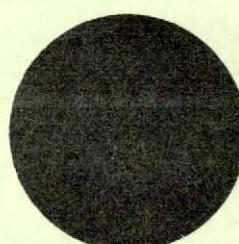
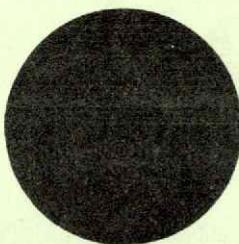
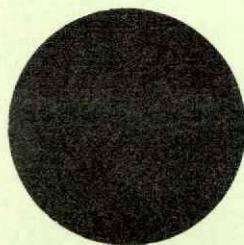


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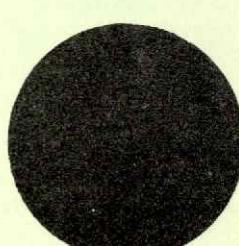
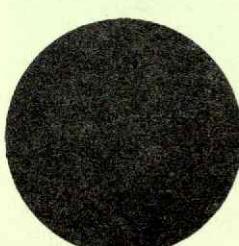
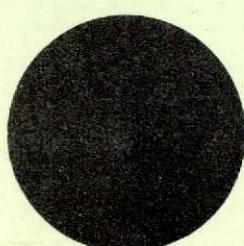
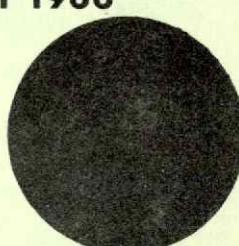
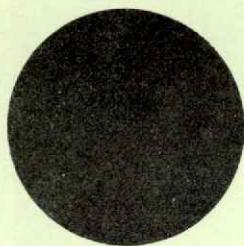
# THE HOMOSEXUAL CITIZEN

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- NEWS OF CIVIL LIBERTIES
- AND SOCIAL RIGHTS
- FOR HOMOSEXUALS



FEBRUARY 1966



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# WASHINGTON SECTION

## To the Heterosexual Community

by the Membership Committee of the Mattachine Society of Washington

### DO YOU KNOW THAT?

There is still a minority group in American society which is branded as outcast -- granted neither first-class citizenship nor equality of opportunity; unfit for employment; unsuitable for government service, security clearances, or honorable military discharges? Differing from their fellow citizens in only one respect, the individuals of this minority are ostracized and punished as if dangerous regardless of their patriotism and usefulness as members of our society. Why? Because their sin of non-conformism is that of being homosexual.

But for the recent attention given to the plight and condition of the homosexual by the mass communications media, you may never seriously have considered this subject. Kinsey and others have amply documented the vast number and varied kinds of individuals who make up this segment of our communities. Do you realize that the vast majority of homosexuals are not recognized as such by their neighbors? Consequently many minimize the need for giving homosexuals a fair hearing.

Without your knowledge, your acquaintances, coworkers, friends, and even relatives include several homosexuals whom you like, admire, and trust. They deserve this approval. Why aren't you aware of their single distinguishing characteristic? Because they have been forced to assume a mask covering a portion of their life and have become adept at social disguise. They do not enjoy this dual existence. They abhor it. However, their livelihood and acceptance are dependent upon the pretense of being in no way different. They possess an earnest desire to make an effective and appreciated contribution befitting their abilities and talents.

Many consider homosexuals, automatically, to be gross violators of cherished values and believe them to be weird creatures who do not belong in our wholesome culture. Some think that they deserve their present fate. Perhaps you feel that they are not merely nonconformist in the usual sense -- but are sick, immoral, or criminal.

BUT HOW DO YOU KNOW? Are you sure? Have you rationally thought about this subject? Isn't a negative response to the request for a fair hearing an automatic one? Doesn't prejudice lie at the root of such judgments? Weren't most people taught to despise and fear homosexuals? Enlightened people feel the time is overdue for reevaluating the prevailing attitudes toward homosexuals and homosexuality. They question senseless injustices and increasingly acknowledge that variety of behavior is normal to mankind. Have you considered this viewpoint?

No one has proven crime to be more prevalent among homosexuals than heterosexuals. No one has proven homosexuality to be an "illness" in any sense. Even the clergy have differing opinions regarding the "immorality" of homosexuality. You may be surprised to learn that most major denominations do not consider the condition of homosexuality as one of sin or culpability.

Have you talked with the physicians, psychiatrists, psychologists, sociologists, anthropologists, and social workers, and countless others who regard homosexuality as a normal and completely acceptable state of being? Or with the lawyers who daily witness injustices being heaped upon homosexual scapegoats, whose constitutional rights are waived because they are considered inferior and undeserving? Or with the clergymen who sympathize with the God-fearing individuals who also happen to be homosexual? And have you talked with homosexual people themselves -- typical homosexuals, representative of the unnoticed majority who are responsible, hardworking, self-respecting human beings?

You may wonder why our democratic American society is not a land of liberty for all -- but only for those who adhere to the "norm" or don't upset the status quo. The basic reason is: People do not know enough about other people. They tend to like and tolerate only what they know and understand. And they unfortunately, seldom have a chance to meet representative homosexual people.

Why should the homosexual have to hide the sexual aspect of his existence? Why should individuals pay an exorbitant price for asserting harmless inclinations? Why should anyone sacrifice his personality to a leveling conformity? Why must everyone be heterosexual and married? Is there no room for the others? Isn't there a place for them and shouldn't they be invited to contribute their full potential?

There is no logic behind laws, customs, attitudes, and beliefs which discriminate against individuals who are doing no harm and indeed are functioning to the advantage of society. If you care about individual worth and the human condition; if you care about fair play that grants at least a fair hearing to the victim of prejudice, now is the time to take opportunity to learn the true facts about homosexuals and homosexuality by contacting us, an organization dedicated to defending this misunderstood and much maligned minority group. We welcome your interest or inquiry.

Except for editorials, approved by the Executive Board, the views presented in this section of The Homosexual Citizen are not necessarily those of the Mattachine Society of Washington.

## REFERRAL SERVICE

The Mattachine Society of Washington Referral Service Committee offers listings of competent, reliable, and sympathetic professional persons who will be capable of service in time of need. Represented on this list are medical doctors, psychiatrists, lawyers, and clergymen of various faiths who are willing and able to assist the homosexual. Anyone wishing to contact the Referral Service Committee may address his inquiry to Richard G. Wilkins, Chairman, c/o M.S.W., P.O.Box 1032, Washington, D.C. 20013.

## Viewpoints

### Breaking the News to Our Parents

by Lily Hansen

As a homosexual, the prejudice hardest to endure is probably that of our family. Being socially outcast is difficult to face; being refused a job is frustrating. But to be rejected by our families is the worst penalty. Therefore, some of us do our best to avoid parental ostracism and project a heterosexual image. So what if we encourage a false evaluation of ourselves? By at least seeming to fulfill their expectations, we stay in their good graces. Also it's good for them not to know, we might rationalize, for we do not want to subject them to disappointment and grief. But does our hypocrisy make us happy?

Of course, some homosexuals -- like some heterosexuals -- are not closely tied to their families, and for them revealing their inclinations to relatives would merely represent an inconvenience for both parties. Where there are no bonds of love, there are no desires for truth and communication. The "silence" is not oppressive, and one has found others with whom one shares. Still, there are many of us who do want to maintain close ties with parents, as well as to be accepted for what we are.

The attempt to be honest may precipitate a major campaign of re-education. To enlighten our parents may take years -- perhaps as long as it took us to get accustomed to the idea that we are homosexual, and maybe longer. Few of us are blessed with understanding parents -- those of a liberal disposition, tolerant of varying views and modes of life; or those of a loving disposition, who can conquer prejudice because the person involved is supremely cherished. The rest of us have affectionate but conforming relatives -- at least in the area of sexual mores. Most likely, they have never questioned the validity of current customs and laws regarding sexual preference and behavior.

Why we have not grown up in their image is an interesting question, but the fact remains that we have not. And how are we going to broach the subject of our "individuality"? There are various ways. The "cold turkey" treatment is recommended only for the strong and courageous: it is a blunt delivery of the truth and abruptly divests parents of their comforting illusions about our heterosexuality. Not all parents can withstand this shock. And perhaps some of us won't be able to bear the consequences. On the other hand, the magnanimity of our parents may be surprising -- and even our own strength greater than expected.

However, a more gentle approach may be desirable. Preliminary preparation for breaking the news is always helpful. In attempting to educate our parents and rid them of their unjustified prejudices, we may find it useful to educate ourselves first about the subject of homosexuality.

The public library is one source of information, of course. Better yet, we can consult the nearest homophile organization about authoritative books and news of progress in the field of civil liberties for homosexuals.

Thus equipped with facts, we can reason and argue about illogical bases of prejudice. One can even discuss prejudice against other minority groups first and slowly gravitate to the topic of homosexuality. If parents are willing to engage in honest argument, one can pave the way toward acceptance by means of activating their thinking processes.

Certain parents, however, are not the type impressed by argument or the opinion of authorities -- even by facts. Their prejudice remains an ingrained part of them, instilled in them since they were young. Words will not likely convince them.

How then, do we go about convincing them that our homosexuality is a natural part of us and has not made us immoral, sick or criminal? That it is a state of being enabling us to fulfill our personalities in freedom -- while not threatening that of others? That, as homosexuals, we can be useful and happy citizens in the community?

If words have failed, only actions remain to prove our point. Seeing is believing. Implicitly parents may challenge us: "Show us that you are a whole and responsible human being!" And the burden of proof rests not upon what authorities say -- but on our behavior.

We may exclaim, it's not fair! Why should I be an example of the super-well-adjusted human being? Everybody around me has his weaknesses. Why are mine pounced upon and attributed to my homosexuality? Why can't I be ordinary?

The answer is: Because we're in the spotlight. Naturally it isn't fair to expect the homosexual to be perfectly adjusted -- when, after all, he is an outcast and has to struggle hard to maintain self-respect in the face of those who grant him none. It's twice as difficult to achieve balance as a homosexual than as a heterosexual. However, no matter how unjust this scrutiny and harsh judgment, we must come to terms with it. People simply insist on investigating the "maturity" and "stability" of the homosexual and comparing it, unequally, with people who never have to undergo the emotional pressures most homosexuals experience. The average person does not see the illogic inherent in comparing the emotional security of an individual placed by society symbolically (and often actually) behind bars, i.e., a prisoner, with someone whose freedom and right to exist in accordance with his individuality, have never been denied. Minority groups have always been confronted with such irrational indictments. If we can prove ourselves emotionally stable, responsible, dedicated, etc., etc., we eventually defeat the stereotype in our parents' eyes. But we still must tackle the obstinacy of hand-me-down prejudices.

The pillars that sustain our parents' convictions often rest mainly on tradition, and the promotion of that tradition by society. Tradition, good and bad, is lumped together and accepted wholesale. Most people do not examine and analyze the reason for their holding certain beliefs. One just isn't brought up that way -- not yet at least. One grows up as a member of a group, not as an individual, and our system of education makes no provision for the "different" person, no matter what his difference is, letting him struggle alone to find a justification for his life and a personal code of ethics. The "different" person, including us, must have special courage to find his own value framework and must, in order not to become bitter, establish conciliatory relationship with existing society -- yes, with the society that rejects.

Maybe it's asking too much but, nevertheless, we must try to understand the society in which we live as strangers, in order to accomplish two purposes: 1) not to be oppressed and stunted by our outcast condition (for the fear of homosexuality results from lack of self-confidence to cope with the unfamiliar and testifies to a basic insecurity), and 2) to change our society's values by exposing prejudice for the fraud it is. To enlighten people and reason with them, we must dispel their fear, and work toward forming a society based on trust, cooperation, and humanity.

Therefore it is we who must be patient with those who are prejudiced against us, for they are uninformed, sometimes through no fault of their own. It would be interesting to consider how we might have regarded homosexuals, had we not become homosexual.... The problem, therefore, lies not with us -- it lies with the heterosexual. And we must be charitable.

So why not start at home -- where charity should start. Homosexuals must help heterosexuals overcome their irrational fear of "queer" people, who usually turn out not to be strange at all. Once we, as individual homosexuals, have found our self-respect, we are able to help liberate others of their prejudices and inform them about the various modes of life which can coexist peacefully. But in order to help, we ourselves must first become internally free.

Should we wait until we are a finished product of well-adjusted humanity to try communicating with our families? Not at all! Our continuing efforts to be honest with ourselves and with them will win their trust. And that is, after all, what we want to establish or, rather, maintain: a mutual trust and respect.

Hypocrisy, non-communication, silence, estrangement -- is that really the price we want to pay for an artificial, sterile peace? The attempt to be truthful and to create an atmosphere of understanding may represent too great a sacrifice for some of us. And yet, if one day homosexuals are acknowledged as worthwhile individuals, full human beings, it will be due to the efforts of those who attempted to and did establish communication with the society in which we live. And some of these crusaders started where their life began: at home.

#### ANNOUNCEMENT

## Clergy Invite Homosexuals To Significant Meeting

An important all-day conference was held on Friday, January 7, 1966, in New York City, under the auspices of a subcommittee of the National Council of the Churches of Christ in the U.S.A.

The meeting was attended by 16 persons (several more were unable to attend because of the New York City transit strike) including homosexuals active in the homophile movement, attorneys, a psychiatrist and a psychologist, and of course, clergymen, and officers of the National Council of the Churches of Christ.

Further details will be reported in the next issue of The Homosexual Citizen.

## PANEL AT AMERICAN UNIVERSITY

by Tony Jarvis

The Student Association of American University sponsored "Homosexuality in American Society," a panel discussion, on January 5, 1966. Speakers were Dr. Leroy S. Graham, Chaplain, American University; Mr. Glenn R. Graves, Attorney; Mr. Clark P. Polak, Janus Society of America; and Dr. Franklin E. Kameny, Mattachine Society of Washington.

Moderated by the chairman of the Speakers Bureau, the panel began with an attempt to define the causes of homosexuality. Dr. Kameny objected to the connotations associated with the search for causation, explaining that to look for what causes it, sanctions the view that something is wrong with it. Dr. Graham disagreed, stating that origins must be understood in order to continue the battle against anti-homosexual laws. Mr. Graves pointed out that the Judeo-Christian tradition wrongfully encourages law to deal directly with morality, but that the homosexual will have to take himself at face value before he can expect the law to do so.

Adjustment to homosexuality was discussed next. Mr. Polak described the most unbearable aspects of homosexual life: the feeling of alienation, the hypocrisy, the separation from the mainstream, the double life. Dr. Kameny emphasized that the federal government's policies aggravate the homosexual's double life. What is just as shameful, according to Mr. Graves, is that the Civil Service Commission has never permitted introduction of evidence contrary to its opinions of homosexuals.

Mr. Polak said that since laws are generally anti-sex, the audience, as heterosexuals, would benefit by aiding the homophile movement in its attack on backward laws. Dr. Kameny, however, asserted that he could imagine a society that was perfectly sexually libertarian except for its views on homosexuality. Therefore the problem is more complex than simply eliminating anti-sex feelings and laws.

Final statements included: judge people by criteria relevant to the situation; individuals are many things and are not characterized by just one act; do not brand someone and then put him in a corner; we may expect significant change in ten to twenty years. Mr. Polak felt strongly that courts will be of much more benefit to the homophile movement than legislation.

The world's shortest teach-in was then concluded with moderate applause and followed by lively conversation.

## NEWSFRONTS

by Warren D. Adkins

### GOVERNOR BROWN LOOKS AHEAD TO 1984

Governor Edmund G. Brown of California has commissioned a report to enable the state to establish rules for individual conformity. Through use of computers, information about nonconforming individuals would be on hand so that potential criminals could be spotted prior to the commission of their crimes. These branded persons would be candidates for psychiatrists and educational institutions directed by governmental authority.

### PSYCHIATRISTS COUNSEL COLLEGES ON SEX PRIVACY

A committee of the Group for the Advancement of Psychiatry has issued a report urging colleges to disregard student sexual activity practiced with "appropriate attention to the sensitivities of other people." The committee also counsels that "private homosexual behavior, like heterosexual behavior, need not become the direct concern of the administration." Edited by Dr. Harrison Eddy, the report is the result of a three-year study. The committee acknowledges that sexual relations among undergraduate college students are more frequent now than a generation ago.

### LECTURE AT STANFORD UNIVERSITY

Dr. John Gagnon, scientist and one of the directors of the Institute for Sex Research (founded by Dr. Alfred Kinsey), spoke to 500 students and faculty members at Stanford's student union on November 11, 1965. Laws prohibiting homosexual behavior, he said, do harm. They do not succeed in limiting homosexual behavior, are impossible to enforce, and succeed only in breeding disrespect for the law. They create guilt for the persons concerned, and provide room for corruption. Dr. Gagnon also addressed the Tavern Guild meeting in San Francisco, telling the group that future research projects of the Institute for Sex Research would give the Tavern Guild an opportunity to be of help, prospective studies would examine the homosexual community as a part of the larger society in some ten or more U.S. cities.

### UNIFORMED POLICEMEN REPLACE PLAINCLOTHESMEN

Inspector Scott Moyer of the morals division, Washington Police Department, has announced the results of an experimental shift in police tactics which have reduced the arrests of homosexuals and "undesirables" in Washington parks and rest rooms by 50% in the past eleven months. From November 1963 to November 1964, 407 persons were arrested for loitering, public indecency, disorderly conduct, and sodomy. To discourage public acts, Inspector Moyer instituted 24-hour patrols by uniformed policemen in places like Lafayette Park and Dupont Circle. The presence of plainclothesmen had never prevented homosexuals from gathering in these places. Moreover, as described in a Washington Post editorial (Jan. 1, 1966) plainclothesmen often tempted unfortunate victims to commit unlawful acts and then arrested them. The editorial commends the Police Department's new policy as a healthy and just reform of odious methods. During the past year, there have been only 207 arrests for such offenses.

### book review

In Defense of Homosexuality  
by R. O. D. Benson  
Julian Press, 239 pp., \$5.95

by Dr. Franklin E. Kameny

Probably the highest praise a reviewer can give is the statement: "I wish I had written this book myself." Albeit with grave reservations and mixed feelings, I can say this about R. O. D. Benson's In Defense of Homosexuality. This is a book which has been needed for a long time. It is unfortunate that it is not a little better and more effectively directed at the audience who ought to see it most: the general public and its intellectual segments.

The book consists of eight chapters, which fall into two sections (that subdivision is mine, not Benson's). The first section refutes the standard arguments against homosexuality -- e.g., that it is unnatural; that it is immoral; that it is a sickness. Here Benson does fairly well. The second section attempts to provide strategy for gaining acceptance of the arguments of the first section. Here Benson does much less well. It can be

squared that he should have stopped with the first section, that the major contribution of the book lies there.

In his first chapter, "The Nature Argument," Benson presents arguments which, in essence, may be summarized as follows: (1) We hardly perform a "natural" act from the moment of birth or before it, until the moment of death and after it (burial itself and, specifically, in a coffin is hardly natural). Consequently there is no rational basis for singling out homosexual acts as unnatural. (2) In any case, we cannot defy natural laws (i.e., the laws of physics), and so it really is inherently impossible to do something which is not "natural"; we merely use our brains (also dependent on the laws of nature) perfectly naturally to turn the laws of nature to our own benefit.

In his second chapter, Benson discusses the religious argument. He deals with the material effectively, if a little discursively. His major points are clear enough: that in current practice we pick and choose from among the biblical injunctions and prohibitions those to follow and those to ignore. There is therefore no logical requirement to make a special issue of any prohibition which may exist against homosexual behavior. In logic we cannot pick and choose those particular biblical precepts which we will and will not follow, and then, having so picked and chosen, claim that our choice is the only possible correct one. He discusses the right of each individual to use biblical precepts as he sees fit but omits the questions, arising in practice, of the imposition of one's own chosen set of beliefs upon others and, also, of conflicts arising from discordances between his religious beliefs and his homosexual inclinations.

The third chapter, "The Psychological Argument," deals, though too deviously for my taste, with most of the objections to present psychiatric theory. Somewhat indirectly, Benson makes the very important but not novel point that homosexuals have been defined into sickness by means of unreasoned and unverified assumptions, based upon value judgments and passed off as scientific findings. He neglects to point out the slipshod science with its appallingly poor sampling techniques manifested in almost every published study of homosexuality and homosexuals. Although not explicitly, he does, implicitly, deal with and underscore the lack of adequate non-tautological definitions of sickness.

In one instance -- an argument based upon one of Bergler's hypotheses -- Benson's logic does not stand up to careful examination.

In this chapter he might well have exposed again the teleological argument (i.e., that the ultimate purpose of sex is reproduction, therefore -- ) since it is frequently used by the psychiatrist-proponents of the concept of homosexuality as a sickness. An even more important omission, indeed a major one, seems to be his neglect to deal with the "immaturity - arrestation of development" position, tenaciously defended by so many from Freud onward.

It is refreshing to see an open disavowal (upon grounds of irrelevance) of any concern with the causes of homosexuality. For many of us who have long objected to the intellectual over-involvement with causation both inside and outside the homophile movement; to the primacy given this really subordinate question; and to its separation from considerations of the causation of heterosexuality -- all often done with the implication that homosexuality is an inferior state, to be prevented were the cause only known -- Benson's statement is a welcome one.

Benson's fourth chapter is entitled "The Non-Rational; The Final Arbiter." Although his point is a good one, its presentation is weak. Basically he makes the following valid points: (1) that at the bottom of even the most rigorous logical and scientific systems (mathematical ones included) there is an element of "faith" --nonrational, though seemingly reasonable, assumptions upon which a logical structure is built; and (2) that in the last analysis, morals and ethics -- as well as prejudice -- are built upon such nonrational bases and will have to be changed by non-rational methods and appeals.

His argument, running for 38 pages, is well documented, but constructed in excessive detail. It is not very systematic, with digressions into mathematics, physics and other disciplines, only indirectly related to homosexuality, if at all -- and will lose him the attention of many readers.

It is in the fifth chapter, "Modification of the Non-Rational by the Non-Rational," that, in my view, Benson fails. The reason is twofold: (1) In a book of this sort one should not try to deal too narrowly and specifically with particular practical expedients, but should remain more general; and (2) Benson's stand in actuality is an attempt to modify the nonrational with the very rational.

Benson "puts all his eggs in one basket" by going overboard on the idea that general, widespread availability (and subsequent acceptance) of effective, simple means of contraception will revolutionize our entire sexual morality. Through adoption of the pleasure principle in sexuality, we thus have the cure-all for the prejudice directed at homosexuals and homosexuality, and should therefore devote our efforts to ensuring the widespread acceptance of contraception.

Even if we take this as valid, it is a highly sophisticated, subtle argument which will completely pass over the heads of the populace at large. Therefore, in regard to the homosexual, it is not necessarily going to have the revolutionary effects hoped for by Benson.

Here we run into one of the fallacies widespread in the homophile movement, namely, that what we are working and fighting against is NOT anti-homosexuality, but general antisexuality, and so we should broaden our attack. This is a facile and superficial argument. If we were dealing in a context of reason, not prejudice, this argument might well be valid. But prejudice does not follow the course of reason; it does not follow logical arguments to their conclusion but stops short where it wishes.

By way of illustration, we can easily conceive of a culture or society which is not only non-antisexual, but is zestfully, uninhibitedly anti-antisexual -- for heterosexuality -- while being viciously antihomosexual, even more so than our present culture. I can see the real possibility of our culture becoming so, if we do not continue to press for a modification of attitudes on homosexuality per se.

Our society's antihomosexuality rests upon much more than a simple rejection of the pleasure principle in sex. In large measure it rests upon sheer emotional bigotry and prejudice directed against homosexuality because it is homosexuality -- for no other "reason" -- and which will not be altered by elimination of antisexuality or by acceptance of the pleasure principle in sex. Thus, while a fight against the very real-antisexuality of our society is important and proper, it must

remain secondary and collateral to a continuing, pointed, narrowly directed fight against antihomosexuality specifically.

Benson claims that the wide availability of effective contraceptives will force a re-examination of existing sexual morality. He is undoubtedly correct, but only in regard to the very few who consider morality as something explicitly to be examined in the first place (most people do not, it must be recognized). Likewise, he is correct in saying that many forces of constituted authority have not even begun to realize the impact upon traditional sexual morality which such contraceptive devices will have. But the resistance to this impact will be emotional and nonrational, because our sexual morality has become largely institutionalized. In the minds of most people it has long ago lost its direct, visible relationship with the now-largely-invalidated logic which gave birth to it. The impact itself will be purely rational, also, pragmatic, and so there will be conflict, and equivocation and double standards. The refined intellectual arguments which would extend the impact to all sexual attitudes are not likely to prevail in any direct fashion.

Benson belabors the contraception point; he sets up what are probably "straw men" (e.g., intensified, widespread legal suppression of contraception) but does not deal with other practical methods of gaining acceptance of his views. He seems to be singularly insulated from the whole universe of practical techniques -- social action, political action, use of the media of communication, working through those who are "voices of constituted authority," etc. There is a network of interlocking, interrelated methods and approaches, no one of which alone is likely to be effective, but all of which taken together and used well will achieve the ends desired. He shows no awareness of the fact that in formally organized fashion, groups are fully equipped to supply all the necessary strategy and tactics for gaining acceptance of his ideas -- they just need ammunition of the kind supplied by the first part of Benson's book.

The remaining three chapters, "Philosophical Addenda," "A Summary," and "potpourri and Exhortations," are as their titles indicate something of a grab bag of miscellaneous ideas. The discussion of the effeminate, "obvious" male homosexual and the very masculine, "obvious" Lesbian and the reasons for their being so is especially good. However, here, too, the discussion might have included the dilution of conventional masculinity and femininity, which occurs when the homosexual (even one of conservative demeanor) finds himself in a peer-group lacking the intense preoccupation with maintaining an arbitrarily-defined but very real and limiting masculine or feminine image. This is the situation in which the average homosexual finds himself or herself when in the company of other homosexuals, as contrasted with the situation when he is in the larger heterosexual community. The result is a branching out by the male homosexual into pursuits and facets of personality which the larger culture suppresses by pejorative use of labels synonymous with nonmasculine, and similarly for the female homosexual. This results in the production of homosexuals who conform less closely than do their fellow heterosexuals to the artificiality of society's rigid, stultifying stereotypes of masculinity and femininity, and who thereby lead broader and more interesting lives, developing better-rounded personalities. Although most ideas in these chapters need not be expressed in form for public consumption, they should be better organized.

There, perhaps, lies the key to the major criticism of this book: the presentation of the material. A certain amount of discus-

siveness and digression is always acceptable and usually desirable, but are overdone here. Either Benson was writing for an audience differing from my expectation or he was addressing too many disparate audiences.

I can conceive of at least four audiences for whom he could have written (and I am sure that each reader will divide up the population in his own different way): (1) the in-group, intellectually-knowledgeable members of the homophile movement; (2) the professionals -- clergy, psychiatrists, lawyers, sociologists, theologians, philosophers, etc.; (3) the intellectual public; (4) the general public. For the first group, his presentation will provide it with ammunition. The last group it will almost completely miss. The second and third groups will find it valuable, IF they are willing to wade through cogent and important arguments abstrusely and unsystematically presented.

At a more fundamental level, there is another criticism of this book. It is overdocumented, relying too much on "authorities." Homosexuality can be defended and Benson's arguments presented as an exercise in pure, clear logic, beautiful to behold. The sources of specific facts should certainly be cited, but not in as obtrusive a fashion. The simple fact should be emphasized, not its source. Such a concise, refined presentation stands on its own two legs without need of credentials and, indeed, an overabundance of facts. (I have yet to see an edition of Euclid which uses "authorities" to justify the reasoning presented out of pure logic.) More important, battles of authorities pitted against each other means little. If a discussion is to be authoritative in its own right, as we would hope Benson's to be and to become, it must rest upon its own authority (i.e., upon the cogency of Benson's own reasoning, not on second-hand authority).

Granted, there are two obvious faults in the preceding: 1) it is oversimplified, and 2) a popular audience is impressed with the trappings of authority. Both of these lead to necessary compromises with the purity of the principle stated -- which Benson, however, has much overdone.

As mentioned earlier, he might better have stopped, essentially, at the end of his fourth chapter, adding some of his later material. Having presented the basis in logic, he could then have left the strategy and tactics of implementation to a second, separate book or to others. Yet, on the other hand, there is a satisfying sense of completeness in having covered not only a logical position but also the methods of promoting that position, thus carrying the job from start to finish.

Of course, negative criticism is always easier to render than positive criticism. Despite my objections, I feel that In Defense of Homosexuality is a valuable, timely and useful work. I recommend it highly, especially the first three or four chapters. That this book has appeared just now is important. An unapologetic approach to homosexuality, and to the right of the homosexual to live his homosexuality, is very much called for by the present climate of opinion and state of the homophile movement. I can only wish that the contents of the work were somewhat better presented for the popular reader -- and, also, for the scholarly one.

The path of the pioneer is always a difficult one. He makes and bears the brunt of all the mistakes that his critics can see with the wonderful lucidity of hindsight but had neither the courage, desire, nor ability to make for themselves. If, as a pioneering work, Benson's book leads the way to others which will correct its faults, then Benson will have done a service for which we can indeed be grateful.

# FLORIDA SECTION



## Editorial

by Richard A. Inman

Adlai Stevenson once said, "Mud thrown is ground lost." The Board of Directors of The Mattachine Society of Florida, Inc. has made the decision to apply the essence of the late Mr. Stevenson's epigram when approaching the opponents and enemies of the homophile movement. The Mattachine Society of Florida, Inc, therefore, will deal only with issues and ideas and will not make personal attacks upon the individuals espousing them. The Board of Directors view this policy as eminently practical.

Many opponents of homophile goals are acting as agents of established policies rather than as private individuals. When they leave their public posts, the policies of discrimination against homosexuals still remain in force. To deal with these men and with their successors, Mattachine representatives must be trusted to protect every person's personal reputation. Only then can meaningful negotiations take place over a continuing time span.

This does not mean that MSF will hesitate to oppose an individual's public stand, or the ideas espoused by public figures. It does mean, however, that politicians and law makers need not fear a personal smear campaign which has no relation to issues. Politicians must not fear that their words will be made public without their explicit permission. They must not worry that the MSF will reveal, without that permission, that its representatives have met or corresponded with them.

Officials who attack the purposes of the Society at the present time may well find themselves with changed minds in the future. It would not be in the best interest of the Society to make personal attacks upon gentlemen who may wish, at a later date, to side with the concept of civil liberties, justice, and social rights for all citizens (including homosexual citizens).

Attacks upon injustice, and strong moves against inequalities will not be strengthened if they are not strong enough to stand upon their own merits. They will not be strengthened by personal attacks on the individuals who seem at times to be responsible for them.

Clarence Darrow, the great agnostic-lawyer said: " I hate the sin but not the sinner. " This is of the essence of Christian teaching, and is a realistic realization which produces effective results if put into practice.

To throw "mud", as Stevenson called it, earns the respect of no one; wins intellectual assent from no competent thinkers, and, in the long run, would work to the disadvantage of The Mattachine Society of Florida, Inc.

## is it normal?

by J. Richard Nicholls

Men and women are often deeply troubled by questions of the normalcy of their sexual desires and activities. Those with homosexual orientations are, in our society, particularly plagued by such doubts and anxieties, and they ask, with varying degrees of intensity, for answers to the question: "Are my sexual desires normal?"

Not a few professional men in the medical field are now suggesting that the word "normal" be dropped from our vocabulary of sexual mention. From the standpoint of an individual's psychic and physical health, they say, it would be best to realize that what we do sexually is not nearly as important as how we feel about it.

"I, like many other objective observers," says Dr. Wardell B. Pomeroy, co-author of the famous Kinsey studies, "have seen many cases where marital intercourse was a hostile and destructive act, and other cases where a homosexual relationship was loving and constructive."

Dr. E.M. Marsh, a San Francisco gynecologist, advised his colleagues at the 17th Annual Meeting of the California Academy of General Practice: "Doctors should take the scientific and biological view in which no sexual activity is 'unnatural' if they want to do their patients the most good."

Dr. Pomeroy has suggested five criteria for judging sexual behavior. The criteria are:

1. Statistical
2. Phylogenetic
3. Moral
4. Legal
5. Social

Let us judge homosexuality from the standpoint of these five criteria.

Dr. Pomeroy, for the sake of argument, uses a limit of 50% by which to judge sexual activity statistically. According to the findings of the Institute for Sex Research (Indiana University) approximately a third of human males and a sixth of human females engage in overt homosexual behavior. About half of the entire male population, says the Institute, is aroused sexually by other males at some time in their adult experience. For males then, using the 50% limit, homosexuality is statistically almost normal. Under such a 50% limit, however, blonds, redheads, left-handed persons, and Negroes, would all be classified as abnormal. It cannot be said with certainty that homosexuality is statistically normal or abnormal. This criterion, at present, produces a question mark.

Dr. Joseph Stein, author of Maturity in Sex and Marriage, writes that there is good reason to believe that modern man, "if left to his own devices might not be so predominantly heterosexual, certainly not exclusively so."

The phylogenetic criterion examines the behavior of animals other than the human species, particularly mammals. Phylogenetically, homosexuality is normal. It is natural to mammals. Dr. Frank A. Beach, Professor of Psychology at Yale, writes: "People who say that homosexual activities are biologically abnormal are wrong . . . Homosexuality should be classified as natural from the evolutionary and physiological point of view." Dr. Beach is joined in this opinion by Dr. Clellan S. Ford, Professor of Anthropology at Yale, and in Chapter VII of Patterns of Sexual Behavior, they write: "There is a biological tendency for homosexuality inherent in most if not all mammals including the human species." Human homosexuality, they contend, is the product "of the fundamental mammalian heritage of general sexual responsiveness."

The moral criterion, in our society, judges homosexuality as abnormal. This has not been the case, however, in many societies other than our own, as Ruth Benedict, Columbia University's famous anthropologist points out in her book, Patterns of Culture. "In some societies," she says, "homosexuals have been especially acclaimed." Under present circumstances in the United States, however, the moral criterion rules out homosexual behavior.

The legal criterion varies, as does the moral criterion, depending upon one's location. To be a homosexual is not illegal anywhere. To behave homosexually is illegal in every state except Illinois, where consenting adults may be allowed to conduct their sexual lives in private without fear of an official intrusion on their privacy. In Western Europe, most nations have no laws against sexual behavior between consenting adults. In our own society, however, homosexuality is judged as legally abnormal.

Dr. Pomeroy's final criterion is the social standard. Sexual behavior that does no harm to society or its members is, by this standard, judged as normal, and sexual behavior such as rape or pedophilia, which does harm, is abnormal. Homosexuality, socially, is normal. As long as society's members are protected from forced sexual relations, and children are protected from pedophiles (far more common among heterosexuals than among homosexuals) there is no valid argument socially against sexual behavior between consenting adults of the same or opposite sex.

To the man or woman, asking whether his or her homosexual inclinations are "normal", one can only say that the word, "normal" has little or no meaning - and certainly no meaning at all in a scientific sense. The famous British psychiatrist, Dr. Charles Berg, wrote that we are as far from explaining the nature, cause and cure of homosexuality as we are from explaining the nature, cause and cure of heterosexuality, or of love, or indeed of life and the universe itself with all its manifold phenomena." The latter task, he is convinced, "may seem to be as near to or as far from solution as the former."

## An Embrace for the Public

by Robert C. Hayden

How long will it be before public prejudices will have been reduced to such an extent that homosexual emotions can be portrayed on the motion picture screen? Will John Q. Public ever be capable of viewing two men or two women in a passionate embrace without screaming for censorship? How long must the homophile movement exert its influence before mature audiences will fail to be shocked by one of the most pervasive facts in human experience.

Homosexuals have recently been portrayed in a number of movies, but homosexual emotions are still hidden from a "still-too-tender" public. British movies, such as "Carry On Spying" are often filled with caricatures of the homosexual. Like Step'N'Fetchit (the famous Negro caricature of yester-year) the homosexual is portrayed as a comical figure: a lisping, mincing male with a high falsetto voice or an extremely masculine woman who crushes hands with a single handshake.

Robert Morley portrayed Oscar Wilde in the film of that name. He did a sympathetic and sensitive piece of acting. References to homosexuals have become increasingly common in today's movies. A homosexual is in evidence in the current film, "Darling". "The Leather Boys", a story of a friendship between two motorcyclists, is a full-length treatment of a relationship with strong homosexual overtones.

How soon will the day arrive when one homosexual will embrace another in full view of motion picture audiences? It would seem to be an event for the distant future - certainly not for our day. But the time is not far off! It is nearer than one might ever imagine. At least one famous motion picture star, an Academy Award winner, in fact, is openly anxious to portray a homosexual on the screen, which, if he follows the script of the play, as he is currently doing on the British stage, will mean that he takes part in a love scene with another man: the first such scene in filmland's history. Who is this actor? Maximilian Schell. What is the name of the possible film? "A Patriot for Me."

"A Patriot for Me," (a play by John Osbourne) according to Maximilian Schell, "has stripped the meat off the bone with the problem of homosexuality." Authors such as Tennessee Williams, he complains, "have not approached homosexuality with directness. They write around it, but they never confront it." Schell proudly announced that his part in Osbourne's play has been the biggest challenge of his career. He turned down some 40 plays in New York and accepted "A Patriot for Me" instead. Schell is confident that "A Patriot for Me" will go to Broadway, "where the D.A.R. will object to its performance." Later, he predicts, it will become a film. If money cannot be raised

to finance the film, he said, he will finance it himself. This play, it is said, will help to "do away with the silly idea that all homosexuals are "dirty old men who hang out in Greyhound Bus Stations."

One cannot help but admire the robust courage of this fine actor. People, he says, have begun to look at him as though he doesn't "walk right", and he practically has had to "show a passport to get on the subway." It is a manly and forthright moral courage that he is demonstrating. Let us hope that he leads others to follow his superb example.

## justice for homosexuals

No doubt even in vice squads there are enlightened and dedicated officers of the law, but inevitably brutal, moralistic authoritarian types will predominate in that environment. Partly because of this disproportion, the treatment of the homosexual, especially the male homosexual, is one of the murkiest areas of civil rights. It is murky also because the homosexual, notoriously vulnerable to extortion and blackmail in our culture is in no position to make an issue of his rights as a human being. So much is generally known. What is not so well known is that even sexually impeccable individuals who attempt to intervene in this scandal of American society are subject to much the same pushing around as the homosexuals whom they try to help.

The late Learned Hand, one of the wisest and most humane of American jurists, recommended that homosexual relations between consenting adults in private should be legalized. The latest Kinsey Report, "Sex Offenders", suggests that the proper domain of sex law is where force or threat is employed, in cases involving an adult and a child, and in cases of sexual activity or solicitation so obtrusive as to constitute a public nuisance. Acting on these convictions, a group of clergymen and laymen in San Francisco, chartered the Council on Religion and the Homosexual as a non-profit corporation under the laws of the state of California. The Council has produced a brochure, "A Brief of Injustices," which should be read by every citizen who would like to see his country relieved of a legal abomination. It may be obtained at \$1 a copy from C.R.H. at 330 Ellis St., San Francisco 94102.

Among C.R.H.'s findings are that in effect the American mores, enforced by the police with or without statutory support, deprive homosexuals of their legal rights. The police use enticement and entrapment to make arrests. Instead of protecting citizens from

criminals, a substantial part of the police department devotes itself to harassing and persecuting homosexuals, who almost always are harmless. Public premises, such as bars, are subject to loss of license if they provide service to homosexuals or persons presumed to be homosexuals. When the members of C.R.H. tried to correct these abuses locally, the police accused them of violating "God's Law" - to which they apparently considered themselves more privy than the clergy, who were greeted with remarks such as "I never thought I'd see the day when ministers helped queers."

Aside from actions of the police or the California Alcoholic Beverage Control Board, persons conceived to be homosexuals, but who may merely be effeminate, are routinely subjected to discriminatory employment practices based on the folk belief that homosexuals are unstable and untrustworthy. Like most folklore, this nonsense is duly sanctified by government. In this case, the superstition is reinforced by the loyalty procedures of the federal bureaucracy. In countries like Denmark and Holland homosexuals are not ostracized by the public nor hounded by the police, and there has been neither a breakdown of conventional morality nor of national security. It is principally in the United States that cases occur like that of Walter Jenkins, for a quarter of a century one of Lyndon Johnson's trusted aides, who was forced to resign a year ago because of a homosexual incident which bore no resemblance to his habitual behavior or responsibility. Such personal and national tragedies can be obviated if sensible people will support the efforts of organizations of the type of C.R.H.

Editorial comment from THE NATION, Nov. 8, 1965

- I am a RESIDENT of Florida and I enclose \$10 for Membership in MSF for one year. This fee includes a one year subscription to the VIEWPOINT newsletter, and to THE HOMOSEXUAL CITIZEN magazine. (ONLY Florida residents may be Members)
- I enclose \$7 for one year's subscription to BOTH of the above publications and understand that I will be listed as a subscriber and not as a member.
- I enclose \$5 for a one year subscription to the VIEWPOINT newsletter.
- I enclose \$5 for a one year subscription to THE HOMOSEXUAL CITIZEN magazine.

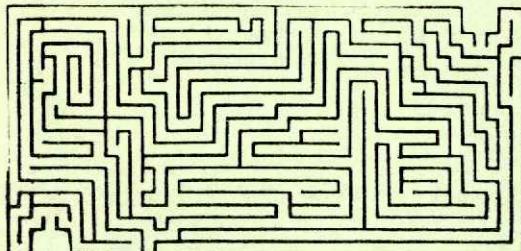
I understand that all mailing lists are kept STRICTLY CONFIDENTIAL and that all mail addressed to me will be delivered in a plain envelope, sent by First Class mail. I understand and sympathize with the aims and purposes of the Mattachine Society of Florida, Inc. and I am over 21 years of age.

(Name or Pseudonym) \_\_\_\_\_

(Mailing Address) \_\_\_\_\_

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