



Daughters of

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

- F-2 D 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.
- 1 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

December, 1966 Vol. 11. No. 3

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

NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

PRESIDENT - Shirley Willer VICE-PRESIDENT - Lois Williams RECORDING SECRETARY - Meredith Grev CORRESPONDING SECRETARY - Sten Russell PUBLIC RELATIONS DIRECTOR - Phyllis Lyon TREASURER - Del Martin

THE LADDER STAFF

Editor, Helen Sanders Circulation, Donna Manns Both assisted by members of the San Francisco DOB Chapter, Dottie King, Pres.

> 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

Cover by Helen Sanders.

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

New Trends in the Church

an address to the Southern California Council on Religion and the Homophile by the Rev. Dr. Marjorie Likins

reported by Ellis Radick

Dr. Marjorie H. Likins, Minister of Christian Education of the Southern Calif. Conference of the United Church of Christ, spoke at an open meeting of the So. Calif. Council of Religion and the Homophile held at The First Methodist Church of Glendale, Wednesday evening, July 13, 1966. Some likened her message to an inspiring sermon, the likes of which they'd never heard before, nor hardly ever expected to hear from a "minister of the gospel." I refer to the homophile segment of the audience, since her presentation could hardly have been news to her fellow ministers on the front line of the "new frontier" in mainline Protestant churches.

Dr. Likins stated that she had chosen a difficult subject to cover since the Church is so diverse. gave something of her own background so that we might understand the position from which she spoke. She was brought up in a German Baptist Church in Iowa. This is one of the Fundamentalist Protestant sects. She went through a phase of anti-church reaction and atheism while at Cornell College in Iowa (a Methodist institution). She made discovery of the liberal churches via the Methodist Church, however, and went on to Union Seminary in New York. She and the audience both laughed when she added that she emerged as a Congregationalist. Then the Congregational Church and the Evangelical Reform Church merged in 1957 to become the United Church of Christ.

Dr. Likins said that she was not qualified to speak of changes within the Catholic Church by any special background, although all of us are aware of the tremendous upheavals here. The Catholic Church is speaking now of being the "people of God" and of "renewal," which are keynote words for major Protestant churches.

She stated, "I have discovered that to communicate, we frequently need to be rather specific, so if at this moment I err on the side of being too specific and not assuming enough knowledge on your part, I hope to be forgiven." (This reporter believes that Dr. Likins needn't have worried. The abysmal depths of ignorance on the part of the average homophile of "new trends in the Church" can scarcely be gauged at this point since the work of the Council on Religion and the Homosexual (or Homophile) is so young.)

Dr. Likins then listed the Fundamentalist Churches of Protestantism: The Southern Baptists and many subvarieties of Baptists, with the exception of the American Baptist; the Pentacostal; the Four Square Gospel; the 7th Day Adventist; the Church of Christ (not to be confused with the United Church of Christ). In general, she said, the Fundamentalist Churches are characterized by: 1. Literal belief in the Bible 2. God's law as opposed to human law 3. Rigid Puritanical personal ethic 4. Little or no social ethic—i.e. civil rights 5. Generally anti-sexual and 6. Goal of life—righteousness before God; destination—heaven or hell conceived in literalistic terms. There is little or no change going on with them.

Mainline Protestant Churches are Methodist, Presbyterian, the Disciples of Christ, United Church of Christ, Lutheran and Episcopalian. She added, "These churches are primarily the Church of which I shall speak, but you must remember that even without a denomination there are still churches that are Fundamentalist and there is far more difference between a Fundamentalist Presbyterian church and the Presbyterian church as a whole than there is between a liberal Presbyterian church and a regular mainline Methodist church."

"The first thing I wish to speak about is the question

of the authority of the Bible, not that this is such a new thing in the churches, but because I have heard in our meetings and discussions with you a great deal of misunderstanding about it. It is the concensus of our thurches that the Word of God for man can be discovered in and through the Bible but that no specific text can arbitrarily be applied to a specific situation and defined as the will of God without question in that situation.

"Frequently we hear reference to the Bible as a source of God's laws. What are God's laws? Are they the Ten Commandments, which after 500 years of revision, condensation and amplification were finally codified in Deuteronomy in 500 B. C.? Or, are we to believe that Moses went up on the mountain and God gave him two stone tablets with the Ten Commandments written on them in the form we have them today? Scholarship and common sense agree that this just is not true. The Mosaic Law was based on the code of Hammurabi. We know that the original Decalogue had in it a Commandment which declared, 'thou shalt not boil a kid in its mother's milk,' yet none of us take this seriously as God's Law.

"Many people assume that the churches have a clear-cut set of rules given us by God that govern human behavior. as opposed to our civil laws which pertain to traffic and legal transactions. Again, this is just not so. Ethical and moral laws may, and many do, have their basis in what is given in human nature. But we must remember that most, if not all, ethical and moral laws have been hammered out through the long experience of human groups living together in society. Men made them, according to human need and human welfare. Moral laws regarding marriage, for example, vary enormously throughout the Old and New Testaments. The Genesis story of Adam and Eve so often quoted as being the ultimate reinforcement of monogamous marriage was given at a time when the Hebrews and indeed most of the people of the then known civilized world practiced polygamy or the mating of the patriarchs with their concubines, both highly immoral practices from the point of view of today's morality.

"What I am saying is not that this is a new trend in the churches but that in this mainline body of Protestant churches we do not use the Bible as a literal source of proof texts of what is right and wrong. Therefore many of the efforts in homophile publications which struggle with Biblical texts prohibiting homosexual practices, such as when St. Paul says that alcoholics and homosexuals and swingers in general shall not be a part of the Christian community or inherit eternal blessedness: these efforts miss the mark because the Church is not necessarily bound to take St. Paul's word for it anymore. It is not bound to a legalistic ethic. Nor does the Church itself generally follow the literal words of Jesus when he prohibits divorce on all grounds save adultery. The Church is far more apt to ask in such a situation, what is best for all parties concerned? What does Love say in such a situation when it must make a judgment about the mental health, the wholeness, the well-being of all the people involved -- the man, the woman, the children?

"Taking seriously the fact that there is no Good save Love is a new trend in the Church and one that is involving considerable agony. This is part of a great and creative struggle going on between what might be called 'principle ethics' and in contrast, 'situation ethics.' As several of you know, Joseph Fletcher has written a paperback book titled Situation Ethics. you want to know how this works, I recommend it to you: but meanwhile as an example: Principle ethics says, 'it is wrong to lie. Thou shalt not bear false witness.' The situation is this: You own a business on a small street. The Mafia is making all the small businesses pay protection money. Your neighbor has refused to pay. A 'hood' comes by looking for him -you know he will be beaten, perhaps killed. You also know the guy is taking a nap in back of the premises. The 'hood' asks you, 'where is he?' You lie like a 'He's visiting his sister in the counprofessional. try.' 'Principle ethics' would say you lied. violating the principle. It would wrigele a little, too, saying you had committed a lesser sin in order to pre-

vent a greater. You might be excused, yet you would be involved in wrong-doing and you had better not make a habit of that sort of thing. 'Situation ethics' would say you had acted with complete moral integrity. acted out of love and concern for your neighbor, that you had no guilt at all. It places emphasis on intention and result, not on the principle, 'Thou shalt not lie, ' which was violated. 'Situation ethics' creates a terrible problem for the moralists because it actually relies on the freedom of men to make good deci-They will not, of course, unless they understand something of what 'principle ethics' have been trying to uphold unless they revere the ethic or principle, yet at the same time they are free to act according to what truly represents Love in a given situation. 'Situation ethics' represents freedom and presents terrible responsibility in the same moment.

"Turn now to another major trend; Most of us think of the Church as a building, presided over by a minister or ministers. It is a place where we go to be uplifted. We have in the past thought of the buildings, the place, the clergy as being representative of the Church. But now there is coming a new thing, which really is the restoring of the idea of the Church as it was in the first and second centuries — The Church is not the building; the Church is not the clergy; The Church is those people who are committed to following the kind of a life led by the Master and Lord of the Church, Jesus; a life based on the conviction that God is Love and that man is obedient to God when he acts in Love.

"Therefore, we can say that the Church is present in the back room of a bank where a group of men are figuring out how to finance low-cost housing, because of what that can mean to the people who will live in it. Or, we say that the Church may be active in the office of "One" when some frightened, lonely man, who doesn't know where to turn finds his way there and meets someone who listens to his story and gives him a different slant or a new direction. This may startle or anger some of you. 'That has nothing to do with the Church' you will say, and in an ecclesiastical or institution-Page 8

al sense it doesn't. And, it may have nothing directly to do with any formal belief in Jesus or God, but it nonetheless represents the servanthood, the standing by in suffering, that is the essence of the way God deals with the world and the way He wants us to deal with each other. The Church in our time has come to understand that it is not its function to judge, but rather to suffer -- and in this we see the renewed impact on the Church of the life of Jesus.

"The central affirmation then of the Genesis story is that God created man and the universe in which he lived; that he created man free to make choices of value, between good and evil, if you will; that He gave man dominion over the earth and that the facts are that man is free to use the earth and to create forms of human society in it that sometimes are good and make for a condition of human blessedness and sometimes are bad and make of earth a hell.

"During the Dark Ages and the Medieval period in Europe the Church, as you know, structured society and had a great deal of influence over politics, economics, science and the whole sphere of human life. This dominating Christian culture has been increasingly replaced by secularism ever since the Reformation. now no single world view which clarifies for everyone the way he should live and what his eternal destiny will be. For a while it was popular in the Church to be upset about secularism. It meant a weaker institution, fewer people in the pews. It meant that instead of the Church being the sole dispenser of aid to the poor, the government began to feel responsibility for these functions and began to care for people and take over the function that had made the poor dependent on the charity of the Church.

"Now the Church is far less anxious about secularism. An acceptance of it was first clearly articulated by a German named Bonhoeffer. He was a student at Union Seminary in New York in 1939. Since he was anti-Hitler, his friends attempted to dissuade him from returning to Germany. However, he did return and was eventually imprisoned and finally was executed in a

German prison toward the end of the war. He spoke of God being edged out of the world, now that the world has come of age. I quote from him: 'And the only way to be honest is to recognize that we have to live in the world as if God did not exist. And this is just what we do see -- before God. So our coming of age forces us to a true recognition of our situation with God. God is teaching us that we must live as men who can get along very well without Him. The God who is with us is the God who forsakes us. The God who makes us live in this world without using him as a working hypothesis is the God before whom we are ever standing. God allows Himself to be edged out of the world and on to the cross. God is weak and powerless in the world and that is exactly the way, the only way, in which He can be with us and help us.Man's religiosity makes him look in his distress to the power of God in the world; he looks to God as someone who can miraculously pull him out of trouble. The Bible, however, directs him to the powerlessness and suffering of God. To this extent we may say that the process we have described by which the world came of age was an abandonment of a false concept of God, and a clearing of the decks for the God of the Bible, who conquers power and space in the world by his weakness.'

"It seems that Bonhoeffer's radical acceptance of secularization does not at all rule out a life which is lived in a secret discipline of prayer and meditation, of study, worship and silence. Behind these two elements in his works is the unshaken certitude that Faith is not something man dreams up and consequently has to nurture and defend, but that faith is an initiative which comes from the other side of us, with its own unescapable and undeniable reality."

Dr. Likins added that Bonheoffer's work was penetrating deeply the thinking of the clergy. How much it was penetrating the thinking of the laity, she was not sume. Poverty and service is hard to accept, and, it is very hard to build a world system anymore.

She continued, "So you see why churches can now be less concerned with the way that they define dogma and

with their own understanding and ability to systematize belief — this is hard for us now, almost impossible, but Faith is a gift and, as such cannot be destroyed except by Him who gave it in the first place. In Faith as in Love, there is no fear, because in Faith as in Love, there is perfect freedom, which allows us to think and study the reality in which we live with full integrity, honesty and again, freedom. Consequently, we are entering into a period where there is a new relationship between the Church and the world in which the Church which has been called the Body of Christ, finally becomes what her Master Jesus always has been — a servant.

"There is a quest in the Church for new structures. The Sunday morning service is no longer meaningful to many. This Sunday service which has been central in many of the Christian traditions needs at least to be supplemented with many other ecclesiastical forms of witness, service and worship which are the expression of the same reality which, also, in the New Testament, is called by many names.

"This new awareness in the Church that if it is to follow its Master. it must conceive itself as a servant, is why you read of ministers and laymen who identified with the Civil Rights struggle; why the Church was arrested at Selma; why the Church walked with the migrants to Sacramento; and, why the Church is here tonight. Even as you see this, we all need to remember that just as surely as some clergy are involved in these things, so the Negro who marched as a Negro and the migrant who struck as a migrant and the homosexual who participates in this struggle as a homosexual are also themselves already the Church, not because they belong to an ecclesiastical structure, but because they offer themselves in a struggle for justice through which Love becomes tangible and men and women become whole."

Dr. Likins then passed copies of "Belief in What?" and "Where are We Going? some advertisements of the United Church of Christ approach for members of the audience to inspect. Someone must have wanted to study them,

because she never got them back. The audience question period was opened with a question from a member of the male homophile community. He asked what was Dr. Likins' definition of Love? Was it similar to sentimentality? Dr. Likins answered that to her, Love was synonymous with Justice; that we may love our fellow men without necessarily liking them. The same gentleman then asked, "but are we not naturally loving if left alone?" Dr. Likins replied that the Christian assumption was that we are not in the least bit loving to begin with, that we are selfish little animals when born and need to be taught and trained how to love. This is another way of stating the concept of "original sin."

Ouestions were raised regarding Bonhoeffer. Dr. Likins said that there had been many reactions against his point of view, as well as many for, and that, actually, controversy about his concepts is about all any theologian can accomplish in his lifetime. She recommended Harvey Cox's Secular City to the group. It says essentially the same thing as Bonhoeffer and is much easier to obtain than Bonhoeffer's works.

An imposing, bearded gentleman asked, "aren't you sawing off the limb you're standing on?" Dr. Likins answered with great intensity, "Yes, you bet I am!" She went on to explain that while structure was still necessary for the Church to survive and be effective in its work, the Church would be much pruned, in all respects, but that the Church would have to face facts and take its losses square-on if it wished to remain a force for service and value in the world. She continued that we could lose the whole structure of the Church in one generation if we chuck it, if we refuse to grapple honestly with the problems of modern day life, due to population growth alone. The Church is not keeping up with population growth and a majority of people are growing up without any church background or training whatsoever. Consequently, the Church will soon wither into oblivion unless it does in a real sense "saw off the limb" it is standing on and become a real force for good in the community again.

"Cultural Lag" is a great problem everywhere, and nowhere more evident than in the great upheaval going on in many of present day churches because of it. "God is forcing us back to the wall." "The World Come of Age= Man is Responsible." "What does it mean to be human?"

A Methodist minister said that 700,000 homosexuals could provide new members for the Church! The unidentified bearded one said fiercely that he saw no motivation for that from what he'd heard presented this evening!! This reporter found great amusement in such a statement. Motivation of most of the homophiles she knows to help the so-called bhurch to serve humanity, was stamped out by fundamentalist creeds 10-20-30 or more years ago. The true "Christ Spirit" approach might possibly draw some of them back. It most assuredly couldn't drive them any further away than they have already been driven.

Rev. Ron Ohlson (Presbyterian) observed that change comes about only through "involved people.""The Church is changing, but it also is like you think it is, "he warned us. "The ideas that drove you away are still there in one form or another." Earlier in the dialogue Rev.Ohlson had advised us of a new trend on the Church frontier: a human understanding of a personal Jesus Christ, rather that the old emphasis on Divinity, the Miracles, etc. The emphasis is now on His human-ness. Rev. Ohlson recommended that we read The Last Temptation of Christ by Nikos Kazantzakis. This author is widely known for his Zorba the Greek.

A DOB member asked why persons couldn't be considered as "Christian" whether they believed in Christ (as divine, I presume) or not, so long as the idea, the service was the same? Rev. Likins replied that there was a great hassle at present in the Church over this. "I personally believe so, but many, or most Christians do not." She referred the audience to Paul Tillich who presents Christ as a symbol.

The question was asked, "Will all churches die that don't involve themselves in "social action?" Dr. Likins said that she did not believe that all would die, but this is God's call now.

Another question: "Does not Love belong to both heterosexual and homosexual?" Dr. Likins and the other ministers present agreed that it did. However, she expanded, it depends on how a homosexual or heterosexual loves that determines value..responsibility is involved. Homosexuality is a deeply taboo subject in our society — this is why dialogue and communication between the homophile and representatives of various churches is so very important.



Cross-Currents and miscellany

OUR SPLENDID RESEARCH DIRECTOR, FLORENCE CONRAD, REPORTS partial results of the STUDY ON CHANGE OF SEX OPERATIONS:

Dr. Richard Green and his colleagues at the U. C. L.A. School of Medicine have written up some of the first results of their study on attitudes toward change of sex surgery -- a study which some LADDER readers and DOB members participated in.

The Green paper was read at the May 1965 Annual meeting of the American Psychiatric Association. It showed that, in general, psychiatrists were considerably more liberal and less "moralistic" than were surgeons (urologists and gynecologists) or general practitioners, toward change - of - sex operations. Thus only 2% of psychiatrists and 3% of homosexuals and transvestites, but 14% of surgeons and GPs thought persons desiring a change-of-sex operation were "morally deprayed." Interestingly, a majority of each group polled, except transvestites, including both medical people and male and female homosexuals, considered a person requesting sex change to be "severely neurotic."

However, less than a majority of any of the medical Page 14

groups polled favored surgery in the specific cases used as illustrations, even where the patient's own psychiatrist believed the operation was indicated. A large majority of the deviant groups polled favored the surgery in this latter case.

Dr. Green's sample included 168 psychiatrists, 93 general practitioners, 94 surgeons, 83 male transvestites, 169 male homosexuals and 115 female homosexuals. The survey's purpose, in Dr. Green's words, was as follows: "Our chief concern has been to document certain of the attitudes held by selected sub-groups within the medical profession and by selected non-medical groups concerning the propriety of granting the requests of persons who claim to desire sex transformation."

In his conclusion, Dr. Green points to the future "Since the data presented indicate an appreciable number of psychiatrists and surgeons who look favorably upon and might perform sex reassignment procedures, the need is clear for a thorough investigation of the effects of such surgery."

Further results will be presented as we receive them from Dr. Green.

(Ye Ed. - These guys never heard of Dr. Benajmin?)

It is being said that women want male jobs. The Federal Government finally got around to admitting that Employment Opportunity within its Commission is a bit worried. "We could be snowed under by sex!" said acting Commission Chairman, Luther Holcomb.

The Civil Rights Act of 1964 banned job discrimination because of reasons of race, creed, national origin or SEX. Last year, 30% of all the job discrimination complaints filed with the Commission involved sex. We will not bore you with the bulk of the argument which is nothing more than "male description" of "female conscription." Men simply have not learned that women are people. Perhaps they haven't learned what PEOPLE are, yet.

There are some who are close to the politics of Oregon who say that Rep. Edith Green (D) is on her way to a long and useful career in our Government and should

this be true, we are pleased at her stand before the conference called by the California Commission of the Status of Women. Speaking recently at USC, she blamed "hidden dissuaders" for the predominately male fields of law, politics, medicine and the sciences. She said that even though the law now promises women equal pay for equal work, many discriminatory practices against women begin at home.

"A father may tell his little girl he wants the best for her, and what he means is a marriage and family." She labeled as hidden dissuaders any attitudes which keep women bounded by kitchen and children, allow universities to give more scholarships to boys than to girls and, in some cases, establish different qualifications and grade point requirements for girls. She included employers who won't hire women except for routine tasks.

Mrs. Green said that girls are staying out of many professional fields for lack of encouragement from family and teachers and sometimes from a hidden dissuader within the girl "which says she can be truly happy only in her 'proper' role as wife and mother."

"These attitudes are dusty, fragile anachronisms,"according to this brilliant congresswoman. Mrs. Green has distinguished herself in Congress in the fields of legislation concerning education, juvenile delinquency prevention and aid for the blind and deaf.

Mattachine Midwest has come through with excellent reporting on a portion of The Ten Days in August." THE LADDER is pleased to see so much good reporting from some of the newer organizations. Time was when we felt obligated to carry the entire job just to be sure that some accurate record was available of events in the homophile community. ARC in Sacramento, Calif. is another example of the responsibility-taking. Salute! We are sure there are many more publications deserving praise, but our mail is slow in arriving from a number of areas and not all that has arrived has been read. A long vacation truly should follow conventions, but we couldn't all take one or we should lose the day.

To return to the news again, in closing, we note that psychologists are concerned over the fact that women teachers predominate on the American school scene. At the beginning of the 1965-66 school year, there were 1,162,755 women teachers and only 536,535 male teachers in the U. S. public schools.

Of course, what the psychologists are concerned about is that possibly the American child is growing up under what amounts to a matriarchy. From infanthood until he reaches his teens, it is argued, a boy is subject to almost constant female supervision and authority, and questions are raised about how this affects a boy's self-image.

We wonder how many male teachers have given up teaching or have been forced out of the profession beause of either true or false accusations of homosexuality and we also wonder about this deep concern over the "boy's self-image" since there are more girls presently enrolled in the U. S. public schools. But, then, how many of the concerned psychiatrists are men?



THE WITCH I LOVE (to R)

I'm loving a witch
and a neutral metronomic music
moreither
nor-more

revels in the spell-cast electricity
pulsing through her veins,

rings in the insanity tempo
beat out by her blood,
red wine to my mouth;

a neutral metronomic music
moreither
nor-more

where love is too positive
to be pushed.

- Cheri V Collins

Acquaintances in the Afternoon

Reported by Sten Russell

THE HOMOPHILE COMMUNITY AND GOVERNMENTAL AGENCIES..... Can they relate?

(A continuation from our November Issue in which we presented "Friends in the Morning" as a discussion of the DOB National Convention, Sat., Aug. 20, 1966 in San Francisco.)

Atty. Janet Aitken, Assistant District Attorney for San Francisco, said that she made her comments as a person, as a lawyer and as a member of Bishop Pike's Joint Committee on Homosexuality. She added that she was not consciously "anti" the DA's official position. Miss Aitken said that she approved of meetings such as we were holding, which serve the long dead "Town Hall" She had read the UCLA Law Review of March. 1966 and found it direct, forthright and sympathetic San Francisco was no different in the to our cause. types of cases that came before the bar. The attraction of the homophile to the big cities is well known. It is possible to attain anonymity in a big city-- impossible to attain in a small town. However. San Francisco is a small town compared to Los Angeles. phrase "shopping for a judge" would be considered insulting in San Francisco. She told us that this is not done, does not happen in San Francisco. being what they are, that is impossible for this reporter to conceive, much less believe -- however, this is not to impugn Miss Aitken's sincerity or integrity, which was very much evident throughout the day, in and out of formal Convention sessions. If I had her job, I would have to believe it didn't happen very often, or

get out of the business.)

Miss Aitken said that "entrapment" and "enticement" of the homosexual by law enforcement officers did not exist in San Francisco. She had accompanied vice-squad officers on their routes through the Tenderloin and knew that it did not exist. (Well, now, even assuming that Janet went dressed as a stereotype Lesbian Butch, and the officers as feminine male homosexuals — we know no officer in his right mind would entrap or entice with a lady, assistant DA, in tow as witness to the act. San Francisco is not all that small a town that one can personally guarantee the integrity and veracity of each community leader and law enforcement person in it.)

She told us that we have no laws in California which outlaw the homosexual per se: that our laws are directed at specific conduct, whether engaged in by homosexuals or heterosexuals....and that while enticement and entrapment of the homosexual person is neither condoned by the District Attorney's office nor the police department, the police have a right and a duty to investigate overt homosexuality going on in public. She affirmed that the undercover law enforcement techniques are absolutely necessary to battle the ever-present threat to public morality and decency. (She appears to believe that every vice-squad officer just sits around all day waiting for some homosexual to make a pass at him, or that the T-room types ubiquitously force their unwelcome attentions upon men who have in no way indicated their interest in said homosexual male's ministrations.)

She suggested that the homophile community use self-policing measures,

She attacked the homosexual charge of "shotgun multiple charges" by the police and the DA's office. She said that the person involved always had the choice, the right to plead to one charge at a time.

Miss Aitken ssid that the DA's office tried to avoid prosecuting even good cases where there was not enough evidence to support the charge -- that many aquittals, bad arrests, groundless cases, weakened the fabric of

government and good law enforcement.

She noted that there seemed to be bitterness against all law enforcement and that there was a mood of antagonism prevalent these days, no matter what methods of dissuasion were used. (Yes, revolutions are like that—the remedy arrives too little and too late in more cases than we care to remember or enumerate.)

As to the "Model Penal Code," Miss Aitken said that she had not seen it and so would not comment upon it. She said that she had to work with the laws as they are, adding that the penal and evidence code is now under study and revision.

(Further note from the Reporter: Apology to Miss Janet Aitken: due to unforseen circumstances, we had to work from the notes of other trusted DOB observers for the last half of her presentation. It is never the same to filter through another's consciousness what one needed to observe, hear for oneself. We give a salute to the courage of Miss Aitken for coming to our Convention and being a featured speaker. Few professional women will, fearing apparently to be "tarred by association" with us, no matter what they say or whom they represent.)

Officer Elliot Blackstone, San Francisco Police Dept., Community Relations Unit, said that he had come to the Convention expecting to have to wear "asbestos gloves to handle the questions and issues listed on page four of the September, 1966 LADDER." However, he added that good speakers before him, and particularly Judge Joseph G. Kennedy, of the Municipal Court of San Francisco, had answered most of the "hot items" for him.

Officer Blackstone wanted us to remember, to understand that the police only enforce the law -- they do not write it.

He said that sometimes it is necessary to develop multiple charges to clarify a situation or charge. Reckless driving is an example, where the driver has broken several laws or ordinances designed to protect others' lives and property, before being apprehended by the police.

He described a new card the SF Police give a suspect, which advises him of his constitutional rights of silence, to a lawyer, etc. This card had been developed in the aftermath of recent high court rulings in this area, and was only several weeks old.

He denied that police were warning merchants, in the sense charged in THE LADDER. He added that they had no policy on calling employers regarding homosexual type charges pending against a suspect. Regarding the problem of a person wearing clothes of the opposite sex, the particular case determined whether there would be police action of not. (I suppose that means whether they were being worn with fraudulent intent or not?) He said that the police did not "entrap" in the legal sense, nor did the department have an "attitude" toward gay bars. The police have a set of directions from the courts. They were referred by complaint of other bars or citizens. The "outrage to public decency" portion of the law has recently been thrown out by the court as being too vague.

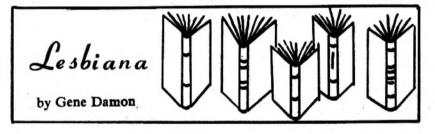
"You are seeking solutions. We are, too. This communication helps.

"The public sets the laws which we must enforce. Then change the laws, if you have the voting strength...go to public meetings, bring your gripes to the attention of your elected public officials."

Having heard Officer Blackstone speak both on and off the record throughout the day, this reporter could understand why Citizens' Alert had chosen to process their complaints through the Community Relations Unit. The officers assigned to the Unit might just end up changing the bad image of policemen held by minority groups in San Francisco. Blackstone has been a member of the SFPD about fifteen years and more recently has become a member of the Community Relations Unit, serving on this assignment for about two years. The Unit, itself is only about five years old. He has lately been assigned to the "Tenderloin," probably because of the tremendous reputation for fair-dealing he has built up with the homophile community in general and the Tenderloin youth in particular. His job cannot

have been easy -- he is a fierce-looking "cop" even in plain clothes. He looks like he could have been a heavy weight prizefighter or wrestler. But that isn't how he "comes on."

Editor's Note: Probably we will not indulge in printing "sermons" again soon, but we did want to include "New Trends in the Church" in this Christmas issue. This made it necessary to shorten the foregoing continuation of reports on the DOB National Convention. We have so much wonderful material from that experience last August that we will continue to include portions of the whole report from time to time until we feel that it has been thoroughly covered.



Beginning this month, the Lesbiana Column adopts this new form, becoming, hopefully, less formal and more readable.

Those of you who have read, or will be reading Maureen Duffy's tremendous novel, THE MICROCOSM, reviewed in last month's LADDER, will also want to read her first novel, THAT'T HOW IT WAS, London, Hutchinson (New Author's Ltd.), 1962 and paperback edition, London, Panther, 1966. It is, as might be expected, radically different from her third book, being younger and more straight-forward. It is the life story of an illegitimate girl growing up in the poverty-stricken world familiar to those who saw or read A TASTE OF HONEY. Paddy's primary love is for her mother, and the mother is one of literature's strongest characters. There is a long section showing Paddy's development into Lesbianism and her first real love affair, with an older, understanding teacher. Unlike many such loves recounted

in literature (and, alas, experienced in life), the teacher returns the affection fully.

One of the very last of the paperback originals to deserve special attention is last year's ENOUGH OF SOR-ROW, by Jill Emerson, Midwood, 1965. Though it has the usual bloody-bare-bones plot, the writing is tremendously good and all of the solutions in the novel are believable without being melodramatic. It is also a very happy, even joyous book, though it assuredly does not start out in this way.

Gavin Lambert has written three novels — all of them pertinent. His latest, NORMAN'S LETTER, N. Y., Coward-McCann, 1966, is very primarily male in content, but it has a major Lesbian character. Violet, the sister of the hapless hero, is a dominating butchy female, over-drawn in purple ink — but with a loving, witty touch. Mr. Lambert is somewhat like his friend, author Christopher Isherwood, as far as style goes, but he has not yet learned the same degree of compassion. A nice evening romp, really.

The name M. J. Meaker probably means very little to most LADDER readers, but she is Marijane Meaker, more popularly known as Vin Packer and Ann Aldrich. first hardback title, SUDDEN ENDINGS, was published by Doubleday in 1964, using the anonymous M. J. Meaker as author name. This is a study of 13 people who took their own lives and it includes, as one might expect, several homosexuals and Lesbians, as well as other individuals with homosexual incidents of some prominence in their lives. Most of the subjects discussed have been written about at length elsewhere. The new inclusions are Diana Barrymore, whose unhappy life and early death most probably was created by her unusual homelife and her 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.

An un-named woman uses her diary to tell us of her sad life, the death of her first husband, the deaths of all but one of her children, and her solace in Jesus. At first she writes poorly, but as her story pours out so does her ability to relay it, and thus SLOWLY BY THY HAND UNFURLED, by Romulus Linney, N. Y., Harcourt, 1965; London, Cassell, 1966, is very aptly named. Gradually, and with a kind of dawning horror, the reader realizes that the woman is nearly a mythological demon mother, whose desire for maternal power has killed her entire family. Our interest in her lies in the fact that she has formed several erotic relationships with colored and white maids, including one which becomes very briefly an overt love affair. As an exercise in technique, the novel is magnificent, though it is a slow starter.

D. H. Lawrence, in his famous novella, "The Fox," and H. E. Bates in his story, "Breeze Anstey," use the theme of a Lesbian couple in a farm locale, disrupted by a man. It is delightful to be able to report on a story which is better written than either of the above named, and one which uses the same theme with a much more believable conclusion. "Neither Profit Nor Salvation." short story in SUMMER FIRES AND WINTER COUN-TRY, by Maurice Shadbolt, N.Y., Atheneum, 1966, places attractive and sophisticated advertising executive, Diana, in a situation where abandoning her apartment and buying an orchard in the country seems like heaven. She is the victim of two dead marriages, one ended in divorce, the other in ennui. With her goes Merlyn, a city waif, herself the victim of a poor marriage. They expect the orchard to be a simple way of life, hard work, with the sun for reward, and neither profit nor salvation for either of them. Through the long months of the first two years they live an idyl of work and sun and sea with the ever present spectre of physical intimacy presiding over them. Then Diana's second husband, George comes to visit, uninvited. He finds Diana remote and, in an effort to arouse her, he blackmails Merlyn into sleeping with him. He fails, in a literal and figurative sense, in his aims, and dies in an accident while leaving the orchard. Diana witnesses his death and returns home to Merlyn who has been to a doctor to confirm her suspected pregnancy.

Freud comes to Disneyland, and Cinderella goes to the psychiatrist, in the "Problem Child" by William Maxwell,

a short story in THE OLD MAN AT THE RAILROAD CROSSING, AND OTHER TALES, N. Y., Knopf, 1966. A father remarries after his first wife's death. His daughter and her stepmother do not get along, and both inflict subtle punishment. The mannish lady psychiatrist tells the family that the child really loves her stepmother too much. We are left believing the girl will grow up gay. It is a witty, wry parable from the pen of a talented writer, who is especially good with adolescents and their woes.

Was I unaware

that, withering

in the charge of experts on

their cultured lands,

my roses could still find fuller

bloomings in the care of gentler hands?

... Mary-Faith Albert

I thought that when the beating heart took wing There could be no blundering for the word To loose the loveliness, to let it sing And swoop across the sky, a new-freed bird -- But what sounding name can I discover, What word is there to match and meet my need, When I recall how secretly the seed Was sown, how silently perceived my lover.

- N. F. K.

LATIN PROVERB: He labors vainly, who endeavors to please every person.



Ladies:

I've been getting THE LADDER for a year, now, and, honestly, once you've seen one copy you've seen them all.

THE LADDER's big trouble is its total absence of editorial direction. You dump the same stuff in there issue after issue and most if it is terribly dull.

If your little periodical is supposed to be the mouthpiece of the Lesbian world, why don't you, then, make it more of a forum of what WE think and have to say? If every issue were entirely made up of just letters from your readers, your pages would be 100% livlier.

As it stands now, your magazine is a dreary stream of clinical reports on Our Problem (most of them male oriented) - and reviews of homosexual love stories (all we need are more <u>vicarious</u> thrills, right?) and accounts of all the blows being struck to make us legal.

Anybody who doesn't feel paranoiac about being gay could sure start getting awfully twitchy after prolonged exposure to this.

Most of us have very delicate make-ups - a state that probably led us down the Lesbian path in the first place.

A spotlight is the last thing in the world we want. What we crave and NEED most of all is a chance for intelligent communication among ourselves. The biggest job we face is trying to understand one another. I believe, in fact, that most of our problems are with each other and not a Cruel Society Out to Give Us a Hard Time. We're our own worst enemies.

Instead of trying to whip us up to fight grossly overexaggerated Injustices and Slights on the part of a Hostile Public, whip up some spirited conversations between us. It would be so much more constructive and helpful if we could get each other's slant on things.

As I propose this, it does occur to me that it's going to be tough work to get us girls to speak up. Nobody's cagier, warier or more suspicious than the average woman homosexual. Getting her to publicly commit herself on anything will be difficult, even when she can do so anonymously. But, hopefully, a few raised voices will encourage others. And when that happens, you'll be putting out a magazine with some real meat in it for a change.

Sincerely, J. C. New York

Daughters of Bilitis

I have just received the October issue of THE LADDER and felt an urge to sit down and write immediately to congratulate you on a superlative issue. Of all the various issues of homophile publications following the 10 Days in August and the State Fair (which we all read closely, I am sure) yours stands above all others in objectivity, clarity and reader interest. I couldn't put the October issue down until I had read every word, and then I kept going through it hoping to find something that I had somehow missed!

I am looking forward to the "second rung of the ladder" and the new editorship. I am sure they will both be in continuation of the high quality we have come to expect from THE LADDER and DOB.

Again, congratulations - and thnks for the tremendous public relations job, the spreading of knowledge and the general improvement of the life and society of all homosexuals that have come from the efforts and labors of DOB in THE LADDER and through every other media and means. Sincerely,

Dave Clayton, Atty. at Law San Francisco Page 27 Dear Editor:

...... I and my friends have been rather put off by 2 things in THE LADDER. One is having Lesbian books reviewed for Lesbians by a man ... and the other thing, really a complex of things, is the emphasis on the homophile movement, with men writing about what men say at meetings. Let me explain my point of view: (which is similar to that of my friends) I'm a Lesbian and I'm pleased and proud to be so. If I could take an "instant heterosexuality " pill, I would not dream of doing so (nor would any Lesbian I know.) We are not particularly pining for legal Lesbian marriage for two reasons: 1st, no change in law affects people's hearts; no one I know would be defiant and open and get married even if she could. 2nd, marriage as it has become conventionalized in America, is not such a grand institution anyway, not only stuffy, but associated with children (child-rearing); above all, if we could marry, I think the institution would tend to emphasize the "butch-fem" kind of thing, which I am against. So I don't want even Lesbian marriage. let alone the armed forces. Men (homo) may want these things and fight for them. Okay, let them fight. And I say, report their activities briefly (not exhaustively) in THE LADDER -- if, as I think, most Lesbians couldn't care less.

......Most of us are proud as hell to be women and to be living in a woman's world. We are often annoyed at men -- or are contemptuous or pitying. Of all women we are the proudest of our sex. This should be reflected in THE LADDER....a little flag waving -- not heavy, but light and gay. We have worries though, we of Lesbia.....We are worried about getting found out by our employers, our straight friends, our landlords, our mothers, by the world. THE LADDER should recognize this -- the position of the Lesbian in the real world she lives in; and articles or stories or "tips" on how other Lesbians cope with the common problems.Also, some of us are Christians and the Church's condemnation troubles us...helpful articles in this regard would be helpful.

There's a lot of talk these days about images. Per-

haps THE LADDER could help us all in building or clarifying the image of the Lesbian. By and large, what are we like? In the world of Lesbia, glimpses of other Lesbians are fascinating. Thus the letters section might be expanded....correspondence invited on special subjects.

> Yours sincerely, Ann Virginia

(Editor's Note: The foregoing is excerpted from a very long letter from this correspondent. Many of her ideas have been advanced in the pages of THE LADDER through the past many years. They will continue to be included in the magazine. Of course, not all of our subscribers have been with us from the beginning and perhaps, if there is great enough demand for it, we may issue an index to THE LADDER on certain subjects that seem to be the most asked for by those who write in. Don't hold your breath, it will be a while before we can do this, but it does seem a worthwile project and the DOB has a fair number of back issues available, excluding the first year of publication. When we started, we were almost alone in the field of "reporting" on the various happenings in the Homophile Community. This is no longer true and we are not so compelled to give chapter and verse on every "happening." However, what happens in the name of the Homophile Community also happens to us whether we participate or not and it is sometimes our task to print extensive reports of programs and surveys that may not be so pertinent to the Lesbian at that time, but could have a considerable effect in the long run, if left un-challenged or worse, unreported. Over and over, we run into the idea that the general public holds.... Homosexuals are men. They do not seem to think of women (or Lesbians) as being homosexual. yet the law can and sometimes does so include us. If by now you have read Shirley Willer's speech in the November issue of THE LADDER and have decided to stay with us, let us assure you that much that our readers have asked for will be forthcoming....maybe more in some cases than they are ready for.)



THE LADDER STAFF AND THE OFFICERS AND MEMBERS OF THE DAUGHTERS OF BILITIS WISH YOU A VERY MERRY CHRISTMAS AND A HAPPY NEW YEAR

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. 94110

Los Angeles Chapter:

P. O. Box 727 Manhattan Beach, Calif.

New York Chapter:

P. O. Box 3629

Grand Central Station

New York 17, New York

Chicago Chapter:

P. O. Box 4497 Chicago, Illinois

	on St., San Francisco, Calif	_
	LADDER for year(s) in a plain seal ess below. I enclose \$ at the rate of	
for each year ordere		, 5 .00
1		
NAME		_
ADDRESS		_
TTY	ZONESTATE	

SUDDENLY, IT'S...

Renew your subscription.

INFLATION? No, just a new printing method and next month wider national distribution....

The news stand price 75¢ now