

THE LADDER

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purpose of the *Daughters of* **BILITIS**

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

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

the Ladder

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THE HOMOSEXUAL CITIZEN IN THE GREAT SOCIETY



"The Homosexual Citizen in the Great Society" was the theme for the third annual public conference of the informal alliance of East Coast Homophile Organizations "ECHO). This conference, held at New York's Barbizon-Plaza Hotel on September 25-26, 1965 was sponsored by Mattachine Society of New York, Mattachine Society of Philadelphia, and Mattachine Society of Washington. THE LADDER's special coverage of the event (written by Erika Hastings) opened in the January issue. Reports on four more of the conference speeches follow in this issue. The remaining coverage for ECHO 1965 will appear in March.

The Myth of Moral Decadence

REPORTS IN BRIEF AND IN DEPTH

Gregory Battcock, an artist and instructor in art history and criticism at New York's Hunter and Queens colleges, championed the modern artist's wish to be free from harassment by those worried about "moral decadence." He said that when "cleanups of the arts" are demanded, it is likely to be by the same people who see "danger lurking in the long hair of a schoolboy, the barbarity of a beard...and the smut on the newsstands."

Speaking on "Homosexuality and the Arts," Mr. Battcock deplored the fact that parts of the public and some "critics who ought to know better" claim there is a "debilitating influence of homosexuality" on contemporary art, and that this influence is in effect "a hindrance in the moral re-armament."

Those who are perplexed by the new art, who feel left out by it, look around for a scapegoat and have found one in the

homosexual, Mr. Battcock said. "The difficult, challenging, uncomfortable but realistic nature of contemporary art, indeed of the contemporary world, must be blamed on an enemy, no matter how unreasonably." Since the new art is in fact not easy to understand, much criticism of it by-passes the art itself and hits catch-all targets such as homosexuality.

In the theater, the criticism has recently shifted ground. We now hear less of traditional complaints that homosexuals take advantage of the theater's hospitality toward unconventional persons, or that homosexuals in the theater discriminate in favor of their own kind, often at the expense of artistic considerations. Also fading out is the belief that a performing artist's homosexuality in itself limits his expressiveness.

The new charge, according to Mr. Battcock, is that an increasing prevalence of homosexuality (whether real or imagined) and increased acceptability of homosexuals are evidence of the current moral decadence and have created "an artistic attitude that is nihilistic, negative, and can provide no spiritual satisfaction."

Mr. Battcock attacked such examples of anti-homosexual comment in art criticism as the article by Donald Kaplan, a psychoanalyst, in the TULANE DRAMA REVIEW's Spring 1965 issue, and the New York Times article by Mordecai Gorelik on August 8, 1965. Gorelik sided with Kaplan, quoting him as saying that "the homosexual's ideologic style does not champion humanity but merely himself. ...Intelligence, discrimination, and reason...have little status in the homosexual ideologic style." Gorelik himself associates this so-called homosexual ideology with "the irrationality, the inner-preoccupation, the need to astonish an audience, the absence of a true dramatic action, the dismal idea of the human condition" which he says exist in much of the contemporary theater.

In answer to such critics, Mr. Battcock denied that homosexual dominance or influence has led to deterioration of the arts or can be blamed for negative reactions to new works. For over a century, every generation of viewers of new art-styles has had to experience the shock of discomfort or bewilderment or anger or boredom when confronted with the unfamiliar. This unease at "outrageous" new art is a normal condition of our society (though missing in societies like Soviet Russia which have no outrageous art of their own) and it is "no reflection of homosexual distortion, atheistic despair, or the communist line."

Yet there is a connection between homosexuality and contemporary art in another area, said Mr. Battcock. Modern artists are questioning the traditions and established procedures of our society and are trying "to define the contemporary human situation and...aid our culture to come to terms with itself." In so doing, they use homosexual themes in a variety of ways, though these perform a role that is "subservient to a larger and more total view (of humanity)." Unfortunately, he noted, the meaning of the artist's work - "frequently obscure, precious, and intimate" - is usually lost on the audience of the electronic age.

In the cinema, he said, "aspects of homosexual erotica" are often used in "underground movies" (now become nearly cult objects among the art public), made by such artists as Andy Warhol and Jack Smith. The new vitality of these films is in sharp contrast to even the best Hollywood movies, which, "like the Sara Lee cakes, are delicious and stuffed with good ingredients, but always automated beyond the possibility of variation." Mr. Battcock called underground movies "documents... totally lacking in the saccharine and the sentimental." They are "calculated to inspire police hostility, to inspire fear and disgust in the hypocritical and the complacent." This new cinema with its perverse elements puts the artist "where he belongs today - squarely on the side of the outcast."

Mr. Battcock concluded his talk by saying: "If the arts cannot escape narrow-minded criticism...they should at least be free from meddling censorship by the fearful, the philistine, the prudish, and the blind."

Why Legislators Run Scared

"It is odd how the unbreakable rules propounded by Christians always turn out to be about sex and not about war." This comment by Alasdair MacIntyre was one of several statements, taken from theological writings challenging traditional religious law about sex, that were quoted by John V. P. Lasso, Jr. in his talk on "The New Morality in the Great Society." Mr. Lasso is Director of Christian Social Relations for New York's Episcopal Diocese. He made it clear in his opening remarks that he is not a theologian and that his speech would reflect his own views, not the official views of his church.

The new morality, according to Mr. Lasso, "says that love must take precedence over inflexible law, that concern for others is more important in human relationships than taboos and rigid commandments." He explained that the new morality is part of a general "existential and situational" approach to theology. "It holds that an ethical judgement or action must always reflect the special requirements of the concrete living context in which it takes place. The only absolute is God, and God is Love, and this is the only unchanging fact that is needed to make the right decision in any situation."

Proponents of the new morality believe that decisions "made in human relationships under the governance of love will produce roughly the same outcome as obedience to the laws of the 'old' morality, but for different - i. e., positive rather than negative - reasons," said Mr. Lasso.

He emphasized that the new morality is not simply "the old immorality condoned." Nor is it of a truly revolutionary character, identifiable with the current sex revolution in

America. The new morality is much less radical and much less libertarian than it might appear.

Mr. Lasso said that the new morality is "quite different from 'anything goes' or 'anything goes if you're sincere' or 'anything goes if you're in love.' It is simply 'let love of the other person decide what goes in each situation - for the good of the other person.' ...the new moralists are talking about a profound, Christ-centered love whose 'gate is strict and narrow' and whose requirements are infinitely deeper and more penetrating than those of religious law and taboo."

What these requirements might be in practice, was suggested by Mr. Lasso when he noted that the new morality has small comfort for those (whether heterosexual or homosexual) who engage in "loveless" sex relationships. "The 'one-night stands', the brief affairs, the long-term relationships where one partner is used physically or emotionally in return for a dubious security, the unions of convenience where each partner is free to pursue anyone of interest who appears on the scene" - all are as much condemned under the new morality as under the old. In such relationships, which Mr. Lasso termed "a misuse of sexuality," the participants are failing in determination "to do the most loving thing possible under the circumstances'."

While both old and new moralities apparently do not deny that two people of the same sex can have a deeply loving relationship, the old morality plainly condemns any physical expression of such love. Mr. Lasso said this is still the stand of almost all religious bodies, including his own. The new morality, on the other hand, seems tacitly to at least allow the possibility that - "under the governance of deepest love" - there might be homosexual unions that are free of sin.

Mr. Lasso warned that "neither the new morality nor the Great Society will be won overnight." Furthermore, the new morality "is not exactly sweeping religious bodies today," though it does have solid support and may someday prevail, he suggested.

Mr. Lasso, who had testified in 1964 before New York State's Temporary Commission on Revision of the Penal Law, discussed reform of laws affecting homosexuals. He said he had publicly praised the Commission for recommending to the New York legislature that deviate sex acts in private by consenting adults should no longer be considered crimes. However, this recommendation was heavily voted down by the state legislators (who nonetheless passed some other controversial measures including abolition of capital punishment and anti-birth control laws).

Why did the reform fail? Mr. Lasso felt the most significant reason was lack of support from church groups. Most of the religious bodies either opposed changing the laws affecting homosexuals - or more commonly, they remained silent. So, he said, "our legislators simply ran scared." He explained that the politicians who voted against change "need to be able to say (to their constituents) that the guardians of morality - the community's religious bodies - endorsed this drastic change in law, but that endorsement was not there."

And why did church groups generally oppose or fail to support homosexual law reform? Probably they were afraid that the state's removing the criminal stigma from homosexuality "would seem to be rendering a favorable moral judgement, would seem to be condoning or even approving acts that the religious bodies continue to believe are sinful," said Mr. Lasso. He pointed out that this fear is groundless, that saying an act is no longer a crime does not preclude calling the act a sin.

Mr. Lasso noted that in England, homosexual law reform has been faring better, and he attributed this to the impressive support from religious groups and leaders there, including the Church of England Moral Welfare Council, the Church of England Assembly, the Anglican Archbishops of Canterbury and York, the Roman Catholic Advisory Committee on Prostitution and Homosexuality, the Methodist Conference, the Society of Friends, and leaders of the Church of Scotland and the Free Churches.

While he is not optimistic about the chances for early reform of New York laws affecting homosexuals, Mr. Lasso said, his department in the Episcopal Diocese will continue to advocate such law change, not only because present laws violate justice, but also because supporting reform is one way of combatting the broader problem of intrusion by the State into the area of private morality - an area which, Mr. Lasso pointed out, is properly the concern of the churches.

Which Road to Legal Justice?

"...sin and crime are not synonymous, and...what should be punished is what infringes on someone else's rights - not what offends society." This is a basic tenet of the Model Penal Code, which was the subject of the talk by Margaret Lewis, president of the Mattachine Society of Philadelphia. In her "Report on the Model Penal Code," Miss Lewis outlined what the states are doing (or not doing) to adopt the Code, which was drafted and recommended by the American Law Institute with a view to updating American criminal law and also making it more nearly uniform throughout the United States.

Forty-two of the 50 states answered a survey letter from Mattachine Society of Philadelphia asking about their plans for criminal law reform, especially relating to laws that affect homosexuals. Of the 42 states that replied, 22 said they were not even considering substantive penal code reform, 13 claimed to have begun to work toward change, 3 said they have made substantial progress toward change. The other 4 states will probably keep recently enacted penal code revisions (though only Illinois passed those reforms affecting homosexuals).

Miss Lewis indicated that, while the homophile organizations should work to influence state legislatures to adopt the Model

Penal Code, they must not expect such law reform to have far-reaching effects. She noted, for instance, that the existing sex laws which the Model Penal Code would eliminate are only those against homosexual acts in private - and these laws are seldom enforced or enforceable anyway.

Also, Miss Lewis warned, supporters of law reform must be prepared for the possibility of a harmful compromise: namely, legislators may merely reduce the sexual "offenses" in question from felonies to misdemeanors. She pointed out that it is easier to sentence for a misdemeanor than for a felony, and that misdemeanors sometimes carry penalties of up to 5 years.

The homophile groups' best hope, Miss Lewis said, lies in supporting procedural rather than substantive law reform. This is a better alternative because when procedural codes are revised they are made more uniform so that offenders of all categories are treated equally. For example, a possible change in Pennsylvania would make uniform the working definitions of "solicitation" and would result in the courts' having the same definition to determine heterosexual or homosexual solicitation. As it is now, the definition for heterosexual solicitation is very narrow, whereas the phrase "Let's go home" is enough to constitute solicitation if the accused said it to a person of the same sex. Miss Lewis noted that 17 states are now considering revisions of their procedural criminal codes. "Herein," she said, "lies our opportunity to effect substantial changes in the legal status of the homosexual."

Beware the Psychoanalyst

Psychoanalysts in general have "a basic emotional resistance to giving the homosexual a chance," charged George Weinberg in his talk on "The Dangers of Psychoanalysis." Dr. Weinberg, a psychotherapist in private practice, got his Ph.D. in clinical psychology at Columbia University, has taught at Hunter College and New York University, and is a member of the American Psychological Association.

The psychoanalytic position is summed up in the statement by Dr. Irving Bieber that "All psychoanalytic theories assume that adult homosexuality is psychopathologic," Dr. Weinberg observed. He said he feels repugnance about psychoanalytic practice as it relates to homosexuals. But he has found it "impossible to convince homosexuals not to go to analysts and ...impossible to convince analysts that homosexuals could function without giving up their homosexuality."

Dr. Weinberg discussed four topics: why psychoanalysts condemn homosexuals, how they get away with this condemnation, how they damage homosexual patients, and what they could do to give homosexual and other patients a break.

Why are most psychoanalysts against homosexuality? To begin with, said Dr. Weinberg, psychoanalysts generally hold to a simple Victorian ethic about sex. Freud, though freer in his thinking than most people of his day, was writing in Victorian times. "Implicit in much psychoanalytic writing is this ethic, that was condoned in what we call science," said Dr. Weinberg.

Another factor is that heterosexuals are often jealous of the "advantages" they think the homosexual enjoys: the greater freedom homosexuals seem to have for sex expression, and the fact that homosexuals often do not have the responsibility of a home and family. Dr. Weinberg suggested that one reason why psychoanalysts can't come to grips with the possibility that the homosexual is capable of making his way, is that this possibility is devaluing to the heterosexual scheme of things.

Still another reason for psychoanalysts' opposition to homosexuals is what Dr. Weinberg called "the social orthodontist motivation - the motivation to make everyone the same." This is also, he noted, the motivation "that leads married couples to stay away from single people because they're reminded of a choice they made and of a possibility to live differently."

A fourth factor "insuring that almost all psychoanalysts have a bias against homosexuals" is the analysts' "orientation to look for problems." Dr. Weinberg explained that there is a "language which enhances the whole psychoanalytic position." If one says, not that "this person is different" but instead that "this person is a potential customer for the analyst." "It's almost that raw," said Dr. Weinberg, "in the sense that every field has a language which advances that field, which gives it function, which gives it possibility."

How do psychoanalysts damage the patient? Some of Dr. Weinberg's points applied to all patients including homosexuals, others applied specifically to homosexuals.

First, the patient-analyst relationship is demeaning to the patient, said Dr. Weinberg. The patient has to discuss his most personal problems and perhaps pay a major share of his income to do so. "He is in some sense unmanned by the relationship." If the analyst does not work against this feeling, he may aggravate any feeling of worthlessness already held by the patient, who may then be undone by the very relationship.

Dr. Weinberg declared that "a very important damage is done in the attempt to change the homosexual (into a heterosexual)." He contended that this attempt "is always implicit when it isn't explicit" in the psychoanalytic situation. The homosexual patient is damaged because "he suffers what I call the loss of his guiding fiction or fantasy," Dr. Weinberg said.

He explained that if the patient is told his homosexuality-bound up as it may be with his most cherished dreams, fantasies, and ambitions for himself - is depraved and that he is defective because of it, then it is hard for him to hang on to his ambition, his guiding fiction. The patient is deprived

of "the gasoline necessary for all of us to do what we have to do in life." Dr. Weinberg mentioned an experiment in which sleeping cats were awakened whenever they started to dream, which in effect took away their dreams. Surprisingly, one cat after another died as a result of this experiment. "I think the analogy is worth considering," said Dr. Weinberg. People may not literally die, but they are "short-circuited" if their guiding fiction, their dream for themselves, is condemned.

How do psychoanalysts get away with condemnation of homosexuality? Dr. Weinberg charged they often do it by omission.

To begin with, when a homosexual tells an analyst he wants to give up his homosexuality, the analyst may not question this decision at length the way he would question other drastic decisions by the patient. The analyst may not stop to weigh the goods and bads with the patient or get him to consider "why he wants to surrender something which evidence shows he can't surrender anyway," Dr. Weinberg said. He noted that the analyst's failure to challenge the patient's wish to change to heterosexuality, is itself a condemnation of homosexuality.

Another omission of psychoanalysts is that, by default, they will let die a homosexual relationship in which the patient is having trouble. They will view the relationship as "a long-term expression of hostility or an expression of something else neurotic..." and will allow it to break up by default. Dr. Weinberg noted that the heterosexual pays another price. "The culture so legislates that he should be together with his chosen mate, that a great deal of harm is done" when analysts force reconciliations, telling the heterosexual to "reconsider, think it over for the next three years."

Dr. Weinberg said that psychoanalysts also damage the patient by failing to make clear how many of the homosexual's problems are universal: existential aloneness, the need for meaningful intimate relationships, fear of death, inability to get as close to other people as one wishes, the feeling of being out of the mainstream. The homosexual may ascribe such feelings in himself to his homosexuality per se, saying "I am not a complete man, etc." Too often the analyst, by omission, lets the patient think that something intrinsic to his homosexuality is responsible for his feeling alienated and alone.

In another kind of omission that damages homosexuals, said Dr. Weinberg, psychoanalysts often will not honor as valid the patient's immediate problems, but will by-pass them to concentrate on the larger matter of getting the patient changed to heterosexuality. Even if the homosexual goes to an analyst only because of immediate problems, he is likely to be sold, in subtle ways, the argument that he ought rather to attempt to change his sexual orientation through analysis.

Dr. Weinberg related that psychiatrist Lawrence Kubie once told Tennessee Williams that he wouldn't be a great playwright unless he gave up his homosexuality. Dr. Weinberg added, "And one can picture Shakespear at age 23, thinking of going to the big city to write some sonnets to boys as well as to girls,

and running into a traditional psychoanalyst somewhere between Stratford and London - and turning back!"

What ought a therapist to be like in relation to the patient?
Dr. Weinberg had several suggestions.

First, he pointed out, it is the therapist's obligation "to change his patient the least, not the most." The patient is in fact correct in his fears (even though the therapist may call these fears paranoid, neurotic, etc.) that the therapist may try to tamper with a part of his personality the patient does not want changed. Dr. Weinberg said the patient rightly wants to give up only what keeps him from attaining his goals.

Next, the therapist ought to help the patient who feels guilt or repugnance over his activity, to reduce his bad feelings, said Dr. Weinberg. The therapist ought not to take the guilt as evidence that the activity is wrong for this person - as is often done by analysts. If the patient is allowed by the therapist to feel that his activity is wrong, "he may go on to hurt himself in ways that were unpredicted." The patient who condemns himself needs to have a "sense of humanistic morality inculcated" in him by the therapist, needs to develop a thoroughgoing value system as a defense against being hurt by personal criticism or "the slings and arrows of the culture."

Finally, therapists "should do more things to fulfill themselves, probably, than they do," Dr. Weinberg said. This would make it easier for them to "allow homosexual patients and others to get their fulfillments."

Dr. Weinberg concluded with a message for the audience from one of his patients who said: "Tell them that man is the only creature who condemns others of his own species for their sex behavior. No other creature cares." Dr. Weinberg said: "My final statement is, I wish psychoanalysts didn't care either."

In the question period following the talk, someone asked if he should go to a homosexual analyst. Dr. Weinberg warned that a homosexual analyst too may be anti-homosexual. "That seems to be a danger that even being a homosexual doesn't undo."

Another question was: "Dr. Bieber speaks of cure, of changing exclusive homosexuals into exclusive heterosexuals. Has this claim been scientifically substantiated?" Dr. Weinberg's answer was a simple "No."

"Are you discouraging homosexuals from being psychoanalyzed?" asked someone else. "Yes, I am," said Dr. Weinberg. He added that he assumed the questioner meant, psychoanalyzed because of their sexual orientation. "Obviously psychoanalysts have helped some people who are homosexual - but in other areas," Dr. Weinberg had earlier remarked. "If you go (into psychoanalysis) to have your homosexuality changed to heterosexuality - you certainly will come out worse."

(Reports on ECHO 1965 conference will be concluded in March)

Lesbiana

by Gene Damon

321. THE GIRL FROM PARIS - by Jessamy Morrison. London, W. H. Allen, 1965

And what a girl! Josette, a Parisian prostitute, is persuaded to go to London to ply her trade as a call girl. As a cover, the liaison man who arranges the journey puts her up in his home with his common-law wife Wendy, where Josette ostensibly acts as an au pair girl. But Josette has plans to match her dreams of grandeur, and after exhausting the resources of her gentlemen friends, she confides in Wendy, who promptly finances Josette's triumphant return to Paris where she opens a dress shop and turns her back on men forever. Josette's affair with Wendy is painted with warmth and contrasts sharply with her relationships with the men in the cast. It is soft satire but the champagne never goes flat. No one really ever met a girl like Josette - thank God!

322. THE SKIN DEALER - by Miles Tripp. London, Macmillan, 1965; New York, Holt, Rinehart and Winston, 1965.

Paul Phelan, a dealer in wild animal skins, is led far astray by twice-divorced Karen Fitzwilliams. When they first meet, Karen has in tow a lesbian secretary-companion, Joanne Winter. Joanne, fed up with a lifetime of painful servitude, finds this latest affair one blow too many and returns to England, leaving Karen to destroy Paul (and does she ever). Good portrait of a real bitch. Joanne is presented as very nice but a bit meek.

323. THE UNMELTING POT - by Michael Sheldon. London, Hutchinson, 1965.

Good characterization of a woman who won't cross the line out of plain fear. Among the new Canadians at a certain address in Montreal (new in the sense of being refugees from other lands, other lives) is an Englishwoman, Rosemary, whose rejected life had begun at Oxford with Janet, in the "relationship" whose only issue she had faced at last and run away from.

Now 30 years old, Rosemary works for the glamorous Carola of Carola Galleries and loves her silently. "Between Janet and Carola there had been...Helen and Pam and Dorothy. Either she could not accept or she had made herself unacceptable. Betrayal of one kind or another."

Rosemary and an attractive bachelor neighbor have an affair, indifferent on his part, desperate on her part as she tries to create and nurture heterosexual feeling in herself. The predictable ending, with Rosemary suffering a complete breakdown, is handled without excessive histrionics. Worthwhile reading.

324. NO VOYAGE AND OTHER POEMS - by Mary Oliver. Boston, Houghton Mifflin, 1965.

This author has been compared favorably to Edna St. Vincent Millay since her poems have the fire and vigor as well as the technical virtuosity of the early Millay work. However, Miss Oliver is given to more complex themes than her ghostly mentor. It brings a sense of nostalgia to find that romantic Millay touch overlaid with irony in a capable young poet. Ten of the poems in this collection are of special interest: "The Crossing", "Explanation", "The Maze", "The Bridge", "The Good Life", "The Judgement", "The Photograph", "In a Far Summer", and "The Lesson".

325. IN RAYMOND'S WAKE - by Peter de Polnay. London, W. H. Allen, 1965

The suicide of Raymond Fripp-Smith, on his second night in a ramshackle resort town in Andalusia, sets off a chain of events as his family and friends gather to probe the cause of his death. Here and there we are told the story of Raymond's friend, David Newell, whose family consists of his mother and her lover Lydia. Lydia emerges as one of literature's nicest lesbians. There are other minor lesbian and male homosexual figures in the plot. The author maintains his suspense well. A good way to spend an evening, in and at Raymond's wake.

326. THE ROUND MOSAIC - by Desmond Stewart. London, Chapman and Hall, 1965

This historical novel is the first of a trilogy about several powerful families in Scotland, Ireland, and England. It is set in these countries and in Egypt, and covers the years from 1890 to the end of World War I. The other two volumes in the trilogy will carry the story up to the 1960's.

The primary protagonist, Andrew Lomax, third son of a Scottish landowner, marries Alexandra Amos, one of four sisters. Two of the other sisters, Fanny and Oonagh, are lesbians. When the four are still young women, Fanny goes to live with an elderly, wealthy art patroness, Lavinia Strauss, and devotes much of the remainder of her life to the care of this woman. As partial reward, Fanny is introduced to the lesbian society of Scotland and England in the 1890's - including Lavinia's long-time friend, Miss James Bouverie, artist and social lion.

Toward the end of Lavinia's life, Fanny's sister Oonagh comes to visit and to stay temporarily with Miss Strauss while Fanny undertakes some family business. Oonagh usurps Fanny's place, and when Miss Strauss dies, her will bequeaths "...all I have to my dear friend Oonagh Amos provided only that she does not

cohabit with James Bouverie." Since James's legal name is Imogen, this presents no problem, and James and Oonagh take up residence together. Throughout the novel they continue to appear, with chapters devoted to their later histories which become quite complex.

As is usual in a chronicle novel, there are no love scenes. Mr. Stewart has employed some of the suspense devices used in mysteries to keep the reader going along eagerly, and the novel has that sense of realism which is often lacking in historical fiction. Mr. Stewart has evidently done an immense amount of research - and perhaps those readers thoroughly versed in the social history of that period in Scotland and England will be able to identify the characters in the conterie of James Bouverie.

327. VENUS IN TRANSIT - by Audrey Laski. London, Heinemann, 1964; New York, McGraw-Hill, 1965.

The Venus in question seems to have both arms, and finds them constantly around a variety of men as she wanders about the world seeking adventure, despite her passive non-participant view of life. Her last stopping point is a provincial French village which has a small artist colony. Among her friends in the village are Henriette and Vera, a quiet, apparently long-lived lesbian couple who run an arts and crafts shop. Despite their seeming very happy together, Henriette imports a new girlfriend from time to time. The present one is a bad lot and is soon sent on her way. No explanation is offered for the behavior of the lesbians or indeed any of the characters. The book has an oddly other-world flavor, seems more like the expatriate novels of the 20's and 30's than more current ones.

328. A GREEN THREE IN GEDDE - by Alan Sharp. London, Michael Joseph, 1965; New York, New American Library, 1965.

This tells of the youthful odyssey of Peter Cuffee and Harry Gibbon, small-town Scotsmen turned loose in France for a time. Harry becomes friends with Norman Kimber, a gentle, worldly, homosexual poet, and learns how to live in a world which previously had frightened him. Harry is not actually homosexual but he has tendencies and it is these he must learn to live with, or for, or around. Peter Cuffee lives with his sexual desires by expressing them constantly. When he expresses them to one half of a devoted lesbian couple, he gets a poker in the side of his head. He is not seriously hurt. Too bad. Mr. Sharp writes well in his first novel, perhaps because of his wide experience in television writing.

329. A SHARE OF THE WORLD - by Andrea Newman. London, Bodley Head, 1964; New York, New American Library, 1964.

Just when it looks like the college novel has been worn out, along comes someone to get a new twist out of the old theme. Here the author has used vivid portraits, so that while we've met these people before in other books, we find them believable and somehow freshened. Anne and her girlfriend Marty

confront a world full of little asides - an unwanted pregnancy leading to abortion, a broken love affair, the divorce of the protagonist's parents, etc. Ruth, Marty's roommate, loves Marty in vain and turns to religious fanaticism as an escape. Anne worries about her brother's homosexuality, about the lost boyfriend, about a million petty frustrations. Then suddenly it's college fall for the last time and they return to school with the fresh outlook characteristic of the young expecting to find their share of the world.

330. MISS MACINTOSH, MY DARLING - by Marguerite Young. New York, Scribner's, 1965.

The year's weightiest tome - 1198 pages of lack of literary discipline. Miss Young writes beautifully about lackluster people engaged in meaningless pursuits. Her heroine's emotional involvement with the unattractive, symbolic lady of the title (her nurse Miss MacIntosh) must be considered homosexual.

331. "Jimmy" - short story in CORDELIA AND OTHER STORIES, by Francoise Mallet-Joris. New York, Farrar, 1965.

This collection marks Francoise Mallet-Joris's return to a straightforward narrative style, and it is very welcome. The story "Jimmy" is her first major contribution to lesbian literature since her first novel, THE ILLUSIONIST. Jimmy is a 40-year-old soldier, accepted by her male regiment who know that she is a woman. Jimmy's adventures with a little tramp she picks up and befriends, and the reactions of her friends, make up the plot. The story is good, sympathetic in a wry way, and has a happy ending.

332. THE HOUR OF GIVING - by Luis Zalamea. Boston, Houghton Mifflin, 1965.

In this polemic novel about the political and industrial evils of South America and the rich ruling minority who keep the majority of the populace in degradation, the author has included what may be the year's most inept portrait of a lesbian. Myriam de Zaldivar, spoiled wife of the novel's protagonist, is pictured as a man-consuming monster who also just happens to prefer women. If the author hadn't said so, we wouldn't have believed it, and we still aren't sure. It is hoped that he knows more about South America than he does about lesbians.

SPECIAL NOTICES

When you move, please notify our Circulation Manager! The postage rate used for the magazine does not permit forwarding of copies even though your former post office may know your new address. Avoid missing any issues! Send your new address promptly to THE LADDER's Circulation Manager in San Francisco.

Cross-Currents

CITIZENS ALERT, 366 Eddy St., San Francisco. Phone 776-9669. All minority-group members in the Bay Area should memorize this information. Citizens Alert is a citizens' committee formed chiefly to protect individuals, especially those identified with minority groups, from the harassment, brutality, and discriminatory treatment by police which have become a matter of concern and alarm in San Francisco.

The chairman, Rev. A. Cecil Williams, said in a press release that Citizens Alert "is not an organization for the harassment of our police" and that it seeks to cooperate with law enforcement agencies. But, he said, the group will investigate all complaints about police practices and will give assistance to persons whose claims of harassment and/or brutality are justified. Rev. Williams urged all citizens who either witness or undergo police brutality or harassment to call Citizens Alert, which will maintain round-the-clock phone service and will promptly check into the legitimacy of these reports and summon whatever professional services may be needed.

Citizens Alert is also concerned with cases of unequal enforcement of the law because of a person's income, skin color, racial origin, or sexual orientation. Police misbehavior has been most often associated with persons belonging to minority groups characterized by these factors.

In addition to helping individuals who are victimized by the police, Citizens Alert will also prepare reports on its findings concerning police misbehavior and will send these reports to governmental and social agencies.

Citizens Alert includes professional persons, prominent citizens, and representatives from civil rights organizations and minority groups. Its board of directors includes two representatives from the homosexual community: Lois Williams of Daughters of Bilitis and Larry Littlejohn of the Society for Individual Rights.

The courageous members of Citizens Alert aim to reduce substantially, if not eliminate entirely, the incidence of police misconduct toward citizens in San Francisco.

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The AFL-CIO last year launched a campaign against the use of lie detector tests by employers. Both government and private employers, it reported, were using the polygraph to try to get

information about an individual's political beliefs and sexual activities, as well as other matters. The AFL-CIO said that giving lie detector tests to employees and job applicants was an infringement "on the fundamental rights of American citizens to personal privacy."

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Homosexuality was not only prevalent in Athens and Sparta but was acceptable for the young, according to Panos D. Bardis, professor of sociology and editor of the journal SOCIAL SCIENCE. In an article on "The Ancient Greek Family" in the journal's June 1964 issue, Dr. Bardis points out that "In Sparta, for instance, homosexuality between boys and men in the military barracks was very common. In fact, it was encouraged so much that boys often competed with one another for the love of their officers, who, in their turn, devoted a great deal of time and energy to the educational success of the boys they loved. It was equally honorable for young virgins to seek lovers among Sparta's most respected matrons. As Plutarch writes in his LYCURGUS (XVIII, 4), 'this kind of love was so approved by them that even young girls sought lovers among good and noble women'."

Dr. Bardis has written more recently about the liberal sex customs of antiquity. In an article on "Sex Life in Ancient Greece" in SEXOLOGY for October 1965, he notes that many of Greece's gods and heroes were described as homosexual, such as Apollo, Heracles, Poseidon, Ganymede, and others. And among famous mortals in ancient Greece, Solon the great lawgiver and poet, and Alexander the Great, were homosexual.

When Alexander marched against Asia, said Dr. Bardis, he was accompanied by his young male lover, Hephaestion, who fell ill and died at Ecbatana. "Alexander was so heartbroken and inconsolable that he fasted for 3 days; crucified Hephaestion's physicians; ordered the entire empire to go into mourning; (and) had chapels erected to his beloved friend in many cities The funeral, with a 200-foot-high pyre and other extravagances, was one of the most ostentatious, theatrical, and sumptuous ceremonies of all time."

After observing that sexual deviations involving violence were virtually non-existent in the climate of sexual freedom that prevailed in ancient Greece, Dr. Bardis concluded: "That is why, before we formulate and adopt a sane, realistic, and consistent code of sex ethics for our society, we must place greater emphasis on research into the sex ethics of other civilizations."

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Capping the How's That Again? department for 1965 was a speculation about the famous murderer and mutilator of women, Jack the Ripper. In a NEW STATESMAN review on August 20 of two new British books about Jack the Ripper, Arthur Marshall mentions the authors' attempts at pinning down an identity for the man who cut up his prostitute victims. Marshall then tosses in a

suggestion of his own: "Was it conceivably not a man at all but a Jill the Ripper, a crazed, lesbian midwife connected with an abortion racket? She might well have the confidence of her prey and would know, as it were, her way about." Maybe a crazed midwife - but must she be lesbian too, Mr. Marshall?

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SPECTRUM, the newsletter of England's Homosexual Law Reform Society, reports on a supporting speech given by elder statesman the Earl of Swinton during the House of Lords' third debate (in October 1965) on a bill to legalize private homosexual acts between consenting adult men: "Lord Swinton, who was responsible during the war for the coordination of Security, said that the Secret Services could not speak, but if they could he thought they would agree that the law as it exists today is not only a blackmailers' charter, it is also a spies' charter and an enemies' charter."

SPECTRUM also mentions two recent surveys in Britain by Gallup Poll and National Opinion Poll. In each poll, 63 per cent of those questioned disapproved of the existing law under which private, consensual homosexual conduct between men is criminal.

The Homosexual Law Reform Society is hoping 1966 will bring victory in the long fight for change in the law, and it is stepping up its efforts to get Parliament to act. The society will be grateful for contributions to help in this work. Send donations (preferably in the form of international postal money orders) to either "The Albany Trust" or "Homosexual Law Reform Society" at 32 Shaftesbury Ave., London W. 1, England.

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Speaking about laws that punish homosexuals, sociologist Edgar Z. Friedenberg writes: "...it seems very strange that society should need to reinforce adult, genital heterosexuality with such a barbarous set of punitive devices if, indeed, it could be assumed to be what everyone would naturally want." Elsewhere in his incisive review (New York Review of Books, Oct. 14, 1965) of the latest Kinsey book, SEX OFFENDERS, Friedenberg notes that the "homosexual offenders tend to be brighter and are about the only individuals in the (Kinsey) sample with much education, but, as the authors point out, homosexuals cannot express their inclinations legally no matter how bright they are." (And Mensa is no substitute.)

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Some readers have asked how to get the buttons with the slogan LET'S LOVE ONE ANOTHER (a button especially popular among those in the homophile movement). Write to Randolfe Wicker, 209 Mulberry St., New York, N. Y. 10012. The buttons sell for 25 cents each, 5 for \$1, 15 for \$2.50. Randy also has, at the same price, the button EQUALITY FOR HOMOSEXUALS. But he warns that LET'S LOVE ONE ANOTHER carries in small print around the edge "Randolfe Wicker - Homosexual League of New York." Says Randy, "That's to keep hypocrites from wearing it."

TRANSFORMED

A rose
To the nose
Has an aura that sings
To me
Who knows,
Of the vibrance that clings,
In a life
That's rife
With beautiful things,
And sheds
Its woes
On gossamer wings.
Ours.

- Kay

SPACE

Never again your face will stand
close and warm in the mothering sun

Nor will your hand, chilling,
turn from the taunt of space
that quivers from me to the moon.

Only colder, never closer
no matter my needs
for now you have none.

- Blanche Small

ORANGES (TO R)

Come, let's tease apart oranges
and burst their scent upon a
new day,
between the green of our eyes,
under the searching of our tongues.
Come, let's share orange sections
and burn the dried peels
in the temple
of our fresh oneness.

Foghorns may sound out
in our nights --
but we will greet
wetness with wetness,
all tenderly wrapping ourselves in,
with oranges' mornings.

- Cheri V Collins

The Young Lesbian_____ by IRENE FISKE

Adolescence can be a painful time for many young people - a time when guidance, love, and comfort are much needed yet often lacking.

The adolescent lesbian has a double burden and virtually no way to ease it. Often she is without a single sympathetic ear, and the chance of her finding a receptive listener fades completely when the girl feels her interests to be unmentionable.

Even those of us fortunate enough to have sophisticated parents who accepted and even counselled us on our orientation, had moments of agony, made more acute by the impossibility of telling our contemporaries about our real feelings and attitudes. For instance, all of the complex boy-girl relationships become increasingly difficult, even embarrassing, for the girl who is aware of her differentness. After all, it is impossible to explain that the reason you date Jim is not because you go for him, but because you can then double-date with Jack and Gloria - and you want to be near Gloria.

It is lesbians in the age group of 14 to 20 who most need the support offered by organizations such as Daughters of Bilitis. Yet these girls are, by our present mores, denied not only contact with lesbian groups but even direct access to homosexual magazines like THE LADDER.

This is not to deny for a moment that society has an obligation to protect minors from sexual advances by adults. I do feel, however, that some of the basic needs all young people share are the needs of belonging to a group, of knowing that they have a cultural background, that there is a place in the sun for each of them. No matter how intelligently a youngster faces the fact of being different in sexual orientation, the adjustment is almost impossible to make alone and without support. The youthful lesbian, confronted on all sides with the propaganda of heterosexuality, cannot help feeling isolated, cut off from the ties and reassurances that are automatically afforded to the heterosexual adolescent.

One doesn't need a degree in sociology to notice the confused and unhappy faces of many teenagers today. The lesbians among them - statistically few but always present - usually escape legal trouble, but may nevertheless be subjected to direct pressures to conform by persons in authority.

Everyone knows about adult homosexuals being harassed by the police. But did you know that there have been instances of

subtle harassment of adolescents? I personally know of three cases of fast-action brainwashing used to frighten a young so-called offender into "good behavior."

In one case, a 16-year-old high school girl in Colorado made friends casually with a 22-year-old girl in her neighborhood. In search of a sympathetic ear, the teenager several times talked about her lesbianism with the older girl and also discussed with her the person who was the object of the younger girl's affections (someone unconnected with this account).

One day a few weeks after the last of these conversations, the 16-year-old girl was called out of her high school class to the principal's office and was turned over to a policeman and policewoman. The girl was taken to police headquarters, where she was asked if she had been "bothering" lots of girls and whether she had "lots of dates" with girls. Though the girl protested these suggestions as ridiculous, she was told, "oh, come on, you know what I mean." This badgering went on for over an hour. At the end of this time, the girl was delivered back to school and warned never to speak to the older girl again.

You who read this realize that the whole process was illegal. The school was not informed of the reason for the interrogation, the girl's parents were never notified, no arrest was made, and - although I can't be certain of this - the visit probably was not recorded by the police at all. Since the teenager thereafter shunned the older girl like the plague, she never learned the reason behind the complaint. But it took the younger girl many years to recover from the fear that was instilled in her by that visit to the police station.

I know, because I was that girl.

Young individuals who are homosexual in orientation will always be coming along, year after year. If they could know about the homophile groups, they might avoid years of loneliness or confusion or self-hatred or foolish exhibitionism.

I was lucky in one way. I knew conclusively at age 13 that I was a lesbian. My mother, in whom I confided, was able to give me good and comforting advice. She counselled me to let a few years pass before being so positive about myself, and she told me that I was not alone, that many people through the ages had felt the same way. She also explained that people are usually judged and treated in accordance with their public actions and not their private ones.

Despite this best of all possible help from a parent, I had rough moments in adolescence - times when I would have been overjoyed to know of a group like Daughters of Bilitis, even if I could not have had any contact with it because of my age.

THE LADDER, as it becomes available in more and more college and university libraries, and even in some public libraries, will represent a significant means of helping many young lesbians. To my knowledge, several large libraries already have

been fitted from gift subscriptions to THE LADDER, donated by LADDER readers. Many more donations to libraries are needed.

Another possibility for aiding the adolescent homosexual lies with The Council on Religion and the Homosexual in San Francisco. One of the purposes of this group of clergymen and laymen is to give guidance to clergymen, social workers, and others who may be in a position to counsel young homosexuals who are troubled or in need of comfort and reassurance.

These are only first steps. The homophile organizations should find ways to do more, if only indirectly, for teenage homosexuals. These young people will be our representatives in society tomorrow. They need our help - now.

Notes from Abroad

Social Service for the Young

We (+) have hit the jackpot as a "social agency." Recently a 16-year-old girl with lesbian tendencies came up before a magistrate's court as a young person in need of care and protection and was remanded for a psychiatrist's report. The psychiatrist, Dr. Gibbens of the Maudsley Hospital in London, recommended in his report to the magistrates that the assistance of the Minorities Research Group should be sought, and the court duly advised the local authority (in whose care the girl then was) to approach us, which they accordingly did. We decided to run a small ad in our magazine ARENA THREE, appealing for someone to offer the girl a home.

What particularly interested us was that none of the authorities involved made any suggestion of "curing" the girl, although she is only 16, and is undergoing psychiatric treatment (being "emotionally disturbed," quite apart from having lesbian tendencies). Much of her difficulty has arisen from living in a family background of total incomprehension and hostility, and the unanimous view of "Authority" is that she would benefit greatly by meeting and mixing with those best able to understand and sympathize with her lesbian inclinations. This is, of course, not the first time that a psychiatrist or medical practitioner has made a referral to us, but it is the first time that a court has done so.

- Esme Langley

(+ Esme Langley (MRG) Ltd., England's lesbian-oriented organization, with offices at 98 Belsize Lane, London N. W. 3. The group's monthly magazine ARENA THREE is available by subscription: \$6.00 in the U. S., payable in international postal money order or special bank draft.)

'NOTHING ELSE...' by GER

Little white flowers grew in the grass under her feet and tickled between her naked toes. She sat on the grass with her arms wrapped around her knees and stared at them, little flowers so small you could hardly see their cores among the minuscule petals.

She stirred her toes and a pair of grasshoppers flew up. She followed them with her eyes to the blossoming lilac trees and got up. "Not on my lilac trees, mes amis," she muttered, carefully flicking them away with her forefinger.

Voices drifted into the garden and she hunched up again on the grass.

"Where is she, then?" asked Ella's voice impatiently. "We really must go now." A man's voice grumbled approval.

Do go, go, go! she thought, nervously pulling at some blades of grass. Go quickly, please.... She couldn't see her hand any more and blinked her eyes. Warm tears fell on her knees and she rubbed them away impatiently with her arm, frowning at herself. Fool, she scolded herself, you fool - what's really the matter?

Nothing but the fact that Ella, her father's young and beautiful fiancée, had become her stepmother that day, and was going on her honeymoon.

READERS RESPOND

Because of a misunderstanding, the blurb about me on the January back cover makes me appear much too noble. Although I did indeed return a scholarship once upon a time many years ago, it was not in order to work for the homophile movement (the existence of which was unknown to me at the time). However, it is true that participating in the movement leaves me no regrets about abandoning my scholastic ambitions and is a greater challenge than the teaching field I might have entered.

- Lily Hansen

(Editor's note: Our apologies for this misunderstanding!)

The "Interview with Jean" in November was interesting. I always find another person's vantage point of awareness, self-concept, and adjustment to life, a new perspective for my own thinking.

- Kim S.

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The November and December issues were a real step toward offering variety to LADDER readers. Perhaps I felt special understanding for Jean, the artist interviewed in the November issue, since I've done and sold pencil sketches and oil portraits for several years. But I think that interviews like the one with Jean are of interest to many people. It made a more personal sort of reading, yet still provided a good look at various problems faced by homosexual women in general.

- R. S., Indiana

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THE LADDER took a sudden drop in November and December. The "Interview with Jean" in the November issue was interesting, but your presenting such an atypical lesbian was distressing. I found her attractive but felt like we weren't really relatives, don't you know? Her "adjustment" is appalling: women "seldom" put their work first - very unhealthy! Yet nowhere is it made clear that Jean is unusual in this respect.

I enjoyed Leo Ebreo's article "A Homosexual Ghetto?" in December - and thank goodness for him, because there was nothing else to notice in that issue. The talk "Who Is a Homosexual?" by psychologist Dr. C. A. Tripp was excellent, one of the finest, if not the finest, of its kind. But for THE LADDER? Someone may have enjoyed it - but surely none of the readers who feel they are lesbians and not guinea pigs, conditioned reflexes, etc. I saw little room in that speech for love, less for honor, nothing for obey, and very little realization that lesbian women simply do not function as that description might indicate. The theory of the bi-sexual norm is becoming increasingly popular, and we may all someday be encouraged to have sex with anyone of any shape of sex. Me, I'll take life, liberty, and the pursuit of love and beauty.

I'm beginning to wonder if the homophile movement does not carry the seeds of our own destruction implicit in its aims? When we have amalgamated and absorbed and homogenized and pasteurized ourselves thoroughly, we'll each become one of those shapeless, meaningless "walk alike, talk alike, think alike" things which now inhabit this country. And then who will write our poetry, and our novels of INTENSITY? Who will burn at futile fires, howl at moons aimlessly? Where will all the beauty go, in this land where sex without thought is God, and love is suspect, not really "the thing to do"?

- B. G., Missouri

I found Dr. Tripp's article in December particularly good!

- J. K., New York

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The magazine is greatly improved, especially the covers. I think you've hit in a great idea for "heart interest" in taped interviews with girls relating their own life experiences. We're all interested in knowing what someone else in the same category has gone through. This type of material should be kept up.

- D. H., Ontario, Canada

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"Beat Alice" in October was a very touching story; it made me cry, and very angry. "Cross-Currents" and "Erotic Minorities" were also interesting and professionally done. My, my, nothing amateurish about THE LADDER any more!

I was very impressed by the interview with Jean in November. She must be a wonderful and courageous and individualistic person - very worthwhile to know. It was inspiring to read about her determination and faith, and her refusal to compromise her ambitions. She stands aloof, but she'll find her match sometime, and won't have to bow down for it.

- L. H., District of Columbia

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Dear Miss Gittings,

Thank you for your letter asking for the reproduction rights for one of my paintings to be used on the cover of your publication.

I have discussed the matter with my agent, my lawyer, my family physician, my dentist, my parents, my sister and her boyfriend, the psychotherapist (female) of a friend of mine, several highly trusted and practically intelligent friends, my mistress and her boyfriend. And their sincere advice is that I should refuse your request.

Having given their opinion some thought, I do not believe that I should limit my paintings to people categorized by their sexual habits. I am enclosing a photo copy of the painting and you have my permission to use the same on your cover.

I only hope your readers will not take me for a lesbian, especially since I am not even a woman. My best wishes to you and your readers.

Sincerely yours,

Jan De Ruth

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

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3470 Mission St., San Francisco, Calif.

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I am over 21 years of age (Signed) _____

DOB NATIONAL CONVENTION

August 20, 1966

Jack Tar Hotel

San Francisco

Featuring Bishop James A. Pike

THE HOMOSEXUAL CITIZEN

Greetings and good wishes to the newly-launched magazine THE HOMOSEXUAL CITIZEN, which each month presents news of civil liberties and social rights for homosexuals. For subscription (\$5 a year) or information, write to either one of the sponsoring organizations: Mattachine Society of Washington, Box 1032, Washington, D. C. 20013, or Mattachine Society of Florida, Box 301, Miami, Florida 33101.