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THE PASTORAL COUNSELOR AND THE MALE HOMOSEXUAL

A THESIS

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By

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PREFACE

Shortly after World War II a returning soldier, I will call him Arthur, presented himself to the pastor of a church saying that he wished to join the congregation and to identify with other young adults. Doors were readily opened and very quickly he found the acceptance he sought. After a year had passed and he felt more comfortable with the pastor, he asked for a personal conference. In this interview he admitted he had been sexually involved with others of his own sex while in the armed services. Rather than attempting to counsel this troubled young man, the pastor promptly warned all staff members and youth group leaders that Arthur was a homosexual who was not only to be watched carefully but also not to be given any opportunities for leadership roles. Obviously with everyone on guard, a spirit of suspicion and mistrust developed which Arthur quickly sensed. The social pressure generated became so disturbing that he eventually withdrew all contacts with this particular parish.

A sequel to this story provides a different ending: After Arthur regained a bit of his self-confidence, he reached out to a parish of another denomination. Here he felt immediate acceptance, soon was able to discuss his

personal problems with the pastor, was motivated to begin his graduate studies, eventually married and now has three children. Presently, with his Ph.D. completed, he serves as chairman of his department in a highly respected Eastern Church College.

Obviously the key figure in these contrasting situations was the pastor himself. On one hand there was rejection, rigidity and fear while on the other there was acceptance, flexibility and love. I attest to this as a true story because I, too, had known Arthur and although ordained only a few years at that time, I felt that a day must come when the church could deal more compassionately with persons such as Arthur and the tragedy of his first post-war parish experience might be avoided. It has taken me two decades to finally meet the challenge which this story provoked and therefore the thesis which follows.

Much has happened since I first knew of Arthur. The famous "Kinsey Report" was published; "situation ethics" is not only taught in seminaries, but also preached from local pulpits; Playboy Magazine's circulation has spiralled at an amazing rate; Christine (George) Jorgensen was successfully operated upon in Denmark and has now won acceptance here in her own country; new books, both serious and frothy, on the subject of homosexuality are being published and widely advertized; many popular movies and plays deal openly and with some insight upon the subject; the Supreme

Court has lifted its ban on the circulation of materials of particular interest to homosexuals; the Homophile movement (organizations of homosexuals) gains strength with each passing year; and even the Church itself, through some denominational channels, is becoming sensitive and understanding.

Anyone who writes on this subject may owe it to his readers to summarize the reasons for his feeling ready to put his thoughts on paper. Suffice it to say that basically my own ministry has primarily focused on work with teenagers and young adults. Pearl Harbor's bombing occurred within the first six months of my ordination and I was already living in a community of servicemen: sailors, coast guardsmen, merchant marine trainees and I was soon actively involved with the Y.M.C.A. and the U.S.O. as we of the Churches tried to reach out to these thousands of young people who had many problems. After more than three years, I felt the necessity of joining the chaplaincy and was sent to the West Coast to serve in a cadet school. A year after the war's termination, I joined the staff of a large, downtown church with the special task of working with returned servicemen, other young adults and rebuilding a total youth program for this busy, wide-spread parish. Soon, on a volunteer basis, I became chairman of the Diocese Youth Program, Dean of Summer Youth Conferences, Advisor to New England young people, and eventually a member of the National

Youth Commission of my own denomination. In all these many contacts, especially with youth striving toward sexual identity, thoughts, feelings, experiences, problems, often homosexual in nature, were discussed and evaluated.

Moving along as a corollary to my interest in young people, has been a concern for the emotionally disturbed. As a seminary student, I spent a summer at the Graduate School of Applied Religion in Cincinnati where certain attitudes and interests in this particular area were developed. At the beginning of my ministry, I became an unofficial chaplain to a nearby state hospital for the mentally ill, and when I began my present parish duties in 1946 I came in close contact with a large private hospital for the mentally ill and still maintain many ties there.

During the years I have had various associations with the local Council of Churches. Early in the 1960's the Social Service Department, (of which I was a member) established provocative programs aimed to help alcoholics and drug addicts. By 1963 a small group of clergy and laymen, calling themselves the "Project H" Committee felt some responsibility toward reaching out to homosexuals in the community. The first year and a half were spent listening to speakers from many disciplines, exchanging books, and searching for some avenue of usefulness. During these research months, contact was made with the George W. Henry Foundation in New York City which since the days of World

War II has worked with those "who by reason of sexual deviation are in trouble with themselves, the law or society". It's executive director, Dr. Alfred A. Gross, author of books and articles on the subject and a long-time counselor, kindly assisted in steering us toward a particular goal. At our request our "Project H" Committee became a chapter of the George W. Henry Foundation and two of our members were asked to serve on the New York Board. In March of 1966, a private telephone in the Foundation's name, was placed in my own office and it became my responsibility to establish a first interview with a client, then to refer him to another person or social agency or enter into a short-term counseling relationship. (See Appendix A for a report) Also a pamphlet was prepared (see Appendix B) and distributed to social agencies, telling of services we were ready to provide.

In 1967, I was marking my Silver Anniversary of ordination and gave consideration to a limited part-time sabbatical for the purposes of further study. By now, my thoughts focused on deepening not only my understanding of the homosexual, but also my own proficiencies in the field of counseling. The Alumni Association of the General Theological Seminary awarded me its Alumnus-in-Residence Grant and in September of 1967 I took up a three-day-a-week residency at Chelsea Square, New York. There I took a reading course in Sexual Ethics with Dr. Thomas J. Bigham and began

my major two-year program in Pastoral Counseling at the Postgraduate Center for Mental Health. During this first semester I also arranged a personal conference in case supervision with Dr. E. Mark Stern, a practicing psychotherapist, a member of the Iona College faculty in the Pastoral Counseling Department, and both a writer and lecturer upon the subject of homosexuality. Eventually I was also accepted at the New York Theological Seminary as a candidate for the Master's degree in the field of Pastoral Counseling and completed my required courses there.

In addition to the on-going counseling ministry to homosexuals, I have also assisted in the organization of a group of homosexuals who comprise themselves as the Kalos (Greek adverb meaning - "to do well", "to act rightly") Society which meets every other week in a local parish house. My role is to advise, to support, and particularly help the leaders with programs (Note Appendix C). Since May of 1967, approximately fifty different individuals have attended meetings and there is an average attendance of between fifteen and twenty-five persons.

In recapitulation and as I get an "overview" of my ministry, three basic interests seem to emerge: A work with young people, long contacts with the emotionally disturbed, and a developing inclination for pastoral counseling. Now this long-time concern that clergy and churchmen accept and help other "Arthurs" rather than "condemn them

to outer darkness", prompts me to prepare what follows in the hope that it may be one aid, along with many others now appearing, to help the Church be the Church and to recall our Lord's admonition to Peter, "Feed my sheep".

There is a specific explanatory note I feel I must add: my reason for focusing upon the male homosexual. Several points seem valid: 1) There is not as much available research on the female homosexual (the lesbian) and although this is lamentable, the fact remains; 2) the incidence of female homosexuality is less - some authorities suggest as much as fifty percent; 3) lesbians are able to make an easier social adjustment; for example they can live together with less suspicion, be more readily accepted by family members and display affection more openly; 4) they often manage to make long-term relationships and seem to be more capable of fidelity than the male; 5) they feel less need for social grouping and are not as attracted to such organizations as the Kalos Society mentioned above; 6) the law is far less restrictive and an arrest for a sexual offense, homosexual by nature between females, is unusually rare. Because of these previous points, very few females present themselves for counseling - in fact, in my experience, out of a hundred persons counseled, only three have been lesbians. Since I feel one should limit his writing to his research and his experience, I am concentrating primarily upon the male

homosexual; however, I trust it will not be out of order to indicate, that much, if not most of the material which follows, applies equally to the lesbian as to the male homosexual.

As a final note, I would indicate that in presenting any case histories, I have altered data of a minor nature to protect any counselee's privacy; however, the situation itself in each instance is realistic.

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Hartford, Connecticut
April 1, 1969

CHAPTER I

THE COUNSELOR'S ATTITUDE

In counseling the homosexual, the pastor's very first questions may have to be pointed inward: "How do I feel about the homosexual? Am I threatened? Am I judgemental? Am I revolted? Will I register shock? Can I be accepting, understanding, sympathetic?" Here is the important starting place. Any counselor may have to face the fact that there are some problem areas in which he cannot work comfortably. As one Jewish psycholanalyst, who all too well remembers the gas chambers of Auschwitz, stated frankly, "I have to refuse to accept German Nationals for therapy. I am too preconditioned to be useful and effective." If therefore, for some personal reason, a developed counseling relationship with a homosexual would create serious tension within the counselor, then the best approach would be referral to another counselor.

Having stated this position, I can now point out that active clergy today, because of their own education in Moral Theology and Judeo-Christian ethics, have certain in-built attitudes toward human sexuality particularly in regard to sexual deviation. Religion, the law, and our so-called Western Society in its broadest aspects, has held

rigid views upon the subject of homosexuality for so many centuries, that shifts in our own individual responses are slow registering themselves. It is only since the very end of the last century and in the early 1900's that the subject of sex was investigated seriously and we now have the voluminous writings of Krafft-Ebing, Havelock Ellis, Magnus Hirschfeld, and of course Sigmund Freud. Once the "door was ajar," the number of able sociologists, psychologists, anthropologists and even men of letters, who focused on the subject, increased at a rapid rate. The theologians, the philosophers, the preachers have been slower in making their voices heard, but now many are beginning to step forward with thoughts and concepts which would indeed challenge the position of the Victorian Divines.

What I am really trying to make clear is that the majority of us clergy can hardly be free of prejudices and many preconceived ideas on the subject of homosexuality - ideas which need airing, testing, and even revamping if we are to be helpful to those men and women who are now beginning to feel brave enough to seek us out for help with their sexual problems. Our former rigidities and our conservations are being greatly challenged by what some call "a sexual revolution" and if we are to meet the demands which now are expressed by those in both community and congregation, we must have the courage to re-examine our previous value system and possibly arrive at some other conclusions.

I hasten to add that this does not mean we "throw out the baby with the bath water"! By all means we need to hold fast to the basic theological beliefs of our Faith and to those ethical standards which should undergird every human life and every inter-personal relationship. Surely we will always find it necessary in counseling to make the distinction between "accepting a person" and "condoning his thoughts or his actions." With this background in mind, I would like to suggest some basic premises which may help the pastor as he counsels the homosexual.

At the very outset, I would ask the counselor to keep in mind the most important primary step in all counseling: acceptance. This means that whoever comes for help is first and foremost "a person." We cannot serve him well if we immediately see him as a "second-class citizen." Daniel Cappon in his, Toward An Understanding of Homosexuality clearly states in his preface "There are no homosexuals - only people with homosexual problems...No person with a homosexual problem, however extensive or deep, is merely an aberrant creature, a totally pathological specimen. Such a person remains, first and foremost, a person."¹ Wainwright Churchill in his Homosexual Behavior Among Males reechoes this, "It is difficult, for example, to insist that

¹Daniel Cappon, Toward An Understanding of Homosexuality (Englewood Cliffs, N. J.: Prentice Hall, 1965), p. vii.

all homosexuality is a variety of sin, crime and/or disease. But now we must be concerned with the homosexually inclined individual simply as a human being, quite apart from whether or not we choose to regard him as a sinner, a criminal or a mental case. He is first and foremost a human being and as such - as the person of religious feeling may wish to put it - no less a child of God than any other human being."²

A second major point I wish to establish is that I do not feel that we can conclude at the outset that every homosexual is a sinner just because of some homosexual act. This, of course, may be a controversial position, nevertheless it is a stance I will take. The Roman Catholic Church, which perhaps holds one of the most rigid attitudes toward the subject of homosexuality does not hesitate to declare that it is not sinful to be a homosexual. It is the acting out of homosexual desires which create situations which must be considered sinful.³ Obviously, this restrictive attitude places the homosexual in a rather difficult situation because he has only two choices before him: total sexual abstinence or sinning. However, there does seem to be a more liberal spirit appearing particularly amongst the younger Roman Catholic priests who hear confessions and who

²Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, Inc., 1967), p. 311.

³John J. Kane, Understanding Homosexuality (Chicago: Claretian Publications, 1966), p. 11-15.

counsel that stresses the fact of "individual conscience" meaning that if the penitent, having searched his conscience carefully, feels he has not sinned because of some homosexual act, he is not bound to confess it. How many Roman Catholics can clearly and comfortably reach this state of mind and conscience is, of course, impossible to determine.

The Old Testament contains harsh statements about homosexuality. Foremost, of course, is the familiar account of the destruction of Sodom and Gomorrah because of carnal homosexual acts. However, the Rev. Dr. Derrick Sherwin Bailey, surely a most responsible Biblical scholar, in his book Homosexuality and the Western Christian Tradition makes it clear that the sin of these twin cities was not sexual, but a matter of civil hospitality as it was then understood. The issue rests on the Hebrew word "to know."⁴ Later editing made every effort to provide the sexual overtones. Whether Bailey's arguments are valid or not, is perhaps unimportant since it is quite obvious that the Jew did not accept homosexuality. The basic reason no doubt rests on the fact that in those centuries the Jew was part of an agrarian culture and he needed many children to maintain his family structure. Surely Jacob and his twelve sons were the ideal! The homosexual act certainly does not produce children so how (as I'm sure the argument went) can

⁴Derrick Sherwin Bailey, Homosexuality and the Western Christian Tradition (London-New York-Toronto: Longmans, Green, and Co., 1955), Chapter I, p. 1-28.

God bless it.

When one focuses on the New Testament and searches the Gospels as to what our Lord may have said on the subject, there is nothing to be found. Jesus stresses love; He speaks little of sex. Apparently He was not frightened about close male relationships. He lived day by day with his chosen twelve; he did not hesitate expressing his love, his emotion, his tears at Lazarus' death; he loved one of his twelve enough so that John became known as "the beloved" and they shared the hours of the cross together. Although Jesus does not refer directly to sex, we do know his attitude about the woman being stoned for adultery and of his forgiveness and his willingness to have her begin a new life.

The letters of Paul make specific references to homosexuality but there are moral theologians today who take the position that the effort of the Medieval Church to single out the homosexual act as the "abominable sin" is not justified. It must be remembered that Paul was first of all a Jew and he held strong views on the solidarity of the family which has characterized Judaism and even made it unique throughout the centuries. Then, too, he lived in one of the most worldly, most sensuous ages that man has known with the result he felt called to challenge the Christian to a way of life which would emphasize the spiritual rather than the physical. And to this we may well

add that Paul was probably something of an ascetic, never married, even exhorted others not to marry unless they could help it. Helmut Thielicke in his Ethics of Sex states "In the New Testament homosexuality is again listed in catalogue fashion with other forms of disobedience, such as idolatry, fornication, adultery, greed, drunkenness, thievery (1 Cor. 6: 9-10; 1 Tim. 1: 9-10). Accordingly, there can be no doubt that Paul regards homosexuality as a sin and a perversion of the order of human existence willed by God, even though within this catalogue of vices it is not accented as being especially horrible, as many moral theologians would make it appear."⁵

Tracing the Church's teaching about homosexuality through the past centuries is a subject in itself and will lead us too far astray. If we move quickly to the present I make reference to Bishop John A. T. Robinson's Honest to God⁶ followed soon by Joseph Fletcher's Situation Ethics both published in the 1960's which were "explosive" and although challenged by the more orthodox and conservative, still have made an impact on this generation of theological students, teachers, and writers. Fletcher's basic premise includes the bold statement that any sexual act could be

⁵Helmut Thielicke, The Ethics of Sex (New York: Harper and Row, 1964), p. 278.

⁶John A. T. Robinson, Honest to God (Philadelphia: The Westminster Press, 1963).

right depending "on whether love is fully served."⁷ In his text he categorically states that such "an act" might be homosexual in its nature.

Some contemporary theologians are taking a liberal view on the subject. Outstanding among these is Norman Pittinger of Cambridge who in his Time for Consent writes "I cannot see that the fact that one loves a person of the same sex and wishes to act upon that love is in and of itself sinful."⁸ In his Sex and Christian Freedom the Oxford scholar, Leonard Hodgson, touches on the subject: "That for men to live lives worth living they must have opportunities for sexual intercourse whether within or outside marriage."⁹ He then goes on to add "whether we are dealing with relations between men and women or between persons of the same sex, there is a special enrichment of friendship which has its roots in their bodily sexual attraction for each other."¹⁰

The November-December 1967 issue of Social Progress published by the Board of Education of the United Presbyterian Church in the U.S.A., was entirely devoted to the subject of homosexuality and it contained a quotation from

⁷Joseph Fletcher, Situation Ethics (Philadelphia: The Westminster Press, 1966), p. 139.

⁸Norman Pittinger, "Time for Consent" New Christian, March 6, 1967, p. 5.

⁹Leonard Hodgson, Sex and Christian Freedom (New York: The Seabury Press, 1967), p. 87.

¹⁰Ibid., p. 106.

the Rev. John Moore, Campus Pastor, the University of California at Davis: "We must choose whether we will side with those forces which inflict suffering upon our brothers or whether we will relieve suffering. The suffering of human beings who are homosexuals is beyond imagination. Homosexuals are objects to be kicked by the sadistic, extorted and blackmailed by the greedy, and ostracized by the good people. Or they may choose to live in the loneliness of concealment or with others like them or to end it all. Beyond suffering and tragedy, the lost contributions that these children of God could make to the family of man are beyond measure. We must try as we have never tried before to understand human sexuality, and we must ponder God's good/news to people whose sexual identification is different from that of most children of the family of man."¹¹

A parish priest of the Episcopal Church, the Rev. Robert W. Cromey of the Diocese of California wrote an article on ministering to the homosexual in which he states his belief that "the sex act is morally neutral. There is no sex act which in itself is sinful. What makes a sex act sinful is the poverty of the relationship between the persons involved....I also believe that two people of the same sex can express love and deepen that love by sexual intercourse. If love is truly expressed in that act and in the

¹¹Social Progress, Published by The United Presbyterian Church in the U.S.A., 1391 Steel Way, Lancaster, Pennsylvania, November-December, 1967, p. 21.

relationship as a whole, I believe that we can say that God is present in that relationship. If God is present in the loving, responsible relationship between two homosexuals, then we cannot call that relationship sinful." Cromey even moves on to say "if two people of the same sex have a living, responsible relationship with each other, they have an obligation to express that love in whatever way they deem appropriate for them."¹²

What I have been trying to say is that if we are going to attempt to help the homosexual, we will fail if we begin making him feel that he is a sinner merely because of his sexual desires or activities. Of course he is a sinner just in the sense that all men sin, but I do not believe the homosexual is necessarily a greater sinner than a person with heterosexual proclivities. In counseling one meets those who have all shades of ethical standards and who have been involved in living situations which may fall short of certain Christian moral principles, but after working with many homosexuals, I cannot agree that their basic standards are any lower or any higher than other counselees who are not homosexual. I restate my point: the homosexual is not necessarily a sinner because of his sexual proclivities nor because he may act upon these desires, when as Norman Pittinger believes "there is the true intention of love with

¹²Robert W. Cromey, "Ministry to the Homosexual," The Living Church, January 8, 1967, p. 19.

the mutuality, fidelity, respect and tenderness I have urged."¹³

The third attitude I would underscore for the counselor in his role with the homosexual is that he reject the fact that all homosexuals are sick, emotionally ill or disturbed merely because of their sexual natures. This issue is indeed a much debated one! Many eminent and able psychiatrists, psychologists, therapists and analysts will argue very strongly that the homosexual is sick; while on the other side there are not only those in the mental health field who take an opposite point of view but also they are supported by many from other disciplines. Obviously those prominent in the Homophile Movement are strongly opposed to being categorically declared "sick." Prominent in the group of those who adopt the position that the homosexual is "sick" are Irving Bieber, Edmund Bergler, Daniel Cappon and Charles Socarides. Bieber states "we consider homosexuality to be a pathologic, biosocial, psycho-sexual adaptation consequent to pervasive fears surrounding the expression of heterosexual impulses."¹⁴ Bergler categorically states, "There are no healthy homosexuals. Homosexuality is a neurotic disease."¹⁵ Cappon feels, "After

¹³Norman Pittinger, "Time for Consent" New Christian, March 6, 1967, p. 5.

¹⁴Irving Bieber, Homosexuality: A Psychoanalytic Study of Male Homosexuals (New York: Vintage Books, 1962), p. 220.

¹⁵Edmund Bergler, Homosexuality: Disease or Way of Life (New York: Hill and Wang, Inc., 1957).

all, society has to accept a great many invalids...the blind, the deaf, the crippled. If, following an effective therapeutic trial, it is clear that a totally homosexual person is incapable of helping himself or herself to a more normal way of life, then adjustment to invalidism is the only course."¹⁶

Albert Ellis, who openly expresses his belief in sexual freedom and takes the position that a homosexual act is neither abnormal nor the sexual expression of a neurotic, proclaims that the homosexual is only a sick person when his sexual expression is limited completely to his own sex: "Consider my contention that anyone who exclusively and compulsively engages in one form of sexual activity - such as, for example, homosexuality is clearly acting in an illogical, irrational, childish, fixated, fetichistic, inflexible, and rigid manner and is therefore abnormal or neurotic."¹⁷ Homosexuals quickly counter this position by indicating that if Ellis' theory is to be accepted then the totally heterosexual person is also abnormal and neurotic because he does not experience any homosexual activities.

Dr. Charles W. Socarides of the Albert Einstein Institute is perhaps one of the most prominent and outspoken

¹⁶Daniel Cappon, Understanding the Homosexual (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 53.

¹⁷Albert Ellis, Sex Without Guilt (New York: Grove Press, Inc., 1958), p. 137.

authorities who espouses the "sickness theory" and has spelled out his premise in The Overt Homosexual which states at the very outset "There is no question at the present time we have sufficient evidence¹⁸ a profession to demonstrate that homosexuality can be cured."¹⁸

The Mattachine Society, a homophile organization, has challenged these doctors by issuing a study aid entitled "Is Homosexuality a Sickness?"¹⁹ in which there are quotations from thirty prominent writers. A selection of these follows: Dr. Isadore Rubin:²⁰ "The body of evidence which says that homosexuality is not a sickness has grown to a point where it cannot be ignored"; Dr. Ernest VanDen Haag:²¹ "It seems quite doubtful that homosexuality is a disease... Many homosexuals are neurotic or psychotic and seek the help of analysts, as do many heterosexuals. It does not follow that homosexuality itself is an illness." Dr. Blanche M. Baker:²² "I regard homosexualism as a way of life and not a disease in any sense." Dr. Charles Berg:²³

¹⁸ Charles W. Socarides, The Overt Homosexual (New York-London: Grune and Stratton, 1968), p. 4.

¹⁹ Published by The Committee on Religious Concerns, The Mattachine Society of Washington, P.O. Box 1032, Washington D.C. 20013, January 7, 1966.

²⁰ Dr. Isadore Rubin, Ph.D., Managing Editor of Sexology Magazine.

²¹ Dr. Ernest VanDen Haag, Ph.D., Psychoanalyst, Professor of Sociology, New York University.

²² Dr. Blanche M. Baker, Psychiatrist, Writer.

²³ Dr. Charles Berg, FBPS, DPM - Consultant Psychologist to the British Hospital for Functional Nervous Disorders.

"Homosexuality is not a disease, nor even a clinical entity. It is nothing more than a particular form of expression of a psychic state which is common to all living creatures." Dr. Joseph Stein:²⁴ "To perceive it (homosexuality) as an unnatural deviation, an illness, and therefore as a perversion of the sexual instinct is to lose sight of the fact that the social dictate does not reflect biology"; and Dr. Ivan Block:²⁵ "I have observed a great number of homosexuals belonging to all ages and occupations in whom not the slightest trace of morbidity was to be detected. They were just as healthy and normal as heterosexuals....For me, there is no longer any doubt that homosexuality is compatible with mental and physical health."

Lars Ullerstam, M.D., Ph.D., writes "It is often said... that deviations are symptoms of disease: an absurdity."²⁶

Rene Guyon who has written copiously on the subject of sex states "Except for certain acute cases, which fall outside the territory of psychoanalysis altogether, the 'sexual pervert' has no real existence, nor any proper place in the nomenclature of disease."²⁷

²⁴Dr. Joseph Stein, Author of Maturity in Sex and Marriage, 1963.

²⁵Dr. Ivan Block, Author of The Sexual Life of Our Time.

²⁶Lars Ullerstam, The Erotic Minorities (New York: Grove Press, 1966), p. 4.

²⁷Rene Guyon, The Ethics of Sexual Acts (New York: Alfred A. Knopf, 1948), pp. 279-280.

Faced with these conflicting theories the pastoral counselor may be considerably baffled. In the final analysis, it may not be necessary to make some definite and conclusive judgment. The apt counselor always has as one of his early responsibilities in a counseling situation to evaluate the health of the counselee and to determine whether a psychosis or deep-seated neurosis is present. If he finds such evidence he may attempt a rather prompt referral recognizing that prolonged therapy or analysis may be involved. Although he may find some homosexuals to be seriously disturbed, he may, on the other hand, discover that the homosexual needs help with certain social aspects of his life and through a few sessions may be sufficiently helped. It is my feeling that we should not categorically accept the premise that he must be ill merely because of his sexual proclivities.

This brings me to the final point in this chapter regarding attitudes the pastoral counselor needs in relating to the homosexual. It appears to be quite true that not all homosexuals want to change. The counselor should basically accept this fact. To look on the other side of the coin first, I feel strongly that whenever the homosexual registers desire for change, the counselor should make every possible effort to help. However, the task of bringing about a sexual reorientation in a person is so challenging that even the most skilled psychiatrists and psychoanalysts

are hesitant. Even Sigmund Freud in his famous Letter to An American Mother expressed reservations: "By asking me if I can help, you mean, I suppose if I can abolish homosexuality and make normal heterosexuality take its place. The answer is, in a general way, we cannot promise to achieve it. In a certain number of cases we succeed in developing the blighted germs of heterosexual tendencies which are present in every homosexual, in the majority of cases it is no more possible."²⁸

Dr. Bruce Ogilvie of San Jose State College in speaking before a group of sociologists made his point about the difficulty in shifting sexual proclivity by telling his audience that, taking it for granted all before him were heterosexuals, he would conduct them on an imaginary trip to an island in the mid-Pacific which was rather unique because the only accepted and allowable sexual expressions would be homosexual in nature. From the moment of arrival no man could respond to the sexual stimuli which the opposite sex provided - no erotic arousal by noticing the enticing beauties of the female form and manner; likewise, all the ladies could no longer glance admiringly at muscled, handsome men. Each person would have to concentrate on the physical and psychic characteristics of those

²⁸ Sigmund Freud, Letter to an American Mother, published in The Problem of Homosexuality in Modern Society, edited by Hendrik M. Ruitenbeek (New York: E.P. Dutton and Co., Inc. 1963).

of the same sex. He then questions how long it would take to change all the heterosexuals present into homosexuals. He went on to ask in rhetorical fashion how much time it would take to make such a shift in sexual proclivity. One year? Two years? Five years? As he concluded, perhaps never. His obvious point is that changing a heterosexual into becoming a confirmed homosexual may be just as difficult as trying to do the reverse. In considering efforts to change, the most important key rests in the particular counselee's desire to change. Like the alcoholic or the drug addict, there must first be some act of will to change, some very real motivation otherwise any efforts on the part of counselor or therapist will be of little avail. If change is looked for, the pastoral counselor will need to look for skilled therapists and analysts to take on the task. It will be important in such instances to acquaint the client with the facts that the process may have to be an intensive one. Most psychiatrists (Bieber, Bergler, Cappon, Ellis) who have claimed some reasonable success, indicate that there needs to be between 150-300 individual counseling sessions along with possible group therapy. Also it must be added that no one has been able to boast high figures in terms of success - Bieber reports about 27%.

I will return to my point: Not all homosexuals want to change. Surely the counselor may want to explore the client's attitudes about change, but he should not force

the issue. As said above, if the counselee has a strong motivation for change, then this can be encouraged. It may be necessary for the counselor to keep in mind a thought such as the following expressed by Michael Schofield: "To the well adjusted man, homosexuality is but one phase of his personality just as heterosexuality is but one phase of the personality of a normal man. Many of them are well-educated, cultural persons who are perfectly at ease in any society and are capable of holding responsible, high-salaried positions in all walks of life."²⁹

In recapitulation I would ask the counselor to keep these four attitudes in mind if he would work with the homosexual:

1. Accept him as a person in the same way any other counselee would be accepted.
2. Do not take the position that all homosexuals are sinners because of their homosexuality.
3. Be willing to believe that the homosexual is not necessarily "sick" because of his sexual proclivity.
4. Do not try to force or over-motivate the homosexual toward a shift in sexual desire if he is not expressing his own inner feelings in this direction.

Much of this chapter can be summed up in a few phrases from Dr. George W. Henry, a psychiatrist at the Cornell Medical Center, who has written some important pioneer

²⁹Michael Schofield, Society and the Homosexual (New York: E. P. Dutton and Company, Inc., 1963), p. 131.

works on this subject: "If we bear in mind that the patient is a human being subject to the frailties of the flesh then we are more realistic in our dealing with him...We have no assurance that the homosexual has committed the unpardonable sin...Homosexuality is not a disease...The minister's duty is to bring the patient into a working relationship with himself."³⁰

³⁰George W. Henry, M.D. "Pastoral Counseling for Homosexuals" Pastoral Psychology, November 1951.

CHAPTER II

WHO IS A HOMOSEXUAL?

English and English's Dictionary of Psychological and Psychoanalytical Terms defines homosexuality as "a tendency to find sexual or erotic gratification with a person of the same sex." This is perhaps as sound and as acceptable a definition as one needs. In the literature available on the subject, there will be found many variations on this basic formula for identification and the shading expresses the particular writer's own views. In a book anonymously written in 1927 under the name of Anomaly entitled The Invert the author states "A homosexual person is one who, though apparently physically normal, is entirely unsusceptible to the sexual and emotional attraction of his, or her, own sex!"¹ When Wainwright Churchill wrote his book in 1967 he makes clear the fact that "throughout this book the word 'homosexual' is used to refer to all sexual phenomena, overt or psychic that involve like-sexed individuals."² It would therefore seem that in the space of

¹Anomaly, The Invert (London: Boillere, Tindall and Cox, 1927), p. 6.

²Wainwright Churchill, Homosexual Behavior Among Males (New York, Hawthorn Books, 1967), p. 35.

two generations the word homosexual has expanded considerably and from applying to a small percentage of the population (perhaps four percent if certain present often-quoted figures are used) to nearly fifty percent of the total male population should Churchill's premise be accepted.

Yes, answering the question "Who is a homosexual?" is none too easy! Stop the average American citizen on the street and ask him to describe a homosexual and you may receive an answer which will well fall within the stereotype we know in cartoons, in movies, and on television: a rather effeminate person, high pitched voice, flamboyant mannerisms, and unusual, arty clothes! But this description, of course, fits just a small number, possibly no more than ten percent. This is merely "the top of the iceberg." The majority of homosexuals are unrecognizable as such by other members of society - they are garage mechanics, teachers, bankers, social workers, truck drivers; in other words, they are to be found in every vocation and every profession. Churchill reports that, "According to the Institute of Sex Research, fully eighty-five percent of all active homosexual males resemble exclusively heterosexual males so closely that they may not be identified as 'homosexuals' even by experts."³ As has been said over and

³Ibid., p. 278.

over again, the male homosexual is a male and for the most part exhibits all the masculinity to be found in any other man.

No thesis today dealing with human sexuality can easily omit references to the research done at the University of Indiana under the direction of Dr. Alfred C. Kinsey. In 1948 he published, along with his co-workers Wardell Pomeroy and Clyde Martin, the report of many years of investigation entitled, Sexual Behavior In The Human Male. Indeed this work brought new insights into man's sexual activity which challenged previous concepts and statistics. Some of the most revealing figures deal with homosexuality. "Thirty-seven percent of the total male population has at least some overt homosexual experience to the point of orgasm between adolescence and old age. This accounts for nearly two males of every five that one may meet."⁴ This book quickly became one of the "best sellers" and has emerged as one of the most important books on the subject.

The work of the Indiana Sex Institute was promptly challenged! Soon after the appearance of Sexual Behavior In The Human Male there arose a number of critics. Albert Deutch, gathering together responses from authorities in many disciplines, published a symposium on the Kinsey Report and he made the effort to present both the pros and

⁴Alfred C. Kinsey, Wardell B. Pomeroy and Clyde E. Martin, Sexual Behavior in the Human Male (Philadelphia-London, W. B. Saunders Co., 1948), p. 650.

cons. A psychiatrist, Robert P. Knight, was open in his negative criticism: "The Kinsey report goes on to fall into one of the worst traps of the whole normal-abnormal bipolarity. This is the assumption that 'prevalence' or 'high incidence' equals normality. For example, the high incidence of homosexuality is pointed out as evidence that homosexuality cannot therefore be regarded as rare and therefore abnormal or unnatural! Further Kinsey cites this high incidence as a challenge to the contention that homosexuality is evidence of psychopathic personality. This is a strange statement in relation to a disease of high incidence, and would be more recognizable as flagrantly unscientific if the common cold (which has the same incidence as Kinsey attributes to homosexuality) was substituted for homosexuality in this piece of reasoning."⁵

Knight's criticism seems valid; however, the homosexual might be tempted to be facetious and respond by suggesting he would indeed be happy if society could accept homosexuality with the ease that it deals with the common cold! Since up to this point no magic formula has dispelled either the common cold or homosexuality, man may just have to learn to accommodate both.

In this same volume, a Princeton professor of Psychology, Leo Crespi, evaluated the methods Kinsey and his

⁵Robert P. Knight, "Psychiatric Issues in the Kinsey Report" published in Sex Habits of American Men, edited by Albert Deutsch (New York; Prentice Hall, Inc.), p. 67.

coworkers used: "In the perspective of our entire discussion Kinsey's interviewing and sampling efforts must be stamped an outstanding contribution to the techniques of social inquiry. With a less provocative subject matter such an evaluation might be challenged by few. But in the sensitive area of sex many individuals, fearful of the momentous implications, have and likely will apply a standard of perfection in evaluation to discover, lo and behold, the results are not perfect; hence the report is dubious and suspect and need not be faced. Such criticism is not criticism at all but simply a means of discrediting the unpalatable. Professor Kinsey's methods and results certainly fall short of perfection - whose do not. But by the realistic standard of what has been achieved in the study of human sex adjustments, they mark a tremendous advance. No prior study remotely approaches the present one in rigor and scope."⁶

When Deutch a generation ago said: "The Kinsey report will continue to arouse a great deal of heated controversy in the months and years to come,"⁷ he could not have been more accurate! However, what he also added can still be regarded to be generally acceptable: "The findings are at odds with many prejudices, taboos and false

⁶Leo P. Crespi, "Are Kinsey's Methods Valid?" published in Sex Habits of American Men edited by Albert Deutch (New York: Prentice Hall, Inc., 1948), p. 123-124.

⁷Ibid., p. 37.

concepts that have been venerated as the truth for centuries. No subject has such an explosive effect on human emotions and human temperatures as sex. Yet, for our own sake and for that of our children, it would behoove us to heed the plea for tolerant courageous analysis, made by Dr. Gregg⁸ and his fellow scientists of unquestioned wisdom and integrity."⁹

Those who have studied the subject of homosexuality since the Kinsey Report have felt helped by his Heterosexual-Homosexual Rating Scale (See Appendix D). This scale, to summarize it briefly, maintains that the sexual responses of about half of the total male population do not remain "fixed," but move from total heterosexuality on one end of the Scale (0) to the absolute homosexual on the other end (6). In between these two pivots, there is a variety of sexual desire and experience. For instance a (5) is someone almost entirely homosexual but who has some heterosexual experiences at some period of life. According to Kinsey, about four percent of the total male population falls in the (6) category. This has been a conclusion which has seemed excessive to many because it would mean that our society includes far more totally homosexually oriented

⁸Dr. Alan Gregg, Head of the Medical Science Division of the Rockefeller Foundation, New York, New York.

⁹Albert Deutch, Sex Habits of American Men (New York: Prentice Hall, Inc., 1948), p. 38.

men than was previously suspected. However, strangely enough Edward Carpenter, writing in 1908, quotes a statistic which is almost identical to Kinsey's and was surely done without all of the depth work which Kinsey and his colleagues undertook: "Dr. Grobowsky, a well-known writer in Germany, quotes figures...as high as one man in twenty-two."¹⁰

Since the chapter is dealing with: "Who Is A Homosexual?", perhaps it is necessary to state that up to this point the effort has been to indicate 1) that the incidence of homosexual activity may be high enough to include nearly half of the total male population; 2) that perhaps four percent of these men are completely homosexual; 3) that the stereotype of the effeminate represents only a small number of homosexuals; 4) that these men come from all walks of life; 5) that they are often successful, useful, productive, well adjusted citizens. It may be helpful to pause at this juncture and describe in a few words two homosexuals that I have known for many years:

Case 1 - Ben and Gregory first met when they were in their late twenty's and early thirty's. They had both accepted themselves as homosexuals at that time and both were eager to "settle down." First they shared a city apartment and then later moved to a suburb to build an attractive home.

¹⁰Edward Carpenter, The Intermediate Sex (London: George Allen and Unwin Ltd., 1908), p. 22.

Ben, a college graduate, moved very quickly up the ladder of success and is now president of a large, highly respected bank and is a commuter. Gregory has established an art store in their local community and is the one who does the basic day-to-day housekeeping. They have a small circle of friends who know the depth of their relationship, yet, also, they manage to move comfortably enough in a wider circle of friends and belong to important clubs and organizations. They go to Church occasionally, participate in and contribute to some community social service efforts, and they vacation frequently in the Caribbean often taking their parents or other members of the family with them. This relationship has maintained itself for nearly twenty years and they not only envision being together for the years ahead, but also have even drawn joint wills to provide for each other's future. These are conservative, adequately adjusted, productive men who through a full relationship, have found satisfaction which seem sufficient to give meaning to their lives. Their homosexuality has not been a stumbling block nor destructive. Throughout the years I have provided supportive counseling to these men when there have been tensions no more nor no less severe than those which often come in a long term heterosexual interpersonal relationship.

In describing the homosexual, one eventually has to deal with the term "bisexual." On the Kinsey Rating Scale I presume that this would be the (3): "They are about

equally homosexual and heterosexual in their overt experience and in their psychic reactions." Although this term is widely used, there is not full agreement about it. For the most part, at least in the general conversations one hears when the subject is being discussed, the definition of Caprio and Brenner would seem to be most applicable: "A bisexual is a person who has a sexual interest in both sexes and the capacity for pleasurable physical relations with either sex."¹¹ However, J. D. Mercer is more limiting. "Bisexual: of both sexes. Hermaphroditic. Possessing the functions of both sexes in one organism. By misapplication, the term has been applied to individuals who may practice both homosexual and heterosexual relations."¹² My own comment on this definition is that it would seem to fit the "transsexual" whom I will discuss in more detail later. Bergler is in violent disagreement with the term! "First of all, the popular word, bisexual, is a misnomer. There are no bisexuals in this sense. Bisexuals are people who are basically homosexuals, but who retain some mechanical potency with heterosexuals. They use this mechanical potency for the purpose of a social alibi. They marry. In the beginning, they have a relatively good marriage.

¹¹Frank S. Caprio and Douglas R. Brenner, Sexual Behavior: Psycho-Legal Aspects (New York: The Citadel Press), p. 359.

¹²J. D. Mercer, They Walk in Shadow (New York: Coment Press Books, 1959), p. 546.

There are very few conflicts. Why? Because there is a good deal of gratitude for the woman who in this way gives them the social alibi of appearing normal. After sometime, two things happen. The good marriage deteriorates into an injustice - collecting marriage, and the potency of the man, previously mechanical, collapses. Bisexuals are not people who can do it both ways, or invent the amazing technique of dancing at two weddings at the same time. This is impossible. Consequently, the whole story of the bisexual is a fantasy."¹³

This listing of definitions could be even more detailed and more diverse, however perhaps it is sufficient to say that regardless of formal definition there are certainly many men who seem to experience fairly comfortable (both physically and psychically) sexual relations with either sex. For the pastoral counselor this kind of case is a very real challenge! Several such persons have sought my help and I have felt hard pressed to know how to be most useful. The following cases may illustrate my point:

Case 2 - Tom had a difficult early life. Almost totally abandoned by his family, he was brought up in a monastic setting in which one particular monk took a deep interest in him over a long period of time. It was perhaps this one person who helped dispel some of his inner anger as he

¹³Edmund Bergler, One Thousand Homosexuals (Patterson, N.J.; Pageant Books, 1959), p. 164-165.

was maturing and also was a motivating force for his efforts to succeed. There was in his early twenties a homosexual relationship which lasted about four years. However, before he was thirty, he met an unusually attractive and talented girl who was a few years his junior. They had a fashionable wedding and over the past dozen years have had five bright, healthy youngsters. He has gone from success to success in the business world, owns a town house as well as a country farm, two cars, boat, and so many of the other material things of life. When he came to my office he assured me that he loved his wife and his children deeply, that he still had normal sexual relations with his wife, but he also liked close involvements, even sexual, with other men. In further sessions, it was made clear that he lived with his wife week-ends but since he travelled during the week, nearly all his emotional-sexual life was homosexual. Of course, he was in some pain because of guilt regarding his marriage vows, but he was honest in saying he wanted to maintain his home, yet was not willing to give up his clandestine homosexual contacts which were unknown to his wife. I soon reached a point where I said I could not counsel him and suggested that if he really felt his emotional state was too disturbing he should consult a psychiatrist and I provided some references.

Case 3 - David, about 30, was sent to me by a local clergyman who knew I was counseling homosexuals. He told me quickly and openly that he had "come out" into the "gay world" when he was about twenty. He had some of the usual homosexual experiences in his earlier years, but his "plunge" into the homosexual world of gay bars, cruising, one-night affairs, and a few longer relationships was complete. Having reached his thirties, he felt he wanted to settle down, to marry, to have children. He had reestablished a relationship with a high school sweetheart, she claimed she loved him and would marry him.

The concern he expressed in the interview was whether or not he could be faithful to his wife and not revert to homosexual activities. Their pre-marital sexual relations were compatible. I felt I had to say that such a rapid change did not sound easy; on the other hand I had to admit that there have been similar instances when men have succeeded. Although those who work with alcoholics cannot place much hope in the man who places his hand on the Bible and solemnly swears never "to touch another drop," there have been such transformations even though they are few and far between. Likewise, perhaps the homosexual can become totally heterosexual. As a counselor I would have to admit the effort would be a risk, but at the same time I would never say such was not possible. Although I never saw David again, I learned that he did marry and some former homosexual

friends who knew him have reported that he seemed happy and is no longer seen in his previous "gay circles." David might very well be in the category of the bisexual.

Case 4 - Warren presents a different situation. He had known little homosexual activity until his mid-twenties, but did engage in a few cursory involvements. He fell in love with a young woman who was a fellow teacher and they married without his revealing anything about his homosexual encounters. The marriage relationship went well for two years until there were some serious tensions caused by over-spending, by interference of other family members, and work pressures. Under this stress, he, as he said "to get away from it all" found relief in the homosexual milieu. His wife soon learned the truth about him and although shaken was eager to stand by him since she claimed she loved him dearly. Although I attempted some joint counseling, I soon felt that his problem was a deep seated one psychologically and that he needed medication as well as the therapy a psychiatrist could offer. I even felt analysis might be useful in this instance. He did accept this referral and I continued to counsel his wife since I felt she needed to be helped to understand his apparent pain. I terminated my sessions with her, he still is in therapy, and they have mobilized their forces adequately so that they have bought a new home and she is now pregnant. Warren, too, may be a bisexual.

In this specialized counseling it is important to know who the "transsexual" may be. This is a rather new term, but it is definitely a respectable one deserving recognition. A most adequate definition comes from John Money, Associate Professor of Medical Psychology and Pediatrics of Johns Hopkins University, "The transsexual is a person who is typically, though not invariably, morphologically and physiologically normal according to contemporary methods of biological testing and measurement. He (or she) is however, a quite extraordinary person, psychologically. No amount of reading can substitute for a direct personal contact with one of these patients in order to appreciate what they are from normal members of their sex."¹⁴

The presently available definitive work on this subject entitled, The Transsexual Phenomenon (New York: The Julian Press, 1966), has been prepared by Dr. Harry Benjamin who has emerged as the "patron saint" of the transsexuals. His basic thesis is that the transsexual is either a female in a male body or vice versa. The responsibility of all the clinicians involved is to discover the patient's true gender identity. Once this has been done through all the possible tests which have been developed, then the decision must be made regarding sex change. This begins with hormonal injections and intensive psychiatric support.

¹⁴ John Money, Sex Errors of the Body (Baltimore: The Johns Hopkins Press, 1968), p. 86.

Eventually the necessary surgery takes place when in the case of the male the genitalia are removed. Later in a second operation involving extensive plastic surgery an artificial vagina is created.

Dr. Benjamin expressed in poignant fashion his feelings about the transsexual which no doubt has motivated him to follow the course he has in providing aid. "There is hardly a person so constantly unhappy (before sex change) as the transsexual. Only for short periods of his (or her) life, such as those rare moments of hope when a conversion operation seems attainable or when, successfully assuming the identity of a woman in name, dress, and social acceptance, is he able to forget his misery. It is not always the frustrated, passionate sexuality but more so the heart-breaking anguish of the transsexual's gender disharmony that makes him forever a candidate for self-mutilation, suicide or its attempt. The false reliefs obtained from alcohol and drugs is not an infrequent complication."¹⁵

It cannot be too clearly stated that the true transsexual is not a homosexual; however, of course there is confusion in many minds and the terms are equated. The story of Christine (George) Jorgensen is almost classic. She, as a male, was brought up as such, served adequately in the U.S. Army, and attempted a career in Hollywood as

¹⁵Harry Benjamin, The Transsexual Phenomenon (New York: The Julian Press, Inc., 1966), p. 47.

a fairly well trained photographer. Constant emotional pressures about her sexual identity brought her to the decision to go to Denmark and under the careful, able direction of Dr. Christian Hamburger undergo over a two-year period, her sex change. This was not a publicity stunt! No one was more surprised, more overwhelmed, more shocked over the notoriety her case received than she herself. Her own autobiography reveals this in a most dramatic fashion. She says over and over again that as a male she did not consider to be homosexual, and was repulsed by any homosexual advances. Dr. Benjamin who wrote the introduction to her autobiography stated: "Since the psychological status of a transsexual male is that of a female, it is natural that sex attraction centers on a male. Christine makes this point so pathetically clear when he (at that time he was still George) realizes there was in him a woman's love for a man, not that of a homosexual."¹⁶

Esquire Magazine in its issue of April, 1967, published an article on "The Transsexual Operation" by Tom Buckley. It was an informative piece of writing and was full of human interest. One of the cases included gives a helpful description of a transsexual, "This woman was born a male sixty-seven years ago and grew to maturity with an overwhelming sense of his own femininity. He married,

¹⁶Christian Jorgensen Christine Jorgensen: An Autobiography (New York: Bantam Books, Inc., 1968), p. XI.

fathered two children, served in the U.S. Army in two world wars, received the Silver Star, became a Senior Vice Commander of the Veterans of Foreign Wars, worked as an Internal Revenue Agent, but never ceased to feel such abhorrence for his own maleness that he twice attempted to castrate himself and three times tried suicide. Finally, at the age of fifty-two, after thirty years of marriage and the birth of three grandchildren, he went to Holland for the first of a series of conversion operations. In 1958 he became a woman, legally and physically. She then entered a state of common-law marriage, revealing to her husband only a year ago the story of her conversion."

Perhaps the pastoral counselor will feel that he will not find such unusual cases, but this is not necessarily true. I have personally worked through one full case of an engineer whom I first sent to reputable medical doctors and then on to a psychiatric institution for full psychological evaluation. I helped with his family relationships during this period and then he made the decision to go to Casablanca for the conversion operation. On his return he assumed a female name, found a good position in a large city as a secretary and recently announced plans for marriage.

I have had three other possible cases, but unfortunately lack of financial resources has been a serious stumbling block. Johns Hopkins Hospital is performing the

operations in this country but can only take cases within a hundred mile radius of Baltimore. The psychological and surgical aspects involved in these cases demand expertise and help which is not yet easily available in our local communities. However, more and more medical centers are beginning to give attention to this problem. Specific information about this expanding program is obtainable through the Gender Identity Clinic, Johns Hopkins University, Baltimore, Maryland.

Another term I would deal with in this chapter is the "transvestite." Hirschfeld's definition is: "This is the impulse to appear in the outward trappings of the sex to which a person, according to the visible sexual organs, does not belong. We have denoted this impulse as 'transvestite' from 'trans,' 'across' and 'vestitus,' clothed."¹⁷ The main point, I would make is that there is strong support for stating that the transvestite is usually not homosexual but in the majority of cases heterosexual. Of course, there are instances of male homosexuals who have a desire to dress in female attire and there are "drag balls" in the gay world; however, as I have already noted the male homosexual is really interested in being a male and he is attracted physically and emotionally to another male. Occasionally a

¹⁷Magnus Hirschfeld, Sexual Anomalies (New York: Emerson Books, Inc., 1948), p. 158.

homosexual will "dress up" for fun and having done so once or twice will desist. One homosexual I have counseled from time to time for four years felt he wanted to dress in female clothes which he finally did just once but never has wanted to it again. It was merely an "experiment." Dr. Benjamin underscores this: "There are also homosexual men who go 'in drag' that is to say, dress as women in order to compete in a contest...Their actions usually have nothing to do with transvestism, the female attire being incidental, nonaffective and without eroticism."¹⁸

Christian Hamburger substantiates this point, "The wearing of women's clothes in these cases (transvestites) does not aim at, and does not involve, any sexual satisfaction, and it is a characteristic feature that dress is respectable and in no way provocative. On the whole the sexual life generally plays but a minor part....The genuine transvestite is disgusted by relationship with homosexual men."¹⁹

Recently in the Hartford Courant in the "Anne Landers Column" there was a letter from a wife who told about her happy marriage to her masculine, truck driver husband and how a night or two each week after the children were in

¹⁸Harry Benjamin, The Transsexual Phenomenon (New York: The Julian Press Inc., 1966), p. 29-30.

¹⁹Christian Hamburger, "Transvestism" published in The Homosexuals edited by Aron Krich (New York: The Citadel Press, 1961), p. 295.

bed, he would don a wig and female clothing and they would spend a pleasant evening in front of the fire. She didn't think it was abnormal and wondered what Ann Landers would feel about it. The response was to the effect that this was not unusual and that such persons were generally not homosexual. Although she wouldn't quite classify the situation "normal" she saw no reason for the couple acting differently as long as they were happy.

This chapter which attempts to identify the homosexual would not be complete if it did not deal with the opinion often expressed that the homosexual is a "child molester." This is a statement which can be adequately repudiated. The truth of the matter is that most cases of child molesting involve heterosexual men- usually older men who have been married many years. Edwin Schur states: "It is sometimes suggested that seduction is a crucial factor in homosexuality but it should be realized that most homosexuals have no desire to engage in sexual acts with very young children."²⁰ Donald West comments: "There is no clear evidence that homosexuals are more prone than heterosexuals to molest children. The great majority have no sexual interest in children whatsoever."²¹ The sociologist, Michael Schofield believes: "The adjusted homosexual

²⁰ Edwin M. Schur, Crimes Without Victims (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1965), p. 74.

²¹ Donald West, Homosexuality (First published Duckworth, England, 1955 - Revised New York: Penguin Books, 1960), p. 77.

is not more interested in small boys than the adjusted heterosexual is interested in small girls."²² "Often it has become clear that the so-called victim is the seducer and that the sexual act with the older boy or man has been actively sought as an expression of the younger boy's unconscious impulses and fantasies. Freud Lander writes: "More often than not, young boys will offer themselves, if not in words, then by gestures to older men!"²³ Peter and Barbara Wyden have recently published a book entitled Growing Up Straight which proposes to provide helpful information about homosexuality to parents with young children and they write: "Many people believe that adult homosexuals are predatory and always ready to recruit innocent young victims. The facts are otherwise. Homosexuals are infrequently 'pedophilic' (sexually interested in children). In fact fewer homosexuals than heterosexuals are afflicted with this weakness and even the worst pedophiles are hardly the violent type."²⁴ Dr. Andrew Bradbury prepared an article on pederasty and he summarized: "I have sought for evidence to demonstrate that it is pederasty among heterosexuals - rather than homosexuality - which is

²²Michael Schofield, Society and the Homosexual (New York: E.P. Dutton and Co., Inc., 1953), p. 147.

²³Ibid., p. 49.

²⁴Peter and Barbara Wyden, Growing Up Straight (New York: Stein and Day, 1968), p. 43.

on the increase in our time. Homosexuals are blamed for the cynical and often flagrant crimes of jaded heterosexuals, who consider pederasty as a justifiable if dangerous sport."²⁵ Earlier he had stated: "Indeed the pederast... is not homosexual at all. Pederasty is a vice of heterosexuals, who for some reason are deprived of women, or who are jaded and weary of conventional sex and desire new thrills and experiences."²⁶

Dr. Alfred A. Gross, the Executive Director of the George W. Henry Foundation in New York, who has been helping homosexuals for nearly a quarter of a century and who knows the New York City courts and probation departments all too well, states so often when he writes or lectures that it is most unusual to find a homosexual who is a child molester. In his Annual Report for 1967, he noted that in the past "we encountered only an occasional case of child molestation."²⁷

The summary for this chapter may be best phrased with the use of negatives: "Who is the homosexual?" I would conclude: 1) he is not necessarily the stereotype which the word "fairy" would imply; 2) he is not merely an "odd ball," a "pervert" in a shadowy sub-culture society, but

²⁵ Andrew Bradbury, "Pederasty and Male Prostitution" Homophile Studies: One Institute Quarterly, Spring 1961, Vol. IV, No. 2, p. 69.

²⁶ Ibid., p. 64.

²⁷ Alfred A. Gross, Nineteenth Annual Report published by the George W. Henry Foundation, 49 West 20th St., New York, New York, p. 8.

he may look like, act like any heterosexual male and be found in the same places the heterosexual lives, works, or plays; 3) he may not be totally homosexual; rather there is a stronger chance he may know and be satisfied by sexual experiences with the opposite sex; 4) he is not a transsexual; 5) generally speaking he is not a transvestite; 6) nor can he be primarily classed a child molester. Perhaps we can do no better than the definition at the very outset of the chapter which merely states that the homosexual has a tendency to find sexual or erotic gratification with a person of the same sex.

"Who is a homosexual?" The world we live in is constantly trying to categorize, to pigeonhole. As counselors, we may need to remember, as said previously, that the homosexual is first and foremost a person. One psychologist, Dr. Evelyn Hooker of the University of California in Los Angeles, has been spending her full time since 1954 studying homosexuality in an attempt to provide identification and description. One of her experiments was based on the results of two standard psychological tests, the Rohrschark and the Tahematic Apperception tests. She selected thirty homosexuals and thirty heterosexual men and matched them as carefully as possible as to age, education, I.Q., attainments and other criteria. Three well qualified judges were then asked on the basis of these results to determine which men might be homosexual. For all intents and purposes

this could not be done and more than two thirds of both groups were determined as being average to superior in adjustment. The conclusion must be that there is no such thing as a one hundred percent male or a one hundred percent female. As Dr. Hooker comments: "homosexuality is not an all-or-none state of being. There are degrees of heterosexuality and degrees of homosexuality....There are as many varieties of homosexuals as there are varieties of heterosexuals. There is no particular personality type which would describe, or would include, all homosexuals."²⁸

²⁸Christianity and Human Sexuality - A report compiled by Peggy Morrison for the Department of Christian Social Relations of the Episcopal Church, 815 2nd Ave., New York, New York, 1967, p. 53.

CHAPTER III

WHY IS HE HOMOSEXUAL?

It seldom fails during the initial interview with a homosexual that the question is asked, "But why am I a homosexual?" The inquiry is made honestly and usually in the hope there may be some conclusive answer. This is not an easy moment for the counselor because he well knows there is no simple, quick response which can be meaningful. In fact, he may even feel frustrated and want to say, "Frankly I don't know, it is possible no one can ever know, which means, of course, you will never know either." However, in kindness, it may be better if the counselor will simply indicate that this is a deeply involved question upon which some light may be shed after several counseling sessions. Surely it is natural for the homosexual to want to know why he is the way he is, for since he is usually in some pain or tension when he seeks counseling, he is eager to know what has caused his condition just as he would want to know from his medical doctor what may be the root of some physical disorder.

This subject of causation has been heatedly debated for many decades. A counselor can read all of the source

books which spell out the theories of etiology, but at the end may still feel somewhat confused. However, even though he may not find some single definitive position to adopt and would prefer to leave the question open ended, it still may be helpful for him to be familiar with some of the major premises which have evolved.

Richard von Krafft-Ebing, whose famous Psychopathia Sexualis (1889) was considered most authoritative during the early years of the twentieth century, belongs to an era which is now labeled "organic" or "physiological." Mental reactions were interpreted in terms of changes in structure in the nervous system. He lumped all so-called sexual deviations as necessarily the outflow of a morbid, vicious, and degraded personality. Homosexuality was therefore a psychopathic abnormality. Aron Krich in evaluating this approach states: "From our present-day vantage point it is apparent that the psychiatry of Krafft-Ebing was a psychiatry which left out the psyche. Any approach that might start the etiological chain from events in the patient's own life experience appeared suspect."¹ Obviously Krafft-Ebing's conclusions are not particularly useful in our present day, but we owe him a debt of gratitude for his brave efforts to deal with the subject of sex in an era when it was not discussed in polite society.

¹Aron Krich, The Sexual Revolution Vol. 1 (New York: Dell Publishing Co., 1963), p. 18.

No historical survey of man's developing knowledge of sex could omit reference to Magnus Hirschfeld who was born at Kolberg on the Baltic in 1868. Even before the end of the nineteenth century, he had come to the position, after his considerable scientific and practical studies, that the social ostracism and legal persecution of homosexuals was senseless, inhuman, and unjust. He soon emerged as the "great teacher" for the younger generation of sexologists and his house became the research center of sexual pathology. In his essay The Homosexual As An Intersex, Hirschfeld's thesis as to the etiology of the homosexual proclivity centered on the fact that even before puberty this kind of child shows characterological traits different from other children. In fact in terms of their later sexual choice, they are in very early years drawn toward the person resembling closely the type which will later excite them erotically. He felt that his research gave evidence to the fact that practically all homosexual men and women can remember that their conscious sexual urge was first awakened by persons of their own sex. He eventually states in categorical fashion: "That the homosexual urge is not acquired but inborn is apparent from the phenomenon of its tenacity. Were it caused by external influences it would be necessary to assume that it would yield to extraneous

influences."²

In a chapter entitled "Causes of Homosexuality" in a book published to summarize Hirschfeld's works, the conclusion reads: "Since homosexuality is congenital, it cannot be eliminated by psychological means, and Kraepelin's³ claim to 'have obtained comparatively good results by hypnotic treatment' cannot be accepted. Hirschfeld knew a large number of homosexuals who had undergone hypnotic treatment, but not one who had been cured! The same applies to psychoanalysis, in regard to which Stekel,⁴ one of the greatest authorities on the subject, writes that he has never seen a complete cure of homosexuality by this means."⁵

Havelock Ellis was an Englishman and one of the very first investigators to devote himself to an intensive study of "inversion" a word which was widely used at that time to denote the homosexual condition. His conclusions seem to indicate that he felt inversion to be possibly a syndrome of physical and psychic factors displaying on occasions,

²Magnus Hirschfeld, "The Homosexual As An Intersex" contained in The Homosexuals, edited by A. M. Krich (New York: The Citadel Press, 1961), p. 122.

³Emil Kraepelin (1856-1926), Professor at the University of Munich who systematized and classified the field of mental disorders.

⁴Wilhelm Stekel, Director of Medicine, University of Vienna, early pupil of Freud.

⁵Magnus Hirschfeld, Sexual Anomalies (New York: Emerson Books, Inc., 1948), p. 236-237.

hereditary influences. He seemed to stress the congenital element partly in reaction to the growing trend to consider homosexuality as a perversion acquired by seduction or "suggestion." It was his belief that inversion goes back to inborn conditions, to some germinal variation. He wrote: "What is sexual inversion? Is it, as many would have us believe, an abominably acquired vice, to be stamped out by the prison? Or is it, as a few assert; a beneficial variety of human emotion which should be tolerated or even fostered? Is it a diseased condition which qualifies its subject for the lunatic asylum? Or is it a natural monstrosity, a human 'sport' the manifestations of which must be regulated when they become antisocial? There is probably an element of truth in more than one of these views."⁶

Sigmund Freud, who knew the work of Krafft-Ebing, Ellis and Hirschfeld, brought some of his own developing thoughts to the homosexual condition. In his Three Contributions to the Theory of Sex he divides the invert into three categories: a) some are absolutely inverted which means that their sexual object must always be of the same sex; b) for some their sexual object may belong indifferently to either the same or to the other sex (perhaps this is the bisexual discussed in Chapter II). c) others under

⁶Havelock Ellis, Sexual Inversion Vol. II, from Studies in the Psychology of Sex (Philadelphia, 1924) as quoted by J. D. Mercer, They Walk in Shadow (New York: Comet Press, 1959), p. 74.

certain circumstances, chiefly when the normal sexual object is inaccessible, will take as their sexual object a person of their own sex and find sexual gratification. (Possibly the 1 or 2 on the Kinsey Rating Scale - see Appendix D.) Freud then states that the nature of homosexuality cannot be explained by assuming that it is congenital nor that it is acquired.

It is Freud who studied in depth the subject of infantile sexuality and it is through his work that we have learned the familiar phrase "Oedipus complex." Today there are many psychiatrists, analysts, and therapists who, in dealing with homosexuals, use this basic premise of sexual development as a central focal point. This is the period in the child's life, generally between the ages of four and six, when the male child chooses his mother as his love object while the female child takes the father as hers. In his rivalry with the father, the child discovers the absence of a penis in the female and this leads to a castration fear and the father figure is a constant threat leading to a castration complex in the child. After the pre-puberty years of sexual quiescence, the choice of a heterosexual love object in puberty is blocked by castration fear and very strong incest taboos. The fantasies during masturbation, where elements of identification with the father or mother play a significant role, are further elements in establishing a homosexual fixation and the result is a

foundation laid for a homosexual behavior pattern.

Actually Freud was never very optimistic about attempting to change a person's choice of sex object. His Letter to an American Mother has already been mentioned (see Chapter I) and he is quite explicit in his A Case of Homosexuality in a Woman: "The removal of genital inversion or homosexuality is in my experience never an easy matter. On the contrary, I have found success possible only under specially favorable circumstances and even then the success essentially consisted on being able to open to those who are restricted homosexually the way to the opposite sex, which has been till then barred, thus restoring to them full bisexual function. After that it lay with themselves to choose whether they wished to abandon the other way that is banned by society, and in individual cases they have done so. One must remember that normal sexuality also depends upon a restriction in the choice of object; in general, to undertake to convert a fully developed homosexual into a heterosexual is not much more promising than to do the reverse, only that for good practical reasons the latter is never attempted."⁷

Many pupils of Freud, working with the psychological concepts he promulgated, delved with some depth into the

⁷Sigmund Freud, "A Case of Homosexuality in a Woman" published in The Homosexuals, edited by A. M. Krich (New York: The Citadel Press, 1961), p. 266.

subject of homosexuality. It is impossible in the scope of this paper to deal with the various concepts which emerged and were built upon, but I will make reference to Wilhelm Stekel who through his writings has preserved many case histories which were known to him in his analytic practice. It was his belief that in all instances the beginnings of the homosexual disposition reached into childhood: "This turning away from the other sex may break forth early....But it is a fact that every analysis discloses the heterosexual trait which the homosexuals forget, or speaking more correctly repress, because it does not appear to fit into their system."⁸ Stekel then goes on to lay considerable stress on the subject of narcissism which still continues to be a basic theme in the writings of contemporary neo-Freudian psychiatrists: "The path to homosexuality leads over love of self, through narcissism. The state of benign love with one's own person, which shows itself in the admiration of one's own genitalia, is never absent as a developmental phase."⁹ It is narcissism, then, which really makes the true homosexual incapable of a valid love relationship. His love, Stekel claims, is a love centered exclusively on self. He contends: "Since

⁸ Wilhelm Stekel, The Homosexual Neurosis (New York: Emerson Books, Inc., 1946), p. 43.

⁹ Ibid., p. 47.

the homosexual loves only himself he seeks only himself in others. This, however, is a feature of all love....love is but egotism potentialized. Every neurotic suffers from narcissism. He is a slave to self and cannot escape that bondage. The homosexual loves, or appears to love, his own sex, but even superficial examination shows this to be part of his narcissism. In truth he loves neither man nor woman."¹⁰

Even though the developing field of psychoanalysis was giving less and less credence to any physiological predisposition in the determination of homosexuality, there were the biologists who proposed their "glandular theories." Even today someone will say, "Well, I suppose homosexuals can't help what they are since their glands are abnormal." In fact homosexuality was, for many years, considered by some a manifestation of endocrine imbalance. There were even scientific reports which attempted to prove that homosexual behavior was the result of abnormal ratios of androgen and estrogen. However, without going into lengthy detail, it seems quite clear that these premises cannot be supported. Dr. Perloff, Chief of the Division of Endocrinology and Reproduction at the Albert Einstein Medical Center in Philadelphia, has done considerable research in this area and he contends the following: "In our experience, no patient either male or female, has shown any consistent

¹⁰Ibid., p. 291.

reversal of endocrine pattern to explain homosexual tendencies. We have never observed any correlation between the choice of sex object and the level of hormonal excretion. Estrogenic substances administered to homosexual males do not alter either the sexual drive or the choice of sex object. Large doses of estrogens administered to male homosexuals occasionally reduce their sexual drive but do not influence the choice of sex object. The mechanism of this decrease in sex urge is, we believe, the repressive effect of estrogen on the patient's own testicular function, with decrease in production of androgen and concurrent lowering of penile sensitivity. And androgenic substances, particularly testosterone, do not change the choice of sex object in either male or female homosexuals.

These observations lead us to believe that steroid hormones of the estrogenic and androgenic types have nothing to do with the choice of sex object and therefore with the determination of homosexuality."¹¹

The question of biologic factors in the etiology of homosexuality has not yet died. In 1952 Kallman undertook an intensive study of twins. As his sampling he used eighty-five predominantly or exclusively homosexual pairs: forty-five dizygotic (fraternal) and forty monozygotic

¹¹William H. Perloff, "Hormones and Homosexuality" published in Sexual Inversion edited by Judd Marmor (New York: London Basic Books, Inc., 1965), p. 57-58.

(identical). All forty of the monozygotic pairs were similar on a quantitative assessment of homosexual behavior. As to the dizygotic twins, more than half of the co-twins of distinctly homosexual subjects yielded no evidence of homosexuality. Although Kallman does not make any specific claim which would categorically state that homosexuality can be considered exclusively the result of genetic factors, he does say that his finding "plainly diminishes the plausibility of explanations which over-stress the importance of such precipitating factors as social ostracism, incompetence of a particular parent, or other potentially traumatizing experiences arising from the effect of uncontrolled imperfections in the structure of modern human societies."¹² In an evaluation of the Kallman study Pare states: "The one hundred percent concordance ratio in the uniovular twins does not, however, mean that heredity is the only etiological factor of importance but simply that it is important."¹³ Lawrence Kolb and other Columbia University colleagues also embarked on a study of twins and some of their conclusions would support Kallman: "A survey of a considerable number of

¹²F. J. Kallman, "Comparative Twin Study of the Genetic Aspects of Male Homosexuality," Journal of Nervous and Mental Disease, XXX, p. 115, p. 295.

¹³C. M. B. Pare, "Etiology of Homosexuality: Genetic and Chromosomal Aspects," published in Sexual Inversion, edited by Judd Marmor (New York-London: Basic Books, Inc., 1965), p. 76.

one egg pairs over the past four years yielded only two pairs with overt differentiation in behavior."¹⁴

As might well be expected, those who are "militant" in the homophile movement are always searching for any proof which will bear out the facts that "they were born that way." Every bit of evidence which points in this direction is greeted with enthusiasm. James Colton has written an article, "The Homosexual Identity": "Homosexuality is a congenital anomaly. Reports biologist Seymour Levine in the April, 1966 Scientific American: 'There are distinct differences between the male brain and the female brain...differences, that determine sexual activity.' Research work by Dr. Levine and others at the University of Kansas and Stanford shows that 'the brain of the mammal is essentially female until a certain stage of development....If testosterone, the male hormone, is absent at this stage of development, the brain will remain female; if testosterone is present, the brain will develop male characteristics. Human homosexual behavior may depend in a fundamental way on which the hormonal makeup of the individual happens to be during the development of the nervous system.'"¹⁵

¹⁴Lawrence C. Koff and others, "Divergent Sexual Development in Identical Twins" published in Proceedings of the Third World Congress of Psychiatry (Printed in Canada), p. 253.

¹⁵James Cotton, "The Homosexual Identity" published in The Ladder, Vol. XII, No. XI and XII, September, 1968, p. 5.

In this present decade a number of biologists, psychologists, anthropologists, sociologists, and plain "free lancers" have been undertaking studies and publishing books on the subject of homosexuality. Over and over again there are efforts to deal with the "Why?" question. Often there is the rephrasing of certain of the concepts already touched upon in this chapter, occasionally there seems to be some new emphasis that may be valuable. The student of the subject is being hard pressed to keep up with the research and with the many books, papers and magazine articles which are appearing. There are a few contemporary studies and authors upon whom I would comment.

One of the most careful studies was undertaken with the support of the Society of Medical Psychoanalysts under the direction of Irving Bieber who was assisted by ten analysts. Cases were contributed by seventy-seven of the Society and thirty-eight of the patients had more than three-hundred and fifty hours of treatment. The publication of this research is entitled Homosexuality: A Psychoanalytic Study of Male Homosexuals (New York: Basic Books, Inc., 1962). The underlying theme of this work would dispel any of the genetic theories and rests strongly in the parent relationship of the patients involved. The conclusions seemed to point to certain patterns, the most common being the male homosexual whose mother had been close-binding and excessively intimate toward the patient

and domineering toward her husband, while on the other hand the father was the one who was detached and generally hostile toward the patient. Bieber states: "we found consistently pathological maternal relatedness throughout the study, and especially among mothers who tended to be close-binding intimate and frequently seductive toward highly favored homosexual sons, who were with few exceptions preferred to daughters."¹⁶ And again: "It is a generally accepted psychoanalytic assumption, based on repeated observation, that favorable personality development particularly in its sexual aspects, depends in large measure on an identification with a parent or parent surrogate of the same sex. The patterning and reinforcement of masculine traits derive largely from paternal encouragement of identification. The father who lives in the family group yet has little contact with his son discourages filial attachment thus blocking identification processes."¹⁷

Edmund Bergler has emerged as one of the most severe critics of the homosexual. It is his claim that there are no healthy homosexuals, that every one is an injustice collector, that they are truly ill, that they are depressed neurotics. He seems utterly opposed to the thought that two homosexuals can ever live together in any useful,

¹⁶Irving Bieber, Homosexuality: A Psychoanalytic Study of Male Homosexuals (New York: Basic Books, Inc., 1962), p. 137.

¹⁷Ibid., p. 114-115.

meaningful relationship and will go so far as to state that the worst heterosexual relationship is more peaceful than the best homosexual one. He bases these conclusions on his causation theme which he states clearly in his book, Homosexuality: Disease or Way of Life (New York: Hill and Wang, Inc., 1957) when he states: "What makes a homosexual? It is an unfavorable, unconscious solution of a conflict that faces every child. He becomes a psychic-masochist."¹⁸

It is this last phrase "psychic-masochist" which becomes his "key" for interpreting the reason for homosexuality. In his book, One Thousand Homosexuals (Patterson, New Jersey; Pageant Books, Inc., 1959) he sets out his point: "Psychic masochism is the most insidious as well as the most wide-spread of neurotic traits. The term can be most briefly defined as the unconscious wish to defeat one's conscious aims, for the purpose of enjoying one's self-made failure.

"Consciously the masochist means to be successful; unconsciously, he is determined to fail. He is not an innocent victim, but a strategist with an implausible purpose. It is this purpose that makes for incredulity in anyone who hears of psychic masochism for the first time. 'Such people don't exist' is the typical response.

¹⁸Edmund Bergler, Homosexuality: Disease or Way of Life (New York: Hill and Wang, Inc., 1957), p. 57.

"They shouldn't exist, but they do. They are the product of neurosis, a peculiar disease, and that for peculiar reasons refuse to respond to applications of that universal panacea, common sense."¹⁹

With this concept fixed firmly in his mind, Bergler's descriptive adjectives for the homosexual are far from complimentary: defensive, flippant, depressive, guilt ridden, hyper-narcissistic, hyper-supercilious, rebellious, angry, hostile, unsavory.

To round out this chapter I would mention three or four other recent authors: Daniel Cappon is a Canadian psychiatrist and he writes: "Homosexuality is a symptom. It is an extruded portion of the personality which signals an underlying, sometimes deep-seated malignant, malady. This homosexuality is as curable as its underlying causes are reversible. There is no incontrovertible evidence of an organic, physical, or hereditary factor in its causality. On the other hand, there is clear evidence of causes in the social and psychological realms."²⁰

Dr. Charles Socarides of the Albert Einstein Institute who lectures widely on the subject of homosexuality has recently produced a volume entitled, The Overt Homosexual (New York-London: Grune and Stratton, 1968). As

¹⁹Ibid., p. 9.

²⁰Daniel Cappon, Toward an Understanding of Homosexuality (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1965), p. VIII.

he analyzes the causation problem, he evolves the basic theme of "hostility" and "repression." He contends that certain hostile acts of the child, which could, in some instances, be considered normal, are repressed by the mother with the results that this repressed hostility finds expression later in life through homosexual acts. This repression often takes place in the preoedipal period between the ages of eighteen months and three years. He states his case: "Homosexuality is based on the fear of the mother, the aggressive attack against the father, and is filled with aggression, destruction, and self deceit. It is a masquerade of life in which certain psychic energies are neutralized and held in a somewhat quiescent state. However, the unconscious manifestations of hate, destructiveness, incest and fear are always threatening to break through. Instead of union, cooperation, there are only destruction, mutual defeat, exploitation of the partner and the self, oral-sadistic incorporation, aggressive onslaughts, attempts to alleviate anxiety and a pseudo-resolution to the aggressive and libidinal urges which dominate and torment the individual."²¹

The result of this kind of neurotic tension brings about a homosexual response which is intended to alleviate the pain. Socarides spells this out: "The infantile

²¹Ibid., p. 8.

libidinal wishes which are repressed are the desires to merge with the mother and protect the original mother-child unity. This is fraught with personal disaster and terror. As a result libidinal activity with all females is prohibited in the unconscious and therefore conscious life. Homosexual activity is a way out of this dilemma and at the same time keeps the original tie with the mother."²²

Wainwright Churchill, a psychotherapist and analyst from Philadelphia, who claims that during his years of research and practice, he has known over 1500 homosexuals and has many sharp disagreements with the majority of statements which have been made above. I have reviewed his book, Homosexual Behavior Among Males (New York: Hawthorn Books, Inc., 1967) and my appraisal will indicate my own feelings about its usefulness: "It is comprehensive, well-written, carefully documented in many areas and logical. Although he writes as the trained psychotherapist he is, he deals with the topic within many frameworks other than the psychological: historical, cultural, legal, biological, and the moral. The result is unusually complete coverage. Since I believe I have read a small library on this subject, I would quickly choose this book for that person who indicates he wants information and has time for just one volume."²³

²²Ibid., p. 22.

²³The Journal of Pastoral Counseling, Vol. 3, No. 2, Fall, 1968.

It is Churchill's contention that there are no sexual instincts in man. All human sexual behavior varies widely from individual to individual and from culture to culture, and human sexual behavior is entirely dependent upon learning and conditioning. He writes: "All sexual preferences are learned and must be considered a product of psychological conditioning. Innumerable factors may play a part in conditioning the sexual preferences of any individual and the assumption that homosexual preferences may be learned only if the individual is in flight from heterosexuality is untenable."²⁴ He goes on to say, "We may speak of a tendency toward heterosexuality and/or a tendency toward homosexuality. But this tendency is acquired and is a product of learning rather than a part of the individual's biologic inheritance."²⁵ It is his belief that, "Scientific studies of sexual behavior have failed to support the assumption that any particular form of sexual behavior in itself provides evidence of a disease."²⁶ His research brings him to the conclusion that, "Theories of childhood attachments to one or the other parent, theories of fixation at some infantile level of sexual development, interpretations of homosexuality as

²⁴Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, 1967), p. 271.

²⁵Ibid., p. 105.

²⁶Ibid., p. 272.

neurotic or psychopathic behavior or moral degeneracy, and other philosophic interpretations are not supported by scientific research, and are contrary to the specific data on our series of female and male histories. The data indicate that the factors leading to homosexual behavior are: (1) the basic physiologic capacity of every mammal to respond to any sufficient stimulus; (2) the accident which leads an individual into his or her first sexual experience with a person of the same sex; (3) the conditioning effects of such experience; (4) and the indirect but powerful conditioning which the opinions of other persons and the social codes may have on an individual's decision to accept or reject this type of sexual contact."²⁷

Lastly, I would make mention of Dr. Martin Hoffman, a practicing psychotherapist, a member of the staff of Mount Zion Hospital in San Francisco and a former faculty member of the University of California in Berkeley. His recent book, The Gay World (New York-London: Basic Books, 1968) gives his appraisal of the homosexual from a personal experience with one hundred seventy-five homosexuals. He explains that if he were writing on the basis of his clinical experience, that is in terms of contact with those who sought him for therapy, he would have been producing a very

²⁷Ibid., p. 119-120.

different text; however, he felt the need to move out into the "gay world" to see how it functioned, to talk with homosexuals who were living productive, mobile lives and to confer with many homosexuals who had managed to establish and maintain long-term one to one relationships. The final conclusions he draws are therefore the result of a sampling that the majority of psychoanalysts and therapists have not used. He is in agreement with the psychoanalyst, Ernest van den Haag who earlier wrote "homosexual behavior is a symptom or part of illness; so is heterosexual behavior (I am reminded of a colleague who reiterated 'all my homosexual patients are quite sick' - to which I replied 'so are all my heterosexual patients.' Many homosexuals are neurotic or psychotic and seek help of analysts, as do many heterosexuals. It does not follow that homosexuality itself is an illness - that it is always associated with clinical symptoms of disturbance."²⁸

When Hoffman wrestles with the problem of cause, he notes, "In asking the question 'Why is a man homosexual?' We do not wish to imply by any means that this is to be regarded as a basically different kind of question from 'Why is a man heterosexual?' Virtually all the literature on homosexuality is marred by the failure of its

²⁸Ernest van den Haag, "Notes on Homosexuality and Its Cultural Setting," published in The Problem of Homosexuality in Modern Society, edited by Hendrik M. Ruitenbeek (New York: E. P. Dutton and Co., 1963), p. 297.

authors to take account of the fact that heterosexuality is just as much of a problematic situation for the student of human behavior as is homosexuality."²⁹

Hoffman is not willing to accede to the fact that all homosexuals are mentally ill. He is of the opinion that too many psychiatrists have made such a judgment because the only homosexuals they have known have been patients. He points out, "That individuals who come to psychoanalysts for treatment are usually mentally ill is a tautology -- unless we can offer another explanation for their presence. Given this fact it is reasonable to assume that a competent psychiatrist will diagnose most of his clients in one way or the other as mentally ill. One would, therefore, expect that all homosexuals treated by psychiatrists are found to be mentally ill. How a psychiatrist can conclude from this fact that all homosexuals are mentally ill remains something of a mystery, and yet it is done all the time."³⁰

In conclusion, what can be said about this chapter in terms of its being of help to the pastoral counselor? I presume it is reasonable to assume that any counselor who is working with a client with a specific problem needs to

²⁹Martin Hoffman, The Gay World (New York-London: Basic Books, Inc., 1968), p. 32.

³⁰Ibid., p. 159.

know as much as he can about the particular difficulty being presented. The historical background is no doubt helpful and at least gives him some information on how certain authority figures of the past may have thought and acted; however, at the same time he must know what contemporary opinions may be. Just because theories are venerable and have been presented by estimable, revered status figures, does not mean that they are adequate guide posts at the moment. As in this particular field with which we are dealing, we noted how the work of Krafft-Ebing, Havelock Ellis, and Hirschfeld were superceded by Freud, Stekel and others early in the field of psychoanalysis, so we now see men like Churchill and Hoffman seriously challenging Bieber, Bergler, and Cappon. Perhaps it is well for the pastoral counselor to keep his mind open on this subject and try to find in the research and literature those findings and concepts which he personally finds most helpful in the particular situation in which he may be. Since his goal is not going to be depth therapy nor traumatic characterological change, he may not feel he needs to know exactly why his counselee is the way he is. His real task is to begin where the client is when the first interview takes place and then move on toward the future. However, in the long run, the background in this chapter may still bear some meaning in a continuing evaluation of

the counselee and in the attempt to focus on some counseling goal.

CHAPTER IV

MUST HE REMAIN A HOMOSEXUAL?

I will begin this chapter with a not too unusual case history:

Case 5 - Mark was referred by a local social service agency since it was felt his "problem" had specific religious overtones. He is tall, slightly built, well groomed, dresses conservatively and is generally masculine in his appearance. At twenty-four having finished college and military service, he is presently undertaking graduate work. He is apparently talented in the field of Fine Arts. With some shyness and even an obvious feeling of shame, he confessed his homosexuality.

The family background might be considered classic for such a case. He is the youngest of three sons, the father deserted when he was two, and he was raised by a mother and grandmother who were overprotective and over-indulgent. Since they both live in an adjoining state, he keeps in close contact with them.

His sexual history is totally, absolutely homosexual. He has never had any heterosexual desires, has never dated a girl, and has no strong wish to marry except that

marriage would provide basic social acceptance and safety. All his sexual interest has been homosexual since he can remember. Although his sexual fantasies relate to other males, he has had overt sexual experience with only one person in his life - a young man three years his junior and someone he has known since college days. Their sexual experiences have been infrequent, traumatic, and tense.

His religious orientation is Protestant Fundamentalism. His family is well entrenched in a denomination which stresses the Bible, exhortative preaching and a rigid code of ethics which excludes even tobacco and alcohol. He had been given the pamphlet, "Hope For Homosexuals" which states that homosexuality is caused by: 1) a rejection of the Deity of God; 2) Rejection of God's revealed Truth; and 3) a glorification of the creature instead of the Creator. The text reads: "Homosexuals are given over to a reprobate mind, to uncleanness of the flesh, to a condemned life of separation from things honorable and natural. They seem destined to spend the rest of their time burning in the hell of unnatural affection, dishonoring their own bodies and reaping the effects now and in eternity."¹ The threefold cure is: 1) Return to God; 2) Accept the Bible as the authoritative word of

¹David Wilkerson, Hope for Homosexuals: Teen Challenge (Chicago: Teen Challenge Press, 315 South Ashland Blvd., Chicago, Illinois, 1964), p. 24.

God; 3) Learn to hate, despise, crucify and mortify the flesh.

Mark's basic question in the first counseling session was, "Must I remain a homosexual?"

With this actual case in mind, I would propose some other questions which need to be considered: 1) What is meant by "change" or "cure"? 2) What kind of counseling goals can be set? 3) In all honesty, what kind of hope can be offered to such a young man as Mark?

First let us deal with the question of possible change. Again, as with other premises in this paper, we move into an area of sharply divided opinions. Recalling the work of the early researchers in the field of human sexuality who basically adopted the position that homosexuality was "inborn," veritably physiological, then change would be out of the question. A withered arm is a withered arm! However, as Freud opened up the world to a new understanding of the workings of the mind, to unfolding concepts of man's emotional development, and of course of the important role of man's sexual nature in this development, homosexuality became less fixed and impervious. It was but one of the ways man expressed his sexual feelings and therefore it became possible to effect change. However, Freud was more than conservative when he discussed successful therapy in regard to sexual reorientation for homosexuals. It was his conclusion

that "it would be premature, or a harmful exaggeration, if at this stage we were to indulge in hopes of a therapy of inversion which could be generally used."²

Some of the most vocal "apostles of change" and those often referred to in any present discussion of the subject are Bieber, Bergler, Cappon, Albert Ellis, and Socarides. For the sake of the discussion we must present their opinions and some brief report on their clinical efforts.

Irving Bieber and his colleagues have already been introduced in the proceeding chapter. The patients in the study were under the analytic supervision of several trained therapists for periods varying from one hundred to three-hundred and fifty counseling hours and some patients were in group therapy as well. The evaluation at the formal conclusion of the study indicated that: "The one-hundred and six homosexual cases reported in this study have provided unique opportunity to appraise the results of psychoanalytic treatment of homosexuality... Of the total homosexual - sample, seventy-four patients had terminated psychoanalyses while thirty-two had not yet completed treatment, twenty-nine patients had become exclusively heterosexual during the course of psychoanalytic treatment. The shift from homosexuality to exclusive heterosexuality for twenty-seven percent of the

²Signumd Freud, "A Case of Homosexuality in a Woman" published in The Homosexuals edited by A. M. Krich (New York: The Citadel Press, 1954), p. 285.

homosexual patients is of outstanding importance since these are the most optimistic and promising results thus far reported."³

The Bieber study has not been without its challengers! Wainwright Churchill has been an open critic of certain basic assumptions made by Bieber et al: "Bieber and his colleagues define all homosexuality as an adaptation to the hidden but incapacitating fears of the opposite sex... and extend this proposition to account for all homosexual behavior: By this extension, fear of heterosexuality - indeed, 'incapacitating' fear - is made to account not only for the homosexual behavior of the patients in Bieber's study, but also for the homosexual behavior of other individuals, both human and infrahuman, to whom no such fear of heterosexuality can be reasonably imputed. Consider as a single example...the homosexual behavior of infrahuman primate males who have just completed coitus with a female. It seems to me that the absurdity of Bieber's proposition is patent in a case such as this."⁴

Dr. Fritz A. Fluckiger wrote an evaluation of the Bieber study entitled, "Research Through a Glass Darkly." It was his conclusion that: "In psychoanalysis, we have

³Irving Bieber, Homosexuality: A Psychoanalytic Study of Male Homosexuals (New York: Vintage Books, 1962), p. 276.

⁴Wainwright Churchill, "Letters" published in Psychiatry and Social Science Review, Vol. 2, No. 7, July, 1968, p. 28.

a treatment procedure which represents a major investment of time and money. Yet even in this study, psychoanalytic treatment fails to reach its goal of 'cure' in 81% of the subjects who were exclusively homosexual when they started therapy. One may argue that it is better to have some 'cures' than none. But this argument will only be made by those who share the author's basic assumption that homosexuality is per se pathological. Social scientists who are aware of the social evidence which throws doubt on this basic assumption are not likely to see the Bieber author's treatment results in the favorable light in which they are presented. They might even suggest that it is more important to change our society to give the homosexual the place in society he earns by his non-sexual activities than to 'reform' him....Anyone who wonders whether the 'cured' homosexuals stayed 'cured' or reverted to their former ways will find no evidence on this point."⁵

Dr. George Higgins, Associate Professor of Psychology of Trinity College, takes issue with the Bieber study on the basis of the sampling used which he says is far too limiting since the clients come from a particular social class and represent a small group within a circumscribed Judeo-Christian culture. He also maintains, as a teacher

⁵Fritz A. Fluckiger, "Research Through a Glass Darkly" originally published in three parts in The Ladder, 1966, Vol. 10, Nos. 10, 11, and 12.

and counselor of young men from this same sampling, that he can offer many matching case histories with Bieber, but in his cases the young men involved are heterosexual. In other words the close-binding-intimate mother and the hostile-detached father manage to produce disturbed, frustrated, anxious heterosexual sons as well as homosexual ones.

Edmund Bergler believes that homosexuality is a "curable illness." He maintains that homosexuality has an excellent prognosis in psychiatric-psychoanalytic treatment of one to two year's duration with a minimum of three appointments each week. However, the patient's desire to change is absolutely essential. In the Preface to his book One Thousand Homosexuals (Paterson, New Jersey: Pageant Books, Inc., 1959) he states: "In nearly thirty years, I have successfully concluded analysis of one hundred homosexuals (thirty other analyses were interrupted either by myself or by the patient's leaving)."⁶ He also indicates over this same period he had five hundred other homosexuals in consultation. If my mathematics are correct, he is stating that out of six-hundred and thirty cases, he considered one-hundred "cured" which would represent "success" in sixteen percent of the cases.

Daniel Cappon believes that homosexuality is "as curable, remediable, and ameliorable as the patient wishes

⁶P. VII, VIII.

his illness to be cured, remedied, or ameliorated."⁷ He maintains that, "The person who comes for help has hope; the person who eschews help may have no hope."⁸ The patient is seen weekly or biweekly for six months in individual therapy or until insight is gained and the transference relationship is established. After this experience he goes into group sessions. Cappon reports that out of one-hundred and fifty patients, he had ninety percent success with those who were bisexual and fifty percent with others whom he calls homosexual.

Albert Ellis has a different understanding of the word "cured" than those psychiatrists mentioned above. He strongly believes: "The aim of a realistic psychotherapist, when he works with any exclusive homosexual who has come to be 'cured' should not normally be to help this homosexual become exclusively heterosexual in his desires, but to help him to become unneurotically bisexual in these desires."⁹ In an article entitled, "The Effectiveness of Psychotherapy with Individuals Who Have Severe Homosexual Problems"¹⁰ Ellis presents the results of

⁷Daniel Cappon, Toward An Understanding of Homosexuality (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1965), p. 252.

⁸Ibid., p. 9.

⁹Albert Ellis, "On the Cure of Homosexuality" International Journal of Sexology, 1952, V. 5, p. 135-138.

¹⁰The Journal of Consulting Psychology, 1956, Vol. 20, p. 191-195.

psychoanalytically oriented therapy with twenty-eight males and twelve female homosexuals. His aim was to help patients make an improved heterosexual adjustment and free them of the exclusiveness, fear, fetishistic fixation and obsessive-compulsiveness which often accompany homosexuality. Homosexual activity per se was not directly attacked by the therapist. Of the twenty-eight male patients twenty-five percent were distinctly improved, thirty-nine percent considerably improved. Perhaps it is significant to point out that throughout the therapy, Ellis was not critical of the patient's homosexual desires, did not insist on the patient overcoming all homosexual desires, and constantly encouraged patients to engage in heterosexual relations.

Charles Socarides believes: "There is no question that at the present time we have sufficient evidence as a profession to demonstrate that homosexuality can be cured or at least, in most cases, its symptoms and suffering greatly alleviated by medical psychoanalysis."¹¹ His opinion is: "It is widely agreed that to achieve therapeutic success it is necessary to interpret to the patient his fear of castration; his fear of oral dependence; his disgust with the opposite sex; and his own destructiveness and sadism. But the interpretation that

¹¹Charles Socarides, The Overt Homosexual (New York-London: Grune and Stratton, 1968), p. 4.

most achieve a relaxation of his resistance is the attempt to acquire masculinity through identification with the partner and his penis in the homosexual act. After this interpretation is worked through the patient may be able to function heterosexually, going through a strong narcissistic-phallic phase, women serving only the grandeur of his penis. The unconscious fearful fantasy of homosexuals that they would dissolve in a woman at the height of the sexual act is another crucial interpretation in all treatment of male homosexuality."¹²

Not all psychiatrists agree with these men who believe that sexual change is possible. An English therapist, Dr. Peter D. Scott writes, "From the very extensive literature and from ten year's experience of treating and watching the results of others, I have to agree...that there is no evidence that the direction of intensely homosexual drives can be successfully altered."¹³ The Wolfenden Committee in Great Britain labored many years to produce the report which eventually helped liberalize British Law regarding homosexual acts and Professor Desmond Curran who served on that Committee felt, as D. J. West reports, "the chances of cure in confirmed cases

¹²Ibid., p. 210-211.

¹³Peter D. Scott, "Definition, Classification, Prognosis and Treatment," published in The Pathology and Treatment of Sexual Deviation, edited by I. Rosen (London: Oxford University Press, 1964).

are negligible and that the psychiatrists should concentrate on making a patient better-adjusted homosexual and not aspire to convert him to heterosexuality."¹⁴

Today there are a group of psychotherapists and analysts who do not think of "cure" merely in the sense of the homosexual becoming exclusively heterosexual, but who believe that the counseling situation can bring about a "cure to the total personality" of the patient. Accepting the fact that the homosexual who seeks a counselor is in some kind of pain, then the counselor's goal may be to help alleviate this pain as quickly and as thoroughly as possible. Wainwright Churchill is of this mind: "The object of therapy should be not that the patient accept heterosexuality, homosexuality or autoeroticism, but simply that he accept sexuality. Having done so, it is entirely within his own province - and indeed his own responsibility - to discover for himself what particular modalities of the sexual drive fulfill his needs as an individual."¹⁵ Churchill believes that: "The homosexual has been a significant part of human sexual activity since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal."¹⁶ He

¹⁴ Donald J. West, Homosexuality (Chicago: Aldine Publishing Co., 1967), p. 231.

¹⁵ Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, Inc., 1967), p. 253.

¹⁶ Ibid., p. 238.

feels that, "If we could stop condemning punishing, and therapizing for just a bit, it might be possible for us to turn our attention to some means of putting this ubiquitous propensity to some constructive use instead of making it a source of personal and social tragedy. This is the real challenge with which the problem of homosexuality confronts our culture."¹⁷

Clara Thompson, a practicing psychoanalyst of the William Alanson White Institute in New York, writes: "An overt homosexual way of life can play a constructive or destructive role in the personality. It may be the best type of human relation of which a person is capable and as such is better than isolation....Or it may be an added destructive touch in a deteriorating personality. In no case will it be found to be the cause of the rest of the neurotic structure - the basic origin of the neurosis - although after it is established, it may contribute to the problems. As in the case of other symptoms in neurosis, psychoanalysis must deal primarily with the personality structure, realizing that the symptom is a secondary development from that."¹⁸

Evelyn Hooker believes that as a result of her studies she cannot accept the theory that homosexuality is

¹⁷Ibid., p. 197-198.

¹⁸Clara Thompson, "Changing Concepts in Psychoanalysis," published in The Homosexuals, edited by A. M. Krich (New York: The Citadel Press, 1954), p. 261.

necessarily a symptom of pathology. Because of her many years of work with the homosexual (described in an earlier chapter) and particularly through her numerous contacts with those she terms "well adjusted homosexuals" she establishes three points which rather indicate her credo:

"1) Homosexuality as a clinical entity does not exist. Its forms are as varied as those of heterosexuality.

2) Homosexuality may be a deviation in sexual pattern which is within the normal range, psychologically.

3) The role of particular forms of sexual desire and expression in personality structure and development may be less important than has frequently been assumed. Even if one assumes that homosexuality represents a severe form of maladjustment to society in the sexual sector of behavior, this does not necessarily mean that the homosexual must be severely maladjusted in other sectors of his behavior. Or if one assumes that homosexuality is a form of severe maladjustment internally, it may be that the disturbance is limited to the sexual sector alone."¹⁹

D. J. West, a psychiatrist who is Assistant Director of Research at the Institute of Criminology at Cambridge University, in writing on homosexuality, states "Without

¹⁹Evelyn Hooker, "The Adjustment of the Male Overt Homosexual," published in The Problem of Homosexuality in Modern Society, edited by Hendrick M. Ruitenbeek (New York: E. P. Dutton and Company, Inc., 1963), p. 160-161.

going so far as Dr. Stanley Jones who regarded any attempt to change sexual orientation in established cases as moral outrage, one must admit the questionable ethics of using psychiatric skills to tear to pieces a person's adjustment to life unless a new or better re-adjustment is expected."²⁰

Dr. Stanley Willis has written a useful book for any therapist or for anyone working with homosexuals. As a practicing psychiatrist he is careful to emphasize that the word homosexuality covers a broad group of types of behavior that cannot be treated by one particular approach. He notes in his volume some of the ways in which he has made homosexuals more "comfortable" within themselves and in society. He does not feel that change in the choice of sex object spells success. In fact, he feels there are instances when attempts for change should not be considered: "We must face the fact that sometimes the patient's reality circumstances, extrinsic to the therapeutic situation, may impose serious restrictions to change. It is in fact, quite likely that some persons habituated to a homosexual mode of behavior may find a heterosexual life impossible. If their homosexual patterns are neither promiscuous nor compulsive, if their relationships are based on a homophilic admiration for a compatible same-sex partner and undertaken in the privacy of their own

²⁰D. J. West, Homosexuality (Chicago: Aldine Publishing Company, 1967), p. 238.

society with fidelity and consideration, then their adjustment is responsible and healthy. Society would be well advised to accept such situations and not try to impose a useless sense of neurotic guilt on such people. A homosexual life free of serious neurotic interference is difficult in a predominately heterosexual culture, which is puritanical and fundamentally hostile to any form of sexuality. However, it is possible, and society should not meddle with the emotional balance of lives which are creative, harmless and productive. To do so is to place too high a value on strict sexual conformity."²¹

A sociologist, Michael Scofield, who has done considerable research in the field of homosexuality expresses his feelings about "cure": "If the only satisfactory form of 'cure' is to change a homosexual into a heterosexual, then it is necessary to recognize that this not always is possible in the present state of our knowledge. The alternative is that some forms of homosexuality must become socially acceptable. To suggest that homosexual behavior should be accepted is to invite invective and ridicule. But even those who will not be content with anything less than eradication must admit that the existing legal and social pressures have not been very successful. Even these people may agree that some form

²¹Stanley E. Willis, Understanding and Counseling the Male Homosexual (Boston: Little, Brown and Co., 1967), p. 203.

of toleration is more likely to reduce the disruption than the present method of putting homosexuals into social isolation. It may not be possible to transform all homosexuals into conventional citizens, but it would be possible to make them more effective and less disruptive, by allowing them to become part of the culture from which they have been alienated."²²

Bryan Magee in 1964 prepared an unimpassioned television documentary for the British Broadcasting Company on the male homosexual and it was so well received that the film has been shown in many parts of Canada and the United States since then. Two years later he produced his book, One in Twenty and in this he touches the subject we are considering in this chapter: "One thing psychoanalysts may be able to do with neurotics is help them to live with their neurosis. When the psychoanalyst does this with a patient he is doing something enormously valuable....Application of this to homosexuals suggests that the most valuable form of therapy a psychoanalyst can, in fact, provide is not to cure a homosexual of his homosexuality, but to help him come to terms with it and live with it....I have met a large number of homosexuals who have had psychiatric treatment of one kind or another and I know many who have got precisely this out of it:

²²Michael Schofield, Sociological Aspects of Homosexuality (Boston: Little, Brown and Company, 1965) p. 212-213.

they have been taught to accept it, accept themselves, live with themselves, and enjoy life on those terms. On the other hand, the people whose doctors have tried to stop them from being homosexuals, have, in my brief observation, been driven deeper into the very conflicts they are unable to cope with."²³

Perhaps it is time to come back to Mark whose question, "Must I remain a homosexual?" opened this chapter. Now, what is the pastoral counselor to reply? No doubt there is the temptation to say, "I do not think I can help you," and then suggest another referral; however, in Mark's case he has/already come through a referral because it was felt a pastoral counselor could be of particular assistance. Since I have worked with other "Marks," I will be bold enough to venture these points:

1) Since he has come with the thought of "change" and "cure" in his mind, I would not be negative, but offer some positive hopes. So often counselees who bring many kinds of problems feel helpless and feel change is not in the realm of reality. My response is always, "If I didn't believe a person could change, I would have given up my ministry and my preaching many years ago; surely I would not have been eager to enter into a rather demanding program aimed at trying to develop and strengthen my

²³Bryan Magee, One in Twenty (New York: Stern and Day, 1966), p. 38.

abilities in counseling."

Having reinforced his own interest in change, I would then want to expand what this word "change" might mean. It is true there have been instances of dramatic change and one is reminded of St. Paul's miraculous conversion on the road to Damascus or of some traumatic change effected by an alcoholic or a drug addict, but facing the ordinary functioning of the human mind and will, as it deals with the emotional, physical demands of the body, such sudden results cannot be anticipated. For all intents and purposes, whatever change Mark will know must come little by little. He should understand this.

2) Obviously Mark is in real pain! His homosexual inclinations, especially the sexual acts in which he has already participated - even though only with one person - make him, because of the position of his own religious denomination, feel sinful. He is facing the fear of rejection which will come when and if his family learns about him. He is frightened what will happen to him professionally should his homosexuality become known. More than this, since he cannot actually accept himself as he is, he is apprehensive about entering into any interpersonal depth relationship in which he might reveal himself. I would then suggest that the second step will be to deal with this pain. To do this, the counselor will have to help him, with patience and surely with

real sensitivity, to understand his sexual feelings.

3) The pastoral counselor, if he enters into a counseling relationship with Mark, will need to be particularly apprehensive by trying to discover if there is some really deep-seated emotional disorder which might be of such a nature that referral to a more adequately trained professional therapist is in order. If so, then a referral would be proper but such would have to be carefully, judiciously effected so that Mark would not feel rejection.

As the pastoral counselor works with Mark, there may be some thoughts in the body of this chapter and the previous ones which he should keep in mind particularly in this area of "change" or "cure." I would underscore these points:

1. Although there is considerable evidence that homosexuality is acquired, there are still those who feel it may be congenital. Even though the "inborn concept" may be totally discounted, there is enough clinical study available to indicate that many cases cannot be cured. Even Bieber, Bergler and others who indicate some successes, must admit many failures. More than this, there are those responsible, respectable therapists and analysts who seem almost categorically opposed to trying to shift a person's sexual proclivity. Although there is a temptation to think that all homosexuality might eventually be eradicated by psychotherapy, one would have to

heed the comment of Donald Webster Cory: "If every one of the physicians in the United States were to become a qualified psychoanalyst, and if every physician did absolutely nothing for one year except work on the analytical therapy of homosexual patients in an effort to transform them...there would still hardly be enough doctors for all the patients."²⁴

No matter whether we wish to deal with the fact or not, there is still the practical problem of time and money. Certainly those therapists who indicate successes also stress that many counseling hours must be scheduled. The Bieber study was in terms of 100-300 sessions. Today's minimal fees seem to be \$25.00 per session. Here, then, are totals between \$2,500 and \$8,750. Also, there may be added group sessions which would increase the cost. Time is also involved - perhaps between one and even four or five years. There is strong agreement that the best results come when the patient is younger. The early years do not usually mean large salaries or significant savings accounts. Also the mobility of young people in today's world is a factor if one is trying to establish a long-term therapy relationship with an analyst. As to finances, there are, of course, the local community clinics, but here too, are some problems: usually some fee is charged,

²⁴ Donald Webster Cory, The Homosexual in America (New York: Greenberg, 1951), p. 171.

most clinics are understaffed and have long waiting lists, and more than this, the average clinic is not eager to undertake long term therapy situations.

2. Should the pastoral counselor therefore in working with Mark have to conclude that professional psychotherapy is not a possibility in terms of some all-out attempt to change his sexual proclivity, where then can he establish a helpful position? Can he take a suggestion from Churchill who is quoted earlier as saying that perhaps we should not be so concerned about homosexuality or heterosexuality as to just helping a counselee with his sexuality? Can Mark be told that he, as all other persons, is a sexual person? Mary Calderone, Executive Director of SIECUS, recently in a radio address on the Catholic Hour made the point that all persons are sexual persons - even priests and nuns! How we deal with our sexual natures is the important point. Mark can choose abstinence; but is he called to celibacy as are some religious? The heterosexual way seems blocked. A marriage might be tragic for all involved. If he must remain a homosexual, is there any way he can be such, even act it out, and become a responsible, productive person in society, even knowing some of the joy and happiness in life?

3. This brings us to the absolutely challenging

problem: how can he, with his religious orientation and denominational loyalty, engage in any homosexual act without his feeling that he has sinned? Does the pastoral counselor have any right to suggest that at least there are some theologians, some Christian clergy, as mentioned earlier in this paper, who do not consider a homosexual act sinful? Can the counselor be guided by Thieliicke: "Perhaps the best way to formulate the ethical problem of the constitutional homosexual, who because of his vitality, is not able to practice continence, is to ask whether within the coordinating system of his constitution he is willing to structure the man to man relationship in an ethically responsible way."²⁵

I would repeat the questions asked at the beginning of this chapter: 1) What is meant by "change" or "cure"; 2) What kind of counseling goals can be set? 3) What kind of hope can be offered to such a young man as Mark? The development of this chapter has attempted to speak to these questions. The conclusions reached may not seem too definitive nor will they be accepted by everyone. However, I frankly admit I cannot see any other direction in which to move.

²⁵Helmut Thieliicke, The Ethics of Sex (New York: Harper and Row, 1964), p. 284.

CHAPTER V

SOCIETY AND THE HOMOSEXUAL

In a thesis on counseling, the subject of this chapter may, on first impression, seem irrelevant. However, on second thought, reflection upon some of the issues raised in previous chapters will indicate that it may have a logical purpose to fulfill. In dealing with a subject such as homosexuality, the counselor is immediately confronted with many issues which rise out of the attitudes which society expresses and the pressures it exerts. The counselor when working with the alcoholic does not face such a problem. Our whole society would seem to say alcoholism is not healthy for our society - no doubt the confirmed alcoholic would agree! Even in a case involving sex, should the nature of the situation be incestual, there would not be too many serious conflicts of opinion between counselor and counselee, for both would unquestionably agree that the situation was one which society could not, would not accept so that some real change would need to be affected. With homosexuality, it would seem we are in a gray area! The world is filled with those who will vehemently proclaim that homosexuality is "unnatural,"

"abnormal," "unlawful," and "immoral." There are other voices, many worthy to be heard, who will adamantly disagree. How the pastoral counselor deals with his counselee will depend greatly on what resolutions he has made in his own mind about these four words. Are we as pastoral counselors going to respond to a call for understanding and help from a homosexual in the manner of one clergyman in a counseling session printed in a pamphlet called Hope for the Homosexual?: "What must be emphasized is that your homosexuality entitles you to no relaxation in the Church's laws regarding sex...You are called to live a life of continence and chastity...I see no prospect that any modern society could ever be able to provide legal accommodation for homosexual life....For as society as a whole learned that homosexuality is not perversion (as the law contends), it would come to recognize homosexuality as inversion - a state in which the personality is turned in upon itself; that is to say an abnormality. The best that might then be hoped for would not be legal acceptance, but legally required treatment such as is provided the victims of tuberculosis."¹

Is this the best the counselor has to offer the homosexual? Is this the "hope" we bring to a fellow human being who seeks our care, our concern, our acceptance?

¹Carl W. Sheppard, Hope for the Homosexual (Cincinnati: Forward Movement Publications, 1966), p. 12-15.

My reaction at this point is to be reminded of Jesus' question, "Or what man is there of you, whom if his son ask bread, will he give him a stone?"² I would interpret this text to mean that man asks for "bread," for something which will sustain, maintain his very life; therefore we are challenged to meet his needs to the best of our abilities. If he be homosexual, should we, if we learn that he is acting out his sexuality, establish at the outset the fact that he is an unnatural, abnormal, unlawful, and immoral person. Perhaps we should be willing to look more closely at these words as they apply to the homosexual and question their accuracy. But before I proceed I would like to pause to present three histories:

Case 6 - Martin was a "pretty" baby. He was a "pretty" young boy. He, in spite of many masculine qualities, can be thought of today in his mid-twenties as a "pretty" young man. This is not his fault. His facial features, his hair, his high color, his soft, clear skin just make it that way. To compensate he has developed a well proportioned, muscular body.

He has grown up in a happy, typically American middle-class home. All through the years he has experienced close, open feelings with his father. The relationship with mother has been healthy and he has found his own independence from her. The relationships with brothers and

²St. Matthew 7:9.

and sisters are warm and strong. He is a homosexual but the family does not make "a problem" of it, rather they accept him as a person and a much-loved member of the family.

His difficulties have been with outside pressure. Before school years, he remembers being called "sissy." In lower grades he was a "fairy." Through high school he was a "faggot." He held together respectively well until mid-college years when "things seemed to close in" and he voluntarily withdrew. He has a good intelligence, is unusually talented in the Arts, and is an able conversationalist with many interests in the world around him. It was when he had left college that he came for counseling. After a few sessions, I referred him to a psychiatrist. He did receive some help from his immediate tensions, but after several months he withdrew from therapy. I am counseling him again. Although homosexual, he relates comfortably to the opposite sex, has had several close relationships with girls, and in some instances, there have been physical, sexual contacts. However, he basically feels his sexual interests are with those of his own sex.

In my mind, his homosexuality is not a block to his emotional and social development, but rather he harbors a deep-seated resentment for the "hurt" he has received from society for being something which he could not help

being. As he has said, people don't laugh at a blind man, someone who limps, or may have a facial scar; but if your face is "pretty" or you just happen "to walk a certain way" then you become the object of ridicule and scorn. He expressed this recently in a letter and I quote from it with his permission: "When I think back on my problems in college - and the unexplainable emotions that incessantly terrified me - the discouraging awareness of not fitting the groove even when I tried to smile optimistically at the whole damn scene. I'd die if I ever were foolish enough to "sachet" into a college classroom again and put myself through that Hell! You have no idea (maybe you do, I think) how sincerely I'd love to be "normal" enough to conquer those personal fears and enjoyably concentrate like 'the other kids' that I longed to be close to all my life. But whenever I honestly expressed myself, they treated me like a downright freak - a repulsive sissy or something. No exaggeration, believe me. It's tragic that I always felt things so deeply and still do. I used to think that old scars fade in time; but damn it, they just sit there coiled up like a poisonous snake - and it's so ridiculous to hiss back at it!"

Here is a young man with an "open sore." He has high integrity, attends church regularly, does not belong to "the gay world," has a few close friends, and is trying to be a good member of the body politic - but he still

feels rejected - and from an objective point of view I think it must be said that he is still being "set apart," "pegged" by society because he looks "a bit different." His sex life actually has little to do with this rejection because society really knows nothing about this - it is merely that he "looks like," "walks like" one of those "damned fairies."

Case 7 - "A man in his forties, let us call him Peter, learned about the George W. Henry Foundation and came for help. He was not emotionally disturbed other than feeling bitter and resentful. There was a thin thread of hope in his heart that we might be helpful. This was his story: He was a homosexual, always had been. His sexual experiences through life have indeed been minimal. He has never developed any close interpersonal relationship. He was a career man in the Army. He served with distinction in World War II (four citations) and was eager to fulfill his twenty years to earn his pension privileges. Although his homosexuality caused no great problem during his service-connected years, there is something about his manner which might make a person suspicious of his being susceptible to homosexual inclinations. It was this manner which brought about his "downfall." A young draftee, disgruntled with his service confinement, invited him "for a drink" one evening. They ended up moving from bar to bar. When they returned to the barracks the young soldier got

into Peter's bunk and a sexual act took place. Even before dawn the staff sergeant roused Peter, said he was to be placed in confinement. Within three days, Peter, frightened, immobilized, and in some very real emotional shock signed his "confession" and was dishonorably discharged. This was just six months before his retirement. And so after nineteen and a half years of faithful service, he was "dropped" - no pension benefits, no veteran's rights and only a terrible feeling of failure and dishonor within him.

Could the Foundation help him? Absolutely not. He had broken the law. He had engaged in one single homosexual act, he had admitted it, he had been properly treated as far as the U. S. Army was concerned. Could the case be reopened? Up to this moment not the slightest chance! Could we help him? Yes, on a person to person basis we could try to deal with his pain, and did as best we could, but this did not help provide him with a pension or any benefits which he almost earned.

Case 8 - John's early social history is full of trauma! By the age of eight his family was totally fragmented: father in a state's prison for manslaughter, mother in a mental hospital, a sister in one "county home for children," he in another. The desire to see his parents was so obsessive he was a constant run-away. Finally, he became so distraught in his mid-high school years

that he was transferred to a mental hospital. When he learned the whereabouts of his father, he made a successful attempt to run away and join him. He was now seventeen. He found employment and lived in a boarding house with his father. In a few months the father just packed and left. On his own, John managed to maintain himself. Eventually he moved into a close homosexual relationship until he went into the Military. His record was good and upon discharge he returned to the community he knew just before going into the Air Force. Because he had no family and few friends, he moved into a home where there were other homosexuals. He procured a job in the office of a reputable company and there were possibilities for advancement. He is bright, learns quickly and has a cheerful, outgoing personality. He was liked and accepted by his superiors and his fellow workers.

Then the trouble came. Some of those in the home where he lived were arrested for involvement with teenage boys. He, too, was booked. High bond was set which meant ten days in jail until money could be raised. A responsible lawyer was procured. He reported back to work. No job! At this point, of course, there had been no court case - even according to the law he was innocent. However, his superiors felt he was a possible "security risk," "others would talk," there was the chance

he might "pervert other young people on the staff."

From the beginning John proclaimed his innocence. He had categorically stated he had had no sexual relationships with those who lived in the same house with him and he had absolutely had no sexual contacts with teen-age boys. In court at the "probable cause hearing," the boy who made the original charge said that he had made a mistake in identity. He did not even know John! At this point the accused was free. But how did he feel? Happy to be released? Yes, indeed, he might have been sent to a state prison, but there was some bitterness: ten days in jail, lawyer's fees and loss of work which totaled nearly \$1,500. More than this there had been newspaper publicity. He was now marked as a "sex pervert." No job, his bank account gone, and a sullied name - yet he was totally innocent. How does he begin all over again? A "hard luck life" to start with and now another "blow." Will he survive without bitterness and deep resentment? Are these three men "Misfits in the Great Society?" This phrase was used by Dr. Alfred A. Gross, Executive Director of the George W. Henry Foundation to describe a paper he delivered before the Rev. Professor Roger's class at the School of Education at Fordham University in 1966. He believes that "the Church and State have combined to see to it that the homosexual's lot, like

that of Gilbert and Sullivan's policeman, is not a happy one. Unwanted in many places, debarred from serving in his country's armed forces because he is accounted a moral defective, harassed by all sorts of petty restrictions, there is no doubt that those who consider the homosexual is a member of an unassimilated minority have a case to plead....Society does its best to make its minorities uncomfortable.

"Members of all sorts of minorities feel that they are discriminated against. The law makes detected members of the homosexual minority criminals. The Church does its best to make him feel that it has no place for him. Some theologians, more lawyers than priests, consider he does that which gives grounds for excommunication. Others have gone so far as to tell homosexuals that they have committed the unpardonable sin. Such theologians are moralists guilty of arrogating to themselves the power of placing limitations upon divine forgiveness."³

Perhaps it would be well to go back to our four words: abnormal, unnatural, illegal, immoral. Are these the descriptive words for the homosexual or can they be challenged? Let us look at them:

³Dr. Alfred A. Gross, "Misfits in a Great Society?" Nov. 5, 1966. A printed address published by the George W. Henry Foundation, Inc., 49 West 20th Street, New York, New York.

Abnormal: "Deviating from the normal condition or from the norm or average."⁴ Will we accept the statistics of the Kinsey Study or not? Churchill does: "When we take into consideration all those ratable from 1 through 6 (on the rating scale) - some fifty percent of the male population - the numbers alone make it quite clear that most of the attributes thought to be linked with homosexuality - effeminacy, emotional disease, moral degeneracy, etc., cannot be found in a vast majority of those males in whom homosexual interests have become manifest."⁵ It would be my deduction that if a person was in half of a total group, one would hesitate terming him "abnormal."

There have been some efforts to show that homosexuals are abnormal physically and that there are statistics to substantiate this. However, D. J. West denies this: "Systematic studies of samples of known homosexuals have failed to demonstrate any consistent deviations from the average measurements of comparable group of normal men."⁶ H. S. Barahal did a study⁷ on this subject and his conclusions are reported by West: "Experience has shown that

⁴Webster's New Collegiate Dictionary (Springfield, Mass.: G. and G. Merriam Co., 1949), p. 2.

⁵Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, 1967), p. 41.

⁶Donald J. West, Homosexuality (Chicago: Aldine Publishing Co., 1967), p. 46.

⁷H. S. Barahal, "Constitutional Factors in Male Homosexuals," Psychiatric Quarterly, 14, p. 319-329.

body measurements are so variable, even in the so-called normal group that...it is impossible to reach any conclusion from such measurements. The same applies to other traits and characteristics frequently attributed to homosexuals, such as those pertaining to hair distribution, mannerism, pitch of voice, and so forth."⁸

From the sociological aspect, Schofield writes:

"Most of the homosexuals live and work among normal people and cannot be distinguished from normal people in any way. For the most part they are decent, intelligent men as anxious to toe the social line as anyone."⁹

Focusing on the question of the sex act itself and what may be normal or abnormal, London and Caprio report: "As to who is normal or abnormal the authors are in accord with Wolbarst¹⁰ who writes 'the sexual act has a certain fundamental pattern which, taking mankind as a whole, may be designated as normal or natural. But we should not for a moment lose sight of the fact that this pattern, though we speak of it as normal is not without its many variations, some slight, others marked. The reason being that sex contact varies within wide limits as to character,

⁸Donald J. West, Homosexuality (Chicago: Aldine Publishing Co., 1967), p. 47.

⁹Michael Schofield, Society and the Homosexual (New York: E. P. Dutton and Co., Inc., 1953), p. 20.

¹⁰A. L. Wolbarst, "Sexual Perversions: Their Medical and Social Implications," (New York: Medical Journal and Records, 1935).

form of expression and degree of intensity with each individual. What may be considered normal for one individual may be decidedly abnormal for another, and who is there among us who can decide which of these two is normal and which is abnormal?"¹¹ Churchill gives us a short quote: "The only kind of abnormal sex acts are those which are impossible to perform."¹²

The psychiatrist, Albert Ellis, adds his point: "Some few years ago I published a paper which is reprinted in my book, The Psychology of Sex Offenders, in which I contended that we have no absolute criterion of what is sexual 'normality'; and in fact 'normal' sex behavior is anything which we - or which the societies in which we happen to live - declare and make it to be."¹³

Unnatural: "Contrary to the order of nature. Acting contrary to natural traits or instincts."¹⁴

Surely one of the most debated arguments about homosexuality centers around "the law of nature." Often there are those who will say that homosexuality cannot be

¹¹Louis S. London and Frank S. Caprio, Sexual Deviations (Greens Farms, Connecticut: Linacre Press, Inc., 1950), p. 634.

¹²Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, 1967), p. 69.

¹³Albert Ellis, Sex Without Guilt (New York: Grove Press, Inc., 1958), p. 136.

¹⁴Webster's New Collegiate Dictionary (Springfield, Mass.: G and C Merriam Co., 1949), p. 93.

natural because lower animals do not "act this way." Man only does so because he is perverse and insists in going against nature. However, Ford and Beach who have done intensive research in the area of sexual patterns both amongst animals and in primitive societies, reach conclusions which would dispute this premise: "It is well known that men may engage in sexual activities with other men, and women with other women. Comparable behavior occurs in many animal species."¹⁵ They cite examples from several studies. I will mention only one: that of A. F. McBride and D. O. Hebb reported in their paper entitled, "Behavior of the Captive Bottle-Nose Dolphin." This reports an account of two male porpoises which were studied for several months and then formed a close attachment for each other. Finally, one of the pair was removed from relationships with the other for a three-week period and then they were reunited. "No doubt could exist that the two recognized each other and for several hours they swam side by side rushing frenziedly through the water, and on several occasions they leaped completely out of the water. For several days the two were inseparable and neither paid any attention to the female. This was in courting season, and at other times the two males

¹⁵Clellan S. Ford and Frank A. Beach, Patterns of Sexual Behavior (New York: Harper and Brothers, 1951), p. 130.

seemed bent only on preventing the other's copulation with the female."¹⁶ When Wardell Pomeroy, one of the Indiana Sex Institute team, was speaking to a group of clergy at the Cathedral of St. John the Divine in New York in November of 1967, he made mention of the many animals studied who exhibited homosexual behavior. With some sense of humor he said they knew of one animal who seemed totally and exclusively homosexual - a porcupine!

As one thinks about primitive cultures, one would suspect such men would act in a "natural" way. If such is true, then Ford and Beach found significant homosexual behavior exhibited. For instance, "Among the Siwans of Africa all men and boys engage in anal intercourse. They adopt the feminine role only in strictly sexual situations and males are singled out as peculiar if they do not indulge in these homosexual activities. Prominent Siwan men lend their sons to each other, and they talk about their masculine love affairs as openly as they discuss their love of women."¹⁷ Ford and Beach studied seventy-six primitive societies and they found that in forty-nine of them (sixty-four percent) some form of homosexual activity was considered normal and acceptable.

¹⁶Ibid., p. 139.

¹⁷Ibid., p. 131-132.

D. J. West states, "Various social goals and ethical laws are violated by the homosexual individual, but to describe his behavior as 'unnatural' is to depart from strict accuracy."¹⁸

The psychiatrist, Martin Hoffman, does not hesitate to say that "the idea of natural law, in the sense in which it is used by those who oppose homosexual behavior, contraception and unorthodox sexual practices between married couples, is based on a philosophy of science which is no longer acceptable."¹⁹

R. O. D. Benson deals with the question, "Is homosexuality against the laws of nature?" in a book which is considered to be a rational evaluation of social prejudices: "Factually, what man does is choose which laws of nature, biological or nonbiological, he wishes to operate within at a particular time and place. The more knowledge he accumulates the more he is able to change the 'is' into whatever he desires. So the argument that homosexuality is against the laws of nature, that it is perverse, has as much or as little logical and factual substantiation as the assertions that circumcision, bottle feeding, contraception, eating of cooked foods, or mouth-genital contact are perverse. Perversity is a term used by those who do not approve of your way of changing or modifying

¹⁸Donald J. West Homosexuality (Chicago-Aldine Publishing Co. 1967) p. 29

¹⁹Martin Hoffman, The Gay World (New York-London: Basic Books, Inc., 1968). p. 113

a law of nature. All a person is entitled to say, so far in our discussion is: I do not like homosexuality because ...and here he can supply a reason. However, he cannot say the reason is because it is against the laws of nature (because this is a personal choice of which of nature's laws he would like to be dominant)."²⁰

Unlawful: Against the Law This is the title of a book written by Peter Wildeblood in 1955 and which triggered as much as any other single event the establishment of the Wolfenden Committee which has now brought about a change in the sexual laws of Great Britain so that sexual acts which are no affront to public decency between consenting adults are no longer punishable by law. Peter Wildeblood, a respected leader in the world of news media in London, was arrested and imprisoned for a homosexual offense. He was something of a contemporary "Oscar Wilde"; yet in the space of fifty years a change had taken place in the social climate so that instead of being "banished to the continent" as was Wilde and die a sad, lonely death without having opportunity to again be the creative artist he was; Wildeblood moved back into his London home, found his neighbors and friends ready to receive him, a new job, many speaking engagements, and an opportunity to help in law reform.

²⁰ R. O. D. Benson, In Defense of Homosexuality (New York: The Julian Press, 1965), p. 21.

What does the Wildeblood story tell us? Merely that our social attitudes do change and that as they shift so do our laws since they are a direct reflection of the social body they serve and protect. It is so true that on one day a man might be imprisoned for a particular offense; the next day, after law change, he would not be even apprehended for the same crime. Therefore, the word "unlawful" is hardly an absolute term for the homosexual act, for it all depends on where it takes place, when, and between whom.

As is well known the laws of our several states are rigid in sexual matters and reflect the puritanical heritage which is peculiar to this nation. Only in Illinois is there a statute similar to the newly-enacted British law. However, there are presently many efforts toward law reform in this country. We are beginning to hear words such as those uttered some time ago by Judge Learned Hand when he said that sexual behavior among consenting adults is "a matter of morals, a matter largely of taste, and...not a matter that people should be put in prison about."²¹

Nearly twenty years ago Judge Morris Ploscowe wrote, "Legal prohibitions against sodomy, homosexuality and

²¹Social Action, Vol. XXXIV, No. 4, December, 1967, published by the United Church of Christ, 289 Park Ave., S., New York, New York, p. 10.

crimes against nature are practically unenforceable. One study estimated six million homosexual acts of sodomy, fellatio, and mutual masturbation take place each year for every twenty convictions...Homosexuality cannot be changed by the law."²²

London and Caprio in their book on sexual deviation state: "Regarding the prevalence of sexual deviations, Donald Geddes states: 'Our total deviation from what is legal, let alone from what is considered moral, is so great that if all American males who had at one time or another committed a sexual act that was illegal were convicted and sentenced under the law, ninety-five percent of them would be in institutions or jails.'"²³

Almost all European countries have more liberal laws regarding homosexuality than those in the United States. Canada is presently giving serious consideration to change. The American Civil Liberties Union and many other groups are working toward such reform. The American Bar Association and the American Law Institute have exempted such acts from its proposed Model Penal Code. Writing in defense of the position, the conservative

²²Judge Morris Ploscowe (Executive Director, Commission on Organized Crime of the American Bar Association), "Homosexuality: Sodomy and Crimes Against Nature" published in Pastoral Psychology, Nov., 1951.

²³Louis S. London and Frank S. Caprio, Sexual Deviations (Greens Farms, Connecticut: The Linacre Press, Inc., 1950), p. 634.

columnist, James J. Kilpatrick stated that such an exemption "would tend to reaffirm one of the most ancient principles of the law, which is that men should be free to pursue their widely varying concepts of happiness so long as they do not encroach upon the rights of their neighbors."²⁴

The word "homosexual" did not appear in the New York Times which publishes "All the News that's Fit to Print" until about ten years ago. However, a Time's writer in 1967 wrote, "Sodomy laws should and will be abandoned in the United States because they violate constitutional guarantees, because evidence that sodomy harms society is vague and uncertain, and because those laws cannot be enforced. Among the educated and sophisticated in our society, attitudes toward homosexuals have shifted visibly."²⁵

Finally, what do we say about homosexual acts being unlawful? Yes, in some countries, with some people, under certain conditions. But "change is in the wind!" and there seems every possibility that the laws will become more liberal with each passing year.

²⁴Social Action, Vol. XXXIV, No. 4, December, 1967, published by the United Church of Christ, 289 Park Ave., S., New York, New York, p. 10.

²⁵Webster Schott, "Civil Rights and the Homosexual" New York Times Magazine, Nov. 12, 1967, p. 60.

Immoral: "Contrary to conscience or moral law."²⁶

The word "moral" has to do with the establishing of principles of right and wrong in behavior. Throughout the centuries, various societies have within their developed culture established what is and what is not proper. The religious "establishment," sophisticated or perhaps primitive in character, has usually supported the position determined by the particular society. The argument of how much "the religious institution" influences the "body politic" or vice versa is too far reaching to explore in this paper. The only point I would establish in this paragraph is that the word "immoral" would have us focus, in this instance, on certain religious attitudes on the subject of homosexuality. Already many comments have been made relative to such a discussion particularly in the first chapter which dealt in part with the question of whether or not the homosexual is always a sinner because of some sexual act with a person of his own sex.

Previously it has been stated that many Christian denominations have established and enforced stern, rigid attitudes, laws and disciplines in regard to homosexual acts. I will not try and repeat some of these positions; rather I would indicate that change is beginning to take place in the minds of many theologians,

²⁶Webster's New Collegiate Dictionary (Springfield, Mass.: G and C Merriam Co., 1949), p. 415.

Christian writers, and even within some of the formal structures of the "religious establishment."

In the Netherlands the Roman Catholics have written a New Catechism in which there is the effort to speak to many of the social problems and matters which affect individual conscience even in the present decade. An American translation of the new Dutch Catechism was published on October 31, 1967 by Herder and Herder, Inc.:

"It is not the fault of the individual if he or she is not attracted to the other sex. The causes of homosexuality are unknown. In their human isolation, they look for friendship. But even where they find true and loyal responses, the perfect fulfillment of their human longings is not granted them...Those who know that they are homosexual should discuss the matter with a doctor, a spiritual director, or someone prudent and competent. They must also try to learn that the greatness of life consists of giving and receiving.

The very sharp strictures of Scripture on homosexual practices (Genesis XXIX, Romans I) must be read in their context. Their aim is not to pillory the fact that some people experience this perversion inculpably. They denounce homosexuality which had become the prevalent fashion and had spread to many who were really quite

capable of normal sexual sentiments."²⁷

A group of British Quakers published a pamphlet entitled, Toward a Quaker View of Sex which has been widely distributed and generously quoted. It has been an important document in reshaping the attitudes of many Christians. These Friends first made a general statement about sex, "We shall have reason to say that sexuality, looked at dispassionately, is neither good nor evil, it is a fact of nature. But looking at it as Christians we have felt impelled to state without reservation that it is a glorious gift of God."²⁸ The report went on to speak specifically of the homosexual: "So we are concerned with homosexuals who say to each other, 'I love you' in the hopeless and bitter awareness of a hostile criminal code and hypocritical public opinion, and also with the anguish of men and women who know they love one another when marriage is impossible."²⁹ In its final conclusions it gave support to the several efforts being made at that time to change British law so that consensual acts between adults of the same sex not be punishable offenses.

²⁷Social Progress, Vol. LVIII, No. 2, November-December, 1967, published by the United Presbyterian Church in the U.S.A., 391 Steelway, Lancaster, Pennsylvania, p. 40.

²⁸Heron, Alistair, et al (eds.), Towards a Quaker View of Sex (London: Friends Home Service Committee, rev. ed., 1964), p. 41.

²⁹Ibid., p. 41.

As far back as the beginning of the century Edward Westermarck believed: "And the question has even been put whether morality has anything at all to do with a sexual act, committed by the mutual consent of two adult individuals, which is producing no offspring, and which on the whole concerns the welfare of nobody but the parties themselves."³⁰

Thielicke who has been quoted previously, supports another Christian writer, Theodore Bovet: "He (Theodore Bovet) says that homophilia as such has nothing to do with morals or with sin! One can 'live morally or immorally as a homophile just as a "normal" person can,' both 'participate in exactly the same degree in sin, but also in forgiveness' and in the same way homophilia is' not to be characterized without reservation as sickness or a crime!"³¹

Robert Wood wrote a provocative book, Christ and the Homosexual for which Albert Ellis provided the Introduction. Wood writes: "Can we say homosexual love is right or wrong? The ultimate standard for Christian morals is God's will for us, His purpose for human beings. Whatever we do to thwart or frustrate that divine purpose is wrong. But there is a compulsion to love; and no one can love in

³⁰ Edward Westermarck, The Origin and Development of the Moral Ideas (London: Macmillan and Co., Ltd., 1908), Vol. 2, p. 483.

³¹ Helmut Thielicke, The Ethics of Sex (New York: Harper and Row, 1964), p. 273.

vacuo....The overt expression of homosexuality need not automatically become an immoral act. Just as there are conditions under which heterosexual sex is extremely moral, so it is possible to establish such conditions within homosexuality."³²

In examining what a society may consider "moral" or "immoral" in terms of sexual relations between those of the same sex, one can hardly fail to reflect upon "Greek Love" in Greece's so-called "Golden Age." Henry Marrou has provided as scholarly and as a definitive discussion as is available on the subject: "For the historian it is enough to record that ancient Greek society found the most characteristic and noblest form of love in the relation of passionate friendship between men, or more precisely between an adult man and an adolescent. (In theory the person loved, the 'eromenous,' was between fifteen and nineteen years of age."³³ The Greek type of love helped to create the kind of moral idea that underlay the whole system of Hellenic education."³⁴

This Greek man-man love relationship was not only accepted and even extolled, but it played a significant

³²Robert W. Wood, Christ and the Homosexual (New York, Washington, Hollywood: Vintage Press, 1960), p. 157.

³³Henry I. Marrou: A History of Education in Antiquity (New York: Sheed and Ward, 1956), p. 26-27.

³⁴Ibid., p. 29.

part in the military. There is the famous historical account of the Sacred Bond who in 338 B.C. chose to die to a man in order to resist the invasion of Philip of Macedon. It is reported that Philip declared, "Perish any man who suspects that these men either did or suffered anything that was base."³⁵

Returning to the contemporary we discover that Churchill seems to wax emotional when he reflects upon this "moral-immoral" issue: "To expect constant self-control from any person, or to require sexual abstinence of the average man amounts to little less than cruelty, however well this cruelty may be rationalized by appeals to moralism. We must challenge the wisdom of those who, because of their own religious beliefs, insist that no room whatsoever be allowed any person to experience gratification of homosexual needs. The urge to punish may be considered by many to be no less immoral than the urge to sin. We feel strongly that this unbending attitude is not only unwise and very unrealistic, but that it is also difficult to defend on ethical grounds in a free society."³⁶

Drawing the varied thoughts of this chapter to a

³⁵Peter and Barbara Wyden, Growing Up Straight (New York: Stein and Day, 1968), p. 217.

³⁶Wainwright Churchill, Homosexual Behavior Among Males (New York: Hawthorn Books, 1967), p. 54.

conclusion is something of a challenge; however, in retrospect it would appear that I have been attempting to provide some apology for this section being part of a paper on counseling. The counselor, the therapist, the analyst all are committed to the fact that an individual's personality structure can change. This is indeed an essential premise. So far in this presentation there has been the attempt to show that many homosexuals need help through all the available avenues of counseling. There are homosexuals who are seriously disturbed emotionally even psychotic or deeply neurotic; surely there is a large number who are hostile, angry, guilty, frustrated, inhibited, insecure, frightened, without hope or purpose or even love. The counselor must address himself to these needs if he is eager to help the homosexual. Perhaps, however, if he is really concerned about him, he may need to expend some effort in a non-individual-centered direction.

All who are truly committed in the mental health field are concerned not only about prevention but also in making some community effort to assist the emotionally ill no matter where they may be. For this reason many fine mental health organizations have grown up throughout our nation. There is the hope that as many forces focus on the problems which cause mental illness, healing efforts may be made easier and more successful.

When one hears the accounts of such persons as were introduced briefly in this chapter - Martin, Peter, and John - one cannot fail recognizing how much their emotional problems have been brought about through pressures enforced upon them by Church and Society. If our social structure would let Martin be "pretty" and walk "a bit differently" without taunting, tormenting him; if Peter, just because of one sexual episode when under the influence of alcohol, could have completed his military service in honor and receive his rightful benefits without shaming and penalizing him so severely; if John, after his release from jail, could have returned to his position and been received kindly by employers and fellow workers - especially when he was absolutely innocent, then there would be no need for the anger, the bitterness, the feelings of despair which sweep over the homosexual. Perhaps the militant homosexuals may be all too right when they say "the homosexual isn't sick, society is sick." Change society and the "homosexual problem" will decrease.

Fortunately it can be reported that over the past very few years many efforts are being made to bring the Church and homosexuals into dialogue, to make places for them "within the establishment"; and to give them some outside acceptance so that, in turn, they can begin to accept themselves. The Council for Religion and the Homosexual, begun in San Francisco in 1964, is branching out

into several major American cities. Many of the existing homophile organizations (see Appendix E) are less hostile, less rigid and more eager to reach out to find "friends" wherever they may be found. In community after community, more interest and concern is being shown about homosexuality and there are radio and television panels; local groups concerned with religion, education, and social change, meet to discuss the issue; and there are even pressures to bring about legal reforms. More than this, many books, serious and fictional, as well as motion pictures, the stage, and television address themselves to the subject. The pastoral counselor is no doubt within his rights to wait in his office until the "misfits of society" seek him out; or he does have the option of joining or even helping initiate efforts which are aimed to help the homosexual "fit" better.

Christopher Isherwood's, A Single Man is one full day in the life of a homosexual professor whose younger lover, Jim, had been killed in an automobile accident some months previously. These two men had lived and loved happily and satisfactorily for many years. They always knew that the neighbors were curious about their relationship, even trying to "fit them into a pattern" - some established social pattern because accepting them as lovers was too difficult. One of these neighbors was the inquisitive Mrs. Strunk. In a moment of reflection,

the professor conjures in his mind the response he would like to make if he only had the courage: "But your book is wrong, Mrs. Strunk, when it tells you that Jim is the substitute I found for a real son, a real kid brother, a real husband, a real wife. Jim wasn't a substitute for anything. And there is no substitute for Jim, if you'll forgive my saying so, anywhere."³⁷

A practicing psychotherapist in New York, Dr. C. A. Tripp in the following few words rather sums up what may be the basic theme of this chapter: "It is the primary interest of the individual to find his particular sexual gratification with a minimum of social conflict. It is not the primary interest of the individual to alter significantly his sexual choices....From the point of view of personal adjustment, it is highly questionable whether any sexual behavior exercised between consenting adults is of any real social importance. From a psychiatric point of view, the thing that counts seems to be the efficiency with which an individual functions in life - his usefulness, his enjoyment, and the success of his human interactions. If society has an interest here, it is certainly in the maintenance of high personal efficiency and low neurotic effects. In terms of this ideal, the

³⁷Christopher Isherwood, A Single Man (New York: Lancer Books, Inc., 1964), p. 24.

particular sexual responses of an individual hardly seem to be of any major concern."³⁸

³⁸C. A. Tripp, "Who Is A Homosexual?" published in Social Progress, Vol. LVIII, No. 2, November-December, 1967 - The United Presbyterian Church in the U.S.A., 391 Steelway, Lancaster, Pennsylvania.

CHAPTER VI

COUNSELING GOALS WITH THE HOMOSEXUAL

It is not my specific intention in these final pages to attempt to present a "how to" chapter. However, it has to be pointed out that the pastoral counselor may well fall into a different role from that of the professional psychotherapist or analyst. He is really a pastor with counseling experience, those who come to him will know this and therefore may have some right to expect him to be interested beyond "an hour a week in an office." The client may rather hope that the pastor will be able to offer some practical and specific help with whatever the presenting problem may be. In other words, the pastor, in working with the homosexual may be shifting between his roles as counselor, social service worker, and a minister of religion.

As has been noted previously, the George W. Henry Foundation has functioned on this basis since its inception. Its purpose for being is expressed in the phrase "to help those who by reason of sexual deviation are in trouble with themselves, the law or society." Almost any problem presented by a homosexual will fall under

one of these headings. There is no specific reason for the order in which "presenting problems" are to be discussed in what follows.

The Law

Case 9 - Brian came directly from the police station where he had just been booked on an "indecent assault" charge - a felony in the State of Connecticut, remandable to the Superior Court with the possibilities of a prison sentence. He had been "picked up" by the police in a local parking lot where he and another young man (both were about twenty) were engaged in a situation involving mutual masturbation while sitting in Brian's car. Both had remained fully clothed. Brian was frightened, apprehensive, and nearly immobilized. This was not the moment for attempting a case history. He needed help and he needed it quickly. Of course, he needed "a friend," someone to understand. Certainly he didn't need admonition nor condemnation. In this instance the pastor could be a counselor for the first part of this session, but then there was the practical problem of finding a responsible sympathetic lawyer (if the client or his family had such resources) or referring him to the Legal Aid Society or at least making the effort to see that he might have a qualified public defender. For the next few days or weeks before the court appearance, there was the opportunity to counsel him, to find out more about his

background, to try and discover what it meant that he had to "act out" his sexuality in the way he did. In this period the pastor was counselor, but then there was the court appearance and the pastor was back in his social worker's role. With the help of good legal advice, the charge was reduced to "breach of the peace," a small fine was levied, and a year of probation. With Brian now mobilized again and back in his work, there were more opportunities for the pastor to be counselor once again until he and Brian felt he had "rallied his forces" sufficiently so that he might avoid another similar episode.

It may be true that Brian did "affront public decency," but the law could still have been invoked should he have been behind the closed door of his own bedroom. Many voices, as has been already stated, are rising up to protest. Even a decade and a half ago, Abram Kardiner, a responsible moralist, wrote: "Homosexuality is a perversion that for ages has been treated with penal measures. The fact is that with a willing partner, it is no more damaging socially than is coitus with a female."¹

H. A. Hammelmann wrote at about the same time: "Since the liberty of a large number of human beings is at stake, it is our duty to examine, again and again, the adequacy and suitability of our present criminal law and of our

¹Abram Kardiner, Sex and Morality (New York: The Bobbs-Merrill Co., Inc., 1954), p. 152.

prisons to deal with the problem of homosexuality. I believe that the law as it stands, and the way it is at present, at least on occasion, handled by the police and sentences of the courts, tends to aggravate the situation."²

Martin Hoffman is very definite in his feelings upon the subject: "Sexual relations which occur between consenting adults in private places are simply no business of the law, and the present statutes which cover them should be removed from the books."³

Blackmail

Blackmail has always been one of the threats which has plagued the homosexual. It is this fear, so claims the Government of the United States, that makes the homosexual too great a security risk. Many loyal government employees have been summarily dismissed whenever their homosexuality has been discovered. The tragedy of the young senator in Advise and Consent (Garden City, New York: Doubleday and Co., 1959) by Allen Drury, who was so frightened by the possibility of an innocent service-connected homosexual relationship being revealed and destroying his family along with the fine reputation he

²H. A. Hammelmann, "Homosexuality and the Law in Other Countries," published in They Stand Apart (New York: William Heinemann Ltd., 1955), editors - J. Tudor Rees and Harley V. Usill, p. 182.

³Martin Hoffman, The Gay World (New York-London: Basic Books, Inc., 1968), p. 95.

he had earned in Congress, that he took his own life, must surely be sympathetically felt by any reader. One of the most vocal members of the Homophile Movement today, an able well-trained scientist, who lost his important Government post because of a homosexual act, is working in Washington with great vigor and zeal to bring about a shift in the Government's position on this issue.

The United Church of Christ devoted a full issue of one of its publications, Social Action, to the problem of Civil Liberties and Homosexuality and Lewis Maddocks, Director of this denomination's Council for Christian Social Action in Washington commented: "The American Civil Liberties Union has pointed out that it is largely the attitude of the Government which makes the homosexual subject to blackmail. He must hide his homosexuality or lose his job....The mere fact that a person is a homosexual does not per se make him more unstable or more of a security risk than any heterosexual person. In 1955 the Committee of Cooperation with Governmental (Federal) Agencies of the Group for Advancement of Psychiatry (G.A.P.) made a report on homosexuality in which it noted that it found no evidence to support the assumption that homosexuals are more likely than heterosexuals to submit to the blackmail efforts of foreign agents or more likely to reveal secrets under the pressure of investigation."⁴

⁴Lewis I Maddocks, "The Homosexual and the Law," published in Social Action, December, 1967, United Church of Christ, 289 Park Ave., South, New York, New York.

The obvious point to be made about the fear of blackmail is that the more society accepts the homosexual the less frequent will be such instances of attempted blackmail. Up to this time in my own work with homosexuals, I have not had a single case; however, those who have had such referrals usually recommend that the homosexuals go immediately to the police to report the situation because it does seem at this moment that the courts are more stringent with the blackmailer than the homosexual. It would be well, in addition, of course, for the homosexual to have good legal advice. Donald Cory writes, "Blackmail has, by and large, been exaggerated as a factor in the lives of American homosexuals. The rich may fall prey, but the middle and lower-economic groups seldom do. The only systematic blackmail of homosexuals this writer has encountered was against males, not females and was invariably perpetrated by police officers."⁵

The Draft

Selective Service and the Draft become a serious problem for some homosexuals, particularly those who are in that ten to fifteen percent figure and are "obvious." There is another small group in which the fear of revealing themselves is so great that they simply cannot

⁵Donald Webster Cory, The Lesbian in America (New York: Mcfadden-Bartell Publishers, 1965), p. 168.

cope with running the risk. Of course, it hardly needs to be stated that literally thousands and thousands of homosexuals have served in the Armed Forces and felt no personal trauma nor have they done any "damage" to the Services. Dennis Murphy's dramatic novel about The Sergeant (New York: Viking Press, 1958) who as a latent homosexual managed twenty-six years of honored service and then could not cope with his sexual needs so that in the end he destroys himself, is in the realm of possibility but cannot be documented as a usual situation.

The counselor's real role comes in working with that group first mentioned. Certainly he must evaluate very carefully whether or not the counselee should "check the box" on the questionnaire and be classified as unqualified for service. His homosexuality then becomes a matter of official record and although considered confidential, it is available to the F.B.I. in time of war and of course known to the local draft board where "leakage" might "accidentally" take place.

Cory writes, "The United States is the only major power in the world today that officially excludes homosexuals from the armed services and from government employment. And the homosexual is the only individual who is punished in this manner, not for any activities that may be indulged in, but for harboring the desire to perform such activities."⁶

⁶Ibid., p. 170.

Some citizens seem to hold the opinions that homosexuals are eager to "shirk their duty" and not want to serve their country. This is generally not true. The majority of homosexuals are ready to serve but of course would like some assurance they will be accepted and that they will not be court-martialed should some homosexual act take place. Many homophile groups are laboring to try and change our laws to permit homosexuals being inducted as homosexuals. The Society for Individual Rights claims: "Present national policy calls for the exclusion of homosexuals from the armed forces except in time of war or national emergency. Among the reasons given to support this policy are the following: 1) homosexuals are security risks because they are subject to blackmail. 2) homosexuals are unreliable because they are emotionally unstable. 3) homosexuals form cliques which exercise improper influence over young and impressionable people and obtain favors for their own group; and 4) homosexuals are criminal and immoral persons who discredit themselves and the armed services, 'contaminate' their fellow servicemen, and upset the morale and efficiency of those with whom they work or associate. Each of these assertions has been seriously challenged. Indeed, the military's own studies, reported in 1947 and 1961, have shown that homosexuals a) top the average soldier in intelligence, education, and rating. b) are law-abiding and hard

working, c) perform 'admirably' as office workers, and try to be good soldiers. d) are often exceptionally courageous in battle, and e) are often well adjusted in their condition."⁷ The booklet from which this excerpt is taken The Armed Forces and Homosexuality has the kind of useful information any counselor should have if he is going to counsel a homosexual regarding this particular area of concern.

Employment

Homosexuals will seek an understanding counselor when they have employment problems.

Case 10 - A fellow clergyman referred Jim to me. A man of forty with a high school education who was the sole support of his infirm mother who shared his modest apartment. He had just lost the job he had held for ten years. His work record was excellent and he was in line for a promotion. He had always been a homosexual, but lived a very quiet life with practically no sexual activity. In his loneliness he met a young man in his mid-twenties who was responsibly employed in a nearby community. They spent a pleasant evening together, felt mutual about sexual encounter, but since there was no proper place where they could be together, ended up in the local park. They

⁷The Armed Services and Homosexuality published by The Society for Individual Rights, 83 Sixth St., San Francisco, Cal.

were apprehended, booked, eventually fined. The newspapers felt such a "criminal act" deserved publicity so Jim was called to the personnel office and given the privilege "of resigning." Since his work was somewhat specialized he needed to find a company which did similar work. Contacts were made for him but in every instance, when checks were made back to his previous employer, "his problem" was made known and he was not accepted.

It was because of such cases as this that the Hartford Chapter of the George W. Henry Foundation has structured conferences with personnel directors to help them understand homosexuality and to learn that perhaps the homosexual in factory or office may be able to be a useful employee. I realize that this is "social action" and not counseling; but, if one really takes on some special concern to work with a minority group, it is difficult to keep out of social involvement. In the long run, the counselor is really trying to help not only himself but also his future counselees, for if another client arrives with a problem similar to Jim's, then he will be more prepared to be helpful.

Education

In the areas of helping with educational goals or with vocational decisions, I do not feel that the homosexual is too different from the heterosexual. As a

counselor, I would not want to send a practicing homosexual into some small rigid, Bible-centered college, for his lot might be miserable. Today there are enough large, socially liberal colleges where even a homosexual way of life will be tolerated on the campus by other students and even the administration. It is only fair to warn any counselee that he still may have to bear up under the prejudices of his peers and it is all too true that young people can be cruel. Stephen Donaldson, president of the Student Homophile League wrote in an article entitled "The Anguish of the Student Homosexual": "The gay student who is not known as such often runs into almost unconscious prejudice on the part of straight comrades; he must listen in silence while they treat homosexuals as objects of ridicule or disgust, and even worse, may feel compelled to joining in the general contempt in order to maintain his heterosexual image."⁸

If the counselee does seem to belong to that "typical group" or he is someone who is very "open" about his sexual nature, then he may be helped with advice which will steer him into vocational opportunities where he will be less threatened and where his adjustment will be easier. If he is artistic, the fields of design, display,

⁸ Stephen Donaldson, "The Anguish of the Student Homosexual," published in The Columbia Daily Spectator, April 11, 1968, p. 9.

floral work, hairdressing or the creative arts may be more comfortable. The world of merchandizing seems more and more accepting as is hotel or restaurant management.

Alcohol

Occasionally a counselee comes who is both alcoholic and homosexual. The question may be raised as to whether or not he is alcoholic because he has not been able to deal with his sexual orientation. It probably will not be vice versa although some homosexuals will use alcohol to release their inhibitions. Such persons, unless the counselor feels skilled in working with alcoholism, need referral to other community resources if such are available. I have had several cases where I have worked in tandem with an alcoholic counselor and the therapy has been quite successful.

Venereal Disease

Venereal disease is frightening to the homosexual because he is so fearful of censure on behalf of a doctor or of possible arrest. Any case of V.D. needs immediate treatment. Most Public Health Service personnel are more than cooperative. They are eager to eradicate such infectious diseases as quickly and effectively as possible. They usually will promise anonymity to the client and will be non-judgmental. It is also helpful to know some private physicians who will be understanding.

The "presenting problems" or "counseling goals" in the preceding paragraphs have been more or less on specific difficulties. The discussion which follows will move more into the area of inner tensions and interpersonal relationships which provide opportunity for the counselor and counselee to work more closely together.

I do believe it has been previously made clear, but I will restate it again for emphasis, that the pastoral counselor's first and foremost task in his early contacts with the homosexual is to determine whether or not to refer to a more professionally trained therapist. As in any new case, the counselor must be able to evaluate the emotional strengths and weaknesses of the client to discover what may be the personality defects, the mental difficulties, the compulsions and the conflicts which may make him incapable of dealing with himself and his problem while, on the other hand, there are millions in the world with his sexual orientation who do not feel threatened nor "unhinged." In each community there are those therapists who work well with homosexuals and those who don't. The pastoral counselor should know the best avenues for referral.

All of us no doubt feel inadequate in our attempts to help the homosexual since his problem, as this paper has been trying to show, is so desperately compounded; yet we must try to do what we can. Perhaps we are

encouraged a bit when an experienced therapist in the field, Stanley Willis says: "As with any emotional condition, there is no radical cure for the pain of homosexuality, no generally effective means for its remediation, and no universally applicable technique of psychotherapy that can be described in detail."⁹ Also it does help to have another comment from him - "As counselors we must strive for increasing maturation so that our thoughts, observations, and critical capacities permit us to put aside previous convictions in the face of changing circumstances and new data. Hopefully our point of view will be objective, dynamic, and alert to discovery, while at the same time cautious, tender, deliberate in our interaction with the patient."¹⁰

As has been stated the problem of shame and guilt are already well established in the homosexual's mind, so the counselor does not need to heighten or increase such feelings! This may be a special warning to pastors who, unfortunately perhaps, have been too often cast in the admonishing role. Michael Schofield underscores this: "Spiritual and moral advice to stop these activities is about as effective as advising a normal man to

⁹Stanley E. Willis, Understanding and Counseling the Male Homosexual (Boston: Little, Brown, 1967), p. 182.

¹⁰Ibid., p. 192.

refrain from taking an interest in the opposite sex."¹¹
 George W. Henry in an article¹² aimed at clergy who are
 counseling homosexuals, states briefly and to the point,
 that the ministerial function is to put the patient in
 the way of getting rid of his guilt. Willis also adds
 to this point: "The therapist must be very cautious to
 keep his interpretation free from any connotations of
 blame. The patient is already suffused with helplessness,
 bewilderment and anxiety or he would not be in the coun-
 selor's office. The anxiety may be concealed behind a
 supercilious or flippant facade, but this facade is fra-
 gile, and the underlying ego is tender."¹³

Since we are making reference to the sense of guilt
 and shame the homosexual is apt to feel, I am reminded
 (although this may seem to be an aside) of Sanford Fried-
 man's novel Totem Pole which tells the story of a Jewish
 boy, Stephen, and his struggle to establish his sexual
 identity. By the end of the book, Stephen, who has ac-
 cepted the fact that he is a homosexual, is in his mid-
 twenties, has completed his college, and is a soldier in
 Korea with a unit guarding a prisoner of war camp. Because

¹¹Michael Schofield, Society and the Homosexual (New
 York, E. P. Dutton and Co., Inc., 1953), p. 66.

¹²George W. Henry, "Pastoral Counseling for Homo-
 sexuals," Pastoral Psychology, November, 1951.

¹³Stanley E. Willis, Understanding and Counseling
 the Male Homosexual (Boston: Little, Brown, 1967), p. 198.

he is a person of warmth and compassion, he goes beyond the call of duty to teach English two or three evenings each week to the Korean prisoners. In his contacts he meets a Korean medical doctor, Sun Bo, about ten years his senior whose wife had been killed. The two men fall in love. Although the account is delicately told, there is eventually a sexual encounter. Afterwards Stephen admitted he had felt self-conscious, inhibited, ashamed. At the word "shame," Sun Bo smiled and then referring to another camp where he had been earlier said: "On Koje, Stephen, I see man beat other man with whip made from barbed wire. I see man punish other man with bayonet, cut off organ. I see man bury other man alive. I see many man tie to ground and stamper on by other man with boots, to death. When I see that I feel shame - I cry. But when I see man make love to other man - I laugh."¹⁴

Obviously Sun Bo's response does tempt one to questions why it is we seem willing to sit in front of our television sets, even with our children, and watch cowboys kill Indians, Indians scalp cowboys, men blow other men to bits with hand grenades, men torture other men in the most ingenious ways and our consciences seem comfortable; but should there be some scene in which two persons of the same sex show some affection, hardly even

¹⁴ Sanford Friedman, Totem Pole (New York: E. P. Dutton and Company, Inc., 1965) p. 259.

truly sexual, there would be great protests of how the moral fibre of our nation is being undermined! I quite realize this thought may seem somewhat irrelevant; on the other hand, it does show in some peripheral way why some homosexuals feel the world is unjust in making them feel they should be ashamed and guilty for an act, which, in many cases, is an expression of deep and tender love.

As the homosexual's problem of his own self acceptance plagues him, so do the many conflicts he carries within himself in regard to his various personal relationships. Do his parents know? Can he tell them? What about his other family members? How will his "straight friends" react if they find out? The girl he is dating - does she suspect anything? Can he ever marry and feel free of homosexual desires? Because there are no easy answers to these searching questions, many homosexuals wear, what the "gay world" calls the "mask." Donald Webster describes what "the mask" feels like: "Society has handed me a mask to wear, a ukase that it shall never be lifted except in the presence of those who hide with me behind its protective shadows. Everywhere I go, at all times and before all sections of society, I pretend. As my being rebels against the hypocrisy that is forced upon me, I realize that its greatest repercussion has been the wave of self-doubt that I must harbor. Because I am unable to stand up before the world and acknowledge that

I am what I am, because I carry around with me a fear and a shame, I find that I endanger my confidence in myself and in my way of living, and that this confidence is required for the enjoyment of life."¹⁵

No pastoral counselor can truly comprehend nor be empathetic with the pain that lies deep in the heart of almost every homosexual unless he can, in some small way at least, sense what this "mask" means. The "mask" is the homosexual's very real defense; in most cases it should not be forcibly removed and if it is to be "lifted" from time to time in some inter-personal relationships this "lifting" must rest entirely within the discretion of the homosexual himself.

The pastoral counselor, however, may be able to help the homosexual accept himself; yet, this too, is a difficult goal toward which to move. The counselor may have in mind, and perhaps rightly so, the text, "Ye shall know the truth and the truth shall make you free."¹⁶ When any man really begins to understand himself, he moves toward health, security, and peace. Polonius' words, "To thine own self be true"¹⁷ and the line from Don Quixote,

¹⁵Donald Webster Cory, The Homosexual in America (New York: Castle Books, 1951), p. 11.

¹⁶St. John 8:32.

¹⁷William Shakespeare, Hamlet, Act I, Scene 3, line 65.

"Make it thine business to know thyself, which is the most difficult lesson in the world,"¹⁸ are important admonitions, but they need to be coupled with Jesus' words, "Thou shalt love thy neighbor as thyself."¹⁹ Knowledge of self and acceptance of self are cardinal precepts in life. But when we deal with the homosexual, establishing a counseling goal is not easy. Should we ask him, when we have enough information to believe he may be a confirmed homosexual, to accept this fact; or on the other hand, should we suggest that he continue to make every possible effort to move toward a heterosexual way of life? In the world of psychotherapy, as has been already stated in several instances, there is no agreement. Surely, as I have previously noted, any of his feelings about "change" should be encouraged. However, if he expresses no such desire, then I do not think we should try to "over stimulate" him to attempt "cure."

As the counselor begins helping the homosexual to find himself and make some decisions about himself, then he may be able to assist him with whatever difficulties he may have in terms of inter-personal relationships. I am not saying that these are necessarily two separate goals

¹⁸Miguel DeCerventis, Don Quixote, Modern Library Giant Edition, Chapter 42, p. 719.

¹⁹Romans 13:9.

and that the first must be reached before it is possible to work toward the second. Actually both goals are being worked on at one and the same time. However, the more insight a man has about the self, the more ability he has to deal with outside relationships.

As to parents: I have found it too disturbing for the client to cope directly with concepts such as Bieber's "close-binding-mother and hostile-detached father theory" because the client then begins to feel angry about his parents and wants to blame them for his being in his present pain. Obviously letting him vent some of his anger and hostility will not do great harm, but I feel since many homosexuals may not marry and may find it difficult to establish close relationships with other homosexuals, they may need to maintain ties with members of their own families provided such bonds are not totally destructive. There are times when a homosexual asks, "Will you please tell my parents?" Right or wrong, I refuse; however, I do encourage him to try and "get the message to them." When this is done, I am more than willing to meet with the parents in order to help them learn something about homosexuality, suggesting also that they make a sincere effort to understand and accept the son. I have done this many times and the process seems to work satisfactorily.

When homosexuals discuss their relationships with members of the opposite sex, I always provide as much encouragement and approval as I can. So often one will be told that homosexuals do not like members of the opposite sex. This is generally not true. For this reason the theory that homosexuality is a "flight from women" is not too congenial to me. The facts are that many, if not most, homosexuals enjoy the company of the opposite sex. Likewise, there are many women who develop close relationships with homosexuals and one reason may be that they do not always want to deal with men on a sexual level nor with marriage being either the conscious or unconscious goal. Very often homosexuals move into comfortable, long-term relationships with members of the opposite sex who are understanding and accepting. In an article entitled, "Down with Antiheterosexuality," Michael Fox wrote: "Recently while with a heterosexual female friend, I expressed an attitude I thought I had outgrown. I said I resented my parents for having 'made me a homosexual'; Gwen responded with amazement, 'What's wrong with that?' To her, homosexuality and heterosexuality are truly equal. One might conclude that Gwen is better adjusted to my homosexuality than I am!"

"Gwen was never prejudiced....She feels that an individual has the right to be happy in his own way, so

long as he doesn't interfere with another's right to be happy...Gwen is more accepting than many homosexuals imagine heterosexuals to be....Just as heterosexuals are admonished to know a greater variety of homosexuals before judging all of them, so should homosexuals know a greater variety of heterosexuals."²⁰

The question of marriage occasionally is presented and advice is sought. Here, there can be no definitive way to approach the question. Where is the particular counselee on the Kinsey scale? Is he almost completely limited to sexual proclivities toward his own sex; is he bisexual; is he basically heterosexual with some homosexual desires? Also how will he and his proposed marriage partner manage incidences of infidelity? Our sexual mores are in great flux and the standard of "to keep thee only unto her as long as ye both shall live" is not necessarily being accepted.

Telling the proposed marriage partner that previous homosexual activities have occurred is a debated question. There are marriage counselors who do believe that whatever sexual activities a person has had before marriage do not need to be revealed. However, in some Christian denominations, the failure to inform before

²⁰ Michael Fox, "Down with Antiheterosexuality!" The Homosexual Citizen, published by the Mattachine Society, of Washington, Box 1032, Vol. 1, No. 4, April, 1966, p. 11.

marriage of some homosexual act becomes grounds for annulment. For instance in the Episcopal Church there is a specific canon listing the "impediments" which allow the Bishop to declare that no Christian marriage exists: "impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other."²¹

Donald West feels strongly that "The psychiatrist has a plan of duty to warn an established homosexual against contracting a marriage with a woman who does not know about his problem."²²

On this subject I will quote, with his permission, a letter of Dr. Alfred Gross who has counseled homosexuals for three or four decades. He received a letter from a clergyman asking for advice to give another clergy friend who had deserted his wife, demitted the ministry, entered the "gay life all the way," established a relationship with a younger man, and had been abandoned. His friend did not know whether to stay in the gay world or attempt a reconciliation with his wife. Dr. Gross answered: "Is it possible to resurrect the marriage? If the wife were able to understand her husband's situation, he would be infinitely better off making some sort

²¹General Canons of the Episcopal Church, Canon 17, Sec. 2 (1) 6.

²²Donald J. West, Homosexuality (London: Penguin Books, Ltd., 1960) revised edition, p. 170.

of compromise between his marital obligations and what he feels he must do to satisfy his sexual needs....One extremely practical wife who had to cope told me, 'Lots of women put up with conventionally wandering spouses for the sake of keeping a home. My man has an occasional night on the town with a boy-friend; but he always comes back to me.' While this is not a design for living publically to be commended...."²³ Surely, even though this answer may not be acceptable to many, it is at least an answer!

Finally, I would come to the subject of counseling homosexuals who are attempting to establish a close relationship with each other which may have some semblance of a marriage. Even the homosexual world has mixed feelings about how formal such "unions" should be. There are those who argue that they should be recognized by the state and even blessed by the Church on the basis that such social recognition might make for more permanence since there would be more commitment and obligation involved. On the other hand, there is the opinion that Christian marriage, as it is understood by the Church, could not possibly be considered and then too legalization by the state would bring about many problems

²³Copy of letter by Dr. Alfred A. Gross, Executive Director of the George W. Henry Foundation in the file of the Hartford Chapter Office, 45 Church Street, Hartford, Connecticut.

regarding property settlements in instances of "divorce" or estate complications at death.

Robert Wood, an ordained minister, believes, "If a gay couple came to me and requested a religious marriage ceremony, I would not automatically turn them away. If they were willing to take my premarital counseling course - modified for each situation, anyway - and if, after counseling, I felt they were genuinely in love, determined to stick together come what may, aware of the problems they would confront, and had sufficient religious background to be sincere in their desire for a spiritual blessing upon their union, I would then be inclined, God willing, to give such a blessing in my capacity as an ordained minister of the gospel."²⁴

Norman Pittinger of Cambridge, a most responsible theologian, seems to generally agree with Wood. "Is there not the possibility of some kind of a blessing which might be given to two men who fulfill the conditions indicated in this pamphlet who are ready to state their intentions in the presence of some agent (the parish priest or pastor shall we say) of the religious community to which they belong or would like to belong?"²⁵

²⁴Robert W. Wood, Christ and the Homosexual (New York-Washington-Hollywood: Vantage Press, 1960), p. 200.

²⁵Norman Pittinger, Time for Consent? (London: S. C. M. Press, Ltd., 1967), p. 61-62.

Although my own position is perhaps more conservative than that taken by Wood and Pittinger regarding formalizing homosexual relationships in the manner they seem to suggest, I am convinced that one important role the pastoral counselor can fulfill is to help two people in a relationship who may need outside supportive help from time to time. I will agree with Pittinger when he says "One of the jobs of the counselor or priest ought to be to do everything in his power to keep the relationship going in the hope that it will become permanent in fact as well as in intention."²⁶ Pittinger feels that homosexuals are capable of deep, meaningful love relationships and they should be encouraged not only to establish them but also to develop standards which should characterize any rich, valuable union of two persons: "Man is to be defined as a lover - he is created to love, his deepest intentionality is that he shall love, his manhood is expressed in his loving."²⁷ "Characteristics of love in its deepest and truest sense: commitment, mutuality in giving and receiving genuine tenderness in relationships, intention of faithfulness, 'eager expectancy' or hopefulness, and the urgent desire for a union with another life or with others' lives in as complete

²⁶Ibid., p. 59.

²⁷Ibid., p. 20.

and full a sense as is possible for man."²⁸

Throughout the centuries there have been efforts on behalf of poets, novelists, dramatists, philosophers to ennoble the homosexual relationship. Dr. Hendrik Ruitenbeek has compiled a volume of writings from many known homosexuals: Andre Gide, John Addington Symonds, Emile Zola, Oscar Wilde, Marcel Proust, and others. There is a section devoted to the American poet, Walt Whitman, who often cloaks the homosexual overtones in his writing, but who speaks so openly in the following lines:

"I will sing the song of companionship,
 I will show what alone must finally compact these,
 I believe these are to found their own ideal of
 manly love indicating it in me,
 I will therefore let flame from me the burning fires
 that were threatening to consume me
 I will lift what has too long kept down those
 smoldering fires,
 I will give them complete abandonment,
 I will write the Evangel-poem of comrades and love,
 For who but I should understand love with all its
 sorrow and joy?
 And who but I should be the poet of the comrades?"²⁹

Edward Carpenter (1844-1929) a leading literary figure in English socialism was, in his younger years, an ordained clergyman. He was one of the early writers on the subject of homosexuality and particularly in his poetry he expresses his emotional conceptions of democracy, freedom and love. Some of his poetry is included in

²⁸ Ibid., p. 23.

²⁹ Hendrik M. Ruitenbeek, Homosexuality and Creative Genius (New York: Astor-Honor, Inc., 1967), p. 174.

Eros which is an anthology of male friendship. These few lines from his Towards Democracy are evidence of a theme he repeats so often:

"Now when I am near to you dear friend
 Passing out of myself, being delivered
 Through those eyes and lips and hands, so loved,
 so ardently loved,
 I am become free
 In the sound of your voice I dwell
 As in a world defended from evil"³⁰

What I think I am trying to say to any pastoral counselor who will work with homosexuals is that he must be open to the fact that such persons are capable of love, just as much love and just as rich love, as any heterosexual. The homosexual needs to be respected when he talks about his love relationships because they may not be cheap or shallow, as so many believe, but may be on a high level and marked by self-giving, sacrifice, and deep commitment. I take serious issue with Bergler who in his Homosexuality Disease or Way of Life so blatantly labels all homosexuals as essentially disagreeable people regardless of their pleasant or unpleasant outward manner, unreliable and apt to utilize unsavory shortcuts and detours of conspiracy, and that within them one can seldom find an intact ego.³¹

³⁰ Alistair Sutherland and Patrick Anderson (Editors), Eros: An Anthology of Male Friendship (New York: The Citadel Press, 1963), p. 329.

³¹ Edmund Bergler, Homosexuality Disease or Way of Life (New York: Hill and Wang, Inc., 1957).

Is it not true that we should believe that all mankind grows and develops through the relationships of life? As the child matures, he is encouraged to work through his relationships and to find from them strengths for his life. He is to give as well as receive. A counselor, working with the homosexual, must help him with whatever relationships he may have established, in fact, he may even need encouragement about moving into situations in which he can be known and in which he may be able to share himself. This is one way through which promiscuity, "one-night stands," and cursory contacts can be diminished in the homosexual world. It is all too true that our present society, (as noted in Chapter V) provides little or no support for such relationships, even when the intentions are estimable; but rather seems to have conjured up every possible way to destroy them. That such relationships can be evaluated as positive rather than negative may best be illustrated by actual cases:

Case 11 - Jeff is thirty; Raymond is twenty-three. They are both very masculine. They met casually over three years ago and moved quickly into a close relationship although they have not attempted to live together since Raymond is still at home with his mother, a sister and brother.

Raymond was having a difficult time. His alcoholic father had left the home, he himself had been booked on a narcotic charge, and he was acting out his homosexuality by "cruising" on the street.

Jeff, a college graduate, was quite settled. He had a good position, lived in an attractive apartment, but was lonely and eager "to be close to somebody."

Through counseling, these two young men have maintained a relationship which has produced interesting developments: Raymond decided to test his vocation for a profession, entered college, and is managing more adequately than he ever thought he might. Jeff, too, has changed, for he has been motivated to give up a secure future in an established business in order to complete his graduate degree and teach in an underprivileged area of the city. Both men keep in close contact; some of the intensity of their early months has subsided, but they still have deep feelings about each other. It would seem that this relationship has been constructive: an older young man stabilized a younger one, and a younger one helped bring love and a new purpose to a man in his early thirties.

Case 12 - Alden was married as soon as he was discharged from the Army. He had had some homosexual experiences in early life and only one or two while in the Military.

His marriage soon became traumatic: quarrels, break-ups, reconciliations, more tension, continual upheaval. After a dozen years and four children, with his being on the edge of alcoholism, he finally separated from his wife. He moved to a nearby city, and since he had a flair for the artistic went to a beautician school and has now become a successful hair dresser. He is faithful about providing support for his wife and children. In the meantime he met and fell in love with a man his own age who has a respected career in the arts. Through this relationship, Alden too, has moved into dramatics and is sought after in the field of amateur theatre. These two men have now lived together for the past seven years. Alden, without hesitation, says that these last years have been the happiest in his life. These men have established a way of life together, have developed many outside friendships, and feel useful and productive.

Case 13 - Two young men in their early twenties met in a gay bar. They were both looking for someone to love. They have accepted the fact that they are homosexuals. When they met, both felt empty and without direction. They moved to a new community, both found employment, now they have set up a pleasant apartment, go to church regularly and are finding new friends. There have been minor relationship adjustments for which they sought counseling,

but they seem to move along happily enough. This is only a two-year relationship and whether it lasts for many years may not be so important; at this point two people are courageously trying to live in a relationship which seems constructive for each of them.

Such cases as these just presented seem to give credence to the belief of Michael Schofield: "It is useless to try to re-shape the temperaments of these people. All the pressures of society have failed to do this. It is far better to try and understand and control these deviations from the standard and encourage them to make their contribution to the community welfare....Many sociologists believe that a small percentage of homosexual personalities are desirable in any culture; the homosexual produces imaginative and creative originalities that seem beyond the ability of the heterosexual."³²

The pastoral counselor who is known to be helpful with homosexuals, will soon learn that one of the inner feelings expressed is isolation, loneliness, and a desire for some identity with other homosexuals. These are the needs which have motivated the homosexual, just in the space of the past decade or so, to organize homophile groups which have grown up in many urban centers. (See Appendix E) Some groups are small, others large. A few

³²Michael Schofield, Society and the Homosexual (New York: E. P. Dutton, and Co., Inc., 1953), p. 71-72.

have survived since inception, others have faltered. The "movement" as a whole is facing many inner struggles as it tries to find some centralized or cohesive structure. Foster Gunnison of the Institute of Social Ethics in a short history writes: "There are in the movement today homosexuals thoroughly alienated from the church, in their view because of the unrelenting hostility the church has directed or reinforced against them over the centuries. Now, for the first time, there are at least some indications that a start is being made toward a dialog and that a rapprochement may be possible between the main stream of Christian thinking and the orientation of this rejected minority."³³ One of the "indications" being referred to is the Council of Religion and the Homosexual which organized in 1962 in San Francisco, California for in this council, homosexuals and churchmen are meeting in an atmosphere of mutual understanding and respect with the intention of establishing purposes and goals which will eventually be helpful for both. The Kalos Society, mentioned earlier in this paper, is also another such experiment.

Martin Hoffman comments on the value of such efforts: "If homosexuals could meet as homosexuals in the kind of

³³Foster Gunnison, Jr., An Introduction to the Homophile Movement (Hartford, Connecticut, published by The Institute of Social Ethics, 119 Ann Street, 1967), p. 3.

social settings in which heterosexuals can (e.g. at school, at work) where the emphasis on finding sexual partners is not the controlling force behind all the social interaction which transpires, a great deal of the anonymous promiscuity which now characterizes homosexual encounters would be replaced by a more 'normal' kind of meeting between two persons. Perhaps, then, the sexual relationships which develop would become more stable."³⁴

It is my strong feeling that if the Church can develop more pastoral counselors who have the inclination, the sensitivity, the flexibility and true compassion to reach out to accept, to understand, and to assist the homosexual, many more bridges will span the chasm which has existed throughout the centuries between Church and Society on one side and the homosexual on the other.

I return finally to words from Norman Pittinger as he concludes his own essay on the homosexual: "Love can show itself in strange and unexpected places. I am ready to say that in homosexual love of the kind I have been discussing God is present. He is present in the loving relationship and present also in the acts which express and cement that love. I know quite well that the very idea that this could be the case will appear shocking

³⁴Martin Hoffman, The Gay World (New York: London: Basic Books, Inc., 1968), p. 59.

to many of my friends and to the majority of my fellow-clergy. But I am convinced that what I have said is true because I have seen it to be true. Such human love where God is hiddenly present always needs further 'infusion' of the divine Love which we who are Christians believe that Christian fellowship, sacramental worship, and the reception of the sacramental elements can provide. The fellowship and the sacrament are not ours, but the Lord's. Who are we to 'fence' that table from any needy and hungry child of God? How can we, who are ready to confess ourselves ignorant and prejudiced and misguided men, refuse that gracious gift of Love to any man or woman who honestly comes asking for it?"³⁵

To this I can only add, "Amen, Amen."

³⁵Norman Pittinger, Time for Consent? (London: S.C. M. Press, 1967), p. 64.

APPENDIX A

A REPORT OF THE HARTFORD CHAPTER OF THE GEORGE W. HENRY FOUNDATION

HISTORY

Early in 1964, a small group of men and women, mostly persons already involved with the work of the Social Service Department of the Greater Hartford Council of Churches, formed an ad hoc committee to study the problem of homosexuality, particularly as it might be an "area of concern" in this community. During the "learning process" of book exchanges and listening to speakers from many professions and social agencies, this committee, which called itself "Project H," made contact with the George W. Henry Foundation in New York which for almost two decades had been working to help those "who by reason of sexual deviation are in trouble with themselves, the law, or society," and invited the Executive Director, Dr. Alfred A. Gross and other Board members to meet with us several times for consultation. Finally, we asked for the privilege of being chartered as a Chapter of this Foundation. Not only was the request granted, but also our Committee was asked to be represented on the Board

in New York. This relationship is now established and on going.

Finally by March 1, 1966, the Committee moved to establish a "referral and counseling service." A telephone, listed in the name of the Foundation, was placed in the office of a Committee member, the Rev. Clinton R. Jones, Canon of Christ Church Cathedral.

The "Project H" Committee shifted from an ad hoc status to become a formal adjunct of the "Committee on Rehabilitation and Health" and the Rev. Robert Casstevens continued as Chairman. At the end of 1968, the Social Service Department, in a reorganization, has now recognized this Committee as one of the regular standing committees of the Department. Meetings are held on a regular monthly basis except for July and August.

Since Canon Jones continues to cover the Foundation's phone, arranges preliminary interviews and is responsible for "follow-up," he has available some record of contacts and of counseling provided. It is to be pointed out because of the nature of this particular concern that no case records are made nor are names and addresses filed. As Dr. Gross has so often stated, "Fortunately I have even forgotten those whom I have helped - and perhaps this is the way it should be."

Because no summary report has been formally made previously to the "Project H" Committee nor to the Foundation Board, Canon Jones is submitting the following:

Report: March 1, 1966 - January 20, 1969

<u>No. of Persons Seen</u>	<u>No. of Conferences</u>
47	1
12	2
10	3
7	4
4	5
2	6
3	7
1	8
1	9
2	10
1	11
1	12
1	13
1	16
1	19
1	23
1	25
1	34
1	36
<hr/>	<hr/>
Total 99	401

Note: The persons seen 16 times and over had already received extensive psychiatric care (some had been institutionalized) and were therefore in need of "supportive" help and concern.

Referrals were received from:

Churches:

Covenant Congregational Church, West Hartford
 Trinity Church, Hartford
 The Episcopal Metropolitan Mission

Churches (Cont.):

Immanuel Congregational Church, Hartford
 Central Baptist Church, Hartford
 Plain Union Church, Waterbury
 Christ Church Cathedral, Hartford
 St. John's Church, Waterbury
 First Presbyterian Church, Rahway, N. J.
 St. James Church, West Hartford
 Center Church, Hartford
 Second Congregational Church, Manchester

Social Agencies:

Div. of Vocational Rehabilitation, State Dept. of
 Education
 Blue Hills Clinic
 Salvation Army
 Counseling Service, Greater Hartford Council of Churches
 Department of Health, City of Hartford
 Bureau of Rehabilitation, New Britain
 Detective Division, Juvenile Department, Hartford Police
 South Green Renewal Team
 Welfare Department, City of Hartford
 Adult Probation Department, Circuit Court 14
 Family Service Society of Central Connecticut, New
 Britain
 Youth Opportunities Center
 Welfare Department, State of Connecticut
 Neighborhood Youth Corps
 Greater Hartford Council on Alcoholism
 Social Service Department, Greater Hartford Council
 of Churches
 Mitchell House
 State Unemployment Department
 Adult Probation Department, Superior Court

Others:

The Hartford Courant
 Trinity College
 George W. Henry Foundation, N.Y.C.
 Connecticut Valley Hospital, Middletown
 Hartford Public Library
 University of Hartford
 Hartford Public High School
 Watkinson School

Also referrals were received from one general medical practitioner and from two psychiatrists.

Referrals were made to:

Probation Office, West Hartford
 Hartford Hospital Mental Hygiene Clinic
 Y.M.C.A. Counseling Service
 The Inn, South Park Methodist Church
 Social Worker, Fox School
 Holy Protection Monastery, New Canaan, Connecticut
 Counselor, Trinity College
 Outpatient Clinic, Norwich Hospital
 Connecticut Valley Hospital, Middletown
 State Department of Health
 Hartford Hospital Outpatient Clinic
 Personnel Department, Connecticut Bank and Trust
 Welfare Department, City of Hartford
 Blue Hills Clinic
 Greater Hartford Council on Alcoholism
 Selective Service, State Headquarters

Also referrals were made to one general practitioner, four psychiatrists, and six lawyers.

From time to time there have been conferences with students and other persons who were interested in the subject or in the work of the Foundation. Such conferences have been held with a graduate student from the University of Connecticut, a student at the University of Hartford, two senior girls from Newington High School, a graduate nurse of Hartford Hospital School of Nursing, the pastor of the Church of the Good Shepherd in Suffield, the Executive Director of the Connecticut Council of the National Council on Crime and Delinquency, a representative from the Connecticut Prison Association, certain members of the staff at the Blue Hills Alcoholic Clinic and also of the Outpatient Clinic of Norwich Hospital.

Since its beginning the "Project H" Committee has been concerned with education and has organized several conferences for clergy, social workers, personnel directors, and other groups.

In May of 1968, a small number of counselees came together to discuss the possibilities of an informal social group. Through personal contact others were invited to express their interest and by late summer about twenty-five persons decided to constitute themselves as the Kalos Society which continues to meet every other Thursday evening in Center Church House. A steering committee of four members meets with a "Project H" Committee member to plan the programs which are primarily on pertinent discussion topics.

A library of nearly one hundred books along with many pamphlets and magazine articles is now available in my office at 45 Church Street, Hartford. These are for loan to responsible persons. A recent mimeographed listing is available on request. Since July 1st, 1968, sixteen persons have used forty-eight books.

Since this report is so statistical in its character, it may be important in this last paragraph to make the point that this work is full of personal drama of a highly sensitive nature. It must never be forgotten that we are dealing in a very direct and open way with persons who are beset with the most complicated and disturbing problems.

Our purpose is to listen, to understand, to accept, to help people help themselves, and always be ready to reach out to find others to assist when such aid is in order. The challenges are many but we must constantly strive to "measure up" each time we are confronted.

Respectfully submitted,

Clinton R. Jones

APPENDIX B

(Copy of Flier)

HELP FOR THE HOMOSEXUAL

THE GEORGE W. HENRY FOUNDATION

CALL 522-2646

SOCIAL SERVICE DEPARTMENT

GREATER HARTFORD COUNCIL OF CHURCHES

Through many meetings of a committee of the Greater Hartford Council of Churches during 1964 and 1965, there grew a definite feeling that the Hartford religious community and the society of which it is part were morally bound to speak on the condition of the homosexual. With that in view, a branch of The George W. Henry Foundation has been established in Hartford. Help is available to all who seek it. The telephone number is 522-2646. The confidence of all who come will be respected, no aspect of any man's situation being made available to governmental or private social agencies. All who choose may come for whatever the Foundation may have to offer.

THE GEORGE W. HENRY FOUNDATION

In the mid nineteen-thirties, a group of psychologists and social scientists formed the Committee for the

Study of Sex Variants to inquire into the causes and conditions of homosexuality. The research was directed by Dr. George W. Henry of the Department of Psychiatry of Cornell University Medical College. In the course of Dr. Henry's investigation, it developed that the presence of a large unassimilated group unable to live in accordance with the accepted sexual folkways created problems similar to those that accompany the presence in the community of more speedily recognizable minorities. To alleviate some of the handicaps that must be surmounted by those who must come to terms with a sexual way of life under societal reprobation, a number of Dr. Henry's friends, students and admirers organized in 1948 the George W. Henry Foundation, which was incorporated under the New York Law. Dr. Henry acted as the Foundation's psychiatrist in chief until his death in 1964.

From obscure beginnings tucked away in a corner of a settlement house in the lower East Side of New York City, often misunderstood and occasionally condemned, the Foundation persevered until today it is a respected community organization, filling a much-needed social role, and enjoying the confidence of the criminal courts, clergymen and public officials. Its stated purpose is to help those "who by reason of sexual deviation, are in trouble with themselves, the law or society." Its services

are available to all, regardless of race, creed or color. Those in need are referred to selected psychiatrists, psychologists, clergymen and legal advisors. All who come for help are served where it is possible. No means tests are applied; and those who knock at the Foundation's door are welcomed without inquiry being made into the source of their referral.

The Foundation considers its chief role to help people out of trouble. Recognizing the need for research, it leaves more ambitious projects to institutions with the funds and personnel to undertake them. Those who come within its orbit are helped to live with themselves and to overcome their feelings of guilt and rejection. It seeks to help men and women recover their lost self-respect, thus, enabling them to live useful and productive lives. In the Foundation's view, homosexuality has become a subject of grave concern. The blighting of human lives through society's judgment and condemnation of man's modes of sexual expression needs only to be mentioned to be realized.

- Dec. 19 A Christmas Party
 Buffet Supper - Cost to be shared by members
 Carol singing
 Grab bag - each member is asked to bring a wrapped 50¢ gift. Santa Claus may be on hand to distribute them!!
- Jan. 2 Question Box
 The last similar program seemed to evoke such a good response that the committee felt it was worth a repeat. A new panel will deal with the questions asked. The written questions will be unsigned.
- Jan. 16 Discussion: "What should I tell my parents, other members of my family, and my straight friends about myself?"
- Jan. 30 Speaker: Dr. William Goodwin, Psychologist and Director of the Counseling Service of the Hartford Y.M.C.A.
 Dr. Goodwin will approach the subject of homosexuality from a sociological point of view dealing particularly with the question, "What are some significant social forces affecting the homosexual?"
- Feb. 13 The Committee felt we needed a social program so have planned a "Monte Carlo Whist." This is an uncomplicated card game which makes it possible, by shifting partners after each hand, to play opposite almost all those who will be present. There will be prizes.
- Feb. 27 A discussion on "The Homosexual and the Armed Forces." It is expected that there will be some specialists present to help with this topic.
- March 13 Discussion to be led by David Mullins, Instructor at the University of Connecticut and Ph.D. candidate. Mr. Mullins plans to focus his thesis on the subject of Homosexuality and is presently compiling supporting statistics.
- March 27 The Rev. Steve Wolfe, Luthern Chaplain at Yale University will lead a discussion on: "Homosexual 'Marriages' - Should they be recognized by the State and blessed by the Church?"

- April 10 The Program Committee felt convinced that the previous Monte Carlo Whist was such a social success that another one should be scheduled. Once again this is a good opportunity to bring other family members or friends. Prizes, too!
- April 24 Questions are often raised about the relationship of alcohol and drugs to homosexuality. Addressing himself to this subject will be Rev. George K. Merrill, Chaplain of the Blue Hills Hospital and Clinic for Alcoholism and Drug Addiction.

APPENDIX D

THE HETEROSEXUAL-HOMOSEXUAL RATING SCALE

From Sexual Behavior in the Human Male by Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin (Philadelphia-London: W. B. Saunders Co., 1948), p. 639-641.

- 0 Individuals are rated as 0's if they make no physical contacts which result in erotic arousal or orgasm, and make no psychic responses to individuals of their own sex. Their sociosexual contacts and responses are exclusively with individuals of the opposite sex.
- 1 Individuals are rated as 1's if they have only incidental homosexual contacts which have involved physical response; or incidental psychic responses without physical contact. The great preponderance of their sociosexual experience and reactions is directed toward individuals of the opposite sex. Such homosexual experiences as these individuals have may occur only a single time or two, or at least infrequently in comparison to the amount of their heterosexual experience. Their homosexual experiences never involve as specific psychic reactions as they make to

heterosexual stimuli. Sometimes the homosexual activities in which they engage may be inspired by curiosity or may be more or less forced upon them by other individuals, perhaps when they are asleep or when they are drunk, or under some other peculiar circumstance.

- 2 Individuals are rated as 2's if they have more than incidental homosexual experience, and/or if they respond rather definitely to homosexual stimuli. Their heterosexual experiences and/or reactions still surpass their homosexual experiences and/or reactions. These individuals may have only a small amount of homosexual experience or they may have a considerable amount of it, but in every case it is surpassed by the amount of heterosexual experience that they have within the same period of time. They usually recognize their quite specific arousal by homosexual stimuli, but their responses to the opposite sex are still stronger. A few of these individuals may even have all of their overt experience in the homosexual, but their psychic reactions to persons of the opposite sex indicate that they are still predominantly heterosexual. This latter situation is most often found among younger males who have not yet ventured to have actual intercourse with girls, while their orientation

is definitely heterosexual. On the other hand, there are some males who should be rated as 2's because of their strong reactions to individuals of their own sex, even though they have never had overt relations with them.

- 3 Individuals who are rated 3's stand midway on the heterosexual-homosexual scale. They are about equally homosexual and heterosexual in their overt experience and/or their psychic reactions. In general, they accept and equally enjoy both types of contacts and have no strong preferences for one or the other. Some persons are rated 3's even though they may have a larger amount of experience of one sort, because they respond psychically to partners of both sexes, and it is only a matter of circumstance that brings them into more frequent contact with one of the sexes. Such a situation is not unusual among single males, for male contacts are often more available to them than female contacts. Married males, on the other hand, find it simpler to secure a sexual outlet through intercourse with their wives, even though some of them may be as interested in males as they are in females.

- 4 Individuals are rated as 4's if they have more overt activity and/or psychic reactions in the homosexual,

while still maintaining a fair amount of heterosexual activity and/or responding rather definitely to heterosexual stimuli.

- 5 Individuals are rated as 5's if they are almost entirely homosexual in their overt activities and/or reactions. They do have incidental experience with the opposite sex and sometimes react psychically to individuals of the opposite sex.
- 6 Individuals are rated as 6's if they are exclusively homosexual, both in regard to their overt experience and in regard to their psychic reactions.

APPENDIX E

ORGANIZATIONS OF THE HOMOPHILE MOVEMENT

American Association of Religious Crusaders, Box 362,
Stronghurst, Illinois

Association for Responsible Citizenship, ARC, Box 895,
Sacramento, California

Association for Social Knowledge, ASK, Box 4277, Van-
couver BC, Canada

Central Ohio Mattachine Society, Box 9461, Columbus, Ohio

Cincinnati Homophile Organization, CHO, Box 1493, Cincin-
nati, Ohio

Cincinnati Mattachine Society, Box 625, Cincinnati, Ohio

Circle of Friends, Box 9737, Dallas, Texas

Council on Equality for Homosexuals, Box 179, New Hyde
Park, New York

Council on Religion and the Homosexual, 330 Ellis Street,
San Francisco, California

Dallas Council on Religion and the Homosexual, 3133 Inwood
Road, Dallas, Texas

Daughters of Bilitis Inc., 1005 Market Street, Room 208,
San Francisco, California

Dayton Mattachine Society, Box 104, Riverside Station,
Dayton, Ohio

Dorian Society of Seattle, Box 799, Seattle, Washington

Female Educational Movement, 4037 Dayton Avenue, N. Seattle,
Washington

- Homophile Action League, 34th S. 17 Street, Philadelphia, Pennsylvania
- Homophile Youth Movement, C/o Oscar Wilde Memorial Bookshop, 291 Mewter St., New York City, New York
- Homosexual Law Reform Society, 1230 Arch Street, Philadelphia, Pennsylvania
- Homosexual Voters Advisory Council, Box 5131 Terminal Annex, Denver, Colorado
- Homosexual Intransigent (City University of New York) C/o Craig Schoonmaker, 127 Riverside Drive
- Institute of Social Ethics, 119 Ann St., Hartford, Connecticut
- International Sex Equality Anonymous, C. P. 145, Station "G" Montreal 18, Quebec, Canada
- Advocate, The Los Angeles, Box 74695, Los Angeles, California
- Mattachine Midwest, Box 89, Chicago, Illinois
- Mattachine Society of Boston, C/o 4 Champney Place, Boston, Massachusetts
- Mattachine Society of New York, 243 West End Ave., New York City, New York
- Mattachine Society of Washington Inc., Box 1032, Washington, D. C.
- National League for Social Understanding, 7080 Hollywood Blvd.
- National Legal Defense Fund, 330 Ellis St., San Francisco, California
- New York Council on Religion and the Homosexual, (mailing address) C/o Ken Warren, WSNG, Box 502, Cathedral Station, New York City, New York
- One Inc., 2256 Venice Blvd., Los Angeles, California
- Ottawa Council on Religion and the Homosexual, C/o Garfield Nichol, 192 James St., Apt. 3, Ottawa, Canada

- Phoenix Society for Individual Freedom, 1333 E. Linwood Blvd., Kansas City, Missouri
- Promethean Society of Houston, Box 52591, Houston, Texas
- Pursuit, C/o James L. Kepner, Jr., 2141 Baxter Street, Los Angeles, California
- San Francisco Homophile League Inc., 1025 Bayshore Blvd., San Francisco, California
- Society Advocating Mutual Equality, Box 775, Rock Island, Illinois
- Chicago Chapter, C/o Jack R. Schrermer, 617 23rd St., Moline, Illinois
- Society for Individual Rights, 83 Sixth Street, San Francisco, California
- Southern California Council on Religion and the Homophile, 3330 W. Adams Blvd., Los Angeles, California
- Student Homophile League, 202 Earl Hall, Columbia University, New York City, New York
- Tangents, 3473 N. Cahenga Blvd., Hollywood, California
- Tavern Guild of San Francisco, 83 Sixth St., San Francisco, California
- Texas Homophile Educational Movement, C/o Rita Wenstrom, 2305 S. Shepherd Dr., Houston, Texas
- Tidewater Homophile League, Box 623, Norfolk, Virginia
- Toledo Mattachine Society, Box 4642, Old West End Station, Toledo, Ohio
- Vanguard, C/o Keith St., Clara, 203 Clayton St., San Francisco, California
- West Side Discussion Group, P. O. Box 502, Cathedral Station, New York

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