

THE HOMOSEXUAL CITIZEN

50¢

OCTOBER 1966

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



FEATURE

CHANGING
TIMES

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Published by:

THE MATTACHINE SOCIETY OF WASHINGTON
Post Office Box 1032
Washington, D. C. 20013

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THE HOMOSEXUAL CITIZEN is published monthly.
Subscriptions available at \$5 per year.

"The Times Are a Changin'..."

The following two book reviews deal with works pleading for the acceptance of homosexuality. Forty years elapsed from the time The Invert and His Social Adjustment was written and the year The Erotic Minorities appeared. In these decades the point of view taken by the defendant of homosexuality has changed from that of exhorting the homosexual to adapt himself to society, to the attitude that it is society which should adjust to the homosexual and accept him as he is.

The Invert and His Social Adjustment

The Invert and His Social Adjustment by Anomaly,
with an introduction by Robert H. Thouless.
Baltimore, Williams and Wilkins, 1927. 160 pp.

REVIEWED
by Dr. Walter C. Alvarez

This book was written by a homosexual to help others by telling of his own experience and observations. In the introduction, Professor Thouless, a Ph.D. and a lecturer in psychology at the University of Glasgow, says that the author "has, in twenty years since the stress of adolescence, gained an impartiality of attitude which enables him not only to write boldly of the invert's problems, but even to understand the point of view of those who are most intolerant of inversion. He demonstrates that one handicapped by the condition of inversion may attain mental harmony and social usefulness in a responsible business position." Dr. Thouless comments that if homosexuality is regarded as a functional disorder similar to psychoneuroses, it is certainly a condition which has proved resistant to cure by known methods of psychotherapy.

INSTITUTE FOR SEX RESEARCH, INC.

OCT 13 1966

He heartily recommends this book to the adolescent invert: "It should give him courage by making him realize that he is only one of a great company who have had to face the same problems, and that the living of a pure, honored, and useful life is a victory more to be esteemed if it has been won against great odds." Dr. Thouless hoped that the book would be read by many who are not inverts and "that it will help them to approach the problems of inversion with knowledge and charity. . . . Nothing is the worse for being squarely examined in the light of day."

Speaking of "bisexuals" who can marry, he expresses the belief that a large percentage of homosexuals "become normal later." Dr. Thouless might have added that the very decided homosexual can usually not be cured by any treatment, and he cannot change. Sometimes he does not want to change; he may even think that it is the heterosexual person who is a bit weak in the head. Certainly, however, it is much easier to live happily and freely and acceptably in this world as a heterosexual than as a homosexual.

A very good point made in the introduction is that "it is natural that the sexually inverted should seek the companionship of those who are like themselves." Today, in some cities of the land, the police are trying to put a stop to this association of homosexuals in "gay bars."

The author of this book defines a homosexual as "one who, though apparently physically normal, is entirely unsusceptible to the sexual and emotional attraction of the opposite sex, but is susceptible to the sexual and emotional attraction of his, or her, own sex." Interestingly, "an invert feels passion for men, and is not only unmoved, but often repelled, by women; he is attracted by beauty in men and blind to it in women; he is mentally stimulated by men, and broadly speaking, bored by women." Anomaly very wisely says that "1) the invert's condition is either congenital, or it dates from the dawn of sex consciousness; 2) the condition persists throughout the subject's life -- unless a cure can be found; 3) a clear line can and should be drawn between inverts and bisexuals."

The author says that he was 24 years old when he slowly began to learn something about homosexuality. When he was 25, he consulted a

physician who advised him to find some good man with whom he could talk; this he did, and it helped greatly. Living very quietly, the author constantly endeavored to conceal his peculiarity; and if a good cure had become available, he would have taken it. It seems, however, that he was far from sure that a cure even exists.

The invert is encouraged to focus on those homosexuals who have proved themselves admirable members of society in peace and war -- and not to permit himself to be grouped with the despicable. The author tells of many inverts he knew who had been honored for great courage in wartime.

Anomaly notes that many inverts "are distinguished by a mentality above the average. . . . Surely clergymen, physicians and magistrates cannot ignore this responsibility (of informing themselves in regard to inversion), nor should parents be in complete ignorance of something with which any one of them may have to deal in the life of a child."

In the course of writing this book, Anomaly met with criticisms, not only from inverts, but also from normal men and armchair philosophers, as well as the "practically minded." "The criticism is that I have avoided the crux of the moral problem -- whether acts are wrong for homosexuals -- and by doing so have limited the usefulness of the book to those who as Catholics accept my sanctions." Religious people are inclined to condemn homosexuals, and condemn them strongly. They can quote much scripture to back up their violent criticism. Anomaly does pose the question of whether or not inverts should be forbidden an outlet for their sexual instincts. Other men have pointed out that society is cruel when it insists that hundreds of thousands of men should have no sex activity. Certainly, heterosexual men would not tolerate any such interdiction. And yet St. Paul frowned severely on any sex life. "It is important to remember that the actions for which contumely is poured upon inverts are neither their inevitable nor their exclusive property." Heterosexual men can make beasts of themselves, and often do.

The three fallacies underlying society's warped view of homosexuality are "first, that inversion is chosen rather than imposed; second, that indecent acts are the invariable concomitant of inversion, and that inverts have a monopoly on

the world's indecency; and third, that to every invert may be attributed the degradation which is observed in those extreme cases which come to the public eye in police-courts or in medical treatises."

Anomaly does not advise marriage, because he says it can be tragic. Certainly, it is often extremely unfair to the wife, especially if she has not been forewarned. In recent years the writer has found that when a bisexual man marries, he may retain potency until he is about forty, at which age he may either become impotent or, more probably, lose interest in sexual activity altogether -- which may greatly distress his wife. Many inverts use the married state "as a kind of camouflage. . . . Surely it is wrong to suggest marriage to an invert as a cure."

Quite a few women like the inverted man; perhaps they are not perfectly sexed. Some women say they like going with an invert because he doesn't bother them. "It is pitiful to witness the honest bewilderment of a good woman who, in falling in love with an invert, is puzzled by the man's lack of response to her advances. He is at once so tender, so indifferent, so sympathetic, and so gauche, so intimate and so distant; and above all so extraordinarily understanding, and yet so unexpectedly dull." Some inverts find in the society of women who are no longer young a source of interest, comfort, and a kind of domestic peace.

In the author's day, already there were many blackmailers who lived off of inverts. He warns homosexuals to refrain from confessing their difficulties, because most admissions are damning. "Don't commit to writing any admissions as to your inclinations."

It is sad for many men today that Anomaly's prediction at the end of the book appears to have been inaccurate: "The next decade will witness a better understanding of the facts of inversion by all educated people, and better understanding will relieve inverts from much of the present necessity for dissimulation."

I am sorry to say that some twenty years ago I talked to homosexuals who had most unpleasant experiences with a physician whose only reaction to their difficulties and sorrows was one of contempt and disgust. Even a physician did not

know what the true situation was; even he was not sufficiently educated to deal with his patients' distress sensibly and with compassion and kindness and helpfulness.

Dr. Walter C. Alvarez is professor emeritus of medicine at the Mayo Foundation and consultant emeritus of medicine at the Mayo Clinic. His daily column appears in countless newspapers; his readership is estimated at 40 million.



The Erotic Minorities

The Erotic Minorities by Lars Ullerstam, M.D. New York, Grove, 1966. 172 pp. \$6.00.

REVIEWED
by David Wayne

A young Swedish physician named Lars Ullerstam has come forth with a small but powerful book calling for freedom to allow people to express themselves sexually as they choose. Not only does he defend homosexuals, but he also pleads for the protection of the other erotic minorities in their many different methods of receiving sexual satisfaction.

Dr. Ullerstam lashes out at those who persecute the sexually "different" - homosexuals, exhibitionists, voyeurs, sado-masochists, etc. In an eloquent plea for understanding, the author notes that no statistics exist to prove that sexual deviates are not just as healthy as anyone else. Their problems are caused solely by societal ostracism and persecution. Dr. Ullerstam rejects the contention that the homosexual and his erotic cohorts are mentally unhealthy, pointing out that healthy "has nothing to do with mental hygiene, which is an idea that seems to us to come from America and comprises a curious mixture that exalts the tanned sportsman, brutality and prudishness all at the same time." Describing as "moral hooligans" those people who "go out of their way to persecute people who have a different sex life from the majority," the author states that governments have a duty to protect the rights of these minorities.

The book presents homosexuals as "the most privileged of the erotic minorities," for they are aided by clubs and organizations to defend their interests. Others, like exhibitionists and pedophiliacs, are in a much worse position.

The author says it isn't difficult to realize why the homosexual suffers persecution in our civilization when in the Bible (Lev. 20:13) it states: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them." Referring to this shibboleth, Dr. Ullerstam underscores the needless pain it has caused mankind.

Even though homosexuality among adults is legal in Sweden, the homosexual still suffers there. While the lower age limit for heterosexual intercourse is fifteen, a person is legally permitted homosexual contacts only after reaching the age of eighteen. Dr. Ullerstam judges this law as unfair to the homosexual because "youths between fifteen and eighteen are often the most attractive and most available objects for the homosexual urge." Also, "the ancient Greeks believed a love relationship between a youth and an older man to be favorable to the former's spiritual and social development. Who knows, this may be true."

Writing in a provocative and witty style, Lars Ullerstam challenges his opponents to advance a serious argument why homosexuals and others should not be allowed to fulfill their sexual desires. The author asserts that all men should have sexual equality.

In his call for complete sexual freedom, he suggests the establishment of brothels for homosexuals and others, so that they need not face the dangers of criminal assault or police arrest on the streets. These brothels would "diminish sexual starvation in society and the number of illegitimate pregnancies." In addition, one could "achieve better control of venereal disease, and above all, one would avoid the creation of that highly developed criminal network which streetwalking prostitutes require for their existence."

The possible weakness of the book is that it tends to overstate the case against Christian intolerance of sexual deviation, without attempting to explore the forgiveness that Jesus Christ had

toward man and His tolerance of understanding man's differences and weaknesses.

In the July 9, 1966, issue of the Saturday Review Robert J. Levin, an editor for Redbook, writes a scathing review of The Erotic Minorities. Levin claims the book "turns out to be a cruel disservice to the very individuals whom Dr. Ullerstam insists he wants to help, the sexual deviates." Describing the book as "funny if it were not so sad," reviewer Levin feels that Lars Ullerstam by his bluntness "succeeds only in alienating the reader."

It is true that the book won't persuade the individual with a closed mind to tolerate homosexuality and other sexual expressions. However, it will provide new ideas for the thoughtful person, who can perhaps use the information to help lift the ignorance of the public and to create more humane laws.

David Wayne is working in public relations. Previously he was a newspaper reporter for four years



NEWSFRONTS

by Warren D. Adkins

IS THERE HOPE FOR THE BENIGHTED CLERIC?

The Reverend Carl W. Shepperd has added his name to a pitiful list of antihomosexual clergymen through the publication of a vicious tract, Hope for the Homosexual. In contrast to the growing army of clergymen with social consciences, Shepperd makes statements about the homosexual which place him in the old guard "camp." He goes so far as to say: "The best thing that might be hoped for would not be legal acceptance, but legally required treatment... I therefore advise against letting resentment over injustice of laws concerning homosexual activity lead you to join an effort directed at changing them." The Rev. Mr. Shepperd calls himself a Church-man psychiatrist -- whatever that is. Someone should explain to him that legally required treatment for homosexuals would add over

15 million patients to our already overcrowded psychiatrists' offices and, under Medicare, a considerable tax increase for an already over-taxed citizenry. Perhaps he will glimpse the impracticability of his proposal.

"I WANT TO BE YOUR MAN"

During the recent visit of the Beatles to Washington, D.C., Stadium, an audience of 32,164 fans was prevented from touching its idols by a tight security blanket that included 60 metropolitan policemen, 150 special police, and a 600-foot-long snow fence strategically placed across the outfield. Few girls attempted to break through such an imposing array of barricades, but a young man was unable to constrain himself. As the Beatles began singing: "I Want to Be Your Man," he rushed forward, burst past surprised policemen patrolling the left field foul line, and ran on stage to lightly touch three of the Beatles before he was apprehended and handcuffed amid cheers.

MATTACHINE MEETS MAYOR LINDSAY

The October issue of Uncensored magazine contains an "exclusive" story with cover pictures of Washington Mattachine's picketers. The "exclusive" describes "Mayor Lindsay's Secret Meeting with Homosexual Leaders." Uncensored credits the mayor of New York City with being the "first major politician to recognize the needs, grievances, and growing importance of the homosexual community which in New York City includes more than 500,000 persons." Dick Leitsch, president of the Mattachine Society of New York, Inc., is quoted at length in the article.

45 MINUTES THAT SHOCKED GREAT BRITAIN

"Exit 19," a British TV program designed to determine whether or not the British are still living in the "steamship age" when it comes to sex and ethics, showed a heterosexual couple in bed discussing their sexual habits and attitudes. The girl was presumably naked. Their discussion, which included homosexuality, lasted for 45 minutes, and reviewers called it the frankest, most intimate TV program ever shown in Britain. Executives of the BBC were forced to order an investigation of the program because hundreds of viewers telephoned complaints about the dialogue--causing some to remark that sex attitudes have not progressed since the "age of floating logs."

How Not To Get a Roommate

by Ward Hudson

Have you ever advertised in a newspaper for a roommate to share the cost of an apartment? The following episode may seem funny or distressing, depending on how desperately one actually needs a serious respondent to the ad.

7:30 a.m. Sunday morning. Ring!

Hello.

I'm calling in regard to your ad in this morning's classified ads about a roommate and apartment to share. Can you tell me about it?

Surely. My roommate plans to marry in October, and I want to move closer to the stores for shopping and to the bus line so I can get to work more easily. But I'm advertising now in July because choosing a roommate and an apartment is a complicated affair. Could you come and talk it over?

How old are you?

I'm 50.

I'm only 25. Do you think we could get along together?

I think so. I used to be a teacher and have worked with young people all my life. When did you say you could come over?

I'll be there about 1 p.m. How do you get there?

You take a D4 bus to.....I'll be expecting you. Thanks for calling.

8:30 a.m. Ring!

I'm calling about your apartment to share ad.

Yes sir. My roommate is getting married.

How old are you?

Around 50. But what difference does that make in choosing a roommate?

Well, I'll tell you. I'm not really interested in sharing an apartment. I'm only interested in having fun, but I have to go to a political rally. Today you will be very busy on that phone. If you are not all worn out by the time I get back tonight, I'll give you a call after 10 p.m. and arrange to come over. My name is Bob Smith.

(I never would have believed I would get calls like this!)

9 a.m. Ring.

Hello!

I'm calling about your ad. I'm from North Carolina. I'm 20 years old. I'm living with an aunt and uncle in Silver Spring, but I want to move downtown closer to my work and where I can have more fun. (Whisper) My name is Jim McFarland.

I'm sorry I can't hear you.

I don't want them to hear me. I have to be careful because I don't want them to know that I'm planning on moving. Are you gay?

I'm looking for a roommate, not a lover.

I don't have to advertise for social engagements.

My aunt is coming now. I have to hang up.

(Click.)

9:15 a.m. Ring!

Hello. Would you object to sharing your apartment with a homosexual?

No, but I want to move into a 2 bedroom apartment so he can have his "friends" and I can have mine.

(Click.)

(He's hung up!)

10 a.m. Ring.

I'm calling about your ad. My roommate is leaving and I want someone to share my efficiency apartment. I work in the meat department of the store. I live in Arlington close to the bus line. I'm 64 years old. I want \$50 a month rent right on the line. I don't want any queers either. Do you?

Oh no! But I have all my own furniture. Besides, I'm afraid we'd be too crowded in an efficiency. It's also too far from my work. Thanks for calling.

Ring.

I'm the rugged butch type from Denver. I've never had a roommate before....

I'm sorry, I don't fit the description. Thank you for calling. (These calls are absolutely incredible!)

Ring.

I have a 3 bedroom house in Foggy Bottom. I pay \$250 a month. I would share for half or just rent a room. Where do you work?

I work for the organization out near Bethesda.

Oh, really. We're competitors of yours. I was in to see your boss yesterday. I know him very well.

(This is getting too close for comfort.) I'll tell you, my salary doesn't warrant that kind of rent. Although it sounds good, I'll have to pass it up this time. Thanks for calling.

1 p.m. (The first fellow should be here any minute now.)

1:30 p.m. (He hasn't come. I wonder why?)

Ring.

I'm calling about your ad. How old are you and are you gay or straight?

(!)

(Similar calls all afternoon. Appointments were made but no one showed up. Tiredness and disillusionment setting in.)

7 p.m. Ring.

I have a 2 bedroom apartment I would like to share, but I don't have too much furniture. I pay \$120 a month and would share for half.

(Hope is rising) That sounds good. I have my own and could get rid of what we don't need. I can move in about the first of October. I'm about 50, neat and easy to live with. How old are you?

Well, I'm 30 years old and 6' tall. Age doesn't make any difference to me, but I have to have a roommate by August 1. Are you sure you couldn't move in now?

I wish I could, but I have to wait until my roommate gets married. Sorry. Thanks for calling.

10:45 p.m. (That ad was a waste of money.)

Ring.

What luck have you had today?

Cassandra at the Wedding

A COMPARATIVE ANALYSIS

by Jody R. Shotwell

In his paper at the International P.E.N. Congress in New York last June, Robie Macauley of the Kenyon Review spoke as follows regarding the modern novel: "Perhaps the most disturbing thing here is the willing surrender of the right to put

a meaningful abstraction in the form of literature. It is good on occasion to throw overboard the worn-out artifices, but it is useless to pretend that literature's medium is anything but artifices..."

By "meaningful abstraction" and "artifice" Mr. Macauley means the application of imagination, the distillation from thought and experience to form the stuff of which fiction is made. The development of a novelist might be traced by his growing capacity to make "meaningful abstractions." A comparison of an early and a late work by one particular author offers an outstanding example.

Dorothy Baker wrote Trio in 1943. It was her first published novel, and one that earned her the eternal ire of many homosexual readers. Twenty years later, Cassandra at the Wedding appeared in the bookshops. In between, Mrs. Baker wrote Our Gifted Son, which went unnoticed, and Young Man with a Horn -- perhaps the work best known by the public. Of the four works, Trio is still to be found in paperback and Young Man with a Horn is on school reading lists. Cassandra at the Wedding, an exquisitely artful novel, disappeared from the booksellers' shelves less than a year after publication.

It is not the intent here to expand on the reasons for the popular success of Trio and the regrettable lack of popularity of Cassandra. The finely chiseled, cameo quality of a work like Cassandra at the Wedding takes a special kind of eye -- and it is not the public eye. This is not to say that Trio is without literary merit. Compared to the plague of sensational "Lesbian" paperbacks on the market today, Mrs. Baker's first book is a serious novel, realizing the full capacity of her talent at the time. It might have injured the sensitivity of some of her readers but, at least, it did not insult their intelligence. Compared to Cassandra, however, Trio becomes insufferably trite, melodramatic, and loaded with anti-homosexual propaganda. It displays the subjectivity of which nearly all first novels are guilty, and reeks of some deep personal bitterness in its author. In the span of time that elapsed between this first work and her latest, it might have appeared that Trio was nothing more than a needed ventilation and that, once written, the subject was exhausted. The appearance of Cassandra at the Wedding shows that Dorothy Baker is not yet finished with this theme.

There are a number of striking resemblances between Trio and Cassandra at the Wedding. Both

involve strong relationships between two women, with a man to complete the triangle. In both, one of the women has a dominating personality. The desire to possess and a final loss comprise the central action in each. But differences as striking as the similarities cause the two works to seem completely unrelated -- at least on the surface.

In Trio the Lesbian element is overt. Janet Logan is a young girl living in a kind of bondage with Pauline Maury, a considerably older woman. Pauline is the most proto of types -- the personification of Bourdet's unseen Lesbian lover in The Captive, and of the even more mysterious "evil influence" in Balzac's Girl with the Golden Eyes. She is a line drawing, two-dimensional and stark. Janet Logan has, if possible, even less dimension. Into the picture comes the hero -- upright and righteous -- to rescue Janet from the clutches of her Lesbian captor. But if the theme of heterosexual love versus homosexual love is central, it is not enough to bring the heroine to a resolution. Before Janet can bring herself to a final decision, it is necessary to color Pauline Maury black with dishonesty and serious neurosis. Her villainy must be attached to something more tangible than mere sexual orientation. In this case, the author makes Pauline the perpetrator of a criminal plagiarism -- made even more foul because she stole the work of a dead lover and published it as her own. The revelation of this sin drives Janet into the arms of her suitor and Pauline Maury to death by her own hand.

Cassandra at the Wedding involves another kind of triangle, one that is scarcely a triangle at all. The two women in this story are identical twin sisters, an artifice of deep significance. If Judith Edwards, Cassandra's twin, bears any resemblance to Janet Logan, it is only because she pales alongside the overpowering personality of her sister. Mrs. Baker has arranged her novel so that both Cassandra and Judith have a chance to speak in the first person, but Cassandra has the last word and the stronger voice. Jack, the man Judith marries does not bear the remotest resemblance to Ray Mackenzie of Trio. No self-righteous and indignant hero type, Jack emanates a feeling of goodness. His final reaction is firmness, not anger -- perhaps because he feels secure in Judith's love. Only in Cassandra herself does the triangular situation exist.

Cassandra at the Wedding is a masterpiece of subtlety, and yet one knows that the driving force

behind Cassandra's action is her passionate attachment to her twin. Readers who take an incestuous relationship between the girls for granted are reading between the lines. There are moments when Mrs. Baker seems to be manipulating seven veils with tremendous skill -- appealing to the imagination, but letting the eye see nothing.

The story begins after Judith has left the apartment she and Cassandra shared. We meet Cassandra on the day she is preparing to travel to the family home for Judith's wedding. In two or three pages -- which are a marvel of sharpness and economy -- we learn that Cassandra is a teacher at Berkeley, that her apartment looks out over the Golden Gate Bridge, and that since Judith left she has found the bridge a temptation hard to resist.

Cassandra will attend the wedding, but it has no reality for her. She refuses to remember the name of her sister's betrothed, and her one certainty is that if she gets there in time she can prevent the marriage. She does not question or judge her right to do so. She and Judith are one and the same. They belong together: let the rest of the world go by. She sees the marriage as "the destruction of Athens" and believes that the union Judith is now contemplating cannot even be mentioned in the same breath with the bond they once shared: "From heights you can only descend." But if this ideal relationship ever existed, it lived in Cassandra's mind alone. We never learn much of what Judith felt during their life together, but it is evident that she has long considered herself a separate person, not irrevocably bound to her twin.

Among the many devices a writer may use to symbolize the conflict of good and evil is the artifice of using identical twins to depict an inner struggle. The terms "good" and "evil" in our time are likely to be translated into "adjusted" or "maladjusted" -- or perhaps refer to integration versus disintegration of the personality.

Cassandra is not an evil force, but her personality defects are obviously the axis upon which this story turns. She is strong-willed, compulsive, and selfish. She seems free of any insight concerning her motivations, although Judith sees them clearly. Judith, as alter ego, says about Cassandra: "She couldn't believe she belonged anywhere but on a psychiatrist's couch, or with companions, call them that, girl-buddies, who were so inferior to her that they didn't

count as human beings at all...She wastes herself, she drifts, all she wants to do with her life is lose it somewhere."

It is significant that in this story Judith, the less dramatic of the twins, has all of the insights and makes all the important decisions -- except one. When Cassandra is forced to face the fact that Judith cannot be swayed from her plans to be married, she decides that she cannot live. The father and the grandmother -- the only others she can love besides her sister -- are meaningless without Judith.

Perhaps her decision symbolizes that in order to preserve that part of her which is Judith, she, Cassandra, must die. She attempts suicide. But Judith and her new husband save Cassandra. Is it a new birth?

The question remains open. In the end, Cassandra has returned to her apartment in Berkeley. She wanders along a San Francisco street and meets a woman she once rejected. In her loneliness she reaches out -- but now Liz Janko has no time.

She takes a walk across the Golden Gate Bridge, "just to see" -- to see, of course, if it is still a temptation. She stands looking down at the bay and takes off her sock and throws it over the side. The wind takes it up and whips it along and Cassandra watches until it is out of sight. One has the feeling she won't follow it -- at least not this time.

Mrs. Shotwell sketches and paints, has written numerous short stories, and is presently working on a novel.

Homophile Digest

NEWS FROM OTHER ORGANIZATIONS

by David Wayne

V*E*C*T*O*R (published by S.I.R., San Francisco)

POLITICIANS ANSWER

Political candidates are more courageous in answering questions pertaining to the homophile community, as shown by their responses to questions at Candidates' Night, sponsored by the Council on Religion and the Homosexual.

Homosexuals asked questions on the adoption of the Model Penal Code -- which would abolish laws making homosexual activity among consenting adults a crime -- and the treatment of homosexuals by the Armed Services. Most of the politicians dodged a direct answer to the questions but a few said they believed that the homosexual was treated unfairly by the Armed Forces.

The most courage and best response to the question of homosexuality was shown by Le Rue Grim, the Democratic candidate in the sixth Congressional District of San Francisco. Mr. Grim told the group that "a measure of the emotional health of a society is how it treats minorities. The way homosexuals have been treated does not indicate that they are unhealthy; only that society is neurotic. In the Armed Forces sexual preference is not relevant to a person's ability to serve in any capacity." Needless to say, Mr. Grim received the endorsement of those attending the meeting.

Another Candidate's Night is scheduled before the California general election in November, this one to be sponsored by the Society for Individual Rights.

HOMOSEXUAL BOOTH PROHIBITED

A homosexual information booth at the California State Fair in Sacramento was abruptly cancelled in late August because state officials alleged the subject matter was "controversial."

Later the Sacramento Superior Court upheld the fair officials in closing the booth. However, Judge Irving Perlman said he was impressed by the educational objectives of the homophile group sponsoring the booth but the judge felt the fair wasn't the "appropriate place."

The decision was appealed to Governor Edmund G. Brown by 41 Bay Area residents including a state assemblyman, but the Governor backed the state officials. The booth was to be operated by the Association for Responsible Citizenship, assisted by Society for Individual Rights members. The booth would have acquainted "the general public with the true nature of homosexuality through distribution of literature."

m m i * (published by Mattachine Midwest, Chicago)

GAY BARS THREATENED

Gay bars have become the prime target for Chicago police, reports Mattachine Midwest, say-

ing that "every drinking homosexual needs to be fully aware that his actions are scrutinized by officers armed with such charges as 'lewd and disorderly' and 'inmate of a disorderly house.'" Equally a victim of prejudice, the bar owner is faced with the "vague and seemingly arbitrary power of the liquor commission" to take away his license if he serves homosexuals.

Mattachine Midwest encourages Chicago's bar owners to form an association similar to San Francisco's Tavern Guild which has been very successful in protecting owners and patrons of homosexual bars.

V i e w p o i n t (published by Florida Mattachine)

INMAN VS MIAMI

"MSF president Richard Inman's suit against the City of Miami to seek a declaration of 'unconstitutional' from the courts of a city ordinance that prohibits homosexuals from entering bars, has been overturned by the circuit court; however, Inman has filed an appeal with the appellate court. No date for a hearing has been set."

DOB NEWSLETTER (published by N.Y. Chapter)

QUESTIONS ANSWERED

New York DOB has started a question-answer service in its publication. Persons wishing information should send their questions to Daughters of Bilitis, Post Office Box 3629 Grand Central P.O., N.Y., N.Y. 10017.

Sample Q.: What is a homophile organization?

A. A homophile organization is a structured group of people which attempts to improve the legal and social position of the homosexual in his community. Most homophile organizations are manned by volunteers from the membership....

DOB BROCHURE

Just off the press is a new organizational brochure, describing the history and function of the Daughters of Bilitis. "Founded in 1955, DOB began as a social club to offer the Lesbian a means of meeting others like herself in a place other than a gay bar....DOB is concerned first with helping the Lesbian adjust and then with helping society to adjust." For more information, write to D.O.B., Inc., 3470 Mission Street, San Francisco, California 94110.

HOMOPHILE ORGANIZATIONS

This listing includes American and Canadian homophile organizations of all types and emphases. For information on activities, publications, and membership contact the organization directly.

Association for Responsible
Citizenship
P.O. Box 895
Sacramento, California 95814

Citizens News
P.O. Box 792
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Council on Religion & the
Homosexual
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Daughters of Bilitis
3470 Mission Street
San Francisco, California 94110

New York Chapter
P.O. Box 3629
Grand Central Station
New York, New York 10017

Demophil Center
15 Lindall Place
Boston, Massachusetts 02114

Dionysus
P.O. Box 804
Huntington Beach, Calif. 92648

Homosexual Voter's Advisory
Service
P.O. Box 5131, Terminal Annex
Station
Denver, Colorado 80217

Homosexual Law Reform Society
34 South 17th Street
Philadelphia, Pa. 19103

Mattachine Midwest
4753 Broadway
Chicago, Illinois 60640

Mattachine Society, Inc.
693 Mission Street
San Francisco, California 94105

Mattachine Society of Florida,
Inc.
P.O. Box 301
Miami, Florida 33101

Mattachine Society, Inc. of
New York
1133 Broadway - Suite 410
New York, New York 10010

The Mattachine Society of
Washington
P.O. Box 1032
Washington, D.C. 20013

National League for Social
Understanding, Inc.
9201 Sunset Boulevard
Los Angeles, California

One, Inc.
2256 Venice Boulevard
Los Angeles, California 90006

The Phoenix
P.O. Box 1191
Kansas City, Missouri 64141

Society for Individual Rights
83 Sixth Street
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