest degree of inferiority: I look upon homosexuality as something in no way shameful or intrinsically undesirable.

Now, from the civil liberties and social rights viewpoint, just what do we want? I feel that we want, basically, what all other minority groups want and what every American citizen has the right to request and to expect -- in fact, to demand: To be judged and to be treated, each upon his own merits as an individual and only on those criteria truly relevant to a particular situation, not upon irrelevant criteria, as homosexuality always is, having to do only with the harmless conduct of our private lives. We wish, AS HOMOSEXUALS, to be rid of the contempt directed against us by our fellow citizens -- contempt which exists without reason, which serves only to render contemptible those manifesting it, and which is reinforced and perpetuated by present official attitude and policy -- and it is the latter which, in great measure is the target of a civil rights endeavor.

In short, as homosexuals we want (to quote from a portion of the statement of purpose of the Mattachine Society of Washington) "the right, as human beings, to develop our full potential and dignity, and the right, as citizens, to be allowed to make our maximum contribution to the society in which we live." These rights are ours in fact, though we are currently denied them in practice.

I feel that with due regard for strategy and tactics, we must take a bold, strong, uncompromising initiative in working for these rights; that the established framework of authority, constituted and otherwise, must be challenged directly by every lawful means at hand.

There will, of course, be reactions to any such attempts -- both the New York Times article and the New York Academy of Medicine Report, to mention but two of several possibilities, are examples of

the heterosexual backlash which is a parallel to the white backlash in the Negro rights movement -- and we can expect them with somewhat increasing intensity. Such backlash, too, must be faced squarely and responded to fully. Most important, that such backlash may occur must not be allowed to act as a deterrent to further action.

It would be possible to discourse on these matters at greater length, but time is getting on, and my topic of major concern is the Washington homophile scene, so I'll proceed to the second part of my talk.

The Mattachine Society of Washington has a short history; the organization was founded only two and a half years ago -- so it is reasonable to first review all of the organization's significant activities to date, and then proceed to proposed projects and those already under way.

Our first major project (in August two years ago) was the sending of a letter to every member of Congress, to the President and his Cabinet, to other members of the Executive Branch, and to members of the Judicial Branch of the Federal Government, as well as to officials of the Government of the District of Columbia. This letter informed the recipients of our existence and goals. It was accompanied by a copy of our statement of purpose and by a news release asking for changes in Federal policy toward homosexuals, in the areas of Federal Civil Service employment, the issuance of security clearances, and policies of the Armed Forces.

As might be expected, the responses were few but not nil. We received favorable replies from Congressman Ryan of the 20th District of Manhattan's West Side, and Congressman Nix of the 4th District in Central Philadelphia. We visited the offices of both, and spoke to Nix in person.

We also received from Mr. John W. Macy, Jr., the Chairman of the U.S. Civil Service Commission and a man whom I consider to be the Federal equivalent, for our minority, of Alabama's Governor Wallace or Mississippi's ex-Governor Barnett, an explicit statement of policy which has served us well.

This mailing also led to an exploratory conference at the Pentagon with the Defense Department's top security officials in regard to policies on security clearances for homosexuals.

In the following year, we approached the Selective Service officials, which resulted in a conference with General Hershey, head of the Selective Service, in regard to the question of confidentiality of replies to draft questionnaires. The information involved is not open, under any circumstances, to private citizens but is open to other Federal and state officials. We objected to this.

This project has moved slowly over to the Department of the Army. The Office of the Secretary of the Army has indicated to us that they are neither willing to alter their policy, to restrict disclosure of information to only those in the Department of the Army

who require it for administration of the draft regulations, nor are they willing to engage in discussion of the matter with us.

This being the case, and acting individually and on my own in my capacity as an independent, private citizen, I wish to state publicly, that I encourage anyone, homosexual or heterosexual, who is subject to the draft, and who feels strongly about the confidentiality of the information he supplies, or about the Army's savage policies toward homosexuals, to refuse, outright and firmly, in principle, to give any response at all to the question asked at the physical examination, as to whether or not one has or has had homosexual tendencies. This refusal should be based upon two grounds:

1. That this is information which is of no proper concern to the Government of the United States under any circumstances whatever, and which the Government does not have the need to know, and;
2. That this information is open to improper persons (i.e., the FBI, Civil Service Commission investigators, state officials, etc.).

If anyone wishes to make a test case out of this, I will be pleased to offer every possible assistance. We can make a forum out of the court room and get our grievances on these matters before the public.

Another area of our Society's activity was the celebrated matter of the Congressional Bill HR-5990. In order to raise funds and in compliance with the laws of the District of Columbia, the Mattachine Society of Washington, in 1962, obtained a license under the so-called Charitable Solicitations Act, allowing us to solicit for funds.

This came to the attention of Rep. John Dowdy (Democrat of East Texas) who is one of the banes of the existence of the Government of the District of Columbia. As chairman of a subcommittee of the House of Representatives' Committee on the District of Columbia, he introduced a bill, HR-5990, requiring that every organization registering be found affirmatively to contribute to the health, the welfare, and the morals of the District of Columbia, in the expectation that we could not qualify. The second portion of the bill, later deleted, explicitly revoked the certificate of registration held by the Mattachine Society of Washington.

We alerted the District of Columbia Government and the local ACLU and requested hearings on the bill. The hearings were held. The District of Columbia government testified for three-quarters of an hour against the bill; I testified for four and a half hours; our vice-president testified for one-half hour; and an ACLU representative testified for an hour. The D.C. Republican Committee sent in a letter opposing the bill, as did others, and an editorial opposing the bill appeared in the Washington Post.

Rep. Dowdy expected to make something of a circus of the hearings at our expense. Instead, we received much favorable publicity, became well-established in the eyes of the Government of the District of Columbia as a reputable group, and, in general, reaped such

a favorable harvest from the hearings that we seriously considered citing Dowdy as the Federal official who did the most in 1963 for the homophile movement.

In the autumn of last year under pressure from Dowdy, the Government of the District of Columbia called a hearing to revoke our license. At my suggestion, our attorney pointed out to the District of Columbia's attorney that this hearing was not going to be a bed of roses for the District, because we intended to ask each member of the hearing board whether he was sufficiently unprejudiced against homosexuals to render an unbiased decision. If he were not, then the hearing, and any revocation stemming from it, would be invalid. If he were, he could count on pressure from the Dowdys to deprive him of his job.

At the District Government's request, a conference was held a few days later among the lawyers, in order to find a way out of the situation without a hearing. It was found that, according to one provision of the Charitable Solicitation Act, we didn't need a license anyway, so we turned it in with the clear proviso, stated in a letter, that our fund-raising activities would continue without restriction.

The newspapers picked up the story in somewhat distorted form. We wrote a letter which was printed, again stating that our fund-raising activities were not restricted in any way and closing with the sentence: "Solicitations for funds continue actively."

Further Congressional hearings were held in January, then in March in a report which very nicely quoted some of our purposes, the House District of Columbia Committee favorably reported the bill out to the floor. We immediately alerted the ACLU who sent telegrams to 40 congressmen; we also sent telegrams. Two weeks later a minority report opposing the bill was issued by 9 of the 24 committee members, including Rep. Multer of Brooklyn.

The minority report started out by saying: "In our judgment, HR-5990 is an ill-considered, unnecessary, unwise, and unconstitutional measure. It is a danger to the people of the District of Columbia and should be rejected."

The publication of this report was a necessary pre-requisite under House procedures for full-scale debate of the bill on the House floor. At that time, an editorial appeared in the Washington Post titled "Piety by Fiat" and referred to an "oddly inept little bill by that Master of Morality, Rep. Dowdy." It closed by suggesting that Rep. Dowdy's bill be consigned to oblivion.

District of Columbia bills can come up on so-called District Mondays (the 2nd and 4th Mondays of each month). I have called the Capitol each such Monday: the bill has not come up. The Chairman of the local ACLU has stated publicly that he considers it dead. (Editor's Note: HR-5990 was later passed by the House, but Congress adjourned without Senate action. See October NEWSLETTER.)

In March of 1963, we presented to the U.S. Civil Rights Commission a 9-page statement entitled "Discrimination Against the Employment of Homosexuals," and we testified at hearings held at that time by the Commission.

At our instigation, the Washington ACLU's Committee on Discrimination has devoted a considerable portion of its time to the problems of homosexuals. Most recently, the Washington ACLU has adopted, as an item of its policy, a statement strongly opposing the U.S. Civil Service Commission's policies against the employment of homosexuals.

We have done our best to encourage the bringing of test court cases against the Government in the areas mentioned before: U.S. Civil Service employment, security clearances, and military discharges, in an effort to bring about changes in Federal policies on these matters. If anyone here this evening has a potential case against the Federal Government in those areas, I would be most interested in hearing about it and I encourage its being brought to court. We have several cases now in progress.

In May of 1963, for the first time within the memory of anyone, a gay bar in Washington was raided. I spent much of the month of June last year collecting affidavits from those arrested. A formal complaint was filed by the Mattachine Society of Washington against the Police Department. A conference was held involving high police officials and Mattachine Society of Washington officials. As a consequence, I don't think that any more gay bars in Washington will be raided.

In December of last year, within a very short time, two cases of attempted blackmail were brought to our attention. We took both cases to the head of the so-called Morals Division of the Municipal Police Department. They were handled tactfully and with a minimum of embarrassment. One of the cases resulted in a mid-afternoon arrest of the blackmailer in a downtown restaurant complete with all the trappings of a TV melodrama, including marked money, envelopes filled with newspaper clippings instead of bills, pre-arranged signals to the police and so forth. The blackmailer is now in prison.

Following these cases the Washington Post printed a letter from our Society commending, on behalf of the Washington homosexual community, the head of the Morals Division and his chief subordinate for their handling of these cases. I am quite sure that they never expected a commendation from that source.

In other areas of activity, we have, as has the Mattachine Society of New York, set up a professional referral service -- doctors, lawyers, psychiatrists, clergymen -- for homosexuals in need.

At our initiative, a series of conferences on venereal disease has been held with District Public Health Service officials. Our VD pamphlet, printed by the District of Columbia, is soon to come out. A major portion of the work in distributing it will be the responsibility of the Mattachine Society of Washington. A TV broadcast on the

subject is planned soon with Mattachine Society of Washington participation.

Mattachine Society of Washington representatives have appeared on two hour-long radio programs in Washington, one in Philadelphia, and a two-hour TV broadcast in Chicago.

That, in hasty summary, brings up-to-date the accounting of the Society's past activities. We have a number of projects under way and some which have been proposed.

We are considering approaching all of the various District of Columbia licensing boards to inquire about their policies in the licensing for various occupations and professions of persons known to be homosexual. We are also considering approaching the bar and medical associations in the same fashion.

In a similar vein, we are considering approaching the local universities to inquire as to their policies toward homosexual students and staff -- I might point out, by way of digression, that in this country an individual known to be a homosexual would find it more difficult to get an education, at any level, in the schools of his choice (or, in fact, in any school at all) -- than would a Negro in the South or a native of the Union of South Africa.

Our approach to the problem of employment of homosexuals who have lost jobs on account of homosexuality is somewhat different from that taken by the Mattachine Society of New York. You have here, in a certain sense, placed yourself -- non-remuneratively, of course -- in the employment agency business. We choose not to do so. Therefore we are about to send a letter to every employment agency in the greater Washington area, pointing out to them that a problem exists, that there are competent people looking for work, that they -- the agencies -- have their fingers on the employers in a fashion and to an extent to which we never could have, and asking for their cooperation -- with no remuneration to come to us, of course -- in finding jobs for these people, if we send them to the agencies. We hope for at least some favorable responses.

In an attempt to broaden the scope of the project, and to tie it in more closely with a civil rights viewpoint, we are also writing similarly to the largest employers in the District of Columbia area, in order to call attention to the existence of the problem.

A proposed project has to do with the publication of two leaflets. One will deal with the rights of and the procedures to be followed by persons arrested. It will stress the point -- as true in New York City as in the District of Columbia and as little realized here as there -- that persons arrested do not have to tell the police where they work or anything else for that matter.

The second leaflet will deal with methods for the handling of Federal investigations and interrogations -- FBI, Civil Service, military investigators, etc. -- dealing with homosexuality. In view of the obviously harmful effects to the whole country of present Federal

policies on homosexuality in their needlessly depriving the nation of the services of competent citizens, it is the patriotic duty of every citizen to do his best in the interests of his country, to resist, to flout, to thwart, to render totally ineffective such investigations and interrogations of homosexuals. Questions on homosexuality, homosexuals, etc., are never the proper concern of the Government and should not be answered. One is never required to answer such questions under any conditions -- you don't even have to give FBI investigators and others the time of day -- and you shouldn't. The leaflet will advise on these matters.

We have formed a Research Committee now engaged in a number of projects related to the gathering of published information for the Society's own internal use. In addition, it has two major projects just starting and a third proposed. The proposed project comes to us from the local ACLU, and has to do with Federal employees who have been fired. One of the other two projects is a questionnaire to be sent to all the psychiatrists in the area, asking for information on their views on, and approaches to, matters having to do with homosexuals and homosexuality.

The third -- and by far the most important of these projects -- has to do with blackmail.

One of the most successful brainwashing jobs in human history has been that done by our Federal Government on the American public -- including all too many in the homosexual community -- in convincing them, to the point that it has become part of American folklore, that (1) all homosexuals are poor security risks because of susceptibility to blackmail; and (2) that exclusion is the only remedy. We don't believe either of these.

We are thus preparing a survey of the homosexual community on various aspects of the question of blackmail, its prevalence, and the susceptibility of individual homosexuals to it. As far as I know, no one has ever done this before and the homophile organizations obviously can do it better than anyone else. It should provide definite, publishable data to help dispel some of the myths upon which the Government bases some of its policies.

We come now to the last of our current areas of major endeavor, religion. Last December, I gave a talk, followed by discussion, to part of the congregation of Temple Sinai, one of the reformed Jewish congregations in Washington. The talk was well received.

In January, just before one of the radio broadcasts which I mentioned earlier, one of our members telephoned every Unitarian minister in the greater Washington area to tell them of the broadcast; shortly thereafter, he sent them a letter, including a copy of Cory's "The Homosexual in America." This resulted in a sermon by one of the ministers. The sermon was titled "Civil Liberties and the Homosexual" and couldn't have been more satisfactory if I had written it myself. The sermon was followed by two discussion groups -- both well attended -- at which I was asked to preside.

Subsequently, with the member just mentioned as chairman, I formed a new committee -- our Committee on Approaches to the Clergy which has informally approached perhaps two dozen clergymen of several faiths and denominations, with a considerable and gratifying degree of favorable response. The Committee's bases of approach are two -- of equal emphasis. First, we feel that the homosexual finds himself rejected by almost every religious body to the loss and detriment both of the religious bodies and of the homosexuals. We seek to remedy this by working for closer integration of the homosexuals with the religious life of their community.

Second, we wish to enlist the aid of the clergy in our battle for civil rights.

Our committee has drawn up a formal statement of purpose, which, in its present proposed form, pleases me greatly. This very nicely covers all three directions of endeavor discussed above. We plan to send this statement of purpose, our Society's statement of purpose, and a covering letter to the entire clergy of the greater Washington area asking for their assistance and inquiring about their interest in participating in a conference with us.

Most recently, at his initiative, I had lunch with a high official of the Methodists' national headquarters in Washington (we have had very favorable responses from the Methodists.) He had just come from a retreat in the San Francisco area, attended by members of the clergy and of the homophile movement. He indicated to my pleasure that he felt that we in Washington had done far more in the direction of making contact with the local clergy than had all of the West Coast groups. He was completely with us and wished to assist. He is now rounding up a group of sympathetic ministers of a variety of faiths to meet with us in the very near future. He will try to appear on the program of our forthcoming ECHO conference.

In that connection, I might mention in passing, that the Methodists will have their 5-day national conference in Washington at the same time as the 1964 ECHO conference. Informal plans are now afoot to explore the possibility of some sort of coordination.

I feel that these activities with religious leaders are of the utmost importance because the commitment of most people to their religion and to the leaders thereof is an emotional one. They will follow the lead taken by a minister where they will not follow the intellectual lead set by other leaders and persons in positions of constituted authority. If we can get any substantial portion of the clergy to support us -- and a surprising number do -- and to support us openly and actively, we can go a very long way, very quickly, toward remedying some of the situations in our regard which are so badly in need of remedy.

That completes a quick accounting of our activities, past, present, and proposed, in all three areas -- civil liberties and social rights -- information and education -- and social service. I hope that the pressures of a somewhat hasty preparation have not made this presentation too unclear, too perfunctory, or too uninteresting.

mattachine services:

EMPLOYMENT DIVISION

The Employment Service of the Mattachine Society of New York was set up a little more than a year ago as a free employment agency for members of the Society. Shortly thereafter it was expanded to serve all homosexuals who are in need of a job, and to supply qualified employees to employers who do not discriminate against sexual minorities in their hiring policies.

Under the leadership of Daniel Taylor, who took over the Service when the former director resigned the post, the title was changed to Employment Division, and the activities were expanded to include a general study of the employment practices of the major corporations in the metropolitan area. As part of this survey, questionnaires are being sent out to every type of firm in this area asking them to provide information about their policies regarding the employment of homosexuals. The questions include: "Would your firm knowingly employ a homosexual?," "Would your firm discharge an employee who was rumored to be homosexual?," and "Would your company discharge a person if he was discovered to be homosexual?"

Mr. Taylor is also in contact with the New York State Commission on Human Rights, attempting to persuade them to include "homosexuality," along with "race, color, creed, national origin, religion and age" as being invalid grounds for discrimination in hiring policies, public housing and other areas of public life.

The original function of the Employment Service has by no means been neglected. The number of persons placed each week far exceeds the original expectations of the people involved in the project. The jobs, which are supplied by members and friends of the Mattachine Society of New York, have included almost every field of endeavor, including electronic engineering and providing male nurses for an aged woman. An entire plant, from assembly-line workers through clerical and management personnel was staffed by Mr. Taylor.

The Employment Division is one of the most vitally needed of the Mattachine Services, and will probably continue to be such until more of the prejudice against the homosexual is overcome.

Unlike the professional referral services, where legal and medical advice is available from qualified specialists, the Employment Division can do its work only with the help of all members and friends of the Society.

24 (MATTACHINE SERVICES, continued)

Should you be in a position in your company where you do the hiring, please notify Mr. Taylor of any openings. If you work for a company that has positions open, but you are not the man who fills the positions, notify the Employment Division of that, too. Applicants for the open positions will be sent for interviews, and your name will not be mentioned without your permission.

All applicants, as well as all job openings, are carefully screened and only qualified persons are sent to prospective employers.

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echo is coming to New York!

THE WICKER REPORT

A NEW COLUMNIST

This writer would like to introduce to Newsletter readers a fellow named Dov Seeger. He, in my opinion, is one of the most refreshing young writers to appear on the homophile scene in some time. His column, "The Third View," is reprinted here at the request of this writer with Dov Seeger's and Gay Magazine's permission.



by Dov Seeger

"Views of a Straight Rooming House"

I'm living in a rooming house now with about twelve straight guys. All are average young men, a cross-section of society. It's very interesting to study these average people, particularly their sexual attitudes.

Since it is an all male, straight house the typical conversation revolves around girls. Every night small bunches gather in the separate rooms to tell and trade "dirty" jokes. It's really quite pathetic, these grown, mature young people, in the prime of their sexual life, whispering coarse, humorless, fearful stories about fantasy sex. One wonders why they don't just go out and get a prostitute, if that's what they want. Yet, they don't. They're really afraid of sex, they're afraid of their own bodies. They are ashamed of themselves, so instead of acting out their sexual needs, they can only recount brave deeds of sexual valor, which only happen in their mystical worlds. This is not to say that prostitutes don't

exist and are not used, but for every act of intercourse outside of marriage, and without love, there must be dozens of dreams about intercourse, all coming from frustrated men.

Another ritual found in male rooming houses, is the practice of body worship. Many of my fellow room-mates devote hours to exercises, weight lifting, health foods, and the like. In this respect they aren't very different from the homosexual body culturists. Each night, summer or winter, the roomers all take off their shirts and undershirts, baring, what they think, are extraordinary muscular, sexually attractive chests. Since these men purposefully develop their bodies, most do have nice-looking, well shaped, tanned chests and arms. But the point is that this ritual of being suggestively nude, to one another, is meaningful. It is a subtle way of showing off their potential sexual prowess, as well as being rather latently homosexual. It is as if each of these men want to convince the others that, come the right moment, given the right opportunity, they can be sexually potent. In reality, most of them know that they would run from a sexual opportunity, or at least enter into a fearful intercourse.

Still one more point gives these boastful young men away. When they get undressed for bed, they remove their underpants awkwardly, and then quickly hurry to get on their sleeping attire, always trying to keep as covered up as possible. It is when all these observations are added up, and analyzed, that one discovers that these typical young heterosexuals are really quite scared. Scared of themselves. Scared of their bodies. Scared of sex.

The whole point of this column is not to make us feel better, so we can say: "Rah! Rah! for us homosexuals." My reason for writing about the sexual insanities of the heterosexual world is not to satisfy my ego. This column can only become meaningful when readers realize that people in both sexual worlds fear sex, and consequently lead average, but tortured and frustrated lives.

Only when human beings accept themselves, can there ever be real happiness and sexual satisfaction. I would like to live in a world, even a small world of my own making, where nudity is looked upon as beautiful, not disgusting. Where sex is considered natural and satisfying, not immoral and vulgar. Where men can touch other men, women other women, without being called perverts. A world where no man has to walk the streets looking for a cheap thrill.

In my world, mothers would smile when their children masturbated. Neighbors would not gossip when they saw children engaged in sex play. Men could sleep with other men. Women and men could enter each others' bedrooms, even at night. Doors would not be necessary on bedrooms and bathrooms, because all the inhabitants would accept nature's ways, and would never gape in shock.

Yes, in my small world, people would respect themselves and others. The instinctual act of sex would deepen in meaning and become love. All Puritanical horror would leave men's minds, leave their minds clear of fear. And Love and Beauty would reign.

Won't you join my little world?

BOOKS
NEW BOOKS
BOOKS

Donald Webster Cory: *THE LESBIAN IN AMERICA*. Citadel Press, New York, 1964. \$5.95.

While Mr. Cory's book is one of the best in the field to date, it like all other books on the subject, has something missing. In the preface Mr. Cory mentions that he encouraged several women to write such a book, but his efforts were in vain. Perhaps this is the problem: no matter how many lesbians Mr. Cory knows and has talked to, no matter how much he may know about lesbianism, he is not and never can be a lesbian, and to the reader who is a lesbian there will always be a certain subjective insight that is missing. For this the author can hardly be blamed.

A discussion of the individual portions of the book is difficult, because the aspects of lesbian life are many, and Mr. Cory probably has covered as many of them as his experience permits. I shall try, however, to discuss as much of the material as possible without going into a chapter by chapter description.

The histories of the lesbian in literature and in life are excellent, with the exception that they fail to mention some of the better modern works of fiction by lesser known authors. I think I know what the author was trying to accomplish, but I don't think the better works should go without mention merely for the sake of emphasizing the more than considerable amount of trash that has been written.

The psychological aspects of lesbianism are handled well, particularly the chapter on causes of lesbianism. While this reviewer tends to disagree with the author on certain other points, her reasons for part of this disagreement may well be those which Mr. Cory mentions. Therefore I shall leave the reader free to form his or her own opinion.

In presenting the situation of the lesbian in society, the problems and discrimination she faces shows a good understanding of the situation and the unreasonable basis for discrimination. The chapter "Undesirable Discharges and Security Risks" should be read by all those who are considering military service or think the service is a haven for lesbians.

It is in discussing the lesbian as an individual that the author runs into problems, and some of the insight I mentioned is missing. While Mr. Cory has done more than an adequate job of presenting the lesbian in her many different roles as a lover, wife, mother or daughter; when comes to discussing her aims, ideas and attitudes the author has had to rely on what he has been told and what he has been allowed to see. I do not wish to imply that there was any deliberate attempt to deceive the author -- people just have a tendency to display their more positive aspects and hide the lesser or negative ones. The result in Mr. Cory's book is that the lesbian often comes across as too confused or too virtuous and idealistic. The

most glaring example of the excess virtue occurs in the chapter "At the Bar" in which Mr. Cory states, "The girls, unlike men at somewhat similar bars, are for the most part not seeking a new sex partner." While few girls go to a bar with the exact idea: "I'm going to find a girl and have sex with her tonight," unless a girl is going with someone, the eye is rarely closed to possibilities. The fact that a girl is going with someone isn't always a deterrent; bars claim more than a fair share as the starting place of the end of a romance. While the approach a girl uses may be more subtle than that of men, and she will usually attempt to carry the affair beyond a one night stand, the bar is cruising ground and whoever told Mr. Cory otherwise misrepresented the facts.

The above example is the most obvious one of misinformation, and the validity of what the author says should not be judged by it. Most of what Mr. Cory says is basically true and where the truth is shaded, I do not think it is the fault of the author but of his sources, who were unable to be objective about their own situation. Regardless of its faults the LESBIAN IN AMERICA is the most comprehensive study of the lesbian that has been written to date and should be read by all.



Dola de Jong, translated by Ilona Kinzer: THE TREE AND THE VINE. John Calder Ltd., London, 1961, published in U.S.A. by Lyle Stuart, Inc., New York. \$3.00.

Originally written in Dutch and first published in English in Great Britain, THE TREE AND THE VINE is a story told with delicate beauty which we can be glad crossed the Atlantic. In the hands of another author the story might have been maudlin or just another bit of sensational fiction, but the talent of Miss De Jong and a skillful translator make it emerge as a beautiful tragedy.

A tragedy, yes, but for once it is not a tragedy of the emotions involved, but of the time. The setting is Holland during, and just prior to, the early days of Nazi occupation. The story is that of two young women whose relationship might best be described as an affair without the advantages. Happy-go-lucky Erica, who while aware of and accepting of her emotions, is caught by her love for Beatrice who, when she becomes aware of the basic nature of the relationship, can neither return the love offered nor let Erica go. The conflicts which each of the girls face, however, are never to be resolved for the shadow which is marching across Europe reaches into their lives and they are separated forever.

This synopsis hardly does justice to the book and I hope the reader will forgive my inability to summarize in as effective yet simple language as does the author.

The Book Shelf

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HOMOPHILE: A DEFINITION

The word **homophile** is coming into increasing currency. It has been agreed that, as used by the East Coast Homophile Organizations (**ECHO**) and its individual member organizations, the word is not synonymous with **homosexual**, but conforms to the following formal definition:

homophile; adj, pertaining to the social movement devoted to the improvement of the status of the homosexual, and to groups, activities and literature associated with the movement; as, homophile organizations, homophile conferences, homophile publications.



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