

# THE LADDER

A LESBIAN REVIEW

FOR  
SALE  
TO  
ADULTS  
ONLY

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50  
cents



AUGUST  
1964

# **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.

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# editorial

Should doctors prescribe in the field of human feelings? Yes, is the underlying opinion of a medical group which myopically sees homosexuality only as a disease. On May 18, the Committee on Public Health of the New York Academy of Medicine issued a report entitled "Homosexuality" and intended for the public. In a skimpy 9 pages, the Committee has summarized - by omitting nearly all supporting evidence - its shocking views about homosexuality. We quote the report's blunt conclusions:

"1. The Committee on Public Health believes that it, as a medical body, should state clearly its position on homosexuality. 2. Homosexuality is an illness. 3. It should be emphasized that some cases of homosexuality may be treated with improvement and success. 4. Prevention of homosexuality is the easier and the more effective course of action. 5. The subject of sex education in this country should be examined realistically."

What prompted preparation of this flimsy document? The Committee "found" homosexuality while studying two other so-called public health problems: salacious literature and venereal disease. Venereal disease is properly a medical concern, but for a doctors' group to engage in smut-hunting seems a waste of specialized training.

The shoddy work behind this report is a discredit to a professional group in a scientific field. It is also a disservice to the "confused" public whom the report presumes to inform on what homosexuality is and "what can be done about it." The Committee has clothed itself with authority - but its bibliography is a meager, its research cursory, and its written report an uncritical grab-bag.

As one example, immediately after the report's declaration that "homosexuality is indeed an illness" comes a direct quotation of a police commissioner giving his opinion that the basic factors in homosexuality are medical and sociological in nature. Why did the Committee think it needed a policeman's opinion to impress the public?

On its first page, this report announces flatly "there are few permanent or long-term unions among homosexuals." A half-page later, it says "It is exceedingly difficult to take a census of homosexuals, as many go their unobtrusive way and would be missed in the count." The Committee seems to have missed the idea that if so many homosexuals are unseen and uncounted, a generalization about their relationships is baseless. Certainly every homophile organization notes among its homosexual members and friends many constructive and lasting unions.

The special shame of this report is that it discusses homosexuals as though they were curious specimens. They are crassly diagnosed and charted. There is no evidence that the Committee ever examined a homosexual person. The Committee has failed to learn that homosexuality is a wide span of behaviors and feelings, rich in qualitative differences. That tidy clinical story is not about humans.

The report is a reminder of the sly, desperate trend to enforce conformity by a "sick label for anything deviant. The doctors of this medical group, in prescribing heterosexuality simply because it is "normal," are practicing moral manipulation in the guise of scientific healing.

- Barbara Gittings

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DOB's formal letter to the New York Academy of Medicine:

Committee on Public Health  
New York Academy of Medicine  
2 East 103rd Street  
New York, New York 10029

June 13, 1964

Gentlemen;

Thank you for sending us the full text of your report on "Homosexuality," which we have read carefully.

We are writing primarily in the hope of correcting the quite misleading statements contained therein as to the goals of homophile organizations. In the strict sense, we can speak only for our own organization, of course. There are, contrary to the implications of your report, not one but some nine or ten organizations working in this field. It is our impression, however, that the goals of most of these are as far removed from your description as are our own.

The Daughters of Bilitis is a women's organization for the purpose of promoting the integration of the homosexual into society through education for the homophile himself as well as the general public, through participation in bona fide research projects, and through investigation and proposals for modification of the penal code. Neither the stated goals nor the activities of the D.O.B. have at any time been such as to warrant the claims of paragraph two, page three of your report. We do not depict homosexuality as a "desirable, noble, preferable way of life" without regard to the individual and the circumstance. Our organization and magazine do provide an open forum on the subject of homosexuality; and many if not most of those connected with them believe that sexual fulfillment is desirable for persons of whatever sexual orientation in the way

that seems most natural to each, providing that consenting adults only are involved, that the behavior is responsible, and that public decency is not disturbed. We have never, officially or unofficially, advocated homosexuality as per se more desirable than heterosexuality. We have never claimed homosexuality to be "the perfect answer to the problem of the population explosion," nor credited homosexuality with the pre-eminence of the Golden Age of Greece.

Through our magazine, our informal discussion groups, our public meetings and other activities, D.O.B. aims to encourage responsible behavior on the part of homosexuals and responsible discussion of the subject on the part of all. We do not feel that your account of the aims of "the homosexuals" (we assume you refer to the organizations working in this field) has contributed to such responsible discussion.

A secondary purpose of this letter is to express our disappointment in noting that a report so widely publicized, and originating with so reputable a group as yours, offered so little substantiation for the claims made. While it would be unreasonable to expect a medical group to enter into elaborate technical explanations in a report intended for the general public, nevertheless we believe the public is entitled to know what, in general, is the basis for such statements as (page 5): "homosexuality fulfills all the requirements to place it in the category of illness." Why were not these requirements listed? Why do not all professional students of homosexuality agree with this position? (For example, the Wolfenden Committee, though not itself made up of professional students of the subject, did survey the opinions of professional students; Dr. Evelyn Hooker; Dr. Robert Lindner; and others.) If it is true, as your report states on page 6, that "the causation of homosexuality is not easily demonstrable by the scientific approach" then is it not fair to conclude (if you adhere to the scientific approach) that more study is needed?

It would be presumptuous for the D.O.B. or any group of laymen to claim that we had answers to questions that divide the "experts." We do, however, wish to express the hope that the public may be kept accurately and fully informed as to the state of professional opinion on this subject, both medical and other, and as to the underpinnings for these opinions.

We wish again to extend to you an invitation to observe our June 20 Convention, and to become better acquainted with the goals and activities of our organization.

Yours very truly,

DAUGHTERS OF BILITIES, INC.

# The Funniest Thing

by Abby Sanford

West Eleventh? How exciting, right on the edge of the Village. You and John will want to watch yourselves, you know, both of you.....Of course I remember it's been fifteen years, but that place doesn't change, not basically.. Look, I'll give you an example. I don't suppose you'll believe it, but it happened all right, and from this distance it's one of the funniest things I ever heard.

It was in '42 while Ken was overseas, and another N. Y. U. secretary and I were sharing a little dump below Washington Square (the landlady called it an apartment and charged for one, believe me, but you were lucky those days to get anything). It wasn't much of a place to spend your spare time in, so I took a string of no-credit night classes at the University.

It didn't matter a lot if people registered late for those courses, and I think Ceramics was nearly three weeks along when this really fabulous character walked in a bit late one night and stood looking for the instructor. It was simply impossible to tell whether it was a man or a girl, and I don't mean a truck-driverish butch or one of those limp-wristed flits the Village bars are full of. It was a tall, thin ash blond with wide shoulders and narrow hips, slender hands and neck, absolutely classic features, strong yet delicate - you know the type, quite a few boys in their late teens go through a stage when they're really beautiful without being effeminate. The hair was a barber shop job but long enough in front to show a wave, and the clothes! - slacks and a boy's ivy league shirt just the color of the hair, sport jacket a shade darker, all looking like a Brooks Brothers ad.

I probably showed a hypnotized stare with my tongue hanging out. Anyhow this dreamboat's eye lit on me and stayed long enough for me to see the eyes were big and dark gray - and to feel myself going red from pull-over to hair. The nice big mouth flickered in a kind of teasing grin and one eyebrow went up and the eyes sent out a light-house signal, and I thought: God help me! Oh, Kenny, stick with me! When he strolled across to the instructor and handed over his blue ticket, the swing of gait from the hip and every gesture were so perfectly a boy's that I wasn't even guessing any longer.

There was a vacant place at our table almost opposite me, and next I knew he'd been issued his work kit and came over and sat down there. When class was over I found him



helping me with my trench coat, holding the door for me, inviting me to have a coffee with him in the cafeteria.

Naturally I didn't refuse, and we sat there smoking and talking till the place closed us out after the late class. And guess what? HER name was Kay Gaither! I've never known anyone so easy and contained, the very opposite of a chatterer, and yet we got each other told more about ourselves, got really acquainted faster, than I've ever done before or since. Of course I was only too willing to rave on about Ken to anyone who would listen - we'd only been married three months when he was sent across, you know, and I hadn't seen him for six and didn't know when I would again - but that session was no infatuated monologue on my part, believe me. Kay was honestly interested, and she told me about living in St. Louis and getting a master's in physics at Washington U. and then a job over in Jersey in some precision instrument factory, and having the luck to fall into an apartment on East Tenth.

When we had to leave she asked how about going with her for the night, it was so close by, but I said not on a week night, I had to be bright too early in the morning. She gave me this short, funny, brilliant look and a knowing grin, and said, "Well then, Friday night O.K.?" And she insisted on walking me home, and shook hands for good night, and I'm telling you that handshake sent a current clear to my shoulder.

The next class was Friday night, and I took my PJ's and toothbrush along in a brief case, and as soon as it was over we hustled over to Kay's place, and she mixed a couple of stupendous drinks, bourbon old-fashioned that would have knocked me for a loop if I wasn't already so keyed up. She really was the most exciting personality I'd ever met.

She played one hot blues record while we were drinking, and then said, "By me it's bed time. How about you?" and we had that Murphy down and were in it in record time. And then she took me in her arms, and at first it was just warm and gentle and mighty sweet to be held close and have a few kisses after six months of nothing at all, because I'd been lonely as hell and really thought she was pretty special. But then she began starting things and I simply panicked. I was terribly in love with Ken, and couldn't bear the thought of two-timing him any way at all, and I was scared of my own feelings. So I pulled away and sat up and read her a big lecture on how I felt about it all, and ended up crying.

Well, she was perfectly wonderful. Begged my pardon in thirty-seven languages, made another drink to get me calmed down, promised never to bother me again, and implored me not to let her "irresistible impulses" spoil our lovely friendship. I think she talked quite a while, but

I fell asleep before she finished. And then.....I don't know if, even now, I should tell the rest of this, but after all here are Ken and I happily married fourteen years, with two kids, and nothing like it ever happened again. Anyhow, either I had the vividest dream of my life or else it really did happen while I was nine-tenths asleep, but it seemed she started to make love to me again, and pretty soon I got about the biggest bang I ever experienced.

In the morning - except for a slight hangover - I felt simply marvelous, so relaxed, and we had a heavenly day, lazying around listening to records and looking at her books. But when she wanted me to stay that night, too, I thought up excuses fast and went off home, just not trusting myself to repeat the performance. And I've never spent a bluer Sunday, trying to resolve never to see her again and all that.

Well, I needn't have worried. When we met Monday in class it was as if nothing had ever happened, and for a couple of weeks she didn't even ask me to her apartment, only took me around to quiet bars after class, and we went on talking till we knew each other's history from A to Izzard. And all that fall she "courted" me the way a man would, dinners in little foreign restaurants, and shows and flowers and books, even candy and fancy groceries and undies.

I got concerned about it, because I could never do much in return. I finally told her that she ought to be saving something for her own future instead of squandering it on me. All she did was laugh. "We should worry about my future. When my grandmother dies I'll have half my grandfather's estate, there's only one other living relative." When she told me who her grandfather was I nearly fell off the Christmas tree. I can't tell you his name or you'd identify Kay instantly, but he had been at the top of a show as big as DuPont or G. E.

When I told that to my roommate Jo, she said "Migawd, I hope she doesn't spill that around these Village bars, she'd be blackmailed sure as she's born." I let out a horrified squawk, but Jo just said, "Grow up, don't you read the papers? Happens all the time."

All this time Kay would just help me on with my coat and then hold my shoulders hard and press up close, or now and then steal a kiss that was over before I could protest. Once she turned up at our place quite late in a terrific blizzard and made the weather her excuse for staying. How she knew Jo was away is beyond me. But after I whisked fresh sheets onto Jo's cot and made her sleep there, she didn't bother to try that again.

Come Thanksgiving she invited me to her grandmother's place up in Rhode Island for the weekend. I decided she couldn't pull much if I convinced her I'd raise a squawk

# DAUGHTERS OF BILITIS

## Third National CONVENTION

### New York City June 20, 1964

### report round-up: part two

to be heard in the next county, so I accepted. We drove up in this second-hand Packard roadster Kay drove to work, and when we got there I don't mind admitting I was stopped. You've seen places like that in the movies. About a square mile of grounds inside a high stone wall, a gate cottage and apartments over boathouse and garages for the "grounds staff," and then right above the ocean this pile, vintage 1890, forty or fifty rooms. Grandmother was living in about a third of the place. The rest was fixed up in little apartments for war-workers and their families - high grade jobs like Kay's, of course, no riff-raff. Seems the old lady was long on philanthropy, hardly a town within ten states but had a hospital wing or a recreation park named after her husband.

I got most of this inside the first few hours we were there, and I had a hunch it was all a big play Kay was making for me, showing me she wasn't just a Village wolf. But do you know, our guest room had twin beds, and she never made a single pass the whole weekend. Before it was over I decided she was really in awe of the old lady and was playing it smooth so she wouldn't be disinherited.

I don't know why I keep saying the Old Lady - she was really a "step," late second wife of the great tycoon and hardly older than Kay's mother if she'd lived. And if she never got on the Ten Best Dressed Women list it was because she didn't want to. She made Kay call her Elva instead of Grandma, and by the end of my fourth weekend up there I was invited to do likewise next time. (Only next time never came.) She was full of that cordiality the Top Layer can turn on so well, but there's always something impersonal about it, just like their extreme politeness to the help. You'd have to dig deeper than the Comstock Lode to find the real person.

Well, as I said, I was up there four times between Thanksgiving and February, and since Kay hadn't got anywhere with me, I decided she was using me for camouflage. She figured I was a fine sample to show Elva her Village friends weren't gay tramps. Of course I wondered how she was making out with none of what she wanted. I couldn't believe our girl-scout friendship would satisfy her for long. Then after New Year's, it was pretty clear she was cooling down.

That got plainer and plainer through January, and I wasn't awfully surprised when she told me at the last Friday night class that she wasn't going on with the second semester. She took me up to Rhode Island for what I guessed was a kind of farewell weekend, though she spent most of the drive up promising we'd still see a lot of each other. Saturday night late she got a long distance call that left her all worried and flustered - the first time I ever saw

Dr. Ralph H. Gundlach, Associate Director of Research at the Postgraduate Center for Mental Health, gave an initial report on one phase of the research project which he is currently conducting with the cooperation of DOB. The research project is titled "The Early Family Life and Sexual Patterns of Adult Women." This initial report was called, "More Lesbians Than Non-Lesbians Report Rape - Why?" Dr. Gundlach cautioned that his comments would not refer to women as a whole, or to the population of lesbians, but only to his actual sample.

Before commenting on the subject of rape, Dr. Gundlach described the research project he is conducting with the help of DOB. About 200 lesbians have returned questionnaires that are now being put onto IBM cards and fed to a computer. But those answers which can be assessed by a computer represent only the "dry bones" of the study, Dr. Gundlach added. Thanks to the many respondents who added substantial comments, "the flesh and blood and meaning... come where there are details of some quality about what's happened." To the amusement of the audience, Dr. Gundlach said that in his search for a comparison group of heterosexual women he has been able to find only 80 so far.

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A basic assumption lies behind his research, Dr. Gundlach revealed, the assumption that "early experiences determine



in a major way whether a person becomes heterosexual or homosexual or bisexual or asexual." He contended that experimental evidence shows the "overwhelming importance of social training." Dr. Gundlach pointed to a "Symposium on Sex Role Identification" contained in the MERRILL-PALMER QUARTERLY, Jan. '64. One study described here showed that different degrees of masculinity and femininity depend on family structure (particularly on number and kinds of siblings) and that sex-role attitude is highly related to the circumstances in which the individual develops. A person may like or not like his assigned sex role. Often homosexuals are not happy with what society requires of them in their sex role and they will act on their own desires and preferences, stated Dr. Gundlach.

Having set his stage, Dr. Gundlach proceeded to reveal what his sample in the research project had to say about rape, and to question how much influence these early experiences of "rather brutal man-handling" had on the women who reported them.

Dr. Gundlach confessed astonishment at this unexpected finding: When asked on the research project questionnaire if they had "ever been the object of rape or attempted rape," nearly one out of every three lesbian participants - 32.4% - said yes. There were a total of 62 affirmative replies. Of the incomplete comparison group (80) of heterosexual women, 21 said yes, they had been the object of rape or attempted rape. Here, then, are Dr. Gundlach's tentative findings based on a comparison of homosexual and heterosexual women who said yes to the question on rape.

Ages at which the respondents were the object of rape or attempted rape: 37% of the lesbians said they were 11 or under; 9½% of the non-lesbians said they were 11 or under.

Education: 42% of the lesbians had some college or were college graduates, 21% had some graduate work or advanced degrees. The level of education of the non-lesbians was comparable.

Marital status: 68% of the lesbians were single, 24% were separated or divorced, 8% were married. Of the non-lesbians, 14% were single, 33% were separated or divorced, 53% were married.

Aversion to close contact with any part of the male body: 74% of the lesbians reported feeling aversion, 26% said no aversion. Of the non-lesbians, 14% reported aversion, 86% said no aversion.

Sex identification (here the question was, "Would you like to be a man?"): Of the lesbians, 58% checked "No," 32% checked "Perhaps in a mild way," 10% checked "Yes." Of the non-lesbians, 81% checked "No," 19% checked "Perhaps in a mild way," and none checked "Yes." Some lesbians

claimed they would rather be a man because of the advantages, privileges, and opportunities men have in society.

Incidence of sexual climax with a man: Of the lesbians, 10% had never attempted intercourse with a man, 73% never achieved climax with a man. Of the non-lesbians, 4½% had never attempted intercourse, 4½% had never achieved climax with a man.

Dr. Gundlach explained that when he became aware of the many lesbians reporting rape or attempted rape, he devised and sent a second questionnaire to these women. At the time of his DOB Convention speech, 36 out of 62 of these follow-up questionnaires had been returned and the answers collated. They are as follows:

Twelve out of the 36 said that the experience occurred at age 15 or under. Six said that the male was a step-father or uncle or mother's boy-friend. Of 62 lesbians reporting rape or attempted rape, at least 10 claimed that they were the object not of actual rape but of attempted rape.

Did the person look on the event as being serious in consequences for her as she grew up? Of those whose experience was before age 15, all but one said the consequences were serious. Among those who were age 16 or older, six out of fifteen said there were serious consequences pertaining to their future relations with men.

Many who experienced rape did not report it because they were intimidated. Two attempted to do something about it and got into much trouble. Only one respondent reported that there was a charge, a trial, and a conviction.

How relevant are these early experiences in shaping sexual patterns? At what age are these experiences crucial? Dr. Gundlach followed his questions with remarks on a study by Dr. Richard Solomon reported in a current issue of AMERICAN PSYCHOLOGIST, entitled "The Influence of Punishment on Consummatory Acts." A consummatory act, Dr. Gundlach explained, is one which has basic satisfaction as a result of the behavior. Prime examples are eating, drinking, and sexual activity. Dr. Solomon found, for example, that sexual behavior in male animals can be seriously suppressed by punishment when the animal engages in the act.

After citing this study, Dr. Gundlach again asked, "How important are earlier experiences (of women) in setting up an aversion towards males or towards (any) sexual patterns of behavior?" Dr. Gundlach's research project with DOB may hold enlightening answers to this complex question.

- Kay Tobin



REVEREND C. EDWARD EGAN, JR. IS PASTOR OF A METHODIST CHURCH ON LONG ISLAND AND A WELL-KNOWN COUNSELOR OF "PERSONS WHO BY REASON OF THEIR SEXUAL DEVIATION ARE IN TROUBLE WITH THEMSELVES, THE LAW OR SOCIETY." HIS TOPIC WAS "WOMEN'S WORLD OF TOMORROW." AS THE BANQUET SPEAKER, HE FOUND HIMSELF RECALLING THE END OF A PRAYER GIVEN AT A MINISTERS' CONFERENCE: "...AND LORD, BE MERCIFUL TO THE LAST SPEAKER!"

REV. EGAN RETOLD THE STORY OF RUTH, AN OUTCAST, A MEMBER OF A "NO GOOD" TRIBE, WHO AFTER THE DEATH OF HER HUSBAND WENT TO DWELL IN HER MOTHER-IN-LAW'S COMMUNITY. HE SAID THAT THE RELATIONSHIP BETWEEN THE TWO WOMEN WAS ONE OF LOVE AND LOYALTY, BUT WAS NOT A LESBIAN RELATIONSHIP. ULTIMATELY RUTH WAS REMARRIED TO ONE OF THE MOST RESPECTED MEMBERS OF HER ADOPTED COMMUNITY. DESPITE CONCERN WITHIN THE TRIBE FOR KEEPING THE LINES PURE, RUTH BECAME THE GREAT-GRANDMOTHER OF DAVID, THE GREAT KING OF ISRAEL.

REV. EGAN SAID THAT GOD DOES WORK IN MYSTERIOUS WAYS, THROUGH "SOME OF THE MOST UNLIKELY PEOPLE IN OUR CULTURE, WITH NO STANDING IN THE ESTABLISHED COMMUNITY." HE RECALLED THAT JESUS HAD ONCE QUOTED ONE OF THE PROPHETS: "THE VERY STONE WHICH THE BUILDERS REJECTED HAS BECOME THE HEAD OF THE CORNER."

WITH THESE EXAMPLES, REV. EGAN MADE HIS POINT THAT THE ESTABLISHED PROCESSES DO NOT MAKE FOR REVOLUTION. RATHER, THE MOST UNLIKELY PEOPLE ARE OFTEN, THROUGH THE PROVINCE OF GOD, THE HARBINGERS OF CHANGE AND PROGRESS.

- KAY TOBIN

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Dr. Gerald Sabath, practicing psychoanalyst and lecturer associated with the Postgraduate Center for Mental Health, assumed a spirit of inquiry in his talk on "Homosexuality and the Current Scene." He conceded that the subject has many unknowns, many riddles, and few conclusive answers.

Dr. Sabath began by describing two individuals, one a librarian and the other a Russian psychiatrist, who were both naive about the incidence of homosexuality within their societies. Although the incidence may vary from culture

to culture, explained Dr. Sabath, homosexuality is found in "every complex society regardless of any other features of that particular society."

"Homosexuals resemble in some respects what we think of as a minority group," Dr. Sabath continued. "despite any actual characteristics, they can be expected to be quite defensive." And they should not necessarily stop being that way. "Homosexuals are under attack!...They are defending themselves because they are being attacked." Unfortunately, some of the defensiveness may not relate to actual attack but rather to the expectation of attack. Further, some of the defensiveness may relate to a desire to be attacked, and may thus represent "provocativeness rather than self-protection." As a result, some annoy the public with "vulgar, contemptuous displays on the streets."

"For the most part, my own contact with homosexuals (that is, homosexual patients) cannot, by the farthest stretch of the imagination, be considered to be with a group of healthy individuals." But Dr. Sabath admitted, "Socially, I know a number of homosexuals who...to all outward appearances are pretty well-adjusted people enjoying their lives, serving a productive function within the community, and there isn't anything about them to which one could reasonably object."

"Is HOMOSEXUAL a good category?" Dr. Sabath asked. He explained that this is a social definition, and that it was so before it was a clinical definition. "Isn't homosexuality an entity only in terms of social prejudice?" He suggested "it may well be that there are several different types of people who manifest homosexuality." Perhaps the term HOMOSEXUAL covers 2,3,4 or more groups which are basically different. "So when I talk about homosexuals, it may very well be that I am not talking about some of you...So please, if the shoe does not fit, don't wear it."

The lack of abundant research on female homosexuality was noted by Dr. Sabath, who accused our society in general of being reluctant to recognize the obvious. "Many people, it appears, would like the female homosexual to say she really isn't, she really never was, and she only had a few silly ideas."

Turning to his clinical experience, Dr. Sabath asked a revealing question: "How do homosexuals get into treatment ...and tend to shape the psychoanalyst's viewpoint?" He suggested two ways:..1) they come because they have had a breakdown of their ability to function, or because they fear a breakdown; 2) they come for treatment because somebody (judge, parent, etc.) pressures them into it. Those in the latter group are reluctant to change and only want relief from the pressure. They are "backed up against a wall and forced to proclaim according to formula what others feel they should say." Inner growth is inhibited and

both sides are defeated. "It is my impression that at least in some specific instances, those who apply pressure for the proclaimed purpose of forcing an end to homosexual behavior, really have a desire to see it continue."

Dr. Sabath observed that "regardless of anyone's feeling that heterosexuality is desirable, homosexuality for some individuals serves an almost irreplaceable integrative and protective function." In some cases, even if the patient says he wants to give up homosexuality, he should be discouraged from doing so.

Dr. Sabath asserted that one generalization does fit all the homosexual patients he has seen: "The homosexuality itself is based upon an unconscious conflict." He said that "contemporary psychological evidence relates the dynamics of homosexuality to intrapsychic conflicts deriving primarily from relationships within the family, and also influenced to some extent by interactions outside the family." He did not explore the question to what extent the therapist might be looking for unconscious conflict or to what extent every person might have unconscious conflict.

Returning to the homosexual's defensiveness, Dr. Sabath concluded his talk by saying that homosexuals frequently go to one of two extremes - they flaunt, or they conceal. "Play acting in defensive denials and admissions is often the effort that the homosexual should be putting into his work." While he is play acting, he is not very much aware of his own feelings. A solution, according to Dr. Sabath, would be for him to face and accept his true feelings so that he might live with reduced anxiety.

Mild pandemonium broke out when the question came in a delightful French accent: "You said that some of your patients who have grave disorders are also homosexual. What are the other patients with grave disorders?" Dr. Sabath rallied midst the hubbub of reaction. "Maybe you have a special thing you want to come to on that - you might have a particular interest... My point is that by and large the homosexuals I'm familiar with clinically manifest severe problems... If there were a random sampling of an over-all population...the conclusions might be something else."

- Kay Tobin

THE BACKGROUND AND IMPLICATIONS BEHIND THE ENACTMENT OF THE NEW ILLINOIS SEX CODE - A MAJOR BREAKTHROUGH - WERE EXPLORED BY MR. SHERWIN. HE REMARKED ON THE UNLIKELY SOIL (COOK COUNTY, WHICH INCLUDES CHICAGO) FROM WHICH IT SUDDENLY SPANG "WITHOUT ANY NOISE." THE CHAIRMAN OF THE COMMITTEE THAT PUT IT THROUGH WAS A CATHOLIC LAWYER, A FACT COMPOUNDING THE PARADOX OF ITS PASSING. MR. SHERWIN REVEALED THAT THE KINSEY INSTITUTE HAD GIVEN HELP IN GETTING THE NEW CODE PASSED. THE LAW IN ILLINOIS NOW "PRACTICALLY ALLOWS ANYTHING BY CONSENTING ADULTS IN PRIVATE." YET LINGERING PREJUDICE SHOWS IN THAT NECKING IS PERMITTED IN PUBLIC "EXCEPT BY MEMBERS OF THE SAME SEX." THE ENACTMENT, MR. SHERWIN SAID, "SLID THROUGH" WITH SMALL ATTENTION. NOW LEGAL SCHOLARS WONDER IF THERE WILL BE SHARP PUBLIC REACTION, A CLAMORING TO SET IT BACK, WHEN CONTROVERSIAL INCIDENTS OF SEXUAL NATURE INEVITABLY HAPPEN. MR. SHERWIN HOPED FOR SIMILAR ENACTMENT IN NEW YORK WITHIN 10 YEARS.

WHAT SHOULD BE THE OUTLOOK IN THE PRESENT SOCIAL CIRCUMSTANCES, MR. SHERWIN QUESTIONED, OF "SOCIALLY OPINIONATED GROUPS" SUCH AS THE HOMOPHILE ORGANIZATIONS? HE STATED HE DISAGREED WITH THOSE WHO FEEL THAT HOMOSEXUALS ARE A MINORITY GROUP WITH A CIVIL RIGHTS PROBLEM. "CIVIL RIGHTS LAW IS THE CREATION OF LAW GIVING PEOPLE RIGHTS WHO DO NOT HAVE THEM NOW." SEX CODES, HOWEVER, ALREADY EXIST AND ARE FULL OF LEGAL PROHIBITIONS WHICH SHOULD BE REMOVED.

HOWEVER, MR. SHERWIN ALSO DISAGREED WITH THOSE WHO FEEL CHANGING THE SEX LAWS WILL GREATLY HELP THE HOMOSEXUAL. "HIS PROBLEM IS NOT A LEGAL MATTER." IT IS TRUE THE HOMOSEXUAL GETS "TRAPPED IN THE ILLEGALITY OF HIS SEXUAL EXPRESSION," BUT HE IS NOT TRAPPED BY LAWS THAT APPLY TO HOMOSEXUALS ALONE. OUR SEX LAWS, MR. SHERWIN EXPLAINED, GO BACK TO BIBLICAL TIMES WHEN LOW POPULATION CAUSED CONCERN AND THEY "ATTEMPTED - BY MAKING SODOMY, MASTURBATION, AND NUDITY CARDINAL SINS AND CAPITAL OFFENSES - TO AVOID SEXUAL SATISFACTION WITHOUT PROPAGATION." THUS, CHANGING OUR SEX LAWS IS "A PROBLEM OF OMITTING LAWS THAT HAVE BEEN ON THE BOOKS SINCE BIBLICAL TIMES." WE NEED TO "CATCH UP THE LAW WITH WHAT'S HAPPENING."

IN AN ASIDE, MR. SHERWIN DESCRIBED THE FOUR KINDS OF HOMOSEXUALS THAT CAUSE AN ATTORNEY PROBLEMS: 1) THE PSEUDO-LESBIANS WHO ARE NOT REALLY LESBIANS; 2) THE REBELS FOR WHOM HOMOSEXUALITY IS A FORM OF REBELLION; 3) THE JADED WHO HAVE HAD "A VERY FULL SEX LIFE"; 4) THE GUILT-RIDDEN. HE SAID THESE HOMOSEXUALS WERE OFTEN UNPREDICTABLE, DISTURBED, HOSTILE AND CARELESS. THEY MAY BE SELF-DEFEATISTS WAITING TO SCUTTLE THEIR OWN CASES.

THE IMPRESSIONS OF AN ATTORNEY IN THE LIGHT OF NEW LEGAL BREAKTHROUGHS, WERE GIVEN BY THE HONORABLE ROBERT VEIT SHERWIN, ATTORNEY AND AUTHOR OF "SEX AND THE STATUTORY LAW." THE TITLE OF MR. SHERWIN'S ADDRESS WAS "SEXUAL FREEDOM AND HOPE FOR THE FUTURE."

WHILE CHANGING THE LAW DOES REMOVE "CERTAIN HURDLES" FOR THE HOMOSEXUAL, MR. SHERWIN FEELS THERE IS AN UNDERLYING PROBLEM OF MORE IMPORTANCE. ARRIVING AT THE NUB OF HIS MESSAGE, HE ASSERTED THAT THE BIG PROBLEM FOR THE HOMOSEXUAL IS THAT "THE INHIBITED PERSON IS YOUR ENEMY." THESE PERSONS MAY BE LAW ENFORCEMENT OFFICIALS OR OTHERWISE. "THEIR ANTAGONISM IS NOT TO THE HOMOSEXUAL BUT TO SEX ... THEY ARE INFURIATED THAT THEY ARE NOT HAVING THE SAME FUN, AND THIS CAUSES THEM TO BE AROUSED IN A DISTURBING WAY." CONTENDS MR. SHERWIN: THE SAMENESS BEHIND ALL SEXUAL PROBLEMS - FOR HOMOSEXUAL OR HETEROSEXUAL - IS FEAR. AND HE CAUTIONED, "TO BE INTOLERANT OF THE INTOLERANT IS TO BE JUST AS INTOLERANT."

WHAT THEN SHOULD BE THE ATTITUDE OF "SOCIALLY OPINIONATED" HOMOPHILES? MR. SHERWIN COUNSELED: THINK OF YOURSELVES IN TERMS OF FUNCTIONING PERSONS WHO AT LEAST HAD THE NERVE TO DISCOVER WHAT YOU LIKE SEXUALLY... WIDEN YOUR SCOPE... THIS WORLD IS SO FULL OF ROTTEN THINGS THAT ANYTHING THAT CAN BRING YOU FULFILLMENT AND EXPRESSION IS WORTH IT."

- KAY TOBIN

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As the sometimes-called "father of the homophile movement," author Donald Webster Cory anticipated a possible repudiation of him by that movement, in a forthright talk entitled "Whither the Homophile Movement?"

Mr. Cory's opening remarks stressed the importance of the directions the movement will take in the future and the need for soul-searching and debate about these directions. He outlined the 3 major influences that gave rise to this movement which is now well established: 1) Society is re-examining its traditional anti-sex attitudes; 2) Society is re-evaluating its earlier unsympathetic attitudes toward mental and emotional distress - "to use a taboo word in this audience: toward sickness"; 3) The fight for civil and social rights for some minorities affects society's thinking about all minorities.

The homophile organizations generally have taken on five or six major tasks, which Mr. Cory described and gave his views on. He held that all these activities are socially necessary for the success of the movement and he suggested no one group should concentrate exclusively on one role.

1) Social service: Mr. Cory mentioned several New York agencies which have worked with homosexuals needing legal assistance, pastoral counseling, therapeutic help or other professional services. Mr. Cory believes such social work should be sponsored by the homophile groups also. He said there is a vacuum - filled in New York City but apparently nowhere else in the country - a vacuum for those people who are "in need at a moment of great distress."

2) Public education: The public lecture program has been especially successful in New York City, with the added achievement that a homophile group holds its lectures at symbolically-named Freedom House. Mr. Cory noted that the New York Mattachine Society has been largely a public education organization.

3) Public action: Mr. Cory stated there are important issues other than allaying hostility and that these "must be taken up by somebody." He named Washington Mattachine Society as a public action group, oriented to helping bring about changes in government discrimination, court attitudes, and armed-services provisions relating to homosexuality. However, Mr. Cory suggested, actionists in the homophile movement sometimes misunderstand the differences between this cause and the causes of other minorities and he warned they may do a disservice to homophiles in conducting actions mechanically borrowed from other movements.

4) Research: While acknowledging that DOB in particular has been involved in research, Mr. Cory pointed out that American homophile groups in general have only "passively" cooperated with outside researchers. In Europe and especially Germany, he reported, research has been conducted by the homophile groups themselves, who gathered around them major scientists. Despite limitations that make this approach harder in the U. S., Mr. Cory believes that much more could be done here in undertaking research.

5) Social activity: Mr. Cory said that homophile groups can become "social organizations rather than social protest movements" and that this is a great service to the individual. Mr. Cory maintained that, except for DOB, the American homophile groups are "frightened by the specter of social activity," afraid that their meetings might provide opportunities for "immoral practices." He claimed that only those who believe these practices are immoral could define the situation in this way. Further Mr. Cory declared there is no better way for homosexuals "to meet each other under conditions of complete respectability" than at homophile organizations' gatherings.

6) Personal study and expression: Mr. Cory noted that many of the homophile groups already have discussion sessions which provide for soul-searching, self-expression, and a cathartic sort of group therapy.



Delving now into his "grave doubt" about the trends in the homophile movement, Mr. Cory voiced dismay that the groups continue having meeting after meeting - "including this one" - which gathers to hear "the same old thing from voices old and new and never stops to evaluate what is happening and where a movement is going." He pointed out the errors he sees in the present directions:

First, some elements have "misunderstood the role of legal reform in the amelioration of the situation of the homosexual in society." Mr. Cory predicted that those in England who think adoption of the Wolfenden recommendations will turn the tide are doomed to disappointment. Even the liberal new Illinois code scarcely changes the homosexual's difficulties. The major problem of the homosexual, said Mr. Cory, is not the law or blackmail deriving from the law, but a problem of self-image and self-acceptance in a seemingly hostile environment. Change in law offers a good hook for getting names on petitions, for collecting funds and for making speeches, "but it is not a major problem around which the movement should be centered."

Second, Mr. Cory charged that the American homophile movement has alienated and isolated itself from the mainstream of liberal scientific thinkers. He pointed out that in Europe, intellectuals both heterosexual and homosexual had not hesitated to ally themselves with homophile movements. Mr. Cory insisted that the liberals of stature in this country have remained aloof from the movement through the fault of those who have "self-righteously and self-confidently decided on the answers before seeing the research." He accused the movement of ridiculing those scientific findings it does not like, and of failing to communicate with the world of science except when "pre-committed to be in agreement."

Finally, Mr. Cory views this isolation as "a great soliloquy, a movement of Hamlets talking to themselves." The public is indeed being reached, but by others and other methods. He denounced the "ideological distortion" of denying the evils of homosexuality and presenting only a good, romantic, loving, puritanical concept. This glorification, he charged, is practiced especially by ONE Inc., whom he accused (without substantiation) of dismissing the venereal-disease problem among male homosexuals with a simple "it ain't true because we don't like it" attitude. Pointing out that the false image of homosexuality put forth by some parts of the movement is not even reaching the public it is supposed to impress, Mr. Cory claimed the homosexual himself cannot identify with the distorted picture and feels left out. He condemned the implication in some literature that this movement "is in defense of, and in support of, those people who live up to its puritanical ideology."

While pretending on one hand that homosexuality is romantic and loving, some elements of the movement nonetheless publish sado-masochistic "pornography" which, declared Mr. Cory, is legal only because of its limited audience. He decried the inconsistency of circulating such material along with the puritanical image. His indignant criticism of "pornography" was chiefly of one advertisement carried in the N. Y. Mattachine Newsletter, yet Mr. Cory concluded that the movement does not understand the huge difference between defending the right to publish - and publishing.

Now Mr. Cory keynoted his departure from the mainstream of the movement with a remark by Alfred North Whitehead that a science which does not repudiate its founders cannot go forward as a science. In Mr. Cory's own words, "For a movement to be tied down to any original conceptions would only make it difficult for it to make progress." He said he is not bothered by possible repudiation of him by parts of the homophile movement: he will forego applause in favor of frankness and more soul-searching.

Questions from the audience spurred Mr. Cory to expand on his belief that the movement should gear itself less to the well-adjusted and more to those who are neurotic or in distress. He again accused the movement of anti-science attitudes, of alienating itself from scientific thinking - and hence from the general - by its "constant, defensive, neurotic, disturbed denial that there is anything disturbed about the homosexual." Mr. Cory claimed from his knowledge that the degree of disturbance among homosexuals is "alarmingly high." He dismissed the argument that therapists do not see well-adjusted homosexuals by remarking that they also do not see well-adjusted heterosexuals. He charged the movement with fearing sex re-orientation and decreed it is "doomed so long as it says the dirtiest 4-letter word in the English language is 'cure'."

Referring to reports by Dr. Bieber and his colleagues that 14% of all formerly exclusive homosexuals who came to them were cured and 86% were not changed, Mr. Cory urged that both statistics be used, that the 14% be "aggrandized" and encouraged. He sees nothing incompatible between the pursuit of change or 'cure' and the fight for the rights and social assimilation of those who "find themselves unable, for some reason, to be amongst the smaller 14%."

Summing up his position, Mr. Cory rejected the assumption that the homosexual is a well-adjusted, well-integrated person. He suggested the homophile groups are ignoring and rejecting those who do not fit this concept. He cited John Rechy's controversial CITY OF NIGHT as an expression of what the message of this movement should be: to hold out its hand to these people in distress and neurotic difficulties "precisely because they are sick."

- Barbara Bittings



(continued from page 10)

that easy poise crack - and she started down Sunday three hours earlier than usual. That was the day I got cornered while Kay was collecting her photography gear, and told what a fine influence I was for Kay, and what a pleasure it was to have me up there, and to say Elva instead of Mrs. Whosis from then on. That handsome old gal didn't miss many tricks!

On the way down Kay hardly said a word till we were half-way through Connecticut, and then it came spilling out. New Year's Eve she'd met the most marvellous woman, quite a lot older and a poet, and she thought it was going to grow into something pretty wonderful. Because she could tell from the poems Malvina showed her that she loved women - and how! - and for four weeks now Kay had been getting the kind of rush she'd always been the one to give. Malvina had even phoned her last night, though she'd been forbidden to, and God knows how she'd learned where Kay was or who Elva was.

I was startled and bothered at how hard all this hit me. To hide it, I pretended to be terribly interested and made her promise to show me Malvina's poetry. She said she would, what was published, but the rest was just too intimate - except, of course, the ones she'd written to Kay herself. Even those showed such uncanny understanding of what Kay was really like that they'd hardly get past the censor if printed, but since they would be stripping only Kay herself, I could see them.

It didn't surprise me when she didn't turn up for a week, nor when she let slip that that night Malvina was giving a reading somewhere Kay hadn't been invited. She had a handful of little mags with her, one or two numbers each of short-lived jobs published in the Village and never heard of outside it. But the Malvina Webster poems in them were really pretty good stuff, if monotonously alike, all Purple Passion.

Then Kay showed me the eight or so written to her, copied in an affected back-hand in violet ink on pale orchid paper. When I read them I felt myself doing some kind of spooky double-take. They were close to duplicates of the printed ones, and I got the feeling this dame could turn them out like a spider spinning webs, never identical but all exactly the same pattern. With that I began to really study the ones to Kay, and instead of being such uncanny portraits of her private nature, they sounded to me pretty much blueprints of any woman's feelings under two conditions - one, when she's all bottled up (those were the majority), or two, when she's just had it. So I began to look for details that would really mean Kay and nobody else.

Well, in a couple of the poorer ones there was mention of ash blonde hair and thunder-gray eyes, but when you analyzed them none of those key words determined the rhyme, and as for rhythm, you could substitute almost any color adjectives, which after all don't run to a wide variety of syllables or accent.

I started to tell Kay this - I was furious enough to do it - but I remembered her field was physics, and unless somebody'd had a stiff English major, they'd just figure this was jealous slander. So what I did was beg her for a copy of the things written to her, because I thought them so beautiful (and three or four really were, they amazed me). She was flattered and thrilled and let me rattle off copies on my portable. After we'd had a good drink she left, promising that I'd meet Malvina as soon as it could possibly be worked.

Naturally I didn't expect that to happen soon. Meantime, I did some research on little mags in the U. library and up at the N. Y. Public Library. In the end I found just about what I'd suspected. Three of the poems to Kay had been published years earlier in Village sheets she hadn't been given copies of, and were written to ladies of a different color scheme. Two or three I never did locate. But when one Saturday afternoon I got a brain wave and looked in the Granger Index and the Readers Guide, I ran down the four best in regular magazines or collections, and they had been written long ago by known people who couldn't possibly be Malvina Webster.

Meanwhile, I'd been seeing Kay once or twice a month, and each time she looked a little thinner and more worn down, and she carefully didn't report on whether she and Malvina had got together yet. It was late April when I made this last find, and I rushed home to phone and ask Kay over, since Jo was going to be out. Kay's phone didn't answer, and after trying all evening I walked over to East Tenth to leave a note in her box and came home and went to bed before midnight.

I hadn't got quite dead asleep when my buzzer went, and the old fashioned speaking tube croaked that it was Kay. When I opened the door I hardly knew her. Her hair was every-which-way, she was white as paper, and there were gray circles big as teacups around her eyes. She stumbled in and said, "Oh Suzy, for God's sake get me a drink quick. And don't let anyone in!" I gave her a glass of bourbon on very few rocks and after she'd got half the drink down she shook a little less and began to cry. I'm telling you, that was an awful as seeing your father break down. "Suzy, let me stay here, you've got to! I'm so scared," she whispered, and it was only after I'd got her tucked into Jo's bed with some black coffee in her that I got the story.

Seems Malvina Webster had been giving her the hot come-on all this time, without ever coming across completely, until today when Kay was asked there for the night. She went, around eight o'clock, and the first thing her charming hostess suggested was that she take off her clothes, because Malvina wanted "to paint at last a word-portrait from the life." She herself would disrobe also. She mixed terrific drinks, and then slipped off into the curtained sleeping alcove to undress. Kay started to do likewise, but it wasn't long till she realized she must have swallowed something like a Mickey Finn, because she could only move in slow motion, though her mind seemed clear.

Then in comes Malvina stark naked, with green metal snakes around one wrist and the other ankle and twisted in her black hair, and an emerald-hilted silver dagger in her hand, and does a delirious-making oriental belly-dance. And when she gets beside the couch she moans in her throat "My precious, my priceless jewel, I've held off so long I can't stand it another minute. We'll mingle our blood in the Sacred Rite, and afterward - we'll Be One, at last. Take off those clothes!" And she undulates across and reaches her silver blade toward Kay's breast, not her wrist where all the lunatic teen-age gangs draw blood to swear brotherhood.

I don't know to this day whether the woman was plain looney, or more likely a damned sadist who thought a spot of danger would put the frosting on the cake. But what that knife did for Kay was sober her up cold in one flash, and what she saw behind Malvina was two circles against the crack between the purple velvet hangings that hid the alcove. Dim as the lights were, her photographer's eye knew one was the shutter of a fair-sized camera and the other the rim of a flashlight reflector, and she gave a shriek of real panic and flipped over to the wall with her head buried in cushions.

As near as I could get it, Malvina did her best to turn Kay over and get her clothes off, but Kay wasn't small and she held herself rigid as a poker. After a while there was another voice, a pansy's and he was fussing about money. Malvina cursed him, but I guess paid him something, because he finally clattered out cursing her back and slammed the door. And Kay was sure Elva's name came in somewhere. That scared her blue, and she decided to pull a dead faint till she got some kind of hard treatment like ammonia up the nose or onion under an eyelid. She she just played out-like-a-light and let the woman wear herself down trying to revive her. At last Malvina cursed a blue streak and ran out, probably to a drugstore or for a doctor, and Kay grabbed what few things she'd taken off and put them on as she galloped down the stairs and around into Sullivan Street for a taxi.

Well, I didn't try to give Kay my story that night, but next morning I let her have it, and advised her to call Elva and let us both talk to her, because there never was a plainer blackmail plot. We reached Elva all right and between us talked close to half an hour. And then, following her orders, we got Kay moved before night to a place up near the George Washington Bridge so she could drive to Jersey without too much bother. And next day I got this watch from Cartier's with Elva's card, and it still keeps railroad time. But you know, I never heard from Kay again. I guess she was just the kind that can't stand anyone who'd seen her made a complete fool of.

And now, whenever I think of composed, sophisticated Kay saved from the Villain by naive little me, it still seems one of the funniest things I ever heard.

But you see why I say watch yourselves, you and John.

## AFTER NORA SLAMMED THE DOOR

BY EVE MERRIAM. WORLD PUBLISHING, 1964. 236 PP. \$4.95

IN 1879 HENRIK IBSEN'S HEROINE, NORA, SLAMMED THE DOOR ON A DOLL'S HOUSE AND SET OUT TO PROVE THAT A WOMAN'S LIFE AND IDENTITY ARE NOT SUMMED UP IN THE WORDS "WIFE AND MOTHER."

NOW, NEARLY A CENTURY LATER, "MODERN WOMAN, THE LOST SEX" - WOMAN WHO HAS THE VOTE, THE EDUCATION, THE MONEY AND PRESUMABLY THE SOCIAL POWER - FINDS HERSELF BACK IN A SPLIT-LEVEL DOLL'S HOUSE.

THIS STRANGE PHENOMENON OF CONTEMPORARY AMERICAN LIFE HAS COME IN FOR SERIOUS CONSIDERATION OF LATE. EDUCATORS AND SOCIAL THINKERS ARE BECOMING POSITIVELY ALARMED AT THE WASTE OF WOMAN POWER IN OUR COUNTRY AND HAVE TAKEN TO REMINDING YOUNG WOMAN THAT THEY'LL PROBABLY LIVE SOME 40 YEARS AFTER THEY HAVE PASSED BEYOND THEIR VITAL RESPONSIBILITIES AS MOTHERS. EVE MERRIAM, IN THE NEWLY PUBLISHED AFTER NORA SLAMMED THE DOOR, HAS RAISED A SWEET SOPRANO VOICE ON THE SUBJECT. UNFORTUNATELY, HER BOOK IS SO LADYLIKE AND IMPRESSIONISTIC IT FAIRLY BEGS NOT TO BE TAKEN SERIOUSLY. THIS MISFORTUNE IS COMPOUNDED BECAUSE MRS. MERRIAM HAPPENS TO HAVE A FEW REALLY GOOD SHARP INSIGHTS.

MRS. MERRIAM MAKES THE POINT, FOR EXAMPLE, THAT THE WOMAN WHOSE INTERESTS AND CAPACITIES IMPEL HER TO SEEK FULFILLMENT OUTSIDE THE DOMESTIC ARENA HAS BEEN WRONGLY ACCUSED OF CASTRATING THE AMERICAN MALE! THE EMASCULATION OF MEN, SHE MAINTAINS, IS A SOCIAL NOT A SEXUAL MATTER. THE REAL CULPRIT, ACCORDING TO MRS. MERRIAM, IS A SOCIAL AND ECONOMIC SYSTEM WHICH DEMANDS OF MEN "ALL THE QUALITIES TRADITIONALLY ASSOCIATED WITH WOMEN; SUBSERVIENCE, UNQUESTIONING LOYALTY, A DEPENDENCE BASED ON FEAR, THE SUBDUING OF ONE'S OWN PERSONALITY TO ANOTHER'S."

BUT, POINTS OUT MRS. MERRIAM, "IT IS FAR TOO UNSETTLING TO CRITICIZE THE REAL POWER STRUCTURE THAT EXISTS." THEREFORE PSYCHOLOGY IS CALLED IN TO PATCH UP GAPS IN A SOCIETY "NOT ORGANIZED TO MAKE FULL USE OF THE INDIVIDUAL." WE ARE TOLD THAT MEN NEED TO FEEL MORE "MASCULINE" AND WOMEN SHOULD HELP THEM FEEL THAT WAY BY MAKING THEMSELVES MORE "FEMININE." THUS MODERN PSYCHOLOGY, SAYS MRS. MERRIAM, PRESENTS WOMAN WITH A "DO-IT-YOURSELF SUBJUGATION KIT."

NOW THIS IDEA THAT THE MYTHS OF MASCULINITY AND FEMININITY ARE BEING USED AS A KIND OF DECOY TO DIVERT ATTENTION FROM THE FACT THAT RADICAL CHANGES ARE NEEDED IN OUR SOCIETY IS FAIRLY REVOLUTIONARY STUFF. YOU'D NEVER KNOW IT, HOWEVER, BY THE TIME YOU GET THROUGH MRS. MERRIAM'S PROSE-POEMS, SNAPPY VERBALIZING AND LITTLE SATIRIC PIECES. INSTEAD OF DELVING INTO THE SUBJECT AND GIVING US AN IDEA OF THE KINDS OF CHANGES SHE BELIEVES ARE NEEDED, MRS. MERRIAM UTTERS LITTLE CRIES AND INCANTATIONS AS SHE WAVES HER PARASOL AROUND THIS VOLCANIC AREA.

AT ONE POINT THE AUTHOR BEWAILS THE FACT THAT SOME BOOKS ARE SPOKEN OF DISPARAGINGLY AS "WOMEN'S BOOKS." SHE RIGHTFULLY RESENTS THE IMPLICATIONS OF THIS TERM. YET SHE HAS PLACED HER BOOK UNMISTAKABLY IN THIS CATEGORY BY WRITING IT AS IF IT WERE A SCHOOLGIRL EXERCISE DESIGNED TO SHOW HOW CLEVER AND SENSITIVE THE AUTHOR IS. TRUE ENOUGH, MANY CURRENT BOOKS BY MEN ARE WRITTEN IN THIS WAY, AND NOBODY THINKS OF CALLING THEM "MEN'S BOOKS" ANY MORE THAN THEY CALL THE GUY WHO FAILS TO START AT THE GREEN LIGHT A "MAN DRIVER." BUT THAT'S THE WAY THE LEMON SQUIRTS.

MRS. MERRIAM DESERVES AN "A" FOR CHOOSING AN APT SUBJECT AND WRITING NICELY, BUT IT'S DOUBTFUL WHETHER HER BOOK WILL SO MUCH AS STIR ONE SUBURBAN HOUSEWIFE TO STAMP HER FOOT AND CRY, "UNFAIR!"

- REVIEWED BY NOLA

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