

THE LADDER

Adults Only .50

Jan. 1966

A LESBIAN REVIEW





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

January 1966

Volume 10 Number 4

Published monthly by the Daughters of Bilitis, Inc., a non-profit corporation, 3470 Mission Street, San Francisco, California.

NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

PRESIDENT - Cleo Glenn
VICE-PRESIDENT - Del Shearer
RECORDING SECRETARY - Agatha Mathys
CORRESPONDING SECRETARY - Marjorie McCann
PUBLIC RELATIONS DIRECTOR - Phyllis Leon
TREASURER - Del Martin

THE LADDER STAFF

Editor— Barbara Gittings
Fiction and Poetry Editor—Agatha Mathys

Production—Joan Oliver, V. Pigrom
Circulation Manager—Cleo Glenn

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

CONTENTS

Psychiatric Moralists in Unison - Review by	
C. A. Tripp of SEXUAL INVERSION BY Judd Marmor.....	4
ECHO 1965: The Homosexual Citizen in	
the Great Society - by Erika Hastings.....	8
(Scanning the Conference; Scanning the Speeches;	
Fearful Goblins on the Door; Onward to Social	
Engineering? Avoiding the Great Dullsville)	
Lesbiana - by Gene Damon.....	17
The Weavers - by Ruth Saylor.....	18
Notes from Abroad: The Gay Scene	
in the Orient - by Agatha Mathys.....	19
U. S. Government Clings to Prejudice -	
by Franklin E. Kameny.....	22
Violet Shaded with Purple - Review by	
Gene Damon of LA BATRADE by Violette Leduc.....	25
Readers Respond.....	26

Cover photos by Kay Tobin

Copyright 1966 by Daughters of Bilitis, Inc., San Francisco, California



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

January 1966
Volume 10 Number 4

Published monthly by the Daughters of Bilitis, Inc., a non-profit corporation, 3470 Mission Street, San Francisco, California.

NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

PRESIDENT - Cleo Glenn
VICE-PRESIDENT - Del Shearer
RECORDING SECRETARY - Agatha Mathys
CORRESPONDING SECRETARY - Marjorie McCann
PUBLIC RELATIONS DIRECTOR - Phyllis Leon
TREASURER - Del Martin

THE LADDER STAFF

Editor—Barbara Gittings
Fiction and Poetry Editor—Agatha Mathys

Production—Joan Oliver, V. Pigrom
Circulation Manager—Cleo Glenn

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

CONTENTS

Psychiatric Moralists in Unison - Review by	
C. A. Tripp of SEXUAL INVERSION BY Judd Marmor.....	4
ECHO 1965: The Homosexual Citizen in	
the Great Society - by Erika Hastings.....	8
(Scanning the Conference; Scanning the Speeches;	
Fearful Goblins on the Door; Onward to Social	
Engineering? Avoiding the Great Dullsville)	
Lesbiana - by Gene Damon.....	17
The Weavers - by Ruth Saylor.....	18
Notes from Abroad: The Gay Scene	
in the Orient - by Agatha Mathys.....	19
U. S. Government Clings to Prejudice -	
by Franklin E. Kameny.....	22
Violet Shaded with Purple - Review by	
Gene Damon of LA BATRADE by Violette Leduc.....	25
Readers Respond.....	26

Cover photos by Kay Tobin

Copyright 1966 by Daughters of Bilitis, Inc., San Francisco, California

Psychiatric Moralists in Unison

SEXUAL INVERSION: THE MULTIPLE ROOTS OF HOMOSEXUALITY

Edited by Judd Marmor, M. D.

(New York, Basic Books, 1965)

There have come to be so many issues involved in the subject of homosexuality - and so many special ways of approaching its variety - that books made up of individual essays by different authors constitute a reasonable publishing effort. One would expect such a volume edited by so distinguished a liberal as Dr. Marmor to contain especially good papers, and frequent excellence. *SEXUAL INVERSION* does contain a few papers of breadth and value. But these are mainly in the fields of biology and sociology. And the largest section of the book, *The View of the Clinician*, comprises eight chapters that reflect a point of view that is at least several decades out of date.

Dr. Marmor writes only the introduction to this work. He begins on a broad-minded plane, but soon deteriorates into shallow formulations and rigid assumptions that channel him into the narrowness that one has come to expect of a writer like Bieber.

For instance, after making an excellent case for the variety of factors that must be taken into consideration in understanding homosexuality, Marmor then states that "for a homosexual adaptation to occur, in our time and culture, (various) factors must combine to (1) create an impaired gender-identity, (2) create a fear of intimate contact with members of the opposite sex, and (3) provide opportunities for sexual release with members of the same sex." He, like most of the other clinical authors here, assumes that homosexuality usually carries with it gender-identity problems, such as effeminacy in males and masculinity in females. This confusion between sexual inversion and homosexuality is an excruciating naïveté. Since there is a sharp difference between the two, it would have been good to have drawn the distinction - and possibly, if it would not be asking too much, to have picked a title for the whole book which does not automatically confuse the two.

In his second point, Marmor reiterates the simplistic assumption that homosexual preference is associated with a fear of the opposite sex. The parent assumption to this - that heterosexuality would automatically occur in the absence of neurotic distortions - is stated even louder later on when he says,

"...it does not seem likely that a homosexual object-choice... could maintain itself in a hostile and punitive environment, unless there were concomitant anxieties of equal or greater strength blocking the path to heterosexual adaptation." Such naive unfamiliarity with the power of classical conditioning processes has, of course, been unacceptable for at least 15 years. Time marches on, but Freudian viewpoints stay about where they were in 1905.

Parts I and II of this volume constitute the shortest, but by far the most reliable sections of the book. The first, *The View of the Biological Sciences*, contains chapters on "Ambisexuality in Animals" by R. H. Denniston, "Hormones and Homosexuality" by William Perloff, and a purely theoretical paper, "Etiology of Homosexuality: Genetic and Chromosomal Aspects" by C. B. M. Pare.

Denniston's chapter is an excellent review of homosexuality in animals and contains an unusual emphasis on species below (as well as within) mammals. Perloff's article on hormones is interesting, although, as he points out, hormonal considerations are not very pertinent to homosexuality. Pare's chapter summarizes many principles of heredity and many theoretical postulates that early writers had concerning hereditary factors in homosexuality. But, as Pare points out, no chromosomal or genetic aspects of homosexuality have ever been established.

Part II, *The View of the Social Sciences*, includes two papers of special significance. Evelyn Hooker's "Male Homosexuals and Their 'Worlds'" is one of her first attempts to describe homosexual society in terms of the interaction between members. Dr. Hooker has made her observations at close range and everything she writes bears the stamp of authenticity.

Also of exceptional interest is a chapter by Thomas S. Szasz, "Legal and Moral Aspects of Homosexuality." Szasz, a psychiatrist and psychoanalyst, shows the kind of breadth and depth that one would expect of the best legal mind. And he has a grasp of the underlying philosophic ideals which dominate the best, but not the majority, of postures held by psychiatrist.

Reflecting on legal and psychiatric attitudes in one breath, Dr. Szasz makes such astute observations as: "In our day, homosexuality is a moral, political, and social problem. It is not enough, therefore, for psychiatrist to concern themselves with abstract notions of psychosexual health and disease and to disregard the more general problem of conformity versus diversity in a complex human society. Coercive measures aimed at reducing diversity of opinion or action, whether in the sexual or in the intellectual sphere, are destined to constrict society and thus the human personality." One does not often encounter such clarity of view from psychiatric circles, and certainly no other contributor to this volume approaches such stature.

In fact, Part III, *The View of the Clinician* (which takes up the last half of the book) is so lacking in any semblance of real understanding of sexual problems and is so systematically

conventional, narrow, and trivial in its rigidity and inhumanity, that one wonders how such an assemblage of psychiatric moralists could have been brought together in such unison.

Actually, their unity is the product of certain starting biases which all these authors share. They are all Freudian. They are all moralists who use the basic religious idea that sex is "for" reproduction, and consequently, that other uses of it are ipso facto perversions. And they are all adherents to instinct theory: the assumption that, without abnormal distortions of one kind or another, heterosexuality would always be the automatic result of maturity.

Thus the first chapter of Part III, a paper by Sandor Rado written 25 years ago, sets the pace. For him, homosexuality is a "morbid sex development" in which an individual, anxious about heterosexuality and damaged in self-concept, attempts to "repair" his status by sexually associating with members of his own sex. There is not the slightest hint that the homosexual impulse may spring from a value system, from a set of ideals, or that it may gain stability from aversion reactions that individuals develop toward members of the opposite sex.

According to the chapter by Lionel Ovesey, "...homosexuality is a deviant form of sexual behavior into which a person is driven by the intrusion of fear into the normal heterosexual function." Leon Salzman pleads the case that since homosexuality is such a dire malady, the term "homosexuality" should "be reserved for definite instances in which its presence is undoubted" and the validity of the concept of "latent Homosexuality" should be proved or else the term abandoned.

As might be expected, Irving Bieber is the most vocal speaker for this group of Talmudic propagandists who continue to reiterate religious opinion under the label of psychiatry. He states that "homosexuality is incompatible with a reasonably happy life" and he promotes the prospect of change through psychoanalysis. In fact he gives dire warning about "homosexual social organizations...(which) attempt to create a public image of homosexuals as people who differ in certain ways as other minorities differ in other ways." Dr. Bieber instead sees homosexuals as prospective patients for cure of their "illness." He even expresses concern about the influence of homosexual organizations "unless participation is aimed at converting such groups into institutes for the prevention and cure of homosexuality."

He states and restates that the homosexual adaptation is "a consequence of immobilizing fears accompanying heterosexual activity"; again, it is "brought about by the inhibiting fears accompanying heterosexuality." And, says he, the "fears underlying homosexuality" are partly to blame for the fact that there are not more homosexuals seeking treatment to change.

The last sentence in Dr. Bieber's chapter is, "Homosexuals who are motivated to change and remain in treatment long enough to effect a stable change have a favorable prognosis for a shift to heterosexuality." Such a statement is hardly in accord

with the fact that, to date, Dr. Bieber has not been able to produce a single instance of a "cured" homosexual for any outside observer to validate.

Cornelia Wilbur and May Romm write on female homosexuality, but any expectation that female analysts will contribute something unique to the psychology of lesbianism in this volume is sadly disappointed. All the stereotypes originating mainly in the earliest days of Freudianism are reiterated. Why do some women prefer homosexuality? According to Dr. Wilbur, because of "penis envy," the "presence of a 'seductive' father," and because they are really "searching for a mother."

But these hackneyed interpretations pale in comparison with some of the newer suggestions made here, such as lesbianism being the result of "hatred of the mother" and an attempt on the part of the lesbian to carry out "the mother's unconscious wishes to be a prostitute." In the face of such opaque contradictions, one has the feeling that even surface logic has been tossed to the winds.

In view of such overwhelmingly trashy articles on the clinical aspects of homosexuality, the question arises whether there is any value whatever in the publication of such multi-authored compilations. There appear to be two useful purposes served: (1) The modern tradition is that all such books must include (as this one does) papers by anthropologists, biologists, and legal thinkers - authors who generally make good and original observations. (2) To have enlightened statements on homosexuality juxtaposed with morally-polluted old-school psychiatry, constitutes a raging inconsistency which cannot fail to show the intelligent reader that the issues of homosexuality are far from settled, despite the dogmatic surety of clinicians who continue to indulge in armchair repetitions instead of making observations that are at all new or useful.

- Reviewed by Dr. C. A. Tripp

(Dr. Tripp is a psychotherapist in New York City. From 1956 to 1964 he was Clinical Instructor in Psychiatry, Downstate Medical Center, College of Medicine, State University of New York, N.Y.C.)

DOB NATIONAL CONVENTION

The fourth biennial convention of Daughters of Bilitis, Inc. has been scheduled for Saturday, August 20, 1966 at the Jack Tar Hotel in San Francisco. The featured banquet speaker will be BISHOP JAMES A. PIKE of the Episcopal Diocese of California.

The convention is open to the public. Anyone over 21 is welcome to attend. More information about the program and about registration costs will appear in future issues of THE LADDER. MAKE YOUR PLANS NOW TO BE IN SAN FRANCISCO ON AUGUST 20, 1966!

THE HOMOSEXUAL CITIZEN IN THE GREAT SOCIETY



What is the Great Society? According to President Johnson's declaration, the Great Society will realize the promise made to every citizen of the United States that he shall share in the dignity of man. "This dignity," said the president, "cannot be found in a man's possessions or his power or his position. It rests on his right to be treated as a man equal in opportunity to all others."

This concept inspired the theme, The Homosexual Citizen in the Great Society, for the public conference held by ECHO in 1965.

What is ECHO? The letters stand for the affiliation called East Coast Homophile Organizations. The 1965 ECHO conference was sponsored by the following groups: Mattachine Society of New York, Mattachine Society of Philadelphia, Mattachine Society of Washington. It was held at the Hotel Barbizon-Plaza in New York City on September 25 and 26, 1965.

(Previous ECHO-sponsored public conferences were, Homosexuality: Time for Reappraisal, in Philadelphia in 1963 and Homosexuality: Civil Liberties and Social Rights, in Washington in 1964. For extensive coverage of the 1964 conference, see THE LADDER for January 1965, also the February/March issue: fifty cents each from Daughters of Bilitis in San Francisco.)

SCANNING THE CONFERENCE

"Two years ago it was enough just to talk about homosexuality. Today that's no longer the case," said a homosexual leader in a conversation between conference sessions.

The year 1965 saw such bold developments as the homophile picketing demonstrations in the eastern United States; the success of the pioneer San Francisco Council on Religion on

the Homosexual, through which clergymen are taking part in the fight for homosexuals' rights; the adoption by two major homophile organizations of a formal stand against the idea that homosexuality is sickness; and the forging of a homosexual voting bloc as a political force in San Francisco.

No wonder then that for its 1965 conference, ECHO asked its speakers to focus on the social, legal, and political issues suggested by the conference theme. This emphasis on the homosexual as a citizen and a social being, not a psychological subject, is in keeping with the philosophy spun by ECHO, that the fundamental problems facing the homosexual minority are not in essence psychological ones, but social and political ones - problems of prejudice, discrimination, law, and custom.

The spirited audience also reflected new expectations, making known its opinions in unprecedented fashion. Three of the ECHO speakers - Gilbert Cantor, Esq., Dr. Franklin Kameny, and Dr. George Weinberg - received standing ovations for the ideas they offered, and Dr. Kameny was further accorded shouts of Bravo! Another speaker drew hissing when he mentioned the notorious Bieber book (a study of 106 homosexuals which starts from the unsupported assumption that homosexuality is pathologic), of which he was one of the co-authors.

One of the movement's loyal critics remarked after this last display of opinion: "Thank goodness we've stopped having our minds so open that our brains fall out."

With officers and active workers from twelve U. S. homophile organizations (including 6 presidents and 2 vice-presidents) attending the conference, it was inevitable they would discuss among themselves the strategies of the movement and how the various groups with their differing structures and emphases can better cooperate. In a late Saturday night conclave, the representatives agreed on a special meeting in Kansas City in February, at which delegates from all the organizations could plan for a more unified effort of national scope in the American homophile movement.

Officers of SIR (Society for Individual Rights) had flown in from California with 300 complimentary packets of impressive printed materials showing the SIR way of getting things done. President Bill Beardemphl passed around a current San Francisco newspaper with a story about a public meeting that was held as part of the homosexual voting bloc effort in San Francisco. After the ECHO conference was all over, SIR's representatives traveled to Washington to call on their congressmen and discuss with them the situation of homosexual citizens in California.

The San Francisco Council on Religion and the Homosexual was unofficially represented by Neale Secor, who is now doing graduate theological study in New York City. Mr. Secor conducted two informal meetings in ECHO's suite upstairs in the hotel, at which the structure and activities of the CRH and

similar groups that are springing up elsewhere in the country were discussed.

No Nazi incident occurred at this conference, though a Nazi had tried to disrupt the 1964 conference in Washington. The ECHO planners thought there might be a repeat, because an anonymous caller phoned the New York police in mid-September and threatened to "break up that queer convention." The call was responsible for cancellation of ECHO's booking at the Hotel Biltmore. On short notice, the Barbizon-Plaza agreed to house the conference. A courteous police sergeant was sent to see about protecting ECHO from possible harassment by any outsider. The vice squad independently sent an equally courteous agent with the rank of inspector.

Publicity on the conference was badly hampered by the newspaper strike in New York City at the time. However, both ABC-TV and CBS-TV sent camera crews and equipment. CBS-TV was filming for its forthcoming documentary on homosexuals.

Dick Leitsch, ECHO Coordinator, was seen on ABC-TV's 11 p. m. news broadcast the Sunday night of the conference weekend. In his one-minute on-the-scene interview, Mr. Leitsch summed up the purposes of the homophile movement, giving them their first airing by a major television network during prime time.

A sociological researcher was allowed to use the conference to recruit guinea pigs for a study on homosexuals. Those who agreed to participate filled out questionnaires in the midst of a cocktail party the night before the conference and at other times when there was a lot of hubbub, but the researcher didn't seem to mind having the information supplied under such distracting circumstances.

Other professional persons present included three visitors from the American Social Workers Union; Rev. Robert W. Wood, author of *CHRIST AND THE HOMOSEXUAL*; and Rev. Leon A. Dickinson, Chaplains Secretary for the United Church of Christ.

Outside the comfortable auditorium where most of the talks were given, there were three long tables heaped with literature put out by homophile groups from Boston to San Francisco. So impressive was the display that one speaker, Gilbert Cantor, commented; "It seems to me, after reading the materials out there, that the homophile movement has been so effective that what these conferences may amount to is the movement's opportunity to see if the heterosexual speakers have kept up with all the literature the organizations are putting out!"

Also available were the popular slogan buttons. One of the favorites being worn was *EQUALITY FOR HOMOSEXUALS*? referring to the movement's campaign to secure for the homosexual, as a homosexual, complete equality with his or her fellow citizens.

But the button that stole the show was *LET'S LOVE ONE ANOTHER*. As one DOB member said: "Half the impetus for a Great Society is in that little message."

SCANNING THE SPEECHES

If the ECHO 1965 conference didn't offer a clear forecast for the homosexual citizen in the Great Society, it did provide plenty of advice for the homophile movement, as well as commentary on institutions in our present society. Some of this advice and commentary was even contradictory.

Psychoanalyst-social philosopher Ernest van den Haag cautioned organized homosexuals not to picket and not to get their cause mixed up with any other causes, while author-educator Paul Goodman advised the homophile movement to ally itself with all other liberal causes.

Mr. Goodman proposed that the ideal state of being will bring "roses to the cheeks," but he then went on to recommend to the homosexual all the kinds of burdens and worries that, however elevating, would probably take those roses out.

Mr. Goodman, who talked on "The Homosexual Citizen in a DECENT Society," declared that in a decent society, the word homosexual probably wouldn't be used, whereas attorney Gilbert Cantor said that in the Great Society, the homosexual as such would have a symbolic function and would continue to stand for "other-mindedness, diversity, and individuality."

Mr. Cantor championed diversity within a culture and advocated that a new Great Society take its cue from the old great society, ancient Greece. On the other hand, psychotherapist and researcher Ralph Gundlach discussed speculations about the male citizen of ancient Greece as narcissistic, self-aggrandizing, and "a poor father and husband." He didn't say how such a personality produced the Greek society which he characterized as "the fount of our western civilization."

Both Dr. Gundlach and *SEXOLOGY* editor Isadore Rubin touched on the 1984-style idea that shaping of personalities might be possible with the aid of more findings by social scientists. While Dr. Gundlach seemed interested in the possibility of social planning that would determine the kinds of adults a society produces, Dr. Rubin made a fleeting reference to the possibility of influencing sexual development (presumably in individuals). Apparently neither psychologist felt up to tackling the ethical questions this personality-planning would involve, such as what kinds of personalities or sexual developments should be deemed undesirable, and by whom.

Otherwise Dr. Rubin offered the kind of social criticism that was looked for, as he trounced psychiatry for "armchair theorizing" about homosexuality and blasted society's anti-sexual ethic. Then an hour later, religious educator John Lasso Jr. put the anti-sexual ethic back together again in a new way which pleased some of the people but revealed to others that

even the "new morality" reflects a fundamental squeamishness about sex per se.

An old morality still grips many art critics, according to artist Gregory Battcock, who took them to task for claiming "a debilitating influence of homosexuality on the contemporary movement in art." Mr. Battcock also criticized ECHO planners for refusing to let him accompany his speech with a screening of homosexual scenes from the "underground movies" which are so popular in Greenwich Village. He accused ECHO of wanting "to protect the morals" of its audience - but he neglected to mention that the police like to protect peoples' morals and are apt to turn up without warning to break up such showings.

A movie not at all "underground" was shown, however, to illustrate the talk by Franklin Kameny, a member of the Board of Mattachine Society of Washington. The color film showed part of the demonstration at Independence Hall on July 4 by nearly four dozen homosexuals and supporters of their cause. Dr. Kameny recounted the history of picketing by homophile groups and speculated about future use of this tactic. He said that, while he was not free at the time to announce details, "doors have been opened to us that were not opened by any other method over years of trying" as a result of picketing during 1965. (Dr. Kameny's speech will not be reviewed in THE LADDER's coverage of the ECHO 1965 conference, since earlier issues have included extensive reports on the demonstrations.)

Homosexuals may be marching in picket lines, but homosexual law reform isn't exactly marching along, according to Margaret Lewis, president of Mattachine Society of Philadelphia. Miss Lewis reviewed the slow progress being made in getting the states to consider for adoption the Model Penal Code (under which homosexual acts in private between consenting adults would not be illegal, as they now are in most of the states).

While law reform would remove a major burden from the homosexual minority, a more subtle problem in the homosexual's fight for equal treatment was suggested by author James Collier. Mr. Collier admitted that sex gets in the way when the heterosexual thinks about the homosexual, and he drew on his own experience to show how heterosexuals over-define homosexuals as sexual beings first and foremost.

One speaker persuaded ECHO planners that it would be in order to have one talk relating to personal concerns of homosexuals. That was psychotherapist C. A. Tripp, who held the conviction that a Great Society begins at home in affectional relationships. His advice on how to get along after the initial enchantment, brought a change of pace to the conference program.

The surprise of ECHO 1965 came when psychoanalyst George Weinberg, at the time almost unknown to homophile groups, took his turn at the podium and delivered a devastating criticism of his profession's typical approach to the homosexual. Dr. Weinberg emerged the hero of the conference.

Now follow reports (some brief, some detailed) on the speeches.

REPORTS IN BRIEF AND IN DEPTH

Fearful Goblins on the Door

"Is there a Place for the Homosexual in the Great Society?" was the topic of Isadore Rubin, Ph. D., editor of SEXOLOGY magazine. His answer was that "unless there is a place for the homosexual and for all others whose color, political creed, or way of life differs from that of the majority, there will never be a great society in any meaning of the term." He said that homosexuality is likely to continue in our society.

Dr. Rubin explained that no act is in itself deviant or criminal but becomes so only when society labels it as such. He noted that our society has so labeled homosexuality. But we have gone further and arbitrarily applied the "more harmful label of mental illness." By substituting this term, we have kept intact the "moral fervor that we once reserved for sin."

He said that psychiatrists "repeat ad nauseam the statement that homosexuality per se is an illness...and their new Bible is a study of 106 homosexuals who were sufficiently ill to... seek out psychoanalytic therapy." (Here Dr. Rubin was referring to the Bieber Report.)

To ignore - as psychiatry does - all research that challenges the theory that homosexuality per se is an illness "is to betray either colossal ignorance or wilful bias," Dr. Rubin said. He added that this growing body of research, including studies by Kinsey, Hooker, Armon, Liddicoat, DeLuca, can no longer be ignored. If psychiatrists don't want to accept these findings, they should set up better studies of their own and not continue "to repeat untested armchair theorizing." Dr. Rubin suggested that psychiatrists must either be willing to apply the scientific method, or "admit openly that they are the new guardians of the moral order."

Dr. Rubin attacked LIFE magazine's editorial against reform of laws penalizing homosexuals, for its theory that keeping these laws discourages the practice of homosexuality and protects family life. "Isn't LIFE even a little bit surprised that homosexuals are still around after 2000 years of whole-hearted application of this policy?" He claimed that our sex laws are "not based on protecting the family...they are all elaborations of an ancient anti-sexual ethic." Those who react violently to homosexuality don't really think it's so queer after all; they think it so irresistibly attractive that they "must quarantine it and paint great fearful goblins on the door."

Dr. Rubin said that his hope for the future society lies in the exchange of scientific opinion. "We will never be able to understand how sexual development takes place in any individual - or influence this development in any way - until we have

become able to study with openness and objectivity why certain persons become homosexual."

In the question and answer period after the talk, Dr. Rubin was asked how the Bieber study might be challenged. He said the great objection to this study is that its findings were over-generalized: the authors applied these findings to all homosexuals, not just those who were in therapy, and assumed they were talking about the typical homosexual. One can also challenge the concept the study started out with, that homosexuality per se is an illness. "That is a favorite statement of Dr. Bieber," said Dr. Rubin, "...but it does not grow out of the study itself." This assumption is based on the theory of a normal process of psychosexual development, with heterosexuality the most mature stage, so that a homosexual is considered fixated at an earlier stage of development. This theory is, after 60 years, still a theory that has never been proved. Dr. Rubin added that the Kinsey team's findings were "that people do not necessarily go through certain 'stages'."

Onward to Social Engineering?

"I was one of the co-authors of the Bieber book," said Ralph H. Gundlach, Ph. D., Associate Director of Research for the Postgraduate Center for Mental Health in New York City. "So with your and my dukes up, I'll try to read my paper."

Dr. Gundlach spoke on the topic "Is Research in Step with Our Times?" He contended that research is always ahead of its times: "It is always avant-garde, albeit in a different dimension of avant-ness than that found in the arts." Yet our society is "not a scientific society," he said. "Physical sciences and technology have remade the physical environment of our society, which incidentally upsets the social order," but they haven't "done much to correct the havoc wrought in the social system." Our disjointed society with its haphazard change is run by "business and military men," and social scientists work with cross-cultural studies in the effort to find out what in a society accounts for the personality patterns that predominate in that culture.

According to Dr. Gundlach, the Athens of old produced narcissistic males. "We are all aware that adult males of that time were phobic toward mature females, and showed a marked preference for young boyish virgins and homosexual partners." He said that the Greek society "was set to weaken the structural

pattern of the family, to weaken the marital bonds." In the golden age of Greece, the family usually consisted of a remote father and (consequently) an ambivalent mother who typically turned out narcissistic sons who in turn became remote husbands whose wives developed ambivalent feelings, etc. This, Dr. Gundlach called the "cycle of self-perpetuation in narcissistic-producing male societies."

This same cycle can be seen in some primitive societies which produce narcissistic males who are "vain, hypersensitive, invidious, ambitious, aggressive, cruel, boastful, and exhibitionistic" - and poor husbands and fathers.

From such studies, said Dr. Gundlach, "we may begin to understand what kind of a social system can provide better conditions for the people who inhabit it." He pointed out that "we must realize that some personality structures, some societies, are better than others. This leads into the hornet's nest of ethics - who is to decide, how are we to decide."

Dr. Gundlach described those male homosexuals in psychoanalysis who were the subjects of the Bieber study as having partly the same family background that males in ancient Greece supposedly had.

(In an aside, Dr. Gundlach commented on the notion that homosexuality is a disease. He does "not take seriously the medical analogy. Just because some decades ago it was a physician who described what he saw in human behavior in the terms that were familiar to him - after the pattern of sickness and disease - doesn't mean that the analogy holds very far.")

In the question and answer period following the talk, someone asked if Western movies suggested a narcissistic culture in the U. S. Dr. Gundlach replied, "I had a feeling that a lot of the description of the narcissistic societies had a close-cousin relationship with some of the aspects of our society... This brings up the question of what we want to do about them."

Avoiding the Great Dullsville

"The history of western civilization may properly be regarded as the continuous effort to misunderstand the Greek experience," said Gilbert M. Cantor, a lawyer active with CORE and the American Civil Liberties Union. Before delving into his views on ancient Greece, Mr. Cantor took up the legal end of his topic, "Anticipations - Legal and Philosophical."

In the legal area, the libertarian trend and "concern for the rights and dignity of the individual as against the power of his government to oppress him" will aid the homophile movement. He predicted that homosexual acts will no longer be outlawed, police entrapment will not be tolerated, and the government

will adopt fair employment practices. But while homosexuals may find "reforms" in the armed forces' treatment of them, their full acceptance in the services is not to be expected.

Going on to his philosophical outlook, Mr. Cantor said there will be favorable changes in the way homosexuality is "understood and evaluated" as we move toward a just society. Doubts have emerged about the intrinsic social value of heterosexuality, a value traditionally upheld by psychiatry in its labeling of homosexuality as mental illness. Mr. Cantor noted that with the population expulsion, the morality that sprang from an ancient need for progeny has lost a principal support. The re-evaluation of homosexuality will also be helped by the move toward a sexual morality that values "honesty and self-discipline rather than compliance with codes of overt behavior."

The findings of scientific research will also contribute to a re-evaluation of homosexuality, said Mr. Cantor in urging the homophile organizations to support research. But, he pointed out, organization members are the "square" homosexuals in that they believe in organization, negotiation, and the manners and morals of the dominant culture, which they address "in its own language." Therefore, he cautioned, such research would provide understanding only of the "square" homosexual.

"Where does the homosexual fit into the scheme...of a Great Society?" For one thing, said Mr. Cantor, the homosexual will help in society's effort to preserve variety of culture and to avoid drab uniformity. "The homosexual, we may assume, will continue in part to stand for taste, humor, sensuality, other-mindedness, diversity, and individuality." He added that this is a gross generalization and doesn't apply to all homosexuals.

Mr. Cantor said that President Johnson's notion of the Great Society - "y'all come" - "strikes us as...a little ridiculous. ...If the President had only said, the Great Market, or the Great Sucker List, or the Great Dullsville."

Actually, the idea of a Great Society "springs directly from the Greek experience, from the one aspect of it that we have found acceptable - that is, the Apollonian aspect, involving intellect, art, order, and distributive justice." The Dionysian aspect of man - the sensual, the voluptuous, the wild - which the Greeks confronted and tried to combine with the Apollonian for the full or the good life, has been ignored by our society. Mr. Cantor suggested that the greatness of Greece lay essentially in its "effort to accomplish the great reconciliation" of these two aspects of man. But "our answer to man has been repression" of the Dionysian, and our president's concept of a Great Society is merely an extension of the Apollonian aspect we have chosen to pursue exclusively.

Mr. Cantor noted that psychoanalysis, which originally tried "to go back to the integrative effort of the Greek society... has been tamed." Freud's followers have learned "not to bite the hand that feeds them, which is the hand of an ordered society whose principle is repression. The function of psychoanalysis has become the function of adjustment."

A fundamental question which has "never been approached except by repression since the time of the Greeks, is the question of how maleness and femaleness are to be lived." Mr. Cantor said that the great symbolic function of the homosexual in the Great Society is to pose that question. And, he indicated, the Great Society cannot be achieved unless that question "is answered in the rediscovery of the body, and of pleasure, which is to understand the human nature." He concluded, "Our question is not: what is God that thou art mindful of Him, but rather: what is man that thou art unmindful of him."

(ECHO write-ups by Erika Hastings. Reports to be continued.)

Lesbiana

by Gene Damon

320. THE VELOCIPED HANDICAP - by Louise W. King. London, Michael Joseph, 1965; New York, Doubleday, 1965

This is the sequel to THE DAY WE WERE MOSTLY BUTTERFLIES and features again those champions of homosexual normalcy, Miss Lillian Richardson, an "adult cowboy" by description and a market analyst by profession; Miss Moppet, the scatter-brained friend beloved by Miss Richardson ("Who loves you, baby" said Miss Lillian as she fished Miss Moppet from the pool); and Maurice Soule Calhoun, the slightly swishy interior decorator who is their guardian angel and mother.

Miss Moppet loves horses and spends much of her time trying to convince Miss Lillian that she shares this aberration. Miss Moppet gets a race horse, but it happens he's wanted by a gang, and sinister men follow Miss Moppet about hoping to recover the horse, who also has a shady past but runs pretty well in his only race.

Poor Maurice must decorate an ante-bellum mansion for a mad countess (he has TWO WHOLE WEEKS to do the job) and Miss Richardson must find a way to recoup her losses in revenue due to having put extensive television advertising into a depressed area in West Virginia (even though sales did increase several hundred percent - from 1 to 3), and both must protect Miss Moppet from herself, the horse, and the gangsters.

Miss Moppet triumphs all by herself in a slapstick finish, with her protectors making the final scene in time to share in the bows as Louise King's delighted fans applaud and applaud. Real, literate humor is rare. Don't miss this contribution.

the weavers

by Ruth Saylor

Not too long ago, I went home for a vacation. As I looked around at all the steep hills, with their snow covering and bare trees, I had mostly pleasant memories. For instance, I could remember all the winding little creeks that went hidden down the backs of those hills. And there were the May flowers that bloomed only a few days each spring - and then only in certain places. We'd walk out, gathering the little purple blossoms in pails, as if they were some great treasure, and then take them back to our friends.

Frequently I'd walked down the little twisty country roads, far back into the hills - usually to get away from the pressures of my parents. Sometimes I took a book and sometimes I just walked; but the further I explored, the more I'd gotten to know the people who lived - almost forgotten - back in the hills.

My favorite of them all was Nelda. She had long hair that hung to her waist, and she spent hours of each day braiding and unbraiding it. She was pretty, too - but she was such a slight little thing that you wondered if she were really there. My mother said that Nelda and her husband went to dances a lot and got drunk and fought and shouted. But I never could picture her doing that.

On the third day of my vacation, the weather warmed up a lot for a midwestern winter. The snow got all squishy and wet. Having had more than enough of my mother's wit, I decided to go walking and talk to Nelda.

The country road wasn't much different - except I'd seldom used it in winter before, and the lane that led back into the woods looked a little odd with all the snow and frost. The bridge over the creek was there, though, and all the brush at the end of the lane.

When I finally reached the house, I was a little surprised, for it was shabbier than I'd remembered. The red siding looked downright dingy, in fact; and certainly nothing was well-kept.

Inside, Nelda seemed surprisingly the same. She sat very quietly, braiding her hair - which was just as long as ever, or maybe even longer. She listened as I told her all about what had happened to me since I'd seen her last. It wasn't a very happy tale.

Looking at me with her dark, clouded eyes, she asked me what I really would like - more than anything. I knew my answer to that, for I'd thought about it a lot.

"Love," I told her.. "Love."

She smiled a strange and even a happy smile, nodded a little, and went on braiding and unbraiding her hair.

After a while, when I'd learned all she could teach me, I went back to my parents' house. That was a mistake, of course. I should have found some deserted place - like Nelda's hills. But this place where I live now isn't too bad. Mostly they leave you alone to do what you like, even though the doctors and attendants watch you all the time.

I have friends here, too, and I've taught them some of the things Nelda taught me. There's Beth, who weaves dreams of happiness for all the world; and there's Merle, who uses her hair for weaving memories. Even though the doctors insist that all they do is braid and unbraid their hair, I have a lot of respect for the talents they've developed.

My own hair has gotten quite long now, too; and I have what I consider the most joyous job anywhere on earth - for I weave the dreams of love for everyone.

Notes from Abroad

The Gay Scene in the Orient

Excerpts from letters from Agatha Mathys

Japan, October 2, 1965

We have just finished our three-week tour of Japan, and I wish I could give you a glowing report of The Gay Situation here. Alas! such is not the case. One can hardly ask someone on the street (after inquiring first, of course, whether they speak English). So these are just superficial observations.

The Japanese marry rather late - the average age for men is 33, for women 25. In the meantime, the sexes are fairly well segregated, even at the university level. And this, I suppose, accounts for what came to us as something of a shock. Boys, and men, walk arm in arm or with arms on each other's shoulders. Girls are often seen walking hand in hand - women too. But we rarely saw a woman in anything resembling slacks, unless they were part of what was obviously hiking attire.

We couldn't help but wonder if homosexuality isn't fairly common, in view of the separation of the sexes. This separation continues even after marriage: men and women seldom participate together in any social activities except at the family level. Everyone is expected to marry, however. And Japan is still a firm believer in (and apparently a practitioner of) the double standard. As long as a man takes care of his family, he can have as many outside amorous adventures as he pleases. Women are expected to be virtuous. Ha!

Kabuki is one of the two oldest and most traditional drama forms in Japan. All the roles in Kabuki are played by men. Actors specialize in playing either male roles or female roles - but they seldom switch back and forth. The most highly honored actors are those who specialize in female roles! They're really very good, with no hint of the kind of burlesque one sometimes associates with female impersonators.

Staging in the Japanese theater (even the fairly inconsequential "girlie" shows) is nothing short of sensational! Stages revolve, sections of the stage move up and down, trapdoors abound. The stage itself is HUGE - bigger than any I've seen at home. Sets are magnificent, can be changed in a twinkling - sometimes before your very eyes. And the lighting! We could learn a great deal from the way they use lights: artistically, spectacularly, and subtly if the mood calls for it.

Even more than kabuki, we enjoyed the Takarazuka Revue. (Perhaps you're familiar with this. James Michener described it in "Sayonara".) Takarazuka is a small town, between Kobe and Osaka, that had little claim to fame until 1914 when some gentleman founded an all-girl opera company there. It's been going ever since (except for the interruption during World War II) and is very highly thought of in Japan.

We saw this company do "The Golden Shadow," an American-type (sort of) musical built around a character vaguely resembling Elvis Presley. It sounds terrible - and the plot was - but the music, singing, dancing, costuming, and staging were great.

Here, of course, all the roles are played by girls, and again, the favorites with the audiences are those performers who play the opposite-sex roles. Every time a favorite actress in a male role made an entrance - not just the first time - there was WILD applause. And the applause began even before she was clearly visible.

The girls who played major male roles were very good. Even more surprising to us, however, were the voices - lovely tenors and baritones. When the chorus sang, it sounded like a mixed chorus!

We were relegated to a special section for foreigners (with earphones and a running commentary in not-very-good English), so we didn't get as close a look at the audience as we would have liked. We DID look around a bit during intermission - and there, for the first time, saw girls about who we didn't have to ask ourselves any questions.

Sydney, Australia, November 18, 1965

The Situation here is both similar to and unlike ours. There is some difference in terminology: "bitch and butch" instead of "butch and femme," "camp" instead of "gay."

Bars as we know them - straight or gay - simply don't exist. Hotels have public taverns (pubs) on the ground floor - for men only. Ladies' lounges, on the second floor, are for both men and women. They're all very well lighted; in the pubs the men stand; in the lounges there are Goodwill-type tables and chairs. Absolutely no atmosphere. And they close at 10 p.m.!

In this city of 2 million people, there are two gay bars, in ladies' lounges. This means that there are many, many BIG private parties. Small female-impersonation shows are also popular meeting places. We went to the bars and to some parties. Except for the Aussie accent, the people were the same as the people you see at home, the bar crowd being generally younger and rougher than the party crowd.

It's against the law here for a landlord to rent a flat with a double bed to two men! And, while it's not illegal to rent to two women, very few flats furnished with a double bed are available to single women. It is also customary for unmarried sons and daughters to live with their parents - so that not many "friends" share flats.

There are very few gay books available, and those are from England. ARENA THREE is known - but not THE LADDER. Going to do something about that!

+ + + + +

Editor's note: ARENA THREE, England's lesbian magazine, is published by ESME Langley Ltd. (formerly Minorities Research Group) at 98 Belsize Lane, London N. W. 3. Overseas subscription is \$6.00, payable in international postal money order or special bank draft - personal checks not acceptable. ARENA THREE is expected soon to feature photo covers and line drawings, and occasionally color.)

MYSTERY

We have a pact, signed
wordlessly.
With eyes alone we re-enact
a here or there
a then or now
of you and me.
We share a secret,
breathlessly.

- Carolyn Surface

U.S. Government Clings To Prejudice

Bruce Scott, an ex-Civil Service employee accused by the government of "immoral conduct" (homosexuality), has been waging a long and extremely important battle to resume a career in the Federal Service. For a brief moment in October, 1965, the battle seemed won - not only for Scott, but to a lesser degree for the homosexual American citizen as well.

Then, in its own inimitable, discreditable way, the Civil Service Commission struck back. Our government simply has not had the decency to give up and do the right and moral thing, where a homosexual citizen is concerned.

Scott, a competent and responsible employee with a record of 17 years of excellent service with the Department of Labor, applied some four years ago for return to the Federal Service, after a period of employment elsewhere. He applied for a non-sensitive (no security clearance needed) position, again with the Dept. of Labor. Scott passed the qualifying examinations, but he was thereafter declared unsuitable on grounds of "immoral conduct." The details were not specified (despite repeated requests), although it was made plain, in the course of hearings, correspondence, and appeals, that the issue was homosexuality.

Having a strong and proper feeling for the basic philosophy of the homophile movement toward official policy on these issues, Scott refused at any time to comment directly upon the allegations, insisting that the question was not "pertinent insofar as job performance is concerned." However, feeling that this was the opportunity to create an effective test case that would challenge and, hopefully, destroy the Civil Service Commission's discriminatory policies against homosexual citizens, Scott asked the Commission to assume, for the sake of argument, that he was a homosexual. In a long and carefully written appeal to the Commission, he then proceeded to demolish its positions on homosexuals, on private consensual sexual conduct by adults, and on "immorality" generally, insofar as these may be considered relevant to Federal employment.

The administrative appeals inside the Civil Service Commission failed - our Civil Service Commission sees to it that they always do. With the assistance of the Mattachine Society of Washington, and support of the National Capital Area Civil Liberties Union, and with NACLU Chairman David Garliner as attorney, Scott took his case to court.

The filing of his suit in 1963 gained the first of the useful, favorable publicity which this case has elicited.

The government, as it always does in these suits, rested its case on technicalities - particularly, that a job applicant had no standing in court (that is, that the status of a mere applicant gave one no entitlement to come before the court to contest an alleged wrong). One of the signal accomplishments of this case - of value to all citizens, not only to homosexuals - is that as a result of two courts' decisions, Federal job applicants now do have standing in court.

As both sides expected, the case was lost at the lowest level - the U. S. District Court for the District of Columbia Circuit, under Judge George L. Hart, Jr. The decision drew from the Washington Post the following forceful editorial comment, under the headline "Misplaced Morality": The court has "set forth a most dangerous doctrine...in ruling that the Civil Service Commission laws and regulations are constitutionally valid in treating homosexuality as an absolute bar to all Government employment." Persons of homosexual inclination often can and do "conduct themselves so as to lead useful, successful, and apparently normal lives. ...to deny such persons all chance to work for their government is wholly arbitrary and unjust. It is an expression of the abhorrence about which Judge Hart spoke. As such, it should not be allowed...to deprive anyone of his full rights and opportunities as a citizen."

On December 17, 1964, the case was heard before a higher court, the U. S. Court of Appeals. After an hour of legalistic sparring among the attorneys for the two sides and the three-man panel of judges, all finally conceded that the issues were indeed the policies disqualifying homosexuals, and not just the legal technicalities.

The court deliberated for an unusual period of six months. On June 16, 1965, to the surprise of both litigants, it reversed the lower court by a 2 - 1 decision, on the reasonable ground that a job applicant could not be disqualified from government employment on the basis of vague and unspecified charges such as "immoral conduct" or "homosexual conduct," but that specificity was required - what was done, when, and where, and by whom.

Chief Judge David L. Bazelon went further, though unfortunately this enlightened opinion stood alone and so carried no formal weight. He wrote (emphasis supplied): "The Commission excluded appellant from public employment because it concluded that he had engaged in 'immoral conduct.' With this stigma the Commission not only disqualified him from the vast field of all employment dominated by the Government but also jeopardized his ability to find employment elsewhere. ...the Commission must at least specify the conduct it finds 'immoral' and state why that conduct related to 'occupational competence or fitness'.... Appellant's right...requires that the Government justify the necessity for imposing...disqualification for 'immoral conduct'."

The Washington Post commented on the case again: "...no Federal court has gone so far as this opinion in strongly suggesting that homosexual conduct may not be an absolute disqualification from government jobs."

The next step was the U. S. Supreme Court. After months of anxious waiting, Scott heard in mid-September, 1965, that the Justice Department would not appeal the case to the Supreme Court. Presumably the government feared that the scope of the decision might be widened, both procedurally and geographically (it now applies only in the D. C. Circuit, which, however, hears most Federal employment cases), if Scott won in the Supreme Court - as he might have had a good chance of doing.

This left the government with two alternatives: either to grant Scott the formal eligibility for which he had initially applied, or else to supply the newly-required specificity.

After hearing that he had been re-investigated during the summer, and so expecting the government to follow the latter alternative, Scott received formal notice early in October that he had been given the eligibility rating for the grade and job for which he had originally applied. As Scott said then, "So ends Scott v. Macy," with a complete victory in the narrower sense for Scott, and a partial victory for the homosexual community.

But the government was not ready to give up its bone. On October 15, Scott was sent a second letter, stating, in relevant part: "...we are compelled by information available to us, to initiate action to determine your suitability for employment.... Pending the determination of your suitability, your name has been suspended from active consideration."

And so Bruce Scott is now right back where he started over four years ago! As of the last days of November, the details of the "information" have not been forthcoming, although the October 15 letter promised them soon. It is not known yet if the government is using the same old information which it had in its files before, or whether it has wasted more of the taxpayers' money in renewed prying into Scott's personal life - and if the former, just how many times the government thinks it can go the same round with nothing new to support it.

Although Scott now has a satisfactory job outside the government, he is continuing the fight and is fully prepared to go through the entire administrative and judicial proceedings again. The National Capital Area Civil Liberties Union has agreed to continue its support of the case, and attorney David Carliner will remain with it, in the face of this rather contemptible display by our government of rear-guard delaying tactics - tactics comparable to those being used against the Negro by the worst elements of the South - which are intended to perpetuate its denial to homosexual American citizens of their rights and their equality.

- Franklin E. Kameny

Violet shaded with Purple

LA BATARDE

by Violette Leduc

(Farrar, Straus and Giroux, 1965)

While working for the Paris publishing firm of Plon, Violette Leduc read the galleys of the French edition of Rosamond Lehmann's DUSTY ANSWER, and she was ecstatic because "Two young girls fall in love, and a woman had dared to write about it. A gentle sun poured its melancholy light over the story...."

After reading LA BATARDE, Violette's life story, one can see how the "gentle sun" in publishing has become a klieg light. Plon wouldn't have published LA BATARDE in those days, and many publishers might not handle it even today. The title refers to the author's illegitimate birth (which preys on her mind a great deal) but otherwise has little to do with this breath by breath revelation of her every sexual intimacy and thought from childhood to her present middle age. It soon becomes difficult to continue reading this book because of its actually boring preoccupation with sex. After all, one sex affair after another doesn't constitute a biography.

The best portion of the book is the one about her first love affair as an adolescent. No lesbian novel has done so well at re-creating this crucial first-love experience.

The sections describing Violette's friendly relationships with the famous authors and artists of her day in France are also good but overly detailed and they show lack of editing. The accounts of Paul Bourget, Marcel Jouhandeau, Henry Bordeaux, Musidora, Greta Garbo, Julien Green, Simone, Jean Gabin, etc. are all welcome. But they are only precis scattered among the palpitations.

In France this book was hailed by the critics and became a best-seller. It has been praised in this country and may well turn into a best-seller here too. This is unfortunate because the book is muddy, drawn out, and not well written. An it's too much concerned with one unimportant person who finds herself so fascinating that, among other writing sins, she tells us what she had for breakfast nearly every day of her 50-some years on this earth - that is, when she isn't recounting how many different women and men she stayed with the night before this morning's breakfast or that morning's breakfast.

- Reviewed by Gene Damon

READERS RESPOND

A typographical error slipped by in the November issue (p.12) in my story "Where Late the Sweet Bird Sang." Perhaps Emily was sage - or even more disgusting, sane - when she resisted the "pixie child." But - she wouldn't have been modest to say it. What she actually was, was SAFE - the sap!

- Jody Shotwell

+ + + + +

I enclose a NEW STATESMAN review, titled "Insatiable Entrails", of a book by Violette Leduc called LA BATARDE. That Leduc lady must be quite a character. I hope your "Lesbiana" column doesn't cover only those works that portray lesbian gals as exemplary creatures living healthy lives close to sainthood.

As a man reading your magazine, I sometimes shake my head. I seem to detect a strong tendency to equate lesbianism with revolt of the oppressed half of mankind against the oppressors. Who knows, in time lesbians may develop an evangelistic spirit and stand in pairs on the corners of streets with the lesbian equivalent to AWAKE! (THE LADDER would do very well: STEP ON THE HIGHER RUNGS OF BEING!)

Let lesbians beware of falling into the trap of the self-laudatory and libido-satisfying idea that "we have found the way," that we are WE and the rest of mankind is THEY. We are WE - be it lesbians, Americans, communists, "savages," laborers, blacks, yellows, checkerboard, males, females, Catholics, sodomists, popes, cripples, I. O. 156-7/8, alcoholics, Her Majesties, nitwits... We are all human beings, capable of suffering as distinguished from other animals who feel only pain.

It is nobler to stress this belonging rather than the separation of US from THEM. Let the intolerants do the separations. What is human progress but the development of the idea of the whole? Wherever we detect a tendency to divide mankind into radically different parts, we may be sure we're dealing with a reactionary mind. (Reactionaries are not necessarily evil. They are just more ignorant than the rest of us. But they are still "us".) Lesbianism is just one of many aberrations that life or LIFE brought into the universe. Life cannot help but spring these aberrations, being a supreme aberration itself.

- A. M., Ontario, Canada

(Editor's note: Just a few days before this letter and clipping came in, we received a review of LA BATARDE. See p. 25)

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.

THE LADDER is a monthly magazine published by Daughters of Bilitis, Inc., mailed in a plain sealed envelope for \$5.00 a year. Anyone over 21 may subscribe to The Ladder.

CONTRIBUTIONS are gratefully accepted from anyone who wants to support our work. We are a non-profit corporation depending entirely on volunteer labor. While men may not become members of Daughters of Bilitis, many have expressed interest in our efforts and have made contributions to further our work.

NATIONAL HEADQUARTERS and San Francisco Chapter: 3470 Mission St., San Francisco, Calif.

New York Chapter: P. O. Box 3629
Grand Central Station
New York 17, New York

Chicago Chapter: P. O. Box 4497
Chicago, Illinois

DAUGHTERS OF BILITIS, INC.

3470 Mission St., San Francisco, Calif.

Please send *THE LADDER* for _____ year(s) in a plain sealed envelope to the address below. I enclose \$_____ at the rate of \$5.00 for each year ordered.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

I am over 21 years of age (Signed) _____



Our cover girl is Lily Hansen. Lily turned down a scholarship and set aside her work toward a Ph.D. at Columbia, in order to work in the homophile movement. She is a member of Daughters of Bilitis and oversees distribution of THE LADDER to bookstores and newsstands in the Washington area, and is a member of Mattachine Society of Washington, whose publication THE GAZETTE she edits. Lily is only one of the dedicated people who are putting GO into the movement. If you are not a member or supporter of a homophile organization, your help is needed. Why not join people like Lily Hansen in working for this cause? Daughters of Bilitis welcomes to membership any woman over 21. Information sent on request; see our inside back cover. Donations to D. O. B. are always appreciated.
