

THE LADDER

A LESBIAN
REVIEW

Readers Only .50

OCTOBER, 1966

Homosexual Group Fights Ban at Fair

A San Francisco group concerned with homosexuality said last night that it will fight an order banning its "information" booth at the forthcoming California State Fair.

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SAN FRANCISCO What's Wrong?

"Ten Days in August" was the dramatic title of the convention and a wide variety of social activities had been arranged: A ladies-only "Spaghetti Feed" at the Daughters of Bilitis Hall, a deep-sea fishing expedition, a wine-tasting party, a softball game, and a "Gay 90's" Close to 1000 persons had attended one of the annual

Third Sex Convention In S.F. Their Problems And Attitudes

By HARRIS

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human being," said the Rev. Robert Crome of St. Aidan's Episcopal Church. "The purchases have been hiding from homosexuality," complained Canon Crome, an athletic father of three girls. They won't even admit there is a problem.
"Do you think homosexuality is wrong?" he was asked. "That is the issue," replied the clergyman. "I don't think not it is. Human beings do not choose to become homosexual. They are to be heterosex-

S. F. Greet 'Daughters'

An unfortunate little spat between the Daughters of Bilitis and the San Francisco Convention & Visitors Bureau has ended happily.

The Daughters, a lesbian organization which is holding its fourth annual convention at the Jack Tar Hotel beginning Friday, were slighted when its convention was not listed in last week's list of conventions.

lic statement of apology for this oversight."

CUSTOMS

Walter Potts, convention manager, said it was just a misunderstanding. He thought it was only a one-day convention and the Bureau normally doesn't list a convention unless it is at least three days long.

The Daughters will, however, meet from Friday through Sunday night when a party (for the Jack Tar Hotel) will be held.

cause of the nature of the organization. Too many of these groups have already met here for that to be the reason.

HISTORY

He added: "It's a legitimate group, it seems to have a history and it's a bona fide convention."

Considering that only about 200 people—both men and women—are expected to register, the convention has also lined up a rather impressive list of speakers: Supervisor Dorothy VanBerolingen, Municipal Judge Joseph G. Kennedy and Home Inspector Ellis D. S. and de-
The Convention here them-

seives to the over-all theme of the convention: "San Francisco and Its Homophile Community—A Merging Social Conscience." The convention is open to the public.

MAGAZINE

The Daughters of Bilitis "Bilitis" was a lesbian in French literature is open to any woman 21 years or older. The group publishes a monthly magazine, "The Ladder," has 300 members, 80 in

HERB CAEN



THE NOON BALLOON: During the Daughters of Bilitis convention dinner at the Jacqueline Tar Hotel, SOB awards were given out to the following men who have helped the Lesbian cause: Bishop Jim Pike, Mayor Jack Shelley, Dr. Joel Fort, Officer Elliott Blackstone of the Police Dept., Douglas Corbin of the Public Defender's staff and the Rev. Bob Crome. SOB means Sons of Bilitis, and Bilitis means — well, I'm not sure. Apparently stems from the narrative poem by Pierre Louys of France, titled "Songs of Bilitis," which tells of Sappho's love for Bilitis, whoever SHE was. Anyway, sons or even daughters seem unlikely.

(for the Jack Tar Hotel) will be held.

Police and court in handling the age-old problem were castigated. Leaders of the "homosexual community," and called for equal treatment of homosexuals under the law. An assistant district attorney told the convention at the Jack Tar Hotel that government officials do not practice abuses against homosexuals.

"We have no laws in California which outlaw the homosexual per se. Our laws are directed at specific conduct, whether that conduct is engaged in by homosexuals or heterosexuals..."

Nonetheless, the homosexuals cited a specific case of what they considered social prejudice and unequal treatment cropping up last week in the midst of their convention—the banning of "Municipal Court Judge Joformation" book by Joseph Kennedy told a session that homosexuals should be treated the same as all citizens.

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Joseph Kennedy told a session that homosexuals should be treated the same as all citizens.

Not a Crime, Says Panel

A Defense of Homosexuality

Homosexual Dispute

Leaflet Flurry At Fair Gates

By Jackson Doyle
Chronicle Correspondent

Sacramento Organizations sympathetic to homosexuals lost a legal battle to distribute pamphlets on the State Fair Grounds yesterday—and immediately started passing out leaflets at the main gate.

After Superior Judge Irving Perluss ruled that the fair management was within its rights in refusing the groups an exhibit booth, the Rev. Clarence Colwell of San

Francisco told newsmen some 25,000 informational pamphlets still will be made available to fair-goers.

EXPOSURE

And Evander C. Smith of San Francisco, attorney for the Council on Religion and the Homosexual, which the Rev. Mr. Colwell heads, predicted that many thousands more people will be exposed to the educational campaign

now than would have been the case had the fair directors "allowed us a little booth in a corner of the grounds."

State Fair police at first ordered the handful of pamphlet-passers away from the gates, but later relented and a spokesman said the State was not "going to make an issue out of it" now.

Dr. Colwell said members of pro-homosexual groups will return "en masse" to the gates Sunday morning.



purpose of the

Daughters of **BILITIS**

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

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

the Ladder

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

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Cover by Helen Sanders.

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S. F. Greets 'Daughters'

As reported in the San Francisco Chronicle on August 17 under the above headline, "an unfortunate little spat between the Daughters of Bilitis and the San Francisco Convention and Visitors Bureau has ended happily."

DOB was slighted in the week's listing of conventions in the Sunday edition of the paper. Phyllis Lyon, public relations director, followed this up with a letter charging "discrimination" and demanding "a public statement of apology for this oversight." She sent copies to the two San Francisco newspapers and the major TV and radio networks.

She got her wish - and then some. On the hour news spots were broadcast on radio stations KEWB and KSFO. KEWB recorded two interviews with DOB members - one with Miss Lyon about the convention and one with Del Martin and Bobbi Deming about problems encountered by Lesbians in our society. Miss Lyon also appeared before the television cameras in a pre-convention news conference.

On August 20, the day of the public sessions of the convention program, a bevy of reporters were in the sound booth of the Jack Tar Hotel taping the speeches and discussion. Mr. Larry Schiller, who is working on a documentary for Capitol Records, and George Pettingell, of KEAR-FM, who is likewise preparing a documentary for radio, recorded the entire day's proceedings. Reporters for KEWB Metromedia News taped some of the highlights, and by afternoon Judge Joseph G. Kennedy's luncheon speech was on the air.

Following the DOB convention, on August 25, Miss Lyon was interviewed on "Spectrum 74," a KCBS radio telephone-in show, and answered questions from the listening audience. She has also been invited to speak before the Sirtoma Breakfast Club, which meets regularly at the Jack Tar Hotel, and expects to appear on Radio Station KGO's "Churchmen Face the Issues."

Generally speaking, news treatment and coverage of the entire "Ten Days in August" was excellent. See cover of this issue.

San Francisco on the Spot SETTING THE SCENE

Lois Williams, president of the host chapter in San Francisco, officially opened the proceedings of the Fourth National Convention of the Daughters of Bilitis, Inc., on August 20, 1966 at the Jack Tar Hotel. She bid some 200 convention registrants welcome at an early morning hour and gave a light and witty talk designed "to wake you up, jolly you along and get you in the proper frame of mind for the program that is to follow" - an assignment Miss Williams may have considered difficult, but which she handled admirably.

The next three speakers devoted their efforts to an explanation of the homophile movement in the city of San Francisco - its origins, history, goals, programs and position. These papers are presented in this issue, and reports on other speakers and the wind-up panel discussion will appear in subsequent issues of THE LADDER.

Letters to the Mayor...

...Over the years public officials and churchmen have not been notable for their response to the homophile organizations. This is shown clearly in the following letter DOB sent to Mayor John F. Shelley in January of 1965 following the famous (or infamous) police harassment of the New Year's Ball. (Del Martin will give you more specifics about that incident.) I quote from DOB's letter to the mayor:

"If you recall, back in 1959 the subject of homosexuality in this city made sensational headlines during the regime of your predecessor, Mayor George Christopher. At that time we wrote to Mr. Christopher and offered our services in any constructive program he might undertake to bring enlightenment to the community about this minority group. Mr. Christopher did not reply.

"In the spring of 1960 gay bar payoffs made the headlines. At that time we were planning our first National Convention and invited Police Chief Thomas Cahill to speak on police policy and problems relating to gay bars. Chief Cahill declined, though he did send two representatives from the 'homosexual detail' to audit. Unfortunately, despite the ignorance displayed by these men on the general subject of homosexuality, they chose to listen only to that portion of the program devoted to a debate on gay bars between Morris Lowenthal, attorney, and Sidney Feinberg, then Northern California director of the Alcoholic Beverage Control Board. The police inspectors did not choose to hear the psychiatrists, psychologists, anthropologist, clergyman, author, and attorneys who also made up the program.

"We subsequently wrote a letter to Chief Cahill offering our assistance in bringing about a more equitable solution to the gay bar problem. He replied that his job was to enforce the laws, ours to promote better citizenship among our members.

"We consider that good citizenship also requires endeavor in the direction of knowledge and understanding for the community as a whole. All these years we have contributed to this end insofar as a hostile city administration would allow. But somehow, in some time and in some way, we felt we must surely find someone of influence in the community who would realize that homosexuality cannot be written off as a police problem.

"Help has come from a heretofore unexpected source - the Church. And what could bring about a healthy climate for the city as a whole has been turned into a three-ring circus.

"The police have played the role of bullies long enough. The police can no longer be allowed to block educational enlightenment in dealing with homosexuals in this city. Ignorance and emotion must be replaced by knowledge and understanding - with a little sensitivity mixed in for good measure.

"Again the Daughters of Bilitis, Inc., goes on record as offering whatever assistance we can toward any real investigation into the homosexual's plight in this city. We feel that you have done some excellent work in this past year in mediating disputes in labor and race relations. We sincerely ask you to consider all the ramifications of the homosexual problem and deal with it in the same manner.

"There are many existing organizations and many professional persons who, like ourselves, would be willing to cooperate in a meaningful dialogue which may lead to equitable solutions for all concerned.

"Officers of our organizations are available to meet and talk with you at your convenience."

Mayor Shelley did not reply to this letter. But one year later, when we were first making plans for this convention, he apparently had a change of heart. While the Mayor expresses his regrets that he has another commitment for this week and is unable to be here, he has asked us to "extend my very best wishes to your delegates for a most successful convention." Furthermore, he has sent to this convention as his official representative Dr. Ellis D. Sox, director of Public Health for the City and County of San Francisco, who will appear on the program this afternoon. While we are keenly aware of the implications of Mayor Shelley's choice, we are nonetheless very pleased to note that in his capacity as chief administrator of the city of San Francisco he has taken the first official step towards recognition of the problems of the homophile community and their solution.

You may be wondering why, when this is a national convention, we have limited our program's scope to a single city, to what may be considered a local issue. You may ask what bearing

this sort of inquiry may have in relation to the national picture and why people should travel from all over the country to audit what might be called a family squabble.

Well, the "family squabble" is universal! San Francisco is one of the many cities throughout the country with a concentrated homosexual population. San Francisco is one of the many cities throughout the country which has not in the past dealt equitably or adequately with its homophile community. We are putting San Francisco on the spot as the test city. Today's program, whether it be a successful experiment or a fiasco, should still be of benefit to those in other parts of the country in dealing with their own municipal problems.

...We are particularly pleased this year to welcome some of the "public" for a change. The homophile community has held many public meetings over the years with little public attendance. This year we have among our registrants members of the religious, professional and political communities who have come today to learn about the relationship of the city of San Francisco to its homophile community.

History of S.F. Homophile Groups

In the 1940's the paradoxical and hypocritical sexual attitudes and mores of the American people were nakedly exposed by the Kinsey report. The image in the mirror revealed a Puritanical, repressive sexual moral code on the one hand and an active, expressive sex behavior on the other.

It was in this atmosphere at mid-century, with the awakening of intelligent inquiry and healthy skepticism of a sexual morality based upon medieval superstitions, that the homophile movement came into being. Certainly the knowledge that an estimated one-third of the male population of the United States had some overt homosexual experience had some influence on the founding fathers of the Mattachine Foundation which was formed in Los Angeles in 1950. The Foundation began with a series of secret discussion groups meeting regularly "to pool what we know, to expose what we feel is wrong and to remind ourselves that we are mutually dependent members of one of the world's largest minorities." It is interesting to note, too, that from the outset the underlying theme of the homophile movement has been "the deviant's responsibility to society whether it was responsible to him or not." These quotations are from Homosexuals Today, published by ONE, Inc. in 1956, and they have certainly set the scene for the homophile organizations as they have developed over the years in San Francisco.

Stemming from the original Mattachine Foundation is the Mattachine Society, now located in San Francisco. This outgrowth of the Foundation came about in 1953 with the dissolution of the secret guilds in favor of an open, democratically organized

Mattachine Society. From its inception the Society has stressed the need for general sex education, integration of the variant through inter-community responsibility, and social action in drawing support and cooperation from existing public institutions. The Mattachine Review, the official organ of the Society, was first published in January, 1955.

The Mattachine Society was originally composed of a series of area councils in various cities across the country. In 1961, however, the Board of Directors elected to get the Society out of the "branch office" business and reverted to a California corporation headquartered in San Francisco. Thus the "branches" which have continued are now separate and independent organizations. But the Mattachine name continues and is the most familiar to the public at large.

In the meantime, completely unaware of the existence of the Mattachine Society, the Daughters of Bilitis was founded in San Francisco in 1955 as a women's organization whose major concern was integration of the Lesbian into society. The organization began as a social club to offer Lesbians an opportunity to meet and to socialize outside of the gay bar, but soon recognized the need for a broader program of education for both the homophile and the public, for adequate and responsible research and for legal reforms. Aware also that the Lesbian's needs cannot wait until society makes up its mind as to the whys and wherefores of homosexuality, DOB has worked primarily towards helping the Lesbian to understand and accept herself as a human being, to understand the hostilities of the society in which she lives and thus to cope with that society and live within it as a responsible member of the community.

The Daughters of Bilitis is the only remaining national organization in San Francisco and has chapters in New York City, Los Angeles and Chicago. Since October, 1956 DOB has published a monthly magazine, THE LADDER, as a sounding board for various points of view on the general subject of homosexuality, but with emphasis on the female.

In 1958 DOB conducted its own survey of 156 Lesbians and published its findings in 1959 in an effort to stimulate research into female homosexuality, which had previously been neglected by male oriented researchers. The survey accomplished its objective. Since then there has been an increased interest in research on the Lesbian, and DOB has cooperated in many of these studies. In 1961 DOB established as a public service the Blanche M. Baker Memorial Scholarship Fund, which is made available each year to adult women (regardless of their sexual orientation) who need funds to further their college or trade school education. To date almost \$2000 in scholarships have been awarded by the various chapters.

Admittedly, the homophile organizations from the beginning have laid the onus of the homosexual's plight at the doorstep of society and the church. For this they have been called "injustice collectors" by those who deplore them. But somehow the problem had to be spelled out. Somehow what had come to be known as the "conspiracy of silence" had to be broken. Matta-

chine geared its program towards making contacts and cooperating with established institutions and professions in its efforts to reach the public. DOB sought to further the same goals and at the same time deal with the realities female homosexuals face in their family relationships, their jobs, their emotional and mental well being.

Although working cooperatively with professional persons, the police, public health departments, colleges and universities, the Kinsey Institute and other researchers, both the Mattachine Society and the Daughters of Bilitis still remained a comparatively unknown quantity to the San Francisco public until the 1959 municipal election. At that time in blazing headlines and on thundering TV and radio exposes, Assessor Russell Wolden charged the incumbent mayor, George Christopher, with harboring "organized homosexuals" because the national headquarters of both organizations were located in San Francisco. The Mattachine Society became the focal point of the ruckus that followed and countered with a million dollar suit against Mr. Wolden, who, incidentally, lost the election. The case was later dropped, but the Mattachine Society had meanwhile obtained a million dollars' worth of publicity. Prior to that time it had been virtually impossible to get any sort of news coverage of homophile organizations or their public meetings.

Meanwhile the peddlers of trashy sex books had been taking advantage of the "conspiracy of silence." Novels on the homosexual theme, and on Lesbianism in particular, became best sellers in the paperback field. And with this interest came more serious treatises on the subject, and eventually nation-wide public notice of the homophile movement. The Homosexual Revolution by R.E.L. Masters was followed by Jess Stearn's two books, The Sixth Man and The Grapevine. Both Mattachine and DOB have been mentioned in many reference books since that time and, as result, have received phone calls and letters from all over the country as well as from many foreign countries.

With this publicity new organizations began to spring up all over the country. As the organizations in the homophile movement grew in number, there came a new awareness of the strength of such a minority as a homosexual voting bloc in order to effect legislative reform.

The League for Civil Education was founded in San Francisco in 1961 to promote such a voting bloc and to place political pressure on candidates who had heretofore made homosexuals the scapegoat of municipal elections. LCE set about getting support from and stimulating into action the "gay bar" contingent and published the LCE News until early 1964 when the organization dissolved. Following the same format and policies, Citizens News replaced LCE News and is now published by Strait and Associates. More recently Mr. Strait has supplemented Citizens News with Cruise News and World Report (to which we understand U.S. News and World Report has taken exception). Through the LCE and the Strait publications there has been a growing emphasis upon homosexuals as consumers and a drive to support homosexual merchants and boycott those businesses which discriminate against homosexuals.

The Tavern Guild of San Francisco was formed in 1962, drawing its membership from those persons who are connected with or employed in the bar and/or restaurant business. One of its purposes is to create a sense of community and to establish an attractive social atmosphere and constructive outlets for the homophile community. The Tavern Guild has sponsored many picnics, and, of course, the annual Halloween Costume Ball. The Tavern Guild has launched an effective self-policing campaign in gay bars to help relieve the tensions between law enforcement agencies and the homophile community. It has been noted that there has been much less trouble with the police and the Alcoholic Beverage Control Board since the Tavern Guild took hold of the situation. This organization, which reaches out into a much larger segment of the homosexual population, has done much to support, publicize and unify the homophile movement in San Francisco. Annually the Tavern Guild sponsors a series of auctions, the proceeds from which are divided among the various organizations.

As an outgrowth of the needs of the male homosexual after dissolution of the LCE and the San Francisco Mattachine Area Council, the Society for Individual Rights came into being in the summer of 1964. SIR is a membership organization which is working to create a responsible social fabric for the homosexual. SIR's motto is "Responsible action by responsible people in responsible ways."

SIR has attracted a larger membership than any other San Francisco organization (approximately 550 at this point) and in the two years of its existence has many accomplishments to its credit: a liaison established with the Public Health Department and a successful campaign launched for effective V.D. control in the homophile community; an active political education program including a voter registration drive and brochures on statements from political candidates with reference to issues of vital interest to the homosexual; publication of The Pocket Lawyer to acquaint the homosexual with his rights as a citizen and what he should do in case of arrest; social events that have run the gamut from legally organized dances to small group activities including conversation, bowling, tennis, camping, cards, theater, excursions, art and hiking; community services including a 24-hour answering service with referrals for employment, apartment rental, attorneys and medical treatment; publication of a monthly newspaper, Vector, with news and reports of special interest to the homophile community.

SIR is a vital and integral part of the San Francisco scene and has been instrumental in setting up the Community Liaison to promote cooperation and to provide necessary communication between the various homophile organizations. Like so many other movements there have been over the years many differences and disagreements over policy and procedure. The Community Liaison provides a clearing house for inter-organizational disputes. It also provides a forum and a means of developing larger community projects in which all the various organizations may participate together. Besides the social action organizations such as Mattachine, DOB, SIR and the Tavern Guild there are many social groups represented at the Community Liaison. These

groups are private social clubs which have preferred to leave the public and the publicity to the known organizations, but lately they have evinced more interest in the community as a whole and have supported many projects - particularly voter registration.

Throughout its 16-year history the homophile movement has been deeply aware of the role of the Church in the vicious circle of attitudes and communications barriers which blocked the homosexual from all of his attempts to find acceptance in the human community. A growing number of psychotherapists who felt the most valid course was to help the homosexual accept himself and to adjust to his homosexuality found that religious conflict was a barrier to mental health. Many law enforcement agencies have agreed that certain laws should not be on the books, but so long as they are, are obliged to enforce them. Legislators, who agreed that sex laws should be changed, said that to say so publicly would be political suicide - they would be accused of being "for sin" and would have the wrath of the churches upon them. Researchers were wary of engaging in meaningful inquiry into homosexuality lest they become "suspect" among their professional colleagues. Government agencies were still caught up in the aftermath of the Joe McCarthy witch hunts. The press refused to publish articles on homosexuality as a subject they considered not fit for a "family newspaper," though rape and murder were consumed daily with cereal and coffee at the breakfast table.

In each case it appeared that the influence of the Church on social institutions prevented any real communication with those who might hopefully bring about change in official policies or attitudes toward homosexually oriented persons. Realizing this, the homophile movement has been consistent and persistent in trying to establish some means of communication with the Church. But there were only a few clergymen who participated in private discussion and public meetings of various homophile organizations, and they came as concerned citizens, not as representatives of any religious denominations.

In his work as director of the Methodist Young Adult Project in San Francisco in 1963, Rev. Ted McIlvenna became concerned about the many persons he discovered for whom homosexuality created problems. He sought out public agencies or groups that provided services in this field. He found four organizations: Daughters of Bilitis, League for Civil Education, Mattachine Society and the Tavern Guild of San Francisco. During his exploration he also found a deep sense of alienation and separation between the homosexual and the Church. He decided to do something about it. He arranged a three-day consultation between 15 members of the homophile community and 15 churchmen. This historic meeting was held at the United Church of Christ White Memorial Retreat Center at Mill Valley, California, the first of June, 1964.

Prior to that time any real breakthroughs in communication about homosexuality had been expected in the fields of medicine, law, psychology or sociology. It was inconceivable, however, that one source of the problem - The Church - would ever come to terms with the issue until forced to do so by an enlightened society. But the inconceivable has somehow always been conceivable to man.

For man "created in the image of God" can and does perform miracles. One clergyman listened and acted. The Council on Religion and the Homosexual was the result.

In December, 1964 the Council on Religion and the Homosexual became incorporated in San Francisco as a non-profit corporation under the laws of the State of California. During the six months following the initial retreat between the clergy and the homosexual community at Mill Valley similar orientation meetings were held to draw interest and support from other local churchmen. All agreed that there was indeed a need to promote continuing dialogue between the two groups.

With the first announcement to the press by the Rev. Robert W. Crcmey, the Council has been a source of controversy, not only in San Francisco, but throughout the country. It has provided good sermon material for clergymen who would summarily condemn all homosexuals without exception and without consideration of the whole person. It has plagued the conscience of those who would side-step the issue. It has been a source of deep concern for those who are able to see beyond the stereotyped image to the personhood of the individual homosexual.

Probably the most controversial issue raised by the advent of CRH was the New Year's Costume Ball held January 1, 1965 at California Hall. Contrary to general news reports, the ball was not sponsored by the Council, but by six San Francisco homophile organizations (DOB, Mattachine, SIR, Tavern Guild, Coits and Strait and Associates) as a benefit to raise funds to give the newly formed organization a boost on its way.

On the night of the ball some 500 guests were subjected to a barrage of flashing lights and cameras and forced to pass a picket line of policemen in order to gain entrance to the hall. Three attorneys and a housewife were arrested for verbally objecting to these police tactics and denying them entrance to the dance on the grounds that it was a private party and the police had neither invitation nor search warrant.

For the clergymen and their wives who attended the ball it was a shocking revelation of police power directed against a minority group for no other reason than that of harassment. They were furious at the infringement of civil rights. None of the ministers or their wives had seen any activity at the ball which was objectionable save that of the police.

The next day seven clergymen of CRH called a press conference to express their anger and dismay at the way the police department had "broken faith" with the Council, and for the "deliberate harassment" and intimidation of the guests attending.

The three attorneys and the housewife arrested at the ball were charged with blocking entry of the police to California Hall, and the American Civil Liberties Union volunteered to defend them. All pleaded not guilty and asked for a jury trial. On the fourth day of the trial the prosecution rested its case, at which time the judge directed the jury to bring in a verdict of not guilty, but on a technicality. The charge had been "blocking entry to

California Hall," while all prosecution testimony indicated that the police had indeed entered the hall, but had been detained in the foyer. Unfortunately this victory on a technicality left all the civil rights questions raised by the harassment unanswered. The defendants have now filed a million dollar suit against the City and County of San Francisco in the Federal Courts for deprivation of civil rights and are still hopeful of obtaining a decision on issues of constitutional rights involved. At the first trial the defense had not even given an opening statement.

Subsequently an anniversary New Year's Ball was held this year, to which the police were invited. The Ball went smoothly and without incident. The homophile community felt it thus proved its point that holding of costume balls was not the sole prerogative of the heterosexual in our society.

In the meantime, the Council on Religion and the Homosexual has made great strides in achieving its chief purpose of creating and furthering dialogue between the homosexual and the Church and between the homosexual and society. Speakers have been provided at seminary meetings, at lay and clergy retreats, at parish meetings, at young adult gatherings and on college campuses. Emphasis has been on the problems of sexual identification and the individual's personhood. The Council has also reached out beyond the church community to other social institutions. Ministers of CRH have opened up channels of communication with newspaper publishers, police, the armed services, politicians, other minority groups and the Chamber of Commerce. CRH board members have appeared on radio and TV programs, both locally and nationally. While the status quo still prevails, there is an emerging awareness of the homosexual as a citizen of the larger community who must be reckoned with, a citizen who intends to be a responsible part of society whether wanted or not.

For many years the homophile organizations have been concerned about the needs of juvenile homosexuals (those under 21 years of age). They have felt, however, obliged to limit their memberships to those of legal age lest they be accused of "contributing to the delinquency of a minor." Even the Council of Religion and the Homosexual as an organization has been reluctant to deal with the teen-aged homosexual, although, of course, they can and do arrange for pastoral counseling where needed. But the young homosexual is seeking a social outlet, not just counseling, and denied entrance to the homophile organizations, usually finds his way down to the Tenderloin District in the more savory surroundings of the prostitutes and dope peddlers. Earlier this year conditions in the Tenderloin were exposed to public view. Since then many public agencies and professional persons in the psycho-social field have wrestled with the problem, but have been unable to come up with a concrete program, chiefly because they have had no official backing.

In the meantime, the youngsters of the homophile community have come to the same conclusion as their elders - that if anything is to be done, they will have to do it themselves. They have formed an organization called Vanguard. The "baby" of the homophile or-

(Continued on Page 26)

A CHALLENGE to San Francisco

On this day, August 20th, 1966, the homosexual community begins to re-examine itself. For ten days we shall seek answers to the dilemma of our socially ostracized existence.

We live in a nation that purports to be the citadel, the vanguard, of individual rights for all persons on this earth. Specifically, we dwell in a city that beacons a liberality of approach that lights the way for others in our nation to follow.

Since the beginning of time the homosexual has served his community well. Who can support the claim that homosexuals have expressed less genius or have performed less service than anyone else? Some have said that mankind owes unpayable debts to his homosexual brethren. Even while the homosexual has served his community well, his community has not served him. He has been victimized and degraded.

There is unequal enforcement of our laws. Homosexuals are selected as the objects of extra surveillance, special intimidations, entrapment and enticement procedures that are not employed against any other group. When a homosexual is placed in legal jeopardy, such guilts have been instilled in him that he is fearful of seeking redress. When those few who still have courage try to seek justice, lawyers' fees double, cases are rejected by many competent attorneys, District Attorneys' offices do not cooperate in protection of their rights. But if a just decision is reached in court, the social stigma of any arrest connected with a homosexual offense brings quick, undeserved punishments. Employment discrimination is practiced against known homosexuals; the right to hold a professional license or to obtain almost any business license is denied. The Constitutional right of assembly in this city has been historically abridged for homosexuals. Federal, State and local governments have always discriminated against us. Professional services, and in many cases public services, have been denied to known homosexuals. Even the Christian Church has been no better.

This is the record of your leadership.

You, the "respectable" members of society, have created these distortions in the lives of individuals; and then you disparage the results of what you have done. You turn with evil indifference on those you have maimed and sadistically hurt - and hurt again - and take advantage of helpless fellow human beings because they happen to be homosexual.

What are you going to do now?

We will not accept compromise or tolerate injustice any longer. The way ahead for us has been plainly determined by the history of our country. We hear the drums of equality from the American Revolution. We hear the cannons of unity from our great Civil War. We hear the bombs of universal peace from World War I. We see the awesome mushrooming cloud of freedom, of complete individual freedom from World War II. Our banners shall read the same as for all men.- Equality, Unity, Peace, Freedom.

In our day-to-day existence, we still hear the catcalls of "fruit", "fairy", "queer", "faggot". All the reactions of subjective inequality are still practiced by our neighbors and continue to dwell in man's civilized heart.

We demand our rights. First, we shall use the framework of established order. But if existing circumstances do not answer our demands, we shall create new approaches. Our approach to social action shall be to act out our rights as legally as possible, and letting society adjust to us.

If the police do not protect homosexuals as they have not protected us in the past, then I can see in the near future a separate police force paid for and operated by the homophile community. Unless restrictive laws are changed, unless the courts uphold the rights of homosexuals, we shall have no alternative but to go to the Supreme Court and overturn these laws that state all men are treated equally in our courts except for homosexuals. If politicians do not openly address themselves to homosexuals, it will be because they do not need our 90,000 votes in San Francisco. We shall put in office public servants who will talk to homosexuals.

We ask no special favor. We want only ordinary rights like every other citizen of these United States - jobs, homes, friends, social lives, safety and security.

Here is our challenge to San Francisco: FACE REALITY - FACE HOMOSEXUALITY.

William E. Beardemphl, President
Society for Individual Rights

Introducing . . .

Helen Sanders will take over as editor of THE LADDER with the November issue. "Sandy" will be recognized by old-time subscribers as a past president of the Daughters of Bilitis as well as a former public relations director. She was on the scene at the birth of THE LADDER and contributed her talents in production, art work and reporting in some of the earlier issues.

GOODBYE AGAIN

A story by Jeremy Drake

I placed the phone back in its cradle and sat for a few moments at the kitchen window, seeing nothing, caught up in intense excitement and an old sadness. It was an unsettling feeling. The back door opened.

"Mother, guess who's back in town?" I asked, turning around.

"Who, besides you?" she said. My mother was fifty now, but a lovely, youthful woman prone to high spirits and occasional fits of giggling. She was leaning against the formica counter, drinking a glass of chocolate milk, the morning sun skipping across her shoulders and down the floor.

"Janet Kennedy. You remember, the girl I worked with at the hospital, in bookkeeping."

"The one who took that trip to Mexico, married a tour guide or something? Tall, dark, very pretty? Janet, I mean, not the tour guide."

"Yes. Well, she's back. I just talked to Martha about stopping in for coffee at the lab some day, and she told me. So I called Jan up. I'm going over there tonight. She's having a group of writers in or something, said I should bring along some of the things I did last semester."

"What happened to the husband, Kay? Didn't it work out?"

"Funny, that's the very first thing I said." I lit a cigarette and pulled a glass ashtray toward me. "He's here, too. She brought him back. They've been here two years. I guess Jan got lonesome for the States. I suppose I'll meet him tonight. If I remember right, he's crippled or something. Something wrong with his leg."

"What a shame she was in such a hurry to get married," Mother said. "She was too pretty to throw herself away like that."

"Yes," I said. "Yes, she was."

That evening as I dressed I thought about Jan. Indeed, I had thought of nothing but Jan since the morning phone call. I wondered if she still looked the same--tall, regal, with her beautiful dark hair cut close to her head. It had been ten years since I'd seen her. A long time. Still, it was hard to imagine Jan any other way. I was seventeen then, and she was thirty-two.

It was a golden November day when she left. The bright, dry leaves were stacked thickly in the streets when I drove her to

the airport that morning, and the sky was a deep, bitter blue. I had been so brave all those previous weeks, but now the minutes were slipping away and I had fallen quite silent, afraid she would hear the tears in my voice.

"Come to see us if you ever get that far south."

I nodded and tried to smile. I could see the bright gray of her suit without turning my head, see the little feather on her hat. She looked beautiful. She always did.

And then suddenly it was time. The painful small talk, the "You write now, hear?" admonitions were over, and we were standing there all alone, the evil silver airplane waiting to catch her up, my heart pounding sickeningly in my throat. Two years of loving her, living near her, working with her. And never touching, never speaking--joking away the precious hours when I should have been saying, "I love you," knowing at the same time how quickly I would have lost even her friendship had I spoken.

"Married in a hurry," Mother had said. Yes, in a hurry, and I know why. Jan was running, running to escape Marian Peterson, the anesthetist at our hospital. Jan thought no one knew of the sordid little affair, thought I didn't know when she warned me to stay away from Marian. Marian had a way of rushing one, she'd said, of flattering one into a dangerous position of subservience.

"Do you mean," I had asked, "that Marian is a Lesbian?"

"I didn't think you knew about such things," Jan had said, her face dark and unhappy. "Yes, that's what I mean. Stay away from her. She's not a nice person. There's something wrong with her besides...besides the other."

So Jan was running, and I couldn't blame her. But in running from Marian she was also running from me. I often wondered bitterly if she wouldn't run twice as far and twice as fast if she knew how I felt, too.

I looked at her for what was surely a last goodbye. Should I shake her hand? Jan was not a person one touched, not even in fun. There was a wall around her. When she passed me a cigarette or coffee, she was so careful not to brush my fingers.

She was moving toward me then, but I could not see her face. I was suddenly blind with weeping, and she put her arms around me. She felt warm and strong and unutterably dear. "Goodbye," I said. I couldn't stop crying.

"Goodbye...goodbye." Her voice was ragged, too, and she held my shoulders so tightly it hurt me. Then she kissed my cheek and walked away. I brushed the tears from my eyes and watched her go, across the tarmac and up the ramp. She held her head high. And I loved her terribly.

Three weeks later I was in the Air Force. The WAF basic training station was in San Antonio. At least it was a little closer to Mexico, or so it seemed at the time.

And now it was ten years later, and I would be seeing her again. I was twenty-seven, and Jan must be forty-two. I backed the MG out of my mother's driveway and headed across town. Would Jan hug me this time, too? How would I feel if she did? Or had the old feeling fallen away with the years as only a child's crush?

She was in the yard when I drove up, cutting flowers, a cigarette in her hand. She had not seen me, so I sat for a moment and watched her. Her hair was quite gray, and the lovely short crop had been allowed to grow lank and shoulder length. It was hideous. She was thin, too, and much older. I hit the horn lightly and got out of the car, smiling.

"Hello," I said and put out my hand.

"Well, well..." she smiled and took my hand, gripping it hard. "You've changed, Kay."

"Thank God," I said. "I wouldn't be seventeen again for anything." My hands were shaking badly. We were both shy with each other, talking too rapidly, and with too much enthusiasm. She took me through the gate into the backyard, pointing out apple trees and new flower beds. She reached up in the warm evening light to pluck a low-hanging apple, and I suddenly saw again the girl I had known and loved.

We went in the house then. The rooms were nicely furnished in maple. I stopped before a large oil portrait in the living room. It showed the face of a young woman, half in shadow, with a sweetly sad smile. It was the one I had painted of Jan the first year I had known her.

"Remember?" she asked, coming to stand beside me. I nodded.

"Why did you let your hair grow, Jan?" I said. It sounded stupid, but somehow everything that changed in her was represented by that lank, half-gray hair. "It was so lovely the other way."

She shrugged. "Jorge likes it longer. He likes to know who is the man in the family."

Just then a small, pale man with a pencil moustache appeared in the hallway. He was wiping shaving soap from his face with a towel.

"Jorge, this is Kay." He came toward me, dragging his right leg heavily.

"Ah, I've waited long to meet you," he said. He gave me his hand, and I liked him immediately. The years of hating him, the faceless thief of everything I had loved, dissolved into nothing. We began talking about painting, and then things

happened fast. People began arriving, I was busy with coffee and introductions, and then the serious business of reading "work" and discussing individual progress and setback took me out of myself. It was a good time and satisfying. I was glad I had come. My liking for Jorge increased when I heard him read two chapters of his novel. He wrote well, and he loved Jan. The book was about her, but it was like looking into his soul.

Suddenly it was midnight, and the group had dissolved into sleepy individuals in the moonlit driveway, calling their thanks and exchanging books at the doors of their cars. Jorge disappeared--he tired easily, Jan explained--and we were alone. I emptied ashtrays and carried cups to the kitchen. The house was quiet now, and I felt at ease with Jan, as I never had in the years before.

"Do you ever see Polly and Ed?" I asked. "I wrote them a few times when my letters to you kept coming back. I guess I had the wrong address."

"Oh, I saw Polly about a year ago. I wondered why I never heard from you." Jan stopped washing the cups, and I could hear the soap suds making their little sizzly noise. Her sleeves were pushed high, and her face was flushed from the heat of the kitchen.

"You were in Vermont, weren't you, when you were writing to Polly?" She looked at me for a moment, then began washing the dishes again.

"Yes. Did Polly tell you?" I wondered how much Jan knew. When I was in Vermont I was living with Kirsti, a German girl I had met in the service. Polly knew everything. Perhaps Jan did, too.

"Yes, she told me."

We finished the dishes in silence. Jan slapped her cloth down and took off her apron. She scooped up her cigarettes and opened the door to the garden. "Come outside. It's much cooler, and you can smell the apple blossoms."

The garden was lovely in the soft light. How romantic, I thought wryly, as we sat down on the circular bench girdling the apple tree. Part of me wants her, I thought, as I watched her face in the orange glow of the match I held for her, and part of me wants to go home and remember only the young Janet and the old memories.

"It's very good to see you again," she said. I was surprised. She has changed, too, I thought.

"You know," I said aloud, "when you went away I was sure I would never see you again. I was sure of it." I suddenly felt the old love again for her stirring in its sleep.

"Then why didn't you tell me?"

"Tell you what?"

"That you loved me."

"Did you want to hear it then?"

"No." There was a long silence. "I thought," she said, "that if I never indicated any feeling for you, you might get over it rather quickly." Her voice had the dry, lightly sarcastic tone I had always loved. "It didn't work, did it?" Her hand found mine in the darkness, squeezed briefly and returned to fiddle with her cigarette.

"No, it didn't," I said.

"It wasn't all because of Marian that I ran away. It was you, too. I was beginning to love you. I thought I might get over that, too."

"Did you?"

She laughed--a short, harsh sound. "No."

"Why did you leave me, Jan? I cried for you for weeks...for months."

"I was afraid. I didn't want it to be like with Marian. I wanted you to have something better."

"It didn't have to be like that," I said fiercely. "It could have been something wonderful. If only one of us had taken a step forward. It's too late now."

"Was it wonderful with the others? Did you love the others? Did you love Kirsti?"

"Some of them. I loved Kirsti." I took her carefully by the shoulders and looked at her. Strange to see those dark eyes unguarded at last, to hear the frosty, long-remembered voice soft with tears. "But most of all, Jan, I loved you. I loved you so much, so long. I used to look at the back of your neck, or the way your hands looked and nearly die with loving you."

We were silent a long time. The years lay between us--and so did the sleeping man in the house. Then she placed her hands lightly on my face and kissed me.

"That much," she said. "I won't think what I threw away."

I didn't know what to say. I wanted to stay with her, be with her, as it had been long ago, but different now, face to face as we never had been. But I knew I couldn't stay.

"How long will you be home?" She held onto my hand, as I stood up.

(Continued on Page 22)

EVERY TENTH PERSON IS A HOMOSEXUAL!

The above legend was selected for its attention getting merits as the theme for a homosexual information booth at the California State Fair's educational section. The exhibit never came off, but the desired attention was accorded by State Fair officials who cancelled booth space because of the "controversiality" of the material, by the news media who reported the series of events that followed, and by the general public who received their leaflets outside the Fair's main gate.

Application for the booth was placed last May by Rick Stokes, president of the Association for Responsible Citizenship in Sacramento. Five other organizations joined ARC in making plans for the exhibit in an effort to reach the general public with educational information about homosexuality: Citizens News, Daughters of Bilitis, Council on Religion and the Homosexual, Society for Individual Rights and the Tavern Guild of San Francisco. Space was assured by fair officials, though the actual contract would not be signed until August - the Fair being set for opening on August 31. Somehow the contract signing was delayed and then denied at the last minute.

The Rev. Dr. Clarence A. Colwell, president of the Council on Religion and the Homosexual, sent a telegram of protest to Clarence Azevedo, fair president, which said in part: "Controversiality of subject is not, in our free society, sufficient reason to prohibit free discussion. We are aware that many organizations with equally controversial subjects have been granted booth space, and we consider that denial of space to us constitutes unequal protection of the law under the United States and California constitutions." Fair officials were given an opportunity to reconsider their decision before legal action was taken.

In the meantime, many prominent California citizens sent telegrams to Governor Edmund G. Brown saying: "We endorse the educational aims of these organizations and urge that you intervene to correct this grave injustice." The list of more than 40 names included state legislators, doctors, attorneys and clergymen as well as leaders of the organizations involved. But the fair board held fast, the the governor upheld their decision.

A writ of mandate was subsequently filed in superior court in Sacramento by Herb Donaldson and Evander C. Smith, attorneys, in the name of the Council on Religion and the Homosexual. The state was required to show cause why it should not be compelled

to allow the exhibit at a hearing before Irving H. Perluss, presiding judge, on September 1.

Deputy State Attorney General, Clarence Brown, argued that no contract had been signed and that, even if it had been, the fair management has complete discretion in such matters. In ruling to uphold the attorney general's view, Judge Perluss went on the praise the "high motives" of CRH and said he was in no way "acting the big brother" in deciding what should or should not be exhibited.

Immediately following the court's adjournment of the case, the Rev. Dr. Colwell and his wife, Ruth, with the attorneys and witnesses proceeded to the State Fair Grounds to distribute the leaflets outside the main gate. State Fair police at first ordered the pamphlet-passers away from the gates, but later relented. A spokesman said the State was not "going to make an issue out of it" now.

On Sunday, September 4, some 20 representatives from the six organizations who had written, published and paid for the educational leaflets returned to the fair, again to make their distribution outside the main gate. Approximately 5,000 pieces were passed out to fair goers.

Attorney Smith predicted that many thousands more people were exposed to the educational campaign because of news coverage in the mass media than would have been the case had the fair directors "allowed us a little booth in a corner of the grounds."

Out of court, Dr. Colwell said the Legislature is supposed to reflect the will of the people. If campaigns aimed at "educating" the people are stifled, he asked, how can the Legislature be expected to change?

People's reactions to receipt of the pamphlets was, for the most part, embarrassed amusement. But very few leaflets were thrown away. Most were folded and tucked away in purses and pockets for future reading.

Goodbye Again

(Continued from page 20)

"Until September. I'm going overseas for graduate work at Heidelberg." I waited a moment. "I won't be back, Jan. I still love you. I won't see you again." She nodded, her face hidden.

There was a sudden gust of wind, and a shower of the pink blossoms fell around us. I walked away and pushed through the little gate to the street. I heard the click of her cigarette lighter, the one I had given her, as I went down the walk.

Cross-currents

WISCONSIN YOUNG DEMOCRATS ADOPTED A FREE SEX PLANK in their organization's platform at a convention in Manitowoc earlier this year. By a vote of 76 to 55, the convention called for the abolition of all legal restrictions on sexual relations between consenting adults which do not violate the rights of others.

The plank on which the vote was taken evolved from two separate proposals. One read: "We favor the abolition of laws directed toward preventing those persons who are homosexually inclined from freedom of action." The other demanded an end to laws against "unnatural relations" between members of the opposite sex.

Heated discussion preceded the balloting. A storm of criticism came from party elders after the balloting.

Concerning the controversial issue, and pointing out that he was referring to sex in general, Conrad Goodkind, state chairman of the Young Democrats and a student at the University of Wisconsin, said:

"If Democrats are for it and Republicans are against it, that might account for the fact that there are more Democrats."

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In the September issue of THE LADDER we asked such questions as "Who is a Homosexual?" and "Who is a Homophile?" The big question this month might well be "Who is a Woman?"

A continental controversy over the sex of women athletes has far overshadowed the sporting events in the European Athletic Championships in Budapest recently.

Medical officials at the games have insisted that every would-be competitor in the women's events be examined by a panel of physicians to certify their sex. Several "women" athletes declined to be "sexed", insisting it was degrading to undergo the examination and withdrew from competition.

In interviews with doctors on the scene, Christopher Brasher, of the London Observer, reports that medically "there is no definite line between male and female." This is why the doctors insist on having a panel, rather like a jury, at the medical examination.

Every human being has both male and female hormones, and the balance between the two determines whether the body looks male or female. The balance is not easy to measure. Hormones affect secondary sexual characteristics such as distribution of hair and fat, size of breasts and genitals, etc.

Some individuals - and they may be less uncommon than once thought - have genetic abnormalities which may express themselves as anatomical abnormalities. For instance, it is possible for a "woman" to have testes concealed in her labia minor (the outer lip of the entrance to the vagina), or even testes associated with the ovaries. Are such people male or female?

It is a well known fact that males have a characteristic X and Y chromosome pair in each cell, and females have two X chromosomes. However, there are many intermediate cases with several X's and Y's and other variations. Some females may carry a male genetic element - and these may make better athletes. While it is impossible to determine how many such women there are, it is safe to say that there will be a far higher percentage among female athletes than in an average sampling of the general population.

This does not mean that all women athletes have male characteristics, nor does it mean that all great women athletes are any more male than the average woman - after all, many of them have had children, which is still the ultimate proof that they are female.

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IN THE NAME OF RELIGION a condemned homosexual was executed recently in the main square of Sanaa, Yemen, before 6,000 witnesses. A religious court had sentenced Ahmed el-Osamy, a 60-year-old municipal employee, for homosexual offenses, and Islamic law demands that a man convicted of homosexuality be thrown from the highest point in the city.

The court said that el-Osamy could be beheaded instead, but when the appointed hour arrived, however, the official executioner did not show up. After waiting twenty minutes, with his consent, the condemned man was shot to death by a police officer.

"They thought of throwing him from a plane, but that's expensive," said Minister of Education Mohammed el-Khalidy. It was the first time a homosexual had been executed in Yemen.

ANOTHER RUNG . . .

With this issue THE LADDER begins its second decade of publishing. Certain changes in editorial policy are anticipated. To date emphasis has been on the Lesbian's role in the homophile movement. Her identity as a woman in our society has not yet been explored in depth. It is often stated in explaining "Who is a Lesbian?" that she is a human being first, a woman secondly and a Lesbian only thirdly. The third aspect has been expounded at length. Now it is time to step up THE LADDER to the second rung . . .

Lesbiana

by Gene Damon

344. SUDDEN ENDINGS by M. J. Meaker. Doubleday, Garden City, New York, 1964.

Most LADDER readers will not recognize those cryptic initials or that author name - not even on being told that the copyright is in the name of Marijane Meaker - but this lady is familiar to us all as Vin Packer and Ann Aldrich.

This book is a study of 13 people who took their own lives, and it includes several famous homosexuals and Lesbians - as well as other individuals of some prominence with homosexual incidents in their lives. Most of the people covered have been written about before. The new inclusions are Diana Barrymore, whose unhappy life and early death most probably was created by her unusual home life coupled with repressed Lesbianism; and Julian Harvey, whose primary claim to fame is several undetected murders before he trapped himself in a situation which left no exit but a very final one.

Miss Meaker is as unsympathetic as ever, but as must be admitted, she is an excellent writer and tells a fascinating tale.

345. JOURNEY TO OBSCURITY: THE LIFE OF OCTAVE THANET by George McMichael. University of Nebraska Press, Lincoln, 1965.

Octave Thanet was the pseudonym of a six-foot tall, 200-pound New England and Iowa spinster who lived from March, 1850 to January, 1943. She was virtually unknown by the time of her death, but by a twist of fate she had been, during her lifetime, for a period of some 30 years, one of the country's most popular novelists and short story writers.

Octave was born Alice French into a family of the dying "aristocracy" of America, those men who built financial empires with their hands and brains. Thus Alice grew into her natural conservative Republican views from early childhood. Her stubborn clinging to these beliefs, despite the increasing liberalism of the 1900's caused her fall from popularity.

Her interest to us is her lifelong relationship with petite and pretty Jane Crawford, with whom she lived from 1883 until Jane died in 1932. Together they built a winter home at Clover Bend Plantation in Arkansas on a grand and glorious scale. They called it Thanford (after Thanet and Crawford) and there entertained dozens of the notables of their day, including Theodore Roosevelt and Calvin Coolidge.

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Most of Octave Thanet's novels and stories seem dreadful by today's standards, and, of course, now difficult to locate, having been published in magazines which are to be found only in libraries. Only one of the stories I have examined of her works (and I have seen only about one-third of her published output) is pertinent. This is "My Lorelei: A Heidelberg Romance - from the Diary of Mrs. Louis Danton Lynde", which appeared in the magazine WESTERN, V. VI, No. 1, January, 1880. The unbelievable plot tells of a heroine who falls in love with a maiden called Undine (declaring it verbosely for 22 pages). The morals of all concerned are saved, however, for Undine is conveniently killed off by a mad Cretin from a nearby forest. All of this takes place in a castle in Heidelberg, Germany.

346. NORMAN'S LETTER by Gavin Lambert. Coward-McCann, New York, 1966.

This third novel is the author's most successful to date. All of his books have substantial homosexual content, but this novel is entirely about a repressed homosexual male. His sister, Violet, is the interest here, however, and this witty portrait of a dominating butchy female who runs away from her native England to become a prominent Nazi is very well done. Having decided to compare Mr. Lambert's talents with Christopher Isherwood, it is surprising to note that the book is so dedicated.

HISTORY OF S. F. HOMOPHILE GROUPS

(Continued from page 13)

ganizations is rapidly learning to cope with police, publicity, discriminatory practices of businesses and suicide prevention, while trying to provide social activities such as Friday night dances at Glide Memorial Methodist Church.

So this is where we stand. By the police department's own estimate, there are approximately 90,000 homosexuals in the city of San Francisco who are demanding full citizenship. The old techniques of staging raids on homosexual gatherings, of barring homosexuals from employment, of ignoring or ridiculing the homophile organizations in their attempts to deal with sex education will not work any more. The homophile community has found its voice and its backbone and will no longer be intimidated.

The pressure is on. An unrelenting pressure on the collective conscience of the church and of society. An unrelenting pressure on the city of San Francisco to face the issue squarely. And today we are happy to present a fine array of speakers who will attempt to lay the groundwork for a constructive, cooperative program for "San Francisco and its Homophile Community - A Merging Social Conscience."

- Del Martin

DAUGHTERS of BILITIS

INCORPORATED

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

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A Fallacy?

Primary theme of the convention was the plight of the "third sex" at the mercy of "archaic social attitudes" and punitive police. Police and court methods of handling the age-old problem were castigated both by leaders of the "homophile community" and by Municipal Court Judge Joseph Kennedy who called for equal treatment of homosexuals under the law.

"It may be a fallacy to

28, 1966

PRABE

Judge Perluss accepted the attorney general's view. But he praised the "high motives" of the Council on Religion and the Homosexual and said he was in no way "acting the big brother" in deciding what should or should not

An attorney for the Council on Religion and the Homosexual complained that organization was told by directors that it would be given a booth because of "controversiality of its

sume that heterosexual conduct is the only kind that was intended by the Creator, and therefore the only thing which is normal," the judge declared. "If this is not the only thing which is normal, then it is important for us to

A FALLACY
"It may be a fallacy to assume that heterosexual conduct is the only kind that was intended by the Creator and which is normal," the judge said. "If this is

By Jackson Doyle
San Francisco Chronicle Correspondent

Hearing Set on Homosexual Information Booth at Fair

will get a court hearing here, state to show cause why it should not be compelled to allow the fair grounds to be the site of the fair grounds.

New Attitudes on Homophiles Urged

A Radical rethinking of popular concepts about aberrant sex practices was advocated by a Methodist minister today as a step toward a "compassionate" Christian approach to the problem of homosexuality.

Such an approach is sorely needed to bring about an easing of tensions in the relationship

prominent psychiatrist, a psychologist and a psychoanalyst before an audience of more than 100.

Following the give and take session, the panelists issued a consensus statement, declaring:

"Homosexuals, like heterosexuals, should be treated as individual human beings, not as a special group, either by law or social agencies or employers.

SOME ILL

Laws governing sexual behavior should be reformed to deal only with clearly anti-social behavior, such as behavior involving violence or youth. The sexual behavior of individual adults by mutual

consent in private should not be a matter of public concern.

Some homosexuals, like some heterosexuals, are ill; some homosexuals, like heterosexuals, are preoccupied with sex as a way of life. But probably for a majority of adults their sexual orientation constitutes only one component of a much more complicated life style."

The panelists were Dr. Joel Fort, director of the San Francisco Health Department's Center for Special Problems; Dr. Joe K. Adams, psychologist and former Mental Health officer in Santa Clara County; and Dr. Evelyn G. Hooker, research psychologist at UCLA.

Lawyers' Panel

Homosexuals Told: 'Educate Public'

A panel of lawyers, including two San Francisco assemblymen, urged a homosexual group yesterday to undertake a massive program designed to convince the public that homosexuality is an acceptable way of life.

But, they warned, the campaigners will be up against tough odds in any effort to reverse anti-homosexual laws.

Assemblyman Willie Brown advised some of the group, mostly males, sponsored by the nationally oriented Society for Individual Rights:

"I see little likelihood of any change in the California laws on this subject. Of 120 members of the Legislature, there are eight who would be expected to take a favorable revision."

Brown urged the group to "act as any other minority group would—discuss the issues, educate people."

Assemblyman John Burton joined in the plea for an educational program, "not only in the community as a whole but in the homophile community itself."

They and other participants in a seminar on "Legal and Penal Code Reforms as They Affect the Homosexual" agreed that offenses involving force, those committed with minors and those committed in public places are properly designated as felonies. Other homosexual activities should be

Homosexual Dispute Leaflet Flurry At Fair Gates

Attorney Ephraim Margolin, in a U.S. District Court in San Francisco, said that the State Fair police at first refused to allow the handing of pamphlet-passers away from the gates, but later relented and a spokesman said the State Fair was not "going to make an issue out of it" now.

Dr. Colwell said members of pro-homosexual groups were distributing at the fairgrounds.

State Fair Ban on Homo Booth OK'd

SACRAMENTO — Directors of the California State Fair returned to business as usual today with Superior Court backing for their decision that a "family fair" is the place to lecture the public on the subject of homosexuality.

Fair Board's position was sustained yesterday by Superior Judge Irving H. Perluss in dismissing an action to force the fair to rent exhibit space to the council on Religion and Homosexuality.

J. G. Stokes, head of the National Council for Responsible Citizenship, related that \$90 and a considerable time had been in producing printed material—headlined "Every person is a Homosexual"—for distribution at the fairgrounds.

stigmatizing of "leper groups of society."

Stokes testified to his activities in attempting to contract exhibit space. He allegedly told a fair official during a "heated discussion" that "whom you go to bed with is nobody's concern as long as there's mutual agreement, and it's about time the public accepted that fact."

In his decision, the judge commented:

"It seems to me this is an appropriate subject for a law review, medical journals, symposiums and the pulpit."

Members of the petitioning organizations indicated they would not appeal because the fair closes its 12-day run Sept. 11.

'Homophile' Convention Life in a World of Sexual Hostility

By Maitland Zane

Punitive police harassment and archaic religious attitudes made the homosexuals' nightmare, spokesmen estimated.

The spokesmen joined two Protestant ministers and a writer in a press conference yesterday to discuss the "Ten

Close to 1000 persons attending. At a series of meetings next week the men and women "homophiles" (they prefer that term) will join with theologians, doctors and lawyers

"We're trying to see the homosexual as a person—as a human being," said the Rev. Robert W. Crome of St. Alban's Episcopal Church. He is a clergyman who is active in the civil rights movement and is one of the founders of a group called the Council on Religion and the Homosexual.