

A SHORT AND SPOTTY HISTORY OF MODERN HOMOSEXUALITY

Poetically referred to as “the love that dare not say its name” in 19th century England, sodomy may have been technically illegal, but tolerated if it wasn't too obvious. Rather like how conservatives are treated now. History doesn't record the huddled masses of gay men living short, wretched lives under bridges and begging for bread. That's because there weren't any – nor were they tortured until they agreed to shovel coal or do other manly things. Instead, it was an open secret that some (in the arts especially) were “a little queer” in their affections. Devoted, lifelong female roommates were seen as lonely spinsters with tragic pasts, and almost never questioned. Homosexuals have coexisted with Western “Christendom” for a very long time.

A drag Queen Victoria wouldn't have gone down well at all in 1870, though. Those old social taboos were useful: they spared Victorians from the sexually demented celebrities we are stuck with now. Oscar Wilde's infamous trial for “gross indecency” in 1895 was an example of how much Victorians detested hearing lurid details of *anyone's* sex life. At least in public. Wilde's troubles are legendary, and about as well known as the national anthem. But he caused most of them himself. Oscar sued the Marquess of Queensberry for slander, after the nobleman called him a “posing Sodomite.” Yet, his trial proved that married Wilde was romancing the Marquess' son – while also taking advantage of various lower-class boys.

Oscar went to prison more for his flamboyant sexual expression (posing) than being gay. He made certain everyone knew what he was up to. Arrests for sodomy were rare, but the Marquess had already lost one son to suicide after a gay liaison. Oscar publicly aggravated him, although he understood Victorian prohibitions against public displays of sexuality. “I am here for having tried to put your father in prison” he admitted to lover Alfred Douglas. He was no saint.

Gays claim to be victims of grievous victimization, and our anti-hate crime laws are based on their assertions. But they weren't the only victims of stringent moral codes of the past. Laws against mixed-race sex and marriage were common, and persisted until 1990 in South Africa. Heterosexual adultery was a criminal offense in most of the world, and can still net a death sentence in some places. Porn producers were imprisoned, and prostitutes and pimps still are. Virtually no anti-hate legislation has

been drafted for any of them. In spite of the fact that adulterers *far* outnumber homosexuals, there is, shockingly, no National Adultery Month. What's the deal?

Think of the horses

If society didn't applaud gay liaisons, neither did they particularly persecute them. Women fared much worse. Only females were arrested for sex-trade in Britain, while male prostitutes were ignored. Sodomy, rapes, and buggery" were all capital crimes in early Plymouth Colony, (US) but rarely prosecuted. "Adultery" was added to the list of serious offenses as well. Modern law didn't target consenting gay adults until the 1950's – and even those prosecutions were sporadic and rare. By 2003, all US states had dropped or revised sodomy statutes involving adults only. Yet the narrative of callous injustice at the hands of State and Church has been kept on life-support – along with histrionics and gnashing of teeth. Abuse of homosexuals is almost entirely fictional.

Truth is, no one was much interested in what gay boys and girls were doing, as long as they weren't forced to participate or hear about it. They just aren't that interesting to the average person. As far back as 1910 actress and woman about town, Beatrice Stella Tanner, is recording as saying this in response to a gay scandal; "My dear, I don't care what they do, so long as they don't do it in the street and frighten the horses."

The Golden Gates creaked open in the 1990s. Three decades earlier, civil rights legislation of 1964 had made crimes committed for racial, religious, or ethnic reasons, all federally prosecutable. This was the armature on which all future, US hate-crime law is fastened. Gay strategists saw the potential in anti-hate legislation early in the game. By 1994 "protected classes" expanded to include gender. Strangely, protection for women was nixed by the Supreme Court in 2000. That didn't leave much "gender" for crimes to be based on, but dozens have since been invented.

Gay leaders realized early in the game that to be a protected class, there had to be some justification. Failing much reason to cry victim, they decided to co-opt the African-American civil-rights movement. It worked well for them – so why not? Martin Luther King Junior was aware of this hijack, and lost core team members when he refused to claim homosexuality as equivalent to race in his civil-rights struggle. When this circus began there were few openly gay African Americans, and the KKK were shamefully uninterested in homosexuals. What to do?

First, they would create a history of victimization, and dramatize it— for which they are gifted. The gay community found willing partners in colleges, journalists, and in the arts. Pressing their shoulders to the

plow, they earnestly replanted the fields of history for a harvest of lies and half-truths. This move was a massive middle finger salute to the rest of us, who stand to gain nothing by social revisionism in favor of Marxism and homosexuality.

Gay is good, says Smithsonian

Pioneer militant, Franklin Kameny, pushed gay activists for “aggressive direct” action in the 1960s. Riding the crest of the civil-rights movements, they designed parallel campaigns to Rev. King. Yet homosexuals had no background of slavery, and could vote. Club 21 didn’t seat gays near the kitchen, and Macy’s had no “faggot” water fountains. Andy Warhol, in his flaming counter-sexuality, was celebrated and feted in high society. No group had less in common with African Americans. Kameny also conjured up the vapid phrase, “Gay is good.” In 1966, most people could recognize sheer hucksterism – but not many now. Proof is the slogan’s inclusion in a 2007 Smithsonian exhibit, as one of our “Treasures of American History.”¹ Yep. “Gay is good” is a *treasure* – the poetry, the profundity! It leaves one speechless. Our premier history museum is shilling for Kameny years after his death, as they provide LGBTQs with disproportionate numbers of free exhibits. Will they dig up his body next as a sacred relic?