

J.K.P.

THE LADDER

a lesbian review

july 1964



(for sale to adults only) .50



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

July 1964
Volume 8 Number 10

Published monthly by the Daughters of Bilitis, Inc., a non-profit corporation, 1232 Market Street, Suite 108, San Francisco 2, California. Telephone: UNderhill 3 - 8196.

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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.

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The Potential of Woman

SEYMOUR M. FARBER AND ROGER H. L. WILSON, EDITORS.
NEW YORK, MCGRAW-HILL, 1963

"THE POTENTIAL OF WOMAN" WAS ONE OF SEVERAL SYMPOSIA PRESENTED AT THE UNIVERSITY OF CALIFORNIA UNDER THE GENERAL TITLE, "MAN AND CIVILIZATION," THEIR OVER-ALL PURPOSE TO EXPLORE, IN MULTIDISCIPLINARY FASHION, PROBLEMS OF GREAT CONTEMPORARY IMPORTANCE. PARTICIPANTS IN THE SYMPOSIUM ON WOMEN INCLUDED PROFESSORS, WRITERS, AND REPRESENTATIVES OF GOVERNMENT AGENCIES AND MISCELLANEOUS OCCUPATIONS. SIGNIFICANTLY, 21 MEN AND 13 WOMEN WERE INVOLVED - CAN ONE IMAGINE MORE WOMEN THAN MEN BEING INVITED TO PARTICIPATE IN A SYMPOSIUM ABOUT MEN? GROUPS OF PAPERS WERE ORGANIZED AROUND SOME TOPIC - SUCH AS WOMAN'S BIOLOGICAL POTENTIAL; ACQUISITION OF SEX ROLE; CONTROL OF THE TRANSITION IN WOMAN'S ROLE; THE CONSEQUENCES OF EQUALITY, INCLUDING MALE REVOLT - AND EACH WAS FOLLOWED BY A LIVELY PANEL DISCUSSION.

THE RESIDUAL IMPRESSION IS A SMORGASBORD OF RELATIVELY INDEPENDENT NOTIONS ABOUT WHAT WOMAN'S ROLE SHOULD BE, APART FROM THAT OF WIFE AND MOTHER. THROUGH THIS VERY DIVERSITY, THE BOOK ACQUIRES A CERTAIN AUTHENTICITY, IN REFLECTING SOCIETY'S CURRENTLY DIFFUSE REVIEWS ON THE SUBJECT. NEVERTHELESS, OBSERVATIONS TEND TO REVOLVE AROUND CERTAIN BASIC ISSUES: WHAT IS WOMAN'S BIOLOGICAL POTENTIAL? WHAT ROLES SHOULD SHE FULFILL? WHAT IS THE NATURE OF THE TRANSITION IN HER STATUS?

WHILE THE PARTICIPANTS PERCEIVE WOMAN'S ROLE AS CHANGING, THEY ENVISIONED NO EARTH-SHAKING CHANGES. THEY VIEWED HER BASIC ROLES AS THE TRADITIONAL ONES OF WIFE AND MOTHER, AND CONTINUALLY CONSIDERED HER FUNCTIONS IN RELATION TO MAN'S, THUS SEEMING TO ENDORSE HER AUXILIARY STATUS. WHILE THE FATE OF BOTH SEXES IS INDEED INEXTRICABLY LINKED, MEN WOULD NEVER DEFINE THEIR POTENTIAL IN TERMS OF THEIR RELATIONSHIP TO WOMEN.

IN SUM, THE PANELISTS PORTRAY WOMAN'S STATUS AS GENERALLY BEARABLE, CERTAINLY NOT DISMAL, EVEN RATHER HOPEFUL. NEVERTHELESS, SEVERAL OF THEM POINT OUT GARGANTUAN OBSTACLES IN WOMAN'S PATH.

ESTHER PETERSON DEPLORES LIMITATIONS PLACED ON THE WORKING WOMAN, AND MARYA MANNES THOSE ON THE CREATIVE WOMAN. ELEANOR MACCOBY CONCLUDES THAT WOMAN MUST BE "FLEET OF FOOT INDEED TO SCALE THE HURDLES SOCIETY HAS ERECTED FOR HER AND TO REMAIN A WHOLE AND HAPPY PERSON WHILE CONTINUING TO FOLLOW HER INTELLECTUAL BENT."

PERHAPS UNWILLING TO CALL UP THE IMAGE OF THE MILITANT FEMINIST, NONE OF THE PANELISTS BRANDS WOMAN'S ROLE THE STARKLY MISERABLE ONE IT ACTUALLY IS. PERHAPS THEY, LIKE MOST PEOPLE, CONFUSE THE AVERAGE WOMAN'S PASSIVE RESIGNATION WITH CONTENTMENT. NOTHING IS SAID ABOUT PRESENT-DAY WOMEN LEADERS' TRAGIC OPPOSITION TO A WOMAN'S RIGHTS AMENDMENT, ON THE SHODDY THESIS THAT SUCH AN AMENDMENT WOULD NEGATE CERTAIN LAWS PROTECTING WOMEN WORKERS. NONE OF THE PLENTIFUL RESEARCH IS PRESENTED THAT SHOWS WOMEN TO BE FAR MORE FEARFUL AND ANXIOUS AND LESS CONFIDENT THAN MEN, NOR ANY OF THE EVIDENCE THAT SOCIETY GENERALLY, ESPECIALLY MOTHERS, PERSISTENTLY FRUSTRATES THE FEMALE'S PROGRESS TOWARD BECOMING A PERSON.

LITTLE IS SUGGESTED BY WAY OF IMAGINATIVE SOLUTION, BEYOND A FEW NEVERTHELESS HELPFUL IDEAS: E. G., PROVIDING FOR MORE COEDUCATIONAL PLAY, FOR WARDROBE CENTERS FOR FIXING CHILDREN'S CLOTHES, FOR HYPHENATION OF LAST NAMES FOR MARRIED COUPLES. NONE OF THE PANELISTS SUGGESTS THE ULTIMATE POSSIBILITY OF SWEEPING CHANGES IN THE ROLES OF MOTHER AND FATHER; IN METHODS OF BRINGING UP GIRLS; IN THE HOME'S FUNCTION IN CHILD-REARING. NO ONE DARES TO PROVOKE MEN'S WRATH BY SUGGESTING MODIFICATIONS IN THOSE MALE PREROGATIVES WHICH INEVITABLY PLACE SPECIAL AND UNFAIR BURDENS ON WOMEN. FOR EXAMPLE, WHY SHOULD NOT BOYS, AS WELL AS GIRLS, HELP WITH HOUSEHOLD CHORES AND YOUNGER CHILDREN? WHY, WHEN BOTH WIFE AND HUSBAND WORK, SHOULD THE MAN NOT ASSUME AN EQUAL AND NOT MERELY A HELPING ROLE AT HOME? WHY SHOULD CHILDREN NOT SPEND MOST OF THEIR DAY IN SCIENTIFICALLY DEVELOPED CHILD CENTERS? WHY SHOULD PROFESSIONALS NOT PERFORM MORE BASIC HOUSEHOLD AND YARD CHORES, ON A WHOLESALE, ECONOMICAL BASIS, FREEING BOTH HUSBAND AND WIFE FOR A FULLER LIFE? THE SYMPOSIUM DISCUSSIONS, COLLECTIVELY, POINT UP THE SUPERFICIALITY OF OUR CONVENTIONAL APPROACH TO WOMEN'S PROBLEMS, AND THE GAPS IN PRESENT KNOWLEDGE. EVEN SUCH RESEARCH AS EXISTS IS OFTEN SHOT THROUGH WITH THE SPECIAL BIAS OF THE INVESTIGATORS.

PERHAPS THE AMIABILITY OF THE EXCHANGES BETWEEN THE MEN AND WOMEN PANELISTS STEMMED FROM THE FAILURE OF EITHER SEX TO ASSERT EXTREME VIEWS. THE MEN GENERALLY TOOK THE TOLERANT VIEW THAT WOMAN'S LOT

MIGHT BE IMPROVED, BUT CONCEDED NOTHING THAT WOULD THREATEN THE MALE'S FAVORED POSITION. AT LEAST TWO OF THE MEN WOULD HAVE FELT COMPLETELY AT HOME IN QUEEN VICTORIA'S REIGN. EDMUND OVERSTREET GROSSLY OVERPLAYED WOMAN'S BIOLOGICAL HANDICAP; ALBERT SCHWABACHER ADVISED THAT WOMEN LEAVE SERIOUS FINANCE UP TO MEN, AND DO WHAT THEY CAN DO BEST, THAT IS, BE WOMEN. THE EXCEPTION TO THE PSEUDO-UNDERSTANDING MALE PANELISTS WAS MARK HAR IS, WHOM EVERY WOMAN SHOULD APPLAUD. HIS REMARKS WERE LIKE A FRESH AND WELCOME WIND.

THE MOST HOPEFUL NOTE WAS THE GENERAL CONCLUSION THAT WOMAN'S ROLE IS LARGELY WHAT CULTURE MAKES IT, THAT WHAT IS NORMAL FOR PRIMATES MAY NOT BE SO FOR HUMANS. NEVERTHELESS, ELEANOR MACCOBY SUGGESTS THAT MALES MAY BE NATURALLY MORE AGGRESSIVE, HENCE INNATELY PRE-
DISPOSED TOWARD GREATER INITIATIVE AND ACHIEVEMENT.

MARYA MANNES WAS THE ONLY PANELIST TO MAKE MORE THAN FLEETING REFERENCE TO HOMOSEXUALITY. "THE WORLD CAN SUSTAIN MAY DIFFERENT KINDS OF LOVE, WHETHER IT IS BETWEEN MAN AND MAN ... BETWEEN WOMAN AND WOMAN, BETWEEN MAN AND MISTRESS." SHE ALSO AVERRED: "THAT THIS RECOGNITION (OF MINORITIES) MUST EXTEND TO, AND INCLUDE, THE HOMOSEXUALS AT EITHER END OF THE SPECTRUM, GOES WITHOUT SAYING. WHETHER THESE MANIFESTATIONS OF HUMAN COMPLEXITY OR, IF YOU WILL, DEVIATION, ARE DESIRABLE IS NOT IN QUESTION EITHER. THEY EXIST, THEY ARE HERE, THEY WILL NOT GO AWAY, THEY MAY EVEN INCREASE. THE POINT IS TO MAKE THEM PRODUCTIVE INSTEAD OF DESTRUCTIVE, TO RECOGNIZE WHAT VALUES THEY HAVE, TO INCORPORATED THEM OPENLY AND WITHOUT PREJUDICE INTO OUR SOCIETY. FOR IT IS THE REFUSAL TO ACCEPT AND EVEN VALUE THEIR DIFFERENCE FROM THE NORM THAT CAUSES UNHAPPINESS AND ULTIMATELY HARM. . ."

WHATEVER THEIR BASIC WORTH, THE PAPERS WILL BE JUDGED BY EACH READER ACCORDING TO HIS PERSONAL BIAS. THE RESEARCH-MINDED INDIVIDUAL WILL ENJOY PAPERS BY ELEANOR MACCOBY AND JOHN MONEY; THE ARDENT FEMINIST WILL PREFER THOSE BY MARYA MANNES, BARBARA BATES GUNDERSON, AND ADRIENNE KOCH. WITH THE EXCEPTION OF TWO SOMEWHAT IRRELEVANT PRESENTATIONS, AND TWO OBSCURELY WRITTEN ONES, THE BOOK WILL PROVE HIGHLY READABLE AND REWARDING TO ANYONE - AND THAT SHOULD BE EVERYONE - WHO IS INTERESTED IN THE TOPIC OF WOMEN.

- REVIEWED BY DR. D. R.

(DR. D. R. IS A COLLEGE PROFESSOR OF PSYCHOLOGY, A MEMBER OF PHI BETA KAPPA, A WORLD TRAVELLER, AND AN AUTHOR UNDER HER OWN NAME.)

DAUGHTERS OF BILITIS

Third National CONVENTION

New York City June 20, 1964

report round-up: part one

As opening guest speaker, Dr. Wardell B. Pomeroy chose for his subject, "Homosexuality, the Present and the Future." Dr. Pomeroy, former associate of Dr. Kinsey at the Institute for Sex Research, gave as always full measure to the theme of his address.

Reaching first into the far past, Dr. Pomeroy cited Judaic law, from which our sexual codes are derived, as an important reason for the difference in society's attitudes towards male homosexuality and female homosexuality. Since religious law forbade the "waste of semen," sexual activity between men would be considered sinful, whereas this factor does not apply to female homosexual behavior.

Bringing his audience then forward to the present day, Dr. Pomeroy spoke of other reasons for the more lenient attitude in our culture towards female homosexuals.

One explanation has to do with the so-called "homosexual prototype." Dr. Pomeroy estimated that 15% of male homosexuals are obvious but that only 5% of female homosexuals are so easily recognized. The effeminate male is more objectionable to our society than is the masculine female. Dr. Pomeroy pointed out, however, that this obtains only in our American culture. Other countries seem to have a more relaxed attitude towards the male homosexual.

Fear, too, is a factor. As is often the case with a bit of knowledge, the public associates its limited information about male homosexuality with such crimes as rape and child molestation. Paradoxically, knowing even less about female homosexual practices, the public does not relate the woman homosexual to these crimes. Thus the male homosexual is often considered a danger, the female, rarely.

Other reasons offered by Dr. Pomeroy for the discrepancy in society's views about male and female homosexuality include: female homosexuality seems less of a threat to the institution of marriage, since it is easier for women than men homosexuals to maintain a marriage; the incidence and frequency of female homosexuality are about half those for the male, so it does not come to attention as much; heterosexual men often are aroused by thoughts or pictures of lesbian sex acts; the public has a measure of sympathy for the unmarried woman.

Supporting his theories about public leniency towards the female homosexual, Dr. Pomeroy stated that he has suffered almost no hostility from his friends and associates who are aware of his participation in Daughters of Bilitis events. "But then," he added, "I travel around in rather restricted circles. For instance, I haven't been able to think of a single one of my friends who's pro-Goldwater."

Next, Dr. Pomeroy addressed himself to the view, especially as it was pronounced recently by the New York Academy of Medicine, that homosexuality is a neurosis in and of itself. He pointed out that therapists see only a selection of homosexuals seeking treatment, yet they generalize from this limited sample. Dr. Pomeroy's cross-section studies with Kinsey revealed many homosexual persons who "from any other criteria would have to be called normal." He concluded that some professional opinion may be "using" the word neurotic in such a meaningless fashion it is better not to use it at all.

Dr. Pomeroy then went on to discuss, briefly and with humor, society's fear that because a person breaks one taboo he is likely to break others.

Finally, Dr. Pomeroy offered his personal views about the Daughters of Bilitis organization. He approves of its existence and motivations, saying that he sees a "civil rights" element in the work of DOB. He would prefer that DOB expanded its membership to include both men and women of whatever sexual orientation, but he is aware that many DOB members would not agree with him about this.

The responsive audience submitted far more questions than time allowed Dr. Pomeroy to answer. But in reply to one question about overcoming the fears professional people have about associating with the homophile organizations,

Dr. Pomeroy again urged development of strong groups open to all people interested in problems of the homophile. He believes that participation by a few professional persons whose own sexual orientation is not in question would make it possible for other professionals to become involved and would also encourage many more homophiles to join.

- Jody Shotwell

DR. MILDRED WEISS, ASSISTANT PROFESSOR OF PSYCHOLOGY AT WESTERN RESERVE UNIVERSITY, DISCUSSED "IS CHANGE NECESSARY? OR HOW TO ENJOY LIVING!" IN A SHORT AND LIVELY TALK.

YES, CHANGE IS NECESSARY; EVEN IF ONE TRIED, ONE COULD NOT REMAIN THE SAME FOR ANY LENGTH OF TIME. THE DIRECTION IN WHICH CHANGE TAKES PLACE IS THE REAL PROBLEM. DR. WEISS DESCRIBED THE CONTEMPORARY AMERICAN DILEMMA: OUR PREOCCUPATION WITH "IMAGES", TO THE EXTENT THAT THE INDIVIDUAL HAS BECOME ENTANGLED IN CATEGORIES AND LABELS AND HAS LOST ALL PERSONAL WORTH. TO REGAIN OUR SENSE OF WORTH IS THEREFORE, THE CHALLENGE.

DR. WEISS, WHO WORKED WITH ALCOHOLICS FOR EIGHT YEARS, DISCOVERED AMONG HER PATIENTS THE PROBLEM AFFLICTING MOST OF US: THE FEELING OF EMPTINESS AND MEANINGLESSNESS. HER PATIENTS - DESCRIBED AS ABOVE AVERAGE IN INTELLIGENCE AND PERSONAL APPEAL, "IN MANY WAYS THE GREATEST POTENTIAL PRODUCERS OF OUR SOCIETY" - WERE BORED WITH LIFE AND DID NOT KNOW WHAT TO DO WITH THEMSELVES. MANY OF US TRY TO OVERCOME EMPTINESS BY ADOPTING A LABEL - FOR INSTANCE, "ENGINEER," "LAWYER" - AND MAKING AN ENTIRE LIFE OUT OF IT. THEREFORE, WE NEED TO GROW BY CHANGE, NEED TO DISCOVER THE EBB AND FLOW OF LIFE, OF COMING OUT OF OURSELVES AND GOING INTO OURSELVES AGAIN.

THIS PROCESS DOES NOT ALWAYS IMPLY PSYCHOTHERAPY, DR. WEISS NOTED. EXPERIENCES IN ART, RELIGION, LOVE CAN BE CREATIVE AND HELP US FIND WITHIN OURSELVES "THE REAL SOURCES OF OUR OWN DESIRES", HELP US FIND WHAT WE REALLY ARE. IF WE CANNOT FORM SATISFYING RELATIONSHIPS WITH OTHERS, OR THEY WITH US, IT IS BECAUSE OF OUR RIGIDITY, OUR "INABILITY TO ENHANCE DIFFERENCES". WHEN APPROACHING NEW EXPERIENCES OR NEW PEOPLE, WE TEND TO SEARCH FOR WHAT IS THE SAME. DR. WEISS STRESSED THE NECESSITY "TO FIND THINGS THAT ARE NOT LIKE YOURSELF." SHE DID NOT THEREBY ADVOCATE SWIMMING AGAINST

THE STREAM FOR NO REASON AT ALL. OUT AND OUT REBELLION IS A FAR CRY FROM ENHANCING DIFFERENCES - WHICH DEVELOPS OUR FLEXIBILITY AND EXPANDS OUR SCOPE.

SUMMING UP, DR. WEISS STATED THAT "THE MOST DEBILITATING THING ALL OF US HAVE TO FACE IS FEAR." WE MUST NOT BE AFRAID TO KNOW OURSELVES AND TO ADMIT THAT, FOR EXAMPLE, WE HAPPEN TO ENJOY HOMOSEXUAL RELATIONS. ONCE WE HAVE ANSWERED THE QUESTION "AM I WORTH-WHILE?" POSITIVELY - AND ONLY THEN - WE CAN DO WHAT WE REALLY WANT TO DO. THIS SENSE OF WORTH IS THE HARDEST THING TO FIND. BUT ONCE WE POSSESS IT, OTHER PEOPLE CAN DO NOTHING TO HURT US. THIS, THEN, IS DR. WEISS'S FORMULA FOR ENJOYING LIFE.

- LILY HANSEN

Dr. Ernest van den Haag is Professor of Social Philosophy at New York University and he lectures at the New School for Social Research. He is also a practicing psychoanalyst. Dr. van den Haag spoke on "The Social Situation of the Homosexual." First he delineated three pat objections to homosexuality and then countered each of the three.

1) Homosexuality is against God's expressed wishes; "I'm not too well informed about these," Dr. van den Haag confessed. However, he went on to say that all churches have proscriptions and prescriptions about human behavior and none of the major churches recognizes homosexual behavior as acceptable. Religious proscription, he pointed out, is no justification for legal proscription of homosexual behavior; "Sin is not automatically crime." A comparable situation would show no justification for outlawing the eating of pork on the grounds that Jewish theology forbids its consumption. No established religion advocates enactment of its holy writ into the common law of the land. The question of "whether the laws against homosexuality are constitutional or not is a very good one."

2) Homosexuality is against nature; Natural law is viewed by churches as prescriptive, explained Dr. van den Haag. Unfortunately, reason doesn't enable us to discern what natural law is. Our culture, rather, determines our view of natural law. Actually, "nature makes everything that you can do, equally natural." In terms of science, there is no unnatural act, since all possible forms of behavior are parts of nature and are therefore natural. Society may restrict what a person may do, "but not because it is unnatural."

3) Homosexuality is an "illness" and homosexuals are "sick"; "Today people are reluctant to make moral statements." We have no evil persons, only sick persons. Many "use the authority of science to make a wholly unscientific statement reflecting...our own moral norms disguised as scientific statement of fact." Dr. van den Haag went on to aver that homosexuality is not a sickness. Yet he added that in a society such as ours, the percentage of persons psychologically sick among homosexuals (male and female) is probably greater than among heterosexuals. He advanced two reasons for his assumption; a) homosexuals are more likely to be sick because pressure and hostility from society make them so, and b) disturbed persons who are basically inclined to seek punishment would be attracted to homosexuality because of society's hostility.

Dr. van den Haag then outlined the etiology of anti-homosexual prejudice and discussed why there is less prejudice against female homosexuals than against male homosexuals. He called castration anxiety in men one of the chief factors behind prejudice against male homosexuals. In our society, there is an almost "phobic avoidance of any form of physical contact among males in contrast to other cultures, but this is not the case with females." This defensiveness in men is directly related to basic feelings of fear and anxiety, Dr. van den Haag continued. Female homosexuality, being less threatening, doesn't mobilize male castration anxiety, and it is therefore tolerated - but with an almost patronizing contempt.

"Basic homosexual attitudes, according to Freud, are the ones least accessible to analytic therapy," explained Dr. van den Haag. He cited further the probability of constitutional factors (contrary to what has been believed) being present in homosexual personalities. He speculated that there are probably greater chances for psychological sickness among male homosexuals than among female, owing to the fact male homosexuals leave their first object-choice altogether while the female homosexual sticks to or regresses to her first object-choice - in both cases the mother. Actually, "the first or primary desire of all women is homosexual."

There are, Dr. van den Haag indicated, "an infinity of reasons" for object-choice in sex. Hence theories that ascribe homosexuality to a single cause are over-simplified. Furthermore, the term latent homosexuality is used nonsensically because in reality all heterosexuals are latent homosexuals and vice versa.

On the question of treatment, Dr. van den Haag declared that there is no point in treating those homosexuals who are happy and do not wish to be treated. Homosexuals fall into two categories. Some are egosyntonic; their egos accept their homosexual interests and practices. Others are egodystonic; their egos reject their homosexual interests

and practices. They contend with guilt, conflict, anxiety, etc. Such an egodystonic person is not well-adjusted - not because he is homosexual but because he does not accept his homosexuality. In dealing with such patients, Dr. van den Haag offers two solutions. First, the homosexual may be made egosyntonic if he wishes to accept and enjoy a homoerotic choice. Second, the homosexual choice may be superseded by a heterosexual one if the patient genuinely desires so.

Dr. van den Haag concluded his talk by saying the spirit of the Constitution of the United States implies that one may pursue happiness as one sees fit, provided one doesn't interfere with the pursuit of happiness of others. Hence, he sees no reason to prohibit homosexual activity "unless it interferes with those who have not freely chosen it." To prohibit homosexual activity by legislation imposes "a system of values on a minority which...does not wish to follow it." He declared there is no evidence homosexuality is infectious, no reason to protect others from it. Moreover, there is no clinical evidence that homosexuality is a disease or that there are visible disturbances "more regularly associated with the homosexual than with the heterosexual person."

In his final remark, Dr. van den Haag asserted once again that homosexuality does not make a person sick - but the pressure of society makes some homosexuals sick, and the pressure of society causes sick persons to be attracted to homosexuality.

- Lewis J. Coopersmith and Clark P. Polak

"Tight buttocks, everyone? Now let's go! Yankee Doodle went to town, riding on a pony...."

And a docile audience, eyes fixed on a pert miss in a furry hat, followed her on a jounce in their seats in one of the wildest sessions of the convention.

The topic "under discussion" was "The Essence of Femininity." The first panelist, Adele Kenyon, author of two exercise books, was showing DOB'ers and their friends how to achieve that nice, narrow look in the beam.

At the end of the exercise session, Miss Kenyon explained that "the exterior look of femininity is built on a narrow base" and the look of masculinity was broad-based. This biologically revolutionary statement went unchallenged.

The second panelist, Florence DeSantis, fashion and beauty editor for Bell Syndicate, gave a lively survey of the history of fashion, showing that the "feminine" in clothes could be defined essentially as "that which is not like what men wear in that particular society."

She pointed out that pants, for example, have been worn by women in many societies (Turkish harems) and skirts by men (Greek, Roman, Scottish). In our society, she said, men wear the pants and women should not. This statement also went unchallenged, although after the session one woman in the audience was heard to grumble to her friends, "Every housewife in my neighborhood wears pants morning, noon and night, and I have to wear a skirt to prove a point."

Mrs. DeSantis said that she personally likes to wear wild hats and lots of color to distinguish herself from the opposite sex. She was wearing a high white turban and an orange floral dress and would undoubtedly be identified as a woman by most observers in our society.

The third panelist, psychologist and marriage counselor Mrs. Lee Steiner, confessed herself more interested in the inner woman than the outer one. She said she was concerned about the large percentage of intelligent women in our society who are being stultified because of prevailing cliché attitudes about masculine and feminine characteristics. Although she did not refer to Betty Friedan's book *THE FEMININE MYSTIQUE*, she upheld Mrs. Friedan's contention that present-day American Freudian psychology is responsible for crushing the woman who seeks horizons outside the home with the accusation that she is rejecting her femininity and castrating males.

Mrs. Steiner raised the question whether or not some women may be able to find in homosexuality "their real selves, without the need for pretense of being inferior, or trying to conceal ambitions that go beyond home and children?" However, she did not delve into this matter and was asked no questions about it.

Although Mrs. Steiner coolly reiterated her disinterest in "the outer woman" during most of the discussion period that followed, she suddenly turned tail and burst out hotly in favor of ruffles and bows.

"Why should we uglify ourselves to look like men?" she asked indignantly. "I think a homosexual woman must bend over backwards to look as female as possible," she added.

These provocative statements also remained unquestioned and unchallenged.

This rather surrealistic session gave a lift to things toward the close of the long afternoon. Though the "essence

of femininity" remained unestablished, anyone seeing the 3 triumphantly hatted panelists sashaying off the platform would have had to agree "there's nothing like a dame."

- NOLA

(Author Jess Stearn, listed as moderator for this panel, was detained out of town and could not be present.)

THE AFTER LUNCHEON SPEAKER WAS REV. ROBERT W. WOOD, PASTOR OF THE FIRST CONGREGATIONAL CHURCH OF SPRING VALLEY, NEW YORK, AND AUTHOR OF "CHRIST AND THE HOMOSEXUAL." REV. WOOD'S SUBJECT WAS "LYDIA AND DEBORAH." IN REFRESHINGLY MODERN TERMS, HE DESCRIBED THE ACHIEVEMENTS OF THESE BIBLICAL WOMEN.

DEBORAH, THE OLD TESTAMENT PROPHETESS, RESPONDED TO HER GOD-GIVEN TASK BY LEADING HER PEOPLE INTO A SEEMINGLY HOPELESS BATTLE FOR THEIR FREEDOM. DEBORAH WAS HERSELF IN THE FOREFRONT OF THE VICTORIOUS STRUGGLE. (JUDGES 4 AND 5)

LYDIA, CONVERSELY, WAS A GENTEEL LADY OF SOME IMPORTANCE IN PHILIPPI. LYDIA THREW HER INFLUENCE INTO THE CAUSE OF CHRISTIANITY AND HELPED FREE PAUL AND SILAS FROM PRISON. (ACTS 16)

WITH THESE EXAMPLES OF VERY DISSIMILAR WOMEN, REV. WOOD ILLUSTRATED HIS MESSAGE THAT "REGARDLESS OF ONE'S DEGREE OF FEMININITY OR MASCULINITY, GOD DOES WORK THROUGH PEOPLE WHO ARE READY TO LISTEN TO HIM AND WILLING TO RESPOND."

- LU CLARKE

Dr. Sylvia Fava, sociologist and co-editor of an anthology appraising the Kinsey reports, described the "Sociological Research Taboos, Past and Present" surrounding female homosexuality. In preparation for her talk, Dr. Fava had scoured a variety of sociological material. "Interestingly enough," she commented, "I found virtually nothing. To

all intents and purposes, sociological literature on lesbianism does not exist."

The most recent addition to what meager material Dr. Fava had found in the area was an article, "Lesbian Liaisons," published in the January 1964 issue of TRANSACTION, a new sociological journal. The piece focuses on lesbianism in the prison environment, and constitutes only one section of a yet unfinished study on female prison populations, being compiled by the School of Public Health of the University of California at Los Angeles.

On homosexuality generally, only two manuscripts could be found which approached the area sociologically; Albert Reiss's "The Social Integration of Queers and Peers" and Leznoff and Westley's "The Homosexual Community," both of which are concerned with male homosexuality.

Dr. Fava named several factors which had caused, and would continue to cause, female homosexuality to be neglected by sociologists. Dr. Fava noted that there is a taboo on sexual research in general. This taboo is widespread and reaches even into the graduate schools where graduate students are discouraged by faculty advisors from doing research on homosexuality because such research would be the "kiss of death" on their careers.

Many sociologists accept the theoretical approaches which stress psychological and medical explanations for homosexual behavior, Dr. Fava further emphasized. The average sociologist feels that homosexuality is an individual problem with individual causation and therefore not amenable to sociological investigation. She referred to the "notion of a sick individual as opposed to a sick society or pressures in society which lead to 'sickness' on the part of the person. Insofar as sociologists are caught up in this kind of theoretical bind, they will be relatively uninterested in doing research on female homosexuality."

The main research obstacles in the homophile area, however, are personnel considerations. Dr. Fava said there is a great debate among sociologists as to whether male or female researchers should study the sexual area.

Supporting the contention that the adequately trained female could function as well as any other, Dr. Fava quoted Wardell Pomeroy to the effect that a female interviewer at the Institute for Sex Research had proven herself as competent at eliciting sexual information from interviewees as her male counterparts. Continuing to develop this idea, Dr. Fava referred to Dr. Evelyn Hooker's account in TABOO TOPICS of how a male colleague reacted when he discovered Dr. Hooker planned to do some research concerning male homosexuals; "You can - because you're a woman."

Nevertheless, Dr. Fava assured her listeners, a female researcher investigating female homosexuality would face career hazards. Substantiating her statement, Dr. Fava referred to a passage in *THE GRAPEVINE* in which Stearn quotes a woman professor as to why she did not extend her sexual research to lesbianism. "I wouldn't dare embark on such a study," she said. "What would people think?"

Even if the female sociologist did not face career hazards, a numerical shortage might well develop, Dr. Fava theorized, since less than ten percent of all practicing sociologists are female.

Dr. Fava offered little hope that male researchers would become interested in the area. Research concerning women is not popular, she reiterated. "Almost all research on (women) has been done by women. . . We are still the second sex." Male sociologists usually prefer those areas of study which confer status - class, social mobility, etc.

Although Dr. Fava had found little of value that had been done, and gave little hope for improvement in the situation, she did suggest several specific things which the research sociologist could do on female homosexuality;

- (1) Study the total placement of the female homosexual in society.
- (2) Investigate female homosexuality in terms of such social factors as class, learning procedures, involvement with other female homosexuals, and homosexual groups in general.
- (3) Follow up some very revealing findings noted in the Kinsey report, such as the relationship between education and female homosexuality and the cause and effect nature of this relationship.

In conclusion, Dr. Fava read a commentary by David Riesman on the contemporary female which she felt offered insight into a value structure worthy of sociological study. Riesman's comments were to the effect that; today's spinster internalizes the feeling that something is wrong with her: it is a demographic fact that a phenomenal 94% of women today are married before the age of 40; millions face feelings of failure because their lives do not measure up to the romances portrayed in mass media. Riesman further expressed concern about the "emotional gold standard" pushing women toward men and marriage. He found especially interesting a study of college girls which showed they allowed academic pursuits and the search for male companionship to dominate their lives to the near total neglect of developing friendships within their own sex.

- Randolfe Wicker

MARIE CORELLI

During the last years of the Victorian era and the first years of this century, the lush romantic novelist, Marie Corelli, enthralled an enormous public. Dashing heroes and damsels in distress were the stock-in-trade of this best-selling author for many, many years.

Amusingly, her public might have been horrified had they read of her private life - had anyone dared to print it.

Early in her life, Marie's family took in an impoverished child from a good family, a year older than Marie, called Bertha Vyver. Bertha lived with Marie all her life (until Marie died) and later wrote the story of this unusual affair in *MEMOIRS OF MARIE CORELLI* (Alston Rivers, 1930).

Marie called Bertha alternately "Mamasita" and "Darling Ber," while Marie was called "Little Girl." Many biographies of Marie's life have been published (far more than her literary talent warranted), and most of them allude to the "odd relationship" between the women. The one biographer who doesn't believe they were Lesbians - and says so - is the one who produces the most convincing proof that they were lovers. Eileen Biglund, in *MARIE CORELLI: THE WOMAN AND THE LEGEND* (London, Jarrolds, 1953), says;

"Theirs was a romantic, emotional friendship which certainly led to an exchange of extravagant letters when they were apart and a great deal of hair-stroking and hand-pressing when they were together, but I cannot believe the gossip of later days which hinted at a Lesbian relationship between them. . . While they engaged in verbal endearments which at times verged on the ludicrous I am not only sure there was no Sapphism between them, I believe their friendship had its roots in a very real mutual affection."

One need not emphasize Miss Biglund's last sentence to show how silly it is. To paraphrase - they weren't queer, they just loved each other madly in a true sort of way! The two ladies had a fascinating life together, and those who enjoy biographies of unusual people combined with a fair bit of homosexuality, will like the titles mentioned above and also *MARIE CORELLI: THE STORY OF A FRIENDSHIP*, by William Stuart Scott (London, Hutchinson, 1955).

- Vern Niven

ATTENTION CAMERA FANS! Photographs in black and white are needed for possible use on *THE LADDER*'s covers. Shots of publicly-owned words of art, and of non-identifiable women are especially welcome. Please send to DOB headquarters.

DAWN

by Judy Hamlin

Today I'm thirty-two. And I don't know what I am. Happy Birthday. I'd always assumed that I was straight, that all I had to do was wait for a man I really liked and who wanted me. Few men are interested in a woman almost six feet tall who feels most comfortable in men's clothes and wears them every chance she gets outside of work. So boy-ish that people call her "sir" when she does.

Well, he finally came along. What happened? Nothing. It wasn't that I didn't love him as a person. I began to resent him just because he was a man. As for sex, even kissing bothered me, so it never went any further. Naturally I began to wonder if I was gay. Everyone likes to be something.

When I was in my early twenties, I spent several summers at a scout camp. I met a girl there who was gay. Since we went to the same college, we were able to continue our friendship outside the camp. It lasted for about eight years, and then we lost touch.

That first summer she was very upset. She'd just missed being expelled from school, had been sent to the school psychiatrist instead, and was going through an intensive self-evaluation to decide whether or not she was actually gay, and if it was wrong according to her religion. However, I didn't learn this till later, from a mutual friend. I'll call him Nick. That was his camp name. Funny the way they clicked. Almost as if they adopted each other as brother and sister. Nick was a brilliant, cynical seventeen-year-old who avoided getting close to anyone. Especially his mother. He was effeminate-looking and fastidiously dressed. But straight - or thought he was. She was twenty. They spent most of their free time together, down at the staff house, usually, because Nick liked to cook. Right from the start they had complete trust in one another. Her feeling for him puzzled her, because it seemed like a crush. Then one day we were talking about him and she said quite spontaneously, "Such a beautiful boy," and look startled. I could practically see the wheels turning. Both the reason and its cause.

They almost broke up only once. He'd gone into the staff house while she was alone, accused her of believing that he wasn't capable of making love to a woman, and demanded that she let him prove he was. She insisted she didn't, refused, and then avoided him for a week. Earlier, he'd

told her about his experience with women and the detached, unemotional way he felt toward them sexually. It was obvious that he wanted to believe his inability to go all the way was simply due to lack of interest in the particular woman, and not to inability itself. So she'd tried to reassure him by reminding him how young he was, and therefore of the possibility for change. Despite this insight into his behavior, the idea that he thought of her as a guinea pig in an idle sort of way still hurt her too much. Then she learned that just before, two girl counselors had tried to get him to visit the next camp's three handymen with them. A little chick type I despise had said, "There'll be one for each of us, and one for you." Incidentally, if I remember correctly, he slapped her. Served her right.

Three years later, in Nick's senior year of college, it happened. He adjusted very well. After the first stage of panic passed, he decided that it had been only a matter of time anyway.

And the girl? We got together frequently. Because I found that I could talk to her more freely than I'd ever been able to with anyone else. And she talked to me. Vicariously I suffered through her plunge into gay life, her infatuation for an older woman who probably would have made her an alcoholic and parasite if someone the woman's own age hadn't come along who interested her more.

In spite of the deep feeling I know she had for me, there were only a few times that it seemed to be more than friendship. There was the night of her twenty-first birthday when I got her drunk in my apartment. We danced, and I had her try to lead so that I could learn how to follow. Finally she sighed disgustedly and said, "You know, I'm beginning to feel slightly ridiculous," and I led. Once I persuaded her to take me to a gay bar, and someone asked if we were going together. (That bar scared me. I left without her after less than an hour.) But she never did anything. It was only the look in her eyes.

Occasionally I sent books to her. Erich Fromm's THE ART OF LOVING. Kahlil Gibran's SAND AND FOAM. I sent the latter with a pressed wildflower, and from another of his books, one of my favorite passages:

My soul spoke unto me and counselled me
to love all that others hate,

And to befriend those whom others
defame.

My soul counselled me and revealed unto me
that love dignifies not alone
the one who loves, but also the beloved.

Logically, if she were interested in me, she should have interpreted all my attention as a desire to have her live with me as she wanted to, and should have shown her feelings. If anything, she withdrew slightly. This was most noticeable when I'd call her "Big Mama." Then she'd give me the strangest little smile and say "Yes, Big Daddy?" It got so that it was almost as if she were afraid of me. But it's possible that she still hadn't forgotten one of the few comments I'd ever made which might have implied a judgement. Something about "girls playing around with each other's genitals."

After Nick graduated, he went to live with her in San Francisco. The last I heard, she and some woman were sharing an apartment. Going together.

I've been doing a lot of thinking lately, about the past. Wondering why she never pushed it if she was in love with me, and if she thought I was latent. Perhaps she realized then, as I did today, that I'd always been anti-sex because I was afraid to love anyone that much. And now I'm not. Now that there's no one.

Down the moon wings the water
Softly still and clouding over
Telling all the trees in bending
Whispers many colors blowing.

Under-over ripples light-rings
Shades and shadows green and black
Silence echoes in a heartbeat
Hums forgotten lonely song.

- Margo

You wove yourself a web, and gladly caught in it,
you have no need to breathe the freer air
of the wide world beyond your secret stair
(Is she so fair?)

You built yourself a house, and long to live in it -
to take your trust so tenderly within.
The house has not a window - not a one--
(Is she the sun?)

This tremulous life you made - are love and pride in it?
or driven strife?
or doubt's dull knife?
(Whose is your life?)

- Blanche Small

Lesbiana by Gene Damon

277. "BY CECILE" - by Tereska Torres. Simon and Schuster, 1963.

Fiction is true art and biography is true life - at least theoretically. The marriage of the two is beautifully presented in this novel based on the early years of the life of Colette. Cecile, unlike Colette, is a very modern girl and the story is set in postwar Paris, 1945 - 1955.

Tereska Torres has captured all the beauty and magic and tragedy of Colette's early years, and with the license of fiction, she has elaborated and interpreted the details of Lesbianism in Colette's life in a way no biographer would have dared. This is Tereska Torres's finest novel and fulfills the promise of her famous WOMEN'S BARRACKS.

278. THE WHITE WIDOWS - by Samuel Merwin, Jr. Doubleday, 1953; reprinted as THE SEX WAR, Beacon, 1960.

Science fiction with a few unbelievable touches. A group of Amazons tries to wipe men off the earth through disease, etc. Hero calls on the U. S. Navy to bomb the stronghold of the Amazons and feels he has succeeded in destroying them. Ending is wryly humorous, as the hero marries a girl only to find she is one of the group. The women are portrayed as having a strong Lesbian bias.

279. MADELEINE AUSTRIAN - by Robert Kirsch. Simon and Schuster, 1960, Pocket Books, 1961.

Another of the "subtle damnation" school of psychological novels, this one on how to go to hell fast by being wildly promiscuous. Madeleine is a clearly depicted repressed Lesbian and her masturbatory fantasies are of Sarah Saunders, a Lesbian who is in love with her. In her actual activities, however, she rejects Sarah and follows an ever more ominous descent into a personal hell. Good quality.

280. THE HOUSE OF FIVE TALENTS - by Louis Auchincloss. Boston, Houghton Mifflin, 1960.

A wealthy 75-year-old spinster recalls her life. After a youthful unconsummated affair with a man, Augusta turns her back on men. Years later she becomes infatuated with a beautiful young widow. When her brother courts the same widow, Augusta lays him low and he in turn advises her to seek psychiatric help for it will "enlighten her as to the nature of her feelings for Ione." Very well written.

Cross-currents

281. **FESTIVAL** - by Robert Neumann. London, Barrie and Rockliff, 1963.

A rare treat, a beautifully written book about a wholly believable love affair. Marguerite Fleury, wife of a film industry magnate, runs away on impulse to a film festival, hoping to see a man she loved many years before, when both were resistance fighters in the underground. The man, a Polish Communist, is also a figure in the film world. At the festival Marguerite is accidentally thrown into contact with a girl, Gina, whom she describes as a "virgin boy-girl." For three days and nights these two act out a double-life love affair. Gina fulfills her strong Lesbian inclinations yet heads inextricably toward a marriage with a nice boy. Marguerite discovers her completely unknown Lesbian feelings yet must remain in the world she lives in. The love scenes are luminous and amazingly intuitive from a male writer's pen. Highly recommended.

282. **A STEP TOWARD GOMORRAH** - by Ingeborg Bachmann. Short Story in **THE THIRTIETH YEAR**, Knopf, 1964.

Long story on the internal debate a woman undergoes when faced with a Lesbian proposal which seems more promising than anything else in her life. Very well written.

283. **A MOVEABLE FEAST** - by Ernest Hemingway. Scribner, 1964.

This, the first posthumously published manuscript of the "big daddy" of American fiction, celebrates the sad and sunny days of youth and love and sex and Paris. Undeniably powerful as a novelist, Hemingway does not convey the same sense of urgency in his memoirs and others have told of these days in better ways, but these, after all, are his words about this special place and time as it was for him. Readers will be repelled by his obvious loathing for all male homosexuals and by his repeated cruelties toward his fellow writers. Of primary interest to this column is his reaction to Gertrude Stein and to her gentle effort to "explain" homosexuality to him (didn't do any good). The jolly-old-heterosexuals-together tone may be as offensive to some readers as a homosexual novel would be to Mr. Hemingway.

284. **THE DAY WE WERE MOSTLY BUTTERFLIES** (4 stories) - by Louise W. King. London, Michael Joseph, 1963.

The humorous highlight of the 1960 season was the appearance of the title story of this collection in **NEW WORLD WRITING** 17. Now we have the entire tale of scatterhead Miss Moppet, her lover Lillian, their pet horned toad "Butchy" and all their hilarious friends, narrated by the put-upon interior decorator Maurice. The 4 stories are loosely connected and form a not-quite novel. Grand fun.

LIFE magazine finally did it! The June 26 issue features 14 pages of pictures and text on "The Homosexual in America." The pictures, of course, are sensationalistic for the most part, showing several bar and cruising scenes. The text shuttles between traditional prejudices and all shades of informed opinion, leaving the reader to draw his own conclusions.

On the whole, the LIFE write-up is surprisingly objective and far-ranging. Yet as always, those homosexuals who are quiet-living, constructive people get short shrift in the article. Most sensationalistic touch was the big chunk of space devoted to depicting police entrapment techniques in Los Angeles. ONE, Inc. and the Mattachine Organizations copped pictures and mentions, but DOB was overlooked (despite interviews at our headquarters office) in favor of a male-oriented spread.

Most unexpected and up-to-the minute tack was the denunciation of the recently released report on homosexuality put out by the New York Academy of Medicine. LIFE called the report "...just another example of the confusion and downright ignorance that surround the entire subject of the nature, cause, and extent of homosexuality." Bravo!

LADDER readers can expect to hear more about the very unscientific report by the New York Academy of Medicine.

Having trouble subscribing to ARENA THREE, our British counterpart? Perhaps you made the mistake of sending a personal check. New (and more realistic!) subscription rates to ARENA THREE are: \$5 for those who can wait for sea mail, \$6 for second-class air mail. But PLEASE send a bank draft or international postal money order payable in England! Address your request to: Esme Langley, 47-A Broadhurst Gardens, London N. W. 6, England.

In New York, the Temporary State Commission on Revision of the Penal Law and Criminal Code has suggested a sweeping revision of that state's penal code. Among the suggestions: that homosexual relations and adultery between consenting adults no longer be considered illegal.

And how would you classify this ad? "...39...devastating slogans, including 'Pray for Obscene Mail' and 'Hire the Morally Handicapped.'" (**NEW REPUBLIC**, February 22, 1964)

READERS RESPOND

"JUST A NOTE TO TELL YOU HOW MUCH I LIKE THE MAY COVER! CONGRATULATIONS ON AN EVER BETTER MAGAZINE. YOU HAVE DONE A CREDITABLE JOB, AND THIS READER, FOR ONE, IS VERY HAPPY TO SHOW OUR PUBLICATION TO OTHER PEOPLE."

- P. G., MASSACHUSETTS

* * * * *

"READERS OF THE LADDER, PARTICULARLY THOSE WHO HAVE SUFFERED FROM THE DEATH OF A LOVED ONE, WILL WANT TO READ GLADYS TABER'S LATEST BOOK ANOTHER PATH (LIPPINCOTT, 1963) WHICH DESCRIBES THE AUTHOR'S EFFORT TO LIVE AFTER THE DEATH OF HER COMPANION OF 30 YEARS, JILL.

"GLADYS TABER IS, OF COURSE, THE WELL-KNOWN AUTHOR OF THE 'STILLMEADOW' BOOKS. STILLMEADOW IS A BEAUTIFUL CONNECTICUT FARM WHICH SHE AND JILL MOVED TO OVER 20 YEARS AGO. THERE THEY RAISED THEIR THREE CHILDREN (TWO OF JILL'S, ONE OF MRS. TABER'S).

"THE ENTIRE STORY OF STILLMEADOW AND ITS OWNERS CAN BE FOUND IN THE 'STILLMEADOW' SERIES. OF SPECIAL INTEREST ARE STILLMEADOW AND SUGARBIDGE (LIPPINCOTT, 1953), STILLMEADOW DAYBOOK (LIPPINCOTT, 1955), AND OF COURSE THE LATEST TITLE, ANOTHER PATH."

- B. G., MISSOURI

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"AS AN IDEALISTIC PREACHER, I TAKE ISSUE WITH MISS TURNCOAT IN HER 'REEUUTTAL TO LIVING PROPAGANDA' IN THE MAY ISSUE. SHE MAKES IT CLEAR THAT HER LIVING PROPAGANDA TOOK THE UNEASY FORM OF A SERIES OF CONFESSIONS TO FAMILY, POTENTIAL SUITORS, AND FRIENDS.

"HANDLING THE SITUATION FROM THE FAMILY STANDPOINT BECOMES AN INDIVIDUAL MATTER. VIS-A-VIS THE REST OF THE WORLD, LIVING PROPAGANDA IS SIMPLY NOT LIVING THE LIE. IT IS THE SIN OF OMISSION THAT KILLS US. WE 'OMIT' OUR HOMOSEXUALITY AND THUS DISREGARD A

VITAL FACET OF OUR LIVES. WE DO THIS BY PRETENDING TO BE EITHER HETEROSEXUAL OR ASEXUAL. THIS HURTS US AND MAKES US AFRAID.

"AS FOR 'GIVING IT A NAME' - WHY TRY? PEOPLE WILL SUPPLY THEIR OWN NAMES, EVASIVE OR DEROGATORY OR MATTER-OF-FACT. JUST LIVE THE TRUTH. BE JANE DOE, NOT MARRIED TO JOHN DOE BUT JANE DOE IN LOVE WITH MARY SMITH. PEOPLE DO PERMIT GREAT LATITUDE AND MOST OF IT IS BASED QUITE SIMPLY ON HOW NICE THEY THINK YOU ARE - HOW YOU BELIEVE, AND WORK, AND TALK.

"IT ISN'T EASY TO PICK THE ROUTE OF LIVING THE TRUTH JUST BECAUSE IT IS THE TRUTH, BUT IT DOES PAY OFF IN THE END. I'LL STILL TAKE THE SENSE OF FREEDOM THAT COMES FROM NOT HAVING TO PRETEND I AM SOMETHING I COULD NOT OR WOULD NOT BE. I FEEL SORRY FOR TURNCOAT, BUT I ALSO FEEL SHE CONFUSES CAREFUL PLANNING WITH EMOTIONAL CONFESSION. THEY AREN'T THE SAME."

- MARILYN BARROW

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"I MUST COMPLIMENT YOU ON THE EXCELLENCE OF YOUR APRIL COVER. IT IS QUITE A STEP FORWARD FOR THE LADDER. I HAVE NOTICED THAT THE MAGAZINE IS IMPROVING GENERALLY. CERTAINLY THE WOMEN DESERVE THE MATURE APPROACH YOU ARE BRINGING TO THE LADDER. GOOD WISHES FOR THE FUTURE."

- DON SLATER, EDITOR, ONE MAGAZINE

* * * * *

"ARTICLES SUCH AS 'THE CELIBATE, THE PASSER, AND THE NUN' (APRIL ISSUE) I FIND OBJECTIONABLE BECAUSE THEY ARE COMPLETELY LACKING IN SUBJECT KNOWLEDGE AND RESEARCH. IF IT IS YOUR PURPOSE TO PUBLISH PERSONAL BIASES, FLIP GENERALITIES, AND CHIPPY ATTITUDES, OKAY - BUT I DON'T THINK THAT IS YOUR PURPOSE. STUFF LIKE THAT ONLY REPELS PEOPLE WHO MIGHT OTHERWISE OFFER SUPPORT AND UNDERSTANDING TO A CAUSE IF IT WERE PRESENTED INTELLIGENTLY AND SENSIBLY. HOW ABOUT MORE ARTICLES OF A SCHOLARLY NATURE?

"THE BARROW ARTICLE ANNOYED ME, PRIMARILY BECAUSE I'M FAIRLY SURE THAT, CONTRARY TO HER OPINION, BISEXUALITY DOES EXIST. SOCIETY

OFTEN MAKES IT NECESSARY TO MAKE A CHOICE. UNFORTUNATELY, FEW CAN SURVIVE THE EMOTIONAL TURMOIL AND PRESSURES OF PUBLIC OPINION THAT RESULT FROM PURSUING PERSONAL PLEASURES ALL OVER THE PLACE. MAYBE IT'S SOMETIMES BETTER FOR THE BISEXUAL INDIVIDUAL TO MAKE THE CHOICE INTO 'NORMALCY' AND ADJUST TO IT. THAT'S NOT NECESSARILY AN ESCAPE OR A COWARDLY RETREAT FROM HOMOSEXUALITY, BUT MERELY A NECESSITY FOR SURVIVAL IN THE WORLD."

- C. O., MASSACHUSETTS

* * * * *

"R. R. OF NEW YORK (APRIL) WANTS THE LADDER TO BE EITHER LIKE ONE OR A POLEMIC 'LITTLE MAGAZINE.' NO! WE AREN'T BIG ENOUGH. WHAT R. R. DIDN'T SAY WAS THAT THE AVERAGE TENURE OF A LITTLE MAGAZINE IS LESS THAN 2 YEARS. IT IS ENOUGH TO ATTEMPT TO BE THE VOICE OF THE AMERICAN LESBIAN TODAY. TO SPECIALIZE FURTHER WOULD KILL US."

- GENE DAMON

* * * * *

"WHAT I DO NOT UNDERSTAND IS WHY SO MANY LESBIANS ARE CONCERNED ABOUT SOCIETY ACCEPTING THEM. IT SEEMS TO ME OUR SOCIETY IS THE ONE THAT SHOULD WORRY ABOUT BEING ACCEPTED BY THOSE WHO HAVE HAD THE COURAGE TO SEEK AND FIND THE MOST PRICELESS OF LIFE'S TREASURES, LOVE! THERE IS LITTLE INDICATION OF LOVE IN ANY FORM IN THE TENDENCIES OF OUR PRESENT SOCIAL PATTERN AS A WHOLE, AND ALL I CAN SAY IS BRAVO FOR THOSE OF THIS MAD WHIRL WHO HAVE THE GUTS TO STAND UP AND REFUSE TO CONFORM TO THOSE SOCIAL FORMS THAT CAN ONLY LEAD TO DESTRUCTION OF THE WHOLE."

"I SAY, BE PROUD THAT YOU ARE OF THE CHOSEN, AND TRY TO HELP OUR SOCIETY BECOME AN ACCEPTABLE THING RATHER THAN A DISGRACE TO HUMANITY CAUGHT UP IN THE WHIRLPOOL OF DEGRADATION. IT IS SOCIETY THAT IS WRONG, NOT THE NON-CONFORMISTS. WE MUST BE TRUE TO OURSELVES, AND RATHER THAN BEING CONCERNED WITH SOCIETY ACCEPTING US, WE SHOULD TRY TO LEAD, AND HELP A FESTERING SOCIETY REGAIN ITS HEALTH AND OPEN-MINDED THINKING."

- J. C., HAWAII

DAUGHTERS of BILITIS

INCORPORATED

MEMBERSHIP in Daughters of Bilitis is limited to women 21 years of age or older. If in San Francisco, New York, or Chicago area, direct inquiry to chapter concerned. Otherwise write to National Office in San Francisco for a membership application form.

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Chicago 41, Illinois

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1232 Market Street, Suite 108, San Francisco 2, California.

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I am over 21 years of age (Signed) _____