

# THE LADDER

Adults Only .50

April, 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

April 1966

Volume 10 Number 7

Published monthly by the Daughters of Bilitis, Inc., a non-profit corporation, 3470 Mission Street, San Francisco, California 94110.

### NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

PRESIDENT - Cleo Glenn  
VICE-PRESIDENT - Kris Leuthold  
RECORDING SECRETARY - Meredith Grey  
CORRESPONDING SECRETARY - Marjorie McCann  
PUBLIC RELATIONS DIRECTOR - Phyllis Lyon  
TREASURER - Del Martin

### THE LADDER STAFF

EDITOR - Barbara Gittings  
ASSISTANT TO THE EDITOR; ART EDITOR - Kay Tobin  
PRODUCTION MANAGER - Donna Manns  
CIRCULATION MANAGER - Doris Hanson

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

U. S. Homophile Movement Gains National Strength .....	4
Lahey: Portrait of a Lesbian - by Leo Ebreo.....	6
DOB National Convention.....	10
The Poet Within - by Jeannette H. Foster.....	11
National Church Group Discusses Homosexuality.....	13
Homosexuals Forced to Pay Millions to Blackmail Ring.....	14
Cross-Currents.....	15
DOB Scholarships for Women.....	16
Lesbian Literature in 1965 - by Gene Damon (Conclusion).....	17
A Rebuke for TIME's Pernicious Prejudice.....	20
Letters TIME Didn't Print.....	22
Readers Respond.....	24

Front Cover: Lidia Prochnicka as the Baroness and Candice Bergen as Lahey in the movie "The Group". See page 6. Back cover: Candice Bergen as Lahey in the movie "The Group". Photos by courtesy of United Artists Corporation.

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

# U.S. Homophile Movement Gains National Strength

Representatives of fifteen homophile organizations and publications traveled from all over the United States to attend the first National Planning Conference of Homophile Organizations, held in Kansas City, Missouri, on February 19-20, 1966. The conference was called to plan communication, cooperation, and strategy on a national scale for the growing American homophile movement.

There were four major accomplishments of this first concerted national planning effort by groups composed of homosexuals and supporters of their cause:

- (1) Adoption, and release to the public press, of a hard-hitting position statement (full text given below);
- (2) Agreement to sponsor simultaneous, nationally-publicized town-hall type meetings in major cities throughout the country on May 21, 1966 (Armed Forces Day), to protest the moral dilemma with which homosexual men are confronted because of the draft and the risk of getting a less-than-fully-honorable discharge if discovered in the armed services;
- (3) Agreement to co-sponsor the publication of a series of pamphlets about homosexuality, to be made available to the general public as well as to various professional groups;
- (4) Agreement to take under consideration a proposal for a national legal fund to provide financial support in important legal cases concerning homosexuality.

The position statement that was signed by the fifteen groups and publications and released to the press read as follows:

"Laws against homosexual conduct between consenting adults in private should be removed from the criminal codes.

"Homosexual American citizens should have precise equality with all other citizens before the law and are entitled to social and economic equality of opportunity.

"Each homosexual should be judged as an individual on his qualifications for Federal and all other employment.

"The disqualification of homosexuals as a group or class from receipt of security clearances is unjustified and contrary to fundamental American principles.

"Homosexual American citizens have the same duty and the same right to serve in the armed forces as do all other citizens; homosexuality should not be a bar to military service. Even under existing military standards, a person dismissed for homosexuality should be given a fully-honorable discharge.

"For too long, homosexuals have been deprived of these rights on the basis of cultural prejudice, myth, folklore, and superstition. Professional opinion is in complete disagreement as to the cause and nature of homosexuality. Those objective research projects undertaken thus far have indicated that findings of homosexual undesirability are based on opinion, value judgments, or emotional reaction, rather than on scientific evidence or fact.

"A substantial number of American people are subjected to a second-class citizenship, to the Gestapo-like 'purges' of governmental agencies, and to local police harassment. It is time that the American public re-examine its attitudes and its laws concerning the homosexual."

The position statement was adopted by the following organizations and publications, representing homosexuals in all fifty states of the Union:

Citizens News (San Francisco)  
Council on Religion and the Homosexual, Inc. (San Francisco)  
Daughters of Bilitis, Inc. (San Francisco, New York, Chicago)  
Janus Society of America (Philadelphia)  
Mattachine Midwest (Chicago)  
Mattachine Society of Florida, Inc. (Miami)  
Mattachine Society Inc. of New York (New York City)  
Mattachine Society of Philadelphia (Philadelphia)  
Mattachine Society Inc. (San Francisco)  
Mattachine Society of Washington (Washington, D. C.)  
One, Inc. (Los Angeles)  
One, in Kansas City (Kansas City)  
Tangents (Los Angeles)  
Society for Individual Rights (San Francisco)  
Tavern Guild of San Francisco (San Francisco)

The chairman for the meeting was the Rev. Dr. Clarence A. Colwell, minister of the metropolitan mission of the United Church of Christ in San Francisco. Dr. Colwell is also president of The Council on Religion and the Homosexual.

The Kansas City Times (morning version of the Star) carried a 17-column-inch report on the conference in its February 21 edition, and quoted Dr. Colwell as giving the reporter this personal opinion about homosexuality: "My own particular view is that homosexuality is a variation rather than a deviation in an infinitely complex pattern of sexual behavior. That's not a very popular view for a churchman."

The second National Planning Conference of Homophile Organizations will be held in San Francisco on August 24-27, 1966

# LAKEY: Portrait of a Lesbian — by LEO EBREO

Mary McCarthy's novel *THE GROUP* achieved a succes de scandale when it came out. It had, or was alleged to have, revelations about the intimate life of Vassar girls, or rather post-Vassar girls, for the novel concerned the post-graduate careers of a group of eight girls of the Vassar class of '33.

This reviewer - male, Columbia '53 - read the book with great interest, contrasting the lives of the Vassar girls of twenty years before with those of the Barnard girls of his generation.

The book's purported sexual revelations were highly over-publicized. The novel consisted of Whitmanesque catalogs of the clothing, books, thoughts, jobs, friendships, marriages, love affairs of the girls. If there was anything amazing about their sex lives, it was the lack of them. At the time the story opens, only one girl has had intercourse with a man, and she with only one, and she is marrying him. Hardly an adventure. As for other sex outlets (to use the cold Kinseyesque nomenclature of our later time), only one girl is recorded as having masturbated, and homosexual emotions are confined to one of the eight (this disclosure left for the last chapter), and that one - Elinor Eastlake, known as Lakey - is clearly and officially a lesbian.

The reader who comes to the book for any revelations about female homosexuality will be disappointed. The character of Lakey is the least-drawn in the book. The detail used with all the others is curiously absent in her case. Lakey herself appears only in the first and last chapters. Yet her presence and absence are so much a part of Mary McCarthy's dialectic that she forms an essential element in this dialectical novel.

The first scene is the wedding of Kay, one of the girls. The group have just left college. They are hopeful, happy, some already thinking of the future, others intoxicated with the present. Only Lakey, mysteriously, holds on to the past. She wishes she were living in the quattrociento. The others cannot figure her out; she seems "inhuman," a law unto herself. But she is at the center of the group. Kay, whom she had once chosen, and been admitted to the group because of her. Now Kay, her choice, is in effect leaving the group. On the way to the wedding breakfast, Lakey suddenly disappears. She reappears at the breakfast with a mysterious package. It is the traditional rice, symbole of fertility. Shortly afterwards, she leaves for Europe.

The interval of six years before Lakey's return is virtually an anthology of suffering. The group have encounters with men

who spurn them, attempt to rape them, betray them, beat them up, turn them into child-rearing (and breast-feeding) machines or respectable, dull matrons. There is one girl, Helena, described as a neuter, who is fortunate enough not to have a lover. However her father - always a man around! - manages to discourage her from her professional career. Another girl, Polly, after having been deceived by a Freudian Communist, is solaced by a Good Doctor. But after so many hundred pages of villainous males, the Good Doctor (and Polly's sweet-manic-depressive father) seem as fake as a good slaveowner would be in *UNCLE TOM'S CABIN*. Obviously the good man, like the good Nazi, is not the exception permitted to break the rule. The rule - never given explicitly - is that the male, for these girls at least, is a destructive agent.

Now Lakey returns. The time is just as World War II is breaking out in Europe. The girls, now women, go down to the pier to meet her. Lakey is still magically youthful. To match her green eyes, she has (1) a green silk blouse, (2) a green leather toilet case, (3) a furled green silk umbrella, and she will soon acquire (4) a green sports car. Lakey is, as before, distant, cold, poised. Her actions, as before, are symbolic. As before she gave rice, now she brings baby-gifts. Her possessions, huge quantities of clothing all wrapped in white tissue paper, are emphasized.

She has with her her lover, the Baroness d'Estienne. At first the girls are put off by the revelation of Lakey as a lesbian, but in time they come to accept the female couple, who acquire a house in Greenwich and invite the girls there, and who prove affable and generous. Yet the girls continue to be embarrassed at the idea of physical relations between Lakey and the Baroness. Only Kay is not perturbed at the thought.

Lakey has returned, however, only to witness the beginning of the end of the group. Kay dies from a fall from a window. The group gather to arrange her burial. The novel's last scenes concern the funeral and the drive to the cemetery. Beside Lakey in her car is Harald, Kay's husband, the first man to "take" one of the girls from the group, a journey that was to end in the grave.

It is only during this last scene that the author - who has before this allowed us to enter the minds of some of the other girls - allows us to see Lakey from within. Lakey's thoughts as she drives with Harald to the cemetery are not pleasant. But her passenger is not pleasant. Harald, mean-souled, drunk, a lout, philanderer, and failure, was partly responsible for Kay's having had a near-breakdown not long before her death.

Yet Lakey feels no pity or hatred for him, merely curiosity. She decides "to play him a trick." She allows him to suspect that she and Kay were lovers while in college. When Harald demands an affirmation or denial, Lakey refuses to answer, smiling "like a lizard." This is her "revenge for Kay, for women." Harald, enraged, denounces her silence as a "filthy lesbian trick" and insists on leaving the car. He returns to the city, delinquent even in attending his wife's burial.



Lakey, symbolically, with her hands upon the wheel, in control (as she had once been in control of the group), proceeds alone to the cemetery.

Obviously this portrait of a lesbian cannot represent an average lesbian, the way each of the other girls in the book represents a certain type of woman: the feminist, the good wife, the career girl, the literal, the Boston aristocrat, etc. The reader hoping to learn about lesbians or lesbian emotion will rise as innocent as when he sat down. Lakey belongs not to the world of realistic fiction but to the fairy tale, with the Unicorn and other literary beasts. She is forever young, forever self-assured, forever safe. Even when she is seen crying at Kay's funeral, one of the girls notes that her tears are crystal. At the book's end, when she smiles, it is a lizard's smile. Lakey, green-eyed, green-clothed, green-charioted, is one with the Geraldine of Coleridge's "Christable," the Lamia of Keats, the Peter Pan of Barrie. The bookish genesis of the character is such an obvious in-joke that Miss McCarthy gives it away by giving the Baroness the name d'Estienne, an echo of the name of Estienne de la Boetie, the lover of Montaigne.

The point, a terribly sad one, is that Mary McCarthy cannot imagine a woman preserving her intellect, youth, independence, purpose, without moving out of the influence of man. But her picture of the lesbian is an abstraction - she is not a reality, not a woman who needs, must have, women, but a woman who, simply by not needing men, achieves a magical freedom and strength. The particular trials, loneliness, inner conflicts the real lesbian must usually face are not shown even slightly.

One can imagine a realistic treatment of Lakey. Her early bewilderment over her difference would be shown, the futility of trying to understand from the books, the various and many frustrations of the homosexual world she must have had contact with, the lost time (in most people's experience) in loving the wrong person. I do not doubt that if Mary McCarthy had forced herself (or been forced) to itemize the actions and thoughts of Lakey, Lakey would have been a fool in a foolish world. But she would have existed. As the novel stands, she does not share even the limited reality Miss McCarthy gives the other girls.

+ + + + + + + +

The movie, as a whole, is inferior to the book. THE GROUP as a novel was concerned with the nature of a recent past. It dealt to a large degree with intellectual errors, which, whatever they may be, are not dramatic and/or cinematic. Socrates is not Sophocles. And it shows. When Polly and her Communist lover are breaking off, in the book she complains he had been unwilling to listen about the Moscow trials. In the movie she says, "You never took off your coat during this last visit."

But if the other girls are less "real" in the film, Lakey is more real, and the movie allows more dimension to her character. Motion pictures as such are a realistic medium. Unless a person is shown as transparent (like Topper's wife), his/her

supernatural character is not evident. And so Lakey in the film seems much more one-of-the-girls. She is not in perpetual supernatural green, nor does her life seem untroubled. Although Lakey's scenes, as in the book, are limited, Candice Bergen's interpretation allows the audience to feel that Lakey is warm, sensitive, and - quite humanly - incapable of doing much with the group. She has no supernatural qualities, only a very human wish to suffer as little as possible.

The movie centers on the career and downfall of Kay, and Lakey is linked to Kay more closely and humanly than in the novel. There is a scene, not in the book, following the wedding party when Lakey talks with emotion about Kay to two of the other guests. As played by Candice Bergen, Lakey is both reserved and formal yet very tender. It is plain she thinks of Kay as a lost sheep and is very sad about the wedding.

Again, in another scene not in the book, it is Kay who cannot accept Lakey's lesbianism. Kay, who in the novel is the least shocked by the idea of lesbian physical relations, in the movie recalls with horror that in college, she and the other girls had walked around naked in front of Lakey. Kay's very reaction, like Lakey's sorrow on the wedding day, leads the viewer to suspect there had been some emotional tie between them. (And Lakey's tears at the funeral have an added dimension - sorrow for a friend thrice lost, through rejection of Lakey's lesbianism as well as through marriage and now death.)

While in the book we are assured (listening for the first time to Lakey's thoughts) that Lakey and Kay were never sexually intimate, the movie leaves the question unanswered. Indeed the movie, with its extra scenes, suggests the possibility of some deeper attachment between the women.

In this context, the final scene, Lakey's encounter with Kay's husband, is an encounter between two rivals, two people who once loved Kay: the balanced, kind woman who had always wished Kay well, even blessing her marriage with a hope for its fruitfulness; and the man who had deceived Kay, beaten her, interned her in a mental ward and deserted her.

The spoken dialogue during this last scene closely follows that of the book, but the motivation and inner thoughts given by Mary McCarthy are not those portrayed by Candice Bergen. It is not the cold, calculating Lakey of the book that Harald is traveling with in the last scene, but a sorrowing woman, determined to remain both whole and human, trying as best she can to make the long life's journey, as she must, with such fools as her friends and their husbands.

Harald's questions are attacks on her. Is she a "sapphic," he asks, a "lesbo"? Was she always? She nods. It is clear to the audience that she is bent, not on taking him to pieces (as Miss McCarthy's character was), but simply on surviving. When he asks her about her relations with his wife Kay, Lakey tells him quietly but with controlled anger that he is impertinent. She is not taunting him, she is only intent on living through the day with as little pain as possible.

This last scene, Lakey's great scene, is not played as Lakey's "trick." Here is no magical creature attempting "revenge for Kay, for women," no taunting lizard-like smile as in the book.

As in the book, Harald labels her silence a "filthy lesbian trick" and demands to get out of the car. Lakey goes on alone. As her small (red) car follows the other cars, black limousines, into the cemetery, we hear in the background words from the valedictory address at the group's commencement, an ironic comment on their many defeats: "We, the class of '33, go forth to play a role in every sphere of the nation's life..."

The audience that will see the movie (one far larger than that which will read the book) will see a Lakey who is not the magical green-girl of Greenwich projected by Mary McCarthy, but a warmer, more human woman - who, if she does not experience some of the defeats of her classmates, shares their sorrows; who, whatever distance or strangeness her friends may feel about her, is faithful to them, following alone if need be, as faithful to Humanity as Ruth was to Naomi. She is different - but still one of the group.

So the film presents not only a more realistic but a more sympathetic portrait of a lesbian. Many thanks indeed to Candice Bergen for her tender, human interpretation of Lakey!

## DOB NATIONAL CONVENTION

The Rt. Rev. Bishop James A. Pike of the Episcopal Diocese of California heads the growing list of speakers for the Fourth National Convention of the Daughters of Bilitis, Inc., which will be held in San Francisco on Saturday, August 20, 1966. Bishop Pike, known the world over for his outspoken advocacy of civil rights and for his forward-thinking in the theological realm, will be the luncheon speaker.

At this stage in planning, the convention program is scheduled to deal with problems encountered by the lesbian and the male homosexual in relating to the larger community. Tentatively, the morning session will be devoted to discussion of how the homophile organizations have endeavored to relate. The afternoon session will give representatives of the larger community a chance to indicate what the homophile movement has done right and/or wrong, and how it can better serve the goal of integrating the homosexual into society.

The convention is open to the public. Cost of the one-day meeting, which includes lunch and the banquet, is \$15.00 per person. Reservations may be made for \$5 down, with the balance in two installments of \$5 each, to Daughters of Bilitis, Inc., 3470 Mission Street, San Francisco, California 94110.

# The Poet Within

by JEANNETTE H. FOSTER

For those of us who prize lesbian fiction of highest quality, 1965 was a rich year, giving us two novels, one British, one American, to match the best that have been written.

Peter Green's *THE LAUGHTER OF APHRODITE* (London, John Murray) presents the most complete and convincing life story of Sappho of Lesbos that we have had to date. Told by the poet herself, it shifts constantly between her stormy middle-aged "present" and memories of her eventful and passionate earlier life. This device permits the author to treat both the lesbian episodes and the final tragic infatuation with Phaon as it were obliquely, thus avoiding too explicit sexual detail, while skillful allusion omits nothing and sustains interest.

Mr. Green's masculine viewpoint makes him give much emphasis to the political messes in the Lesbos of Sappho's day, and he rather skims over her "school," though he makes perfectly clear that it involved plenty of emotional incident.

May Sarton's *MRS. STEVENS HEARS THE MERMAIDS SINGING* (N. Y., Norton) is similarly the inner history of a poet, the present alternating with vivid flashbacks. But Miss Sarton has, it seems to me, accomplished more adroitly the delicate business of connecting her two levels of time.

Hilary Stevens at seventy has achieved sufficient reputation to be interviewed for a profile in a literary journal. Her "present" consists of the two appealing young people interviewing her, and - in prologue and epilogue - a homosexual boy whose poetic gift she has been nurturing. Her past is recreated in intervals when she must recess the very long interview, for rest and for clarifying just how much she wants to reveal.

The theme of the novel is that her poetic inspiration has come exclusively from her love for women. She has had good friends among men, and when young, she had a brief idyllic marriage terminated by her husband's death. Even so, after recovering from the shock of loss, she knows that her compulsion to write had nagged beneath her happiness, and widowhood has freed her to follow her true bent. "Men have nourished me," she says, "but The Muse has always been feminine."

At one point a single sentence hints that she has been in love many times, but only four experiences are re-lived at all fully. (And but one of these is conveyed to the interviewers. What she gives them is a not impersonal but still quite abstract discussion of a woman-poet's inspiration.)

The first love occurred when Hilary at fifteen was violently attracted to her tutor-governess. After a week of near-illness induced by this unrequited passion, she found herself writing poetry, and this proved the salvation of her nervous health. The second incident involved an older woman and ran a several months' course without physical expression. "I simply am not one of those ambidextrous people who can love women as well as men," says her beloved. Nevertheless, in the end - thanks largely to circumstances - the supercharged current sparked between them, once, with near-fatal results.

Of the third affair, the only one she shares at all with her auditors, the object was a famous singer, of whom Hilary says, "I learned a great deal from Madeleine as a musician, but why is it that women writers cannot deal with sex and get away with it? ...The language of sex is masculine. Women would have to invent a new language.... (I tried, but) thank goodness I had the sense to tear those poems up." Her fourth and most completely recorded memory covers a tempestuous effort, at age forty-five, to live with a woman scientist ten years her senior. Even their mutual intense passion could not reconcile their diametrically opposite temperaments, and their summer ended with dish-smashing and physical violence. "At the end," she tells herself, "we were each broken in half. The boy in me was dead. I had to go on as a woman."

Two contrasts between masculine and feminine temperament emerge from these two novels. One, Miss Sarton makes clear in Mrs. Stevens's relative ability to sublimate (though she never uses this term) her passionate attractions in poetry, as against the homosexual boy's compulsion for physical release.

The second contrast is evident between Mr. Green's and Miss Sarton's treatment of almost identical themes. The identity is apparent not only in the biographical pattern of the two novels and their alternating of immediate and recalled experience, but even in such verbal detail as the use of "epiphanies" for the divine manifestations of the Muse. (Knowing that Miss Sarton visited Greece in 1962, and that Mr. Green's home is on Mytilene, I made bold to ask her whether they had met and discussed their prospective novels. They had not.) Further similarities are both their poets' extreme sensitivity to natural beauty; the need for imaginative rather than purely sensual stimulus for passionate love; and indeed physical intimacy sometimes blighting rather than enhancing that love.

But Mr. Green speaks easily in the masculine language of sex - as witness his first incident involving the middle-aged Sappho and her infatuated young maid; also her nymphomaniac dreams at the same age, and her wandering the waterfront for glimpses of handsome young men; and the explicit detail of her affairs with her uncle's wife and later with the young Atthis.

Miss Sarton, on the other hand, says, "I don't believe I think in physical images." Yet her account of love episodes never lacks impact. It is practically irresistible to mention, in closing, Miss Sarton's other pertinent work, *A SHOWER OF SUMMER DAYS* and *THE SMALL ROOM*, both of which touch more than

incidentally upon love between women. As for her poetry, the Muse has blessed her with the power to write of love in the greatest intensity, and still allusively and symbolically enough not to be - in Mrs. Stevens' phrase - "a strip-teaser."

In short, if you want to meet a completely and maturely adjusted devotee of a feminine Muse, read May Sarton!

(Dr. Foster is the author of *SEX VARIANT WOMEN IN LITERATURE*.)

## NATIONAL CHURCH GROUP DISCUSSES HOMOSEXUALITY

Several years ago, the Department of Pastoral Services of the National Council of Churches voted to take up a concern for certain areas of special need in our society, one of them being the homosexual minority. On January 7, 1966, sixteen people - homosexuals, churchmen, other professional persons - gathered for an all-day meeting at the National Council of Churches headquarters in New York City, to assist the Department in developing working principles for the churches' ministry to the homosexual. This meeting was the first of its kind on the national interdenominational level. Among the recommendations resulting from the meeting were these:

"The basic problem for the churches is to find some means of understanding their own role with the homosexual; i.e., we ought to be more concerned with the churches' problems of ignorance, rejection, and condemnation, than with problems of what homosexuality is, or how many scientific opinions can be lined up for any view of it.

"Our educational task is to overcome a vast amount of ignorance and prejudice. The bulk of persons with homosexual orientation are not in any organized group (either in the churches, or in homosexual organizations). These isolated persons ought to be one of our major concerns."

The group also decided to call a three-day consultation in fall 1966, to which will be invited approximately 150 persons from church denominational offices and from other concerned groups such as military chaplains and YMCA and Scout executives. Emphasis, however, will be placed on the role of local pastors vis-a-vis the homosexual. Background papers will be presented, after which the assembly will break up into small groups so that the participants will have a chance to explore their own attitudes and to develop new ones. The consultation will not be limited to "sympathetic" persons; rather, efforts will be made to invite persons whose attitudes are negative. It is hoped that from this consultation, guidelines will emerge that will assist local churches in their ministry to homosexuals.



# Homosexuals Forced to Pay Millions to Blackmail Ring

Many homosexuals - including eminent educators, noted performing artists, businessmen, and officers in the armed services - have been among the victims of an extortion ring which has operated chiefly in New York and Chicago for nearly 10 years.

News that the ring had been cracked was released on February 17 by New York District Attorney Frank S. Hogan. Seventeen alleged members of the 25-man ring were indicted on charges of extortion, robbery, larceny, coercion, oppression, and impersonating a police officer.

More than a thousand blackmailed persons have paid millions of dollars to the ring. Some individuals were shaken down for more than \$20,000 each. Only a few of the victims have been willing to sign complaints: however, their names were withheld at the request of Mr. Hogan, who hopes that assurance of no name publicity will encourage other victims to come forward.

The New York Times News Service described the homosexual victims as including college professors, at least two deans of Eastern universities, a musician who has appeared often on television, a leading movie actor, a partner in a well-known night spot, accountants, heads of business firms, an assistant school principal, and a much-admired television personality.

The racket used decoys, who lured victims into seemingly compromising situations under pretext of homosexual companionship, and bogus policemen, who threatened victims with exposure and arrest on homosexual charges unless they paid off. The operation was so brazen that two of the extortionists, posing as New York City detectives, had gone into the Pentagon in Washington and walked out with a high-ranking officer.

One victim shaken down for several thousand dollars committed suicide just before he was due to testify to a grand jury. The television star refused to testify before the grand jury, commenting, "I can afford to lose the money."

Reports on the extent of the racket's operation have so far only touched the surface. This ring is said to have connections with similar extortion rings in cities coast to coast.

## 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

Greetings to PURSUIT and Symposium, a new homosexual magazine. This handsome publication is available from its editor-publisher James Kepner, 2141 Baxter St., Los Angeles, California, 90039, for \$1 per bi-monthly issue plus 25 cents for mailing. Says Mr. Kepner: "PURSUIT and Symposium will seek justice for the homosexual minority, will serve as an open forum, and will try to present, to homosexual and heterosexual alike, a many-sided view of the homosexual and his world. But we will not approach this task with a long face. ...We shall above all try to make PURSUIT a pleasure to read and a joy to behold."

The first issue includes a fictional panel discussion called "A Moral Revolution for Homosexuals?" with the "participants" given such satirical names as Dr. Hyman Straitoff (psychoanalyst), Mr. Freeman (NAACP attorney), Rev. Weir Goudenough (Baptist clergyman), and Judge Holden Wright. Caviar on wry.

+ + + + +

A study of middle-class people's tolerance for and misconceptions about the "victimless" crimes of homosexuality, abortion, and drug addiction was conducted in San Francisco last year by sociologists Don C. Gibbons and Elizabeth A. Rooney.

A majority of the 353 middle-class respondents disagreed that "it's a person's duty to report individuals who are suspected of homosexual conduct to the police" or that the licenses of gay bars should be revoked. A majority - but a small majority, only 55.8% - also felt that the laws against homosexual conduct between consenting adults should be changed.

However, in responding to items which the researchers in their report call "Misconceptions About Homosexuality," almost 70% of the sample regarded adult homosexuals as "dangerous because they often try to seduce young boys," and a huge 86.7%, nearly 9 out of 10 persons in the study, believed that "homosexuals are psychologically disturbed (and) should seek psychiatric help in order to become adjusted to a normal sex life."

In a curious show of intolerance, close to 60% of the group disagreed that homosexuals should be allowed to organize in order to obtain the civil liberties they are denied. In other words, as the researchers noted, "the majority of the respondents would prevent homosexuals from joining organizations such as the Mattachine Society or the Daughters of Bilitis."

One encouraging sign was that a small majority, almost 55%, did not agree that "a homosexual would not be a desirable employee in government or industry."



The researchers were surprised to find that the males in their sample were slightly more tolerant than were the females, not only of homosexuality and drug addiction but even of abortion.

+ + + + + + + +

Homosexuals should be executed, declared an advice column in the magazine of the Peoples Church, a large fundamentalist congregation in Toronto. Church founder and magazine editor Rev. Oswald Smith later admitted that "we had two inches to fill (in the magazine) and we threw something in without thinking." Nonetheless he does think that homosexuals should get "a spiritual death" unless they repent and turn to God.

+ + + + + + + +

Until recently, the influential magazine THE NATION had failed to support the work of the homophile movement and had even refused a paid ad for the East Coast Homophile Organizations conference last September. Then THE NATION changed its policy. Richard Leitsch, president of Mattachine Society of New York, sent the magazine a copy of "A Brief of Injustices" (see THE LADDER for November, 1965), an impressively drawn up document published by The Council on Religion and the Homosexual in San Francisco, describing how homosexual citizens are being deprived of their civil liberties and social rights.

THE NATION responded with a strong editorial on November 8, 1965, in which it urged readers to "support the efforts of organizations of the type of C. R. H." and declared that the Brief of Injustices "should be read by every citizen who would like to see his country relieved of a legal abomination." The editorial particularly criticized the "discriminatory employment practices based on the folk belief that homosexuals are unstable and untrustworthy. Like most folklore, this is nonsense, duly sanctified by government," said THE NATION.

In addition, THE NATION reversed its discriminatory ad policy, now accepts ads for homophile publications such as THE LADDER.

## DOB Scholarships for Women

Daughters of Bilitis, Inc. announces the fourth annual Blanche M. Baker Memorial Scholarships. For the 1966-67 school year, there are three scholarships of \$200 each, to be awarded one each by DOB's three chapters. These scholarships are open to any woman over 21 who is attending or planning to attend a trade or business school or college or university, either full or part time. The deadline for filing applications is May 15, 1966. For application forms and further information, write to any of DOB's three chapters (addresses on inside back cover).

Daughters of Bilitis welcomes contributions to the scholarship fund, for future awards. Send donations to national office.

# LESBIAN LITERATURE IN 1965 — by Gene Damon

This concludes my article which began in the March issue. In that first part, I commented on lesbian literature's growth in impact as well as in size during 1965, and I discussed all of the year's general novels and humorous novels dealing with lesbianism. In this second part are reviews of the relevant mysteries, poetry, short stories, biographies and autobiographies, and selected paperback originals. The year of publication is 1965 unless another date is given.

For the mystery fans, there were three titles last year, one police-detective story and two novels of suspense.

GENTLY WITH THE LADIES by Alan Hunter (London? Cassell) features Inspector Gently, investigating the murder of a lesbian. The author has a good sense of humor and has included some wonderfully funny scenes, such as the hilarious reference to the homosexual content of Marcel Proust's work when the inspector asks one of the suspects, Mrs. Bannister, a lesbian, if her maid's name really is Albertine?

IN RAYMOND'S WAKE by Peter de Polnay (London, W. H. Allen) is a literate and engaging suspense story, with both male and female homosexuals in the cast. No red herrings in this one.

THE ROAD TO HELL by Hubert Montheillet (N. Y., Simon and Schuster, 1964; London, Chapman and Hall, 1965) is paved with satire as well as suspense. The inhabitants of a small village suffer the torments of the damned as a mysterious avenger fits the punishment to the crime. Among those he harries are a lesbian couple and a male homosexual teacher.

Lesbian poetry was well represented in 1965 by two divergent collections of verse.

The first, NO VOYAGE AND OTHER POEMS by Mary Oliver (Boston, Houghton Mifflin, hardcover and quality paperback editions) is reminiscent of the poetry of Edna St. Vincent Millay. But Miss Oliver's intense romanticism is spiced with the tart flavor of a less orderly world than the one enjoyed by Millay. A number of Miss Oliver's poems are of special relevance for this survey; all are worthwhile.

Phyllis Webb's NAKED POEMS (Vancouver, Canada, Periwinkle Press) are just that: naked, stripped of artifice, open evocations of love. The collection has five sections; the poems in the first two sections concern a lesbian love affair, and several of the poems in the third section refer back to this affair. The book is uneven in style and unusual in format, but it is welcome, since substantially lesbian poetry is rare.

Four short stories on lesbian themes appeared last year, their authors among the best known writing in this genre today.

"Clayton Bunter" by John O'Hara in *THE HORSE KNOWS THE WAY* (N. Y., Random, 1963, 1964; Bantam 1966) is a quiet, pleasant tale of an unusual but happy household consisting of a man, his wife, and his sister. The two women are lovers.

Patrick White - whose earlier novel called *THE AUNT'S STORY* was substantially lesbian, though it was fairly difficult reading - has produced a major lesbian story, "The Woman Who Wasn't Allowed To Keep Cats" in *THE BURNT ONES* (N. Y., Viking, 1964) but the writing style is obscure. Mr. White apparently doesn't believe that writing is for communication.

"Sister Imelda" by Edna O'Brien in *WINTER'S TALES NUMBER 9*, edited by A. D. Maclean (London, Macmillan, and N. Y., St. Martin's Press, 1963, 1964) is a bittersweet, retrospective evocation of that loveliest and saddest of experiences, first love. In this case it is between a convent-school girl and a young and pretty nun. Well handled.

It is a special pleasure to be able to add the name of Francoise Mallet-Joris to this year's survey for her short story, "Jimmy," in *CORDELIA AND OTHER STORIES* (N. Y., Farrar, Straus). This is her first contribution of a major treatment of lesbianism since her celebrated first novel, *THE ILLUSIONIST*. Even more important, this collection apparently marks her break with the esoteric style which she has affected in recent years to the serious detriment of her novels. The short story "Jimmy" is sympathetic and has that wry Gallic touch.

Fans of biography/autobiography reaped a mixed reward in 1965.

The sensational and overdone *LA BATARDE* by Violette Leduc (N. Y., Farrar, Straus) is several hundred pages of bedroom scenes and narcissistic protestations from a minor French writer whose fame rests, apparently, on her subject matter, which is almost completely limited to her personal sexual excesses.

Victor A. S. Churchill, in his memoirs entitled *BE ALL MY SINS REMEMBERED* (N. Y., Coward-McCann) is really much more concerned with the "sins" of others. He includes a recounting of his mother's lesbian affairs.

*THE DIARY OF ALICE JAMES*, edited by Leon Edel (N. Y., Dodd, Mead, 1964) indicates that biography may have some advantage over autobiography as a literary form. Mr. Edel, an authority on the illustrious James family, has carefully edited the rambling journal of Alice James. This diary covers her years as an invalid and expatriate in London, years spent living with a loving friend. The editor has included a biography of Miss James in which he explains the lesbian attachment that dominated her interests in her last years, and this biographical section is the best part of the book.

*VERNON LEE* by Peter Gunn (London, Oxford Univ. Press, 1964) takes up the life of this eminent though now nearly forgotten

Victorian writer of philosophy, novels, essays, short stories, and artistic criticism. Vernon Lee's life was full of variant attachments which never became overt affairs because she was apparently unable to accept these passions in their true light. For all his meticulous scholarship, Mr. Gunn writes in a lively and witty style and makes a good effort at casting a gentle glow over an essentially abortive, frustrated life. Vernon Lee was fated to love, but not understand, women - or herself.

*THE LAUGHTER OF APHRODITE* by Peter Green (London, John Murray, 1965; Garden City, N. Y., Doubleday, 1966) is a fictionalized biography of the life of Sappho. Mr. Green's major failing is that he believes Sappho did commit suicide over the boatman, Phaon. This is a myth which has never been proved and seems unlikely ever to be. The major argument against it is that Sappho was a noblewoman and a lesbian. Phaon was a male and a commoner at that, hardly likely to be the object of such adoration from so aristocratic a woman. This aside, however, Mr. Green does present the best recounting to date of Sappho's life, building from the few known facts a reasonably convincing story. The book includes an appendix essay showing why there can be no doubt whatever that Sappho was an overt homosexual throughout her life. In this essay, Mr. Green systematically meets and beats all the arguments which sprang up in the 19th century in an effort to make Sappho "morally" acceptable by deleting her lesbianism from her history.

Paperback originals must be given slight notice, for reasons of space and because only a few of them merit attention. In any case, there are usually in any given year enough hardcover works dealing with lesbianism to fill the needs of most readers. I am therefore simply listing the eight paperback titles that I feel most deserve notice. Listing is in order of merit but does not imply necessarily a major treatment of lesbianism, since some are good minor treatments in novels devoted to other themes. *THE REUNION* by Yvonne MacManus (Award Books), *JOURNEY TO FULFILLMENT* by Valerie Taylor (Midwood Tower, 1964), *ENOUGH OF SORROW* by Jill Emerson (Midwood Tower), *THE OTHER SIDE OF DESIRE* by Paula Christian (Paperback Library), *THE COMPANY GIRLS* by Mona Williams (Gold Medal), *AMANDA* by Paula Christian (Belmont), *CARLA* by Toni Stevens (Beacon, 1964), and *WOMEN LIKE ME* by Donna Richards (Lancer).

Clearly, the literature of lesbianism now includes everything from soup to nuts. In these 48 titles we have humor (subtle, slapstick, sarcastic), satire (bitchy or coated with lemon oil), mystery (detective and suspense stories), psychological novels, history (with and without embellishment), lives of real people (as seen by themselves and others), drama, romance (with and without bedroom scenes), poetry - all carried right into our homes by some of the world's better writers.

Those titles omitted because they were found too late to be included in this survey will be covered in next year's article. In closing, I would like to share with readers the opening lines of Clarence Day's famous *BOOKS*: "The world of books is the most remarkable creation of man - nothing else that he builds ever lasts..."



# A Rebuke for TIME's Pernicious Prejudice

An answer to TIME Magazine's essay "The Homosexual in America" (January 21) was delivered in the form of a lecture by Isadore Rubin, Ph.D., editor of SEXOLOGY Magazine and a member of the Sex Information and Education Council of the U. S. (SIECUS). Dr. Rubin's talk, sponsored by the Janus Society, was given in Philadelphia on February 25 and drew an audience of over 200.

Dr. Rubin said he was appalled when he read this essay in a supposedly responsible publication. He noted that TIME prides itself on being knowledgeable and aware of all the latest things in the fields it discusses. "But if this is so, then I am forced to conclude that if they are not ignorant, the editors of this essay are intellectually dishonest, motivated by prejudice, and guilty of deliberate omission and distortion."

He pointed out that TIME's essay manages to have virtually no mention whatever of any discrimination against homosexuals and indeed it insists they should not be viewed as a martyred minority. Dr. Rubin said that only a prejudiced person could believe homosexuals are not the victims of severe injustices.

"Is it discrimination when a person found guilty of a homosexual act in private in a Southern state is condemned to twenty years at hard labor? When college students (in Tallahassee, Florida) are given \$10 each by the police for every person they manage to incite or entrap into a homosexual act? When a person in the armed services found to be homosexual is given an other than honorable discharge for no other reason than that he is homosexual? When all homosexuals are excluded from the State Department, regardless of their training and competence, and classed as security risks? When public places are subject to police harassment solely because they serve homosexuals? Perhaps this does not create martyrs," said Dr. Rubin, "but it does create a discriminated-against minority."

While TIME calls for "fairness, compassion, understanding" for homosexuality, Dr. Rubin said he could not find in the essay any example of fairness, compassion, or understanding. It is no plea for understanding, he noted, when TIME claims the arts are dominated by a kind of homosexual Mafia, a "Hominterm," based on the Cominterm, which is supposed to arouse readers' anti-Communist prejudices. Dr. Rubin said he doubted that TIME would be similarly willing to accuse the State Department, which is dominated by heterosexuals, of being a conspiracy of a heterosexual Mafia because of its exclusion of homosexuals.

Dr. Rubin gave examples of how the TIME essay tries to discredit opinions favorable to homosexuality. For instance, TIME dismisses the Kinsey research - the best research done on

sex so far in this country, Dr. Rubin noted - by calling Kinsey's sampling methods "naive" and saying his figures "were almost certainly wrong." TIME, suggested Dr. Rubin, may be longing for the old days of hush-and-pretend when people were deceiving themselves that certain sexual activities like homosexuality were merely rare deviations from normal behavior.

When quoting former Kinsey associate Dr. Wardell Pomeroy, the essay says that Dr. Pomeroy "claims to have known many happy, well-adjusted homosexual couples." The word "claims" suggests to the reader that Dr. Pomeroy might be mistaken. On the other hand, when describing the out-of-date and never-proven theories of psychoanalyst Edmund Bergler, TIME blithely states that Bergler found certain traits present in all homosexuals - with no indication in the essay's wording that Bergler was merely hypothesizing on the basis of those homosexuals who considered themselves sick enough to go to him for treatment. Dr. Rubin charged that Bergler's statements about all homosexuals are "arrant and complete nonsense" and that TIME, in reaching back to 1956 to quote Bergler, in the face of all the research done since then, is guilty of intellectual dishonesty.

Dr. Rubin then reviewed recent research to see whether or not the keystone of TIME's essay, the insistence that homosexuality is a sickness, would stand. "No honest scientist can any longer deny that this is an extremely controversial question, and that the burden of proof today rests upon those who claim that homosexuality is necessarily, of itself, an illness."

Dr. Evelyn Hooker, after her comparative study of homosexual and heterosexual men, concluded that severe emotional maladjustments are not more common among homosexuals than among heterosexuals. She has pointed out that the homosexual minority includes many of our most able and useful citizens in all walks of life, including the clergy.

Dr. Virginia Armon repeated Hooker's experiment, using female homosexuals and heterosexuals. She came out with the same findings as Hooker and said that one should not make any generalizations about female homosexuals as a group.

Dr. Joseph DeLuca studied a group of Army inductees being discharged, none having a history of psychiatric hospitalization. His results suggested that homosexuality does not exist as a distinct clinical entity. The homosexuals in his study varied from each other as much as they did from the heterosexuals in regard to personality structure. Dr. DeLuca commented: "The issue of whether homosexuals are more pathologic than normals, in the light of the present findings, seems to have been an unwarranted assumption, based more upon armchair theorizing than experimental evidence."

In South Africa, Renee Liddicoat studied 50 male and 50 female homosexuals, comparing them with a comparable group of heterosexuals, and she concluded: "These people constitute a group of citizens often highly respected, who live useful lives and whose behavior in every way except that of sexual expression conforms to our socially accepted standard of normality."



Dr. Rubin pointed out that these and other studies comprise a body of work, done under scientific rules, which questions the concept of homosexuality as an illness. Yet TIME not only ignored all such research but ended its essay with "the dictatorial editorial statement that homosexuality is 'a pernicious sickness'." And because this essay is "a tissue of such prejudicial terms (and) is based on deliberate omission and distortion," we have a right to object to it, Dr. Rubin concluded.

- Kay Tobin

## Letters TIME Didn't Print

(Below are three of the unpublished letters to the editors of TIME Magazine protesting the essay on homosexuality. The first two are excerpts, the third letter is quoted in full.)

+ + + + +

Gentlemen:

Instead of a mature, fair, objective assessment of the issue of homosexuality, divorced from ancient prejudices, pre- and misconceptions, and intolerances, we have a venomous, petulant polemic, suitable for a second-rate conservative publication.

From its stereotyping of "the homosexual" in the same invalid fashion as that in which others type "the Negro" or "the Jew," to its choice as a major "authority" of a man (Bergler) whose views are discredited and disavowed even by his own professional colleagues, TIME has remained in the millennia-old intellectual and emotional rut on this question.

Instead of making a skeptical examination of the claims of modern psychiatry and finding that they are based upon shabby, slipshod science, including poor sampling techniques, built-in conclusions, and armchair theorizing about the nature of homosexuality, TIME swallows these claims hook, line, and sinker.

The negativistic approach to the question is well illustrated by the incorrect and unproven characterization of homosexuality as caused by "a disabling fear of the opposite sex." This makes a negative thing out of what most homosexuals can affirm is a very positive thing indeed - an attraction toward the same sex. It would be as inaccurate to attribute heterosexuality to a disabling fear of the same sex. But of course no one thinks to ask the question so critically important in this context: What causes heterosexuality?

One of the most appalling statements in the essay is the comment that "the most telling argument for the Wolfenden rule is that the present statutes (against homosexual acts) are unenforceable." This is most assuredly not any argument at all for the Wolfenden rule. Were the present statutes enforceable

and enforced, the argument for the Wolfenden recommendations would be even more telling. The argument for the Wolfenden rule is simply that it is a shockingly savage, barbaric, brutal, and uncivilized thing indeed to throw into jail (think of that for a moment) or otherwise to penalize adults who have engaged in private, consensual sexual acts, or acts of love, which have no adverse consequences (and of course homosexual acts, per se, do not). Throwing a man into prison for any length of time - and certainly for years or decades - for such totally harmless expressions of love and affection is bad enough. Bland acceptance of the reasoning which permits, justifies, and defends doing this to human beings is frightening.

The entire essay is pervaded by loose, superficial reasoning used to justify pre-determined conclusions, and by a dread of seeing change in an outmoded and gravely harmful status quo.

The concluding three sentences are an unwarrantedly vicious attack upon a sincere effort to improve the status of a maligned and persecuted group of people and to gain for them the dignity to which all human beings have the right to aspire. Those sentences are the voice of a closed mind, of a mind which clearly has pre-judged, is not open to change, and is therefore in the most fundamental sense, prejudiced.

- Franklin E. Kameny

Dear Sirs:

If the TIME "essay" - "The Homosexual in America" - were being graded by a teacher of high school English composition, it would very likely be returned with the comment, "This is not an essay but an editorial." There is a difference.

The tone of the piece precludes any pretense at real interest in the subject, either sympathetic or scientific. It ends on a genuinely vicious note - which in most cases is indicative that the writer is bugged for reasons of his own.

You should be more careful of what you say. Any one of you on the TIME staff might have a homosexual child in his home right now. Be sure to keep your masculine images polished!

- Jody R. Shotwell

Dear Sir:

Your statement about there being a "consensus" that homosexuality "is caused psychically, through a disabling fear of the opposite sex" is misleading. There is no such consensus among workers in the field; you are simply presenting the views popularized by psychoanalysis. The evidence in support of these views is derived from impressionistic reporting in the light of preconceived theoretical notions. The single large-scale psychoanalytic study in existence on the etiology of homosexuality (Irving Bieber et al., HOMOSEXUALITY: A PSYCHOANALYTIC

STUDY, New York, Basic Books, 1962) has crippling methodological flaws which make it unacceptable to the psychologist using established scientific criteria in evaluating research.

You are surprisingly unaware of the fact that sex research has been revolutionized over the past 30 years by the contributions of anthropologists, ethnologists, learning theorists, workers in comparative psychology, and others. You fail to acknowledge even the existence of these workers except for a slighting reference to Kinsey. Instead, you have used all the stereotypes and semantic devices which the social psychologist has come to expect from propagandists of one faith or another.

Is it not time for your researchers to learn to read psychological material which is up to date, even if it is not presented in the picturesque, easy to read, easy to talk about at cocktail parties, analogical language of the psychoanalysts?

- Fritz A. Fluckiger, Ph. D.

## READERS RESPOND

Since the January LADDER featured so prominently Dr. Ralph Gundlach's connection with the Bieber study on male homosexuality, it seems only fair to point out that:

1. His primary responsibility in the Bieber study concerned the statistical analysis, not the selection of premises or the wide-ranging conclusions;
2. That Dr. Gundlach's approach to the study of homosexuality differs significantly from Bieber's is evidenced by the fact that Dr. Gundlach is not participating in the current Bieber-group study of lesbians in therapy, but has preferred to do his own study, seeking out non-clinical cases by coming to DOB for his material. For this the homophile movement and science as a whole are in his debt.

(I do not suggest that THE LADDER was not correctly reporting Dr. Gundlach's speech at the ECHO 1965 conference.)

- Florence Conrad, Chairman, DOB Research Committee

+ + + + +

I am distressed at the difference between what I thought was my message to ECHO and the image of it reflected in the January LADDER. There are two issues: what I would like to have communicated; and the setting of my talk in the emotionally

charged atmosphere of the meeting, with its effects upon our capacities to stay within reach of realities.

1. Any society, great or small, European or African, is a conventional society. That is, the ways of the folk are roughly regulated by established institutions and conventions. But not everyone gets the same indoctrination.

People who grow up within a society often assume that the feelings they share with most of their fellows are "natural," and deviant ways are called or treated as "unnatural," "queer," "sick," which also serves to make some insecure people feel they "belong," and provides them with a scapegoat.

In the U. S. today male homosexual and heterosexual practices, in many instances, are not just an expression of a sexual preference. Sexual behavior is symbolically tied up for some with their self-concept, with being a "man;" for some homosexuals it involves compulsive behavior whose function is somehow to restore their equilibrium. This tie-in with ego does not appear characteristic of females in our society. It may not be true of all male homosexuals in our society, and it is not typical of many other societies.

For instance, in ancient Athens, homosexual practices were conventional among the male citizens. In Greece there was no tie-in between being a sissy or not being manly, and having homosexual experiences. However, in consequence, the relations between men and women were distant; and women were relegated to the bedroom and nursery.

Two researchers, the Slaters, were interested in seeing if they could demonstrate how a culture can perpetuate a specific personality type of adult. They took the Greek male character as an example, proposed a theory as to how this narcissistic character was perpetuated through the early training of the son with his mother, who must have had ambivalent attitudes toward him. They tested the theory with a study of 90 primitive tribes, finding the theory was confirmed, again, with the distance between men and women being greater with the tribes having the more narcissistic male pattern.

THUS: the homophile movement can do better for itself if the thinking of its members is not too culture-bound, too limited in perspective, whether conventional or non-conventional.

2. The setting for delivery of my paper was not happy.

Preceding my report, a speaker delivered a talk which had the form of a research study, regarding psychoanalysts' attitudes and therapeutic procedures in relation to patients who might happen to be homosexual. I find the report of it in the February LADDER substantially as I recall it. There is practically no statement in it that is true about my therapeutic attitudes or practices, nor true of any other therapist that I know. The author did not state the size or nature of his sample, nor how he gleaned his information; nor did any of the

sharp people in the audience question as to when he might be over-generalizing from his "research data." Nor did the conference or your reporter show even the vaguest impulse to question what I take to be personal opinion delivered under the guise of a learned, scientific professional report. This speaker was given a standing ovation accorded a hero. I gathered that what he said was pleasing and hence believable; and the implication has been made that if I want to please and be believed, then I should follow his formula.

I wanted to disassociate myself from him. Since the chairman was ignorant of my background, I took the opportunity to announce that I was a participant in the Bieber study, a substantial research despite the concluding over-generalization about "pathology." Without knowledge of this setting, readers of THE LADDER could hardly understand my remark printed as the lead paragraph in reporting my talk, but could only be infected with the negative bias of the reporter.

- Ralph H. Gundlach, Ph.D.

Editor's notes:

1. Dr. Gundlach's summary of his intended message to ECHO has been printed here in full. Readers are invited to compare it with the report in the January LADDER (plus the erratum given on p. 13 of the March issue). That report on Dr. Gundlach's talk was based on a tape recording made at the ECHO conference.

2. The speaker referred to in Part Two of Dr. Gundlach's letter is Dr. George H. Weinberg. His reply is given below.

+ + + + +

My talk to the ECHO conference was based on observations made over a number of years. These included discussions with colleagues and patients, as well as a critical reading of psychoanalytic publications. I did not present my remarks as a report of findings based upon a formal research study.

I have no direct acquaintance with the therapeutic attitudes and practices of Dr. Gundlach except as they are reflected in the Bieber study of which he is a co-author. May I point out that in that study,

1. It is stated explicitly, and repeatedly, that homosexuality is per se a psychopathological phenomenon;
2. Homosexual relationships are treated with undisguised condescension and their "futility" is emphasized;
3. The desirability of a heterosexual re-orientation is never questioned, even though no follow-up evidence on the subjects who are said to have effected such a change is given.

- George H. Weinberg, Ph.D.

# 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) \_\_\_\_\_



