

The Ladder

75¢
ADULTS
ONLY

A LESBIAN REVIEW January, 1967



ARE

?

Lesbians SO
DIFFERENT

?

are women superior



?

ARE THE LAWS

TRULY

?

?

DISCRIMINATORY



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 Lesbian, enabling her to understand herself and to make her adjustment to society in all its social, civic, and economic implications - by establishing and maintaining a library of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public meetings on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by providing the Lesbian a forum for the interchange of ideas within her own group.
- ② Education of the public, developing an understanding and acceptance of the Lesbian as an individual, leading to an eventual breakdown of erroneous taboos and prejudices - by public discussion meetings and by dissemination of educational literature on the Lesbian theme.
- ③ Encouragement of and participation in responsible research dealing with homosexuality.
- ④ Investigation of the penal code as it pertains to the homosexual, proposing and promoting changes to provide an equitable handling of cases involving this minority group through due process of law in the state legislatures.

The Ladder

JANUARY, 1967

Vol. XI, No. IV

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

NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

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

THE LADDER STAFF

EDITOR - Helen Sanders
CIRCULATION MANAGER - Joie Smith
Both assisted by the San Francisco Chapter, DOB

*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 or-
ganization except such opinions as are specifically ac-
knowledgeed by the organization.*

IN THIS ISSUE

A Lesbian Speaks her Mind.....	Page 3
In His Judgment.....	6
Artistic Paths that Crossed.....	13
On the Superiority of Women.....	17
Lesbiana.....	18
Cross Currents and Miscellany.....	19
Poetry.....	5 - 29 - 30 - 32
Readers Respond.....	31

*Copyright 1967 by Daughters of Bilitis, Inc., San
Francisco, California.*

A Lesbian Speaks Her Mind

AN INSIDE ACCOUNT OF THE FEMININE SIDE
OF THE FEMALE HOMOSEXUAL
By Christine Cummings

Copy © Sexology Corp. 1966
Reprinted by permission

The common image or stereotype of a lesbian is a masculine appearing woman with a short hair cut, tailored or mannish clothes and no make-up, who hates men, though she would secretly like to be one, and who acts as much like a man as possible.

That lesbians exist who fit this description, externally at least, cannot be disputed; they can be seen in any big city after dark, generally coming and going from bars and nightclubs which cater especially to homosexual and lesbian trade.

And even among lesbians who never cut their hair or wear slacks, a certain "mannishness" may be detected (especially if that is what the observer expects to see) if only in the fact that the lesbian is likely to be independent and self-supporting, as a bachelor would usually be.

But the exact extent of "mannishness" among lesbians has neither been defined nor explored, the usual belief being simply that, in a pair of lesbians, one takes the part of a "man" and the other of a "woman." Speaking very broadly, between two lesbians one usually is more masculine - appearing, or "butch" than the other, but the difference may be so relative that not even other lesbians can tell which is which.

When dancing together, one may always lead, or they may take turns; and the same principle holds true in the making of major decisions. Moreover, the one who dominates, if one does, will not necessarily be the "butch."

But regardless of the exterior appearance, the person underneath is a woman. She may have rejected society's demands that she portray herself as a sexually desirable object to attract men, and in that sense, she is "unfeminine," but the kind of love she seeks is what every woman seeks -- fidelity, security, romance, tenderness. [This does not take into account those women with severe emotional problems who enter lesbianism because of its stigma in order to punish themselves.]

Again speaking very generally, the sexual habits of most lesbians are quite unmasculine. The idea of having sexual relations in a park or an alley appears as repugnant to her as to any other woman; and she would consider it just as distasteful to accost strangers in restrooms or on the street. In this she presents a distinct contrast to the male homosexual who is supposedly "feminine" and yet who seems to have some very masculine ideas regarding his sex life.

Many lesbians scorn male homosexuals because of their promiscuity. Men have understood for centuries that sex is good for its own sake, that it can be with anyone and that it can be bought and sold. For women, sex can be sold, but only by taking one of the lowest and most degrading positions on the social scale-- that of the prostitute. Lesbians are no more interested in anonymous and transient sexual partners than are other women.

Even among lesbians who spend much of their time in homosexual bars, a lesbian who brags of her sexual "conquests" will have the reputation of a loose woman. As a result of her "sleeping around," she will be mistrusted by other lesbians and have a low status among them. In the same bar, however, a young male homosexual who claims four or five hundred sexual experiences will be looked upon with awe and no little envy by other young homosexuals.

Primarily, what the lesbian looks for in another woman is love and companionship rather than sexual gratification. However, little attention has been paid to her emotional habits, her consistent search for lasting love, or her common lapse into total chastity when lasting love does not appear. Typically, the popular scientific writings concentrate on sexual facts and sexual theories.

One psychiatrist, at least, has even suggested doing away with the word "lesbian" entirely, on the grounds that essentially no differences exist between male and female homosexuals. The lesbian, who may have discarded the standard feminine role primarily because she thought it involved becoming merely a sexual object, must surely be repelled by a dogma which attempts to explain her entire existence in sexual terms.

Some lesbians become so dismayed by psychological diagnoses of their sexual and affectional preferences as narcissistic or as symptomatic of "arrested development," and so incensed at having their strongest romantic attachments dismissed as a search for another mother or merely as "mutual masturbation," that they decide not to read any more about lesbianism. How ironic that efforts to understand the lesbian scientifically should in real-

ity only contribute to the already unflattering self-image society has given her!

The lesbian who has compromised with society and is covert enough to achieve the education, job and community status she wants may feel that she is fortunate among women in the amount of freedom she has. She has extra time, extra money and extra energy and ambition which a married woman expends on husband and children.

If the lesbian has an established and happy companionship-romance she feels that -- in contrast to the single girl who takes male lovers -- she has the possibility both of a satisfactory sex life untroubled by fear of venereal disease or pregnancy, and the warmth of a shared life.

But whether she wears slacks or dresses, the extra time, energy, money and freedom from responsibility which belong to the lesbian can be the bars of a self-imposed prison of misery if she does not know how to use them, or if she feels so estranged from society that she cannot contribute to it. She may then degenerate into an unhappy, unfulfilled and bitter woman with too much time on her hands, who feels that life somehow has cheated her.

In time, as the connotation of the word, "lesbian" begins, hopefully, to mean a very ordinary woman who loves another very ordinary woman, rather than being synonymous with some bizarre, perverse, neurotic and potentially suicidal group of social drop-outs, the lesbian herself will gain in self-confidence. She will see herself as a worthy person with the rights and responsibilities of other citizens rather than as a defensive fugitive from current punitive psychiatric and social judgments.

In addition, as the romantic atmosphere of secrecy and black-magic fades, fewer emotionally disturbed women will be attracted to homosexuality, and the mentally healthy lesbian will no longer find herself grouped indiscriminately with the mentally unhealthy.

Christine Cummings is the pen name of a 26-year old student of sociology.

A poem by "rtf"
More will be found
on Page 32.

*Let me have the now
and the wisdom to observe
the boundaries of now
nor be deceived by an after
let me be not touched
by the deception of
possibility
 computed
on a groundless foundation
of intangible*

In His Judgment

AN ADDRESS BY JUDGE JOSEPH G. KENNEDY, Municipal Court, San Francisco, at the Daughters of Bilitis Fourth National Convention Luncheon, August 20, 1966.

Introduced by Rev. Don Kuhn, Glide Memorial Methodist Church, Judge Kennedy was identified as "a layman in the Church to whom clergymen refer in matters of religion and a leader in the Civil Rights Movement before it became a popular cause."

It is an experience to listen to Judge Kennedy. He appears as a small, fine-knit man and one is overwhelmed by the depth and the breadth of his thought, his wit, urbanity and finely polished phrasing. He must have been a singular adversary in the courts of law when he was a practicing attorney. One felt that he could also be a professor in philosophy. Perhaps he is; it wouldn't be at all surprising.

After putting the audience at ease with his good humor, the Judge observed that the DOB had put on a most interesting convention, at least the portion he had observed up to that point. He added, "I am sure that those of you who are members of the Daughters of Bilitis have been extremely gratified in feeling that a large number of us, in this community at least, are interested in what you consider to be a problem. I say 'what you consider to be a problem,' because I am not so sure that it is a problem except within our own thinking. I think in all too many instances we are inclined to make problems, perhaps, where none in fact exist. I do not mean, by any stretch of the imagination, to say that there has not been some friction in this area and perhaps this grows out of fallacious assumptions which we have made about the totality of our society."

After making a humorous aside to the speaker's table, he went on, "Suffice it to say that I am happy to be here. It is perhaps the first occasion I have had of addressing a group of this type, and a part of our total society. I think that in this area, as well as in other areas, we have reached the conclusion that ours is a 'pluralistic society,' which I suspect is to indicate to us that we are comprised of persons of different views and attitudes on a whole multitude of things. It seems to me that what we are actually trying to do is really to build a totally integrated society -- one which understands and appreciates the pluralisms which do

exist and the fact that there ought to be respect for differences as opposed to an effort to sort of castigate people because they are different.

"If I evidence any shyness at all, it grows out of my ignorance about the subject matter, because like most other people in our society, I have had the tendency of steering clear of any real discussions in this area. I have gone along with my own ignorance; I have lived with it in a state of comparative bliss; and I have failed to examine others who make up the society in which I live. I have been prone to accept, as others in our group with respect to this type of situation, as well as with respect to other situations, that there are certain norms that have to exist in our society, and if somehow or other you find yourself without the confines of that norm you are to be characterized as being different and in many instances, disparaging things ought to be said about you; you ought to be castigated.

"But, I have come to the conclusion that because of our pluralism it is important that we examine our society ever and anon, and that we stop thinking in terms of norms and that we stop believing our society was created in a certain fashion and that all of man should do certain things. I think it's time for us to say that God created us, of course, as human beings, or as we are so fond of saying (particularly theologians) in 'His own image,' and obviously, He endowed us with certain differences and that there are no real norms and that we all ought to be prepared to accept each other with those differences.

"I'm sure that you've not invited me here assuming that I would present a complete dissertation on the relation of the homophile community to the total community together with the effects of that relationship. Such observations would transcend my knowledge and would, accordingly, be absolutely worthless as guidelines for anything, including the establishment of a place of reconciliation between the San Francisco homophile community and the rest of the community. On the contrary, I'm prepared only to give you my observations of the situation as a member of the judiciary of San Francisco on the one hand, and also my observations and feelings growing out of my association with the total San Francisco community, on the other hand.

"HOMOPHILE" CONSIDERED A BETTER TERM

"I'm happy to see you desert the term 'homosexual' because it is my thinking that we have been dealing with a label which we have applied in an indiscriminate fashion. I think that most of us have picked out isolated acts and we have said that persons who engage in this type of conduct are therefore homosexuals. As I

read your own dissertations and your own characterizations as to what your community is like, I am abundantly satisfied that the label 'homosexual' does not fit at all, because I think the general connotations of that term, purely aside from the manner in which most of us are inclined to apply it do not really fit the situation to which we are to address ourselves. I think this is true because most of us might be inclined to believe that organized society has passed and tries to enforce laws that would tend to outlaw those who engage in conduct particularly as it relates to members of the homophile community or members of the heterosexual community, that when it gets into a certain area most of us are inclined to believe that there are laws which say that you should not exist at all. *I know of no law in California which is directed at the homophile community per se.*

"Now this is purely aside from how many laws are enforced, but I know of no law in the State of California which is addressed at the homophile community as such. Or, if you want to use the former term that was used to characterize members of this community, I know of no law which is addressed at the homosexual community as such, or which has as its desire the elimination of persons who fall into that category. I know only of laws that are addressed at conduct which is engaged in by all persons in our society. As I have said, in all too many instances, some of these laws have been made to apply with all their force and effect only to those who fall without what we, or most of us, consider to be the normal framework of our society. *Now, this, of course, has nothing at all to do with the legislative intent, or with the law itself, but rather with those persons who are charged with the responsibility of enforcing the law.*

WHAT DOES THE LAW TRY TO DO?

"Our laws, as a general proposition, deal with specific acts, and these acts are outlawed because apparently a majority of our society has reached the conclusion that to engage in this type of conduct is inimical to the best interests of the total society; that society has more to lose than it has to gain by permitting persons to engage in this type of overt activity and that it ought to be circumscribed; that it ought to be proscribed and that it ought to be outlawed generally. It seems to me right or wrong, that these are the types of things which our laws are trying to do. They're trying to stamp out certain offenses which many of us have been inclined to label as so-called 'homosexual offenses' but I would point out to you that if these are 'homosexual offenses' then homosexuals are not what I have been led to believe by some of you that they are. I have been given to understand that the types of things which persons, who

are members of the homophile community -- the manner in which they characterized their associations -- is that this happens to be a deep-seated relationship as between persons who are members of the same sex. Now, there is nothing in our law that says persons who are members of the same sex cannot have an emotional reaction insofar as they are concerned. Just as persons who are members of the opposite sex cannot have an emotional reaction, insofar as they are concerned. But our laws deal, as I said before, with specific acts which grow out of either of these relationships, and have nothing at all to do with one as opposed to the other.

'To assume that certain types of conduct are characteristic of homosexuals exclusively is like saying that murder is characteristic of heterosexuals because a heterosexual happens to commit murder and therefore all persons who commit murder are heterosexuals. This is not necessarily so. All types of persons in our society commit murder and it doesn't make any difference what their basic proclivities are as to their fellow men in their society. It depends entirely upon the types of attitudes they entertain at the time they commit the act in question.

WHAT IS OUR POPULATION?

"I want to emphasize this with something else in order to try and get over the type of point I'm trying to drive home to you. I've seen a lot of material that has been published by this organization, as well as so-called statistics that have been quoted by the Police Department in the City and County of San Francisco that there are approximately 90,000 so-called homosexuals in San Francisco. This is approximately one-eighth of our total population. I'd like to see upon what they base these statistics. What are they characterizing as a 'homosexual?' Are they saying that all persons who are 'transvestites' are homosexuals? If so then it seems to me that there might be a great deal more than that, because as I walk down the street, I see woman after woman wearing pants! Now, of course, this is not the complete legal description of a 'transvestite.' Legally, under California Law, a transvestite is said to be one who dresses in the apparel of the opposite sex with the intent of deceiving and the further intent of carrying on some sort of lewd conduct as a result of the deception. But as the law has been generally enforced (and it has been more often enforced as against men than women) any time that a law enforcement officer has observed a male on the street dressed in the attire of a female, together with all of the cosmetic approaches, etc., the inclination has been to arrest that individual assuming, of course, that they do so with

the intent to deceive and further with the intention of engaging in some sort of lewd conduct. But I say to you, if this is one of the factors which goes into establishing that so-called 90,000, then I would say that the whole figure is erroneous because I'm sure that most of you here would not be inclined to say that simply because a person is a transvestite that he is necessarily a member of the homophile community. I think that it means something altogether different from saying that a person is a homophile. Now this is a type of thing that our law is inclined to proscribe. There are other things much the same but they are isolated acts. If we're saying that isolated acts, in fact, constitute you as a member of the homophile community, then it seems to me that the community might very well add up to 90,000 or more. As I say, we'd have to count all those women who wear slacks and they've developed slacks and pants now for all sorts of occasions I'm told. You can even get them for formal wear.

WHAT IS THE LAW?

"The offenses delineated in the criminal code constitute prohibitions as against all persons in our society, whether they are homosexual, heterosexual; male or female; bisexual or hermaphroditic, if you please. These constitute prohibitions as against all of us. Now many of you have evidenced some concern, and I'm talking primarily based upon questions that have been submitted to me that I ought to address myself to. (I might add that it took two typewritten pages to frame those questions and if I should try to address myself to all of them, it might take four days to complete the discussion!)"

"Let's start with a statute that I'm sure all of you are concerned with, and this is Section 647-A of the Penal Code. Let me give you a little history about that section. Prior to the enactment of the section in its present form or the enactment of the entire Statute in its present form, it was known commonly as the Vagrancy Statute and it proscribed generally lewd and dissolute conduct. I'm not quite sure what they really meant, but nevertheless, that was what it proscribed. Under the old statute, persons who were found on the street who were transvestite or persons who had accidentally or intentionally, in bars or other places of public accommodation, placed their hand on the knee of a member of the same sex or had placed an arm about him or about her as the case might have been, might very well have found themselves confined in the bastille and confronted with this charge. I might also add, because I was practicing before the courts then in a defense capacity, that in all too many instances, persons were convicted, it seemed to me, of of-

fenses of which they were not guilty. *As a matter of fact, they were not guilty of any offense at all!*

"It was only as a result of a long and arduous campaign in California by defense lawyers and by district attorneys and by every person who was concerned about law enforcement that the Vagrancy Statute was finally changed. There came into existence a statute which now consists of several sections and the first section is the one with which you are primarily concerned, 647-A of the Penal Code. This statute tends to outlaw any solicitation or any engagement in lewd and dissolute conduct in a public place. This statute has not been without its controversy. It's not been without its confusion. There are many judges on the bench today who are inclined to believe that the statute means to engage in such activity in a public place. There is no effort made on the part of the legislature to proscribe any type of conduct which will be engaged in in a private place. That is to say, if two persons happen to meet in a bar and if they happen to be of the same sex and they talk about the type of activity they'd like to carry on in the privacy of their apartment or any other private place, this is not proscribed by the law. *The law seeks only to proscribe conduct which is going to be engaged in in a public place and if you're not going to carry out this activity within the bar or within any other public place, it's not something which the law seeks to touch.*

HOW ARE THE LAWS ENFORCED?

"I'm not always so sure that law enforcement agencies are prepared to accept the niceties of this distinction. In all too many instances I think they make arrests predicated upon what they see, upon the ideas which they have about the alleged solicitation which is made in a public place and an arrest is consummated. (Of course, the effort they're after is to impress upon the court the idea that this is basically an offense.) Whether it is or whether it isn't, I think that the attitude of the courts in San Francisco presently is to look at it thusly: If it's going to be in private circumstances, it creates no nuisance (as that word is broadly understood) then it's not something that should warrant an arrest and a person should be found not guilty of the offense and should be relieved of any further responsibility.

"Someone has asked me as to whether or not there is any judicial attitude, any expressed judicial attitude in San Francisco on the part of the combined judiciary. My answer would be that there is not with respect to this offense or any other offense with which you might be concerned. The judges are all indivi-

duals and despite the fact that we constitute a single bench, we all have different ideas about how the law ought to be enforced. I would suspect that our ideas grow primarily out of our environmental background. In the main, we are the sum total of our experiences. We are in essence, the product of our environment, and we are generally inclined to interpret the law based upon what our past experiences have been and the seriousness with which we are inclined to consider certain offenses. Now, certainly, many of our attitudes with respect to seriousness may be unfounded, and accordingly, they may give rise to a miscarriage. This is not to say that such things do occur; this is simply to explain them if they should, in fact, occur. But, there is no concerted effort on the part of the judges to discuss any of these situations or to try and adopt any rules of thumb to say that persons are going to be treated in a certain fashion and that this will be the end of the matter. No such thing of that type has taken place with respect to the judiciary in San Francisco and I doubt very seriously whether or not it will ever take place.

"We each are left to our resources, to interpret these laws in accordance with our own conscience and to make our decisions predicated on that saying we have only our selves to answer to. Of course, hoping that, as a result through our decision we may always be permitted to walk humbly with our God.

"It has been called to my attention that there is another section of the Statute about which the homophile community is very interested.

"I want you to understand that each time I make reference to the homophile community, it is simply for the purpose of designation-- it is not that I think it is something separate and apart from the general community. I think that part of our difficulties in this area grow out of the idea that we tend to separate ourselves from others. We try to create separate communities and therefore we enhance or create a problem where, in fact, there was no problem at all because we're making differences for ourselves. If there is such a thing that should be designated as a homophile community, it exists as a matter of fact, just as there is a Spanish-American community which exists as a matter of fact, just as there is a Negro community which exists as a matter of fact and just as there is a Caucasian community which exists as a fact. These are simply facts we have to deal with.

"Not that there are any real differences insofar as these communities are concerned, but they exist as a fact and they are to be accepted. Our efforts should be toward integrating them and finding points of reconciliation for all the smaller or subcul-

tures that make up the larger culture.

*But back to Section 290 which provides that all persons who are convicted of certain offenses which are delineated in that statute (among which is 647-A and various other statutes that have to do with sexual offenses) are required to register with the Chief of Police or the Sheriff's department. One might reasonably ask 'why do you have this type of statute?' The rationale

Continued on Page 21

Artistic Paths that Crossed

by Vern Niven

It is no longer news that many women are homosexual; but it is increasingly noteworthy that so many of our truly gifted and famous women have been so inclined.

Fifty years from now when several of the recent famous are safely dead, I have no doubt others will be reading articles like this about their lives. When we talk today of past Lesbians, the emphasis is usually on either famous pairs like the Ladies of Llangollen or on women like Rosa Bonheur whose lesbianism is known but is not particularly associated with a single life partner. Less often mentioned, but surely just as common, are those women who were not united in marriage, but were simply friends, sharing not only artistic talents, but the common bond of homosexuality.

Charlotte Cushman was born in Boston on July 23, 1816. At first she wished to be a singer and developed her contralto voice toward that goal. Her professional debut as a singer in 1835 was a fiasco and, though she pursued singing as a career to the point of several operatic roles, she had no success. Urged by her friends to take up acting, she had her debut as an actress in 1845.

Her professional history as an actress is well-known. She successfully appeared in dozens of leading feminine roles but she also played Hamlet, Romeo and over ten other male leads. In one of the many biographies of her life, a critic is quoted as calling her "the most successful Romeo I have ever seen except Signor Rossi." He goes on to explain that being a woman, she knew "just how to make love to a woman" -- one of those delightful statements critics don't use these days what with Freud and libel and all that.

When quite young, Miss Cushman was engaged for several years to a young man. Nothing came of this engagement. In another of her biographies an anecdote is told of her behavior in front of her prospective mother-in-law which may well have helped terminate the engagement. By today's standards riding astride and some mild signs of temperament and independence are hardly unusual, but in those days actions like this were definitely frowned upon. Gamaliel Bradford, *BIOGRAPHY AND THE HUMAN HEART* says, "There was no further sign of any later thought of marriage in Miss Cushman's career, or even any distant approach to attachment as far as men were concerned. Her life was full, however, of ardent devotion to women friends who worshipped her and were worshipped by her."

Mrs. Carlyle, no seeker after friends, once wrote to her: "I do wish to see you, do wish to hear from you, do love you....and further, I mean deliberately and imperatively that we two should be friends for the rest of our lives." Even allowing for certain exaggeration of speech common to that era, this is very effusive normal emotion. It is even more interesting in view of Mrs. Carlyle's unfortunate marital life.

In all of the biographies of Miss Cushman there are references to her "devoted followers," mainly young women, who pursued her with the ardor reserved for the Fabians of today. Physical descriptions vary, but the general picture of Charlotte Cushman is that she was a handsome woman, with "firm, strongly-marked features and a commanding presence which 'impressed and imposed...'" She had a "deep, resonant, immensely varied masculine voice," according to a sympathetic biographer and a "hoarse, manly voice," according to an unsympathetic one.

One very ladylike biographer, Clara Erskine Clement, says: "Her power to attract the admiration and to gain the affection of women was remarkable." She goes on to recall that a woman (unidentified by Miss Clement) told her: "Dearly as I love my mother and home, if Miss Cushman had asked me that day to go with her and be her slave, I would have consented. I would have given my life for her; and though I did not realize it, I was in such a state of excitement, that, after leaving her I broke into tears the moment another person spoke to me, and, so to speak, broke the spell under which she had laid me."

All of this after just one meeting with Charlotte Cushman!!! Miss Clement later refers to Miss Cushman's "peculiar influence

All of this after just one meeting with Charlotte Cushman!!! Miss Clement later refers to Miss Cushman's "peculiar influence" on women.

Gamaliel Bradford analyzed her character and personality in this way: "In some aspects of work and the intelligent and frugal guidance of it, as in so many phases of her character, there is a virile element in her, which she strove neither to diminish or conceal." He also describes her as a tomboy, a lifelong lover of sports, particularly riding, and he states that he feels she wished to be a man. He cites her preference for any male role on the state over any female role, and adds "Indeed, she was a successful Hamlet."

There were so many women intimately tied to her life that to narrow the field to probable lovers is nearly impossible. A woman lived with her much of her life, ostensibly as a servant and companion, a Miss Hayes, but this was probably not a love affair except on the part of Miss Hayes who quite apparently adored her. The most likely woman was Emma Stebbins, who was well known as a sculptor. Emma lived with Charlotte for many years. This appears to have been Charlotte's only long lived relationship.

It was searching for a partner in Charlotte's endless stream of female admirers that I discovered the artistic friendship which prompted this article. Gamaliel Bradford casually mentions that Charlotte's friends were sculptors, but never elaborates on this rather curious statement. After all, it would be expected that she would have friends in the theatre and possibly in the closely allied world of literature; but not necessarily in other branches of the arts. Other biographies of Miss Cushman refer very casually to her friendship with Harriet Hosmer, the most famous female sculptor of the 19th Century in America.

Turning to the biographies of Harriet Hosmer, an entirely different picture takes shape. Harriet was born in 1830, the daughter of a doctor who had lost another child and his wife due to frail health. He determined to raise Harriet as a boy and her early training was rigorous. She first studied to be a doctor but later abandoned this to turn her whole attention to sculpting. She is particularly famous for her statue of "Puck," but is also noted as a sculptor of women and her statues are in churches, museums and parks throughout the world.

In her LETTERS AND MEMOIRS, Miss Hosmer says that she felt Miss Cushman to be her best friend on first meeting her. They met in 1851 and Harriet saw Charlotte perform in several plays. Harriet unlike others who reported on Charlotte's life, makes much mention of her "friend and companion," Miss Hayes. Charlotte encouraged Harriet to go to Rome to study as a sculptor, and in

1852, when Harriet was only 22, she went to Rome with Charlotte. After this the two women alternately lived together or near one

another for many years. Both women loved to ride and to the horror of the Roman matrons, they rode astride through the streets of Rome. Since Harriet Hosmer, like Rosa Bonheur, affected men's clothing always, this must have helped the scandal considerably.

In contrast to the sparsity of mention of Harriet Hosmer in Miss Cushman's biographies, there are many sly mentions of the probable relationship between these two women in the biographies of

Harriet Hosmer. However, this is highly unlikely. It is far more plausible that these women were just friends. Both were extremely masculine and both left written proof of their fondness for very feminine women.

Much more has been written about both Harriet and Charlotte than about Emma Stebbins, who was a more minor figure on the artistic scene. The slim evidence in all of the various sources, however seems to imply that Charlotte and Emma were lovers during all of these years, with Harriet on the scene, simply as a buddy. This is especially supported by Hosmer's obvious approval of Emma (as shown in her letters to Charlotte Cushman) and her distinct disapproval of some of Charlotte's other female friends.

Harriet Hosmer outlived Charlotte Cushman many years (dying in 1908) and her letters for years reflect her sadness on the death of Miss Cushman in 1876.

The interesting factor in these lives is that these women managed to be successful both professionally and personally, in an age when the row was a lot harder to hoe for the women with independent minds.

Bibliography

- | | |
|---|--|
| Bradford, Gamaliel. | <u>Biography and the Human Heart</u>
Boston, Houghton-Mifflin, 1932 |
| Clement, Clara Erskine. | <u>Charlotte Cushman</u>
Boston, James R. Osgood, 1882 |
| <u>Dictionary of American Biography</u> | |
| Hosmer, Harriet. | <u>Letters and Memoirs</u> , edited by Cornelia Carr. N. Y., Moffat & Yard, 1912 |
| McSpadden, J. Walter. | <u>Famous Sculptors of America</u>
N. Y., Dodd Mead, 1924, 1927 |
| Taft, Lorado. | <u>The History of American Sculpture</u>
N. Y., Macmillan, 1930 |

On the Superiority of Women

by Dr. Paul Snyder
Head, Sociology Dept.
Valdosta State College

It is common knowledge that women are more resistant and harder than men. They can withstand greater temperature extremes and are less prone to have ulcers and heart attacks.

Can this extra strength be translated into practical terms at this time? Yes, indeed; the higher death rate at every age for males has created a sexual imbalance, especially in the adult age groups. Sixty percent of all the people of majority age in the United States are females. Women could, if they would vote in a block, elect female mayors in virtually every city and female legislators in almost every state. The only exceptions would be the States of North Dakota, Montana and Alaska. Women have the potential to put in a lady President and elect 94 female United States Senators.

Potential political power is not the only result of disproportionate sex ratio. Due to the longer life expectancy of women, they control 70% of the nation's wealth. This includes 70% of all cash, stocks, bonds, industries, corporations, real estate and all other forms of property and wealth. They inherit what their dead husbands accumulated in their lifetimes. They could, if they wanted, dictate our economic policy and our foreign policy. They have the power to decide what is produced and in what quantity by this country and what is exported and imported to and from all other countries.

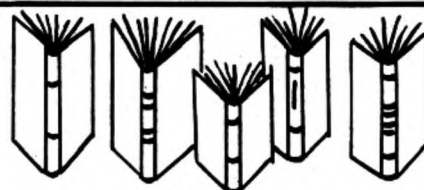
Do women take advantage of this economic and political power potential? Alas, no; studies on voting preferences indicate that while at least half of the males are willing to consider women candidates on their merits alone; the vast majority of women will vote against a female candidate solely because of her sex.

As regards her economic power she almost universally delegates these matters to male managers. Women very rarely even visit the companies they own. They sign over their power of attorney to the more ambitious male and remove business matters completely from their minds.

If the distaff side would get together and cease abdicating their powers they could easily relegate the male to the position of a minority with less rights, less prestige and less prerogatives than the female. Women would dominate. So, women of the world, unite; you have nothing to lose but your dishpans!

Lesbiana

by Gene Damon



England is supplying more and more of the lesbian fiction titles each year. In many cases, American authors find publishers in England before they do in the U. S., as did Jane Rule for example, when *DESERT OF THE HEART* appeared in England and Canada a full year before its appearance in the U. S. Eva Tucker's *CONTACT*, London, Calder and Boyars, 1966, examines a "modern marriage" from the inner view of both a husband and wife. Sarah, married to a novelist, Richard, is, after ten years of marriage, moderately unhappy. Her major complaint seems to be a lack of sexual rapport. They give a week-end house party for several friends and against this background, attempt to work out their marital difficulties. Sarah's effort involves the cold-blooded seduction of the beautiful but dumb Jeanie. Not much is made of it, though the actual seduction is believably handled. As is often the case in recent years, the ending of the book is weak and anti-climactic, but it is a good first effort.

THE OPOPONAX, by Monique Wittig, London, Peter Owen, and N. Y., Simon and Schuster, 1966, won the French Prix Medicis award in 1964. Since the Prix Medicis is a very high honor, it would be nice to be able to say something in praise of this book, which is also a first novel. Superficially, this is the day by day life of a schoolgirl from her first encounter with personal adversity through her first love affair. The heroine, Catherine Legrand, had enough happen to her for this to have been a good book. However, the author chose to relate this in the flattest possible prose with no inflection, so that the reader seems to be swimming up-hill through the fog all the way. The first love is, of course, for another girl, Valerie Borge, and there are glimmers in the sections dealing with Valerie of a spark of interest in the author for her own heroine. This is not, however, sufficient to make the book worthwhile.

For the dedicated collector, and those of you who are intrigued by off-beat lesbian material, try locating a copy of August, 1951 issue of the now non-existent magazine, *TODAY'S WOMAN*. This contains (believe it or not) a major overt lesbian short story, "The Blossoming," by Betsy Emmons. The reader familiar with this magazine, which was a second-class women's slick, catering to the kitchen - kindergarten trade, will be surprised to hear

that the editors dared to print such a story. Those of you who have access to large West Coast libraries may be able to find it that way, and it is available at the Library of Congress in Washington, D. C. -- others can try at the second-hand magazine stores. Good luck!

Cross Currents and miscellany

For those who have been wondering what ever happened to the CBS News Documentary on homosexuality which Bill Peters began working on in 1964, Al Salerno, TV columnist, reports that attempts are now being made to "salvage" the show and a new producer has been assigned to bring some "fresh ideas" to it. Once announced with much fanfare, the project has been surrounded by silence for months. The story is that executives were not satisfied with the program they got, which they describe as a "cold look" at the problem, "lacking compassion, warmth and understanding."

ANOTHER STUDY

Pageant Magazine, December issue, has a rather short article announced as an exclusive based on a five-year study of female homosexuals by the New York Society of Medical Psychoanalysts. The article describes the study as "the first meaningful survey of lesbianism ever conducted" and a subject "that affects almost a million American women." Form your own conclusions. We did not find it particularly new, revealing or interesting.

DIOCESAN COUNCIL COMMITTEE OUTLINES RECOMMENDATIONS

Action on the recommendations of the California Episcopal Diocesan Council Committee on Homosexuality has been deferred until after the first of the year when Bishop Kilmer Myers will officially take office, it was announced by Mrs. Gloria J. Cooke, chairman.

The committee was appointed in mid-1965 by Bishop James A. Pike as a joint committee of the Departments of Ministry and Social Relations to make a study in depth of the moral, theological and social aspects of homosexuality and arrive at an appropriate attitude and action for the Church in connection with the problems arising in this field.

The following recommendations have been made to the Diocesan Council:

1. That present laws of our several states be changed so that any sex behavior between consenting adults in private be free of state control and criminal sanction.
 2. That the police departments and public officials do all in their power to bring to an end entrapment procedures, such as suggestive dress and/or remarks on the part of police officers.
 3. That the facts in the matter of the Alcoholic Beverage Control be established and the procedure changed for equitable handling of "gay" bar problems.
 4. That frank discussions be initiated and maintained with law enforcement officers and agencies to ensure fair and equitable treatment of homosexuals when they are arrested or held in custody.
 5. That a broad sex education program, including the area of homosexuality, be initiated in the Diocese of California (and hopefully in others as well) for both clergy and laity.
 6. That theological seminaries be urged to include in the curriculum courses of study on human sexuality, including homosexuality, taking into account homosexual testimony and scientific data.
 7. That since the Council of Religion and the Homosexual, Inc., of San Francisco now draws into its organization various churchmen, theologians, medical and legal representatives as well as members of the homophile community, CRH should be recognized as the proper continuing body for effectively carrying out the concerns of the Diocesan study committee in relation to the homosexual and our society.
 8. That the Council on Religion and the Homosexual be given the written and financial endorsement of the California Diocese of the Episcopal Church in the amount of \$1500 as soon as it is financially feasible for the Diocese. The written endorsement to be given now, with the promise of funds as soon as they are available.
 9. That the National body of the Protestant Episcopal Church of the U. S. A. be requested to allocate matching funds of \$1500 for the budget year of 1967.
- To enable members of the Diocesan Council to become better acquainted with the general subject of homosexuality and the problems encountered in our society by homosexuals, an all-day seminar was held in September in conjunction with representatives of the CRH. Mrs. Cooke presented her committee's report, and Dr. Clay Colwell spoke in behalf of the Council on Religion and the Homosexual. Dr. Richard Sutherland, Diocesan staff psychiatrist and Douglas Corbin, senior attorney from the San Francisco Pub-

lic Defender's office, presented the psychological and legal points of view. "First person singular" accounts were given by Ron Warren, Dorr Jones and Del Martin.

Besides Mrs. Cooke, who is an instructor at the San Francisco Theological Seminary, the Diocesan Joint Committee on Homosexuality included the following members: Janet Aitken, assistant district attorney who spoke at the DOB National Convention in August; Mrs. Ann Bullwindel, former chairman of the Diocesan Social Relations Committee; Thorne Corse, attorney and officer of the Bank of America; The Rev. Fordyce Eastburn, chaplain of St. Luke's Hospital; the Rev. Canon Trevor Hoy; Don Lucas, executive secretary of the Mattachine Society; Del Martin, member of the Board of Directors of the Daughters of Bilitis; the Rev. Shunji Nishi, Episcopal chaplain at Canterbury House on the University of California campus at Berkeley; Dr. John Perry, psychiatrist; the Rev. Millard Streeter, assistant chaplain of St. Luke's Hospital; Dr. Richard Sutherland, Diocesan psychiatrist and the Rev. Hugh L. Weaver, rector of Trinity Episcopal Church.

In His Judgment

Continued from Page 13

which underlies the enactment of this statute is not altogether erroneous, if in fact erroneous in any regard. As a result of our experiences in the past, we have found it important to keep some sort of log with respect to persons who committed certain offenses, realizing of course, that certain types of offenses are committed under circumstances in which it would be difficult to isolate those who may or may not be guilty of these types of offenses. Therefore the Legislature has seen fit to say that if you have been guilty of this type of offense, you should be required to register so in the event something really occurs we shall then have some index by which we can refer to a group of people who might very well be responsible. It's simple enough to argue that all of this is based upon a fallacious hypothesis and that is to say, that because a person has engaged in some sort of overt conduct which is sexual in nature, that person is going to be inclined to commit more serious offenses or that this type of conduct gives rise to more serious offenses. This is perhaps fallacious. But, nevertheless the Legislature has enacted this type of legislation and this is the rationale which underlies it: that there ought to be some sort of conduct. I guess it's just as simple to say that all persons that commit a battery ought to be required to register. If they commit a battery, it's quite conceivable that they might commit another bat-

tery. It's just as simple to say that all persons who engage in disturbing the peace ought to be required to register, for if they disturb the peace once, they might disturb the peace again, and there might be more serious offenses which grow out of the initial disturbing of the peace. This is all true, but, I say *the fact of the matter is that Legislature has passed the legislation. If you're not happy with this legislation, it seems to me that your arguments relative to your unhappiness should not be directed at the police department; they should not be directed at the judiciary.* Certainly the legislation is not unconstitutional per se. Address your complaints rather to the Legislature. If there are inequities in this law; if the law itself is undesirable, then it seems to me that this is the agency that ought to do something about it.

"The Legislature will be motivated to move only because a sizable segment of the population brings to their attention that Section 290 of the Penal Code is an undesirable section for us to have in this, the latter part of the 20th Century. Only when this is done, will anything be done about it.

THE PROBLEM OF THE "LOST WEEKEND"

"A lot of people have called to my attention that persons who have inadvertently failed to register have been picked up by the police, say for example, on Friday afternoon. Because they did not register, they are therefore confined until Monday morning when the court is in session. It seems to me that the simple answer to this is to importune your judges to change the bail schedule and to provide that if there are persons who are picked up on this offense on the week-end that they shall either be released upon their own recognizance or some other very minimal bail be set for their release--providing this is the only charge which is lodged against them. I don't want to invite you to camp on my doorstep, but I'm presently the chairman of the bail committee of the San Francisco Municipal Court. I'm not so sure that I would not make such a recommendation and when we come to the making of recommendations at the end of the year, I'm not so sure that it isn't one that ought reasonably be considered by all fifteen judges of the bench. This same thing occurs to persons outside the so-called homophile community. This type of situation occurs to people who have been convicted of narcotic offenses. It occurs to a whole broad cross-section of persons who have been committed or have been convicted of offenses that require registration. I think you ought to bear that in mind.

WHY DO WE HAVE THESE LAWS?

"By and large the laws are directed at specific conduct and not necessarily at specific conduct that emanates from members of the homophile community. Nowhere in the legislation is the term

homophile or homosexual used. This conduct is proscribed on the part of all citizens. There are sound reasons for many of these laws. Suffice it to say that there are things which our society has brought itself to the point of saying 'we just should not have these things exist in public because they tend to offend the general public.' Now, we don't condone certain types of conduct on the part of heterosexuals in public. We don't believe that people ought to be able to do in an open bar everything which they do in the privacy of their bedroom. We just cannot place the stamp of approval on this type of thing and we can't place the stamp of approval on such conduct on the part of any member of our society. Why we can't, I'm not altogether sure, but we just can't. Perhaps it's the outgrowth of our Puritanical background and there are a lot of things we feel ought to be hidden from other people's sight and therefore we feel that we can't engage in them. Therefore, we don't do them and we try to place a curb on them. We have never tried to enact a law and certainly the courts have never enforced a law which has had the tendency of permeating the privacy of the individual. You have to understand that it's the function primarily of the judiciary to maintain the delicate balance between the rights of the group on the one hand and the rights of the individual on the other. I personally believe the judiciary has done an extremely good job in this area.

"I think you can recall, and most of you here are familiar with the history of this situation, that up until about two years ago it was really not safe to go into a public toilet and use a private booth, because you didn't know who might be peeping in by way of a drain pipe and it didn't make too much difference what you were doing in there. But the courts have been confronted with this issue and the courts have decided in the interest of individual privacy. They have said that so long as people go into public toilets and then in turn into booths that are surrounded by four walls or by three walls and a door, the police can't spy. They can't look in. That the interests of the individual transcends the interests of the group in that instance, irrespective of what you might be doing within that cubicle, you still have a right to do it. Now, if we've gone this far, it is perfectly obvious that you can't break in doors to apartments no matter what you think might be going on behind those doors, unless, of course, you have reason to believe a felony is being committed.

"Now, as I said, *The law is one thing, the interpretation of the law by the judiciary is another thing and an altogether different thing is enforcement of the law by the police officer who happens to be on the beat. Here again, you get the type of law enforcement in the community which the community wants.* You

might ask 'well, who is the community? We are part of the community.' You might very well be, but how loudly do you let your voice be heard? How often do you say to those in authority that we feel the enforcement of the law in this area is particularly discriminatory and something ought to be done about it? Or do you shy away from it? Do you accept the consequences of discriminatory conduct on the part of the police officers and say nothing else about it?

"Now, I'm not talking about the obvious situations of discrimination. I'm talking about the subtle things which grow out of the law enforcement officer's background and the manner in which he is inclined to look at conduct which does exist in his own community. Bear in mind that the police department has certain pressures being placed on it by the total community and every time we see in black headlines that homosexuals are invading our communities, there are all types of stark terror which seem to spring from the hearts of the citizens who live in our community. For what reason I don't know but nevertheless this happens. This results primarily because we have been led to believe that homosexuals engage in certain types of conduct. We pick up the paper and we read about some child having been killed by an adult and we assume that this is characteristic of members of the homophile community. We read about some child having been molested by an adult and we assume that the molester was a homosexual. Far from it! Far from it! But these are the types of fears our community has. So, therefore, we say to our police officers, 'You must get this monkey off our back! Rid us of this scrouge! We don't care what you do. We don't care how many constitutional rights you violate. We don't care how much harassment you engage in, but get this monkey off our back!' The police department in response to the overtures of the community moves out to do precisely that. They are inclined to engage in a tremendous amount of activity which members of certain groups are inclined to characterize as being police harassment, as being over-assertion of the police jurisdiction.

LEGAL OR MORAL ENTRAPMENT?

"I've heard complaints on top of complaints about policemen who go into steam rooms and sit with towels around them waiting for somebody to place a hand on their knee. Whether or not this is improper I'm not now prepared to say. To those who characterize it as entrapment....it's certainly not legal entrapment. It may very well be moral entrapment. The reason it is not entrapment, legally, is that the motivation for the overture does not emanate from the police officer. He simply makes himself available

for the person to make the overture. I think really that it comes down to this: it's a question of asking whether or not the 'light is worth the candle,' whether or not our police officers ought to be deployed in this fashion. It's a question of the total community saying to itself that there are more important things over which we ought to exercise some surveillance, aside from persons who might intentionally or accidentally place their hands on the knee of another person who happens to be in a steam bath. But even assuming it's done intentionally, again, should we really engage, or waste, our valuable manpower in attempting to uncover acts of conduct of this type? I'm not sure.

"I think it's a question that has to be directed to sound discretion of the police authorities in this city as well as others across the country. In some communities they have said to themselves that it just isn't worth the effort. They've said this in New York. The Mayor of New York together with the Commissioner of Police, has directed policemen not to engage in this type of activity. Now a lot of people have been inclined to believe that the Mayor and the Commissioner have said 'We will consider this entrapment.' That isn't so at all. The courts are the only ones who can determine whether or not it is entrapment. They have said 'We just don't want you to waste your time doing this type of thing.'

"I think perhaps this is a fairly sound conclusion, because I would always like to believe that we enforce certain laws based upon the total amount of benefit which the total community is going to derive from that enforcement. The lesser that benefit becomes, then the lesser the enforcement should be. To put it another way, I'm not a purist in this situation; I am extremely practical. I'm wise enough to know that there are a large number of laws on the books that aren't even enforced at all. For example, we have a statute that says you shan't spit on the sidewalk. How many people get arrested for spitting on the sidewalk? I haven't heard of any this year. Maybe there was one last year but certainly none this year. It's used only in very rare instances where you can't find any other reason for arresting an individual and you know he ought to be arrested...and we are extremely impractical if we don't look at it in that fashion. The simple question here, it seems to me, is whether or not the conduct which we assume is carried on in public baths and in places of this type is worth our placing able-bodied policemen in to sit and get the free steam bath to apprehend. Of course, if the community says that it is that important, it seems to me that the police department has no other alternative than to enforce the law in that fashion. On the other hand, I would hope that by some process of education we can impress on the total commun-

ity that this type of thing is a waste of good manpower and that our policemen ought to be out apprehending some of those persons who are really engaged in criminal conduct that is of a very serious nature and therefore extremely detrimental insofar as our structure is concerned as opposed to nit-picking. I use that term advisedly.

WHAT OF THE DISTRICT ATTORNEY?

"A lot of people have been inclined to move this idea around as if it's some sort of current concept within the district attorney's office as well as within the police department...one: that the only good police officer is the police officer who makes arrests and two: the only good prosecutor is the one who gets convictions. I know of no such idea at all. I have known prosecutors rather intimately for a period of almost 17 years now, having worked opposite them. I have conducted perhaps some of the most strenuous cross-examinations of police officers that have ever been conducted in this town. This is not to say that I was the best lawyer around, it is simply to say that I could develop a lot of questions. I'm abundantly satisfied that this is not a current concept within the district attorney's office because I know district attorneys who in many instances have had a very deep seated feeling that the person whom they were charged with the responsibility of prosecuting really ought not to be found guilty. But, they had a job to do; they had certain facts which they had to present, and this, ladies and gentlemen, is our system. It's an 'antagonistic' system. It's one which says when a complaint has been filed the district attorney (unless, of course the facts on their face indicate that there is not a scintilla of evidence to show guilt) is duty bound to proceed with his prosecution. He doesn't always like it. He has a job to do. Just as I am sure many defense lawyers don't always like the defenses they have to put up, but they have a job to do.

WHAT IS OBSCENE, LEWD, LASCIVIOUS?

"Persons have asked me to define 'lewd and lascivious conduct' and 'obscene.' I don't know what the definition is in those matters. I just don't know. As a matter of fact, the more I read of decisions that are being handed down every day by the appellate courts of this country, the more confused I become. I'm not so sure that the courts actually know and I'm not really so sure that our society knows what is 'lewd and dissolute.' I can say this -- that 10 years ago in San Francisco to go around topless would have been 'lewd and dissolute.' Today in San Francisco, to go around topless is not 'lewd and dissolute.' Twenty five years ago in San Francisco or any other American community for a woman to wear shorts up and down the street might very

well have been 'lewd and dissolute.' Today it is not. I think the reference must be made to what the contemporary community thinks about certain conduct, whether or not it is in accordance with what they are prepared to accept. If it falls without the bounds of that, it seems to me that it then runs the risk of being considered 'lewd and dissolute.' Obviously, you can say that that type of conduct which appeals only to the 'base' in man, which has as its only redeeming feature either the expose of nudity or the concentration on sex, can very well be characterized as 'lewd and dissolute.' I think that this is about the only criteria which one can determine. I think it's safe to say to yourself that you really don't know. You'd have to examine in the context of the circumstances in which it arises to determine whether or not it's going to meet any of the tests which I have suggested.

SHOULD THE CHURCH BE INVOLVED?

"Finally, let me put on a different cap, step down from the bench and into the pulpit. The question has been addressed to me, I suspect in my official capacity as President of the Council of Churches. "What is the feeling of the Council of Churches about the Council on Religion and the Homosexual? Frankly, I do not know. We've never taken a vote on it. Certainly we have no official view with respect to the CRH. Maybe we ought to have. I don't know. Personally, I am abundantly satisfied that this is a part of the total community in which the religious community ought to become interested as well as any other aspect of our community. I do know that the program of the CRH has created consternation in the hearts of some people who live in this bright community. I do know, whether or not the San Francisco Council of Churches has embraced or rejected, we have received some blame for some of the things with which we had nothing at all to do. Maybe we should have had -- I'm not sure. I know we've received some of the back-lash. We've had some of our funds cut off.

"But these are part of the problems of living in a society which is not only in the process of change, but is far beyond change and is trying to adjust to change. I have heard various statements from members of the Council of Churches about the conduct of the CRH; but oftener than not I've heard approval voiced of the over-all concept and the fact that there is the need for the religious community to become involved in this type of thing. Here again, the overall purpose being to try and define a point of reconciliation for the diverse groups that make up our social structure. There have been some quarrels, perhaps justifiably so, with some things that have been done; and here again I think

the quarrel has been with what many people have been inclined to characterize as a tendency towards exhibitionism. This goes back to the New Year's Eve dance which was held at the Hilton. There were people who, with or without justification, criticized this as perhaps an effort to effectuate the reconciliation. They would argue, rightly or wrongly, that this type of thing is apt to broaden the gap more than close it. 'The time may come,' they would say, 'when we can do this thing and do it openly, but it will have to be after we have allayed the fears of a large number of people in our society about the homophile community; when we have brought them face to face with simply another phase of our social structure and they have come to accept it, 'then' these people would say, 'perchance we can engage in this type of activity and give some sort of sponsorship to it.'

"So, therefore, I think the argument narrows down to differences as to respect to method as opposed to purpose. Of course, maybe these are legitimate areas of difference. I'm not now prepared to say. I would assume that the time will come in the not too distant future when the total church focuses its attention on this area of concern. I think it's a must. I think we have to. I think we have to develop an awareness of the diversities with which we are confronted. I think we have to learn how to live with them without fear. *I think we have to bring ourselves to understand that members of the homophile community are just as legitimate as the rest of us; that those of us who proceed on the assumption that heterosexual conduct is the only acceptable form of sexual conduct make, really, a mistake and engage in a fallacy; that we attempt to arrogate unto ourselves knowledge which we have yet to acquire.* Who knows what the scheme of creation was? I find no indication anywhere that the God who created us all intended that we be alike in all respects. As a matter of fact, I find just the contra-indication. I stand here a different color from most of you in this room and I obviously do things which some of you don't do and, if I am to believe what I am told, some of you here do things that I don't do. So, it was obviously intended that we be different. I think we have to bring ourselves to understanding that and to appreciating that. Once we've done this, then it seems to me that we won't have to talk in terms of what people do to a particular community. We'll have to talk in terms of what they do to our total society.

"I want to thank you for inviting me here. It has been most pleasurable."

*Transcribed from a tape recording
and introduced by Sten Russell.*

A FOOL'S LAMENT

Let go of me,
Oh, sad suffering love.
Unceasingly do you
Plague my heart.
Each pore attends
Ready for your sting.

Let go of me.
The speech of your
Body too lovely,
The Ballet of that
Mouth too delicate.

Let go of me.
Sweet sap drips
Steadily from your soul,
Veiling my mind.

Yet in my dizzy dreams
at dawn I awake
with echoing cry:
Hold on !

- Misty North -

JUDIE

Just to see the smile in your eyes,
Upon your lips when you look at me,
Does the most wonderful thing that
I have ever felt to me. Love me.
Even though I am sometimes cruel.
-Lyn Stewart-

ON SILVER For Christina

Silver is the dew
At dawn upon the flowers.
Silver shine the stars
Deep in darkest hours.
Silver are the moments
My soul will ne'er depart.
Silver is the love
shining hidden in my heart.

Silver are the sounds
of precious things to me.
Silver is to be aware
That you're alive and free.
Silver is the colour
Which I hold most dear.
I'll not forget the silverness
When you, my love, were near.

- anonymous -

TO LOVE

To Love beyond understanding,
Because all is understood.
To Love beyond speaking,
Because words are unnecessary.
To Love beyond changing
Because all is accepted.
To Love beyond giving
Because all is possessed.
To Love beyond all, but hoping,
Because all is hope for the beloved.
To Love beyond forgiving,
Because there is naught to forgive.

- Lynn -

Readers Respond



Editor:

First, a pat on the back: basically you have going for you a pretty good little magazine -- with the latest information in general of how the world (outside) is taking to the homosexual situation that exists in their society -- along with interviews with fairly adjusted homosexuals -- a short story for us to dream on -- a few poems for us to get misty-eyed over, and so forth. All good -- all fine -- all needed -- enjoyed.

But oh, dear God, you're forgetting the most important need! Which brings us to the critical part. In the heterosexual society, known as the normal society, there are many, many frustrated people -- people who need help, who reach out for help... (as you can see by any filled psychiatric office and the packed asylums) -- to say nothing of the many and popular columns in papers and magazines where they write in for help to "Dearest Mary Mayfield," etc. Now, presuming they are normal, and they need so much help and presuming the homosexual is abnormal, they surely need help! But where to go? Do they have a column or anyone to ask? If so, I've never seen it. This, my friends, is what your magazine needs to fulfill its role completely in its dedication to the homosexual's need.

How many homosexuals have started out in life (that life) as a strange journey....a journey they thought they were travelling alone. How many turned the wrong way (and made bad mistakes) or didn't know which way to turn because they had no one they could talk to, no one to ask, no one who cared or understood?...They can't find all the answers (in fact damn few) in articles, books or in the "straight" psychiatrist, in parents, friends, whatever

Sincerely,
J. Baker
New Jersey

At the present time we have no one on our staff who is competent for the giving of advice to these poor souls described by Miss Baker. However, we feel that the printing of speeches, sermons, news of changes that are occurring every day in our society (and by that we mean the total society for we do not live just on one or another of any sub-society) and cheerful news and writings of our various contributors, we then do to some extent serve the purpose she begs of us. THE LADDER does speak to all who read it and listens to all who will write. ED.

A COLLECTION OF POEMS BY "rtf"

TODAY

I am waiting
each day is in its proper place
one following another
regimented ranks of orderly
confusion.
Who goes there --
yesterday?
How did you get in
here?
Yesterday walks through closed doors
and
closed
minds.

the time is - 0:00
everything progresses
nicely
my left hand
is on my
right
as I scamper
footless and freely
fancying

it is wednesday
where I thought it
was thursday and
my back is warm
all in all a
goodday
it is merry
christmasandhappynewyear
and there is snow
and onceyearly communication

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

SUDDENLY, IT'S...

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

Renew your subscription. The news stand price 75¢ now

DAUGHTERS OF BILITIS, INC.

3470 Mission St., San Francisco, Calif.

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

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

I am over 21 years of age (Signed) _____