vector

VOL. 1 NO. 2 JANUARY 1965

PRIVATE BENEFIT BALL INVADED

On January 1st the Vice Squad openly declared war on the local homophile community. A task force of 55 was ordered to intimidate, harrass and make arrests; and to in any fashion destroy the ball held by the Council on Religion and the Homosexual.

Remember!

January 1

This they did, in the most brutal and ugly manner, yet in contrast, 600 ticket holders behaved with exemplary courage and personal pride in the face of this outrage. The Council on Religion and the Homosexual acted in good faith when they talked with police officials and proceeded with plans for the Mardi Gras Ball to raise funds to operate. And then, without warning, this huge force of Vice Squad members, in a complete reversal of stated position. invaded the ball and disrupted the affair.

The action in this affair will be contested in court to establish the right of homosexuals and all adults to assemble lawfully without invasion of privacy, taking of photographs without permission and other illegal tactics. The American Civil Liberties Union has entered the case, and the Community knows lawful rights, as much as can be expected with current statutes, will be upheld.

Decisive political activity is also under way, for this marks a beginning and not the end of our determination to achieve full citizenship for homosexuals; and to exercise our considerable voting power at ensuing elections.

HOMOSEXUALITY AS CRIME IN NORTH CAROLINA

Reprinted from December 12, 1964 The New Republic

On January 8, 1962, a state grand jury in Mecklenburg County, North Carlina, handed down an indictment charging two men - call them Defendents A and B - with having committed a homosexual act, more specifically, fellatio. Defendent A pleaded no contest, received a five-year sentence and served a portion of it. Defendent B pleaded not guilty, was tried by a jury, and was sentenced to serve not less than 20 or more than 30 years in jail. The sentences were handed down by the same judge.

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Liberty is a boisterous sea. Timid men prefer the calm of despotism.

--Thomas Jefferson

F-L-A-S-H!

MEETING FACTS

Hear a tape recording of an international broadcast on the California Hall incident at the meeting January 18th.

ON LEADERSHIP

by Bill Beardemphl

In the first week of February, our constitution calls for an election of Officers and Board Members of S.I.R. This, in effect, shall be the first election. All present Officers and Board Members are people who helped formulate S.I.R. and necessarily had to man the bridge because there just wasn't anyone else available at the start.

In six short months, we have become the largest local group ever to exist as an active homophile organization in the United States. This is shocking and somewhat surprising to those of us who helped formulate S.I.R. and its policies, because the "professional homosexuals" in the homophile field had created a false concept of a job accomplished and criticized us by saying we were only doing that which already had been done. We found little or nothing accomplished except talk. We used to believe in their aura of established authority and their tried and true precedence. What we have discovered is no precedence. Representative leader has never existed and does not now exist in the homophile movement. One of the things S.I.R. is about is the evolving of a democratic forum that will create such leadership.

Our premise is simple: Leadership comes from within the Community through demo-

Our premise is simple: Leadership comes from within the Community through democratic organization. This is the basic principle of our country's concept of government. It is the only practical way for man to establish and support any political fabric that will be responsive to the individuals involved.

We also are aware of the many pitfalls of democracy. Over and over the same criticisms cove to us: Indecisive and cumbersome and slow moving and intellectually banal and shallow in concept and blah and more blah... I only point to accomplished facts already apparent; projects talked about for years but not put into any active form before S.I.R. Talk is too damn cheap; reams of printed material has become too damn cheap. S.I.R. has put all established groups in a present position of having to put up or shut up.

Now the crux of democracy comes to the fore in S.I.R. for its first test. Can the Community provide leadership? Everyone in S.I.R. believes that it can and shall.

Politics is merely decision making in a set time relationship. The time is the first week in February. The decision is yours to stand for election as an Officer, a Board Member or a member of the Ways and Means Committee; and to critically review S.I.R. for organizational flaws that must be improved by constitutional amendments.

The larger the response, the better the leadership and directions shall be. The weaker the response, the less representative directions and leadership shall be.

STATEMENT OF POLICY

Our contributors and staff are given great latitude They do not necessarily reflect the views or policies of The Society for Individual Rights or Vector. Our editorial position will, from time to time, be reserved for the Editorial and President's columns.

VECTOR
Issued monthly by the
SOCIETY for INDIVIDUAL RIGHTS
San Francisco 1, California

OPEN BOARD MEETING FACTS

January 25th is the date set for the Annual Open Board Meeting at which time nominations and declarations for upcoming Officers are to be made.

Following this, the Annual Closed Election Meeting, at which time nominations and declarations for Board Member positions are to be made and filled will be February 8th. Plan to attend. Your voice and vote is needed.

MA 6-5233 - REMEMBER IT!

S.I.R.'s membership and needs have grown to the point that a tighter control is needed on telephone calls, and a recording answering device has been installed for your convenience. It will be monitored at regularly spaced tape announced intervals. And the number is: MA 6-5233.

The Tavern Guild, always alert to every situation, has made a donation of $139.00 to the American Civil Liberties Union.

ONE DROP OF GALL

Years ago a book of rhymes for sophisticated tots was published, and a stanza comes to mind:

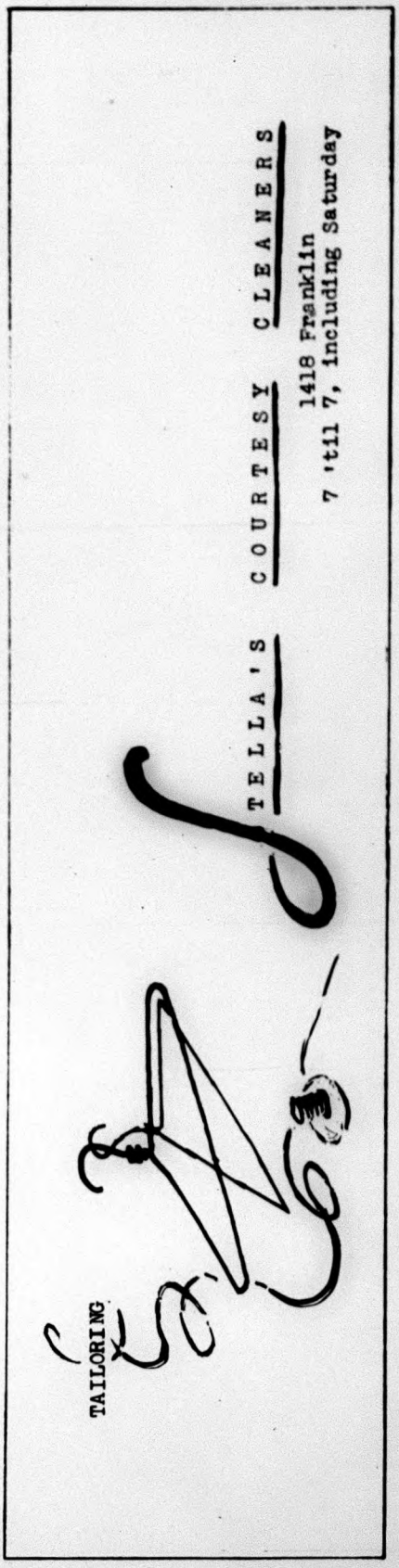
"One drop of gall can spoil the cup,
One touch of gold make Croesus sad,
And Kings do not enjoy to sup
If just one upper tooth is bad."

If the homophile community is going to present a united front in its drive for recognition and respect, it must cease to denigrate and smear its own members, especially in public. We receive more than enough of that from the heterosexuals, and it is brutal to add to another's pain and confusion by scorn and ridicule.

It is not necessary that we all love one another--in fact it is impossible---even if we had the time, inclination and capacity. We represent a cross section of modern society: wealthy, middle class, poor; educated, experienced, illiterate; well mannered, careless, rude; well groomed, careless, dirty; religious, uncommitted, atheistic; adjusted, uncertain, lost. These conditions are found to the same degree in the heterosexual, the normal segment of civilization. Therefore, we are as normal as they. If we can accept that fact and live by it, our fear will vanish.

When we drop the gall of our jealousy, disdain and tolerance. If we cannot police ourselves, we shall continue to be policed. If we cannot reason with our own mavericks, how can we reason with those in power? Think twice before venting your spleen, swallow it and smile. Repeat the dose when necessary, and the habit will make you a whole person, loving and loved.

for information on SIR! MA 6-5233



ON GETTING and USING POWER

SPEECH OF THE REV. A. CECIL WILLIAMS, DIRECTOR OF CHURCH AND COMMUNITY SERVICES, GLIDE URBAN CENTER OF THE GLIDE MEMORIAL FOUNDATION OF SAN FRANCISCO -- TO A MEETING OF THE SOCIETY FOR INDIVIDUAL RIGHTS, NOVEMBER 16, 1964

* * * * * * * * *

I have been asked to address this group about the problems of confronting the power structure in our society. As a Negro, and a minister, I have been in a position to understand some of these problems. It is this whole arena that the Negro has to consider in his struggle to get his civil rights. It is this sort of thing which the church has lately begun to recognize for what it is; a concrete reality which is, as a part of society, something it can no longer afford to ignore. And it is, I feel sure, what homophile organizations will find to be the real key to any meaningful success in their struggle for the civil rights of the homosexual.

We of the civil rights movement have discovered that if the revolution is to be sustained there are basic things we need to know and understand. If our thrust in society is to be meaningful and effective, we must ask some definite questions about ourselves and what we are doing.

The first question to be asked is: "Who are we?" Homosexuals must face what they are and who they are; they must develop self understanding, self identification and a greater capacity for self realization. I mean by this what I call "gut" understanding, in a sense the deepest part of existence which gives the individual his orientation and his community a center of mutual concern and interest. What does it mean to be a homosexual? What are the needs and special problems that homosexuals have in common? How does the homosexual fit into his society? How can the homosexual best realize his self potential as a human being under present conditions.

Most of all, this "gut" understanding implies self acceptance, the realization that human beings can be homosexual and still have pride, a sense of worth and a belief in individual dignity despite what society has to say. From awareness of self and the self in others, common bonds and interests can be created.

The second question we must ask ourselves is: "What are we really about?" What are the big issues, the important considerations with which we as individuals and as an organization have to deal? Most of us are naive about the forces that are hurled at us; and because of this, we never have the power to influence the people or the groups which basically decide what society in general is going to do. We all must talk about what we want to accomplish, and what strategy we must use to be successful. Homophile organizations must find ways to deal with the people who can effect change, basically: the power groups which really make the decisions in our society. And I think we must recognize that there are many ways of dealing with the various power structures which we must influence. The civil rights movement has demonstrated that there are a variety of different approaches to solving the main problem; and that each, in its own way, does some good.

The third question to be asked is: "Do we really see things as they are?" All people, in the church or in the civil rights movement, homosexual or not, must begin to recognize certain realities in our society. Long ago the church decided the world was evil and dirty, so it turned its face from reality and looked to Heaven. And then it awoke one day to discover that the world had gone on by; and not only that, but the world had also reached the point where, like it or not, it was painfully affecting the church. We must not let the world go by nor turn our faces from it. We must deal with it as it is, when it is savagely beautiful and joyful; and when it is painful, evil and dirty. We must understand that the world today revolves around a sense of power the capacity to do things or to get them done.

So, we must access the power structure, find out who

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makes the big decisions, what influences those decisions, how these decisions affect us; and how we can affect those who make them. Let me be specific. Our society rejects many more people than it affirms. The Negro, the homosexual, the Mexican, the farm worker, the poor and deprived in general, the drunks; you name it--the list of people society doesn't like is almost endless. However, it is impossible to do anything about this reality unless we first find out what people really think about problems and why they think that way. Public opinion, the reality of what society really thinks about an issue is terribly important; and it must be understood if it is to be influenced.

The fourth question we must ask is: "What are the written laws, the rules which govern us?" Before we can successfully defend them, we must know what our legal and civil rights are. I remember some years ago when I was living in Kansas City and actively involved in civil rights work. I was driving through a residential neighborhood when a policeman pulled my car over. When he came up to the car and asked who I was, I told him Rev. A. Cecil Williams. I was well known in those parts; and right away the officer said, "Oh, Rev. Williams, your rights are.." And he started to reel them right off. Without asking him, I was fully informed of my legal and civil rights; whereas, other Negroes in the same circumstances could have been arrested, abused, roughed up and denied every legal right other Americans are supposed to have.

It is good to let the lawyers help, and good to ask their advice; but there can be no substitute for each man knowing what his rights are. Lawyers are certainly equipped to handle their part; but it is up to the individual to know what he should or should not have to do on his part. Not only must the average citizen know what his rights are, and the basic laws under which he lives; but he must be sure to demand that these rights are respected by everyone. If we don't do this, our civil rights will be taken away from us, one by one.

The fifth question we must ask ourselves is: "How are we going to do what we have to do?" There are many different ways, and I want to discuss a few fundamental ones with you.

We must talk about strategy, about the best ways to get the job done. To do this, we must decide who the decision makers are, what public opinion is, what our rights are, then we must be ready to confront the right people with the actual issues in the most effective way. We must involve the decision makers in what we are doing. We must get them to recognize our voice, and certainly we must not ignore what they are doing. They get by because we let them get by.

The most practical way to confront these leaders is to force them to recognize that you exist and must be reckoned with. Therefore, you must organize yourselves, and then involve other groups in what you are doing even if their immediate concerns seem far away from yours. Whenever you get people over twenty-one together, you have power because you have votes. The more support you get from other people and groups, the more influence you will be able to exert either through votes or by other means.

Perhaps the best way to do this is to present a specific, immediate and feasible plan of action. This program should be based on selfawareness, group interest and a recognition of power for what it is, and how to use it. This means the political realm of action must be your first choice; to know the realities of society and its political power groups. An action group can learn to use power without being afraid of

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RESERVED
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MEET & EAT

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it, and it can also learn to face naked power in others when it has to. Never believe that you can't beat City Hall. You can.

Since there is no doubt that power is in the political realm, the problem is to get votes, or to influence enough of them so that the politicians learn to respect you. An action group must find out what means are available to do this; then determine what resources there are. And then decide what means will be specific, immediate, feasible and effective. Then do it.

We have had enough talk, enough dialogue about these issues. The Negro has heard about his rights for over one hundred fifty years; but today, he has precious few more than his ancestors did as slaves. So he has decided to stop listening to the talk of others, and of his own; and has decided to get out and do something about it. One of the first things was controversy.

I think that we must not be afraid of controversy or tension. We in the civil rights movement have learned how to rock the boat, how to disturb complacent middle class people, how to root out complacency. It is good to have strong disagreement because from it comes movement and reaction. Controversy is the need; it stimulates communication and the exchange of ideas. Rejection once in awhile is a good thing too. It forces one to find one's self, to reexamine the issues from a personal viewpoint; and then to rejoin the community's action. Tension leads to resolution, to movement; at least, it lets people know that a living, fulfilling movement is on its way.

It is equally important to get this controversy, this tension, into print. S.I.R. and the other organizations now have publications of one sort or another. They should be used to stir up dialogue, to stimulate thinking and the exchange of ideas. As more people read these publications, and sense the involvement of the organizations in action, they too will join in.

I also think we should remind ourselves of our self interest in these issues. We should remember that in this world and working with the power structures we must make deals. You support me, and I'll support you. We must be able to keep our end of the bargain, but we must also have enough power to see that they keep theirs too.

You know, the Anti-Poverty Program is a perfect example. Here in San Francisco we will get about two or two and one-half million dollars for an anti-poverty program. But do you know that it is possible that the middle class people will reap the greater benefit - the people who really don't need the money, and for whom the program was not intended. It happens all the time. So we must be careful not to be fooled by deals of one sort or another which promise one thing, but actually do another.

The time is now. Decisions and action must be made now. Those who have the courage to be counted must be relied upon, and the others will have to be recognized for what they are - of no help. We have all heard the talk of tomorrow, and tomorrow, and tomorrow. Yet we are all required to live today. We have all heard the talk of begin, and begin, and begin; yet we find that nothing has been begun. The beginning must be now, or there may not be very much of tomorrow to worry about.

I sometimes end my talks with a statement I use when I run into people who discriminate against me:

"If you consider me irresponsible, I'll make myself responsible

"But if you discriminate against me because of my color, I can only refer you to God who brought us all into being."

NORTH CAROLINA

(continued from page 1)

is not merely the ferocity of Defendant B's sentence, but the disparity between his treatment and that meted out to Defendant A. One is led to suspect, perhaps unworthily, that race may have been a factor, or that a grotesquely unjust judge was being vindictive for some other improper reason. At the least, one wonders whether Defendant A may have been a minor, or whether Defendant B otherwise bore a heavier responsibility for the forbidden act – not that the unheard-of sentence could be justified in this fashion. But the truth is that Defendants A and B were consenting adult white males, and that the sentencing judge has a perfectly decent reputation and no past record of medieval savagery. This was no ordinary miscarriage of justice. The case is more interesting and sadder than that.

It was tried under a North Carolina law copied, with few modifications, which are themselves notable, from an English statute enacted in 1533. That statute, assented to by Henry VIII, made it a felony punishable by death to commit "the vice of buggery." North Carolina copied it in 1837, substituting a euphemism for the phrase just quoted. The statute was made to read in its entirety as follows: "Any person who shall commit the abominable and detestable crime against nature, not to be named among Christians, with either mankind or beast, shall be adjudged guilty of a felony, and shall suffer death without the benefit of clergy."

In 1854 the phrase about Christians and the anachronism about the benefits of clergy were struck, and 15 years later the death penalty was eliminated, and a punishment of not less than five nor more than 60 years was prescribed instead.

So the law stands in North Carolina to this day, and it has previously been interpreted to cover *fellatio*. However, no sentence exceeding five years seems ever before to have been imposed under this statute where the offenders were both adult males – at least the Attorney General of North Carolina was able to point to no instance of a higher sentence when requested to do so in federal court. Why then the catastrophic retribution visited on Defendant B?

Wore Women's Clothes

Inquiry indicates that Defendant B was a notorious character around town, walking about dressed in female clothes, wearing long hair, and making a public nuisance of himself. Indeed, he walked into his trial – being out on bail at the time – dressed in women's clothes. There was nothing to be done until he committed a provable overt act, and then evidently there was nothing to be done but put him in jail, virtually for the rest of his life. Apparently North Carolina has no resources other than the statute of Henry VIII, as appropriately modified to meet modern conditions, for dealing with the social problem and the public nuisance – assuming that a North Carolina community is entitled to so consider it – represented by Defendant B.

But there are the federal courts. Defendant B filed a petition for *habeas corpus* before Judge James Braxton Craven, of the United States District Court for the Western District of North Carolina in Asheville. There was a hearing at which Defendant B was represented by court-appointed counsel. Judge Craven fairly recoiled in shock. He found it difficult, however, under applicable precedents, to hold that a cruel and unusual punishment had been inflicted on Defendant B in violation of the Eighth Amendment of the federal Constitution. And he found it perhaps unnecessary to do so, since with only some slight straining an irregularity could be discovered in Defendant B's trial. Counsel who had earlier been appointed for Defendant B in the state court – other counsel – had had only two daylight hours in which to prepare a defense. The indictment was handed down on a Monday, counsel was appointed at 4:00 p.m. the following Tuesday afternoon, and trial began at 9:00 a.m. on Wednesday. Defendant B had therefore been deprived "of the effective aid and assistance of counsel." And so, on October 5, 1964, Judge Craven ordered that the defendant be released, unless within 60 days North Carolina chose to retry him. North Carolina, Judge Craven surmised, would very likely retry Defendant B, and so Judge Craven ended the opinion with some advice to his state: "Putting . . . [defendant] in the North Carolina prison system is a little like throwing Brer Rabbit into the briar patch. Most doctors who have studied homosexuality agree that prison environment . . . aggravates and strengthens homosexual tendencies and provides unexcelled opportunity for homosexual practices. . . .

"There is some indication of a willingness to take a fresh look at the statutes such as that of Henry VIII. . . . The American Law Institute proposes to punish only those 'deviate sexual relations' which involve force, imposition or corruption of the young. Voluntary, private homosexual acts between adults are specifically excluded. . . .

"Is it not time to redraft a criminal statute first enacted in 1533? And if so, cannot the criminal law draftsmen be helped by those best informed on the subject – medical doctors – in attempting to classify offenders? Is there any public purpose served by a possible 60-year maximum or even five-year *minimum* imprisonment of the occasional or one-time homosexual, without treatment, and if so, what is it?"

As Judge Craven foresaw, North Carolina does intend to retry Defendant B, probably this month. There is no indication, on the other hand, that North Carolina intends to revise its law.

ALEXANDER M. BICKEL

Editor's note: Henry VIII of England (Good King Hal) was a prime example of The Right of Kings - and he exercised his rights right up to the hilt. He was a whoremonger, adulterer, wife butcher, treacherous friend, glutton and an arrogant bastard. It is nice to recall that he rotted and died with syphilis.

A statute established during his reign in 1533 states that all men com-

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mitting "the foul crime of buggerie... with man or beaste...shall be put to death." Good Old Hal approved.

When North Carolina was founded under English rule and law, this statute was sweetly amended to read: "Such criminals shall be put to death without benefit of clergy, for a deed not mentioned by Christians!" Realizing that "without benefit of clergy" was a little rough, the law was amended in 1854, giving benefit of clergy and including fellation as a crime against nature.

Then a governor got caught in bed with the wrong sex, and fifteen years later, in 1869 (after the Civil War, armies and all like that there) oddly enough, the punishment was reduced: from death to "not less than five years nor more than sixty".

Almost a hundred years later this law is still in effect, and is not apt to be changed for another hundred years.

In civilized society both sentences written about in the article by Mr. Bickel, were vicious; but we do not live in a civilized society. Our symbol of Justice is a blindfolded female holding balanced scales. She does not want to see the administration of Justice.

Balanced scales? Hell! If you are a homosexual, try to get justice! The scales are already weighed against you. You may go to court and be judged innocent, but the busy-bee newspapers have already reported to the public. The police have called your employer, your home, your suspect friends. Brother, you'd better cut your throat or take refuge in a south sea island, where you might not be considered queer.....but worse, perhaps white. And Ammurrican. In that case, they would roast and eat you with English relish bottled by Justice in 1533. Leave us drink a toast to the Pure: To Good King Hal!

POLITICAL COMMITTEE

The Political Committee recently published a brochure giving advice to the Community, based on responses of the California politicians to our questions.

While we were very disappointed that only a few of the candidates from whom we received a favorable reply won, we have come to realize again that we must organize our votes in order to be effective.

The goal of this committee is to organize a substantial block of at least 50,000 votes so that, in the future, we will be able to elect those people for office that will be most effective in helping us to realize our aims.

The next election will include vacancies on the Board of Supervisors. Of course, we will investigate the candidates as soon as they are known; and, if possible, place one of our own people in the running.

COMMUNITY SERVICES

Now that January is here we have several well qualified people looking for jobs. We need openings. If you hear or know of anything that can help us find jobs for well qualified members of the Community, please call MA 6-5233.

Remember, the most effective way to gain help for our causes is to support, en masse, those people who are most apt to benefit us.

SOCIAL COMMITTEE

The Fall Frolic was staged in the California Hall decorated with glittering autumn leaves and huge bunches of grapes made out of glistening purple balloons. Although the bar of the California Hall is one of the longest in San Francisco, it was three-customer deep from 8 to 2. A $25.00 bond was given as a door prize.

BULLETIN BOARD

Roommate wanted. Victorian house, yard, fireplace, furnished room, good location. Available February 1st. Phone MA 6-5233. Ad 109.

Girl desires roommate, preferably male, with own bedroom furniture for own room, to share Potrero area apartment. $80.00 per month. Phone MA 6-5233. Ad 110.

Needed: Small studio apartment or cottage for single man. Will pay up to $75.00. Steady. reliable tenant. Phone MA 6-5233. Ad #111.

Clerical Worker Seeks Job: Young man, excellent typist (70 wpm), bookkeeper, general all-around office worker. Has done some free-lance writing and is looking for work in advertising or promotion. Phone MA 6-5233. Ad #112.

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