

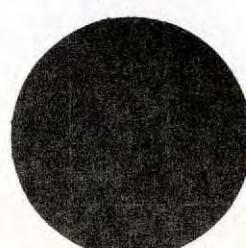
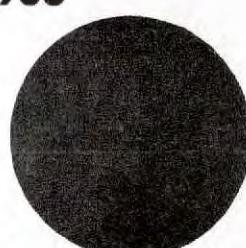
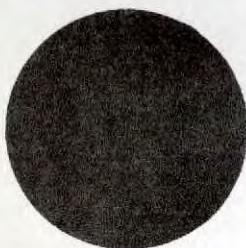
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# THE HOMOSEXUAL CITIZEN

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



MAY 1966

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# WASHINGTON SECTION

## Editorial

### To Exist or Not Exist

In a startling attempt to evade facing the issue of its treatment of homosexual American citizens, the U. S. Civil Service Commission has resorted to the outlandish device of simply declaring that homosexuals do not exist -- only people who perform homosexual acts. That this leaves open the question of why only some people perform homosexual acts, and that these people can reasonably be categorized as homosexuals, doesn't seem to occur to the Commission.

While claiming that it does not ferret out homosexual conduct, the Commission invokes a most unorthodox definition of privacy. Apparently their criteria of a private act are not merely the normal ones involving the circumstances under which the act itself took place, but require the act to remain permanently unknown to anyone else at any later date. We question the legality of this definition of privacy.

The Commission rests its case, primarily, upon the erroneous belief that it must uphold and concur with all existing mores. When we realize that in this instance the word "mores" is being used as camouflage to give a cloak of respectability to "prejudice," the weakness of their position begins to become evident. Remember that the government of the Union of South Africa, in instituting Apartheid, the government of Nazi Germany, in sending Jews to ovens, and various governments in the American South, in reinforcing segregation, were all submitting to "mores." This makes their actions not one whit less odious.

The weakness of the Commission's position becomes fully evident, when we examine three statements: (1) Mr. William J. Driver, Veterans Administrator (1965) -- The Civil Service "also has been discovered to be an instrument of social change...by which large and... recalcitrant social tasks can be accomplished." (2) Civil Service Commission Chairman John W. Macy, Jr. (1965) -- The Commission plans "a renewed attack on prejudice itself...with the goal of eradicating every vestige from the federal service...the goal means full acceptance...of minority associates." (3) Report of the President's Commission on National Goals (1960) -- "One role of government is to stimulate changes of attitude."

It is exceedingly clear that not only is there no duty to adhere to all prevailing mores, but, on the contrary, the Commission itself, and the government of which it is a part, fully recognize the duty and the obligation to work for changes in prejudicial mores.

We have stated, repeatedly, that the policy of the U. S. Civil Service Commission, in disqualifying homosexuals from federal employment, represents a submission to prejudice, and the administration of further penalty to those who are the victims of prejudice, rather than to those who are prejudiced. Their most recent reply fully substantiates our view.



UNITED STATES CIVIL SERVICE COMMISSION  
WASHINGTON, D.C. 20415

February 25, 1966

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

Gentlemen:

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

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

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

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

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

\* "DISCRIMINATION AGAINST THE EMPLOYMENT OF HOMOSEXUALS", dated February 28, 1963, by the Society, "RESOLUTION OF NATIONAL CAPITAL AREA CIVIL LIBERTIES UNION ON FEDERAL EMPLOYMENT OF HOMOSEXUALS", dated August 7, 1964, "A BRIEF OF INJUSTICES" by the Council on Religion and the Homosexual, Inc., San Francisco, California, June 1965, "WHY ARE HOMOSEXUALS PICKETING THE U. S. CIVIL SERVICE COMMISSION", June 26, 1965, by the Society, and "FEDERAL EMPLOYMENT OF HOMOSEXUAL AMERICAN CITIZENS", November 15, 1965, by the Society.

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

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

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

\*e.g. SEX OFFENDERS, Gebhard, Gagnon, Pomeroy, Institute of Sex Research (1965); SEXUAL BEHAVIOR AND THE LAW, Samuel G. Kling, Random House (1965); HOMOSEXUALITY AND CITIZENSHIP IN FLORIDA, Legislative Investigation Committee Report (1964); THE AMERICAN LAW INSTITUTE, MODEL PENAL CODE, Proposed Official Draft (1962); PRIVATE CONSENSUAL HOMOSEXUAL BEHAVIOR: THE CRIME AND ITS ENFORCEMENT, Yale Law Journal, 623 (March 1961); REPORT OF THE COMMITTEE ON HOMOSEXUAL OFFENSES AND PROSTITUTION BY THE SECRETARY OF STATE FOR THE HOME DEPARTMENT AND THE SECRETARY OF SCOTLAND (WOLFENDEN REPORT) (1957); A PSYCHIATRIC EVALUATION OF LAWS OF HOMOSEXUALITY, 29 Temple Law Quarterly, 273 (Spring 1956) and SEXUAL DEVIATION RESEARCH, Calif. Legislature, Judiciary Committee, Subcommittee on Sex Research (1952).

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

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

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

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

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

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

By direction of the Commission:

Sincerely yours,

*John W. Macy Jr.*  
John W. Macy, Jr.  
Chairman

+++++

## A Short History—

# MSW Meets with Civil Service Commission

by Dr. Franklin E. Kameny

On September 8, 1965, five members of the Mattachine Society of Washington met with official representatives of the U. S. Civil Service Commission: Mr. Lawrence V. Meloy, then General Counsel, and Mr. Kimbell Johnson, Director, Bureau of Personnel Investigations. The hour-and-a-half meeting at the Commission's headquarters in Washington was the culmination of three years of effort by the Mattachine Society of Washington.

The Society first wrote to Mr. John W. Macy, Jr., Chairman of the Commission, in August, 1962, presenting the homosexuals' grievances against the Commission's policy excluding the employment of American homosexual citizens and requesting a meeting to discuss the matter. Mr. Macy's reply reiterated their policy, and stated that the requested meeting "would serve no useful purpose." Correspondence continued into 1964 and, after a lapse, resumed in April 1965. In May Mr. Macy stated that the Commission had recently reconsidered its policy on the employment of homosexuals, deciding to retain it unaltered. The Society pointed out that no homosexual citizens as such had participated in the deliberations, as citizens in this country have a right to expect in matters affecting them; again a conference was requested. The letter remained unanswered.

In June preparations to picket the Civil Service Commission headquarters began. The Commission was informed well in advance, being told that negotiation and discussion were considered preferable and that the demonstration would be canceled if the Commission would agree to a meeting. Mr. Macy's reply, received three days before the demonstration, restated his contention that a meeting would serve no useful purpose. After the demonstration, a follow-up request for a meeting was sent. This request was granted.

In the course of the meeting, the Commission requested that the Mattachine Society of Washington present a formal statement of position, with any additional background material deemed relevant. In December 1965, a mimeographed statement (summarized below) was presented to the Commission. The Society is preparing its response. Society is preparing its response.

The importance of this latest exchange lies in the fact that the Commission has at last been induced to begin public formulation of a rationale for its discriminatory policy.

## SUMMARY OF MSW STATEMENT TO CIVIL SERVICE COMMISSION

The U. S. Civil Service Commission seems to rest its case against the employment of homosexual American citizens upon a basis of morals and mores. Therefore, The Mattachine Society of Washington's 17-page statement "Federal Employment of Homosexual American Citizens" was also based not upon considerations of law, but upon those of morals and mores -- more fundamental than the Commission's -- and upon certain philosophical principles underlying the relationship between citizen and government in our country.

In essence the Society's position is that private, consensual homosexual acts upon the part of adults concern only those involved, not the employer, public or private; that in this instance matters of morality and immorality also concern only those involved, are not ones in which the government can properly enforce conformity to any set of standards, and are ones in which the private pursuit of one's beliefs has no relevance to employment; that eligibility for employment should be a matter of background, training, competence, on-the-job conduct, not of private, out-of-working-hours sexual conduct.

Following a definition of homosexual, in terms of tendencies and preferences, a justification was presented for treatment of homosexuals as one of our national minority groups. The body of the Statement addressed itself to the Commission's position on the interrelated questions of morality, fitness, efficiency, and office morale, as related to the employment of homosexual citizens.

It was pointed out that the Commission's policy represents a denial of equality of employment, in contradiction to current American standards. Other relevant issues were discussed, including the question of illegality, arrests, and the infamous Senate Document 241. The proper role of the Government as a leader in social change and the possibility of public support for a change in the Commission's policy were brought out.

It was emphasized that the Commission's policy is clearly not in the national interest; that morality and immorality more important than the sexual exist; and that action to rectify the discrimination directed against the homosexual citizen is the only moral course of action.

The statement concluded with recommendations that the Commission eliminate, outright, the present ban against the employment of homosexuals; barring this, that dialogue be opened within the government, with participation by representatives of the homosexual community, with a view toward applying to this issue the progressive, humane, courageous role which the Commission, and the administration of which it is a part, have taken elsewhere.

For the full text,  
write to (enclosing  
50¢): The Mattachine  
Society of Washington

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.



Employ homosexuals??! Please leave  
me alone -- I want to retire in peace!

## Homosexuality in Films

by Henry McInnis

We all know that the theme of homosexuality has been more widely portrayed in American and European films in recent years, even though it cannot be mentioned explicitly in advertising. Cinema producers are capitalizing on the more open expression of sexual themes in our society. Of course money seems to be the primary concern in film-making -- rather than intellectual or spiritual considerations.

But any reason that has made a more honest presentation of homosexuality possible is better than no reason. There is more money in sensationalized material than the usual romantic intrigues with which Hollywood has regaled the public since it first began. People are bored with seeing the ordinary love triangles. They want their stars to be larger and more beautiful than life itself and so it goes with movie themes. They have to be something special to catch fire at either the box office or with critics. This is probably the underlying reason why movies with a homosexual theme are profitable and can now be made.

Hollywood has not ignored the titillating value of sexual aberration. A few of the most obvious attempts to dramatize abnormality include some of the most profitable hits:

"Suddenly Last Summer," "The Children's Hour," "Lawrence of Arabia," "Becket," "The Best Man," "Rebel without a Cause," "Victim," "The Strange One," "Rocco and His Brothers," "La Dolce Vita," "Advise and Consent," "Cat On A Hot Tin Roof," "Oscar Wilde," "The Silence," "Marty," "Streetcar Named Desire," "Tea And Sympathy," "The Servant," "Darling," "Repulsion," "Psycho," "Some Like It Hot," "The Roman Spring Of Mrs. Stone," "Lilith," "The Portrait Of Dorian Gray," and "The Leather Boys."

Your immediate reaction to some on this list may be one of surprise. Though "Some Like It Hot," for example, was not directly intended to be a treatment of homosexuality, it did exploit it and make frequent references to certain attitudes in the dialogue and action which can only reflect a preoccupation with homosexuality.

As a theme, sex deviation has been treated badly. Most films lack taste, intelligence, compassion or subtlety. But this is the case for almost any film treatment of difficult social themes. How many have really been memorable for their presentation of Negroes as human beings or individuals, rather than stereotypes? The American public is years behind European audiences in their general cultural level. How many genuinely moving films have been made in the United States out of the lives of famous composers or artists? "Lust For Life" on the life and work of Vincent Van Gogh was acclaimed because it broke the barrier.

I believe that the British film titled "Victim" was the first admirable film to deal with homosexuality. Based on the findings of the Wolfenden report, it starred Dirk Bogarde and candidly presented the story of a lawyer whose career and marriage are threatened when blackmailers try to expose Bogarde's past sexual alliances with a young deviate, played well by Peter McEnery. If you recall, McEnery has gone on to play with Hayley Mills in Disney productions -- somewhat a change of pace! Bogarde proceeded to portray another homosexually inclined character in the superb "The Servant," with James Fox as another male with more than ordinary attraction for his own sex.

While it may be true that the movie industry is infiltrated with homosexuals, they have not been able to make good films on this subject so close to their hearts. The restrictions on what can be said or shown on the screen between two males are breaking down slowly but surely.

However, throughout the world, we still have taboos against explicit depictions of deviations. Thus, we get double entendres criss-crossing in the Richard Burton-Peter O'Toole scenes in "Becket." We have the horseplay on the stairs between Bogarde and Fox and the gay costume party in "Darling" when everyone camps it up. We still have no scenes of males uttering words of love, bedroom scenes when it is plain that two have slept together for erotic purposes, and no kissing except as a drunken joke, as in "Repulsion."

Even in the metropolitan recesses of Manhattan theaters, where all but orgasms are graphically depicted on screen (remember "A Stranger Knocks?")...there remains a hush-hush horror if two men lock in a lewd embrace. This immature state of the cinema is partly responsible for the aggravation of one of our most tragic social problems. If the public is uninformed on homosexuality, it keeps in fear of it, and makes homosexuals remain in the shadows of misunderstanding.

There are roughly three ways film-makers used to depict homosexuals. "Victim" is representative of the most sophisticated and sympathetic. It avoided stereotyped characterization; neither actor was effeminate or overly masculine. There was a tenderness present, nevertheless.

"The Children's Hour," "Oscar Wilde," and "The Servant" came close to objectivity in showing the pernicious and destructive effects of hypocrisy and hysteria on persons who happen to have "abnormal" sex feelings. These were films that fell short of top honors but were still milestones.

"Suddenly Last Summer" was another second-category movie. It was a fascinating if elusive film and incidentally provided Elizabeth Taylor with her best role to date, as the cousin of the deviate and decadent poet, Sebastian.

"Advise and Consent" is on the low end of the ladder, critically speaking. It suggested the homosexual theme in a superficial and sensationalistic manner, in the worst tradition of Otto Preminger's penchant for this sort of thing.

"The Best Man" was of absolutely no value in giving the American moviegoer an understanding of homosexuality as it affected the man running for President of the country. Though it suggested the case of Walter Jenkins and of others in government whose characters are assassinated, it was a cheap gimmick to lure audiences and, as such, is despicable.

"What's New Pussycat?" was full of camp but nothing serious was intended to be said on the subject. "The Loved One" gave Rod Steiger the chance to etch out a hilarious but stereotyped version of the faggot supreme, but it was nothing but a joke.

What is most definitely not a joke is the Swedish film "491." A major test of the constitutionality of the U.S. Tariff Act, which authorizes the U.S. Customs to seize film imports which it deems obscene, is shaping up as a result of a verdict in November in New York Federal Court.

Significantly, this is the first time in 30 years that U.S. Customs authority re films has been tested. "491" is directed by Vilgot Sjoman, a protege of Ingmar Bergman, and tells the story of attempted rehabilitation of a group of juvenile delinquents by a social worker (homosexual). The film is extremely candid in its treatment of homosexuality, prostitution, sodomy, rape and bestiality. From all accounts, "491" is the best film yet on the gay individual and his problems.

The film as a communications medium should utilize its vast resources and influence for the homosexuals, as it has done for the more "respectable" concerns of mental illness, cancer, heart disease and many other problems. One obstacle to this ideal lies in the nature of audiences and film-makers. Unless a producer is financially independent or creative, he must make the type of film the majority of the public wants. It is safe to assume that in 1966 most of the movie-going public will try to avoid seeing movies dealing with the taboos of our culture.

When the American film does come of age and approaches the maturity it has reached in other spheres of societal concern, we will then have a climate in which homosexuality is discussible among ordinary citizens. But this won't be tomorrow!

It is not argued here, and should not be thought implied, that films should make sexual deviation desirable behavior in the public's mind. The point is that homosexuality is here to stay and is a genuine facet of human nature (a problem in our American culture because society's values have labeled it such). This being the case, both the homosexual and the heterosexual citizen must understand the phenomenon of homosexuality and realize that the deviates among us are as entitled to their rights as all human beings.

## THE GOVERNMENT: FROM WITHIN

by Evan Colodny

This is to be the first of many articles on the homosexual and the government. It is my hope that I will be able to keep you informed on your status as a present or future employee of the federal government. Readers will be advised of their rights and responsibilities under Civil Service regulations. All attempts will be made to keep you informed of changes in administrative regulations and philosophy.

The interpretation of the various executive orders and ensuing Civil Service regulations are published in the form of the Personnel Manual Supplements, available in two series (\$5 and \$1), and may be ordered separately or together from the Government Printing Office, Washington, D.C., attn: Superintendent of Documents.

In the past year the Civil Service Commission has been forced to establish new guidelines concerning "forced resignations." This is a direct result of Ernest Paroczay v. Luther H. Hodges (separately and as the Secretary of the Commerce Department) which was won by Paroczay in the U.S. Court of Appeals, District of Columbia. Paroczay was employed by the Weather Bureau, Department of Commerce. He was notified by the Security Control Office that there was certain derogatory information in his file. He signed the resignation form under great emotional strain and then a day later attempted to void the resignation. His appeal held that the resignation was a direct result of duress, misinformation and misrepresentation.

It looks as if this may be the year for the civil servant to stand up and be counted -- to stand up and be recognized as an individual who will defend his right to a job, at all costs.



# NEWSFRONTS

by Warren D. Adkins

WISCONSIN YOUNG DEMOCRATS SEEK END TO ANTIHOMOSEXUAL LAWS

The State Convention of the Young Democrats of Wisconsin called for an end to all legal restrictions on sexual relations between consenting adults. Republicans, opposing the Democratic platform, called for "decency." Conrad Goodkind, Young Democrats state chairman, said, "If Democrats are for sex and Republicans are against it, that might account for the fact that there are more Democrats." The Democratic platform evolved from two separate proposals: one which seeks to abolish laws against adult homosexuality, and the other calling for repeal of laws against "unnatural" relations between members of opposite sexes.

ANN LANDERS AND HOMOSEXUALITY

Ann Landers, Washington Post columnist, has shown a continuing good sense in her discussions of homosexuality. Not long ago she estimated that only a negligible percentage of the homosexual community could change its sexual orientation. Recently she explained that men who are uncomfortable in the presence of effeminate men (not necessarily homosexuals) are unsure of their own masculinity. On April 5, she addressed herself to a young girl who suspected that her 16-year-old brother was homosexual. She recommended that the girl remain silent. "Some homosexuals," she explained, "are reasonably content and have no desire to change." One homosexual wrote to

Ann Landers saying, "Thank you for the first sympathetic, intelligent and understanding words I have ever seen in a newspaper."

## BRITISH POLITICIANS QUERIED ON HOMOSEXUALITY

A ruddy-faced farmer rose to his feet at a political meeting in Lancaster, England, and asked Humphrey Berkeley, member of Parliament, "If you are returned, Mr. Berkeley, will you continue your efforts to legalize homosexuality?" A hush fell on the crowd. "The question is wrong," said Berkeley, and he explained in quiet, measured tones how penalties for sexual offenses with minors would be stiffened and how the present British laws are unenforceable. The audience, seemingly, was satisfied with his answer. Berkeley says that less than 1% of his constituents have asked about homosexuality. His opponent, a 26-year-old Laborite, agrees that the issue of homosexuality has not intruded on the election. "I am fighting such issues as housing and education," he remarked.

#### POLICE RETREAT FROM ANGRY VILLAGERS

Greenwich Village has long been known as a homosexual Bohemia. On March 18, New York police erected barricades in an unsuccessful attempt to curb "undesirables" by preventing their entrance to a 14-block area. The barricades attracted a howling, chanting mob of 1500 "assorted undesirables" who forced the police to retreat and remove their barricades. The police experiment was part of Mayor Lindsay's current push to "clean up and quiet down Greenwich Village." The police are mapping new strategy while members of the Mattachine Society, Inc. of New York are distributing "If You Are Arrested" leaflets to the surging crowds.

## GEORGETOWN U. LAW JOURNAL FEATURES HOMOPHILE ARTICLE

The Spring 1966 issue of Res Ipsa Loquitur, published quarterly by Georgetown University Law Center, contained an excellent article by Dr. Franklin E. Kameny, past president of The Mattachine Society of Washington, entitled "Homosexuals and the Law." The article, which contains a picture of homosexuals picketing the Pentagon, reaches the Law School's more than 9,000 alumni and students. It is perhaps the first distinctly homophile article to appear in the pages of a professional law journal.

PUBLICITY OUTING IN THE NEWS

The Washington Post described an MSW educational publicity outing in which "a pretty girl and a young man in a tweed jacket" distributed information to the homosexual community in one of "approximately a dozen" metropolitan gay bars. The information contained a pamphlet on venereal disease, said the Post, which homosexuals themselves, through the Mattachine Society, are working to eliminate from their community. Homosexuals must learn that their sexual partners will not be subjected to harassment by the Health Department if, when they have contracted a venereal disease, their partner's name is given to the Department. All such names are kept confidential, in order to protect homosexuals from losing federal or private employment.

## UNITARIAN WOMEN HEAR HOMOSEXUAL AND PSYCHIATRIST

The Women's Federation of the Unitarian Church of Silver Spring invited MSW's vice-president to address approximately 40 women on January 25. Following the talk, the women, most of whom had never seen a publicly acknowledged homosexual, asked a barrage of questions, many of which showed concern about their own children. After the Mattachine speech, the Unitarian women, still curious, invited Dr. Brian Crowley of the Montgomery County Health Department to address them a few weeks later. "It is a rare individual," said Dr. Crowley, "who has no homosexual tendencies." His speech was noted in the Washington Daily News.

# FLORIDA SECTION

## A Homosexual Looks at the "Sickness Theory"

By WARREN D. ADKINS

"I, for one, am not prepared to play a passive role in such controversy, letting others dispose of me as they see fit. I intend to play an active role in the determination of my own fate." . . . From the writings of a homophile leader.

Why do people frequently inject the question of "sickness" or "personality disorder" into discussions of homosexuality? Is there a simple answer to this question? For the same reasons, one might ask why people inject questions of immorality, unnaturalness, willful perversity, or criminality into such discussions. Such concepts derive from the same source: social disapproval, which leads to a usually unquestioned presumption of homosexuality as an inferior or defective status.

Part of the answer to such questions lies in our culture's thoughtless response to conduct which does not fall in line with the conventional behavior code, or which departs in some harmless way from the rotting structure of taboo-created standards which is breaking and swaying, but which still has substance enough to influence current thinking negatively.

What other reasons contribute to the "sickness theory" injected by contemporary men and women into discussions of homosexuality?

Fifty years ago the public generally assumed that homosexuals were willful degenerates, that is, seekers after pleasure who had tired of conventional sexual outlets and were willfully indulging in forbidden pleasures simply because they were forbidden. At that time, when even conventional sexuality was unmentionable, homosexuals were not thought to be numerous. The word "homosexual" was unprintable in every newspaper, a situation which still prevails in many quarters.

The public's attitudes, based on ignorance and fear, developed over the decades. Homosexuals, called "degenerates" at first then became "perverts," and later, with slight improvement, were known as "deviates." The words "pervert" and "deviate" are highly pejorative, and some enlightened people are pressing for use of a new word, "variant," which they believe, will be less offensive. Undoubtedly this word too, with time and usage, would acquire the same negative flavor as its predecessors.

The public mind associated degeneracy, perversity and deviance and criminality; and homosexuals, without exception, were looked upon as candidates for jail. Today's antihomosexual laws (in every state except Illinois) reflect the unbalanced taboo-reactions of lawmakers. Currently, Great Britain is moving far ahead of the United States in meeting the issue of homosexuality with sanity. But it was not until 105 years ago that Great Britain substituted mere life-imprisonment for the death penalty for homosexuals. Prior to that time, British homosexuals had been buried alive, burned, and hanged.

Today, in the United States, a new form of social condemnation is being leveled at homosexuals. It is being said that homosexuals are "sick," and in some states legislators have attempted to use such condemnation to continue the imprisonment of homosexuals -- this time in mental institutions.

Many people know that homosexuals should not be treated as criminals, although little has been done (except in Illinois) to remove the laws which brand them as such. It is still believed that homosexuality should be characterized as undesirable (allowing the homosexual impulse precise equality on the social plane with the heterosexual impulse is unthinkable to all except a small body of the intellectual avant-garde) and the means for this characterization has been to define homosexuality as a "sickness." The fact is that truly substantial research (conducted with the full rigor of the scientific method and avoiding the use of atypical homosexuals, such as psychiatric patients, for sampling) has revealed that homosexuals are very much like any other large segment of the population. This fact, however, has not deterred those fearful people who would brand homosexuals, without exception, as "sick" in order to "keep queers in their place." Behind the efforts of these people lies an unspoken anxiety: that homosexuality will become an accepted manifestation of sexual response. Vociferous antihomosexuals seldom inquire of themselves as to why they detest homosexuality.

Philip Wylie, author of Generation of Vipers, charges that the U.S.A. is "technically insane in the matter of sex," and gives part of the reason for treatment of homosexuals like "ax murderers." Antihomosexuals, he says, are motivated by a "sense of shame and fear caused by the fact that they have engaged in lifelong psychological battles to repress and to conceal miscellaneous homosexual urges in their own personalities." These, no doubt, are the people who insist that homosexuality will become "rampant" and will "spread," while they fail to realize that these arguments speak for the naturalness of the homosexual impulse in humankind.

There are many well-adjusted heterosexuals, however, who simply do not know what to think about homosexuals. Social disapproval, plus the fact that they erroneously believe homosexuals to be few in number, leads them to accept the new-found method (i.e., sickness) of imposing antihomosexual taboos without seriously questioning it. These people are not antihomosexuals themselves. It may not have previously occurred to them to label homosexuals as "sick." But when the label is presented to them, they accept it without hesitation. It is, after all, a seemingly easy way to dispose of a troubling social issue.

Let us examine the "sickness theory." The first thing to realize about it is that it is nothing more than a theory. It deserves no more reverence than any other erroneous theory about homosexuality. Homosexuals should be as little reluctant to refute this theory as they are to refute theories which brand homosexuality as "willful degeneracy" or "criminal." All such theories make homosexuals less than equal to their fellow men.

Twentieth century men and women are swayed, however, by a new brand of shamanism, which like every kind of pseudo-science, is composed of truths, half-truths, and falsehoods. I refer to psychiatry's unverified theorizing. Fewer people, no doubt, would stand in awe of psychiatrists if they realized that they are far from agreement with each other, and are divided, like philosophers and religionists, into many sects, schools, and denominations. Well-educated people are aware of the Freudian, Jungian, and Adlerian schools of psychiatric thought. What they do not realize is that there are 36 major schools of psychotherapy.\*

This paper is not meant as an attack on psychiatry, a new and struggling field, but rather, in part, to criticize psychiatrists who theorize without a valid basis for their theories. They do not investigate; they postulate. They do not use the scientific method: inductive reasoning. They use the method of authoritarians and religionists: deductive reasoning. They reach a conclusion first and then look around for data to support it, rather than gathering data, testing it, and then reaching conclusions.

Nor is this paper meant to imply that ALL psychiatrists are antihomosexual. This is a tragically mistaken belief that all too many people, even homosexuals, have swallowed. The truth is that there are many psychiatrists and doctors who look upon homosexuality as a completely natural manifestation. A large collection of antisickness statements from the writings of these doctors has already been compiled. As individuals, these professional friends of the homosexual may not be as loud and vociferous as those who are busily supporting the social status quo, but they are doctors who carry great weight and who, in most cases, support their antisickness statements with a typical sampling of homosexuals and with inductive research methods.

Are antihomosexual psychiatrists villains? Are they simply anxious to fill their pockets with the fees of people who are making abortive attempts to change their sexual orientations? To say "yes" to these questions would be gross oversimplification. Undoubtedly there are many avaricious psychiatrists. There are greedy people in every profession. There do seem to be doctors who are bent on seeking public notice such as the late Edmund Bergler, whose views were characterized by a colleague as "close to nonsense." But there are many other doctors who are truly anxious to help their patients and who would not seem to fit into such a category. They do not realize that their patients are atypical homosexuals. Seeing unhealthy patients makes them less easy to convince than other people that healthy homosexuals exist. Dr. Ernest Van den Haag tells the story of his colleague who said, "All my homosexual patients are sick!" "So are all my heterosexual patients," countered Dr. Van den Haag.

Many of these honest, but mistaken doctors believe that calling homosexuality a sickness somehow betters conditions for homosexuals. They know that homosexuals should not be imprisoned, and they hope to lessen their burdens by having them treated for sickness instead. Although they are to be commended for thinking up to this point, they are not to be excused for failing to think beyond it. Declaring the homosexual mentally ill, writes the late Dr. Robert Lindner, "masquerades as a boon to the invert, and a humanitarian modification of historic prejudice and hate: it is, in fact, but another way to obtain conformance."

One of the most unfortunate aspects of the "sickness theory" is the effects which it has on homosexuals themselves. Homosexuals, like all members of persecuted minority groups, must struggle to believe in themselves. They must, in order to function in society, think of themselves as capable, mature, and whole human beings. The famous Negro sociologist DuBois said that the worst effect of slavery was to make the Negro doubt himself. Similarly, this is the worst effect of the "sickness theory," which attempts to rob homosexuals of their humanity, their wholeness, and to make them less than complete personalities. In our complex society, inner confidence is difficult enough to attain for even the best adjusted of people. The "sickness theory" is a cancerous worm which eats at the inner confidence of homosexuals and breaks down their belief in themselves, unless they have learned that such a theory is, without doubt, false.

Homosexuality is not a psychological issue. It is a social issue which, unfortunately, has psychological effects. People who suffer the psychological effects of other social issues -- skin color, nationality, or religious beliefs -- are often made to feel inferior (and on some occasions to act as inferiors) because they too have been brainwashed by society's attitudes. Their problems do not arise from their skin color, their national origin, or, in the case of homosexuals, their sexual orientation. Their problems arise from the attitudes of those around them, attitudes meant to convince them that they are less than whole.

The same factors which combine to create prejudice against other minorities take over in the case of the homosexual. Stereotyped thinking intrudes into almost every situation, making even homosexuals guilty of prejudiced judgments against their own minority. If they observe the antics of an unbalanced person they may put the blame upon the fact that he is a homosexual rather than on social pressures or on other factors. In the same way, racists blame the antics of unbalanced Negroes on the fact that they are Negroes rather than upon other influences. It is difficult to unseat this kind of prejudice which feeds upon itself.

What can be done to refute the "sickness theory"? The first thing for homosexuals to do is to stand on their own feet and publicly or privately reject it, both emotionally and intellectually. It is not sufficient to "feel" that homosexuality is a valid form of sexual expression. Homosexuals must be prepared to defend this feeling with factual and logical supports. The very process of preparing these defenses will bolster their belief in the propriety of the homosexual orientation. It will lead them to a serene self-confidence which is the necessary ingredient for convincing others of the facts. Secondly, both homosexuals and heterosexuals must begin to look at the homosexual community objectively. They must ask themselves whether their observations smack of stereotyped thinking. They must, when considering an individual's behavior (if it is somehow defective) ask themselves, "Is this person's behavior a direct result of his sexual orientation?" If such a question is asked often enough it will soon become apparent that the fact that we must ask it is as sad as the plight of the man who must ask, "Is this Negro's shortcoming a direct result of his skin color?"

The difference between valid research and pseudo-research must be clarified. The initial assumptions which have been incorporated into the body of pseudo-research must be mercilessly exposed. A clear example of such defective research is the over-publicized Bieber study. Bieber's homosexuals were all patients in therapy, and were presumably ALREADY neurotic or psychotic or, at least, disturbed or maladjusted. Bieber, according to his own admission, began his research assuming that homosexuality is pathological, and, with this initial assumption, reached his conclusion about

\*Robert A. Harper. Psychoanalysis and Psychotherapy: 36 Systems, Englewood Cliffs, N.J.: Prentice-Hall, 1959

homosexuality through his patient-samples. Bieber is often quoted to show that homosexuals can change "if they want to" but he has been unable to produce even one "cured" homosexual for his skeptical colleagues. Also, Bieber's percentage of failure (after thousands of therapy hours and the spending of a million dollars) was 73% (again according to his own statement). To focus attention (as he does) on his so-called "successes" (27%) is misleading and dangerous.

Finally, the results of objective research programs dealing with homosexuality must be touted to both the heterosexual and homosexual communities. Dr. Evelyn Hooker's extensive work, the findings of the Wolfenden Committee, the research conducted by the famous "Kinsey Institute" at Indiana University, the studies of Dr. Desmond Curran and Dr. Dennis Parr, and most recently, the findings of the research committee of Michael Schofield in Great Britain, are but a few projects which, far from being based upon prior assumptions, are based upon a typical sampling of the homosexual communities and upon creditable scientific methodology.

This last means of refuting the "sickness theory" must not be misconstrued as a plea to lean upon the "experts," "authorities," and "professionals" to substantiate the fact that homosexuality, *per se*, is compatible with complete mental and physical health. Homosexuals themselves must state that they are not sick, bolstering their statements with facts and with logic. They must not wait for "authorities" to fight their case for them. Experts should be depended upon as needed for incidental support, but they must not be the primary source for rejection of the "sickness theory." To lean too much on such persons, or to wait for them to become "mouthpieces" for the homosexual is a long route to convincing others, and probably an unsuccessful one. Professional men seldom have the same stake and involvement in the battle of the homosexual that he himself does. Although such men may agree that homosexuality is not an illness, they are slower to apply such a fact to the realm of social action, and are little motivated to do so. They do not have the moral indignation needed to present the homosexual's case that he himself does. Their presentations are often of a highly technical nature, without passion, without humor, and with an ingredient which seems to make of the homosexual a laboratory specimen rather than a living human being. An audience will respond to the cogent arguments of a sensible homosexual much more quickly than to a professional expert who is several steps removed from homosexuals. Homosexuals must learn to fight their own battles.

Let no one imagine that the question of the "sickness theory" is unimportant. The responsibility for responding to it and crushing it lies with each person who believes in the validity of the homosexual's fight for equality. The "sickness" label can effectively curb desired equality, for, whatever we may think, a sick man is not considered equal to a healthy one. The U.S. government on the one hand, and private employers on the other, will never grant legal or social equality to people whom they mistakenly believe to be ill. A moral obligation lies with the homosexual himself to respond vigorously to such unsubstantiated pseudo-science.

When the "sickness theory" is injected into discussions of homosexuality, homosexuals must not remain silent. A failure to respond is to tacitly grant validity to one of the most effective weapons wielded by their enemies. Homosexuals must not sit and wait upon authorities and others to rescue them from a lie.

As a homosexual, the writer urges other homosexuals to explain that this insidious theory is but another form of social condemnation, a re-entry of old taboos and prejudices in a new guise. Let us raise our voices firmly, clearly, logically, and convincingly, in a vigorous endeavor to destroy the "sickness theory," and to deprive it of the cloak of serious respectability with which it has been invested, even by those who are convinced of its falsity.

FROM THE WORKS OF  
DR. RENE GUYON  
THE ETHICS OF SEXUAL ACTS

The science of psychiatry is a very worthy science, so long as it keeps strictly to its role, confining its attention to those who are really ill, and not endeavouring to classify as such those who are most certainly not ill. A doctor, when he is called in to see a patient, should not a priori jump to the conclusion, merely on the strength of a report from the patient or his family, that he is necessarily in the presence of a pathological case. The first duty of the doctor is to make sure whether a patient is really ill or not, and, in the latter case, not to treat him as a patient, but by all the means in his power to enlighten him as to his true condition.

Unfortunately, psychiatry has completely failed in this most elementary duty. It has unquestioningly accepted society's pronouncement to the effect that a given individual is ill, and has eagerly set out to "cure" him. Influenced by a thousand obscure and unavowed motives, psychiatry has sided with the social conventions, and has therefore inevitably changed the natural roles, reversed the usual terminology of medicine, and looked upon those who do not conform to the conventional rules as being abnormal and therefore pathological.

In this field psychiatry had, and still has, a great task to perform. It should refuse to bow down before the diagnosis of society, as it had done, but should, on the contrary, start by examining the accuracy of this diagnosis.

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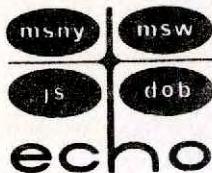
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