THE LADDER

A LESBIAN REVIEW

Adults Only .50
SEPTEMBER, 1966
The purpose of the
Daughters of Bilitis

A women's organization for the purpose of promoting the integration of the homosexual into society by:

1. Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications—this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.

2. Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.

3. Participation in research projects by duly authorized and responsible psychologists, sociologists and other such experts directed towards further knowledge of the homosexual.

4. Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

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ISSUES AND QUESTIONS

We are seeking solutions, not merely a reiteration of the problems.

This was the focus in arranging the open convention program held August 20 by the Daughters of Bilitis at the Jack Tar Hotel when city officials, clergymen and homosexuals met to consider "San Francisco and Its Homophile Community—A Merging Social Conscience."

To eliminate the possibility of surprises being sprung upon the participants and placing them in a position to back off on the grounds that they were not sufficiently prepared to speak to the proposed issues, a series of questions were posed to each speaker well in advance of the program.

The following are some of these questions:

DEPUTY FOR SOCIAL PROBLEMS

Since the Human Rights Commission is reluctant to branch out into other areas of human rights for fear of jeopardizing the progress being made in race relations, what recourse does the homophile community have in airing its grievances? We understand that a new position of Deputy for Social Problems has been created. Who will be appointed? When will the appointment be made? What is this office set up to do? What powers will it have? Will the homophile community have access to this bureau? What kind of budget will this Deputy have? Will there be hearings, subject to subpoena, in order to develop the necessary evidence in cases that may come up? Will this Deputy serve as an ear to the Mayor?

POLICE ENTRAPMENT

What is the attitude on entrapment and/or enticement tactics employed by the police in order to ferret out and arrest homosexuals? A documented report in the March 1966, issue of the UCLA Law Review indicates that, out of 493 homosexuals cases brought to trial in Los Angeles, evidence presented in 459 depended solely upon the testimony of the arresting officer.

In New York City recently, Police Commissioner Leary issued a directive to the police department outlawing such practices there. The directive stipulated that all arrests, wherever possible, must be based upon the complaint of a citizen rather than a police officer. In cases where complaints emanate from the officer rather than a citizen, the officer in question must list with headquarters on an official form what efforts he made to find civilian witnesses. Why couldn't San Francisco adopt the same policy?

CRIME PREVENTION

Under what circumstances do police officers appear in plain-clothes? Is it not a function of the police department to prevent crime? Instead of resorting to the "peeping Tom" tactics of hiding behind two-way mirrors or ventilators in order to detect possible homosexual activity in public rest rooms, would it not better serve the public interest to have uniformed officers out in the open where they may be seen? Would not the mere presence of a uniformed officer serve as a deterrent to sexual activity in public?

In the case of minor offenses or those which stem from ignorance of the law, couldn't warnings be issued? For example, when police become aware that a fund raising party is being planned where some question of legality may be involved, should they not warn those making such plans of these technical infractions of the law and give them an opportunity to rectify their procedure instead of merely waiting for them to make a false move and then staging a raid on the night of the event?

CENSORSHIP

Since the recent decision of the U.S. Supreme Court in the Ralph Ginsburg case, the police have been warning San Francisco merchants about the literature they carry on their shelves. On what basis? How would the police judge publications of the homophile organizations, for instance? Why is it that most arrests of book dealers on obscenity charges are made by police officers on the juvenile detail? Does this mean that adults in San Francisco are to be limited in their selection of reading matter at the juvenile level? Does the legend, "For Adults Only," with reference to publications or theatrical performances produced for an adult audience make any difference to police censors?

GAY BARS

What is the police attitude toward gay bars? Is there really any difference between those and the heterosexually-oriented "action" bars in the financial district? What is police policy toward the latter? Shouldn't community standards of behavior apply equally to both?

GENERAL POLICE POLICIES

What about the policy of the police to call employers and report arrests on homosexual offenses? We understand this is not done in the case of any other type of offense.

What are police policies in regard to persons dressing in the attire of the opposite sex? What standards are used in such determination?

What about the police system of arresting on multiple charges? Why not arrest on the most serious charge instead of these shotgun charges of three or four counts? The person arrested can only be tried on one charge.
It is a common complaint that the police do not advise arrested persons of their rights, although they are supposed to. Why not give the person arrested a paper advising him of his rights and obtain his signature after he has read it? This would protect both the police and the citizen.

Please clarify the policeman's definition of such terms as: outrage to public decency, lewd and lascivious conduct, indecent proposal or act. Part of the contention is the misapplication of these terms.

How can changes be made in police policy? It would appear that the various police captains are practically autonomous in their own precincts. Can an equitable method of handling homosexual offenders be resolved and presented as a uniform police policy?

REGISTRATION

Is it true that the District Attorney's office maintains an arbitrary policy of pushing for convictions on charges that require registration with the police, under provisions of the California sexual psychopath laws, rather than reducing the charge or allowing a person to plead guilty to a lesser offense? What purpose does registration in the case of homosexuals serve? Under what circumstances are other offenders required to register? Does this apply to any other than so-called sex offenders?

EXPUNGEMENT

Explain what is actually entailed in the expungement of records? Why shouldn't arrest records be sealed, as now done in the case of juveniles, where there has been no conviction? Many people have been misled into prejuring themselves because they falsely believed that expungement erased their arrest record.

COUNTY JAIL CONDITIONS

Reports from social workers at the San Bruno county jail indicate that homosexual prisoners are virtually held in solitary confinement and are not eligible for any work details which would give them time off their sentences. What is the reason for this policy? How do the jail attendants determine who should be detailed to the homosexual cell block? Do such practices hold true at jail facilities in other communities?

V.D. INCIDENCE

How is it that the V.D. Clinic has publicized statistics in the "alarming rise" of homosexual incidence of venereal disease when records are declared and assured to be confidential? Both the Mattachine Society and the Society for Individual Rights have conducted educational programs in cooperation with San Francisco's V.D. Clinic. Wouldn't statistics of homosexual cases necessarily rise as a result of this cooperative effort? Isn't it misleading to the public to publish these statistics without qualifying the fact that they may be due to the efforts of the homophile community to deal responsibly with this social problem?

CIVIL SERVICE

What is San Francisco's policy as to employment of homosexuals in civil service? Are there any civil service jobs in the city where homosexuals shouldn't serve? What may be considered a "sensitive" position? What are the specific questions on civil service applications with reference to arrests and convictions? If a person has been arrested but not convicted, should this disqualify him? Do the police notify the city when a civil servant has been arrested? Take as an example a clerk-typist who is open about his identification as a homosexual and who has no record of criminal arrests or convictions. What would his expectations be as a civil servant? Would he be disqualified because of his sexual orientation? Would he be given an opportunity to tender his resignation? Would he be discharged for "other reasons": What recourse would he have if he felt he was being discharged solely because he is a homosexual?

JUVENILE PROGRAM

For many years the homophile organizations have been concerned about the needs of the Juvenile homosexuals (those under 21 years of age). They have felt, however, that a program for the youngsters must be set up under the aegis of some other public agency lest the homophile organizations be accused of "contributing to the delinquency of a minor."

Earlier this year conditions in the Tenderloin district were exposed to public view. Since then many public agencies and professional persons in the psycho-social field have wrestled with the problem, but have been unable to come up with a concrete program, chiefly because they have had no official backing. In the meantime, like the homophile organizations, the youngsters have decided that if anything is to be done they will have to do it themselves. They have formed an organization called Vanguard. Is there some way in which a healthy social fabric could be created for them as well as clinical attention given to their needs?

coming next month

As has been the policy in the past, THE LADDER will offer full coverage of the DOB Convention and the famed "Ten Days in August." These reports will begin in October. This is history in the making. Don't miss these forthcoming issues of THE LADDER!
ISSUES AND ANSWERS

When the question arises, the answer is at hand.

This is an old metaphysical adage that would appear to have some validity for San Francisco in dealing responsibly with its homophile community. As the foregoing questions were raised for discussion, many solutions seemed to present themselves automatically.

The following are suggested by the Daughters of Bilitis:

1. Mayor John F. Shelley should act immediately in setting up the newly-created office of Deputy for Social Problems. A conference between the Deputy and leaders of the homophile community should be arranged as soon after that as possible to work out procedure and policy in dealing with discrimination against homosexuals in employment and housing and in providing machinery for hearings on other grievances which may arise in the homophile community.

2. The Police-Community Relations Unit should meet with leaders of the homophile community to draw up a clear-cut police policy statement. Such a statement, adopted and adhered to by the police, would set the ground rules and relieve tensions between the police and the community. A uniform police policy statement would also enable the homophile organizations to conduct meaningful educational programs on police relations with the community.

Suggestions for such consideration of police policy would be outlawing entrapment and/or enticement, the patrol of public rest rooms by uniformed police officers, issuing a statement of rights to a person at the time of his arrest, elimination of discriminatory phone calls to employers reporting arrests on homosexual offenses, arresting on the most serious charge instead of making shotgun charges of three or four counts, equal treatment and surveillance of gay bars and the heterosexually-oriented "action" bars, and definitions of behavior that will warrant arrest.

3. Night Court should be instituted in San Francisco to dispose of misdemeanor cases more quickly and eliminate the "lost weekend" many homosexuals are subjected to with our present system.

4. The issuance of citations in the case of minor misdemeanor offenses would speed up the legal process and eliminate the far-reaching effects of arrest records. Bench warrants could be issued for repeated offenders.

5. The staff of the Center for Special Problems should be empowered to investigate conditions and treatment of homosexual prisoners at the San Bruno county jail and to make recommendations for improvement of the situation.

6. Civil service applications should be revised so that an applicant may not be discriminated against because of an arrest where there has been no conviction. Civil service policy should be made clear that there may be no discrimination against persons solely on the basis of their being homosexual. A committee should be set up to work for the establishment of this as a standard policy throughout the city.

7. The V.D. Clinic should be admonished to refrain from publishing statistics on the so-called rise of homosexual incidence of venereal disease unless they make qualifying statements indicating that such evidence is due largely to the cooperation of the homophile organizations in their educational programs.

8. San Francisco should take the initiative in setting up machinery to allow arrest records, where there has been no conviction, to be sealed.

9. The District Attorney's office should re-examine its policy with reference to registerable offenses and take the initiative in pushing for repeal of this California law, which is regarded by many as unconstitutional.

10. The Deputy for Social Problems, together with the staff of the Center for Special Problems and the clergy of the inner city, should investigate the problems of juvenile homosexuals in an effort to create a healthy social fabric for young people in the Tenderloin.

God is NOT Dead!

San Francisco's pioneering Council on Religion and the Homosexual has received its first official recognition and support from an institutional church. The Board for Homeland Ministries, at the national level of the United Church of Christ, voted recently to contribute $1500 from its 1967 budget. The Northern California Conference, at the local level of the same denomination, will provide matching funds.

This most significant breakthrough is an expression by the United Church that the plight of the homosexual as a person is a legitimate concern and responsibility of the church, Dr. Clay Colwell, president of the Council, declared. Rev. Rev. Clay Colwell, president of the Council, declared. Rev. Clay Colwell, president of the Council, declared, declared, declared.
members of CRH and his Church board as a prelude to putting the question of the United Church’s official position before them.

A seminar—confrontation similar to the one held for the United Church of Christ has been scheduled for September 24th by the California Episcopal Diocesan Council’s Joint Committee on Homosexuality. This committee was appointed by Bishop James A. Pike a year ago to study the subject of homosexuality in general and the church’s position in relation to it specifically. Mrs. Gloria Cooke, chairman, indicates that the committee feels that its study is actually a duplication of effort already under way interdenominationally through The Council on Religion and the Homosexual and is prepared to recommend that the Diocesan Council recognize CRH officially, support it financially where possible and appoint representatives from the Diocese to participate in CRH activities.

An Anglo-American Consultation on the Church, Society and the Homosexual was held at the Mostyn Hotel in London August 9-11. The object of the meeting was to bring together churchmen and lay people from both sides of the Atlantic who are actively concerned regarding the position of the homosexual man and woman in our present day society.

Rev. Ted McIlvenna, director of the National Young Adult Project of The Methodist Church in the United States, arranged the program and convened the meeting. Some of the papers presented included:

"Demythologising the Homosexual" by Dr. A. A. Gross, executive director, George W. Henry Foundation, N.Y.

"The Homosexual in Western Culture" by Dr. John Gagnon, Institute of Sex Research, University of Indiana.

"Towards a Quaker View of Sex—Three Years Later" by Keith Wedmore, M.A., LL.B., joint author, "Towards a Quaker View of Sex."

"The Churches Responsibility Towards the Homosexual" by Canon Douglas Rhymes, Librarian of Southwark Cathedral.


"The Social Worker and the Homosexual" by Douglas Gibson, secretary, Central Council of Probation Committees.

Films provided by the Kinsey Institute were also shown.

Who is a Homosexual?

A common error is that of confusing homosexuality with the homosexual. This error is made both by participants in the homosexual sub-culture and by observers of it. Many are inclined to equate the act of homosexuality with the sum total of being a homosexual. Technically, homosexuality is eroticism toward one of the same sex, and it is interpreted by the practical mind as the act of sexual intercourse between persons of the same sex. To say that a homosexual is one who participates in homosexuality as just defined is to seriously restrict one’s understanding of what it is to be a homosexual. This type of narrow thinking completely overlooks the fact that the act of homosexuality may or may not comprise a part of the total picture of a homosexual. Such an approach lends itself to asking "Who is a homosexual?" and answering with a second question, "What is homosexuality?" and then proceeding to give the definition of the act as the explanation of the person.

Frequently participants in the homosexual scene are known to hold another erroneous equation. With thoughts of Descartes ringing in their ears, they say to themselves, "I think, therefore I am." Often with grievous results, they say "I think of loving or having sex with someone of my sex, I do have sex with or think I hold love for someone of my sex, ergo I am a homosexual." Usually such an identification is eagerly grasped, but guiltily lived with. Granted, this equation is at times correct, but again it is only part of the totality of being homosexual. Will such thinking eternally hold for someone who has had but a fleeting homosexual experience, and then turns to heterosexuality? Is it helpful to the person who only thinks he is a homosexual but in point of fact is not? What effects will this kind of thinking have on the individual just experimenting with homosexuality, or on the person engaging in homosexual sex out of fear of pregnancy or fear of stirring children with its resultant responsibilities?

Additional errors that often become fears in the attempt to define a homosexual are commonly believed. They are used by those attempting to summarize a complex being with a ready formula. A homosexual is a pervert—end of definition. A homosexual is a sex maniac—end of understanding. A homosexual is a grotesquely unhappy person trapped by his own unnatural sexual appetites—end of thought. A homosexual is one who is fixated at an early stage of psychic development—end of the development of unsupported clinical statement of dubious fact. A homosexual is the product of an unhappy childhood characterized by a domineering mother and a weak father—end of discriminating thinking, not to mention the complete disregard of Lesbianism. A homosexual is a child molester—end of any hope for the bearer of such a thought.
How then, should one approach the question of being a homosexual in order to understand such a being? For those who are willing to open themselves to complexity and its frustrations, the following picture is hopefully presented. It contains no rigid formulas, no hard and fast answers; in fact it will be a mostly unsatisfactory answer for anyone looking for a ready-made definition applicable to one and all.

The broadest stroke in the portrait of a homosexual is that from which delineates individuality. A homosexual is an individual, a person. As such the homosexual has a unique history, as all persons are exposed to and see their own unique environments. Any patterns in familial relationships, friendships, and other interpersonal responses are particular to the person experiencing them. No one, by the very nature of his individuality, can have the same environment and exposure to it as any other person. No one can react in the exact same way as any other. Every individual has his own particular motivations for his behavior, shaped by his reactions and actions toward his own particular environment. As such, a homosexual is no different from any other individual, and has the right to the kinship of personhood, although he may not always exercise that right.

A homosexual may be the first person to lose sight of his individuality. When this happens, he stands with the accusing observers who think of him as a category, lumping him together with everyone who displays homosexual behavior. Such a person is trapped within his own identification; he sees only the factor of his homosexuality, so that all other personal characteristics are lost. He is unable to identify with anything larger than homosexuality and the people and activities involved in homosexuality. When asking himself who he is, he invariably answers, "I am a homosexual." When others think of this person they invariably respond "He (or she) is a homosexual." In such instances, neither the homosexual nor the observer appears to see the need for looking any further. It is vital to the homosexual that both parties attempt to do so. If they do not, then the homosexual is preventing himself from, and is prevented from taking, his place as an individual in society.

A homosexual who accepts only this one part of himself may do so for various and often spurious reasons. He may have sex with someone of the same sex, or have a crush on a person of the same sex, or dislike having sex with someone of the opposite sex. It is a dangerous tendency for persons to take one example of behavior and from it draw a conclusive and all-encompassing identification. The error is compounded when such an identity is plastered to the self with the glue of guilt, fear and considerable excitement.

On the other side of the coin, however, is the person who has not a personal thought of homosexuality, has never experienced overt homosexual sex, and yet is basically homosexual. If one were to present such an idea to him he would over-react with shock and profuse protestations. But if he were granted the ability to see himself outside of his defensive cloud, he would see someone whose attitudes toward sex, whose emotional responses to persons of the same and opposite sex, and whose manner of thought indicate the homosexual lying strongly within him, waiting for the opportunity, which may never come, to show its true colors.

Someone like this may be helpfully labeled a "latent homosexual." This label, like most, is virtually useless. All overt homosexuals are latent homosexuals, just as all overt heterosexuals are latent heterosexuality. Everyone has the potential for sexuality; the difference in expressing it is one of degree and emphasis, one path leading toward heterosexuality, the other toward homosexuality. Both spring from the same source—sexuality—and either path could have been the other had the training been different. The only real difference between the paths is that of sexual object. The same emotions and behaviors can be and are expressed toward differing sexual objects. The paths themselves are not widely disparate.

In actuality there is but a fine line of distinction between homosexuality and heterosexuality. It is difficult indeed to determine at what point heterosexuality ends and homosexuality begins, or vice versa. This is due to the emotional factor of love. For example, a man may find sex fulfillment with a woman at the same time he loves another man, although he has no desire to have sex with him. As another example, a woman may find pleasure in the sexual act with either a man or a woman, yet love neither. Man is a sexual being with the need and capacity for love; he may express both or either in a heterosexual or homosexual manner. Seen in this light, the terms "homosexual" and "heterosexual" are fairly meaningless, too. They are but labels used to bring artificial order out of the chaos in which man searches for his identity and separateness from others.

In attempting to delineate the homosexual as opposed to the heterosexual, one must eventually confront this lack of basic opposition. A homosexual is one who may or may not engage in sexual activities with persons of the same sex. A homosexual is one who may or may not express the emotion he knows as love toward a person of the same sex. A homosexual is one who may or may not choose to live meaningfully with a person of the same sex. A homosexual is one who may or may not identify himself as homosexual. The subject, "heterosexual," and the object, "opposite sex," can be substituted in any or all of these statements.

However, if a person does engage in sexual activities with another of the same sex, and does love someone of the same sex, and does realistically accept the homosexual factor in himself, then this person could be nominated for the homosexual portrait. He could but he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all homosexuals; he could not be used to describe all heterosexuals.

—Gary Thorne
Who is a Homophile?

If there is confusion about the meaning and usage of the word homosexual, there is even more consternation over the use of the term homophile.

As we remember it, homophile is a coined word that was first used by Basil Vaerlen in the mid-1950's when he was research director for the Mattachine Society in San Francisco. Homosexual was, at that time and for that matter still is, a "trigger" word that proved to be a block in efforts to communicate the homosexually-oriented individual as a person. Homosexual as a word (whether one accepted the Latin derivation of homo as man or the Greek meaning as same) seemed to stop all consideration of the individual at the sex act itself. But as Miss Thorne, in the preceding article, points out, to limit the identity of the homosexual by categorizing him solely by his sexual preference is to deny his humanness. And in order to broaden the concept of the homosexual as a person and to humanize him, the Greek word homo was combined with the Greek-derived phile (from philos, loving).

The Lesbian, in particular, has been concerned with the connotation of the homosexually-oriented individual in the strict sense of sexuality alone. Over the years writers for THE LADDER have deplored the fact that "love" has become the four-letter word. Many male homosexuals have apparently equated love with what they consider to be the maudlin, sentimental romanticism of the female. Until those homosexuals can expand their capacity for physical eroticism to love in the abstract sense that is spiritual and reciprocal, they are not only missing a lot in life, but also contributing to the communication barriers between the heterosexual and the homosexual.

At any rate, in an effort to communicate to the larger society the concept of the homosexual as a whole person whose sexual identification is but a single facet of his being, the organizations adopted the term and the "homophile movement" came into being.

In recent years, however, the East Coast Homophile Organizations (more familiarly known as ECHO) arbitrarily decided that the word homophile should be used only as an adjective in reference to the organizations, the movement or the community and never as a noun or synonym for homosexual. In this sense the word homophile, according to some, then becomes inclusive of those heterosexually-oriented persons who are working in the movement as a part of the general sexual revolution that is now taking place throughout the country.

But those who argue against this connotation point out that the term homosexual has by general usage taken the Roman derivation

and refers primarily, if not altogether, to the male of the species. On the other hand, the Greek-derived word homophile (loving the same sex), includes both the male and female, homosexual and Lesbian. They further argue that joining the NAACP and working for the Negro civil rights movement cannot possibly make a Negro out of a Caucasian and that this would likewise apply to the heterosexual working for the homophile movement.

The semantic argument is further intensified by those who would drop the word homophile altogether and "put sex back into the movement."

All this may sound like quibbling over terminology, but it must be remembered that words are our means of communication. The words we use and the way in which we use them will necessarily play a part in our efforts to communicate the homosexual or homophile (as you prefer) as a person. Readers of THE LADDER are invited to express their views on this semantic argument.

—Del Martin

TRIBUTE

In the more than two years she has devoted to editing the magazine, Barbara Gittings has firmly established THE LADDER as a "little magazine" with a big punch and a leader in the homophile publication field.

Thanks to the efforts of Miss Gittings, who is described by her staff of authors as a "hard taskmaster", THE LADDER has become a respected and respectable organ of the homophile press. At the outset of her regime as editor, Miss Gittings set a high standard of quality for the literary content of the magazine. THE LADDER has become a reflection of her diligence, persistence, and consistency with the editorial copy pencil.

With the innovation of photographic covers and with her other imaginative and artistic talents, Kay Tobin has contributed to the greatly improved appearance of the magazine.

Through their combined efforts THE LADDER had, indeed, come of age. From what began as an amateurish newsletter has emerged a truly professional magazine.

The outgoing Governing Board of Directors of the Daughters of Bilitis wishes to express its gratitude to both Miss Gittings and to Miss Tobin for their dedicated service during their term of office.

According to the organizational structure of DOB, the editor of THE LADDER is appointed by the new Governing Board directly following the bi-annual convention and election of officers. It is expected that announcement of the new appointment will be made with the next issue.
A PROTEST POEM

I drift in the sea of inexorable time
In a boat without an oar.
I vainly search for a sunnier clime,
A spot that looks like the shore.
Sharks lurk greedily in the sea;
Smaller fish are also there.
But only the sharks are aware of me,
Steadily they stare.

My boat is not like other boats.
The timber's not the same,
But it has the same right to float
Regardless of its name.
Long has it drifted against the tide
And dolphins guided me.
Now, when I look on either side,
Only sharks I see . . .

--Joanna Odom

MUSIC OF LIFE

Hear the tones of a fine violin
as the bow makes it cry out
with ecstasy
Just as the soul of woman cries out
at the master's touch.
The melody drawn from its strings
by the bow in its flight
is nothing
To the song of passion drawn from her body
at the touch of my hand.
The orchestra of our bodies plays
a symphony of love, singing out
in the night
To awaken the world with the
music of life.

--Lyn Stewart

Cross-currents

The City Council of San Jose, California, has voted to go ahead with its $890,265 sex education program that would begin with fourth graders and would emphasize "how marvelous sex is."

The controversial program includes the following in its study plan:

- Human and animal reproduction—fourth grade.
- Menstruation and the birth process—fifth grade.
- The reproductive system—sixth grade.
- Puberty, homosexuality, venereal disease, and the effects of smoking, alcohol and drugs—seventh and eighth grades.
- Problems of dating, teen-age problems, unwed mothers—freshmen and sophomores.
- Marriage and the family, child care and human sexual needs—juniors and seniors.

Federal funds for San Francisco's anti-poverty program were frozen at the end of July by Daniel M. Luevano, western regional director of the Office of Economic Opportunity, in a dispute with local officials over hiring practices. At stake is $2.3 million in unpaid allotted funds.

Everett P. Brandon, executive director of the San Francisco Council, said that his group is opposed to three key provisions in a Federal directive on eligibility for employment:

1. The provision forbidding anti-poverty employees to engage in partisan political activity on the Government's time or to use their poverty program titles to push such activity.

2. The requirement that employees be of proved "good character and reputation" and have "no recent record of criminal conviction involving moral turpitude."

3. The regulation that poverty program employees cannot be hired at more than 20% more than they made on their last jobs without Federal "review and approval" of salaries.

Of particular interest to the homophile community is the second requirement. "Moral Turpitude" clauses have been invoked repeatedly in order to bar homosexuals from government service. After a long struggle the North and South of Market has been declared a poverty target area. The Tenderloin District, which is largely populated by indigent homosexual youth, is an integral part of this area. Does this mean that these young people will be ineligible for employment or for relief funds under Federal provisions?
Queen of the Desert

The Life of Lady Hester Stanhope

by Vern Miven

In 1837 war broke out in Syria. The previously separated tribes, Druses, Ishmaelites, Maronites, etc., organized to overthrow the rule of the desert Napoleon, Mehemit Ali, The Viceroy of Egypt. Soldiers raped, massacred and pillaged in the villages and monasteries. Only one place in the midst of this carnage was inviolate—the dar el Sytt in D’Joun (Dahar-Joon), the home of the aged Englishwoman, Lady Hester Lucy Stanhope.

She was considered holy, a prophet, nearly a God, this old, tired and fierce woman. She was penniless, yet thirty servants trembled at her call and served her until her death. To understand how a high-born Englishwoman became a legend while she still lived, as the fabled "Queen of the Desert," we must go back to the birth of Lady Stanhope in 1776 in Kent, England.

Her father was Charles Stanhope, Viscount Mahon, and her mother was Hester Pitt Stanhope, sister of William Pitt The Younger, England's greatest prime minister. Hester Lucy Stanhope was the first born and her birth was followed by two other female children before her mother died while Hester was only four years old. Viscount Mahon quickly remarried and his new wife ignored the three girls while rapidly producing the desired male heirs. Thus Hester was provided early with the background to produce her stubborn, lonely, temperamental disposition.

She grew up wild and uncontrollable, a thorough tomboy. Portraits show her to have been very beautiful, but her unusual height, six feet without shoes, her masculine bearing and sharp tongue, attracted mainly unflattering attentions. After her debut at a masquerade, the Duchess of Gontaut described her as outstanding in a group of Dresden shepherdesses and classical goddesses in "a costume which had nothing feminine about it except the mask."

Hester was soon caught up in English society, including many evenings at Devonshire House where Georgiana, Duchess of Devonshire, and her inseparable friend Lady Elizabeth Foster, held court. Lady Foster was of the Hervey family of whom it was said: "There are men, women and the Herveys." (Among her more flamboyant ancestors was John Hervey, Baron of Ickworth, dubbed "Lord Fanny" by the Pope because of his homosexuality.) Lady Hester deliberately chose the more questionable portions of her society and soon achieved a notoriety we can only view as intentionally acquired. Even the Regency rakes delayed and mistreated her in the company of the Duke of Cumberland and the beautiful youths which formed his retinue. Some of the more sheltered thought she might be about to "reform" him.

At twenty-six, in 1802, Hester made her first journey, going to France and Naples. She was an easy ally for Maria Carolina, Queen of Naples, who had loved Emma Hamilton and found the tall, beautiful and undisciplined Hester attractive.

On her return to England Hester achieved the post of honor which insured her historical fame. Her uncle, William Pitt, became prime minister for the second time in 1804. Just before, since his wife was dead, he had taken Hester into his home as housekeeper. When he moved to Downing Street Hester presided at the head of his table, having become his confidante. Many eyes were turned on her and she entertained the distinguished guests by mimicking the "Devonshire House lisp." Even Pitt found he could not curb her unbridled and amusing tongue.

Her glory was short lived, however, for Pitt died in 1806 and Lady Hester was quite abruptly dropped by society. She is supposed to have been physically ill at the time, but it may well have been the result of her social pratfall.

For the next two years Hester had to tread softly in London society. She could no longer afford to split in the face of convention and expect to be forgiven. Good friends were still kind; the Duchess of Richmond invited her to Ireland, the Duchess of Rutland invited her to Belvoir, and her cousins, the Haddingtons, invited her to Scotland. However, she went none of these places. Right after Pitt's death she had made a short, quiet journey to Wales and had met a young woman, Elizabeth Williams. It was to Wales she went, to Elizabeth Williams, who was to be her only love.

The two stayed at Glen Irvon, a little farmhouse in a remote valley of the river Wye, for some months. Lady Hester returned to England in the winter of 1809, taking Elizabeth with her. Gossip stigmatized that aroused by her friend the Duke of Cumberland reached her ears with unpleasant and increasing frequency, and the two women returned to Wales.

Realizing that England no longer held any promise for her, Hester took Elizabeth, her personal physician, Dr. Charles Lewis Meryon, and a party of servants and sailed from Portsmouth in February, 1810, on a journey which was to become a lifetime adventure. She was then thirty-four years old.

Her party encountered all of the hazards as well as the hospitalities which fell to travelers of that time and Dr. Meryon records these in minute detail in his elaborate edition of Lady Hester's memoirs. (These are more accurately his memoirs since he did all the writing although supposedly quoting her throughout.) Despite being a doctor he seems incredibly naive in some of his accounts. He repeatedly calls her a masculine woman who alienates all of the more frivolous women they encounter. But he seems unable to discern a reason for her attitude when, on the other hand, she enjoys the company of Elizabeth Williams and surrounds herself with female servants.

Lady Hester went first to Gibraltar and Malta—where she was delayed by bad weather for four months. The party finally left...
Malta and went on to Greece, across to Athens, then to Constantinople and Brusa. Inexplicably Elizabeth Williams left the group on Malta. None of the biographies examined give a reason for this withdrawal except for a relative's wedding, which hardly seems important enough in view of the relationship between the women. However, Hester Stanhope's temper may well have precipitated a quarrel which the more delicate Elizabeth felt she could not bear.

At Brusa Lady Hester began to dress as a man—looking, according to one source, "like a seraglio page." She made friends with the various Pashas in the area and was invited by one to visit his private harems baths. Biographer Joan Haslip describes her first visit: "The first time Hester Stanhope entered the ladies' baths, women fled in dismay, covering their faces, marvelling at the audacious young boy who dared to disturb their privacy, but soon they discovered their mistake and the Turkish ladies...made timid overtures of friendship to the English Princess who, usually so critical of her own sex, now went into raptures over the beauty of Asiatic women. It amused her to go to the Haman and watch them bathing,.and soon she was a constant visitor in all of the harems in the neighborhood." Miss Haslip goes on to explain that Lady Stanhope's appeal to the Turks was her masculine dress and attitudes which raised her above the, to them, inferior status of women. "It was her strange impersonal charm; her masculine attitude to life, guided by a feminine instinct, which appealed to the amboidextrous sexuality so prevalent in the Turkish male."

Lady Hester decided to go on to Alexandria, and after much difficulty, including being shipwrecked off Rhodes, the party reached Egypt where they were royally entertained by Mehemet Ali, ruler of all Egypt. Despite this attention, Hester disliked Egypt and, in any case, her wanderlust was far from satisfied. The group journeyed on to Cairo, then Jaffa, Jerusalem and Acre and Sidon. There she was invited by Emir Bechir, the Prince of the Mountain, to visit him at the Druse capital, Deir El Kammar, Lebanon (Syria). As his guest she rode in Damascus and rode through the streets of this city on August 31, 1812, with her face uncovered. No doubt she was taken to be a beardless youth, for it is unlikely she would have lived through the experience since the death penalty could be imposed on any woman who appeared in public with her face uncovered.

She went next to Palmyra where she was crowned Queen of the Desert, a flattering if useless title. After a few more side trips she settled in Mars Elias, a peaceful convent on the shores of the Mediterranean, for a five year period. The explanation for this unusual (for her) behavior is that a message from Elizabeth Williams had reached her, indicating she wished to return to Hester. In March, 1816, Elizabeth joined Lady Hester in Mars Elias. Lady Hester's joy is evidenced by the fact that she sent Dr. Meryon and a maid, Mrs. Fry, all the way to Beyrout to meet Elizabeth and to bring her back.

In 1821 Lady Hester and Elizabeth moved to their final home, a ruined monastery on the top of a conical mountain in Syria called the dar el Sytt. She purchased the monastery and spent much of her personal fortune rebuilding it into a fortress. One of her many biographies includes a floor-plan of the enormous dwelling, showing the ingenuity with which the place was rebuilt, and the separate apartments of Lady Hester and Elizabeth, well segregated from the other rooms within the large central walls. At this time the inner household consisted of Lady Hester, Elizabeth, Mrs. Fry, Fatoum (a Syrian servant girl) and seven Negro slaves, five of whom were women. Only a little is known of the life in this female kingdom from 1821 until 1830, and this primarily through Lady Hester's correspondence, because Dr. Meryon left Lady Hester's service in 1817. (He married, bought a practice in England and did not return to Hester until 1830.)

It is known that Lady Hester aided her various Pasha friends in conducting their apparently constant wars with one another. Much of her income was used up in this way.

In 1826 Elizabeth Williams died during an illness, from an accidental overdose of medicine. After this Lady Hester became impossible to cope with. She had always had a fearful temper and many incidents are recorded of her brutality to servants. To be sure these incidents are recorded along with accounts of her extreme generosity to the same people. Hester had become more and more masculine in her habits during these years, but without Elizabeth's taming influence she now became quite slovenly and allowed the property to run down badly. When Dr. Meryon visited her from 1830 to 1832 he found the place nearly in ruins. Dr. Meryon was accompanied by his wife on this trip but she loathed the area and Lady Hester and persuaded him to leave, which he did with great reluctance.

Lady Hester, in spite of her degeneration, still exerted a great fascination and many distinguished people visited her during the last years of her life, including Alphonse de Lamartine in 1832. He wrote eloquently of her remaining beauty, her odd habits and fine mind. He was so convincing that a strange Englishwoman, calling herself the Baroness de Ferlat, wrote to Lady Hester from America, announcing her intention of coming to Syria in order to spend the rest of her life with her. It has never been discovered whether this woman was an imposter or not, but apparently she never showed up although Lady Hester prepared quarters for her and wrote inviting her to make the trip.

Lady Hester's health, never robust, began to fail seriously and, in 1837, in the midst of the serious Arab wars, Dr. Meryon returned to her side. Poor despised man, he must have loved her for he came faithfully to serve her though she treated him like a cavalier disdain. He managed to restore her health, temporarily, and to protect her for a few months from the natural ravages of her chosen life in a desert area of a war-torn country. As soon as she was better, however, she sent him away from D'Joun's crumbled glories for the last time.

In June, 1839, Lady Stanhope died in her mountain home. She was buried in her bedroom, next to Elizabeth, by the British Consul. He wrapped her in the British flag she had come to despise. Joan Haslip rightly termed her "the last of the 18th century eccentrics, the first of the 19th century pioneers."
Chapter X: "Latent" Homosexuality

Sixty per cent of the heterosexual control patients presented homosexual problems ranging from "mild" to "severe." The authors tried to find out whether these men resembled the homosexuals. In other words: where we find a similar effect (homosexual problems), we should find similar causes (parent-son relationships thought to promote homosexuality and a "sissy" pre-adolescence).

An examination of the 26 heterosexuals with "severe" homosexual problems is of major interest. Nine of these men fitted the predicted pattern—they had close-binding mothers and had been "missies." Therefore they should have become overt homosexuals. But they did not, and in an attempt to explain why they did not, the authors present 11 pages of case histories and discussion (more than half the chapter) to come up with the rather lame statement that these men were different from the homosexuals because one or both parents were able to communicate that they valued the son's heterosexuality (p. 273).

Inexplicably, there is no further mention of the fact that 17 of these 26 men had developed "severe" homosexual problems without being subjected to the set of parental stimuli and the preadolescent pattern of experience which is presented as causing homosexuality. The question for the 9 men discussed in the preceding paragraph is: Why, given the cause, did the full effect not occur? The question for the other 17 has to be: Why did they develop severe homosexual problems if the childhood experience thought to promote homosexuality did not occur—or: Why, given the effect, was the cause not there?

This latter question is considerably more damaging to the underlying theoretical assumption, as the data suggest so clearly that the set of factors identified as causing homosexuality is neither a necessary nor a sufficient cause for the predicted effect. And one is reminded once more of the fact that, for the homosexual sample, only a relatively small number fitted the authors' theory. Yet at no point is the theory earnestly questioned.

Chapter XI: Results of Treatment

When a pattern of behavior is pathological, it is desirable to find a cure. The Bieber authors defined homosexuality as a form of psychopathology and consequently took it for granted that "cure" was desirable.

So much is made of the possibility of "cure" in the present chapter, and even more so in the numerous statements made repeatedly by several of the authors to large audiences of professionals and laymen, that one wonders why the change from homosexuality to heterosexuality is investigated by only one single question: "Was the patient, when last seen by the analyst, homosexual, bisexual, heterosexual, sexually inactive, or married?" (Question XIII F, p. 347). The process of treatment is not investigated at all.

The authors report (p. 301) that one in four homosexual patients were "cured." This finding will be examined below.

First, 30 men in the sample of 106 homosexuals were bisexual at the outset. Half of the 30 changed to exclusive heterosexuality. It seems safe to assume that most of the 8 men in the homosexual group who were married before they started therapy were among the 15 bisexuals who discarded their homosexual activities. The bisexuals thus not only had heterosexual interests and were familiar with heterosexual practices, but they also were strongly motivated to abandon sexual activities which jeopardized their status as husbands and fathers.

The findings about the 72 men who were exclusively homosexual when they started psychoanalysis are of greater consequence. Out of this group, 14 (one out of five) became bisexual. One might think of them as having gone half-way toward salvation, and the authors clearly think in such terms. But one may also think of them as being in as much trouble as before: their sexual pattern now involved women as well as men, and it is conceivable that some of these women were less happy than they had been before they knew the half-reformed men.

Another 14 of these 72 men (again, one out of five) became exclusively heterosexual. Several factors affected this outcome. A detailed discussion is not possible here; it would take more pages than the authors used to describe the treatment results.
The attentive reader is kept on his toes throughout this section of the Bieber volume, as the discussion involves a large number of variables, and frequently fails to make clear whether "homosexual" is used to include bisexuals or not. A fair summary would be: The best candidate for change from exclusive homosexuality to exclusive heterosexuality is a man under 21 who has made an attempt at heterosexual relations, is strongly motivated to be "cured" of his homosexuality, and continues treatment for 350 sessions or more.

Two major questions must be raised here.

1. In psychoanalysis, we have a treatment procedure which represents a major investment of time and money. Yet even in this study, psychoanalytic treatment fails to reach its goal of "cure" in 81% of the subjects who were exclusively homosexual when they started therapy.

One may argue that it is better to have some "cures" than none. But this argument will only be made by those who share the authors' basic assumption that homosexuality is per se pathological. Social scientists who are aware of the substantial evidence which throws doubt on this basic assumption are not likely to see the Bieber authors' treatment results in the favorable light in which they are presented. They might even suggest that it is more important to change our society to give the homosexual the place in society he earns by his nonsexual activities than to "reform" him. After all, the heterosexual's place in society is not usually determined by what he does in the privacy of his bedroom.

2. The second question which must be raised is perhaps even more important. It is that of the personal happiness of the men who became heterosexual, and of the women with whom they became involved. The authors do not present any systematic follow-up data. This is all the more remarkable as they took ten years to complete their study. Yet the lack of such data is not even noted as a problem.

The reader who wonders whether the "cured" homosexuals stayed "cured" or reverted to their former ways will find no evidence on this point.

A man who re-orient his sexual activities along heterosexual lines derives a number of benefits from this endeavor. He gains the approval of his analyst, which is important especially if he likes and respects him. He also gains the approval of society at large; he reaps the benefits which we bestow on those who conform. But at what price are such benefits bought? There is not a word about this, for the obvious reason that, in the view of the authors, it is so much better to be "healthy" (heterosexual) than to be "sick" (homosexual).

Here the authors remain completely faithful to the pre-scientific orientation of psychoanalysis. The large majority of psychoanalytic studies of homosexuality are case histories of individuals. Every so often these case histories end with a "cure," and there are wedding bells in the background and the heartwarming promise of children ahead. (Note 9)

This fairy-tale ending is reiterated against mounting evidence that heterosexual re-orientation, marriage and the begetting of children may not be a desirable direction, both from the point of view of the individual homosexual in pursuit of his happiness, and from the point of view of the society in which he lives. (Note 10)

In their exclusive focus on the happy end of treatment for a minority of their patients, the Bieber authors utterly neglect the crucial problem of how happy the ending was for the patients, for their girl friends or wives—or for their children.

Concluding Statement

From the Bieber study there emerges the following picture of the male homosexual: he is a sad creature who, as a consequence of a childhood in which he was the victim of the interrelated psychopathologies of his mother and his father, fails to live up to the biological "norm" of heterosexuality. His problems in living are due not so much to the fact that society condemns and sometimes ostracizes him, as to intra-psycho influences which make it impossible for him to live a happy life. He does not like the men he seeks out as partners; rather, he merely "acts out" various irrational impulses with them. Much in his relationship with his partner is "destructive" and for the most part, homosexual "pairs" (note that they are not described as lovers, or partners, or friends) are caught up in a "turbulent, abrasive attachment." In short, the homosexual is a sick man.

This description sounds familiar enough. It is the stereotype of the homosexual popularized by some psychoanalysts for a number of years. One notes with some discouragement that a discipline founded by a man of genius who was vilified for his role in breaking up Victorian morality, should now be so firmly entrenched as a guardian of that very morality in its new disguise of "mental health."

But the reader who thinks that the evidence adduced by the

9. A fair example of such a case history is: Tom Levin: INVITATION TO A DARK ROOM. New York, MacFadden-Bartell, 1964, Fp. 70-95.

Bleber authors is valid is mistaken. The conceptual formulation of their research is muddled. The data were collected without adequate safeguards to insure a measure of objectivity, so that the researchers' underlying assumptions were systematically favored. The statistical treatment is inadequate. The conclusions drawn from the data such as they are, often go beyond, if not counter to, the observations actually made. Occasionally these conclusions reach a pitch of evangelical fervor which is offensive to those who believe that the primary purpose of science is to find out what the world is like rather than what it ought to be like. In short, the Bleber study is bad science from start to finish.

To use the language of a contemporary philosopher of science, the Bleber authors have done a piece of research designed to verify their initial conjectures, and they have paid scant attention to those findings which refute these conjectures. (note 11)

The research psychologist should be as imaginative as the clinician and the poet when he invents his theories. And since he is human, one may forgive him for being in love with his hypotheses. But once he takes these hypotheses into the laboratory and claims that he is subjecting them to a scientific test, he has an obligation to take a cold, dispassionate look at even his favorite creations. He may not search merely for findings which support his viewpoint. He must be aware of observations which do not support it. It is the researcher who notes and pursues the suspicion that the sun may not turn around the earth who is most likely to expand man's understanding of the universe—and of himself.


AUTHOR'S NOTE

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The cover photos for the Convention issue (August, 1966) were incorrectly attributed to Kay Tobin.

The cover photos were by Jeff Wiener. The cover design was by Don.
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