

THE HOMOSEXUAL CITIZEN

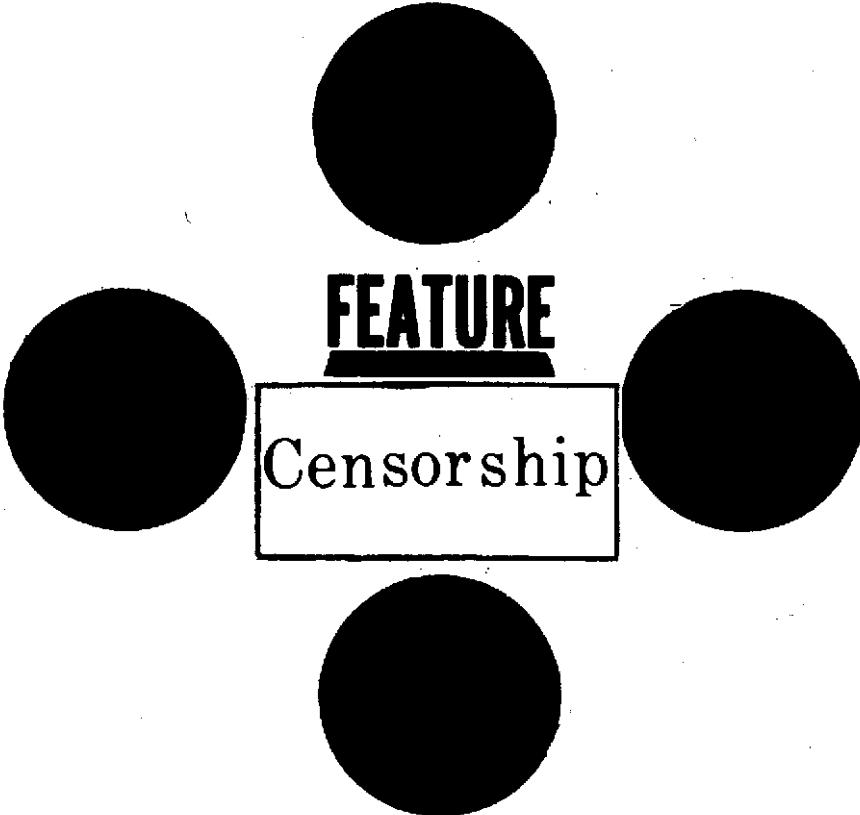
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Lili Virens

NOVEMBER 1966

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



FEATURE

Censorship

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-----FOR SALE TO ADULTS ONLY-----

CENSORSHIP

by Ronald Dean

Throughout innumerable communities in America, many sanctimonious, self-appointed censorship committees are diligently -- and one is persuaded to think vicariously -- calling at book stores and newsstands in an effort to guard the public against "obscene and immoral" literature. Because a state of apathy exists in most communities, citizens sit back and permit these vigilantes of literature to ride herd on the reading habits of the people. Seldom is a single voice raised in protest against this unbridled robbery of the individual's right to invest his reading habits in whatever matter he chooses.

It is remarkable that the only justification ever offered for this censorship is the "protection of the public" and that the public isn't able to protect itself from what it doesn't want to read. Such censorship committees seem to be protecting themselves against a very weak and ineffectual will power.

Recently, in a large Texas city, I watched such a group operate. It was composed of a variety of people which included ministers, housewives, spinsters, local businessmen, and some whose occupation was difficult to define. In bunches, they scattered about the city into every establishment that sold books or magazines. Each day for several weeks, local newspapers caustically publicized the activities of the committee. The efforts by the guardian angels of the public's mind were lauded as though they had launched a spaceship to the moon.

Throughout the city, isolated voices were heard mumbling in protest but none were heard by the community as a whole. Instead, fear became prevalent. Buyers approached sellers surreptitiously and, in the most clandestine manner, sellers reached under the counter to drag out the buyer's magazine, or book, or both.

It is ironic that such committees always seem to believe that life can and should be viewed

through conventional rose-colored glasses -- that unconventional reality isn't actuality at all but is the figment of the demented imagination of the novelist. It is a travesty of democratic ideals that such a committee can exist outside demand and election by the entire community.

It is tragic that citizens can be so apathetic that they will permit any group with unknown or dubious qualifications to dictate to their tastes.

In the instance cited, business owners were told quite plainly that they had better get rid of "objectionable" magazines and books or prepare to face possible prosecution. Sadly enough, if they had not complied, in all probability business would have fallen off because of the adverse publicity.

Censorship in other fields has not met with similar acquiescence. In recent months, the American Bar Association has been trying to introduce a code of silence forbidding law enforcement agencies to divulge pretrial facts in criminal cases. Consequently, newspapers have risen up in arms. For years, the motion picture industry has groaned about censorship. The citizenry as a whole -- politicians in particular -- have cried out because the government has classified vast amounts of material which, it says, pertains to national security. Television contends it has the right to present art in any form. Boston banned Henry Miller's Tropic of Cancer and Tropic of Capricorn. But ^asubsequent suit produced the ruling that the books were not obscene.

However, the committee I've mentioned, operating in the vacuum provided by a negligent and unaware community, was successful. It discontinued the sale of One, a homophile publication, but did nothing about Playboy. The Mattachine Review is no longer sold in the city, but the Danish girlie magazines are distributed in abundance. The sale of physical culture magazines, particularly those purchased by many male homosexuals, was prohibited but the nudist magazines remained untouched.

In the publicity accompanying actions of censorship committees, mention is usually made of television commercials which depict naked women in the shower or tub or near-naked women trying to seduce spectators to buy automobiles. But no complaint is heard about the models who appear on the

screen in millions of homes wearing a girdle or advertising a bra. Rarely is there an adverse word about the movies playing nightly which include rape scenes or scenes involving sexual intercourse in a parked car.

If I wanted to buy a copy of Lady Chatterley's Lover, I'd have to make special arrangements with an owner of a bookstand. However, I could easily buy any work of Ernest Hemingway and, goodness knows, he wrote about life in the raw.

Another guise under which censorship committees continue to function is that we must "protect our youth." Indeed! Many youths today who have advanced to the beginning of junior high school know more about life and have had more experiences in sex than many adults. I seriously doubt such committee efforts have prevented even one illegitimate pregnancy.

There isn't one member of the public who is forced to go into a bookstore and purchase what he doesn't want to read. There isn't one youngster who can't go out and, if he wants something badly enough, find what he wants.

Forbidden fruit often poses the greatest lure and censorship committees simply drive the sale of magazines and books underground. Consequently everyone loses.

The greatest danger, though, is that if such committees can regulate the buying habits of the public, what will it be until individuals are told which store they may patronize to buy clothing or food or anything else? How long will it be until entire communities come under the "scan" of such power groups? *They want to control next? How long will*

Every citizen has the obligation to act. He cannot afford to sit back. Each individual must insist that basic freedoms remain exactly that: basic freedoms. Unless we take a stand, we cannot be surprised if, soon, everything we do comes under the scrutiny of a committee.

► **join** ◀
► **ACLU** ◀

WHY SHOULD I JOIN?

by Warren D. Adkins

(Reprinted from the June, August, and Sept.-Oct. 1965 issues of Eastern Mattachine Magazine)

Part One

WHY SHOULD I JOIN the Homophile Movement? If a day comes when discrimination is over, I'll be too old to enjoy it. What good would it do me to join?"

To those who ask this question with no regard for the rights and liberties of others, and with nothing more than a desire for personal gain or a "what do I get out of it" attitude, a short answer will usually suffice. Quite often such people would not make suitable workers anyway. But there are those who ask the question in a serious vein, as though they were interested in something more than material rewards. These people would find the Homophile Movement full of compensations.

Some of the first of such rewards are self-respect, self-knowledge, and self-confidence. When homosexuals stand up in a positive fashion for their rights, when they take their destiny into their own hands to make a world for themselves and for their fellows that is free of fear, confusion, and discrimination, they are casting aside their own fears and confronting the forces of darkness and despair with a healthy vigor. They cannot help but benefit from their assertion of human freedom and dignity.

The effects of discrimination which have reigned so long over homosexual people are subtly pernicious. In one of the most thorough studies of prejudice ever made, Gordon W. Allport, Professor of Psychology at Harvard, describes in his book The Nature of Prejudice the traits which certain members of all minority groups develop because of pressures suffered at the hands of society. According to Professor Allport, many minority group members erect ego defenses or become obsessively concerned with their differentness, being hypersensitive to every person's remarks

lest they betray discrimination. Some deny affiliation with their group or withdraw altogether from the society of their fellow men, harboring deep resentments and being intensely unhappy. These people often hate themselves for belonging to a minority.

ALL HOMOSEXUALS RECOGNIZE traits such as these in at least a few of their "gay" associates. To some degree, most homosexuals do suffer from the necessity to hide, cover up, and even disguise themselves from their fellow men. Despite these pressures, there are many fine homosexual people who have mustered the strength and intellect to overcome such inner obstacles by themselves, without developing distorted personality traits.

It may be argued that homosexuals can avoid these pitfalls without belonging to the Homophile Movement. True. But it is also true that homosexuals must be made of the strongest stuff if they are not to fall prey to insidious streams of confusion that trickle into their minds from an ocean of misunderstandings. The Homophile Movement gives to the homosexual a constant awareness of his humanity, of his oneness with the rest of mankind. It makes him realize that homosexuality should mean no more than left-handedness and that he is a full member of the human race.

What else does the Homophile Movement do for an individual? It sharpens his intellectual faculties and adds to his knowledge. If he is concerned with his freedom, he learns about the structure of a society which must grant him that freedom. He studies the state and federal governments; he reviews the systems of law; he searches in philosophical works for the foundation of the freedom he seeks.

If he is concerned with contemporary events, he may familiarize himself with the currents of thought, the civil rights movements, research, court decisions, and politics, which will in one way or another affect millions of homosexuals. In other areas, too, such as art and literature, the influence of the homosexual can be felt.

These are just a few of the rewards the Homophile Movement grants to those in its ranks. There is also the satisfaction of doing a job never done before. And there is the joy of collaborating with our fellows on projects bringing comfort and hope, aid and solace to millions who

have never heard of the Movement or who are unable to align themselves, although they may hope every day of their lives for its success.

Part Two

THERE ARE OTHER REASONS too, for joining the Homophile Movement. Some of these reasons may be very personal; based upon experiences in which homosexuals have been made to feel alone and adrift in a hostile world.

It is easy for an individual homosexual to agree that homosexuals should have equal employment opportunities and full rights as United States citizens -- without his militantly backing such demands when they are made by the homophile movement. Often, because he can successfully hide his homosexuality from employers, he may not feel affected by the discriminatory policies of the Federal Government or by the unfair regulations of the Armed Services. But there are other areas in which the homosexual, no matter who he may be, is often deeply and tragically involved. In these areas, too, the Homophile Movement is working to eliminate misconceptions and prejudices.

Look first at the masses of young homosexuals: often bewildered, uninformed, searching for guidance, wondering about their inner feelings, and fighting what Edward Carpenter called a "solitary and really serious inner struggle." A veil of complete silence has been drawn over the subject of homosexuality, and this often leads to the most painful misunderstandings and confusions. Perhaps some homosexuals can remember their own youthful days, when it would have done them immense good to know that organizations of responsible people were protecting their rights and affirming their human worth and dignity. To many, the existence of such organizations would have inspired self-confidence, self-respect, and self-knowledge.

Look next at the agonized face of a parent, as he or she learns for the first time the "dreadful" secret of an offspring. Here is an area in which many homosexuals are painfully sensitive. To see the faces of those we love contorted in disbelief, dismay, revulsion, or rejection and anger, is an experience all too common among those who have, in one way or another, revealed life's facts to parents.

And finally, look at the homosexual in his relations with other homosexuals. Here, the evils

of discrimination and prejudice often become apparent. A person cannot live in pretense, covering up his feelings at every turn, and enduring the callous, unsuspecting remarks of heterosexuals who are sometimes closest to him, without its having far-reaching effects on his personality. When he enters into a relationship with another homosexual in which there is a mutual sharing of life and love, he often questions himself without cease. Is the union moral? Is it right? Does it really have value? Instead of concentrating on the relationship and his goals, he worries about it in a superficial way, imagining that homosexuality is the problem. He may dislike himself and, unconsciously, may even punish himself for having entered into such a relationship. But the Homophile Movement exists to tell him that homosexuality is not the problem and is of no more consequence in the true scheme of things than left-handedness or his hair color.

THE HOMOPHILE MOVEMENT WORKS toward breaking down not only the prejudices affecting young homosexuals, and their parents, but also those which affect homosexuals throughout their lives. When the homosexual community itself stops believing the nonsense that society has been proclaiming as truth for so long, the movement will have begun to accomplish its goals.

Dr. Wardell B. Pomeroy, co-author of the Kinsey Report, states that when homosexuals "are called nuts and neurotics and goofers by therapists, immoral by the clergy, criminals by lawyers and judges, and perverts and child seducers by the public," they need a very "special kind of faith" in themselves and "faith in their fellow man." The Homophile Movement exists to give that faith to its members and to those who share, without being members, its aspirations for a brighter future.

Part Three

THE REASONS FOR JOINING the Homophile Movement given in Parts I and II appealed to the needs of the homosexual himself. For the most part, they were "inward directed reasons." But there are also reasons that can be called "outward directed," which go beyond the individual to society at large and appeal not to his personal needs but to his hopes and ideals for a better world.

The Homophile Movement has distinct roots in the American dream. It is, in great measure, a

social protest movement; but these words alone do not describe it adequately. It is another chapter in the book of freedom, asking as it does for the rights of the individual, for the sanctity of privacy in an area (sexual behavior) which is certainly the most personal of human concerns. In a sense, the Homophile Movement is thus protecting not only homosexuals but all people resenting the intrusion of government, employers, and others who pry into their private lives seeking excuses for condemnation and discrimination.

There was a time when private employers felt free to discriminate against citizens, to hire and fire them on the basis of their political beliefs, religion, or race. Today such employers are thought to be misguided, if not immoral.. But we live in a nation where an individual's private sexual behavior, behind the closed doors of his own home, is still considered relevant to employment.

IN THE GREAT SOCIETY this nation is building, the Homophile Movement is lending new meaning to the primacy of the individual, protesting the ever-watchful eye of "Big Brother," while it demands freedom of assembly, freedom of the press, and the right of a person to be the sovereign of his thoughts and feelings. Homosexuals are mistreated by officialdom not only for their actions but for their inclinations. No policy could be further from the principles on which this country is founded. To dismiss a man, to hound him through the remainder of his life for his thoughts and feelings are the tactics of totalitarianism. A person joining the Homophile Movement is waging war on the growing tendency of officialdom to judge men and women by their private sexual inclinations. This person will help protect fundamental freedoms.

Adlai Stevenson used to say that "the American Revolution is never complete. America is a continuing revolution." The many men and women who annually march in front of Independence Hall on July 4 to remind America of the plight of the homosexual contribute peacefully and lawfully to the meaning of the Revolution from which American principles developed. Two heterosexuals stood watching the protest. "It's terrible, just terrible," said one to the other. His friend turned to him and said: "At last I am convinced that freedom in this country is meaningful. This demonstration makes me realize that America is really going somewhere."

THE HOMOPHILE MOVEMENT BELONGS to the revolution with which Jefferson allied himself when he swore "eternal hostility against every form of tyranny over the mind of man." There is no tyranny more morbid than that dictating to love and affection and no slave more pitiful than he who succumbs to such dictation. Sex is a fundamental human need. Those who do not interfere with the rights of others and pursue this need privately should be protected from interference. Those people concerned with the meaning of America, longing to build a truly Great Society, will protest official sexual inspections and official approval of sexual desires and inclinations. They will realize that support of the Homophile Movement is an important way of curbing and stopping such tyranny.

British Gaiety



by Lily Hansen

The Lesbians have come to Broadway. With the importation from London of the smash hit "The Killing of Sister George," a comedy has arrived giving a sophisticated and witty, unapologetic glimpse of gay life as it sometimes is. Lesbianism is not the main topic, however, and therefore comes across unobtrusively as simply another way to live.

The heroine is cigar-smoking June Buckridge -- alias Sister George, the cheerful rural nurse she portrays on a radio serial. Every day thousands of housewives tune in on "Applehurst" and follow Sister George's adventures as she ministers to the sick. "George" (as she is known at home, too), though domineering and eccentric toward her long-legged girlfriend Alice "Childie" McNaught, has a certain charm, and one feels sorry when she is murdered -- on radio, that is.

The instrument of her untimely death is the BBC network, which has decided to alleviate the slight drop in popularity of its soap opera by creating a crisis destined to put new punch in the program. The crisis is the tragic demise of Sister George, as she and the motorbike on which she carries out her missions collide with a ten-ton truck. In spite of Sister George's loyal following of devoted radio listeners, the decision has been reached to replace her with a new, modern "anti-hero."

George resorts to all kinds of maneuvers to salvage her role but finds the elegant lady who delivers the blow to her ego as merciless as she is elegant. Mrs. Mercy (!) Croft, to add to George's misfortunes, casts glances at Childe and persuades her to leave the house, promising to aid her literary development... A glum ending, but not really as sad as one humorless reviewer saw the situation.

In the three acts there isn't one dull moment, for dialogue, action, and acting are ever fresh, surprising, unique, and comical. The actresses play so spontaneously and matter-of-factly that lesbianism seems completely irrelevant as an issue. The casualness and humor, and sometimes pathos, of their performances gives the heterosexual spectator not the least cause for embarrassment.

As a dike, George -- unladylike mannerisms and all -- is endearing in her own way ("I've been a bad boy") and has a convincing reality. For many radio listeners she is a lovable and indispensable member of the community, roaring through the countryside on her cycle singing hymns and gaily greeting the schoolboys. The news of her "death" floods the apartment with flowers and messages of condolences, even from such sources as the Sister George Geriatric Ward, named in her honor. On the day of the "funeral," when her accident is dramatically rendered over the radio, recording the fateful crash where melodious hymns mingle with screeching brakes, George decides to drop that name. She becomes June again -- and goes out and buys herself a flowery hat...

"The Killing of Sister George" opened in New York on October 5. On October 6 Walter Kerr of the New York Times delivered a dour review of the play, Tribune, on the other hand, praised it highly as very funny. And I agree. The theater was packed, and the audience very appreciative, their laughter living proof that they were seeing a comedy, and their long applause testifying to the play's ability to communicate.

Except for editorials, approved by the Executive Board, the views presented in this section of The Homosexual Citizen are not necessarily those of the Mattachine Society of Washington.

Pulling its outlook "bleak" and disqualifying its

❖ The Government : From Within

by Evan Colodny

Slowly but surely progress is being made, despite John Macy and the Civil Service Commission. Once again substantial pressure has forced the CSC to revise one of its famous "guidelines" which deny jobs to competent individuals.

A memorandum (letter #731-2) dated August 15, 1966, dealing with policies and procedures relating to federal employment of persons with criminal records, was sent to the various agencies. Consequently the CSC and its agencies will now accept applications from persons with records of criminal convictions who are adjudged good risks. A good risk offender will be one who --

1. Successfully demonstrated his rehabilitation under the work release program authorized by the Prisoner Rehabilitation Act of 1965; or
2. Has demonstrated his rehabilitation by good conduct while living in the community; or
3. Has had his conviction set aside under the Federal Youth Corrections Act (which may be applied to persons who are under age 26 when convicted).

This time the CSC has decided that each case must be judged on its own merits (surprise!). The following circumstances will be considered:

1. Nature and seriousness of the offense.
2. Circumstances under which it occurred.
3. How long ago it occurred.
4. Was it an isolated or a repeated incident?
5. Age of person when act was committed.
6. Social conditions which may have contributed to the offense.
7. Any evidence of rehabilitation.
8. Kind of position applied for.

Since nothing to the contrary was stated, this letter seems to include not only arrests at civil disobedience demonstrations but also convictions commonly experienced by certain homosexuals.

Accompanying the government campaign to aid the disadvantaged are programs which informally

give priority to certain minority groups; hire the physically disabled; employ the handicapped; and hire the criminally convicted. Alas and woe, homosexuals are still excluded. But someday they will discover that homosexuality is neither contagious nor a criminal offense.

The Commission has now revised several items on the Standard Form 57 (application for federal employment). Previously question #39 asked for information on any arrests (not just convictions). The new form inquires about convictions and forfeited collateral only. And while the old question #38 required information on trials by deck court, summary, special, or general court martial, the revised question restricts itself to convictions by general court martial.

Interestingly enough, however, CSC, seems to be slightly in the dark about the meaning of its revisions. Witness the following quote from the above-mentioned letter:

"What has been done by the deletion of the arrest inquiry is to allow the unconvicted individual the very real and worthwhile opportunity to have his application considered on an equal basis with all others, while preserving for the Government the right to reject any truly unsuitable person when an evaluation of the facts surrounding an arrest justify that action." (Italics mine.)

If the applicant is not asked to reveal arrests but only convictions, how can the government have the right to reject any applicant upon an evaluation of the facts surrounding an arrest?

The Commission couldn't possibly be insincere?



Referral Service

The Mattachine Society of Washington can refer individuals in need of assistance to competent, reliable, and sympathetic professionals. This service includes physicians, psychiatrists, lawyers, and clergymen of various faiths. Stop in at the MSW office, 1319 F Street, N.W., or call 737-4959 weekdays from 6:30-9:00 p.m.

Our President Speaks

by John Marshall

Only the homosexual, preferably a righteously indignant one, is qualified to adequately present our cause to the public." I would dismiss this statement as a harmless utterance -- if it or one of its paraphrases had not come to my attention several times during the past year. Let me preface my remarks by pointing out that I definitely do not oppose controlled, properly motivated, constructively channeled righteous indignation and militancy. In many instances they are largely untapped assets which can be effectively utilized.

It is perhaps natural for a despairing worker in the movement, who is often most keenly aware of and humiliated by the discrimination and hatred which characterize our society's views and treatment of homosexual fellow citizens, to contemplate and accept the premise delineated above. The constant unequivocal refusals -- and subterfuges used to justify these refusals -- of rights and opportunities enjoyed and taken for granted by the heterosexual are going to exact their toll in resentment and mistrust on the part of the homosexual. This disappointment may partly explain why some are espousing the concept under discussion -- an expression of frustration.

I shudder at some of its implications and possible results. It would be tragic if our frustrations were deflected into mistrust of all heterosexuals. This homosexual-dominant principle, if followed to its logical conclusion, would place us parallel with the black power complex, with its attendant misunderstandings, isolationism, and backlash, so disruptive to the Negro civil rights movement.

The claim that all homosexuals are, ipso facto, not only experts but the exclusive experts on the subject of homosexuality I find ludicrous. This sophism seems so transparent as to negate any need for rejoinder. It is tantamount to saying that every American is an expert on the English language; the Frenchman with his Ph.D. in

English from the Sorbonne who has spent the major portion of his life studying and teaching in the field cannot be considered an expert on the language, or is at least less of an authority than the dullest, most uneducated American. Some will protest that I am using extreme examples. I have done so only to spell out my premise.

True, the typical homosexual within the movement (and perhaps many outside it) possesses a degree of expertise lacked by most of the heterosexual professionals that are ever ready to pontificate with a half-baked pronouncement on homosexuality.

The efficacy with which the homophile cause is pleaded depends largely on the particular homosexual (or heterosexual) and specific audience in question. Many people have a healthy skepticism toward someone with too much vested interest at stake. Ironically this self-interest is part of the thrust intended in the opening remark. But there are audiences which will respond to a knowledgeable heterosexual sympathetically pleading our cause which would only resist the homosexual apologist -- and I am not speaking of those who are prejudiced beyond redemption. Some people will have to be exposed to and accept, if only partially, the idea of homosexuality and the validity of the movement's aims before they are prepared to face and cope with its embodiment, the homosexual. Many will be initially accessible only to the heterosexual within the movement.

I am convinced that it is well worth our energy to train our heterosexual workers to serve unlimited. Persuasive, powerful spokesmen are always in short supply. We will have to look beyond the homosexual if we are not to restrict ourselves unduly. Within our organizations we do not have homosexuals possessing all possible skills. The knowledgeable heterosexual, eager to help us in our struggle, will not be encouraged by relegation to second-class membership. We cannot afford this self-imposed isolationism. The Mattachine Society of Washington has always welcomed heterosexual members and I trust the other organizations in the movement do likewise. However, the heterosexual will not be content to be nor can we afford to let him be used merely as window dressing.



NEWSFRONTS

by Warren D. Adkins

ONCE BRIGHT WITH PROMISE

Psychoanalysis, once only the brunt of theological jibes, is experiencing a new challenge: criticism by its own practitioners. Disenchanted psychiatrists and medical experts are losing the faith they formerly had in this young science. The dramatic breakthrough seldom materializes, and many people are adjudged mentally ill or disturbed who do not deserve such a label. A growing army of patients are disillusioned as well, feeling that the vast sums of money they spend on analysis are not bringing satisfactory results. Dr. H.J. Eysenck, professor of psychology at London University, believes that psychoanalysis is losing its prestige. He points to the survey showing that patients who spend 350 hours or more on the analyst's couch have two-thirds of a chance of improvement over the years. The "fly in the ointment," however, is that the same percentage get better without analysis. Dr. Thomas A. Szasz, professor of psychiatry at State University of New York, calls psychoanalysis an "exaggerated faith" and insists that it is used as a "shield of illusion." Dr. Lewis Wolberg, noted head of New York's Postgraduate Center for Mental Health, states that psychoanalysis "wasn't designed for and doesn't work on everybody."

HOMOSEXUALITY IN THE STATE DEPARTMENT

The State Department has long suffered from the reputation as a "homosexual haven." Senator McCarthy's purge in the 1950's turned out a considerable number of homosexual employees, and since that time the State Department has done its best to dismiss as many homosexuals as it could find. All male applicants are being asked, "Have you ever engaged in a homosexual act?" According to Deputy Assistant Secretary G. Marvin Gentile, thirty employees were dismissed from the State Department in 1965 as security risks. The Department has announced that it is now putting heavy emphasis on "preventive security" by attempting to screen out homosexuals before they are hired. One of the ho-

mosexuals fired during 1965 was a top-grade Foreign Service officer who was paid \$20,835 a year. Two of the dismissed homosexuals had served 19 years and two others 17 years. The total of State Department dismissals for homosexuality in the last three years is 105. U.S. News and World Report (Sept. 26, 1966) says that the State Department's antihomosexual policies have drawn "opposition from a homosexual defense society" and that "in addition, the State Dept. headquarters was picketed by the group."

A NATIONAL DATA CENTER FOR GOVERNMENT SNOOPING

The Federal Bedbugging Investigators are attempting to extinguish the right of privacy forever through government approval of a National Data Center which would be a computerized master file on all Americans. All-knowing, never forgetting IBM machines, crammed with all the information ever divulged by or pried from private citizens could produce at the press of a button a person's life record: his sexual habits, financial affairs, personal friendships, and political and religious beliefs. The FBI, for example, has provided reports on the sexual indiscretions of a senator. The Defense Department has already accumulated 14 million such histories, and a National Data Center would herald the end of privacy for all citizens. Big Brother, says Rep. Cornelius Gallagher (D-N.J.), will use such a Center to increase his power. And, we might add, he will peek into the bedrooms of American citizens, both homosexual and heterosexual.

Homophile Digest

NEWS FROM OTHER ORGANIZATIONS

The Mattachine Society of New York, Inc.

THE HOMOSEXUAL VOTE

MSNY's monthly public meeting will feature "Candidates' Night," to be held on Wednesday, Oct. 19, at Freedom House. Following N.Y. City Mayor Lindsay's announcement that police entrapment of homosexuals had been halted, several political figures began contacting the M.S.N.Y. office to see how they might elicit the homosexual vote. Present plans call for six candidates to deliver speeches and answer questions from the floor that evening.

GOOD DEEDS (From the Village Voice, New York)
"Cherry Grove, Fire Island, is known as Gay Street by-the-sea. But to the police, it must look like Sodom on-the-sand, because this summer they have made a lot of homosexual arrests. The Mattachine Society, that great mother protector of the sexual underground, has tacked up blue mimeographed posters all over the Grove, listing a person's rights under the law if picked up and arrested."

Arena Three (published by the Minorities, Research Group, London)

A HEART OF GOLD

The following letter was received by MRG in praise of homosexuals: "As a negro in London, I quickly learned to recognise its homosexuals, not by their supposed 'haunted expression' but by their sympathetic understanding where other minority groups are concerned." The writer describes how, when in distress, she has been helped by homosexuals several times. "I only hope that someday Society will...give its sympathetic consideration to the homosexuals. After all, most of them have a heart of gold."

A LETTER FROM AUSTRALIA reports that The Ladder is now being confiscated by customs, apparently having gained fame through The Grapevine...

V*E*C*T*O*R (published by **SIR**, San Francisco)

CANDIDATES NIGHT

A capacity crowd attended San Francisco's Candidates Night, where ten political candidates addressed the homosexual community. Six appeared personally and four others sent representatives. The candidates spoke in varying degrees or not at all about issues of interest to the homosexual community. A brochure expressing the candidates' opinions in depth will be published by the Political Committee of the Society for Individual Rights.

Viewpoint (published by Florida Mattachine)

Richard Inman, president of MSF, reports that the Miami Dialogue Group on Religion and the Homosexual is well attended by clergymen of different faiths and by members of the homosexual community. Six regular meetings of the Dialogue Group have already taken place.

M. S. W.

THE MATTACHINE SOCIETY OF WASHINGTON is a civil liberties, social action organization, dedicated to improving the status of the homosexual citizen through a vigorous program of action.

The Society's formal Statement of Purpose is —

1. To act by any lawful means:

(a) To secure for homosexuals the right to life, liberty, and the pursuit of happiness, as proclaimed for all men by the Declaration of Independence, and to secure for homosexuals the basic rights and liberties established by the word and the spirit of the Constitution of the United States;

(b) To equalize the status and position of the homosexual with those of the heterosexual by achieving equality under law, equality of opportunity, and equality in the society of his fellow men, and by eliminating adverse prejudice, both private and official;

(c) To secure for the homosexual the right, as a human being, to develop and achieve his full potential and dignity, and the right, as a citizen, to make his maximum contribution to the society in which he lives;

(d) To inform and enlighten the public about homosexuals and homosexuality;

(e) To assist, protect, and counsel the homosexual in need.

2. It is not a purpose of this organization to act as a social group, or as an agency for personal introductions.

3. This organization will cooperate with other minority organizations which are striving for the realization of full civil rights and liberties for all.

The Society meets once a month. For information about membership or attendance at a meeting, write to The Mattachine Society of Washington, P. O. Box 1032, Washington, D. C. 20013, or call 737-4959 on weekday evenings, 6:30-9:00 p. m. Free sample literature available on request.