



FOCUS

a journal for gay women

Laura

march-april

1972

50¢

Boston DOB

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The opinions expressed in this publication are not necessarily those of the organization, but rather they are the opinions of the individual contributors.

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Military life difficult for gay women

The armed forces have for many years served as an above-ground refuge for the gay woman.

However, no one in the military hierarchy will publically acknowledge this well-known and accepted fact. The only people who will talk about it at all are the gay women—and men—who have joined some branch of the military for one reason or another.

In his book, *Sexual Variations*, Dr. Frank Caprico cites an incident of overt homosexuality on the part of several women assigned to a branch of the women's service that resulted in the discharge or transfer of those involved.

The discharge is termed "general." And it is, therefore, subject to question by potential employers, friends and relatives. While a "general discharge" is not a "dishonorable discharge," it is the closest thing to it.

According to one young woman who served her country in a branch of the military, the heat is on—at least in some posts located in the mid-Atlantic states—"to get all the gay people out of the service."

Suspected by her superior officers of being gay, the woman, whom we shall call Joan, was "called on the carpet quite a bit for little things because they couldn't prove I was gay."

One officer, a captain, referred Joan to an Army psychiatrist who tried to get her to admit openly to him that she was a homosexual.

"He told me that if I wanted to get over being gay," said Joan, "he would go to bed with me. By this time I admitted that I was gay and told him that I found no satisfaction in going to bed with a man.

"I was then sent to an investigative detachment where the personnel informed me that they knew I was gay and that they had compiled a list of my friends' names. They had also made note of all my movements in the city," said Joan.

"I went AWOL and I was subsequently court-martialed," she continued. "The lawyer who defended me—a gay military woman—was later investigated herself. She was suddenly transferred to another

post and demoted after trying my case. The captain who exposed my life style was also transferred, but instead of being demoted, she was promoted to the rank of major."

Joan's case is not an isolated one. She describes incidents involving the discovery of undercover agents planted in barracks, surprise inspections at off hours during the night, and a hands-off attitude toward certain ranking officers.

Beyond the chain link fences of military bases, Joan found gay life in the large mid-Atlantic city where she was stationed to be as much of a problem.

"One night I was sitting in a bar when a guy came up to me. When I refused to react to his advances, he became abusive and deliberately spilled his drink in my lap. So I slapped him," she said.

"He and his friends were waiting for me outside the bar after it closed," she continued. "They slapped me around and then ran. A cop, who had watched the whole thing, came over to me and asked if I wanted to press charges. It wouldn't have done any good anyway."

In conclusion, Joan said "I guess I just want to warn other gay women who might be considering the Army or Navy as a place to go, not to do it. As bad as it can be on the outside, it is worse in the Army."

Women's center opens

The Women's Center in Cambridge has opened at 46 Pleasant Street near Central Square.

Child care, legal aid, medical services and educational programs are available for all women. Fifteen courses, including Lesbianism, women's history and home and auto repairs, are being offered at the Women's Center School. The Center is also offering a room for Lesbians where they can come together, talk and relax.

Call for additional information.

Gay Pride Week planning begins; journalist changes view on gays

Enthusiasm for this year's "Third Annual Gay Pride Week/Grand March and Central Park Gay-In" is already being described as "unprecedented." The Christopher Street Liberation Day Committee has begun initial planning of the events to be held June 25 and the preceding week in New York City. All gay lib organizations from Virginia to Maine are invited to participate and send representatives to the planning meetings. An estimated 15,000 to 20,000 gays are expected to take part in Gay Pride Week activities this year. Additional information is available from Foster Gunnison, Jr., One Gold Street, Suite 22BC, Hartford, Conn. 06103.

The *Boston Globe* published an Ellen Goodman story, "A Transsexual Tells Her Story," in the January 28 a.m. and p.m. editions. Subject of Ms. Goodman's feature was Debby (Austin) Hartin, a former Navy airplane mechanic, a husband and a father, who underwent a sex change operation two years ago in Casablanca. Described as a "professional transsexual," Debbie says, "I have one cause in my life, the cause of the transsexual in America."

Speaking of the *Globe*, columnist George Frazier, who was ousted from the staff last year for his lack of enthusiasm in gathering fresh material for his column, is back with a more mature eye on the homosexual. In a March, 1971, column devoted to gay lib, Mr. Frazier wrote, "I am thinking rather of how it seems almost impossible to open a paper or magazine these days without seeing some further words from the Gay Liberation Front. Once I was merely bored, but enough is enough and now I am damned annoyed." In his Jan. 7 column this year, Mr. Frazier writes "I cannot imagine any intelligent person's not supporting the aims, if not the methods, of gay liberation."

"Ms" editor Gloria Steinem became a member of the National Press Club in Washington in mid-January. "Ms," by the way, has been variously received throughout the country. Some critics openly scoff at its existence, while others consider its publication a major breakthrough for women. The Spring '72 issue features an interview by Anne Koedt entitled "Can Women Love Women?"

More and more cases of outright discrimination against women surface daily. A dozen women recently picketed a Baltimore newspaper that still marks its help wanted columns "Male, Help Wanted"—"Female, Help Wanted," etc. A company executive said, "We do not feel the classified columns discriminate." In a Pennsylvania court case, the Commonwealth Court upheld a lower court ruling prohibiting a Pittsburgh paper from advertising job opportunities on the basis of sex. Judge Harry Kramer said, "The state of a human being without a job is a neutral fact equally applicable to both sexes. The finding of a job should also be a neutral fact equally accessible to both." A large suburban daily south of Boston still practices this form of discrimination in its classified section.

NOTICE

FOCUS needs contributions from writers, photographers and artists. Written pieces should deal with some aspect of gay life. Photos and art work along these lines are welcome. We will also consider good quality black and white photos for covers. Send your work to FOCUS Editor, 419 Boylston Street, Room 406, Boston, Mass. 02116.

A look at gay life in Turkey

Homosexuals in Turkey are an oppressed minority meeting and functioning in the shadows of the underground.

They cannot go out and carry placards and march in demonstrations. They cannot hire halls for dances and social events. And they cannot send speakers to go out and discuss homosexuality with university students and the public at large.

But they do work for each other, quietly and collectively from within the structure of the gay community.

"We are a group of women together—a sisterhood," says Vahan, a young Turkish woman who is currently living in Boston.

"The traditional closeness of the family unit in my country is carried over into the whole gay community, not just to your personal partner," she explained.

There are about 70 members in Vahan's organization in Istanbul. Although the group does not have titled positions such as president and vice-president, four women lead the discussions and play an active role in decision making.

"All the members are very close, and each one has a voice," said Vahan. "Those who are quiet and reluctant to speak up are encouraged to share their thoughts with all of us. Sometimes members who rarely speak have the best ideas."

Gay women in Istanbul meet twice a month and all members of the organization are required to attend the meetings.

"There are never less than 50 in attendance," said Vahan, who added that new or potential members are always greeted by a welcoming committee.

"They answer questions and try to alleviate any fears the women may have."

Turkish mothers tend to encourage relationships between girlfriends, according to Vahan.

"In America, if a mother sees her daughter in the constant companionship of another woman, she will start pushing her to get a boyfriend. In Turkey, a mother does not encourage relationships with men at all," she explained.

If a man does show an interest in a young woman, he must ask her father's permission to see her once a week, usually at a family dinner. If he wants to

take her to the theatre, a member of the family must go along as a chaperone. Mothers prefer to see their daughters with other women, and they do not push them into starting their own families," said Vahan.

Another important factor that serves to encourage the gay woman in her relationship with other women is the family's understanding of the value of education and career.

"We go away from home to a big city to study. Our parents do not like to see us go, but they understand. They do not want us to live alone, so they encourage us to get a roommate. No one questions our actions or makes assumptions," explained Vahan.

"Although we are oppressed, life is not that difficult for us," she continued. "We are individuals who work together as one entity. If one of us gets caught, we all go down together. If a couple is having personal or financial difficulties, we will do all we can to help them and make sure they will be able to stay together in spite of their troubles."

"In America, you call emerging into gay life 'coming out.' In Turkey, we call it 'coming into life.' "

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GAA declares war on candidate Lindsay

The Gay Activist Alliance of New York called for a "total war" against New York City Mayor John V. Lindsay in the wake of the City Council General Welfare Committee's 7-to-5 defeat of Intro 475, a bill designed to end discrimination against the city's homosexual population.

Throughout the life of the bill, which was first introduced more than a year ago, members of the gay community have publicly accused Mayor Lindsay of making "only a token effort to see that 475 passes."

"GAA had to pressure him for months to send even a weak note of support for the bill," said GAA President Rich Wandel, who added, "and this man is running for President on the basis of his 'strong civil rights record.'"

"Lindsay has toured the nation championing the rights of blacks, women and chicanos, which we applaud," he continued, "but he has not said one word about this country's 20 million homosexuals—not one word about the oppression of 800,000 gay New Yorkers, his own city-mates."

Boston Highlights

The third issue of the Boston based female liberation magazine, **The Second Wave**, is on the newsstand. An article called "Lesbianism: A Political, Cultural and Personal View," by Ellen Chambers, discusses the family and its role in gay and female oppression, the women's movement and Lesbianism. DOB President Gail King is represented in the poetry section. **The Second Wave** invites stories, poems, photos and drawings from readers. Contributors are asked to include a brief biographical note for the "Notes on Contributors" column.

A recent edition of the Female Liberation newsletter discloses that Harvard's Widener Library—one of the world's best known—carries 83 titles under the

Although Intro 475 has been initially defeated by the city council's refusal to move it out of committee, it is not a dead issue. The committee chairman may bring it up again at any time.

Mayor Lindsay, who issued a statement through a spokesman, said he was "disappointed" that the measure did not receive the council's approval. He viewed the action as a "temporary delay in the continuing battle to provide equal opportunities for all our citizens." He has pledged to continue his administration's efforts in regard to the bill.

"The prime objection to the bill is the issue of transvestites," said General Welfare Committeeman Saul Sharison, who voted in favor of 475. According to Mr. Sharison, some councilmen are apparently worried about the possibility of people cross-dressing in public office employment if the bill becomes a reality."

Gay organizations in Boston, San Francisco, Los Angeles and Miami have been contacted and urged to oppose Mayor Lindsay's presidential campaign.

heading Homosexuality. All deal almost exclusively with males, however. Reporter Ellen Chambers found six books in the Lesbianism section, including bound copies of **The Ladder**. Only one book is available to be checked out; the others are for library reference only. "The fictional rendering of female homosexuality can be counted on one hand," says Ms. Chambers.

Boston DOB has officially moved into a suite of offices at 419 Boylston Street in Boston. Office hours are 8 a.m. to 4 p.m. Monday through Friday. The telephone number, which will be listed in the Yellow Pages under Social Services, is 262-1592. The "refurb committee" is cleaning and painting.

1,300 Women attend abortion conference, plan Abortion Action Week

Over 1,300 women came to the Second National Women's Abortion Action Conference, Feb. 11-13, and voted overwhelmingly to support and build Abortion Action Week, May 1-6.

The women came together to mobilize their efforts in planning positive actions for winning total abortion law repeal. They came from every area of the United States and several foreign countries.

The conference began on Friday with a rally, the theme of which was "How to Win Abortion Law Repeal." Among the speakers were Florence Luscomb, who was prominent in the suffragist movement; Dr. Barbara Roberts, a founder and National Project Director of WONAAC (Women's National Abortion Action Coalition); Lana Clarke Phelan, Vice-President West of the National Association for Repeal of Abortion Laws; Elma Barrera, a Chicana feminist; and Shirley Wheeler, the first woman ever to be convicted of manslaughter for having an abortion.

A letter of support was read at the rally by Jessica Josephson, legislative assistant for women's affairs for Congresswoman Bella Abzug, who is introducing federal legislation called the Abortion Rights Act of 1972. If passed, this would void any state or federal law which restricts abortion and would leave abortion entirely to the choice of each individual woman.

On Saturday workshops and plenary sessions were held all day. Seventeen constituency workshops met on Saturday afternoon, among which was a large Lesbian Workshop. Saturday evening

was devoted to discussion and voting on proposals submitted by various groups.

Sunday morning found most of the women still going strong in organizational workshops on fund raising, building new coalitions, press work, education, and regional work. The final plenary session on Sunday afternoon heard reports and proposals from Saturday's constituency workshops.

Among the specific workshop proposals that were accepted was one from the National Legislation Workshop, calling for the Conference to support the Abortion Rights Act while remaining a non-partisan organization.

The three main demands coming out of the conference were:

- 1) Repeal all anti-abortion laws
- 2) Repeal all restrictive contraceptive laws
- 3) End forced sterilization

The three all boil down to one demand:
A WOMAN'S RIGHT TO CHOOSE.

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NEXT MONTH:

On-the-spot coverage of the
Women's March held March 11-
with photos!



News and feature stories are written.



The typesetter sets

THE MAKING

The making of FOCUS begins with the making of the news that fills its pages.

And it takes a lot of time, effort, skill and equipment to bring news and feature articles to FOCUS subscribers each month.

Our six-woman staff begins to work on a new edition as soon as the current edition comes off the press ready for distribution to newsstands and subscribers.

FOCUS is produced by a printing method known as "offset"—a modern photochemical process discovered in the early 20th century.

Nine important functions are carried out by the staff with each issue of FOCUS:

- 1.) News and feature stories are written and edited.

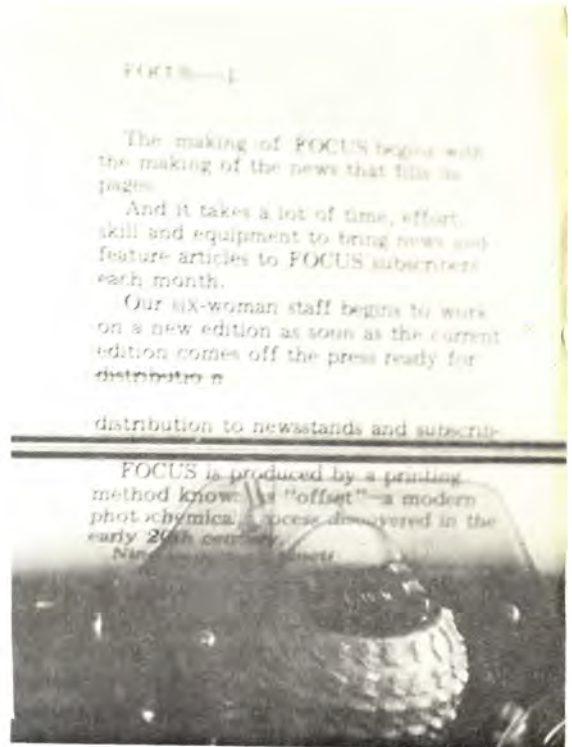
- 2.) The typewritten copy is then sent to the printer, who sets the copy and headlines on modern typesetting equipment.

The paste-up artist pastes up the copy on specially marked sheets of paper.





headlines.



The typesetter sets the copy that will fill the pages.

OF FOCUS

3.) The advertising manager solicits ads from businesses and individuals and designs the ads for publication.

4.) All typeset copy for stories and ads is proof-read for final corrections before

5.) it is pasted up on specially marked sheets of heavy paper.

6.) The final paste-up sheets go to camera, where the whole page is shot in negative form.

7.) A "stripper" then takes out imperfections in the negatives and makes a "flat," which is sent to the

8.) platemaker, who photochemically etches the page onto an aluminum plate, which is placed on the press and printed.

9.) After FOCUS comes off the press, it is sent to the staff members in charge of mailing and distribution. They mail out individual copies and personally deliver a number of issues to newsdealers in Greater Boston.

The printer runs off each copy of FOCUS.



'Mother' changes name, expands editorial direction

What's happening today in the women's movement, including open coverage of Lesbian women, will highlight the expanded editorial direction of Mother Publications.

To facilitate the expanded direction, the newspaper **Mother** has been renamed **Proud Woman** and will cover news and features relevant to the women's movement as well as to the Lesbian movement.

Explaining the change of direction from exclusively Lesbian to all-women, managing editor Sasha Gregory said, "through our eight months experience with the Lesbian publication **Mother**, we learned that most movement Lesbians are active in the women's movement.

"We found," she continued, "that the active leadership of some women's groups was from 25% to 50% or more Lesbian. Probably three times more Lesbians are active in the women's movement than are active in the Lesbian movement.

"So, it seemed logical that in order to fulfill our initial goal of serving all Lesbians, we would have to cover the women's movement."

Another motive for the change in editorial direction, according to Ms. Gregory, is that "we have a strong commitment to the belief that the women's movement should represent all women—including the Lesbians who are frequently leaders

in this movement.

"We felt that it was ironic," she continued, "that publications representing the women's movement—a movement which is strongly motivated and guided by Lesbians—should consistently ignore Lesbian issues in the pages of their publications.

"And so we concluded that there is a large and unmet need for a women's publication which would put Lesbian women in a true perspective," Ms. Gregory concluded.

The name **Proud Woman** was suggested by a member of the Pennsylvania Chapter of National Organization of Women (NOW).

Mother Publications was organized in 1971 to publish educational and news materials related to the women's and Lesbian movements.

In its first year of operation, it achieved the status of being the publisher of the largest circulating Lesbian publication (**Mother**) in the United States.

Among the publishing activities of Mother Publications is the Lesbian feature service GWNS (Gay Women's News Service).

Plans for 1972 include the sponsoring of the first national awards for writing and graphics on the Lesbian theme.

MCC reprints articles

In **Unity**, Metropolitan Community Church's magazine, has reprinted an article written by Kim Stabinski of the FOCUS staff.

"The Roman Catholic Homosexual: THE OLD ORDER CHANGETH..." appears in the December 1971/January 1972 issue of **In Unity**. It was originally published in **The Ladder**, same issue dates but one year earlier.

Several years ago Metropolitan Community Church also reprinted

an earlier article which Kim had published in **The Ladder**. They reprinted this first article ("What the Bible Says...and Does NOT Say...about Homosexuality") as a brochure, which they use as an enclosure when replying to most mail they receive. This brochure has been reprinted five times to date.

For information about MCC, write to 2201 South Union Ave., Los Angeles, California 90007.

Making Connections

by MARTHA SHELLEY

Lesbianism is revolution, it says on the button on my jacket. My roommate Judy says no, women have been making it with each other for centuries and we still have no power in the world. But I have sworn to leave no stone unturned in the quest for liberation, so on Christmas day Mikki and I got stoned. Sunshine. Best acid I ever turned on to.

We made love, our bodies formed a circle. It was like making love to myself, like a cat catching its tail, a worm coming across its other end in the burrow. I remembered a line from a song, "Let the circle be unbroken." The circle dances that we introduced in Gay Liberation Front. Monique Wittig's "vulval ring." I made up a haiku about it:

I woke up eating
My tail one morning and found
It was my sister.

Myself, my mother. I am the flesh of my mother who will go to the grave despising herself, her own flesh from the waist down. Unclean, it says in the Torah. She told me she couldn't bear to have another woman touch her sexually. B.T.'s mother told her, "Don't mix the bathroom with the kitchen." Cut yourself in half, it's easy; the magician will now saw a lady in half and put one half in the kitchen, the other in the bathroom. Morning prayer: I thank thee Lord that I was not born a woman. My grandfather said it every morning but I didn't know enough Hebrew to understand what the words meant.

I am the flesh of my father who fears the flesh of women, who betrayed me with his contempt for women. I am the flesh of my father, the butch who has betrayed a thousand women simply by seeing them as beautiful, myself as the frog courting the princess. But her kiss didn't turn me into a prince. No, I'm a princess. A grown woman, a six-year-old who got her tail for Christmas.

Mikki: "Did you ever think you might be my other end?"

A man can't make a woman feel beautiful, and Athene knows I've tried them more than once, and had the best of them too. I must be beautiful in my own eyes, in my own terms, must accept the beauty of other women, before I can begin to think of the male as a human being. We will deal with them when we have re-integrated ourselves.

With Mikki I lived through many fantasies, buried in her flesh like a black woman and her children in a wagon full of cotton. We slept in the soft cotton, in the wagon on a dark and starry night. We took the cotton from Massa and left him, and we were free. I have heard blacks in Harlem calling each other evil names, putting each other down, reinforcing the ugliness that has been forced on them by the oppressor. And heard many times, from many people of my parents' generation, that they find most blacks unattractive, can't imagine sleeping with a black.

Men must really despise our bodies, for we learn their values and despise ourselves. Mikki gets angry when I touch her behind in public.

"It's a gesture of possession," she says.

But it's more. A woman's behind is always behind her; she can't see it. The gesture is an attack from behind. Kids get spanked on the behind. Women get pinched and grabbed and goosed. I remember the curses where I went to school: "I'm gonna kick yo' ass in." "Get her white ass outta here."

I was on the edge of life and death with Mikki, knowing somehow if I came then, it would be through a process of wiping out my consciousness, that high degree of awareness which is the acid state. Or, that it would be through making a new kind of connection with Mikki, a telepathic one, a new level of consciousness beyond the normal. Being aware that sexual fantasies were always, no matter how distorted, fantasies of union.

(Please turn page)

NEW YORK REPORT

We are such strange beings, our little consciousness the difference between life and death, between animal and human, union and separation.

Fantasies...for years I've been prey to masochistic fantasies, masturbation fantasies which replicated power relationships in our society. Mikki said, "This wiping-out of consciousness, these masochistic fantasies, are reflections of the fact that sexual union, for most women, means self-obliteration, self-denial." Then what is sex between equals? I've been gay for ten years now--my god, it's my birthday on which I'm writing this; happy birthday to me!--and I'm just beginning to find out. What now? I don't feel like having fantasies anymore. I feel reborn--not in the blood of some miserable little lamb, but in my own menstrual fluid.

We attempt to assimilate the names they call us. I remember one hot spring day, during the time I was working on RAT and living in one of the worst tenements in the East Village. I was walking down the street with Wendy, wearing jeans and a torn tie-dyed shirt. We passed the fruit stand, where the proprietor

was abusing a customer. Wendy swiped a tangerine and we shared it. I thought of Jean Genet, and compared myself to him. "Homosexual, thief, ragamuffin." I was glad, perversely proud of my outcaste status.

Her labia were like flowers, like sea anemones... I wondered if mine were like that to her. She said later that she was on a hilltop, making love to me in the grass, sunshine pouring down.

Lesbianism, I have read somewhere, contains narcissism. A healthy narcissism, I think, for the oppressed people are not allowed to love themselves. You can always rule a people who have no self-esteem, no self-love. For me, Lesbianism has been a ten-year search for myself in another woman, an effort always amputated by my inability to see myself in her. Always falling short until Christmas day, when acid completed the connection. Plato said, "An army of lovers cannot lose"—but first we must learn to love. A profound change.

Chapter One in the Field Manual of the Women's Liberation Army will discuss self-love.

Gay women united in public ceremony

They didn't have a marriage license, but they got married anyway.

Donna Burkett and Mononia Evans exchanged vows in an Eastern Orthodox ceremony attended by 250 guests in Milwaukee on Christmas day.

They had tried unsuccessfully to obtain a marriage license from County Clerk Thomas Zablocki. The young couple is suing Mr. Zablocki on the grounds that his refusal to issue the license violates the federal civil rights law.

According to a county corporation lawyer, the state law does not specifically prohibit same-sex marriage, but it does "effectively prohibit it because traditional concepts of marriage are implicit in the law."

Counsel for Ms. Burkett and Ms. Evans argued that "if the law is to be interpreted, it must be in terms of enlightened modern thinking on the subject." The case is continuing.

Father Joseph Feldhausen, pastor of the church, told the congregation that the couple faces "triple oppression" because they are "women, black and gay."

Pre-wedding publicity caused great emotional stress and family and job problems for the women. Ms. Evans' father was strongly opposed to the marriage, and he and his daughter are no longer on speaking terms. Ms. Burkett's mother, some aunts and a few uncles attended the ceremony. There were also many curiosity seekers present.

Letters to the Editor

Editorial hits gays

To all FOCUS readers:

Well, it's time to zap the Union Leader again. Last issue we asked you to join us in writing letters of protest to the editors for the editorial swipes given to Senators Kennedy and McCarthy for their support of equal job opportunities for homosexuals—support the UL termed “disgraceful.”

Undaunted by the letters of protest which they are still slowly working into the “Letters to the Editor” pages, the UL editorial staff has now run a short but biting editorial criticizing the Baptists, which is reprinted verbatim:

SAD, NOT GAY

An average, sincere churchgoer nowadays certainly must look in amazement at the goings on at the headquarters of most national denominations.

Take the National Baptist Convention, for instance, and mark well the following excerpt from its bulletin for January 20, 1972:

“Gay Liberation: Like it or not, the gay liberation is nationwide. The American Library Association has a homosexuality bibliography which can be obtained free...” The article then proceeds to give a name, an address and a city.

This writer feels free to criticize such an outrageous item. He is a Baptist and past chairman of the Board of Directors of his church, and his wife teaches Sunday School at the Baptist Church.

Why in heaven's name should any responsible religious publication call attention to homosexuality and actually state the name and address of individuals who can supply more information on the subject?

One can only conclude from this that the people running the national headquarters have suddenly lost their sense of judgment, or that someone has infiltrated the organization for the purpose of helping homosexuals and thus breaking down the morals and morality of the nation.

It is tragic even to have to relate this disgusting item from the American Baptist Convention's literature.

The paragraph beginning “Why in heaven's name...” was set in bold face by UL for emphasis. The editorial appeared on page 13 of the Feb. 19, 1972 edition.

As we stated last issue, the UL has a wide circulation—letters published are from all over the country. It's a good place to get said some of the things we should all be saying—and the UL will give us the space. They boast in each edition that they publish more letters than any other newspaper in the country—and a look at their letters would indicate that they do publish everything they get. They do insist that letters be under 400 words, though, and that you furnish a name and address even if you request the letter to be published anonymously.

Write your protests to The Union Leader, Box 780, Manchester, N. H. 03105.

Andy and Kim

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Publishers issue books about gays

Although some book publishers will not reissue older gay books such as *The Price of Salt* and *Of Love Forbidden* because there is "no demand" for them, other publishers are printing books that deal with all aspects of the gay movement today.

Some new and not-so-new books for the gay reader include:

On Being Different: What it Means to be a Homosexual, by Merle Miller, Random House, 1971, \$4.50.

Homosexuals and the Military, by Colin Williams and Martin Weinberg, Harper and Row, 1971 (?). Sociological study by members of the Institute for

Sex Research (the Kinsey Institute). \$8.95.

The Gay Militants Donn Teale, Stein and Day, 1971, \$7.95.

The Gay World, by Martin Hoffman, 1968, Bantam paperback, \$1.25.

Sexual Behavior in the Human Female, Kinsey et al, 1953, Pocket Books, \$1.65 or \$1.95.

The Grapevine, by Jess Stern, MacFadden-Bartell, paperback, \$.95.

Homosexual Oppression and Liberation, by Dennis Altman, Outerbridge and Dienstfrey.

Dancing the Gay Lib Blues, by Arthur Bell, Simon and Schuster, \$5.95.

Calendar of Events

March 26—DOB business meeting

March 28—Open rap, Holmes Hall, 7:30 p.m.

March 28—Speaking engagement, Tufts University, 7-9 p.m., on 'Lifestyles.' Andy and Kim.

April 1—Couples rap, call 262-1592 for info.

April 4—Open rap, Holmes Hall, 7:30 p.m.

April 5—Speaking engagement, Tufts University, Elaine and Gail.

April 9—Tentative conference on gay women and men.

April 11—Open rap, Holmes Hall, 7:30 p.m.

April 15—Couples rap, call 262-1592 for info.

April 25—Speaking engagement, Tufts University, 7-9 p.m., on 'Being a Lesbian.' Elaine, Jo, Gail.

COMING SOON

FOCUS will offer a new column of advice to its readers. If you are having problems or if there is something about gay life that you would like to understand better, tell us about it. A professional psychologist will answer all legitimate questions. Please include your birthdate. Address your letter to FOCUS-I, 419 Boylston St., Room 406, Boston 02116. Everything confidential.

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Classifieds

WANTED: two 9 x 12 foot rugs for the new DOB offices at 419 Boylston Street. If you have a spare rug—or two— you would like to donate, please call 262-1592 between 8 a.m. and 4 p.m.

ROOMMATE WANTED: private room, kitchen privileges, reasonable rent. At busstop in Dorchester. Call Pat—825-5554.

ROOMMATE WANTED: Two Lesbians want third to share old colonial house on North Shore. Own room and phone. Near ocean and woods. 1-526-7387.

ROOMMATE WANTED: 'Til Sept., share furnished studio apt., Copley Sq. I work nights. \$80. 266-6340.

D.O.B. Referrals

Legal

Rose Z. Smith, 803 Washington St., Hanover, 1-826-6600. Mrs. Smith has over 20 years legal experience, divorce and custody cases in particular.

Regge Healey, Legal Action for Women (L.A.W.), 492-5520. Ms. Healey only handles cases occurring in Cambridge and only for those women who are in a low-income bracket.

Rook, Roth, Rubino, 7 Water St., Boston, 742-2243. This is a team of male lawyers with extensive experience in handling cases of gay males.

Ruth Budde, 15 Court Square, Boston, 227-9122. Ms. Budde is a member of M.C.A.D. (Mass. Commission Against Discrimination).

Medical

Dr. Joanna Perlmutter, Beth Israel Hospital, 734-4400.

Dr. Rita Kelly, Mass. General Hospital, 726-2000.

Dr. Emma Varvaro, General Practitioner, 894-0058.

H.C.H.S. (Homophile Community Health Service) 419 Boylston St., Suite 403, Boston, 266-5477. Professional psychiatric counseling service.

Dr. Dorothea Hellman, Internist, 469-9550.

Religious

Roman Catholic: St. Clement's Church has initiated a dialogue with gay women and men. The priests listed below have made themselves available to counsel gay Catholics. Call 536-2376 and ask for Fr. Terrance Dougherty, Fr. Brian Hennigan, or Fr. Tom Mickey.

Unitarian: Rev. Barbara Hallerth, 862-8200.

Methodist: Dr. William Alberts, Old West Methodist Church, 277-5088. Rev. Ruth Robinson, 277-5088.

Gay Groups

Homophile Union of Boston, P. O. Box 217, Dorchester Station, Boston, phone 282-9181.

Daughters of Bilitis, 419 Boylston St., Suite 406, Boston, 262-1592.

Gay Male Liberation, c/o The Red Bookstore, 91 River St., Cambridge, 354-1555.

Gay Co-Op of Boston, 536-3233 and 536-8588.

Radicalesbians, for information call the Women's Center, 661-9650.

Student Homophile League, 491-0128 and 776-7454.

Lesbian Liberation, for information call the Women's Center, 661-9650.

Women's Groups

Female Liberation, 552 Mass. Ave., Cambridge, 491-1071.

National Organization for Women (NOW), 45 Newbury St., Boston, 267-6160.

Women's Center at B.U., 46 Pleasant St., Cambridge, 661-9650. Will offer 15 courses, including "Lesbian Liberation."

Hypnosis

Patricia James, 825-5554.

Daughters of Bilitis
419 Boylston Street, Room 406
Boston, Mass. 02116
Telephone: 262-1592

- Newsletter subscription—\$5 year
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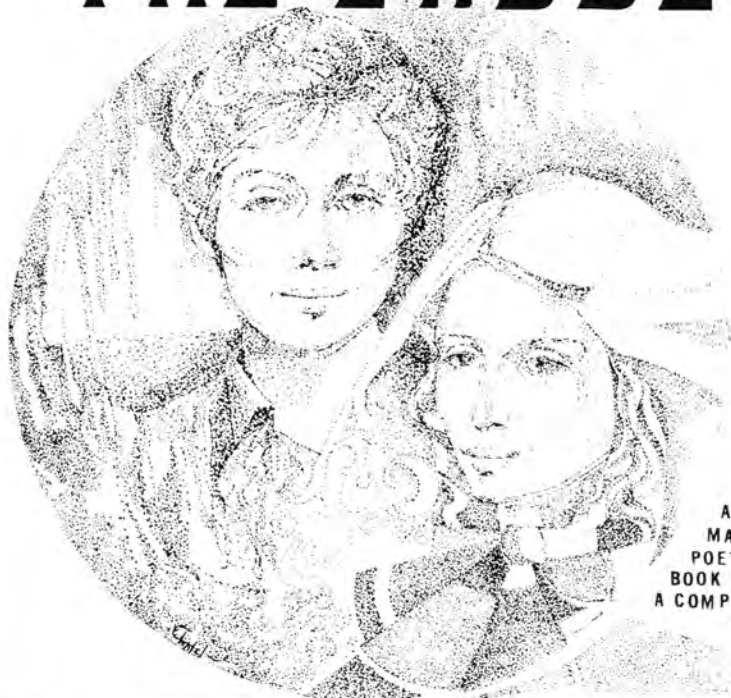
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