“Credentials Committee.” The East Coast leaders, led by Frank Kameny, Barbara Gittings and Foster Gunnison, insisted that all resources must go into the battle for law and legislative reform. The West Coast leaders’ view was that it was also important to change the perception that Gay and Lesbian people had of themselves, because it was the only way to guarantee permanent change. Education and counseling, they believed, would lead toward permanent change. The East-West contrast was sharpened in regional conferences thereafter.

After all the other Westerners quit this committee in protest, Jim became a minority of one. But as was generally the case throughout his life, Jim managed to stay friends with those he disagreed with, including Eastern U.S. leaders Frank Kameny, Barbara Gittings and Foster Gunnison.

On February 11, 1967, Jim helped organize and spoke at a rally attended by an estimated 200 supporters (and an almost greater number of heavily armed police) outside of L.A.’s Black Cat bar, which had been raided by the police on New Year’s Eve. [Note: The L.A. Black Cat bar had no connection to the famous Black Cat bar in San Francisco mentioned earlier in this article - ed.] Jim promised in his speech that “the nameless love would never again shut up.”

Jim was deeply affected in the late ’60s by a series of provocative sessions with the Anglo-American philosopher, Gerald Heard. Jim had a sort of “vision” after Heard’s death, leading him to consider Gayness as a spiritual quality, not merely a sexual habit. Jim gradually became convinced that serious investigation into our psychological and spiritual nature as Gays and Lesbians, and efforts to build the Gay/Lesbian Community, were as important as changing the law.

In 1969, he helped form SPREE (the Society of Pat Rocco Enlightened Enthusiasts), a Gay theater and social group centered around the Gay films of Pat Rocco and one of the largest groups in Los Angeles for ten years.

In February 1969 Jim became involved in the four-month-old Metropolitan Community Church, feeling that “MCC involved a rising Gay spirit, even if it wore fundamentalist clothing.” Kepner stood with Troy Perry in his first public protests.

Jim would march anywhere against Gay and Lesbian injustice. In April 1969 he was one of the few to travel from Los Angeles to be a part of the historic picket lines in San Francisco at the State Steamship Line when the company fired some Gay employees. This demonstration, two months before Stonewall, was organized by the Committee For Homosexual Freedom.

He attended the first meeting of what became the Los Angeles Gay Liberation Front in December 1969, as an Advocate reporter. This meeting was chaired by Harry Hay, with whom Jim had briefly lived in 1963. Jim and Hay became close friends [see article on Harry Hay’s remembrances of Jim on page 14].

Jim became an active participant in the GLF, and its third monthly chair. He took part in most GLF activities, including an exciting national gathering in Berkeley in December 1969 from which the Alpine County resettlement project was an outgrowth.

Jim started a committee to plan the first march on Sacramento for Gay/Lesbian rights. When the committee stalled, Troy Perry stepped in to organize the march in June 1970, shortly before the first Gay Pride parades in New York, Chicago and Los Angeles. Jim was at that march in Sacramento, as he was at every Gay march he could possibly attend over the next quarter of a century. He later would mention to friends how they witnessed a fantastic (sun halo) rainbow over the state capital at that Sacramento march, as the sun dispatched a threatening rain.

He served on the Christopher Street West committee from 1970 to 1977, helping incorporate the group after Morris Kight tried to destroy it during a disagreement with the majority in its third year.

Jim did every kind of routine work for the parade and festivals, no matter how dirty the task. He was a wonderful role model for the other people then involved in the Movement. He was an early founder and supporter of the Los Angeles Gay & Lesbian Community Services Center, and would eventually be on their paid staff, working for their Education Program from
1978 to 1980. He worked in several local and national political campaigns, including participation in the 1977 effort against Anita Bryant which led to enormous growth in the Gay/Lesbian Movement. He was active in the successful 1978 victory against the Briggs (No on 6) Referendum. These witch hunt referendums around the country were directly the result of the Anita Bryant Save Our Children Campaign in Dade County, Florida, a place Jim knew well from his earlier reporting in ONE Magazine.

Jim continued to work hard on his rapidly growing library and archives. The success of the Gay/Lesbian Movement began to cause a direct problem for Jim: he had been collecting a small but steady stream of materials for decades. But by the late 1970s, this trickle had become a raging river! In late 1978 Kepner moved his library and archival collection from his crowded apartment to a storefront location on Hudson Street in Hollywood, reorganizing the collection first as the National Gay Archives, and later the International Gay and Lesbian Archives. The Archives also evolved into a non-profit corporation with a working board of directors.

Jim had helped organize Southern California participation in the 1979 March on Washington, when others in the Gay/Lesbian Community were hesitant to get involved. The following year, the 1980 March on Sacramento Committee used the offices of the International Gay & Lesbian Archives in Hollywood for their meetings, with Jim’s support. This was one of a dozen groups invited to take advantage of the facilities. Jim would also get soaked along with everyone else in a torrential rain as he participated in that now historical march, (see photo below).

In 1980, Los Angeles Mayor Thomas Bradley appointed Jim to the Los Angeles Bicentennial Celebrations committee. The mayor knew that Jim was a Gay writer and activist, and was impressed with Jim’s historical knowledge of the city.

Jim would flash his special smile and display a twinkle in his eyes, when asked what he was going to do with all the archival materials he’d collected over the years. He would answer by recalling how, not long ago, there was very little subject material available for Gay/Lesbian researchers, and that it was important for us as a people to learn about our history in order to take control of it.

In 1983, Jim published what would be one of several expanded editions over the next fifteen years of his 4,000-year chronology of Gay and Lesbian history, Becoming A People. He spent fifty years assembling the valuable information contained in this labor of love.

In 1984, Jim supported and watched the creation of the City of West Hollywood. A few years later, his archives would be provided with a free office space by this city.

In 1987, Jim co-chaired the Los Angeles March on Washington Committee. Over 30,000 people from the L.A. area would participate in what was the largest
gathering of Gay and Lesbian people to date. Jim derived much satisfaction from these large national marches, seeing the fruits of what he and a handful of others were able to accomplish, often behind the scenes and away from the limelight.

Jim would continue to publish, and to travel to other cities for the Archives’ activities. In 1994, after receiving an award and recognition in a ceremony at the Milwaukee Pride Festival, he went on to New York to march in the 25th Anniversary of the Stonewall Rebellion. He also attended the Gay Games at Yankee Stadium, and was overcome with the joy of seeing the smiling faces of all the proud athletes from around the world.

Jim would return to Los Angeles and see another dream become reality: In 1994 both libraries he had founded, the International Gay & Lesbian Archives and the ONE Institute, merged to form our current organization. This merger truly meant a great deal to him, joining his past and his present.

Two years later, with the death of his friend Don Slater in 1996, the library of the Homosexual Information Center joined the new Archives complex at the University of Southern California. Much of this library had initially belonged to ONE before a split in that organization, and was stocked with many books donated by Jim.

His dream to create a permanent educational institution was becoming real, right before his eyes. He would live to see the initial stages of work take place at USC, that will house the records of the Movement and preserve the accomplishments and history of Gays and Lesbians throughout the world.

A few weeks before his unexpected death on November 15, 1997, Jim received recognition for a lifetime of work on behalf of the Community he so loved. In the form of a prolonged standing ovation, three hundred guests thanked Jim for his service to the Community at The Annual Ball, an event that we sponsored. He would live to see the Gay pioneers’ ideas and work be embraced by some of the same educational institutions that had previously put barriers in their way. He made the world a better place for understanding and tolerance.

Those of us who had the chance to know him, are grateful for the time he spent with us, and for the legacy he left for our Community. In recognition of his lifetime of work, our board of directors recently voted to name the Archives library in Jim’s honor.

Many of Jim’s friends will be gathering on May 22 at the Academy of Motion Pictures Arts & Sciences building, to remember what he and the other pioneers accomplished. Because of their efforts, perhaps the next generation won’t be faced with the question, “Why Am I Gay?” It’s up to us to ensure they also never ask the question, “Who is Jim Kepner?”

The archives will stand in testimony for all the brave pioneers of our movement. But the archives will remain a particularly vital reflection of this gentle, humble, loving human being—Jim Kepner, a giant in our midst.

1982 - One of many groups that met at IGLA, Kepner in background

Jim and admirer Mark at ‘93 March on Washington

Russian researcher Igor Kon and J. Kepner

Kepner (in hat) in Long Beach Pride parade - 1985

Celebrating Harvey Milk Award
Jim Kepner gay pride week

1983 - Jim Kepner is honored at Gay Pride, L.A.
Harry Hay Remembers Jim Kepner

This article was taken from a video interview with Harry at his home on April 11th, 1998. Pictures of Harry on the next page were taken from the tape. The events and dates reflected in this article are from Harry’s recollections – transcribed and edited by Ernie Potvin

I didn’t know Jim Kepner during the Mattachine days, even though Jim had attended a number of meetings at Mattachine’s Hollywood Guild starting in early 1953. I was active with the Midtown Guild. At the time we had five such guilds in the Los Angeles area, each operating independently of the others. Those people attending one guild’s discussion group were unaware of the activities of another group. It was all very secretive and very few in attendance used their real names. In each guild, however, there were one or two members who reported back regularly to the founding group of five. The Guild gatherings might have up to 50 people in attendance, crowded into a private residence. [See the sidebars of Kepner’s impressions of his first Mattachine meeting, “A Roomful of Men” – ed.]

I had founded the Mattachine Society in 1950 after several years of searching for others to join me. The first one who did was Rudy Gerreich. Together we went to the Gay beaches of Santa Monica to recruit others, with little success. We did, however, circulate an anti-war petition there and accumulated over 500 names that we knew to be Gay. These were the days of intense police raids on both Gay bars and house parties. Entrapment, blackmail, job firings, financial ruin, wrecked families, violence, vindictive court trials and incarceration in prisons and mental institutions were all too common. Our founding five set up Mattachine along the classic lines of revolutionaries with separate cells (or guilds) whose attending members would remain unknown to each other. We allowed no photographs to be taken, and insisted nothing be put down in writing—no notes, no phone lists, or anything that could be used for blackmail or turned over to the FBI.

We decided to call ourselves Mattachine after first considering Androgynes Anonymous. Mattachine were medieval peasant monks who wore masks. They were most often literate, clerked in the towns and returned to their peasant countryside on days off. As working class trade unionists, our founding group decided on the Mattachine Society, as we too were forced to wear masks on the job and elsewhere. Paranoia was such at our early meetings that we had to promise total secrecy. Some newcomers were blindfolded and driven around in circles before taken to a meeting. Others came accompanied by members of the opposite sex as a cover for their safety.

Besides discussion groups, much of our activity revolved around supporting people who were arrested in entrapment cases. Engaging our own lawyers, we won a significant case in 1952 involving one of our founders, Dale Jennings, who ran the Echo Park guild. This victory led to increased guild attendance by middle and upper class homosexuals. Many of them began to voice objection to the working class, leftist leanings of the founding leadership. I had been a member of the Communist Party for years and had been called before Senator McCarthy’s House Un-American Activities Committee. I felt sure they were going to ask me about the Mattachine Society, but apparently they knew nothing about it.

In May of 1953, just over 100 men and women met at the First Universalist Church of Los Angeles on Eighth Street to reorganize the Mattachine. Jim Kepner was in attendance, but we had not yet been introduced. Some newcomers, fearful that some of us were Communists (I was not the only one) wanted to make Mattachine “100% American.” One San Francisco delegate threatened to report us all to the F.B.I. He later recanted. Kepner wrote in his diaries, and confided to me, that he and others were totally surprised when—after I had delivered a long, prepared speech I and the other founders were withdrawing our leadership, turning Mattachine over to the newcomers. In Los Angeles the Society went into decline, although it later had active chapters in Boston, Chicago, Denver, New York, San Francisco, Washington D.C. and elsewhere.

Mattachine was important because it got us to stop thinking of ourselves in negative terms. For years we had been told that we were sick and criminal, perverts and de-

A ROOMFUL OF MEN
by Jim Kepner
Los Angeles, January 1953

Can you fall in love with a roomful of men? I did.

Trying for ten years to find another gay
to join in fighting for our rights
Here was a roomful
Already committed, already organized
Talking of building community
A really handsome intelligent lot:
Dave and Russ and Russ and Peter
Ken and George and Paul and Don
Mary, the only woman
She'd brought me to my first meeting
And Bob the emissary
From the secretive leaders
There were unhappy whispers
But I didn't hear that at first
I burst with love and zeal
Grateful to be invited into membership
We'd hid in the dark 2,000 years
Ignorant of ourselves, afraid, persecuted.
No more hiding!
No more damned hiding!
We were on the move
And I was part of it
I loved that roomful of men.

Tom of Finland, Harry Hay and Jim Kepner among periodical stacks at the Archives

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generates. Any cop could tell you what a homosexual was. We weren't a separate people, a natural phenomenon, according to them. No, we were heterosexual persons who performed depraved homosexual acts and had been treated by a clergy-master or a scout-master. We were perverted hetrosexers who had gone bad.

It was important, therefore, to establish another word for ourselves, one that would combat the negative images. At Mattachine we decided to call ourselves Homophiles, emphasizing the love aspect of our relationships and de-emphasizing the sexual. Gay was still a coded word used only by those in the scene, and resented by the heteros who came to know of it. By using homophile in our literature, in the courts and elsewhere, we effectively confused and defused our enemies. Only two lesbians had become actively involved with Mattachine: Stella Rush and her friend, Sandy. Later, at ONE Magazine several women took over positions of responsibility, and soon after the Daughters of Bilitis was organized in San Francisco and elsewhere. Jim became involved with that organization and was proclaimed "An Honorary Lesbian" by them.

I first met Jim in 1955 at a meeting at ONE, Incorporated where I gave a report on "The Conspiracy of Silence," which Jim later published in ONE Confidential. That report was the beginning of the educational work done at ONE. It traced the roots of our history, going back in different directions. Jim was fascinated by the report, having also done research in those areas. We soon became fast friends. Later in 1956 Dorr Legg and Kepner began giving other classes. Dorr concentrated on famous personalities, and Jim focused on a wide variety of historic, philosophic, scientific and religious subjects, often writing about them in ONE Magazine.

I had been living for years with a hat maker who disliked Jim (it was mutual) and wouldn't let him in our house. Jim and I, on the other hand, became close friends and especially enjoyed getting together to discuss a wide variety of subjects. At the time Jim was working as a taxi driver and I was a production engineer at a downtown boiler manufacturer. Our friendship was so intense we arranged to get together every day at lunch hour. Jim would arrive in his taxi cab and park it in the far corner of a parking lot where we would sit luxuriously in the back seat to enjoy our lunches together and discuss a never-ending litany of subjects of mutual interest. Together we theorized about every aspect of the homophile movement. We felt it was important to resurrect our Gay history which had been more or less obliterated by the state and by the church. We continued to eat lunch together in that back seat for another four years.

Jim and I read many of the same books, which we discussed at length. We were both from working class backgrounds and had been members of the Communist Party, although Jim was kicked out for being discovered homosexual.

He told me of his soap box speaking at Pershing Square as a lefty. He wondered if I was aware of its attraction for daytime, radical lecturers and nighttime Gay cruising. I told him, "Honey, not only had I been there in the daytime, but I cruised the place in the evenings since the 1930s." Jim was always too nervous to cruise there, as it had become notorious for street pigeons and cops. Today it is open slabs of concrete, but in the fifties, it was overgrown with large trees and heavy brush, traversed with dirt paths and seductively dark when the lights went out after 10 p.m. Foggy nights were especially campy.

During daytime hours in the park, Jim and I had both taken part in soap box discussions of civil rights, loyalty oaths and freedom of speech. Most hotels and many restaurants were still segregated at the time, and for a while the buses in Pasadena didn't allow Blacks to board them. Neither we or anyone else would dare speak up for Gays.

Jim and I both knew bits and pieces of what had happened to the homosexual community of Germany during the Nazi period, and we both worked at putting as much of that terrible story together as we could find. In those days it was difficult to receive materials from Europe or elsewhere out of the country—anything published abroad was subject to Post Office interference. Much of what we did receive came from people who traveled to Europe and carried books and papers back with them. In October of '52 I remember a package of significant materials being intercepted by the Post Office, who notified us, "we just burned a package in your name."

During this period Jim began gathering books for ONE's bookshelves. There were very few homosexual titles at the time, and most contained only a chapter or a passage that was relevant. Nevertheless, it was the beginning of what would become the ONE Library. His collection eventually grew into becoming the International Gay and Lesbian Archives.

In 1962 I submitted an article to ONE on the Berdache in American Indian societies. I had been studying the subject and uncovered an intact copy of an 1857 report on the Berdache by then Surgeon General of the U.S. Army, William Hammond. I had previously found expunged copies of the rare Hammond Report at the University of Idaho, USC, and five copies at UCLA, where all references of homosexuality were excised out. The complete edition I eventually found was an 1887 reprint of the original text, which I then shared with the anthropology departments of the Universities of New Mexico and Colorado. My good friend Jim Kepner was thrilled with the find, which fortified other research he had done on the subject.

In 1963 I moved in with Jim to further cement our loving friendship. Neither of us, we realized, were quite sexually compatible. It was in Jim's home, however, that I met John Burnside who has been my partner of the last 35 years.

Around that time I became involved with Jim in publishing a slick new magazine called Pursuit. It was to be financed by a mysterious backer, who apparently backed out. Jim published two editions, and three others were in various stages of readiness when the project was halted. This, after Jim had mortgaged his home to cover the costs. I had written several dialogues for Pursuit. Some were published, others were not. The slick magazine was a step above ONE and contained a number of illustrations by famed illustrator Sidney Bronstein. Jim and I spent many evenings discussing and arguing contents into the night.

In the early '60s Jim and I would go up to San Francisco every few months to be-
come involved with various homophile organizations, especially the Society for Individual Rights which had started up in 1964. We began to think of ourselves as community service people. We were fighting police entrapment all over the place, and although we saw each other often, Jim and I continued to exchange long letters to share our thoughts and ideas.

In May of 1966 my partner John and I, along with Don Slater, put together a 15-vehicle motorcade through the streets of Los Angeles to protest the exclusion of Gays from the military. Our strategy was, once accepted we could join with hetero war protestors in urging Gays to "shaft the draft." The protest was small but noisy, and well covered by TV and the straight press who, upon meeting us at Farmer’s Market, wanted to know if we had been hit by a barrage of tomatoes. We weren’t. Keper covered the event well for several Gay publications.

Six months after Stonewall I was one of five people to found the Gay Liberation Front, Los Angeles Chapter and became its first chairperson. Jim was present as a reporter, representing the young Advocate magazine. By the second meeting he had become a member and started planning strategy. Jim chaired the third meeting. Our first major demonstration came in February 1970. We circulated thousands of small, pocket-sized leaflets to join in a protest against Barney’s Beanery on Santa Monica Boulevard. For years the owners of the restaurant had posted a large sign behind their counter declaring “Faggots Stay Out.” More than a thousand protestors picketed outside, and Rev. Troy Perry of the newly established Metropolitan Community Church led a protest inside. Of course Jim and I were heavily involved in the protest, with Jim wearing a second hat as Advocate reporter.

From June 1970 to June 1979 John and I retired to Santa Fe, New Mexico, where we pursued our interests in Indian cultures and initiated the Radical Faeries movement. Throughout those years Jim and I continued our established friendship with many lengthy letters and monthly phone calls. In 1976 Jim came out to Santa Fe for a treasured visit that was much too short. While I was involved with the Faeries, Jim was involved with the newly established Center in L.A., as well as writing for several emerging Gay newspapers. By the time John and I returned to Los Angeles, Jim had incorporated the National Gay Archives and moved his library into a Hollywood storefront.

For many years Jim and I shared a dream of what the Gay and Lesbian community could become. We believed that as a special people we had made significant contributions for thousands of years, and we were determined that we continue contributing as openly Gay people in present-day society for all time.

Jim and I talked many times about his extensive manuscript on Gay Spirit, and I about my explorations into Indian and folk cultures. He was someone I continually sought out for bouncing off my ideas. Invariably we would take opposing views on questions raised, for no other reason than to play the devil’s advocate for each other and to search out flaws in our discourse. Jim was a provocative thinker who got me to re-examine a lot of my own thinking. He used to talk about the snake pit of despair we all were in before the emergence of Mattachine, how far we’ve come, and how much further we have yet to travel.

We developed a brotherhood that was as sacred as anything I’ve ever known. Jim had great vision and dreams, and I loved him for it.

HARRY HAY
from Jim Kepner’s unpublished manuscript ‘Loves of a Long-Time Activist’ - Los Angeles, 1953-93

Eyed each other soulfully for a year
Discussing the state of the movement
His feeling as the-Father-spurned
We talked of world politics and culture
His interest in the Berdache
Of Buber’s ‘I-Thou’ concept
The latest article I was working on
Or short stories I endlessly rewrote
We never had sex, my reticence
We shared the radical background
Though he still was Marxist
Mixed with a mystic streak
I thought alien to Marxism
I’d put Marxism, Presbyterianism,
Freudianism
And some other dogmas behind me.
He yearned to escape a repressive relationship
I wasn’t the marrying kind
I maybe didn’t say that clearly
I didn’t believe in gay monogamy
But, maybe, this time anticipation high
He moved into my house
Living together lasted a brief while
It was impossible
But I’ve been sorry ever since
I still love him
Despite disagreement on a broad front
He courted Johnny
His lover ever since
In my livingroom
And I’ve been both grateful and jealous – still, they’re right for each other
Progressing to new theones, new lifestyles

I followed at friendly, somewhat critical distance
Enthused by the Sixties Generation
He helped start L.A.’s Gay Liberation Front
Which I joined
And someone else took credit for
He and Johnny moved
To San Juan Pueblo New Mexico
To find the Secret of the Berdache
Perhaps the key to Gay Nature
Failing at that
But gestating and guiding
What would become the Radical Faeries
Before the first Faerie Gathering
I warned him that not all who came
Would follow his lead
He excommunicated me
From that fellowship of Free Spirits
And was almost excommunicated himself
When others envied
The pedestal they’d helped him mount
Or challenged his evolving dogmas
He travelled to Russia in ‘91
With other U.S. liberationists
The only loyal Marxist in the group
Was crushed by the sordid condition
Of the Worker’s State he’d idealized
Disappointed that the young gay Russians
Honored his pioneering effort
But ignored his gospel
The Soviets were crumbling
At that very time.
Harry, the truest of friends
I love him still
This is one of many essays written by Jim Kepner documenting Gay and Lesbian history. We selected it for reprint here to honor the many pre-Stonewall activists who will be assembled in L.A. on May 22.

Gay Life Before Stonewall

by Jim Kepner

GAY life wasn’t always like this. In the ’60s, depending on where you lived, and whether it was 1960 or ’69, it was a ball for a few—but for most it was a guilty, fearful life of hiding, self-denial, even suicide. The few found private parties, gay bars (several in large cities, a few elsewhere), tearooms in bus terminals, and bushes in parks. They camped it up at opera and ballet, had sex in a few cheap theaters, attended some streets, but danger was everywhere—of being beaten, robbed and blackmailed by some pick-up, of entrapments and raids when police would arrest one or 100 persons, often just for being gay in a gay place. To let friends or family know you were gay was usually to face total rejection.

More of us were “out” than in earlier decades, but if we partied madly, we joked about playing Russian Roulette: “Will this be the night we get arrested or beat up?” The press, if it mentioned us at all, called us degenerates, perverts, queer. No politician dared say a kind word. Psychiatrists called us sick. Preachers called us sinners. Judges said “Go directly to jail.” Sentences could be very long. Hundreds of American gays were arrested every week in entrappings or bar raids, making a few attorneys rich.

By 1969 we’d organized protests in a few cities. Our three tiny homophile organizations of 1960 had grown to about 40 small, often apologetic groups—which few homosexuals had heard of. In 1963, San Francisco bar owners began working to build community pride. A few bars got bigger, fancier, and launched pool leagues or softball teams. Leather bars, early disco, and classy new lesbian bars multiplied. A bar could be raided if patrons touched, so no-touch rock dancing became popular. Until the late sixties, we lacked other explicitly gay gathering places. There had been covert homosexual in public baths for ages, and some baths became private clubs to discourage police invasions.

Our life was changing. With the late-’60s bisexual openness of the Counter Culture, the Civil Rights movement, the student rebellion and the peace movement, hair got longer, clothes more varied, yet most gays stuck to middle-class manners, hoping that “if we dress and behave proper, people will accept us.”

SIR in San Francisco, then PRIDE in Los Angeles, took a more forceful approach. PRIDE’s newsletter became The Advocate in September 1967. Talk of Gay Power began. At a rally against police brutality outside a raided L.A. bar, we were ordered not to mention the word homosexual. I told our crowd of 200 that “we won’t say who we are tonight, but we promise that after tonight, The Love That Dared Not Speak Its Name will never again be quiet!”

When police raided the Patch II near Los Angeles, bartender Lee Glaze called out: “They’ve busted two of our sisters! This is the age of Flower Power; if there’s a florist here, I’ll buy out the flower shop! We’re going to raid the police station!” After a dozen gays pelted police with flowers, those who’d been arrested were released. Three major local groups started as a result, including Metropolitan Community Church.

TV, Time, Look, and Life talked about “the newly militant homosexual,” but always gave homophobic shrinks the last word. Underground papers began covering our issues, and ran previously unthinkable gay classifieds. Gay novels became less apologetic. The religious right had hardly noticed us, though scruffy Jesus Freaks sometimes challenged us on the streets. Minority gays and lesbians hadn’t begun to speak up. Most of them wanted to be thought of as “just like everybody else.” Some gay bars excluded them.

Lesbians who’d followed gay male issues began around 1967 to speak up for women’s issues. Many quit the homophile movement to help start Women’s Liberation, which spurred them for awhile. Many who stayed in the homophile groups conformed to the old gender roles—some butches on TV interviews sounded almost like Archie Bunker.

Thousands of closeted gays and lesbians who’d worked in the peace, civil rights and other reform movements came out after the 6/28/69 Stonewall resistance and transformed our small movement. The 1977 attack by Anita Bryant brought thousands of competent middle-class gays into the movement, funky gay radicals shout Revolution and found in-your-face ways to make the 6 O’Clock News. Gay life became richer, more varied.

Picketing in Philadelphia, July 4, 1965

At Last! A New Book From
Joseph Hansen

A Few Doors West of Hope
The Life & Times of Dauntless Don Slater

In January, 1953, sixteen years before Stonewall, young Don Slater in Los Angeles helped launch ONE, the first magazine in the U.S. to speak out openly for homosexuals. This is a story never told before and it will make you proud.

H.I.C., Box 8252, Universal City, CA 91618
$12.95 Postpaid / Check or MO only
time activist, journalist and creator of the lively “Smoke from Jeannie’s Lamp;” Bob Basker, former President of Mattachine Midwest, a leader in Dade County, Florida’s Anita Bryant Gay Rights struggle, and active in the 1930s in Harlem’s mostly Black Gay social group, JUGGS (Just Us Guys & Gals); Lisa Ben, who was publisher in 1947 in Los Angeles of *Vice Versa*, the nation’s first Lesbian publication; and Rev. Malcolm Boyd and Mark Thompson, - the former is a long-time national activist, Episcopal priest and author of many books, the latter is a well-known writer, formerly with *The Advocate*.

Also confirmed are Vern Bullough, noted author, lecturer, researcher and early non-Gay supporter of Gay and Lesbian civil rights; Hal Call, Mattachine leader, and long-time San Francisco activist; Reverend Flo Fleischman, founder of the Daughters of Bilitis chapter in Manhattan Beach, CA, and current president of ONE Institute; Barbara Gittings and Kay Lahusen, both national leaders since the 1960s and active for three decades in Philadelphia, Pennsylvania; and Lee Glaze, leader of the 1967 “flower power” confrontation between the LAPD and patrons of the Patch Bar, an encounter predating Stonewall and setting in motion the wheels of the modern Gay/Lesbian movement in Los Angeles.

Also Harry Hay and John Burnside—Harry is generally regarded as the founding father of the contemporary Gay and Lesbian movement. The effort he began in 1948 would two years later become the Mattachine Society, and he is also a founder of Radical Faeries. John has been his companion since the 1960s.

Also attending will be Philip Johnson, first Gay activist and long-time leader in Texas, founder of Circle of Friends in Dallas in 1965; Frank Kameny, a national leader since the 1960s, renowned for confronting federal government discrimination and currently active in the Washington, D.C. Gay and Lesbian Activist Alliance.

Also Judd Marmor, former national president of the American Psychiatric Association and a key non-Gay ally in changing the APA’s formerly hostile views on Gays and Lesbians; Del Martin and Phyllis Lyons, co-founders of the first Daughters of Bilitis in 1955 in San Francisco, and activists in numerous groups for over 40 years; and George Mortenson, former president of ONE Incorporated, long-time Gay activist and friend of Henry Gerber who started the first Gay group in Chicago in 1924.


Also expected are Stella Rush, an early Lesbian activist and, as Sten Russell, editor in the 1950s of *ONE* Magazine; Eddie Sandifer, first Gay activist in Mississippi, only Southern delegate to the National Mattachine Convention, founder of numerous groups including the Mississippi Gay and Lesbian Alliance; Jose Sarria, ‘The Widow Norton’ and the ‘Nightingale of Montgomery Street’—his operas at San Francisco’s Black Cat drew people from around the world, founder and leader of the Imperial Courts; Mark Segal, founder of Gay Youth N.Y.C. and publisher of *Philadelphia Gay News*; Adelle Starr, co-founder of Parents and Friends of Lesbians and Gays, and first national president of PFLAG; Reverend Jerome Stevens, co-founder in 1961 of the National League for Social Understanding; and Randy Wicker, first openly Gay activist on national television, active in early 1960s in New York Mattachine, and currently active in several New York City groups.

A special Commemorative Program is being prepared for the May 22 Movement Celebration, and individuals and businesses are invited to place supportive or remembrance ads. To be included call Margo Strik at (626) 576-4420. Corporate and individual sponsors are also invited to make tax deductible donations to help defray costs of this historic event. Sponsors will be publicly thanked in the souvenir program booklet.

Admission is free to the public, but reservations are required due to limited seating. Call: (310) 854-0271 and leave your name and contact information. Tickets can be picked up at the theater only on the night of the event until 7:30 p.m.

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**AIDS History Project Receives $2,000 Grant**

Labor Day Los Angeles, a fund-raising event of the Foundation For Educational Research, recently awarded an additional grant of $2,000 to ONE Institute.

These monies, in addition to their gift of last year, allowed ONE’s AIDS History Project to purchase much-needed file cabinets to hold this ever-expanding collection.

This gift now enables us to archive many pieces of AIDS-related materials that previously have been stored in boxes. We are now seeking volunteers to assist in the processing of these valuable records.

If you or someone you know wishes to work on the AIDS History Project, or has materials to contribute, please call us at (310) 854-0271 or write us at: ONE Institute, P.O. Box 69679, Los Angeles, CA 90069.
many years we have been asking our members and friends to please remember us in their wills and trusts. Some of you have already done so and we thank you. Now that we have merged the archives of ONE, Inc. and IGLA into the single organization, ONE Institute, you should know that all instructions previously outlined in your wills and trusts will be honored by ONE Institute and applied to our IRS identification number. Be sure to send ONE/IGLA a copy of these documents for our files.

If you have yet to make out a will or trust and are thinking of including us, we urge you to indicate the benefactor as ONE Institute. The reasons for doing so are many. This is where the stories of our lives will be preserved for the generations of Gay and Lesbian people who will follow us.

If you’ve ever had a desire to live forever, the ONE Institute Library and Archives is where the memory of your contribution will be preserved for all time. In the lobby of our new building we are reserving a wall for engraved plaques to honor those that have made significant contributions. Let one of those plaques carry your name.

The following are some of the easy options you have to ensure your history is part of our history.

PREPARING YOUR WILL OR TRUST

To make sure your exact intentions are carried out, wills (or codicils) should be prepared with your attorney’s advice. A bequest to ONE Institute can be in the form of cash, securities, real estate, Gay and Lesbian-related books & papers or other property. If you are considering a gift of appreciated real estate, please contact us for advice on how best to meet your charitable objectives.

Some ONE Institute donors find living trusts advantageous. This gives the donor access to property during his or her lifetime and carries with it great savings on inheritance costs.

Outright bequests to ONE, whatever the amount, are free from federal estate tax and the inheritance taxes of many states. The resulting tax saving is substantial.

Testamentary gifts or bequests may take various form. Four possible forms are:

1. An outright or specific bequest designating ONE Institute to receive a stated dollar amount or a fraction of the estate, maybe in the form of cash, securities, real estate, tangible or real personal property, personal papers, collectibles or any other type of property.

2. A residuary bequest names ONE Institute to receive all or a specified part of the estate remaining after specific legacies or bequests have been provided for.

3. A contingent bequest takes effect only in the event of the death of all primary beneficiaries under the will. The naming of ONE Institute can prevent the property from going to the state for lack of heirs.

4. A testamentary trust or Living Trust, or a bequest reserving life income, is an arrangement where part or all of the estate may be left in trust with the income or some stated amount to be paid to the donor or to one or more of the beneficiaries. Upon the death of the donor or the surviving beneficiaries, the principal or assets will be paid to ONE Institute and used for the purposes you have designated.

SAMPLE BEQUEST LANGUAGE

For Your Outright Bequest: “I hereby give, devise and bequeath to ONE Institute, a nonprofit educational institution, incorporated in the state of California, and now at 626 N. Robertson Blvd, West Hollywood, CA 90069, the sum of _______ dollars, to be used for the Institute’s general purposes and objectives.”

For A Residual Bequest: “After payment of the above legacies, taxes, and administrative expenses incurred by my estate, I hereby give, devise and bequeath to ONE Institute, a nonprofit educational institution, incorporated in the state of California, and now at 626 N. Robertson Blvd, West Hollywood, CA 90069, _____% of the remaining assets in my estate to be used for the Institute’s general purposes and objectives.”

For A Contingent Bequest: “If my heir, ________, does not survive me, I hereby give, devise and bequeath his or her share of my estate, as stated in paragraph ______ above, to ONE Institute, a nonprofit educational institution, incorporated in the state of California, and now at 626 N. Robertson Blvd, West Hollywood, CA 90069, to be used for the Institute’s general purposes and objectives.” Our IRS ID # is 95-3660779. Our phone is (310) 854-0271

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BUILDING BOOSTERS & ANNUAL DONORS NEEDED!!

Become a Proud Contributor to the ONE Institute Building Fund

Clip out this enrollment coupon and send it in today. The world’s leading Gay and Lesbian educational institution merits your full and on-going support. Let your heart point you to the highest category you can afford.

- ONE Contributor ........ $ 25
- ONE Supporter .......... $ 100
- ONE Sponsor ........... $ 250
- ONE Angel ............. $ 500
- ONE Super Star* ........ $ 1,000
- ONE Mega Star* ....... $ 5,000 +UP

* Name plaques of all SuperStar and MegaStar donors will be installed on ONE’s Major Contributors Wall at the entrance.

Information for ONE Institute Mailing List and Database ONLY

PLEASE PRINT

Name (last, first, init.): ____________________________ 
Name I.D. (check gender) ☐ ☐

Address: ____________________________

City_________________ State/Prov.____ Zip ______ Country ______

Tel: (___)_________ Fax: (___)_________ E-Mail: ____________

MAIL THIS COUPON WITH CHECK TO: ONE Institute-IGLA, P.O. Box 69879, West Hollywood, CA 90069

☐ I Wish To Be An ANNUAL DONOR and give $ _______ Annually
☐ I Want To Learn More About Hosting A Fund-raiser Party
☐ I Want To Contribute Materials to ONE/IGLA
☐ I Want To Become A ONE/IGLA Volunteer
Celebrating Jim Kepner's Life & the Past 50 Years of the Gay and Lesbian Rights Movement

Jim Kepner had a monumental impact on the American Gay and Lesbian Civil Rights Movement and for fifty years remained out front and active. A pioneer Gay journalist, essayist and scholar, he influenced the way we feel about ourselves. He was one of the first to teach courses in Lesbian and Gay Studies. A tireless bibliophile and chronicler of Gay history, his personal library started in 1942 grew to become the world's largest archival collection of Gay and Lesbian materials. He was a founder of many activist and cultural organizations including the ONE Institute, International Gay and Lesbian Archives.

This special evening's event will include Notable Speakers, Entertainers, and a Historical Multimedia Presentation.

Emcees: Actor/playwright Michael Koons and Commentary editor/Radio Host Jim J. Thomas

Participants: Cliff Anchor; Steve Ault; Jeannie Barney; Bob Basker; Lisa Ben; Malcolm Boyd & Mark Thompson; Vern Bullough; Rev. Flo Fleischman; Hal Call; Barbara Gittings & Kay Lahusen; Lee Glaze; Harry Hay & John Burnside; Philip Johnson; Frank Kameny; Judd Marmor; Del Martin & Phyllis Lyon; George Mortenson; Eldon Murray; Jack Nichols; John O'Brien; Rev. Troy Perry; Ernie Potvin; Sheila Rush; Eddie Sandifer; Jose Sarria; Mark Segal; Adelle Starr; Rev. Jerome Stevens; Randy Wicker; Arch Wilson and other movement pioneers.

For FREE TICKETS (limited to 1,000 available seats) Call (310) 854-0271 • Reservations required: To leave name(s) and guarantee your seat(s) Call (310) 854-0271 • Tickets can only be picked up at the theater on the night of the event starting at 6:30 p.m.

8949 WILSHIRE BLVD. BEVERLY HILLS • 7:30 pm
RESERVATIONS REQUIRED
ADMISSION FREE

Join together with our Movement Pioneers from around the country and with Entertainment Celebrities for a Historic and Memorable Evening.

Free Parking from 6:30 pm
Parking garages open at 9025 and 8920 Wilshire Blvd. No residential parking allowed without permits.