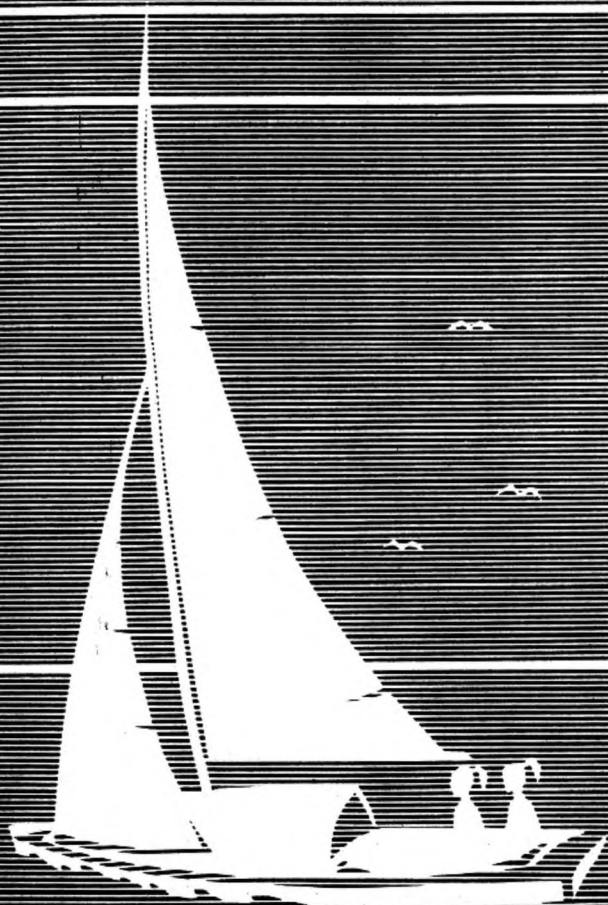


# THE LADDER

AUGUST 1962

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**purpose of the**

## *Daughters of* **BILITIS**

A WOMEN'S ORGANIZATION FOR THE PURPOSE OF PROMOTING  
THE INTEGRATION OF THE HOMOSEXUAL INTO SOCIETY BY:

- ① Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications--this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.
- ② Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.
- ③ Participation in research projects by duly authorized and responsible psychologists, sociologists and other such experts directed towards further knowledge of the homosexual.
- ④ Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

# the Ladder

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THE LADDER is regarded as a sounding board for various points of view on the homophile and related subjects and does not necessarily reflect the opinion of the organization.

## contents

POTENTIALS - THE LESBIAN IN SOCIETY - A REPORT ON DOB'S SECOND NATIONAL CONVENTION (PART II).....	4
ON CHANGING SEX LAWS - BY LEON WAYER.....	10
SOCIOLOGIST VIEWS HOMOPHILE MOVEMENT BY DR. PAUL K. ROWAN.....	11
MOOD MISCELLANEA.....	14
THE LESBIAN IN MASS MEDIA.....	16
THE MUGWUMPS - A STORY BY TRACY LAING.....	20
LESBIANA.....	24

COVER BY KATHY ROGERS

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# POTENTIALS

## The Lesbian in Society

### Religion and Mental Health

A PANEL COMPOSED OF DR. EVELYN HOOKER, RESEARCH ASSOCIATE IN PSYCHOLOGY AT UCLA AS MODERATOR; REV. ROLLO M. BOAS, RECTOR OF THE EPISCOPAL CHURCH OF OUR SAVIOUR, LOS ANGELES; DR. JOHN D. BROWN, MINISTER OF COMMUNITY BAPTIST CHURCH OF BEVERLY HILLS; DR. FRED GOLDSTEIN, PSYCHOLOGIST, BEVERLY HILLS; AND REV. BROOKS WALKER, MINISTER OF THE UNITARIAN CHURCH CANOGA PARK, DISCUSSED "RELIGION AND MENTAL HEALTH" AT THE SATURDAY MORNING SESSION OF THE SECOND ANNUAL DCB CONVENTION HELD IN LOS ANGELES JUNE 22-25.

THE PANEL WAS VERY EXCITING. IT WAS ABLY MODERATED BY DR. HOOKER. DR. GOLDSTEIN WAS TO SAY OF HER LATER: NO ONE ELSE COULD STICK PINS IN YOU SO NICELY AND MAKE YOU LIKE IT. DR. JOHN BROWN CARRIED THE ARGUMENT FOR ORGANIZED RELIGION "GENTLY, KINDLY, BUT FIRMLY". REV. BOAS DID NOT SPEAK AS AN OFFICIAL FOR THE ANGLICAN COMMUNION BUT AS AN INDIVIDUAL AS DID REV. BROOKS WALKER. IT WAS LEFT TO DR. GOLDSTEIN TO BRIDGE THE GAP BETWEEN ORGANIZED RELIGION AND HOMOSEXUALITY AND TO OBJECTIVELY DISCUSS THE EFFECTS OF ORGANIZED RELIGION ON THE MENTAL HEALTH OF THE HOMOSEXUAL.

DR. HOOKER BEGAN THE PANEL WITH A BRIEF DISCUSSION OF THE WOLFENDEN REPORT IN WHICH THE CHURCH OF ENGLAND AND THE CATHOLIC CHURCH OF ENGLAND RELEGATE HOMOSEXUALITY TO THE AREA OF "PRIVATE CONSCIENCE." SHE ALSO CITED THE MAY, 1961, CONFERENCE ON SEXUAL PROBLEMS HELD AT GREEN LAKE, WISCONSIN, BY THE NATIONAL COUNCIL OF CHURCHES AND THE CANADIAN COUNCIL OF CHURCHES. THE CONFERENCE WAS A WEEK-LONG SERIES OF DISCUSSIONS ON ALL TYPES OF SEXUAL PROBLEMS WHICH DISTRESS INDIVIDUALS, FAMILIES AND SOCIETY IN GENERAL. SHE KEYNOTED THE PANEL BY POINTING OUT THE PROBLEM: DID ORGANIZED RELIGION AFFECT THE MENTAL HEALTH OF THE HOMOSEXUAL? IF SO, IN WHAT WAY?

REV. BOAS SPOKE FIRST. HE BROUGHT A LAUGH WITH HIS WRY COMMENT, "I HARDLY KNOW WHAT TO SAY; THIS WAS THRUST UPON ME." HE COMMENTED THAT THE CHURCH HAD SOMETHING TO SAY, SOMETHING TO GIVE, AND THAT HE SINCERELY PRAYED THAT THE CHURCH COULD COMMUNICATE THIS TO HOMOSEXUALS. HE CONTINUED THAT HE COULD NOT SPEAK OFFICIALLY FOR THE CHURCH BUT THAT HE COULD ATTEMPT TO CONVEY THE SPIRIT OF THE CHURCH HE REPRESENTED. HE SAID, "I RESIST THE IMAGE HOMOSEXUALS CAST UPON ME. I, TOO, AM A PERSON. I MUST MEET HOMOSEXUALS AS PERSONS. I HAVE LEARNED THAT THERE IS NO STEREOTYPE CONCEPT OF HOMOSEXUALITY BY CLERGYMEN. IF I CAN SAY ANYTHING ABOUT THE CHURCH, WE WOULD SEEK TO MEET HOMOSEXUALS AS PERSONS." HE CONTINUED THAT THE CHURCH IS THE CUSTODIAN OF THE MORAL PICTURE OF SOCIETY EVEN THOUGH ONLY 6 TO 8% OF THE POPULATION IDENTIFIES WITH THE CHURCH. HE CONCLUDED, "OUR FAILURE IS IN ATTEMPTING TO DISPENSE THE JUDGMENT OF GOD. WE, AS HUMAN BEINGS, ARE LEAST CAPABLE OF DISPENSING THE JUDGMENT OF GOD, AND MOST CAPABLE OF DISPENSING LOVE. WE ARE SEEKING TO ADMINISTER THE GRACE OF GOD TO HOMOSEXUALS."

DR. BROWN CONGRATULATED DCB ON ITS WORK, ADDING THAT DCB DESERVED A GREAT DEAL OF PRAISE. WHILE HE ADMITTED TO KNOWING LITTLE ABOUT HOMOSEXUALITY, HE SAID THAT HIS CHURCH'S BELIEFS TOWARD IT WERE PREDICATED ON THE SCRIPTURES. HE CONTINUED THAT "ALL OF US ARE SINNERS, ALL OF US ARE SAVED BY THE GRACE OF GOD, ALL OF US NEED LOVE, SYMPATHY." WHEN HOMOSEXUALS COME TO HIS CHURCH, HE ADDED, THEY WERE WELCOMED. HE QUOTED THE 8TH CHAPTER OF ACTS WHICH RECOUNTS THE DESTRUCTION OF SODOM AND THE 19TH CHAPTER OF GENESIS IN WHICH LOT OFFERED HIS TWO VIRGIN DAUGHTERS TO PREVENT MEN FROM HAVING CARNAL KNOWLEDGE OF EACH OTHER. HE ALSO CITED I ROMANS 24 IN WHICH "GOD GAVE THEM UP." HE SUMMED UP HIS STAND BY COMMENTING THAT HOMOSEXUALITY WAS ANTI-BIBLICAL AND ANTI-CHURCH AND THAT THE CHURCH'S TASK WAS TO TRY TO UNDERSTAND AND HELP.

REV. WALKER STATED THAT HE HAD AMBIVALENT FEELINGS: ON ONE HAND, HE WAS A REPRESENTATIVE OF ORGANIZED RELIGION; ON THE OTHER HAND, HE FELT CUT OFF FROM KNOWLEDGE OF HOMOSEXUALITY. HE DID STATE THAT HE DID NOT FEEL THAT THE CHURCH OF TODAY WAS DEALING WITH THE PROBLEM OF HOMOSEXUALITY. HE QUOTED FROM THEODORE REIK'S "PSYCHOLOGY OF SEX RELATIONS" IN WHICH REIK SAID THAT PSYCHOLOGY DOES NOT KNOW WHAT SEXUALITY

IS. REV. WALKER ADDED THAT IF PSYCHOLOGY DOESN'T KNOW WHAT SEXUALITY IS, RELIGION CERTAINLY DOES NOT EITHER, THOUGH IT OFTEN PRETENDS TO DO SO. HE SAID THAT THE TEN COMMANDMENTS WERE VALID SO LONG AS HUMAN EXPERIENCE REMAINED THE SAME, BUT NORMS DEvised CENTURIES AGO WERE NOW INADEQUATE FOR DEALING WITH PRESENT DAY PROBLEMS OF SEXUALITY. HE INDICATED THAT THERE WAS NO GUIDE FOR THE CHURCH TO FOLLOW. HE WISHED TO KNOW HOW THE HOMOSEXUAL RELATIONSHIP FITTED INTO HUMAN AFFAIRS; WHETHER IT ENHANCED OR INHIBITED THE PERSONALITY IN ITS DEVELOPMENT. IT SEEMED THE ALL-IMPORTANT QUESTION TO HIM, SINCE, HE CONCLUDED, HE WAS HETEROSEXUALLY ORIENTED AND HAD NO POSITIVE ANSWERS FOR HIS QUESTIONS.

DR. GOLDSTEIN WAS ASKED BY DR. HOOKER TO RAISE SOME ISSUES AS A PSYCHOLOGIST, PARTICULARLY DEALING WITH MENTAL HEALTH IN RELATION TO RELIGION. DR. GOLDSTEIN SAID THAT THE PROBLEM FACING RELIGION WAS VERY PROFOUND BECAUSE IT COMES FROM A TRADITION THAT HAS DIFFICULTY COPING WITH SEXUALITY IN PRACTICE VERSUS TEACHING. "HYPOCRISY IS NOT UNIQUE IN THE HOMOSEXUAL WORLD," HE COMMENTED, "IT ALSO ABOUNDS IN THE HETEROSEXUAL WORLD. INFIDELITY IN CHANGING PARTNERS IS NOT UNIQUE TO HOMOSEXUALITY." DR. GOLDSTEIN FELT THAT THE CHOICE OF SEXUAL OBJECT IS LEARNED AND THAT THE "PUNITIVE, GUILT-RIDDEN PRONOUNCEMENTS OF THE CHURCH ARE NOT THE ANSWER TO THE PROBLEM." HE ADDED THAT PUNITIVE MEASURES SELDOM FACILITATE SOLUTIONS. DR. GOLDSTEIN CONCLUDED THAT THE ANSWER POSED BY RELIGION DOESN'T BEGIN TO APPROACH HEALTH AND WON'T UNTIL THE CHURCH FACES THE FACTS OF WHAT HUMAN BEINGS ARE LIKE, REMEMBERING THAT "WE ARE HUMAN, AND NOT DIVINE."

DR. HOOKER ASKED WHAT KIND (IF ANY) RELIGION PROMOTED MENTAL HEALTH. SHE DIRECTED THE PANEL ALONG THE LINES OF THINKING WHICH INQUIRED INTO THE ATTITUDE OF THE CHURCH TOWARD PERSONS WHO WERE REJECTED BY THE CHURCH.

REV. BOAS REITERATED HIS THEME OF THE CHURCH SEEKING TO MEET HOMOSEXUALS AS PERSONS AND REV. BROWN EQUATED HOMOSEXUALS WITH MURDERERS.

DR. HOOKER REDIRECTED THE PANEL BY ASKING WHAT KIND OF RELIGION PROMOTED GOOD MENTAL HEALTH. SHE ASKED FOR COMMENTARY ON THE RELATIONSHIP OF THE CHURCH AND MENTAL HEALTH ON THE LESBIAN.

DR. GOLDSTEIN POINTED OUT THAT MINORITY GROUPS ARE SENSITIVE

TO THE PATRONIZING AIR WHICH SAYS, "SOME OF MY BEST FRIENDS ARE, I REALLY ACCEPT YOU, LOVE YOU, AND TAKE YOU TO MY BOSOM." HE EMPHASIZED THAT LOVE AND REJECTION DO NOT MIX. THE RIGID PATTERNS OF THE PAST, IN WHICH HOMOSEXUAL ACTS WERE PUNISHABLE BY DEATH, WERE CITED. HE CONTINUED TO INDICATE THAT SELF-RESPECT IS OF GREAT IMPORTANCE AND THAT IF THE HOMOSEXUAL COULD BE HETEROSEXUAL, HE WOULD BE. THE SYMBOLS OF STONE, LIGHTENING, AND THE STILL SOFT VOICE WERE MENTIONED, AND DR. GOLDSTEIN SAID THIS WAS THE ONLY WAY TO MENTAL HEALTH. HE CONCLUDED WITH THE COMMENT THAT THE STILL SOFT VOICE ALLOWS A HUMAN TO FULFILL HIMSELF, AND IN FULFILLING HIMSELF, HE FINDS MENTAL HEALTH.

THE IMAGE OF "NORMAL" SEX ACTIVITY WAS WRYLY COMMENTED ON BY REV. WALKER. THE IMAGE IS OUT OF TOUCH WITH REALITY, IN SHARP CONTRAST TO ACTUAL PRACTICE, HE SAID, IN CITING THE TROPIC OF CANCER. (THIS BOOK CAN BE ORDERED THROUGH THE MAIL.) HE USED THIS COURT DECISION, TO ALLOW CONTINUED SALE OF THE BOOK, AS GROUNDS FOR SUBSTANTIATION OF HIS REMARK THAT THE PUBLIC IS "INSANE" IN MATTERS OF SEX. HE MENTIONED THAT UNITARIANS AND UNIVERSALISTS OFFER NO MORAL DICTUMS, NO A PRIORI JUDGMENTS IN HUMAN AFFAIRS. HE WAS INTERESTED IN WHAT HOMOSEXUALITY DOES TO THE PERSONHOOD OF THE INDIVIDUAL INVOLVED, AND CONCLUDED THAT A PERSON MUST WORK OUT HIS OWN DESTINY.

HEATEDLY, REV. BROWN EXPOUNDED THAT HOMOSEXUALITY WAS NOT A WHOLE-SOME INFLUENCE ON YOUNG PEOPLE.

COHESION OF THE PANEL WAS SOUGHT BY DR. HOOKER WHEN SHE ASKED ABOUT THE MOVEMENT OF RELIGIOUS BODIES IN COMING ABOUT TO FACE THE PROBLEM OF HOMOSEXUALITY. SHE INDICATED THAT PERHAPS PSYCHOLOGY WAS HELPFUL AND ASKED DR. GOLDSTEIN TO COMMENT ON THE RELATION OF RELIGION TO MENTAL HEALTH. HE REPLIED THAT PSYCHOLOGY WAS CONCERNED WITH MAN AS A HUMAN BEING, AND NOT A DIVINE BEING, FOR THE HUMAN IS A COMBINATION OF BOTH DIVINE AND NOT-AS-DIVINE ASPECTS. HE ADDED THAT A PERSON CANNOT BE DIVINE WHEN THERE ARE GREAT PRESSURES BEING BROUGHT TO BEAR ON THE INDIVIDUAL. TO IGNORE THESE DRIVES IS NOT BEING DIVINE, HE CONTINUED, "IT IS BEING BLIND." REALITY FACES US CONTINUOUSLY, AND JUST AS HETEROSEXUAL DIVORCES MUST BE ATTENDED TO, SO MUST HOMOSEXUAL RELATIONS OF SHORT DURATION. THEY ARE A SOURCE OF GREAT ANXIETY AND ARE RARELY UNDERSTOOD. THE QUESTION OF WHETHER OR NOT MAN IS AN ANIMAL DEPENDS ON CIRCUMSTANCES, ACCORDING TO DR. GOLDSTEIN. GIVEN PROPER CIRCUMSTANCES, MAN IS AN ANIMAL; IN



ANOTHER SET OF CIRCUMSTANCES, HE IS NOT. HE SAID, "WE CAN MAKE AN ENVIRONMENT OF SHAME OR LIVE IN A WORLD WHERE THE INDIVIDUAL CAN MAKE CHOICES AND HAVE A SENSE OF RESPECT."

WRITTEN QUESTIONS WERE SUBMITTED TO THE PANELISTS BY THE AUDIENCE AND EACH WAS REQUESTED BY DR. HOOKER TO ANSWER ONE QUESTION AT A TIME.

REV. WALKER WAS ASKED ABOUT THE DISMISSAL OF A UNITARIAN MINISTER WHO HAD, REPORTEDLY, SANCTIONED HOMOSEXUALITY. HE EXPLAINED THAT THE MINISTER WAS DISMISSED, NOT FOR CHAMPIONING HOMOSEXUALS, BUT FOR CERTAIN ILLEGAL ACTIVITIES IN WHICH HE HAD BEEN INVOLVED.

THE 11TH COMMANDMENT, "THOU SHALT NOT GET CAUGHT" WAS REMARKED ON BY REV. BROWN. HE ILLUSTRATED HIS POINT WITH ANOTHER BIBLICAL REFERENCE IN WHICH THE MEN OF SODOM WERE JUDGED FOR HOMOSEXUALITY, BLASPHEMY AND INHOSPITALITY. IN ANSWER TO A QUESTION AS TO WHY HE WOULD NOT PERMIT HOMOSEXUALS TO SING IN HIS CHURCH CHOIR OR PARTICIPATE ON THE TEACHING STAFF, HE STATED THAT A MINISTER WAS RESPONSIBLE IN SEEING THAT ONLY "CLEAN VESSELS" ADMINISTER THE DUTIES OF THE CHURCH, AND THAT A MINISTER COULD NOT PROTECT KNOWN HOMOSEXUALS. WHILE GOD CAN CHANGE A HOMOSEXUAL THROUGH HIS GRACE, HE CONTINUED, A MINISTER CANNOT HAVE GRACE IF HE HIDES AN INDIVIDUAL WHOM HE BELIEVES TO BE SINNING.

A PARALLEL WAS DRAWN BETWEEN THE ALCOHOLIC AND THE HOMOSEXUAL BY REV. BOAS, IN ANSWERING AN INQUIRY AS TO WHETHER THE CHURCH SOUGHT TO CURE HOMOSEXUALS. HE SAID THAT AA EXISTED TO HELP KEEP PEOPLE SOBER, TO HELP THEM TO HELP THEMSELVES. HE WOULD LIKE TO SEE THIS SORT OF A REDEPTIVE PROGRAM ESTABLISHED, AND ANSWERED THE QUESTION AFFIRMATIVELY: YES. HOWEVER, HE QUALIFIED HIS "YES" WITH THE ADDITION THAT IF THE HOMOSEXUAL WANTED HELP THE CHURCH WOULD COUNSEL, AND THAT HE, AS AN INDIVIDUAL, DID NOT ATTEMPT TO CHANGE THE HOMOSEXUAL'S WAY OF LIFE.

A MINORITY GROUP (SUCH AS HOMOSEXUALS) CANNOT BE INTEGRATED INTO SOCIETY, DR. GOLDSTEIN REMARKED, EXCEPT AS IT HAS AIMS, OR GOALS. HE POINTED OUT THAT THE HOMOSEXUAL IS IN CONSTANT CONFLICT SINCE HE (OR SHE) WAS BROUGHT UP IN A HETEROSEXUAL SOCIETY WHICH BUILDS HABIT PATTERNS WHICH IN TURN MAKE IT DIFFICULT FOR THE HOMOSEXUAL TO ADJUST. HE ADDED THAT IT WAS RATHER LIKE A JEW TRYING TO ATTAIN ACCEPTABILITY IN A

NAZI SOCIETY. HE DID NOT FEEL THAT ACCEPTANCE COULD BE OBTAINED AS LONG AS SOCIETY IS LIKE IT IS, THAT A HOMOSEXUAL WILL CONTINUE TO EXPERIENCE CONFLICT SINCE HE MUST FUNCTION IN A SOCIETY WHICH REJECTS HIM.

THE PERSONAL VIEWPOINT OF REV. WALKER EMERGED WHEN HE SAID THAT WHILE NORMAL PRACTICE IS TO "LOVE THE SINNER AND HATE THE SIN," HE COULD NOT DO IT. HE STATED THAT HE HAD TOO MUCH DIFFICULTY IN SEPARATING THE SINNER FROM THE SIN. HE FELT THAT HE MUST BE WILLING "TO PILGRIMAGE, TO EXPLORE HUMAN VALUES WITHOUT CAPITULATING TO FEARS AND ANXIETIES" WHICH HE FELT AS A HETEROSEXUAL IN DEALING WITH PROBLEMS WHICH HE COULD NOT ACTUALLY UNDERSTAND. HE FELT THAT THE INTEGRITY OF THE HETEROSEXUAL WAS A KEY FACTOR; THAT IN THIS INTEGRITY LAY THE HOPE THAT THEY COULD COME TO A FULL UNDERSTANDING OF HOMOSEXUALITY. HE REFERRED TO THE POGO COMIC STRIP REMARK, "PRAISE THE LORD AND PASS THE ADMONITION," AS EMPHASIS FOR HIS OWN REMARK THAT CONDEMNATION OPPRESSES: IT DOES NOT LIBERATE.

REV. BROWN INTERJECTED, "WHAT'S WRONG WITH CELIBACY?" HE HEATEDLY ADDED THAT IF A PERSON COULD NOT BE NORMAL, THAT HE SHOULD NOT BE AT ALL, WHICH WAS, ACCORDING TO REV. BROWN, BASIC CHRISTIANITY.

MRS. SUE PROSIN SENT UP A NOTE TO THE EFFECT THAT 30 OUT OF 40 HOMOSEXUALS EXPERIENCED GUILT FEELINGS IN THEIR AWARENESS OF THE CHURCH'S ATTITUDE TOWARD HOMOSEXUALITY AND THEIR OWN EXCLUSION FROM CHURCH PARTICIPATION.

THE PANEL WRAP-UP CAME WHEN DR. HOOKER RESTATED THE REASON FOR THE PANEL: IT APPEARED THAT MOST HOMOSEXUALS WANT TO BE ACCEPTED INTO A CHURCH GROUP. SINCE THE CHIEF SOURCE OF MORAL CONDEMNATION OF HOMOSEXUALITY STEMS FROM THE CHURCH ITSELF, THE HOMOSEXUAL MUST REMAIN IN CONSTANT CONFLICT. SHE SUMMED UP THE VARIOUS POSITIONS HELD BY EACH OF THE PANELISTS AS TWO-SIDED: THE CLERGYMEN WHO DO NOT HOLD A STEREOTYPED CONCEPT OF THE HOMOSEXUAL AND THE CLERGYMEN WHO REPRESENT CLEAN AND UNMISTAKABLE CONDEMNATION. SHE POINTED OUT THAT A HOMOSEXUAL SHOULD BE AWARE THAT BOTH ATTITUDES EXIST. IN CONCLUSION, DR. HOOKER SUGGESTED THAT PERHAPS THERE IS A NEED FOR AN EFFECTIVE, NON-AUTHORITARIAN RELIGION WHICH WOULD MAKE A SERIOUS ATTEMPT TO UNDERSTAND PEOPLE'S NEEDS: A RELIGION WHICH WOULD WORK TOWARD THE MENTAL HEALTH OF THE HOMOSEXUAL AND ALL PEOPLE.

# ON CHANGING SEX LAWS

THE MODEL PENAL CODE IS A RESTATEMENT OF "WHAT THE LAW SHOULD BE", LEON MAYER, LOS ANGELES ATTORNEY, STATED AT THE DOB CONVENTION LUNCHEON. IT HAS BEEN DRAWN UP BY THE AMERICAN LAW INSTITUTE WHICH REPRESENTS THE "ADVANCED THINKERS IN THE FIELD OF LAW" AND "DOES INDICATE THE LAW WILL NOT GOVERN OR TAKE COGNIZANCE OF WHAT CONSENTING ADULT INDIVIDUALS DO SEXUALLY IN PRIVACY".

MR. MAYER WENT ON TO CITE SECTIONS OF THE CALIFORNIA PENAL CODE WHICH HAVE BEEN USED TO PROSECUTE HOMOSEXUALS: SECTION 288A, WHICH DOES NOT SPECIFY SEX AS SUCH, BUT DEVIANT SEXUAL PRACTICES; SECTION 288, SO-CALLED CHILD MOLESTATION, WHICH IS NOT CHANGED IN THE MODEL PENAL CODE; AND SECTION 647, THE VAGRANCY LAWS TO DO WITH "MOVING FROM PLACE TO PLACE WITHOUT LAWFUL BUSINESS" AND "LEWD AND DISSOLUTE PERSONS".

HE DESCRIBED A "STATUS SECTION" IN THE VAGRANCY LAWS WHICH HAS TO DO WITH A PERSON FOUND TO HAVE COMMITTED A PARTICULAR ACT WHICH AN AVERAGE PERSON WOULD NOT DO AND WHICH DOES NOT HAVE TO BE BASED ON THE ACT ALONE. HE ALSO MENTIONED ANOTHER SECTION DEALING WITH INDECENT EXPOSURE.

ANYONE CONVICTED UNDER ANY OF THESE SECTIONS IN CALIFORNIA IS REQUIRED BY LAW TO REGISTER WITH THE POLICE AS A SEXUAL PSYCHOPATH, HE DECLARED. HE SAID THAT THIS "SEX REGISTRATION" CAUSED PRESSURE AND HARDSHIP ON MANY PERSONS.

MR. MAYER TOLD OF WAYS INDIVIDUALS OR GROUPS SHOULD GO ABOUT CHANGING THE LAW: 1) THE DIRECT WAY, WRITING LETTERS TO ASSEMBLYMEN AND STATE SENATORS; 2) MEETINGS SUCH AS THE DOB CONVENTION INVITING PROFESSIONAL PEOPLE INCLUDING SOCIOLOGISTS, PSYCHOLOGISTS AND ATTORNEYS; 3) WORKING WITH OTHER PEOPLE WHO HAVE A COMMON INTEREST, SUCH AS CIVIL LIBERTIES GROUPS AND OTHERS WHO FEEL WE SHOULD NOT HAVE LAWS ON THE BOOKS WHICH ARE NOT ENFORCED OR WHICH ARE NOT ENFORCEABLE.

SEARCH AND SEIZURE LAWS GIVE YOU PROTECTION AGAINST HAVING YOUR PRIVACY INVADED, MR. MAYER SAID. THE CALIFORNIA STATE SUPREME COURT HAS HELD, DESPITE ALL THE REASONS OFFERED AS TO WHY OFFICERS

SHOULD BE ABLE TO INVADE ONE'S PRIVACY, THAT ANY EVIDENCE OBTAINED BY ILLEGAL SEARCH AND SEIZURE CANNOT BE ADMITTED AS EVIDENCE IN A CALIFORNIA COURT OF LAW.

THE DUE PROCESS SECTION OF THE UNITED STATES CONSTITUTION, THE 14TH AMENDMENT, WOULD, FOR THOSE WHO WANT TO CHANGE THE LAW, TAKE AWAY A LITTLE OF THEIR AMMUNITION. "YOU'RE PROTECTED ANYWAY!" MR. MAYER DECLARED. "A SEARCH WARRANT MAY BE ISSUED ONLY IF THERE IS REASONABLE CAUSE TO BELIEVE A FELONY HAS BEEN COMMITTED IN YOUR HOME."

THE ATTORNEY WENT ON TO DISCUSS ENTRAPMENT, "A LAW OFFICER CAN GIVE A PERSON THE OPPORTUNITY TO COMMIT A CRIME, PROVIDED THE CRIME DOES NOT ORIGINATE IN THE MIND OF THE OFFICER AND THE IDEA ORIGINATES IN THE MIND OF THE PERPETRATOR." THIS APPLIES IN EVERY ASPECT OF CRIMINAL LAW, AND MR. MAYER SAID HE DID NOT BELIEVE THE LAW OF ENTRAPMENT WOULD EVER BE CHANGED.

REGARDING INTEGRATION INTO SOCIETY, MR. MAYER SAID IT WAS HIS FEELING THAT WITH THIS GROUP OR ANY OTHER MINORITY GROUP, "OUR SOCIETY HAS ITS OWN PROBLEMS".

"THE TRUE TEST OF A MATURE SOCIETY IS THE ABILITY TO SHOW UNDERSTANDING OF OTHER GROUPS."

## Sociologist Views Homophile Movement

Dr. Paul K. Rowan, sociologist, addressed the afternoon session of the Daughters of Bilitis convention in Los Angeles on Saturday, June 23. He began his after-luncheon address with the frank admission that he knew little about homosexuality since there exists no vast area of knowledge about the homophile movement. He added that one reason for the lack of knowledge was that homosexual studies do not enhance the prestige of the individual conducting the study.

Dr. Rowan discussed the "processes of legitimacy" as the acceptance of such an organization as Daughters of Bilitis by people who have high social status. He indicated that DOB would have to secure this acceptability in order to

accomplish the goals of the organization as stated on the inside cover of THE LADDER, monthly publication of DOB. He continued that the first two purposes set forth are primary goals and the others are secondary aims; those of education, legal aims, and research participation.

The techniques of such minority groups as the WCTU and the NAACP were discussed as a means whereby DOB could accomplish its goals. By studying the history of these and other minority groups, Dr. Rowan felt that DOB could establish a modus operandi which would effectively secure its goals. He said that the acts of an individual, or a group, are defined by how well he fits the role he is playing.

Increasingly behavior is being transferred from a moral realm into a technical realm, Dr. Rowan continued. There is no community in the old sense, except in a distant impersonal way. A minority group, if it is to do what it aims to do, must get off of the community level and interact in an impersonal but interdependent way. By this, he said, DOB can interact with the majority, or larger portion of society. He pointed out that while DOB could interact, this interaction did not necessarily mean that the majority would be convinced of DOB's values; that the interaction could be solely on economic and social grounds.

Dr. Rowan spoke of "institutional disentanglement" as a means to the ultimate goal of the group. He referred again to the necessity for DOB to move off the community (or personal) level to the technical (or impersonal) level. This might be done, he said, by setting up a plan to work with other minority groups; by the use of people's names for endorsement; by the deft use of people of high status. These techniques, he said, were considered standard operating procedure by minority groups. He suggested a Board of Advisers which would be comprised of people of high status.

The decline of the sacred into the technical increases the groups' chances for persuasion, he stated. Clever organizational work can create an image more easily sold to the mass public. DOB should be aware of the institutional complex and its various strata in the Western Hemisphere, he added.

DOB must function on two levels according to Dr. Rowan: it

must have the character of the institutional complex to relate to the larger society and it must have an internal relationship. For its external formal exterior, DOB should have trained people in each function (i.e. a formal specialization of duties, or a formal statement of "who-does-what.") Its informal, or internal, structure should be built on the idea that spontaneity must give way to rational planning. A member should be considered on whether their conduct is relevant to the organization's aims. He said that this might seem in contrast to DOB's avowed interest in the individual but that a strong solid organization, acceptable to the public as a whole, was in a better position to accomplish all of the goals of the group.

## 9th Annual Conference

Featured speakers at the 9th Annual Conference of the Mattachine Society, Inc. of San Francisco to be held at the Jack Tar Hotel on Saturday, August 25, will be Rev. Robert W. Wood, author of Christ and the Homosexual, Spring Valley, New York; Evelyn Hooker, Ph.D., research psychologist, University of California at Los Angeles, and Richard Schlegel, sociological researcher, Washington, D. C.

Speakers at the conference will discuss progress made in the past decade of the homophile movement in the fields of research, law, education, religion and public relations.

As in the past, the conference day will begin with registration starting at 9:30 a.m. There will be a pre-conference reception on Friday evening, August 24.

Fees for the sessions will be: sessions and luncheon, \$7.00; sessions and dinner, \$9.00; luncheon only, \$5.00; dinner only, \$7.50; sessions only, \$5.00; full day's activities, \$13.00.

Advance reservations are requested. For further information or to make reservations, write to Mattachine Society, Inc., 693 Mission St., San Francisco 5, Calif.

## mood miscellanea

### AN ORCHESTRATED WORLD WE LIVE IN

With sarcastic eye I watched; it is only a game  
At which I lost the patience to even spit.  
Yes, an orchestrated world we live in; to the music  
Of traffic and money - while I watched  
With a sarcastic eye, of course, the faded rose  
That I had picked only yesterday.

Now with a smile, I move among the same people,  
Playing little games all of my own; I build  
My dreams, too, on truths that mean no more  
Than what I've done before, and plan to do again.  
Where is the trickster, who played such a joke on me? Yes -  
An orchestrated world I live in - a third chair clarinet.

- Tracy Laing

### ABNORMAL

When you refer to me, dear,  
don't ever call me "queer",  
For there are many like me  
who roam the hemisphere.  
Don't ever let me hear you  
use the word "psychiatrist",  
For then you must condemn me,  
and believe as all the rest.  
No, never call me "queer", dear,  
don't ever say it twice;  
Believe I'm rare,  
And then be fair  
And then be very nice!

- Robin Mitchell

### OASIS

Burning, blistering sand,  
Desolate desert all round me.  
I seek the sanotum of an oasis  
Where in the cool of sheltering shade  
By a pool of life giving water I may be revived once more.  
The desert is the dullness of days  
And the loneliness that lies in wait to trap and hold.  
Your voice is the oasis to which I come  
Finding pleasure, fulfillment and freedom.  
Its resonance holds the warmth  
And the smile of a summer's sun,  
And conveys comfort and peace.  
It is the calm after excessive emotion,  
It is the selected sanctuary of my humble heart.  
These are the truths because you speak,  
And I, hearing, heed the music in your voice.

- Dubby

It's a foolish heart that seeks for love,  
For love should not be sought.  
Who looks too hard for what he wants  
Will only find what love is not!

\*\*\*\*\*

Many have I, but none to please me.  
Many have me, but none completely.

\*\*\*\*\*

I have given my body.  
I have given my love.  
I have flung my soul  
At the moon above.  
I have poured out my thoughts  
To a secret friend.  
And I have nothing left  
At this long day's end.

- nik



# The Lesbian In Mass Media

At the outset of the communications panel discussion at the DOB Convention, entitled, "Is the Lesbian Being Portrayed Realistically by the Mass Media?" Moderator Ron McCoy of Radio Station KFI posed the question, "Is the Lesbian Being Portrayed at all?"

Tracy Laing, book reviewer, said that radio and TV had certainly provided a limited medium, but that there had been a break-through in the movies with the production of "The Children's Hour." There, she said, the Lesbian had for once been depicted as a human being.

Jess Stearn, author of The Sixth Man, said that there had been some attempt to classify the Lesbian from the point of view of the clergy or the sociologist, but that "nobody seems to attack the Lesbian as a human being."

"I can't answer the question, D.K. Miller, motion picture and television producer, confessed. "I don't know what a Lesbian is. John Q. Public certainly doesn't know."

He went on to point out that homosexuals had to face themselves realistically and that heterosexuals likewise had to face the fact that homosexuals do exist.

"Prejudice is a disorder of communication," Mr. Miller declared. He didn't know just what could be expected when we attack prejudice, but suggested that the scientific method was one way of finding answers, that "the secret of mental hygiene is accuracy and honesty," and that another means of testing would be semantics.

"One of the reasons we don't have any material is the Lesbian herself," Mr. Stearn said. He claimed that the Lesbian was reluctant to reveal herself. "We don't want to get only those people who are jumping for interviews; we don't get a cross-section that way. But the Lesbian group won't stand up and be counted - even in private."

Miss Laing deplored the quality of the literature which is being portrayed as typically Lesbian. She decried the

"lousy grammar," the "gruesome" story-line, the "atrocious" and stereotyped portrayals. She felt that DOB and its supporters should "demand quality." She felt that Ann Aldrich, though a quality writer, had portrayed the "horror, shame and repulsion" angles of Lesbianism, but had failed to portray adequately the other side of the story.

Mr. Stearn agreed that the negative side of the story had been played to the hilt, and when asked if the attitude of the publishers had anything to do with this, replied that publishers varied. "Editors of newspapers won't touch the subject of homosexuality. You go to books to handle this subject. In the magazine field there is a little greater acceptance, but they have their own little pattern."

"The Lesbian has to be courageous enough to stand up and be counted before any good literature can come out of this problem," Mr. Stearn reiterated.

Mr. Miller said that "who is talking has a great deal to do with how the subject is received." If the academic people would take up this controversial subject and start talking about it, others will do something about it, he said.

"It is mostly men who write about Lesbians," Miss Laing pointed out. "There is an old saying that 'it takes one to know one.' I would add 'it takes one to write about one.'"

Mr. Stearn disagreed, claiming it was a matter of empathy. As a reporter you try to put yourself into the other person's problem, he said, regarding him as a human being instead of a case history. "I believe it is possible for a male to write about a female."

Mr. McCoy suggested that those living the problem must help in publicizing it.

Miss Laing pointed out that this was not always easy. For personal reasons it was sometimes difficult for some to identify with the movement. She did feel, however, that much could be done in the literary field.

"You still have to go outside your own ranks," Mr. Stearn

insisted. "I couldn't write an objective story about myself, for instance. The book on Lesbianism is going to come from a male."

"Male superiority!" Miss Laing retorted.

"Male detachment," Mr. Stearn corrected.

Mr. Miller spoke of the phony endings of movies, saying that producers were forced to do so by the moral code of the motion picture industry, but in continuing to project the homosexual as "getting back into the heterosexual sunset," they were only fooling themselves.

"Most people only see the stereotype reflected in literature," Miss Laing continued. "The problem won't be solved with one book, but one book would help."

"There is no typical Lesbian," Stearn said. "Arriving at a true picture is the scope of this thing." He went on to point out that Sutton Place in New York was constructed by four Lesbians and the influence of this group on the community. Perhaps some famous names might help, he suggested, but the great secrecy surrounding the subject certainly hinders.

"If you portray the Lesbian realistically, would it be interesting?" Mr. McCoy interposed.

"The subject itself is inherently sensational," Mr. Stearn said. "The problem is to de-sensationalize it." This might be done, he added, by making Lesbians "people instead of subjects."

Miss Laing agreed wholeheartedly, "As people with ideals, frustrations, hopes, dreams - with less emphasis on the sex act itself." As people, she said, the readers can more readily identify with the characters in a book.

Mr. McCoy asked, "Can people identify with the Lesbian?"

"There is some form of identification," Stearn insisted.

Asked why the sensationalism then, he said, "Statistics are pretty slow going."

Miss Laing said that what was needed was qualified writers who were Lesbians, that budding authors were often told to "write about what you know about". It is quite possible that personal emotion could get in the way, however, she added.

"I think they could write it," Stearn said, "but it would be an angry book. It would be discounted."

During the audience participation in the discussion, the question was posed, "Are we seeking only an advantageous portrayal? Would this be any more realistic?"

Miss Laing said what she had been speaking of was a portrayal of the Lesbian as a human being with neither condemnation nor confirmation.

The more effective approach would be with humor, someone else suggested, and gave as an example Compton MacKenzie's The Extraordinary Women.

Mr. McCoy closed the panel discussion with the observation, "If two people dance together, it's homosexuality. If three people dance together, it's folk dancing."

## The Golden Mean of Sex

Because of the more lighthearted air of the banquet after the serious speeches and panel discussions of the day, the speaker, Thane Walker, mentor-analyst from the Prospero Academy in Honolulu, abandoned his prepared speech. Instead he summarized the activities of the day in a brief, humorous vein.

We have asked Thane to let us publish his original speech, "The Golden Mean of Sex", and it is expected for the September issue.

It might be mentioned here that four "SOB" (Sons of Billie awards) were made at the Convention banquet to Thane Walker, Henry Foster, Bob Burke and Fred Bunyan. These men have all been helpful to DOB in one way or another.

# The Mugwumps

A Modern fable by Tracy Laing  
with pictures  
Especially contrived for MM

Did you know that Mugwumps REALLY exist? They do. And they're not "Republicans who refused to support the party nominee in the presidential campaign of 1884." They aren't even I-n-d-i-a-n-s.

(You see, the Algonquin Indians had a "mukquomp" who was their "leader, chief, great man.") The closest definition of a Mugwump is "one who acts as an independent."



Because Mugwumps act as independents, it is difficult to see one unless YOU are a Mugwump, too. There are lots of lonely Mugwumps in the world, and that's just exactly why I decided to tell you Amthar's story. Then, if you are a lonely Mugwump, the very next time you look, you might

find that you are looking at a REAL LIVE MUGWUMP!!

Amthar was a very quiet studious Mugwump who lived all alone except for Randolph J. Sillydog. They cleaned house, they were great friends. The only jarring note in their relationship was Amthar's singing. You see, there are Mugwumps who don't sing very well at all. And when Amthar sang, Randolph J. Sillydog just took a long walk.



Randolph (which is quite a distinguished name) had seen Peter Pan on television and decided that if Peter didn't have to grow up, neither did he. So he stayed a puppy. Amthar thought this was very funny. That's how Randolph became Randolph J. Sillydog. Amthar lived peacefully, but felt that something was missing from life. Then - one day, it happened!



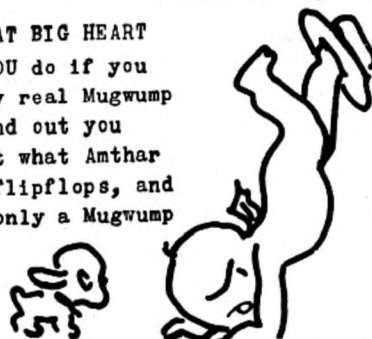
AMTHAR GLANCED INTO A WINDOW AND SAW A REAL LIVE MUGWUMP!



Lovely, delicate, shaped like a Mugwump should be shaped, there stood Ildian. Clear blue eyes smiled a knowing smile over the fan. Confidentially, Mugwumps have a way of knowing one another, and Amthar had always hoped that the imagined look would one day be a reality, and it was! Amthar's heart split into umpteen-dozen little hearts, then melted together

into ONE GREAT BIG HEART  
What would YOU do if you were the only real Mugwump and then found out you you'd do just what Amthar cartwheels, flipflops, and thrill that only a Mugwump

FULL OF LOVE.  
thought YOU in the world weren't? Why, did; You'd turn then know the can know when



a difused emotion is crystalized into the special tender love that only Mugwumps can feel for each other. WOW! BLANG! It's like Summer and all the holidays put together and packed into one beautiful box. .Gift-Wrapped.





Suddenly, it was extremely important to Amthar to get a beautiful gift for the o-so-lovely Ildian. Out came the coin and it was spent on a frothy masterpiece of chiffon and satin: a hat unlike any other hat ever concocted. By special messenger with a precious Mugwump love letter enclosed, off went the hat to Ildian.

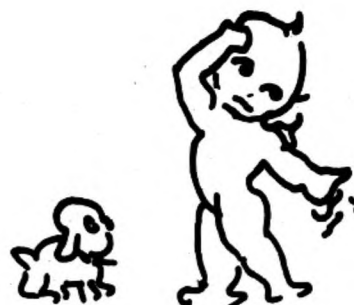
And then.... D-I-R-E T-R-A-G-E-D-Y struck! The hat was dreadful! It plopped atop Ildian's head like an upside-down strawberry shortcake. It even fell down over the clear blue eyes. Ildian thought it was a terrible joke. Even Randolph cringed. Ildian stamped on it (understandably) and turned away (frostily)



Poor Amthar! Such big tears! Amthar had been lonely before but now nights and days seemed impossibly long and life did not seem worth living. To have come so close to finding a REAL LIVE MUGWUMP, and then, to lose such a precious thing was too much to bear. Such sad yearning letters.....



You see, Mugwumps have their own special way of loving. It is like all the beautiful tender daydreams ever dreamed....all the exquisite promises of the future ever made...and all the music and poems of the universe.



Time didn't fly. It dragged, it moped, it dawdled, and even Randolph J. Sillydog became Randolph J. Sad-dog. Life was miserable. Ildian was sad too, and finally, a worded-just-right letter from Amthar decided Ildian to "forgive and forget."

The silly mistake was explained, and Ildian asked Amthar to come to call. Amthar "duded up" and went to see Ildian. Then, suddenly, life was worth living.



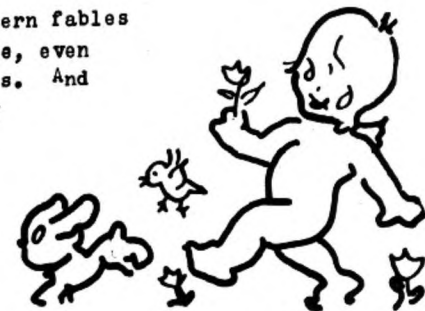
It was spring and blue skies, rainbows and magic, hope and promise, and all that Amthar had believed it could be. Life was love, and love was a Mugwump named Ildian.



Love blossomed and grew, as one thing followed another, and Amthar and Ildian lived happily ever after.

Mugwump love, like people-people love, is the biggest thing in the world. It is comprised of the smallest things, though: a glance, a love-letter, a tender word, a hand-touch, a smile, a look.

Perhaps it is true that modern fables are love stories in disguise, even when they are about Mugwumps. And Mugwumps do exist, for they are people-people too. If YOU look carefully, you may find a Mugwump who is looking for you. And I'll bet that you know what Mugwumps REALLY are, don't you?





# LESBIANA



BY GENE DAMON

## 206. THE DARK SIDE OF VENUS BY SHIRLEY VEREL. BANTAM BOOKS, 1962.

I HAVE FREQUENTLY LAMENTED, WHEN COMPILING THE YEARLY REPORT OF TITLES ON LESBIANISM, THE LACK OF HIGHLY ROMANTIC NOVELS LIKE THOSE PRODUCED IN THE 1930'S. ALTHOUGH HUNDREDS OF PERTINENT NOVELS HAVE BEEN PUBLISHED SINCE THE END OF THE 30'S ONLY ABOUT A DOZEN COULD BE CONSIDERED ROMANTIC AND SENSITIVE.

THE DARK SIDE OF VENUS IS SUCH A NOVEL. IT IS REMINISCENT OF THE PRICE OF SALT IN TONE AND SOMEWHAT IN CONTENT. MOST OF THE NOVEL DEALS WITH THE EVER GROWING TENSION OF A BUDDING, BUT UNCONSUMMATED, LOVE AFFAIR. THE LOVE SCENES BETWEEN JUDITH AND DIANA ARE EVERY BIT AS BEAUTIFUL AS THE JUSTIFIABLY FAMOUS "WATERLOO" SCENES IN THE PRICE OF SALT.

BANTAM BOOKS HAVE DONE A GOOD SERVICE IN BRINGING THIS, HITHERTO UNPUBLISHED IN AMERICA, ENGLISH NOVEL TO US.

## 207. LESBIAN LOVE IN LITERATURE EDITED BY STELLA FOX. AVON, 1962.

IN THE EVER GROWING REALM OF LESBIANA THIS IS A "FIRST". SOME YEARS AGO DONALD WEBSTER CORY COMPILED 21 VARIATIONS ON A THEME, SHORT STORIES DEALING WITH HOMOSEXUALS. THREE OF THESE WERE LESBIAN; THE REST WERE ON MALE HOMOSEXUALITY. THEN, ANN ALDRICH INCLUDED SOME EXCERPTS FROM LESBIAN NOVELS IN HER BOOK, CAROL IN A THOUSAND CITIES.

NOW, AVON BOOKS AND EDITOR STELLA FOX HAVE GIVEN US A LESBIAN COLLECTION, THE FIRST ANTHOLOGY WHOLLY DEVOTED TO THE SUBJECT. THERE ARE SOME FAULTS IN THE COLLECTION. SOME OF THE CHOICES ARE POOR. HOWEVER, CONSIDERING THIS IS A 190-PAGE PAPERBACK ORIGINAL, IT IS A VERY COMMENDABLE EFFORT.

IN PLACE OF A BLURB ON THE FIRST PAGE MISS FOX HAS USED THE FAMOUS ODE BY SAPPHO. THIS IS FAR BETTER THAN THE OFTEN USED "LURID TID-BIT" TYPE OF BLURB. THE COVER IS IN GOOD TASTE AND THE ABSENCE OF SENSATIONALISM IS REFRESHING.

THERE ARE TEN SELECTIONS: THREE SHORT STORIES, "BLISS" BY KATHERINE MANSFIELD, "PAUL'S MISTRESS" BY GUY DE MAUPASSANT, AND "THE SUM OF TWO ANGLES" BY CALDER WILLINGHAM; SEVEN PERTINENT EXCERPTS FROM NOVELS, THE ILLUSIONIST BY FRANCOISE MALLET; MADEMOISELLE DE MAUPIN BY THEOPHILE GAUTIER, DUSTY ANSWER BY ROSAMOND LEHMANN, ANN VICKERS BY SINCLAIR LEWIS, THE RAINBOW BY D. H. LAWRENCE, THE FRIEND OF THE FAMILY BY FYODOR DOSTOEVSKY, AND MONDAY NIGHT BY KAY BOYLE.

MISS FOX HAS FULFILLED HER TITULAR OBJECTIVE. THESE SELECTED AUTHORS ARE RESPECTED AND THESE BOOKS OR STORIES ARE ALL LITERATURE IN THE ACADEMIC SENSE.

FROM THE SUBJECTIVE VIEWPOINT, THE STORIES ARE NOT THE MOST SYMPATHETIC. SOME OF THEM ARE CYNICAL IN TONE, AND TWO OF THEM ARE "ANCIENT HISTORY" AND CONSEQUENTLY A BIT DULL. THE OTHERS ARE VERY SATISFACTORY.

THE VALUE OF THE ANTHOLOGY IS THE OPPORTUNITY FOR THE CASUAL READER OF LESBIAN FICTION TO SAMPLE THE MOST PERTINENT SECTIONS OF SEVEN NOVELS AND TO HAVE THREE EXCELLENT LESBIAN SHORT STORIES ALL IN ONE INEXPENSIVE PACKAGE. ONE HOPES THERE WILL BE FUTURE ANTHOLOGIES ALONG THIS LINE AND THAT INTERESTED PUBLISHERS WILL CONTINUE TO RECOGNIZE THE ENORMOUS POTENTIAL MARKET FOR "MINORITY GROUP" SLANTED ANTHOLOGIES.

\* \* \* \* \*

BOTH OF THESE TITLES ARE AVAILABLE FROM THE DOB BOOK SERVICE. THE DARK SIDE OF VENUS IS 50¢ PLUS 10¢ HANDLING. LESBIAN LOVE IN LITERATURE IS ALSO 50¢ PLUS 10¢ HANDLING. THERE IS A 4% SALES TAX ADDED TO ALL CALIFORNIA ORDERS. SEND YOUR REMITTANCE WITH YOUR ORDER TO DOB BOOK SERVICE, 1232 MARKET ST., SUITE 108, SAN FRANCISCO 2, CALIFORNIA.

# Newcomer in the Field

UNDER THE SPONSORSHIP OF THE HOMOSEXUAL LEAGUE OF NEW YORK, WBAI-FM TAPED A PROGRAM IN WHICH EIGHT PRACTICING HOMOSEXUALS DISCUSSED THEMSELVES, SOCIETY, PROMISCUITY, RELIGION, POLITICS, ETC. THE PROGRAM, SCHEDULED SOME TIME AFTER JULY 6, IS ENTITLED "LIVE AND LET LIVE."

WBAI IS PART OF THE PACIFICA NETWORK WHICH INCLUDES TWO OTHER STATIONS, ONE OF WHICH IS KPFA-FM WHICH PRODUCED THE PROGRAM, "THE HOMOSEXUAL IN OUR SOCIETY", IN COOPERATION WITH THE SAN FRANCISCO MATTACHINE SOCIETY A COUPLE OF YEARS AGO.

RANDOLFE WICKER, PUBLIC RELATIONS DIRECTOR FOR THE LEAGUE, IS TO SPEAK BEFORE THE AMERICAN HUMANIST ASSOCIATION ON AUGUST 5 REGARDING THE HOMOSEXUAL'S VIEW OF JESS STEARN'S BOOK, THE SIXTH MAN.

LATE IN MAY MR. WICKER ADDRESSED A GROUP OF 60 HETEROSEXUALS AT THE HALL OF ISSUES IN JUDSON MEMORIAL CHURCH IN NEW YORK ON "RESOLVED: THAT HOMOSEXUALITY BECOME A LEGITIMATE POLITICAL AND SOCIAL ISSUE OF OUR DAY". THE RESPONSE, HE REPORTS, WAS VERY ENCOURAGING. ONE OR TWO MEMBERS OF THE VILLAGE INDEPENDENT DEMOCRATS SUGGESTED THAT HE CONTACT THE CHAIRMAN AND ARRANGE TO SPEAK TO THAT GROUP, WHICH HAS A MEMBERSHIP OF 800.

THE NEW YORK LEAGUE ALSO PLACED AN EXHIBIT OF HOMOSEXUAL PUBLICATIONS AT THE HALL OF ISSUES DURING ITS JUNE PROGRAM ON "THE BEST ISSUES OF 1962."

"THE REALIST MAGAZINE", A PUBLICATION WHOSE SPECIALTY IS FREE THOUGHT AND SOCIAL SATIRE, HAS REQUESTED AN ARTICLE ON "THE HOMOSEXUAL AND CIVIL LIBERTIES" AND SOME OF THE EXPERIENCES ENCOUNTERED BY THE LEAGUE IN PRESSING FORTH ITS PROGRAM.

MR. WICKER REPORTS, TOO, THAT "THE VILLAGE VOICE", WEEKLY NEWSPAPER, WHICH HAS REFUSED MATTACHINE ADVERTISING IN THE PAST, NOW CLAIMS ADS WILL BE ACCEPTED OR REJECTED ON THEIR OWN MERIT AND NO BLACKOUT OF THE WORD OR SUBJECT OF HOMOSEXUALITY WILL BE PURSUED.

FOR A NEWCOMER TO THE HOMOPHILE MOVEMENT, THE HOMOSEXUAL LEAGUE OF NEW YORK SEEMS TO HAVE EMBARKED ON AN IMPRESSIVE PUBLIC RELATIONS PROGRAM. ADDRESS OF THE LEAGUE IS P. O. BOX 318, NEW YORK 9, N.Y.

*Daughters of Bilitis*

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