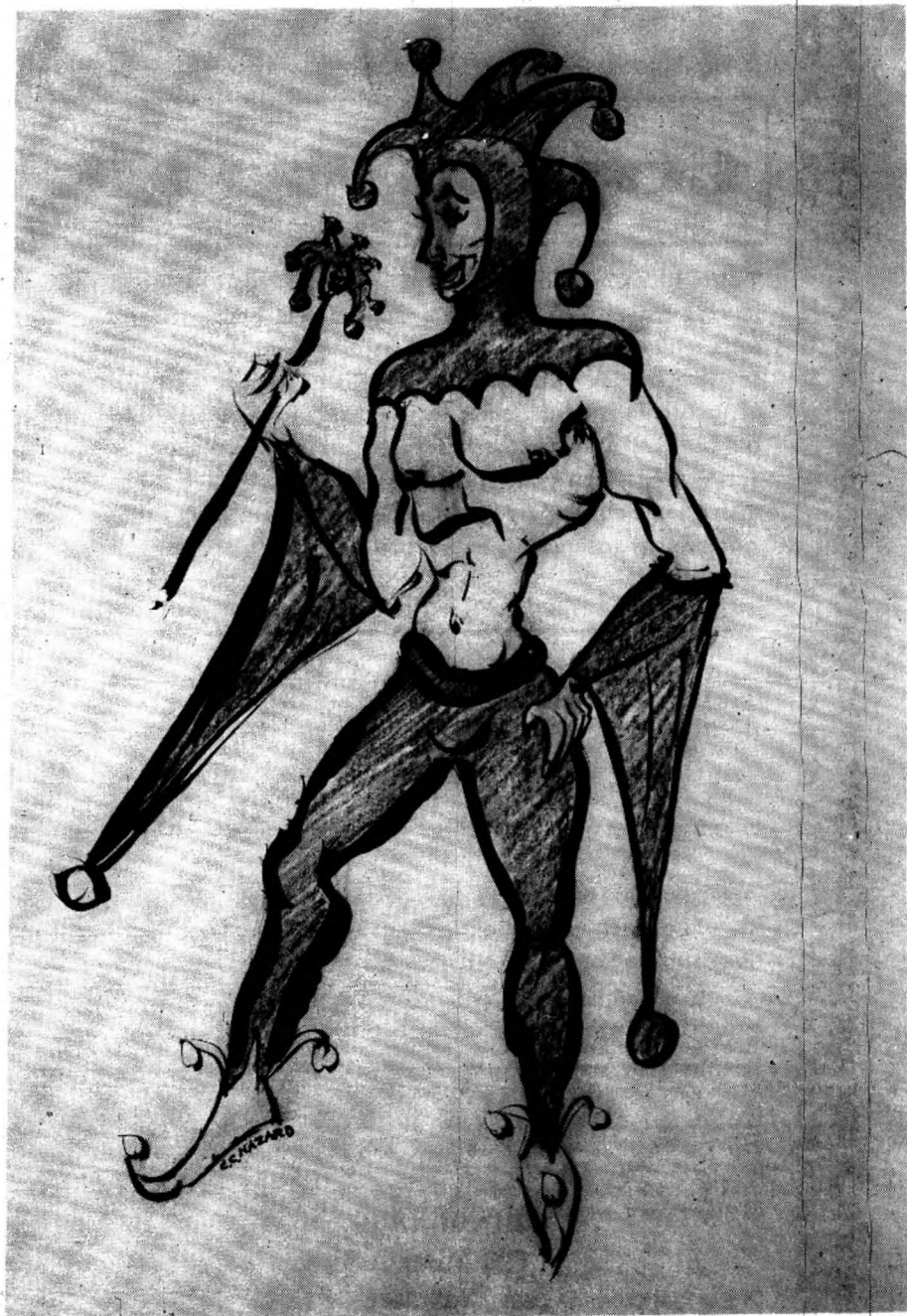




# **mattachine** **REVIEW**

75¢

SUMMER ISSUE 1964



ERRATA: Seven lines of the text of page six are out of sequence. These lines should appear on page nine following the sixth line on that page.

NOTE: This "Summer 1964" issue completes the number sequence of Volume X. Subscriptions will be extended for all so that paid subscribers will get 12 issues. January-February 1965 issue is now in preparation. We still hope to maintain monthly publication, but the press of other work and limitation on funds may keep the REVIEW on its present curtailed basis until our situation improves.

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**Hal Call, Editor**



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DORIAN READERS.....

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**O. CONRAD BOWMAN, JR.**

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## **mattachine REVIEW**

Founded in 1954 - First Issue January 1955

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APRIL - SEPTEMBER 1964

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# BREAKTHROUGH

## When Will It Come?

The following observations of progress in the Homophile Movement are made from the point of view of some of those who have worked in it for more than a decade.

Progress is noted in smashing the "conspiracy of silence," but great difficulty continues to characterize the struggle for existence of Mattachine Society, one of the leading U.S. organizations in the movement.

"SUSPENDED PUBLICATION" and the Life Article ———

*mattachine* **REVIEW**

Readers of Mattachine REVIEW have never seen anything like it before. Aware that they had not received a copy of their monthly magazine since getting a late March 1964 issue, they have heard little from the organization since--except for a fund appeal letter late in May--until the arrival of what is herewith dated as the August issue.

What's happened and why? Is Mattachine on the skids? Is its future clouded with doubt?

These are questions which letters coming in indicate people are asking.

Simply put, Mattachine isn't on the skids. Its future, while saddled with problems, is not in doubt. But there are big questions as to just what the future will hold, and what changes will be necessary to meet the challenges ahead.

In the past year, it is probable that Mattachine has moved faster than at any time in its 14-year history. From placing emphasis on in-group problems and education, it has evolved into a type of project where major concern has had to go outward to the general public unlike never before. Mattachine has been called upon by church, university and public health groups on many occasions in the past 12 months to speak with authority about the homosexual in our midst, and to give its views of how modern society can understand him and his problems. Indeed this task alone has posed problems that are awesome to Mattachine leaders.

But this task is not the only massive challenge. With additional strides having been made in the "breakthrough of the conspiracy of silence," there has come an equally increased onslaught of individuals locally, from Northern California, and from all over the U.S. seeking answers to pressing individual problems--from lay counseling, to veterans affairs, to finding jobs, and so on. This caseload is now approaching 3000 per year.

With this fantastic workload one would expect that funds to make the daily operation possible would also come in. But this has not been true to the extent necessary for Mattachine's continuation on a minimal service basis. So pressing has been the poverty that it was necessary to eliminate one sorely needed staff member as of the beginning of 1964. His duties fell upon the shoulders of the already over-burdened two remaining staff members and officers, so that in

a few weeks production dropped and we fell the farthest behind schedule ever known in our small-time publishing experience. Bills unpaid mounted upon us also so that drastic action had to be taken.

Thus in May an appeal was made. We needed, a letter to our members and friends stated, a little over \$2,000 immediately to turn the wheels of our own machinery again. Within a month a fair response was forthcoming--we received about \$1500 in special contributions, and some of the most delinquent accounts--rent and taxes--were paid. But there are still unpaid accounts which hammer pressure upon us, and the income which we hoped would make possible the addition of a staff member has not come forth. The daily work (which is accomplished by a 60-hour per week office schedule) has continued, but the writing, editing and publishing of *Mattachine REVIEW* has been advanced at only a creeping pace. Here it is July, and magazines for April-May-June and the current month have not gone to press, although the material for them is here ready to be worked.

When *LIFE* magazine hit newsstands on June 22 with its 9-page article of essays and photographs on "Homosexuality in America," *Mattachine* was scarcely able to cope with the flood of phone calls and letters it generated. But oddly enough, even though *LIFE* correctly stated that insufficient funds was one of the great problems of the organized homosexual groups, response to alleviate that plight has been almost nil. Why? We have asked ourselves and others this question. No answer seems possible, unless we lean upon the tired old analysis of the problem we have struggled against for years--fear among those who do not understand themselves, and outright selfish apathy on the part of those who have it to give, but just don't care a hoot.

Four weeks after the *LIFE* article, we can say at *Mattachine* that not more than three paid memberships and as politics, and anthropology. As those who were present viewed the press coverage, and later as thousands saw reprints of the articles, a significant feeling of progress and accomplishment was felt. Sociological pioneers who were determined to strive against the ancient ignorance, prejudice, and taboo of human sex behavior were being heard although by no means yet approved.

many subscriptions have come in as a result.

But there was criticism galore of the article. Many felt that "exposure" of the bars and cruising haunts of the furtive homosexual was a bad thing, and that the "danger" faced by the homosexual adult would be greater. But do these same people believe for an instant that their own daily living conditions can be improved by keeping these things out of the limelight? To hope so is farcical, because the fact that gay bars exist, and the fact that homosexuals do seek friendships in a number of places and in a number of ways is no secret. By no means did *LIFE* expose anything in its article; it simply showed positive and negative sides of a lot of conditions which must be understood by a larger audience than in the past. For that, and for what we consider on the whole to be a knowledgeable and eminently fair treatment of the subject, we are indeed grateful. This is not to say that *Mattachine* agrees with every statement *LIFE* made; but we hope that others, mature and understanding in their approach to the problems of the homosexual, can agree that here was a presentation unlike anything ever done on the subject in modern mass media, and further, whether we like it or not, that homosexuals ARE human beings and must be understood and treated as such.

## 2. "The Rejected" and Trial in the Press

Bringing factual information about the homosexual to the attention of the American public is no easy task, no event which takes place overnight, as we have seen.

But the process is at work and progress is being made. The nation's predominantly homosexual minority (variously estimated to include 15 to 20 million adults in a total population rapidly approaching 200 million) is getting attention in this early last half of the 20th century unlike never before. By no means is the treatment uniform. It consists of ranting opinion, direct threats of decadence, emotional ravings of immorality and license, cancer-like disease, and disastrous fiendishness on the one hand. On the other, there is some scientific truth, Christ-like love and compassion, cool pleading for understanding reality, and an effort to pierce ancient myth and legend in a sex-frustrated society



which has had the technology of the atomic age thrust upon it.

During the past 16 years at an ever-accelerating pace the mass media of communication (books, radio, television, performing arts, newspapers, and magazines) have given more and more attention to this aspect of human sex behavior and the problems surrounding it. Probably the publication of the first volume of the Kinsey studies on sex was the initial step in converting homosexuality into a subject fit for factual and respectable discussion.

The Honorable Stanley Mosk, Attorney General of California, in a letter read on National Education Television's hour-long program, "The Rejected," in 1961, said that "the problem of homosexuality is age-old. In ancient Greece and Rome this condition was apparently accepted as a way of life. In this country, the opposite is true. In fact, it is hard to find any subject about which the feelings of society are so strong. With all the revulsion that some people feel about homosexuality it cannot be dismissed by simply ignoring its presence. It is a subject that deserves discussion. We might just as well refuse to discuss alcoholism, or narcotics addiction, as to refuse to discuss this subject. It cannot be swept under the rug. It will not just go away by itself. (We need) to cast light into the area in which the shadows have long been deep." The program on which Mr. Mosk's foregoing statement was heard has played on possibly 40 television stations and is still an active title in the library of programs available from National Education Television. But despite its having been viewed by millions, the viewpoints it tries to erase persist because they, like the shadows, run deeply indeed.

"Breakthrough in the Conspiracy of Silence" was the title of a folder of reprinted newspaper clippings published by the Mattachine Society following its 6th Annual Convention in September 1959 at Denver, Colorado. There for the first time a considerable newspaper coverage was given in two metropolitan newspapers of the organization's annual meeting. Delegates present from New York, Los Angeles, San Francisco, and Chicago were interviewed in the editorial offices of the Denver Post and in the assembly rooms of Hotel Albany where the program was presented. Matter-of-

factly the aims of the Society, which are similar to if not completely parallel to those of a number of other organizations, were told; a brief history of the "homophile movement" was given; the name of "Mattachine" was explained; and quotations were taken from a panel of speakers which included spokesmen from psychiatry, law, civil liberties,

A few weeks following came a blast in print against Mattachine Society at San Francisco when a man who had attended the Denver convention "sold" the idea of using the "sex deviate" issue to a politician who wanted to unseat an incumbent for the office of mayor. The city's dailies refused to take the sensational campaign charges that San Francisco was the capital of the nation's homosexuals, but a willing throwaway advertising publication nevertheless spread the charge and the heat was on. Faced with an immediate \$1-million slander charge, the candidate still attempted to peddle the nonsense of a homosexual takeover in the Bay metropolis, but the recognized press slashed back at him with deadly cartoons, front page editorials, and a scathing denunciation loaded with facts which disproved the twisted lies he spoke. Two leading dailies, in fact, deplored the campaign so strongly that they asked the candidate to get out of the race. All the while, from early October until election eve, Mattachine was in the news not only every day, but in every edition of two morning and two evening newspaper presses. Some of the significant results were these:

1. A deep sense of community level-headedness was noted in San Francisco, once the wild sensationalism of the politicians, police, and press were cleared away and the problem was viewed for what it was, and
2. The searing spotlight of publicity did not cause Mattachine to collapse, but rather the opposite--it stood its ground, reacted responsibly with statements of truth from spokesmen who had faces to put behind their names.

The matter died all too quietly after the election, in which the candidate who painted the smear lost. His opponent won by what observers called the largest majority in several decades.

But sadly, and this is repetition, one result which one

might expect to be forthcoming failed to materialize. Of the dozens of encouraging letters received from well-meaning friends and supporters, almost none offered that support so vital to the project--substantial financial aid. That problem, it seems, looms as an even tougher obstacle than the resistance of a society bound in prejudice and ignorance about the reality of sex behavior.

Thus the struggle of Mattachine and other organizations working in the field has been slow and tedious, but the miracle is that the homophile movement has persisted and still persists today--stronger than ever despite the difficulties which beset it.

### 3. On the Air with Pacifica Radio

Since its baptism by "trial in the press" in 1959 there has appeared a growing public interest which Mattachine's leaders have striven to match with positive public relations and information. Mattachine's first monumental radio program was prepared in 1958 for Pacifica Foundation Radio (KPFA, Berkeley; later presented on KPFK, Los Angeles and WBAI, New York). Called "The Homosexual in Our Society, the program was a turning point, perhaps, in viewing the homosexual. In contrast to the previous vogue of regarding him as a loathsome freak, here he was publicly described as a human being with the same feelings, aspirations and capacities as the majority, except for his different choice of private sex behavior. Spokesmen from psychiatry, law, psychology, criminology and sociology declared he was entitled to the same rights and protections as anyone, and that our old attitudes and laws (laws written to apply to all, but nevertheless applied capriciously only to the homosexual) should be changed. This radio program, frequently rebroadcast since its premiere in November 1958, was only the first of many even more controversial topics on the homosexual question aired by Pacifica Foundation stations. Not long ago licenses for their stations were held up by Federal authorities, with the reference to disapproval of programming cited as one of the reasons, but victory was achieved when the licenses were issued.

Since this program, numerous appearances of Mattachine officers on radio and television have followed, often in the company of representatives of other organizations, and with the so-called "experts," such as judges, lawyers, behavioral scientists, and ministers. Other organizations in other cities have been heard and seen on radio and television also.

These events have been a kind of springboard, it seems, for attention to develop from the printed media. Authors of books and magazine articles, as well as reporters for the local and national press have made extensive interviews, some of which got in print (sometimes unfavorably), but most of which did not. TIME and Christian Science Monitor were two examples where material was submitted from the staff in the field which never saw the light print.

### 4. Speakers for Public Lectures

Along with these developments came, in San Francisco, at least, something else which it seems has been as important as any in breaking the conspiracy of silence. These are the many requests filled by Mattachine speakers before other groups, notably for university classroom lectures and addresses before church and religious groups, public health organizations and for staffs of public and professional agencies. Not alone in providing speakers for such assignments, Mattachine Society nevertheless has a claim to accomplishment for having presented lectures at the University of California, Stanford University, San Jose State College, and California State College at Hayward--on the campus, in the classroom, and on more than one occasion. Classes in criminology, sociology, psychology and nursing have heard these lectures with measurable interest. Moreover, dozens of students in these and other related courses in behavioral sciences have interviewed, sometimes on recorded tape, and studied in the Mattachine library for special assignments all the way from a term paper to a thesis or dissertation.

Now and then glimmers of enlightenment pierced the conspiracy in some strange places. Confidential magazine (which first lowered the boom on Mattachine in 1953 with the admonition to "beware, Mr. and Mrs. America, the hand on hip today might slap your face tomorrow"), and



others in its "sex-sational" category came out with articles which made some sense, even if not all that was said was true. The fact that homosexuals did exist and in large numbers everywhere began to be stated, although the puzzle of what to do about it was regarded with less than ambivalence. Most frequently mentioned was Mattachine, the organization, and ONE ("Mattachine's magazine"). The error of this relationship has been dispelled hundreds of times, but it seems to persist, often at the annoyance of both concerned. A kind of crowning achievement in the scandal magazine category occurred in Confidential in the fall of 1963 when it printed an excellent report of the East Coast Homophile Organizations' first annual "ECHO" conference. Will the shoe now remain on this better foot? No one in the movement expects it to consistently.

## 5. Other Organizations and Their Work

By no means does the Mattachine--and its loosely affiliated (or even non-affiliated) organizations elsewhere using the name--claim responsibility for a major part of the recent breakthrough in the conspiracy of silence. Rather, it is the work of many groups.

One, Inc., of Los Angeles, with its attitude toward others in the movement ranging all the way from hostility and scathing attack to a fairly open friendliness, has steadfastly pursued its course and with no little success. Whereas many in the professions wouldn't touch ONE with a 15-foot pole (and some of these, it must be noted, also keep Mattachine and others at a distance of arm's length or more), some rank-and-file homosexuals have, over the years, maintained a strong loyalty to ONE and have supported its magazine more faithfully than any of the similar publications, because ONE has been designed to appeal to them.

Since its monumental Federal Supreme Court Decision in January 1958 in which ONE magazine was found unanimously not obscene (the charges were placed against its October 1953 issue), ONE has expressed its disapproval of the status quo in terms which were always indignant if not outright shocking. Its most significant action, it would appear, has

been its establishment of One Institute for Homophile Studies, modelled on the concept of a university specializing in all of the varied approaches to homosexuality--historical, religious, artistic, anthropological, cultural, etc., past and present. This ambitious undertaking, viewed by some as before its time, is nevertheless a project of primary importance for the years ahead. The Institute's quarterly, in which an effort is made to create a scholarly tone, may in time receive the recognition it deserves and maintain the standard it is seeking. While a question may be raised over the relative importance of education for the public on a large scale (the Mattachine concept) v. education and research by and for a very small in-group on the other (the apparent One Institute approach), social scientists and other observers are nevertheless aware of the importance of the Institute undertaking and the significance it can achieve in the future once the conspiracy of silence is erased.

In a manner similar to Mattachine, the Daughters of Bilitis and the ECHO group, ONE has until recently held an annual conference, a day-long program of speakers from within and outside the movement--mostly professionals from religion, law and the behavioral sciences. These conferences have enjoyed a considerable success. More recently, however, the annual mid-winter institute has been disbanded in favor of a continuing monthly kind of presentation, with events ranging from a formal address to a dramatic event or poetry reading. ECHO (composed of four "East Coast Homophile Organizations") holds an annual conference in an eastern city, while Mattachine groups in Los Angeles and the national organization at San Francisco continue to hold annual conventions on the West Coast. These last named events have upon occasion resulted in radio programs from the recorded remarks of speakers. Heard on these platforms have been legislators, attorneys, doctors, ministers, researchers and a host of others. Daughters of Bilitis held its third biennial convention in New York in June, 1964, after two highly successful earlier conferences in San Francisco and Los Angeles. Their programs also have been outstanding for significant spokesmen and topics and have been widely received.

A rundown of the organizations in the homophile move-

ment today and a listing of their accomplishments is difficult in that it is virtually impossible to view them realistically from afar, and certainly improbable that any brief discussion of them would satisfy those concerned.

Mattachine Society, Inc., dates from "foundation days" in Los Angeles in 1950. (April 1st has been chosen as the official "birthday") After an almost wildfire interest in early "guild" discussion groups in the Los Angeles area in 1951-1952, concern spread to Berkeley and San Francisco at the beginning of 1953, and pressure mounted to change the semi-secret foundation setup to a democratic organization with full membership participation. This was achieved with a new charter dated in March 1954, and continued until early 1961. During the period, Mattachine REVIEW was founded (January 1955); Area Councils were established (and in some cases disbanded) in San Diego, Los Angeles, San Francisco, Denver, Chicago, New York, Detroit, Washington, and Boston. Philadelphia, Cleveland and Seattle groups had almost come into being. National headquarters was moved from Los Angeles to San Francisco in 1957. For a while all went well, but internal conflict, mainly between New York and San Francisco, led to a dissolution of the Area Council setup in the spring of 1961 after a business meeting at San Francisco in the fall of 1960 which surpassed all such sessions for a breakdown in unity. Results were not as disastrous as might have been expected. Independent units (some using the name Mattachine over the objections of others) were established but, more importantly, the work of the movement was continued with determination and dignity and responsibility. Viewed today, this diaspora (as ONE called it at the time) or proliferation of independent organizations seems to have effected a renewed enthusiasm and surge of effort on the part of local leaders. More has been accomplished than before because the old central organization had been financially unable to assist or administer the area councils and their members. To their credit, each of the leading groups in New York and San Francisco has extended a helping hand to aid the organization of other independent groups--such as the Janus Society in Philadelphia (which now has a Central Pennsylvania branch at Harrisburg), the revived Washington, D.C., Mattachine in the East, and the new

affiliated Mattachine of Los Angeles.

Limiting its area of concern to Orange, County, Calif., the Dionysus organization was founded in that area three years ago and has worked closely with other organizations in Southern California, particularly Mattachine. It publishes a newsletter, holds public lectures and conferences, and performs a variety of useful social services for individuals and the communities of Laguna Beach, Santa Ana and other cities in its populous county on the east of the Los Angeles metropolitan area. Oddly enough, the population served by this "county-wide" organization is far greater than the number of people in many states! One new city in that county, for instance, today has more than 100,000 persons where ten years ago the land was mostly orange groves.

In addition to One and Mattachine in Southern California, a small group first called the Hollywood Assistance League was formed about four years ago. Today, under the name of National League for Social Understanding, it strives to accomplish important objectives in the field of homosexual problems, juvenile delinquency, and so on. It issues a newsletter frequently, holds group discussions, and seeks to realize the same general aims of other groups.

Already discussed in several references, One, Inc., continues as the only organization in Southern California with a full time staff and facilities. Founded in 1952, One magazine has appeared since January 1953 and today can lay claim to being the largest in circulation and the slickest as well. Its fiction has been called everything from a disgrace to perfect, its poetry and art have at times been daring and far out, but it has nevertheless maintained a lively pace editorially and drawn an equally lively response from its readers. Not everyone in other organizations agrees with ONE's views on such questions as the venereal disease problem, for instance, but nevertheless they read it and for the most part try to evaluate it objectively. At the present time, ONE also issues a printed "Conf" newsletter for its "friends of One," those who subscribe and support the organization. Its quarterly, "Homophile Studies" has been even more far out (and pedantic as well) than the monthly, but this has gone relatively unnoticed since it seems to circulate mostly among super-sophisticated readers.



Organized as a revival of the Mattachine which was founded originally in Los Angeles, the present Los Angeles Mattachine Society, Inc., began in February 1963 at the heat of a Hollywood newspaper campaign against the "sex deviate." Led by W.E. Mohler, Jr., of the Frank Wood law firm, this new organization has for the most part remained a committee-type operation, although it is now expanding into one involving membership participation. Its chairman is admittedly outspoken and strongly oriented to political and legal action as a means to accomplish a prerequisite for change: Revision of the California Penal Code. This revision, he holds must be along lines recommended by the Model Penal Code of the American Law Institute and by others as well. That is, in addition to granting freedom for consenting sex acts between adults in private, it must also forbid indiscriminate application of vague charges by police for many if not most of the so-called offenses under the present "disorderly conduct" statute. These "catch-all" categories, not expressly outlawed in the Model Penal Code, still offer opportunity for police entrapment and penalize solicitation, no matter if the act solicited is legal. They also offer the legislators temptation to re-establish as criminal acts which the Penal Code might intentionally omit as such, this temptation being something which might result from some infrequent or isolated "outrage" which, while bad in itself, should not be "corrected" by the passage of new bad laws like those now on the books. In cooperation with others of goodwill who are seeking legal change, Mr. Mohler has helped to establish a "legal trust fund" at a bank for the express purpose of aiding the complete revamp of California's Penal Code.

Los Angeles Mattachine has effectively employed public relations procedures in Southern California which have reached deeply into the legal, political, law enforcement and public health areas in the community. This has done much to create a better climate of understanding and acceptance of the homophile movement among persons of influence, thus far than others in the movement have been either unable or not inclined to undertake this vital step. Therefore, LAMS (and its adherents are neither little sheep nor some-

thing masquerading in sheep's clothing) has brought a new aspect to the movement, not only to Southern California, but to the rest of the state as well, especially since Mr. Mohler is the first registered legislative advocate ever to serve any of the organizations.

Daughters of Bilitis is today the single homophile organization which operates more than one branch office. From its headquarters in San Francisco, chapters in Chicago and New York are chartered, and until recently one was located in Los Angeles. Its national magazine is The Ladder (founded in October 1956). Its chapters issue monthly newsletters to promote volunteer work sessions, attendance at their regular forums, "gab-n-Java" klatches, and business meetings. Concerned almost exclusively with the problem of the adult lesbian, DOB is somewhat clannish, but it does cross over into the male world in a few instances:

1. It sponsors an annual "St. Patrick's Day" brunch for its masculine friends at San Francisco;
2. It issues "honorary citations" called "SOB's" to those men it regards as having performed outstanding service to the the all-female organization, which "Sons of Bilitis" cards seem highly prized and always draw a chuckle, and
3. The New York Chapter, at least, is officially affiliated with the ECHO Conference in which the three other organizations are predominantly but not exclusively male (the Mattachine Societies of New York and Washington and the Janus Society of Philadelphia).

The exclusively female membership of DOB, however, is not an implication of non-cooperation or lack of interest in the total homophile movement. Rather it is simply an indication that it recognizes that lesbians face a set of attitudes different (and sometimes not so harsh) as their male counterparts; that their social life and home situations sometimes vary greatly from those of the male, and so on. A final, but relatively unimportant part of the separateness is due to the fact that many lesbian women are uncomfortable in a mixture of males, since in many respects the male viewpoint is permitted to outweigh concerns of women, because we still officially have a patrist society. For instance, DOB still resents with justification a tendency for some to



regard it as a "ladies" auxiliary of the Mattachine Society, just because the Daughters were organized in proximity with Mattachine at San Francisco in the mid-1950s.

Upon dissolution of the Mattachine Area Councils in 1961, an effort to continue the Denver chapter under the name of "The Neighbors" was made, but it failed. However, there has been recent evidence that this group may be revived. While under the Mattachine banner from 1956 to 1960, this Denver group produced what are among the all-time outstanding newsletters ever issued by a Mattachine office.

At San Francisco, a group headed by Guy Strait in 1960 established the League for Civil Education, which after a few months began issuing a newsletter which developed into a tabloid newspaper every two weeks, heavy with gossip, and otherwise loaded with indictments of police, alcoholic beverage control officials, and so on. These editorial type "articles" were seldom polite, and not always in the King's English (to put it kindly), but nevertheless LCE News captured the fancy of the gay bar crowd in San Francisco, and soon thereafter of persons in many other cities to which quantities of the 8,000 press run were mailed. Priced at 10¢ per copy, and carrying advertising at one time of 17 so-called gay bars in San Francisco, plus ads from other businesses and bars at a distance, the paper was honored more in the breach of its purchase price than in the observance of it. In other words, most persons took a copy free and sometimes the floor of a bar was literally littered on dates when a new issue appeared. Everyone read it, though, even if they didn't join the organization. On the other hand, LCE's "War Chest" campaign, conducted through the bars in 1961-62 attained some success, but waging the war was a bust. Some \$3,000 was collected and a legal firm was engaged to press an action against certain police and alcoholic beverage control officials and the attorney general, but it never came to pass. LCE did, however, claim some success in causing police and ABC agents' solicitation of individuals in bars (to provoke basis for arrest) to have been minimized during the period. Its other sphere of action, in addition to trying to improve the gay bar situation, was to stress political action--registration and voting by citizens, interviewing (and supporting or rejecting) candidates, and so on. In one

election it sponsored the candidacy of a popular and self-declared homosexual entertainer for election to the Board of Supervisors of San Francisco. While he failed to win, he did get more than 6,000 votes. In following elections other candidates were endorsed (few successfully) but in one instance a significant thing occurred: Three leading candidates for the office of mayor in San Francisco all saw fit to buy paid political advertising space in the LCE News, a frankly homosexual publication. This is the first time the homophile press has been so dignified to our knowledge.

Nevertheless, outspoken policies, sophomoric journalism, slapdash hostility and the game of playing preferences here and there, coupled with a wearing thin of the gay gossip veneer, tended in 1963 to cause LCE and its News to fall into a decline which continued throughout the year until November when its principal officer at a special meeting proposed to disband it altogether. The paper was in debt, and membership (never very high) was way down. A handful of members voted to continue the organization, but the resources were so low that at the end of the year, Mr. Strait replaced the defunct LCE News with what soon became his own "Citizens News" and attempted to continue the unexpired subscriptions and revitalize it, now with a price increased to 25¢, and for the first time with direct reference to the "homosexual" (under LCE, he was euphemistically referred to as a member of "the community").

At its annual meeting in April, some interest in revitalizing LCE was shown, but the blighted image of the organization, its indebtedness, and a down-the-middle split of factionalism all combined to make the future of LCE hopeless. It was disbanded in June, 1964.

At the same time LCE disbanded, another group met and busily got wheels rolling to establish the Society for Individual Rights (SIR), which has made considerable progress during the summer of 1964 at San Francisco insofar as organization is concerned. Feeling that Mattachine has "arrived," and has leveled off as regards appeal to the average homosexual individual, SIR hopes to capture the interest and attention of these people in a functioning group-participation social service project which will emphasize catering to individual needs. Once again, independence from Matta-

chine seems to be one of its most strongly stated policies, although there has been complete friendliness among leaders of the two organizations.

Mattachine, DOB and SIR do not complete the San Francisco scene, though. Operating quietly in the sphere of concerns surrounding their specific interests is the Tavern Guild of San Francisco, now chartered, and made up of owners, managers, bartenders and staff personnel of more than 20 of the city's so-called gay bars. This organization primarily intends to build a better business ethic, to solve mutual problems faced by bars where homosexuals are alleged to assemble (which assembly draws attention if not the wrath of some police and ABC agents), to strive to prevent capricious license revocation and suspension, and to work for a better attitude towards the gay bars which are found in every big city. Still in somewhat formative stages, the organization seems to have worked quietly and responsibly, and its aims seem to have been accepted by related interests, such as breweries and suppliers, and some other businesses in or near the "gay bar orbit." Time will tell the Tavern Guild's success. At least it has accomplished a friendly atmosphere for its meetings which has replaced a competitive attitude which developed right after it was founded a little over two years ago. The organization, however, has no direct affiliation with any of the other groups in the movement proper.

Completing the picture in the West is the newest of the officially constituted organizations, the Association for Social Knowledge in Vancouver, B.C. Only a few months old, it has already issued a remarkable newsletter, and has what seems to be a small but dedicated membership. As a gesture of support, its members subscribe individually to Mattachine REVIEW, but it is in no way connected with Mattachine. ASK marks the first international development on the homophile movement scene in North America.

But close on the heels of ASK comes news of still another Canadian organization--the Committee for Homophile Reform of Ontario. While its address is Stittsville, it is located for all practical purposes at Ottawa, Canada's national capital. This group, like ASK, is still too new to evaluate.

Chicago's Mattachine chapter lapsed some time ago, and

an effort to create a "Society for Social Equality" about a year ago died aborning when its principal advocate moved to another city. The DOB chapter there is the present extent of the organized homophile movement in Chicago.

In the East, Boston's Mattachine chapter became the Demophile Center and continues its operation under the same leadership of Prescott Townsend. Public relations and education projects are conducted and a periodic newsletter is issued.

Some mention of the Janus Society has already been made. Under the leadership of Charles Phillips, this organization maintains the closest communication of any of the East Coast organizations with Mattachine, and its pace towards progress is an impressive one. Its newsletter has now become the Janus Magazine, it offers a book service to readers, it has established a branch or affiliate in the state capital of Harrisburg, and it has conducted an impressive public relations program which has resulted in significant newspaper and magazine attention. A milestone of sorts occurred in December 1962 when the Greater Philadelphia Magazine printed a lengthy and fair study of homosexuality in Philadelphia, "The Furtive Fraternity." Janus aided in research for this. Some of the Janus speakers, such as Dr. Franklin Kameny of the Washington Mattachine, were given newspaper space with startling acknowledgement that the homosexual was a determined and interested minority in the civil rights battle. Close liaison is maintained between Janus and the American Civil Liberties Union in Philadelphia.

Aside from the DOB chapter in New York (which group now edits the Ladder and hosted the 1964 DOB convention), only one other organization of note has made an impact on the scene other than the two Mattachine organizations in Washington and New York.

Randolfe Wicker (he admits it is a pseudonym) created the Homosexual League of New York some three years ago and splashed into print as well as on the air with a broadcast of eight male homosexuals stating their views and concerns in an hour-long program originated over WBAI (Pacific Foundation station in New York). Immediate news of this was carried in New York Times and Newsweek as well



as in other dailies. The open frankness of the speakers stunned listeners, it seems, not so much for what they said, as for the fact they came out and admitted, "so I am homosexual, so what?"

Wicker's organization, probably little more than a one-man committee, got mention more than once because of the sheer audacity of its spokesman who knew no doors too formidable to enter, even if the stay inside was exceedingly brief. Later he announced it had combined with the New York Mattachine, but the name still crops up now and then.

On the basis of present contact and communication, New York Mattachine represents a paradox of sorts from the viewpoint of the Mattachine Society itself. Here is centered the strongest attitude of independence from a parent organization--in fact, in many respects New York Mattachine appears to some to be a youngster which misunderstood its parent, and when it was suggested that it take off from home, did so in no uncertain terms. But it took the name with it (NYMS has consistently claimed title to the name over objections) with equal defiance, and continued on its way. Only recently has there been evidence of a reviving spirit of a working friendship. Nevertheless in the period from early 1961 to the present, New York Mattachine has steadfastly maintained a fine program of public education and public relations which has in many ways surpassed its accomplishment during the years 1956-1961 when it was an Area Council.

Regularly scheduled have been public addresses, held mostly in Freedom House, at which the names of leading men and women from many areas of literature and the behavioral sciences were presented as people who had an important message. The New York Mattachine Newsletter, now in its ninth year, has grown to small magazine size and has maintained consistently good content. Aid in the form of valuable sponsorship has been given to other organizations nearby--the Janus Society and Washington Mattachine--to help these groups get going, and a strong bond of mutual assistance and friendship seems to exist among them today, as witness the joint 1963 ECHO Conference at Philadelphia. Located in proximity to publishers and writers, New York Mattachine has generally been able to obtain first knowledge

of forthcoming books, and has been interviewed about as much for information about the homosexual as any other organization in the movement. Its fund drives have been successful and an apparently good business management has characterized the organization and its work. Nevertheless it still maintains a brief office schedule, although its working committees and discussion groups are in session more hours a month than the indicated evening and Saturday afternoon office schedule indicates.

Both in advertising submitted as well as in editorial copy interviews, New York Mattachine is probably most instrumental for cracking the "silence barrier" long imposed by New York Times about homosexuality. That newspaper advertised the ECHO Conference last fall, in both local and Western editions, and gave considerable space to the Mattachine viewpoint in an article which investigated the growth of overt homosexuality in New York, published in December 1963. A fine working relationship is maintained with a board of professional advisors and continued interest in the organization comes from many persons nationally known in the fields of sexology and related disciplines.

Astronomer Franklin Kameny heads the Washington Mattachine, and here again significant attention has been gained on the national scene for the homophile movement. It may not all be labeled "victory" at this time, but at least an impact has been felt.

In cooperation with others, Dr. Kameny was granted an interview with Pentagon spokesmen concerned with personnel procurement for the purpose of challenging the government's policy towards homosexuals in the armed forces and for civil service and government employment. Challenges to the policy in the form of suits are in progress by both Dr. Kameny and Richard Schlagel (of Central Janus at Harrisburg, Pa.).

But most astonishing has been the interest Washington Mattachine has created through the impassioned efforts of one Representative Dowdy of Texas during the past year. Learning that Washington Mattachine was licensed to solicit funds in the District of Columbia for charitable and educational purposes, Rep. Dowdy first took to the floor of Congress to denounce the organization, then drew up a bill (H.



R. 5990) to regulate these licensing procedures, and further, to revoke Mattachine's permit.

Rallying to the rescue of this highly unconstitutional bill of attainder last August was the press in Washington, and in later hearings, even the Commissioners of the District of Columbia opposed it. For in outlawing Mattachine, Dowdy's bill would also cut out CARE packages and aid to Ohio Valley flood victims, and so on. Consistently the press there found itself torn apart so to speak, because it had to oppose the bill, and at the same time state it might not approve homosexuality, but it did uphold Mattachine's right to exist and operate. D.C. officials condemning the bill felt this same pinch, and ACLU came out boldly in support of the Mattachine position and opposed to Dowdy.

However, in winning the battle, some of the war was lost, because it was learned that a majority of the Mattachine officers signing the application for the permit had used pseudonyms (they suddenly become aliases in a matter like this). Because of this, the Mattachine application and permit, previously granted, was cancelled. Another factor was involved also when it was noted that the "Charitable Solicitation Permit" business concerned only those organizations which solicited more than \$1500 per year in the District, whereas the Mattachine budget was nowhere close to that.

Even though this makes the whole affair a tempest in a teapot, Rep. Dowdy persisted in introducing his bill, and the date for it came up--March 9, 1964. But on that date Rep. Dowdy was absent from the floor of the House, we are told.

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By no means is this "rundown" on the organized homophile movement a complete and exhaustive report. Particularly in treating the organizations of Mattachine and One have there been omissions of all but most important milestones.

But Mattachine and One, however different in concept and operation, are, like the fourteen organizations and branch offices described, unified in ultimate purpose if not in technique and self-evaluation. In other words, the areas of "alikelessness" are far greater and more important than the little islands of "differentness."