

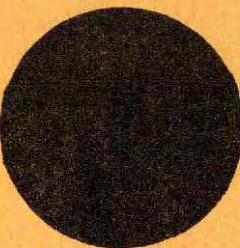
Lili Vincenz

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THE HOMOSEXUAL CITIZEN

A P R I L 1967

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



FEATURE

Homosexuals
on CBS

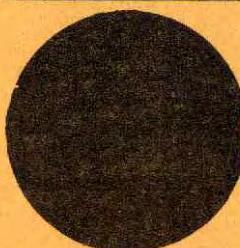
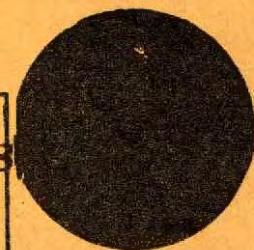
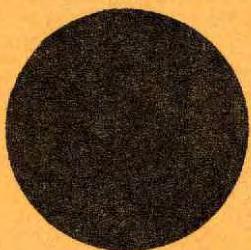


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THE HOMOSEXUALS Viewed Through the Big Eye

by David Wayne

From 10:00 to 11:00 p.m. on March 7, most of us were in turn informed and misled, angered and amused, inspired and depressed by the special CBS-TV report "The Homosexuals."

First, the network, producer Harry Morgan, and co-writer and commentator Mike Wallace are all to be praised for their courageous intentions to present "a study of homosexuality as a human condition, and the attitudes in the United States of the medical profession, the law, the public, the creative arts, and homosexuals themselves." Despite two years of disputes within the network about the suitability of the subject for mass television and despite the fact that no commercial sponsor could be found, CBS underwrote a prime hour of air time to present this program. The perseverance of CBS suggests sincere sympathy with the plight of the American homosexual -- for which we should be truly grateful. Surely none of us could escape a certain sense of happy amazement when suddenly homosexuality was being shown and discussed on the TV screen, no longer utterly ignored.

The program opened with what turned out to be its most liberal and forceful view of the homosexual. Mr. Wallace began by interviewing four acknowledged homosexuals. Two of these young men, Lars Larsen of New York and MSW's vice-president Warren Adkins, radiated wholesome self-acceptance. Both revealed themselves as attractive, intelligent, self-composed young men not really different in manner or appearance from their heterosexual counterpart.

Then the program became entangled in the all too familiar jungle of psychiatric theory in which the homosexual neurotic individual is misidentified with the normal homosexual. Following Messrs. Larsen and Adkins, we were presented with two other men, both undergoing some form of psychotherapy for

problems not indigenous to their homosexuality: The juxtaposition of these two couples, nonetheless, covertly and incorrectly implied to the casual viewer that about half the nation's homosexuals are committed to seeking a psychiatric "cure" for their "sickness."

In examining the law and the homosexual, federal Judge James Braxton Craven of Charlotte, North Carolina, questioned whether any good was achieved by imprisoning homosexuals. In some states they can be sentenced to serve twice as long as second-degree murderers, six times as long as abortionists, and twice as long as armed robbers.

Inspector James Fisk of the Los Angeles Police Department gave the police view that his primary job is to prohibit lewd acts in public places. Los Angeles recorded 3,000 arrests for this type of offense in 1964. Hal Call of the San Francisco Mattachine Society voiced the movement's support of laws prohibiting force or lewd public behavior, as well as our position that laws prohibiting behavior between consenting adults in private should be abolished.

The broadcast included the story of Boise, Idaho, a small city that was discovered in 1955 by Time magazine to have a "homosexual underground." The scandal led to a series of arrests and convictions, and by the time it subsided, many of the population felt that the investigation had gone too far. "Fear infiltrated all social groups," recalled producer Morgan. "All males were suspect, even high school students. Men were even afraid to get together for a night out with the boys for poker." The Boise judge who sentenced one man to life imprisonment, the prosecutor of the cases, and the sheriff at that time all refused interviews with CBS. The current Boise area prosecutor and a young man who had been in high school at the time held more liberal attitudes, partly engendered by the excesses they witnessed.

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

"The Boise case," Morgan pointed out, "illust-
rates the fact that homosexuality cannot be stamped out; that it is everywhere, not just in the big cities. Society must be made aware of the reali-
ties of homosexuality in order to evolve a more educated means for dealing with the problem."

Representatives of the psychiatric profession included Charles Socarides, professor of clinical psychiatry at the Albert Einstein School of Medicine, and Irving Bieber, professor of clinical psychiatry at New York Medical College. In view of past performance, naturally both of their standpoints were very unfair to the homosexual.

The program included extensive footage of picketing by various homophile groups -- including, of course, MSW -- of the State Department, the White House, and Independence Hall. Secretary of State Dean Rusk was shown during a press conference re-
sponding that he would continue to enforce exclu-
sionary policies. Afterwards Franklin E. Kameny, MSW founder, was presented in rebuttal, as filmed in the course of the State Department picket.

A lively debate took place between Gore Vidal, well-known writer and author of The City and the Pillar, and Albert Goldman of Columbia University concerning the role of the homosexual in the arts. Besides affirming that homosexuality is as natural as heterosexuality, Vidal said that it is no prob-
lem because the artist is an artist first and a homosexual second.

We can understand that no other but a neutral, presenting-all-sides position could have been adopted by the producer and his staff. Although general reaction to the program by the press was that it was fairly and objectively presented, there are several criticism:

First, in several instances, particularly con-
cerning the perennial issue of homosexuality as pathology, the minority viewpoint should have been allowed a full and proper presentation. Second, when religion was discussed, adequate coverage should have been given to the Council on Religion and the Homosexual (San Francisco) and the many similar groups. Third, although time was given to allegations that no long-term satisfactory love relationship was possible between homosexuals, no apparent attempt was made to find and present the slightest refutation of that point of view.

It is unfortunate that in some instances, the one-hour program could only skim the surface and unavoidably left some false impressions. (However, the show probably helped some isolated homosexuals realize that they are not alone in their sexual orientation.) Mike Wallace did a professional job on the interviews and Harry Morgan must have labored hard as the producer. In accordance with CBS policy not to editorialize on a network level, the program obviously made a genuine attempt to be impartial and to draw no conclusions. However, Morgan said he hoped viewers would come away with a greater understanding and compassion for homosexuals.

THE HOMOPHILE MOVEMENT *a historical perspective*

by Warren D. Adkins

With the emergence of scientific research on sexual matters and with the liberalization of sex mores, it has become increasingly difficult to hide the homosexual from a curious public. He appears in current novels, sometimes as a warm and sympathetic character; he is not unknown in motion pictures; and in Broadway plays his name no longer has to be mentioned in whispers.

After centuries of accumulated puritanism which assisted in the creation of antihomosexual prejudices, it is inevitable that the homosexual should play a significant part in the destruction of old-fashioned sexual morality and add his voice to the growing anthem of this century's sexual revolution. His part as a soldier in the sexual revolt has not yet been appreciated or recognized, but the historical roots which tie him to the cause of liberty in matters of private sexual conduct can easily be seen. He has already taken hold of his freedom banner and is pressing ahead to equalize his status with that of his fellow men. He asks that mankind accept him into its midst as a homo-

sexual and that he be allowed, as such, to make his maximum contribution to the society in which he lives. The organizations through which he works to achieve such objectives have given rise to the "homophile movement."

The word homophile is of recent origin. It pertains to activities designed to improve the status of the homosexual, and to the groups and literature associated with such reform. Thus, there is no implication that those in the homophile movement are necessarily homosexual. Homophile and homosexual are not synonymous and are not substitutes for each other.

The homophile movement as an idea has grown sporadically during the last 80 years, springing up at first in various European countries and enlisting the attention, sympathy, and support of some of the most distinguished thinkers of the 20th century. Albert Einstein, Bertrand Russell, Julian Huxley, and a host of other scientific, legislative, religious, and literary personages have dared to sign their names to petitions and to lend their prestige to the concept of a more enlightened and less savage treatment of persons whose affections are directed toward members of their own sex.

In 1965 the author of this article received a letter from the Earl Bertrand Russell, in which he says:

I sympathize profoundly with the futile sufferings imposed on homosexuals by the law and public opinion. I have at various times expressed publicly my disapproval of the laws against homosexuality...There is a society here of which I am a supporter -- the Homosexual Law Reform Society...I send you all my good wishes for this work.

Long before the founding of the Homosexual Law Reform Society in London, a courageous British woman, Marguerite Radclyffe Hall, wrote what might be called the "Uncle Tom's Cabin" of the homosexual: The Well of Loneliness. This book, although it suffered somewhat from the Victorian limitations of its time, was nevertheless a great social plea, and several years after its publication (in 1928) it was still selling 100,000 copies annually. Miss Hall was a literary figure shrouded in the privacy which she chose for herself and for the woman with whom she lived. They shared a homosexual union that lasted for 30 years. It was Miss Hall's con-

viction that a book such as The Well of Loneliness could only be written by a homosexual, who would be qualified by personal experience to describe the terrible problems faced by the most despised of minority groups.

Radclyffe Hall prophesied that someday a homosexual with true courage would come forth to defend his kind with consummate skill. "It will take great courage," she wrote, "but it will be done." Were she alive today, she would be surprised indeed to find only three decades after her death, a host of organizations throughout the United States and Europe, in which homosexuals are openly exposing their faces to often hostile assemblages, in the hope of changing public attitudes and misconceptions. She would be doubly surprised if she were to look in upon the proceedings in the British Parliament, where homosexuality is openly discussed, and where great pressure has been brought to change outmoded and barbaric laws threatening Britain's homosexual citizens.

At the turn of the century, prior to the publication of Miss Hall's book, a homosexual doctor, Magnus Hirschfeld, founded an important institution in Germany in 1913: The Institute for Sexual Science. The Institute which, from 1909 until 1923, produced the Yearbook for Sexual Intermediate Stages -- an amazingly rich collection of homosexual studies in the areas of history, literature, art, music, and psychology -- became world famous. It acquired a library of 20,000 volumes, a collection of about 35,000 pictures, and served as world headquarters for such leading sexologists as Iwan Bloch, Havelock Ellis, and August Forel. Together with these men, Hirschfeld founded the World League for Sexual Reform and presided over various international congresses for sexual reform (Berlin, 1921; Copenhagen, 1928; London, 1929; Vienna, 1930; Brunn, 1932).

When Hitler came to power Hirschfeld was doomed on every count -- as a homosexual, Jew, pacifist, socialist, advocate of women's rights, and antiracist lecturer. His meetings were terrorized, and he was beaten up and sent to the hospital with almost fatal injuries. In 1942 he traveled to New York and then journeyed around the world. He was in Switzerland in 1933, when he learned that the Germans had pillaged the Institute and had burned his magnificent collection of books. His property was confiscated. In his heyday, Hirschfeld rallied leading intellectuals throughout Europe to the

defense of the homosexual and broke barriers that had surrounded homosexuality for centuries. But totalitarian regimes, both past and present, have allowed no place for the homosexual, and Hitler's reign destroyed most of his work. Numerous homosexuals, accused of deviance, perished in Nazi Germany. Today's neo-Nazis, with their less effective organization in the United States, have retained Hitler's ideas about homosexuals by incorporating in their platform the promise to shoot all homosexuals should they come to power. The Nazis destroyed Hirschfeld's work, but his spirit lives on.

In Great Britain, at the turn of the century, Edward Carpenter, a mystic poet, introduced a homophile organization which flourished for a short time. Carpenter wrote The Intermediate Sex, a peculiar work by present-day standards, which suffers from his excessive puritanism, and in which he presents the homosexual as an almost superior being with male and female qualities. Although his work is scientifically invalid, Carpenter still deserves credit for striving to change public opinion in Victorian Britain, a somewhat thankless task. His appeals to break the silence surrounding homosexuality are particularly moving as applied to youthful homosexuals, who are forced to face a "solitary and really serious inner struggle" without any hint of guidance from their elders. Inasmuch as little research into sexual matters had been done in Carpenter's day, he must not be taken to task too harshly for promulgating the concept of a "third sex." He was indeed a man of remarkable foresight and courage.

In August 1954 the British government appointed a committee to study the law relating to homosexuality and to make recommendations concerning the same. The chairman was Sir John Wolfenden, vice-chancellor of Reading University, members of his committee included 2 judges, 3 women, 2 Members of Parliament, 2 doctors, 2 lawyers, and 2 clergymen.

The Wolfenden Committee presented its report in 1957 after 62 meetings -- more than half of which were devoted to oral examination of witnesses. The now-famous Report recommends that private sexual conduct on the part of mutually consenting adults should be legalized.

To hasten the passage of recommendations in the Wolfenden Report The Homosexual Law Reform Society was formed in London at a later date, in 1963, the Minorities Research Group was founded by five women professionals "to investigate and report on the lesbian minority in general, and in particularly Great Britain." The Minorities Research Group's publication Arena Three under the capable editorship of Esme Langley, is one of the two lesbian publications in existence, the other being published by The Daughters of Bilitis, an American homophile organization.

The Kinsey studies, published as Sexual Behavior in the Human Male and Sexual Behavior in the Human Female, awakened the United States to the realities of sex in 1948. Kinsey's carefully documented survey of sexual behavior shocked many into the realization that behind closed doors in America, citizens of every age and social class engage in a great variety of sexual expression. The Kinsey report insists that 13% of the nonjuvenile population engages in prolonged homosexual conduct. Translated into actual numbers, this means that there are nearly 15,000,000 homosexual American citizens.

At Indiana University, Kinsey founded the now-famous Institute for Sex Research, modeled in many ways upon Hirschfeld's Institute. The "Kinsey" Institute is now the most well equipped of such institutes in the world.

In 1951 a married homosexual, Donald Webster Cory, published The Homosexual in America thus laying the foundation stone for the American homophile movement. This book was a rallying call to homosexuals throughout the nation to stand up for their rights and to look upon themselves as full human beings. For the first time, it put "flesh" (as one commentator stated) on the skeleton erected by the Kinsey report. One well-known author upon reading Cory's book commented, "Suddenly I realized that homosexuals are human beings too."

American homosexuals had already begun to organize in 1950. Behind the drawn shades of a suburban Californian home, a small group met to discuss the problems which beset them. They did not know at that time that such meetings of citizens are not illegal, and their initial sensations were those of fear lest they be discovered.

They locked the door and chose a chairman. Then they pooled their ideas about homosexuality, reviewing the laws, prejudices, and difficulties which surrounded them. A sense of injustice moved them strongly, and they talked long past midnight. They unanimously voted to meet again in two weeks.

The newly formed discussion group called itself the Mattachine Foundation. In the Middle Ages, the Mattachine were court jesters, permitted -- from behind the masks and costumes which they wore -- to make pointed social and personal commentaries forbidden to others. In the 1950's when public discussion of homosexuality was severely restricted, the analogy of speaking truth from behind a mask, or in hiding, was felt apt. Today the word Mattachine has become generic for organizations working to improve the status of the homosexual.

Later, as the new organization moved from talk and discussion to action, it changed its name to The Mattachine Society. It began to assist homosexuals in court cases; its members bravely faced heterosexual audiences and spoke about homosexuality; and outside support was engaged to begin the long struggle to improve the lot of America's homosexual millions.

Out of the Mattachine Foundation, an organization known as One, Inc. emerged. Together these organizations, along with the Daughters of Bilitis (formed in 1955) were the only homophile groups of significance in the United States for almost a decade. Their emphasis was one of social service, information and research. In contrast -- though not contrary to these purposes -- the more recently formed organizations have adopted a civil libertarian and social action approach. They are more militant and ideologically prepared for battle. Until 1961, the Mattachine Society had chapters in several American cities. At that time, however, it cut its chapters loose, and each one became totally independent. Problems in states and cities varied -- in some there was blackmail or police brutality. Widespread political witchhunts terrorized homosexuals in such states as Idaho and Florida, and the original Mattachine office in San Francisco was unable to cope with these emergencies.

Independent Mattachine societies sprang up in Washington, D.C., Miami, Chicago, New York, and elsewhere. Similar organizations, producing new approaches and ideas, functioned alongside the original Mattachine Society in San Francisco.

In Los Angeles and Sacramento, and throughout the nation in such cities as Philadelphia, Boston and Kansas City, homophile organizations with differing names were formed. At the present time there are three Canadian homophile groups, as well as organizations in England, Scotland, France, Belgium, Holland, Switzerland, Germany, Denmark and Austria. In varying degrees these organizations cooperate with one another and correspond. In early 1965, the first National Planning Conference of Homophile Organizations was held in Kansas City. This important meeting was followed by a second one in San Francisco that August. A third meeting will be held in Washington, D.C., in August 1967. These conferences have involved every major homophile group.

The homophile movement is vigorous and young. Its members are people of strong character and motivation, people who are not afraid to stand up for the rights of the homosexual. Its early pioneers, both in Europe and in the United States, deserve the admiration and thanks which is their due. Without their brave efforts much time would have been lost, and many lives would have been poorer. These men and women were the standard bearers in their time of the most hated of minority peoples. The assistance to their own kind is a significant indication of their spiritual strength, which, when there were only apathy and fear, made them resolute in the face of the most adverse circumstances.

Referral Service

The Mattachine Society of Washington can refer individuals in need of assistance to competent, reliable, and sympathetic professionals. This service includes physicians, psychiatrists, lawyers, and clergymen of various faiths. Stop in at the MSW office, 1319 F Street, N.W., or call 737-4959 weekdays from 6:30-9:00 p.m.

Correction

Foster Gunnison, Jr., author of "The Hidden Bias" in the March issue of THC, writes:

Happy to see my article on legal discrimination in print, but thought I'd better point out a correction before I get crucified by my fellow homophiles. THC quoted me "ass backwards" -- if you'll pardon the metaphor. My point was not that "age differentials completely fail to take into account that in a society hostile to homosexuality, a youth should, for the sake of his potential adjustment and happiness, be given extended time in which to decide whether homosexuality is really what he wants in life." This makes me appear to be arguing in favor of giving extended time.

I mentioned this as one argument which could legitimately be used by heterosexuals but rarely was. My point was that the fact that sex orientation is not a matter of choice and that age discriminations have the effect of writing unfounded prejudice into the law itself are potent weapons to use against this "extended time" argument.

My apologies for the misunderstanding. - Ed.

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Homophile Digest

NEWS FROM OTHER ORGANIZATIONS



ARENA THREE (Minorities Research Group,
44 Platt's Lane, London, N.W. 3, England)

THE MINORITIES RESEARCH GROUP: 1963-1966
"Widespread ignorance on the subject of female homosexuality (lesbianism), and the consequent glut of myths in the field, led to the founding in 1963 of the Minorities Research Group for the initial purpose of publishing and circulating Arena Three as widely as possible. MRG's first major aim was,

by way of A3, to investigate and report on the whole field of female homosexuality against its international background.

"By the end of January 1965, it was unmistakably clear that there was, as there still is, a yawning gap in the country's social and health services which at present can be met only by private philanthropic endeavour in this field. . . . Another salient point that emerged from the outset was that, while the public at large is to some extent handicapped by ignorance of the facts about female homosexuality, the greatest sufferer is often the individual lesbian herself. MRG, which set out to build a bridge between the public and the homosexual community, soon found itself called on to provide one between isolated individuals or small groups and the many thousands of others of their own kind. . . .

"In day-to-day terms, between 1963 and the present day, MRG has provided -- quite apart from its originally planned monthly circulation of Arena Three -- a seven-day, almost 'round-the-clock' service by post, telephone and personal interview, for many thousands of people, not all of them homosexual, or female. . . .

"Unfortunately, as is generally the case with efforts towards social advancement based on private philanthropy, this work has throughout been greatly hampered by acute shortage of funds. . . . Since most of the small donors are themselves 'average' women -- and therefore enjoying less than half the income of the 'average' man in this country -- the income from donations is far less than in the case of charitable bodies with 'mixed' or chiefly male donors.

"MRG is at present, through lack of funds, without an office or any full-time paid staff, so that its work is almost at a standstill. If the many thousands of people who have expressed their sympathy with its aims and endeavours were in 1967 to endorse it with their practical support, MRG would certainly be able to survive."

► **join** ◀
► **ACLU** ◀

MATTACHINE Midwest

NEWSLETTER (Mattachine Midwest, Inc., 4753 N. Broadway, Chicago, Illinois)

DRAFT TROUBLES HOMOSEXUALS

Like the first, the second article on the homosexual and the draft gives valuable advice on how to obtain a suitable classification. For example:

"Under Selective Service regulations you are entitled to be placed in the lowest classification for which you are eligible. If you qualify for IV-F on other grounds, by all means, claim them. Prospective employers sometimes require an explanation of all IV-F individuals before they will hire them. While they cannot get information from your draft file, they can refuse to hire you unless you get it for them. Although the 'disqualifying' conditions as listed in the Code of Federal Regulations have now been repealed, a look at them will give you an idea of what things are included. Check: 32 CFR 1629.1

"Other legitimate grounds for deferment should be used by those who feel uncomfortable about taking a IV-F. By way of illustration: a sole surviving son whose brother(s) or sister(s) were killed on duty in one of the armed forces, is eligible for a IV-A; those with children, or whose induction would entail extreme hardship to dependents are entitled to be put in IV-D; those in 'essential occupations' qualify for II-A; conscientious objectors are placed in I-O; full time students are II-S. Further information is contained in 38 CFR 1622."

THE LADDER

(Daughters of Bilitis, Inc., 3470 Mission Street, San Francisco, California 94110)

LESBIANS IDENTIFY WITH WOMEN'S RIGHTS

The new emphasis of The Ladder is a strong identification with women's rights. While these publication until recently served as the most authoritative mouthpiece of the homophile movement in general, it has now restricted its scope to the welfare of the lesbian, eschewing, if possible, male contributors or articles of interest mainly to male homosexuals. In The Ladder, lesbians are shown as being women first and homosexuals second. In the February issue, the Lesbian's peculiar predicament is described as follows:

"An enormous prejudice seriously affects the Lesbian today which has nothing to do with her sexual preferences. This is the automatic prejudice she faces each day because, first and foremost, she is a woman. It is a much more basic discrimination than any sexual bias is likely ever to be, and it radically reduces her status in economic and career opportunities."

The more important struggle for the lesbian, then, is represented as being in the arena of women's rights rather than the homophile movement.

Another change in The Ladder is its tone, which has become more intimate and personal, addressing lesbians in particular rather than a heterogeneous, civil liberties oriented audience. A women's magazine first, it is a homophile publication only second. In the words of Gene Damon, a regular (female) contributor,

"We must emphasize our status as women rather than our status as Lesbians and ... we need more about the girls and less about the boys in The Ladder."

"Most of all, we do need to hear less and less about meetings and gatherings and more and more about people. What they do and say and feel and fear and love and want."

Note. Distribution of The Ladder is now being handled by a national circulation company. In the New York area alone, it is displayed on 2,000 newsstands.

Viewpoint (Florida League for Good Government, Inc., P.O. Box 301, Miami, Florida 33101)

INMAN ON AIR

Richard Inman was heard on WKAT's "Talk of Miami" show on January 9. On January 16, he debated for an hour and a half with Ellis Rubin, recently defeated GOP candidate for attorney general of Florida, on WLCY-TV in St. Petersburg. Then, on March 6, he again appeared on the "Talk of Miami" show, discussing "Kirk, Wackenbush, and the Birch Society." All the telephone calls that came into the show were favorable to "the cause."