

# **FOCUS** A JOURNAL FOR GAY WOMEN

BOSTON DAUGHTERS OF BILITIS



**Nov. '73**

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FOCUS: A JOURNAL FOR GAY WOMEN

November 1973

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FOCUS STAFF this issue: Wendy Bauman, Laura Robin (typing, layout, writing); Judy (copyediting); Geri Bidwell, Andrea, Ginny Collins, and others (production); Sheri Barden (newstand sales); Janine, Lois J., Jan, Schel, Cathy. Authors of signed articles are credited below ("in this issue").

DEADLINE for December issue: Nov. 26.

FOCUS welcomes contributions from everyone. If you want back whatever you send us, please include a stamped, self-addressed envelope. Let us know possible titles and how you want to sign your name.

ARTICLES in FOCUS reflect the views of the individual authors and do not necessarily represent the views of Boston Daughters of Bilitis.

COVER: Claire Shanahan, a member of D.O.B., and her son Eric. See related article "Children of Bilitis". Photo by Torry.

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by Penny Perrault

There is, within the Lesbian Community, a minority -- largely silent, largely forgotten. These are the women who are Lesbians and also mothers. I write as a member of that minority, and I address myself to the Lesbian majority -- those without children -- in a hope for understanding, consideration, and a measure of courtesy.

First, let me tell you a little about myself, and about Lesbian mothers in general. My lover and I each have a child, both boys, both preschool age. And both of us are in the unusual and fortunate position of being able to be outspoken about our homosexuality without risking custody of our children. There are many more who cannot be outspoken without threat to custody, but who wish to participate in activities and exchange with their gay sisters.

Raising children as gay mothers is essentially no different from raising children as straight mothers. We encounter the same problems (maintaining discipline, coping with their childhood illnesses, keeping them clothed despite spurts of growth), and the same joys (helping them develop into rounded adults, enjoying their spontaneity, sharing their pride in achievement). Many of us are without mates, which for some creates a problem in providing a balanced and rounded lifestyle for the child and the parent.

Many gay mothers do have one advantage, however. That is, because of the self-examination and introspection that we must do in order to accept ourselves and our homosexuality fully, we often acquire a sensitivity to and understanding of others that stands us in good stead and gives us a valuable springboard to understanding our children.

There are, however ( aside from

threats to custody), three issues that I have encountered and spoken on frequently: first, openness with your children about your homosexuality; second, the difficulties the children may encounter with their peers about your homosexuality; and third, the response of the gay community itself to Lesbian mothers.

The first issue is the simplest to deal with. Warm and loving affection between people is healthy and natural, and can only have a positive effect on children. The opposite, hiding your love and affection for another, being ashamed to show it, can have a detrimental effect. And those of you who have been around children are well aware that they are the first to sense when something important is being hidden from them.

The second issue is perhaps the most difficult. What will the children do when they go to school, how will their peers react -- and indeed children can be cruel, but children also have a deeper capacity for acceptance than most adults. If a mother is open about her sexuality with the child, the child can then deal with it. Far better that the child should learn of mother's orientation from her than from cruel remarks or whispered innuendos that leave the child in doubt and fear. And, too, communication on the subject is thus open between parent and child, which means that problems in this regard can be dealt with honestly and openly. I might add that I anticipate far more difficulty from straight parents than from children, and the experience of other mothers bears this out. Another and very important point is that the emotional health and happiness of a parent ultimately has a great bearing on the child's emotional

health and outlook. With this in mind, remembering the damage that an emotional closet does to any of us, it would be a crime to hide our sexuality from our children. Children can be seriously handicapped by parents who lack a sense of open honesty and self-worth, and that damage will inevitably be more far-reaching than any damage that a peer group could inflict.

The third issue relates primarily to the lesbian mothers themselves, and is a problem of longer duration. The real handicap that lesbian mothers encounter comes not from straight society but from within their own community. Furthermore, my experience has shown me that the problem comes more from gay women than from gay men. The problem is this: since the majority of gays do not have children, they make no allowances for those that do. Children (understandably) are not welcome at activities such as raps or business meetings, but attempts are seldom made either to provide child care or to assist in locating child care so that Lesbian mothers can participate in these activities. And Lesbian mothers are in a particularly difficult bind in obtaining child care, since the traditional source of evening and weekend child care--the neighborhood teenagers -- is often closed to the Lesbian mother, because of the fears of the parents and sometimes the teenagers themselves. The result -- mothers are unable to participate in many activities, and so their presence and needs are not felt and acted upon -- a vicious circle which needs to be broken.

There are other activities where children are not prohibited (picnics, for example); however, mothers who bring their children to these activities often encounter resentment, and occasionally open hostility, from those who do not have children. This has been the experience of many mothers with whom I've talked, as well as myself, and is an experience that spans a wide variety of gay

organizations and activities. Perhaps this would be bearable, save for one thing -- the resentment, the apathy about our needs, comes primarily from our sisters, many of whom overtly or covertly express opinions ranging from the idea that having children was our "mistake" and therefore we should pay for it, to the idea that we cannot be liberated women and be mothers as well, to the myth that we cannot be true Lesbians, since we have children.

What can we, as gay persons with or without children, do to improve the situation for Lesbian mothers? First, and most important, is a willingness to understand and accept Lesbian mothers as a real and important part of our community, and as such, worthy of consideration rather than rebuff. This alone can make a vast difference in the isolation from or unity with her community that a Lesbian mother feels.

Next, in planning activities, take a moment to consider what provisions might be made to allow gay mothers to participate. (Sometimes this is as simple as, for example, noting on an announcement for a picnic that children may attend.)

Further, ways can and should be sought to include children in a creative way in community activities. This approach can provide learning and growing opportunities for both children and adults. For example, at social activities (especially those held in the daytime or early evening) plan one or two activities that children and adults might enjoy together -- games, songs, contests are some. This is far more enjoyable and profitable for all than is simple custodial care. These things do not place a heavy demand on those without children, but can make a world of difference to a gay

## CHILDREN OF BILLETIS, CONT.

mother and her children -- and give an extra dimension to the lives of those without children. Think about it.

#####

## BEGINNINGS

the last time i saw me  
 (we had met a long time ago,  
 when the sand was young  
 and soft with our wetness)  
 i was the sound of ashes  
 before a fire, the color of the wind  
 inside the sea. all the soundless  
 safety of a dream gone mad. afraid of the  
 contagion becoming mortal, visible. how could  
 i now explain how dead feet ran down  
 stars & into the moonlit streets of dawn.  
 a freak of light buried with  
 its own shadow. i didn't know if  
 i needed more of that light or wanted more  
 of the shadow. & now we meet, again, in the  
 semi-summer darkness & i am surprised  
 by the turns, by what time has done,  
 what it has created from the chaos of  
 before. my tremblings & needs are outside  
 in a world gone insane; real,  
 nameable, in the warm quiet  
 where the shadows 'come & be people.'

--f/m/s

pieces of sleep there, there,  
 on the walking/talking side of time.  
 somersaulting through a million yesterdays  
 only to come upright/tight at dawn, here,  
 where midnight has given up the siege of light.  
 it's here, in the parochial madness, that i wait  
 for you to draw a line joining the stars to the sky.  
 to add color to the shade, making it a  
 butterfly hue of reigning sunshine. it is for that reason  
 that i had wandered through the dark, looking.  
 can ecstasy be so normal, so...comfortable,  
 as when i catch those missing pieces  
 dancing in your eyes.

--f/m/s

## BY PROXIE

Little Loxie,  
 Loxie  
 on her toffie,  
 secluded  
 in her boxie,  
 unseen,  
 unheard of Loxie  
 for two years  
 now  
 bequeathes  
 - ah! how foxie,  
 her pearls  
 of poxie  
 safely.  
 Safe,  
 secluded  
 Little Loxie,  
 unseen,  
 unheard of self,  
 - so foxie,  
 bequeathes  
 from toffie,  
 from within  
 her little boxie,  
 the right way  
 by Gum!  
 By Proxie!

--"Jim"

## THE UNVEILING

Whenever I see you  
 and you're wearing your make-up  
 I long to take a  
 rosewater and glycerine-saturated cotton  
 swab

and run it softly over your face  
 to watch the freckles appear  
 on the lovely pale slate of skin.

--Desi Geshen

ENGLISH LIT. RE-EXAMINED: LESBIAN  
PERSPECTIVE ON NATHANIEL HAWTHORNE

by Judy

Occasionally we find buried among the classics a work which merits particular attention from gay readers. One such work is Hawthorne's Blithedale Romance, a novel with obvious lesbian content and pronounced feminist concerns. On one level this book presents in fictive form the story of the "Brook Farm Experiment": the disillusionment of a group of 19th-century Transcendentalist idealists who had hoped to create a new style of community living, and whose dreams of brotherly love and harmony are eventually shattered. It is a pessimistic novel, one which examines and then rejects with disappointment a number of alternative kinds of human interaction and involvement. Just as the hope for a social, economic, and spiritual utopia cannot be fulfilled, so the search for more perfect human relationships likewise ends in failure.

It is interesting that one of the human alternatives explored in the book is a relationship between two women, and though it, too, is doomed to failure, it occupies a central position in the story with regard to both plot and theme. The intense, and ultimately hopeless love and devotion which Priscilla offers to Zenobia are never given any explicitly sexual dimension, nor is her passion ever openly identified as lesbian -- but this is natural enough, given the date of publication, and it is impossible to misread the situation. For instance, shortly after the two meet, Hawthorne writes:

She went towards Priscilla, took her hand, and passed her own rosy fingertips, with a pretty, caressing movement, over the girl's hair. The touch had a magical effect. So vivid a look of joy flushed up beneath those fingers, that it seemed as if the sad and wan Priscilla had been snatched away, and another kind of creature substituted in her place. This one caress, bestowed voluntarily by Zenobia, was evidently received as a pledge of all that (Priscilla) sought from her, whatever the unuttered boon might be.

5

We need not speculate over-long about the nature of the "unuttered boon" which Priscilla seeks from her friend.

The reasons why this relationship does not come to fruition are all too clear. Priscilla and Zenobia are presented as diametric opposites, and each possesses only half of the characteristics which would be necessary for her to become a truly woman-identified woman. Zenobia, for example, has an extremely liberated conception of womanhood, far ahead of her times; she has a strong sense of her own dignity and power, as well as a great anger towards socio-political restrictions and degradations imposed upon her sex. At the same time, however, she is incapable of forming an emotional attachment to other women, and rather seems an escape from the humiliation of being female by identifying with men and with male ambitions. Zenobia likewise scorns to associate with other women who have accepted the roles laid out for them by society and who consequently lack the self-esteem which she herself has developed. Priscilla, by way of contrast, is able to attach herself emotionally to another woman, and deliberately seeks out a member of her own sex for the fulfillment of her deepest and most intimate needs. What is missing in her is the political consciousness and philosophic foundation which would enable her also to respect women as women. She never frees herself from the timidity, passivity, and meekness which are her distinguishing character traits. Thus we see the aggressive, intellectually liberated Zenobia despising Priscilla for her socially oriented submissiveness, and rejecting the love and affection which Priscilla shyly but persistently offers her.

Hawthorne has depicted two polar opposites: here, two women whose incompletely formed feminist consciousness prevents them from coming together. With great sensitivity a heterosexual writer appears to have recognized a vital truth about relationships between women -- namely, that they must be founded on a mutual positive regard which has both a philosophical and an emotional basis. Such a recognition on the part of a 19th-century New England writer is no small achievement, and Hawthorne's exploration of the difficulties arising when these two basic components are not equally present is perceptive and moving.

BOSTON. "Your Place and Mine", a T.V. show for, by, and about women, now appears on WCVB Sundays 12:30-1 pm. Format is a panel followed by audience participation. Director is Eunice West.

BOSTON. Roosevelt Grier, ex-football tackle, was at Jordan Marsh's October 11 autographing copies of his new book Rosey Grier's Needlepoint for Men. He feels men should be able to do "female" things without shame.

NEW YORK. The first annual Feminist Olympics was held in New York under the sponsorship of the Lesbian Feminist Liberation. (Majority Report, Oct. '73).

SEATTLE. A new ordinance here prohibits discrimination in city offices and private employment on the basis of race, color, sex, marital status, sexual orientation, political ideology, age, creed, religion, ancestry, or national origin. (Advocate, Oct. 10, '73).

MONTREAL. At the 81st annual convention of the American Psychological Ass'n here the first week in September, a group of 75 people, presumably members of the A.P.A., met to form an Association of Gay Psychologists. (Advocate, Oct. 10, '73).

NEW JERSEY. The National Organization for Women is trying to force the Little League to accept girls on their baseball teams. Hearings are before the N.J. Division of Civil Rights. (Majority Report, Oct. '73)

TELEVISION. On the October 1 episode of Medical Center, Dr. Annie Claymor, a lesbian psychiatrist, defended herself vigorously and adeptly against the accusations of Dr. Joe Gannon that she should not be handling a case involving a teenage girl.

NEW YORK. WHEC-TV broadcast a baseball game between the New York Mattachine Society and the New York City police. Final score: police 16, gays 0. (The Empty Closet, Sept. '73).

LONDON. Gay women here got Highgate Cemetary opened just for them to visit Radcliffe Hall's grave on October 7, the 30th anniversary of her death. (Sappho, Sept. '73).

BOSTON. Diane Fraser, graduate student in sociology at Duke University, reports to D.O.B. that her study on Boston area lesbians is still in the data analysis stage. The interviews were done here in 1971-72. She also noted that the Duke University Library had Lesbian/Woman in the locked stacks with the porno. So she made it required reading for her classes.

BOSTON. The N.O.W. economic task force would like to know if you are going to apply or have applied for a Small Business Administration Loan. Call Iris Schnitzer 267-9755.

BOSTON. In the Sept. 26 Boston Globe, George Frazier finds it incredible that antidiscrimination laws protecting gays have not been passed by the legislature. In earlier years Frazier had said that gay liberation was silly and unnecessary. He still believes, however, that "the love that once dared not speak its name now can't keep its mouth shut," and objects to those who "come out of the closet while slamming the door."

BOSTON. In the October 9 Boston Globe Ann Landers replies to someone who saw this year's Gay Pride Week Parade in Chicago and who was "Freaked Out", "...What you describe sounds like the lunatic fringe. Many homosexuals are dignified, soft-spoken people. They do not wear high heels or wigs. The only real difference between them and us is that they prefer as sex partners members of their own gender."

CENSUS. There are 104 million females in the U.S. according to "We the American Women" published by the U.S. Census Bureau and based on the 1970 figures. There are 99.5 million males. The average annual income for women who work full time is \$5700; for men it is \$9630.

CHICAGO. The first national news magazine for women, Woman News, was announced by the 9-woman professional group that has spent the past year planning it. It will start as a 72-page magazine the size of Time, with an initial subscription of 140,000. The first issue will be published in 1974, with twice-a-month editions.

MINNESOTA. The Civil Liberties Union of Minnesota is suing the Northwestern Bell Telephone Company, a branch of the American Telephone and Telegraph Co., for refusing to hire Byron Schmitz when he revealed that his 4F draft status was due to homosexuality. The C.L.U. argument will be that since Bell is a monopoly and has special rights under Minnesota law, it is therefore quasi-governmental and is subject to U.S. constitutional provisions for due process of law and equal protection under the law. The suit will be in federal court. Schmitz has not been involved with the gay movement. (Advocate, Oct. 10.'73).

NIXON: "...These were the considerations that I had in mind as I considered what man or other individual to select as the nominee for Vice President of the U.S."

GEORGIA. Last March, Boston D.O.B. distributed 100 questionnaires for Julia Stanley's nationwide study on slang terms used among gay women and men. Julia, assistant professor of English at the University of Georgia, reports the following returns:

	sent out by Boston D.O.B.		total sent out by Julia in the study
	to New England	to rest of the country (via FOCUS mailing)	
Number sent out	40	60	450
Number received back	12	5	81
% returned	30%	9%	18%

Since she is still in the process of distributing and collecting the questionnaires, we urge all those who have not sent them back to do so now. The overall rate of return is encouragingly high for a questionnaire, she says.

WORCESTER. On Saturday, October 20, the Worcester Council of Churches, Worcester Women's Center, and the Worcester Crisis Center sponsored a Conference on Homosexuality at the YWCA in Worcester. The morning began with speakers Don McGaw, Ann Maguire, and Jane Graham from the Homophile Community Health Service in Boston. Elaine Noble, scheduled to speak with Mr. McGaw, could not attend because of illness.

Two films were shown regarding different organizations throughout the United States, individuals attitudes, parental conflicts, oppressions, prison life, societal pressures, role playing, transvestites and transsexuals, etc.

Various workshops included: the gay adolescent, religion and the gay community, how to create a homosexual, coming out, the aging homosexual, and a lesbian workshop. The last was similar to the Tuesday night DOB rap. Many heterosexual women attended. People tried to understand perspectives given from each side. About 100 men and women attended the conference all together.

THE UNIVERSITIES AND THE GAY EXPERIENCE is the title of a conference sponsored by the women and men of the Gay Academic Union November 23-25 in New York City. All persons involved in academia are invited. Barbara Gittings will be one of the keynote speakers. There will be panels, discussions, workshops, particularly about discrimination in academia, teaching gay studies, etc.

The conference will be held at John Jay College of Criminal Justice, City University of New York, 445 West 59th St., New York City. Registration is 11 am Friday Nov. 23. Cost is \$10 for the employed, \$5 for students and unemployed. Advance registration is \$8 and \$4 from Prof. K.S. Sherrill, Dept. Political Science, Box 1479, Hunter College, C.U.N.Y., N.Y. 10021.



Dear Brothers and Sisters,

We are nurses in the Philadelphia area who are active in the American Nurse's Association and who have recently formed a group called the Gay Nurses' Alliance (G.N.A.).

Current objectives of the Alliance are: to provide a forum where gay nurses can talk together; to raise the consciousness of all nurses to the existence of discrimination against peers and patients who are gay; and to make information and current literatures available that refute the homophobic, middle class, stereotypical, Judeo-Christian views of homosexuality which continue to cause such discrimination and oppression...

In an attempt to become a recognized entity within the American Nurses' Association, the Gay Nurses' Alliance will officially "come out" in Pittsburgh, Pa., October 21-25, 1973, at the 69th Annual Convention of the Pennsylvania Nurses' Association...In addition to information and consciousness raising activities, resolutions aimed at ending the discrimination against gay peers and patients will be presented to the Voting Body. We will also be recruiting members and making plans for workshops and conferences during the coming year to amass support for our effort to gain national recognition by the American Nurses' Association at its Annual Convention in San Francisco in June 1974...

This letter, then, is an announcement of our existence and is also an appeal for help and financial support...We also welcome letters of inquiry, support, suggestions or other responsible commentary. All names of contributors or other persons associated with the G.N.A. are strictly confidential unless permission for release has been obtained in writing.

Yours in gay pride,

E. Carolyn Innes, J.R.N.  
G. David Waldron, R.N.  
Gay Nurses' Alliance  
P.O. Box 5687  
Philadelphia, Pa. 19129

Shalom D.O.B. Sisters,

Just a short line to let you all know that I really enjoyed my stay at the dance in Boston Friday night! It was really a lift for me to see a few old faces and meet so many new ones.

"Coming Together" isn't always easy for us, but it can be done and usually is once the nervousness is gone and we can relax in a pleasant atmosphere. It only made me realize how much I miss Boston.

I went to the "Saints"---WOW! Make sure you all patronize this place as it is really a great place. When I lived in Boston (not so long ago) there was NO where to go! Keep a good thing going.

I hope to be in Boston again soon and it's really a great comfort to know that one is so welcome. D.O.B. has certainly accomplished its main purpose!

Gay love,

Gette.

Dear Sisters,

First of all I'd like to thank all of those sisters who voted me in as president of D.O.B.

More importantly this letter is to Andrea and Wendy. I need you, and D.O.B. needs you - more than ever now. There is room in D.O.B. for all ideas and platforms if it is to expand and grow. As I stated in my platform, I feel somewhat limited to raps and social events, so therefore the organization needs women who are more politically oriented than I.

D.O.B. is not the president; it is each woman who comes, joins, and works in her own way to fulfill her ideas of what the organization means to her.

Love to all,

Sheri

Dear FOCUS,

It seems tragically unfortunate that at this time of need in the Gay community an organization such as Boston Daughters of Bilitis would elect officers by receiving proxy votes from members who perhaps have never been to more than one DOB function, and who in fact do not participate in the realistic and exhausting function of running this organization.

We cannot afford, and I for one will not tolerate, a system in which we cannot and will not allow free and open communication with straight society. In terms of public relations and education, an organization would be in a sorry state if not flexible enough to move without constant fear of exposure and recognition. The terms are contradictory. We need exposure, and we must be recognized. We must stand up and say- Yes, we are lesbians, and Yes, we will will state our names, we will sign our names, we will lobby at the State House, we will appear before camera men, we will be interviewed by the media.

We must not shackle ourselves further by electing representatives who cannot, or will not be open. Of course we need raps. And of course they are in no danger of ceasing. Lesbians need a "place", but not just on Tuesday nights. We need, and deserve a place in the world we live in too. We are more than JUST Lesbians.

Unfortunately, this letter comes too late. The election was fair, and we get what we deserve.

A Saddened DOB Member

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SISTERS MAGAZINE.

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## WOMEN'S FESTIVAL

by Gerry Azzata

Art displays, finger-painting, impromptu poetry readings, and music were the highlights of the first afternoon of the MCC Women's Festival. The festival was held on October 13 and 14 at Old West Church. Several local women showed art work and demonstrated such crafts as framing. For those of us less artistically skilled, there were finger-painting areas, apple bobbing, and a "community painting." A poetry reading revealed that many of our sisters are very talented and sensitive poets.

Following a buffet dinner, the film "Therese and Isabelle" was shown. When the sound track refused to play, the evening was saved by a woman who provided piano music for the now-silent film. Attendance was good throughout the day, averaging between 40 to 60 people. A spirit of fun and real sisterhood prevailed.

On Sunday, an open discussion at CSMH was followed by the evening service of MCC. Rev. Freda Smith, pastor of Sacramento MCC and first woman elder of the governing board of MCC, gave a lively sermon to a large congregation.

All in all, it was a successful weekend, enjoyed by all who attended.

JOINT CONFERENCE ON WOMEN'S HEALTH ISSUES  
by Wendy Bauman

On Sept. 29, 1973, the National Organization for Women sponsored a conference on women's health issues. The days events, held at the Lemuel Shattuck Hospital in Boston, included speakers on such topics as; Health and Minority Women, Women's Medical Bill of Rights, Patient Advocate Programs, Alternative Therapy and Alternatives to Therapy, Health Problems of Lesbian Women, Self-Help Groups, and films concerning examinations by paramedics.

The lesbian turn out at the conference surpassed my own wishful thinking. A strong element of the conference was the Lesbian Therapy Research Project. They participated with the premise that "psychotherapy creates and perpetuates a negative self-image or diagnostic label for lesbians and then ostracizes them

with this same self-fulling prophecy. We see that ostracism, not lesbianism, is the problem." The group does not merely want to criticize, but also to create a positive image for lesbians in this society. They are preparing a manual that will examine and analyze the total life experiences of lesbians, as it relates to issues in therapy. The manual will also contain a "Lesbian Mental Health Bill of Rights" citing these five points;

1. Every woman has the right to her sexual preference. Lesbianism is not a diagnostic term.
2. Lesbianism is not a legitimate cause for determining that a woman is emotionally disturbed, or for administering treatment involuntarily.
3. No woman may be committed to any mental institution, hospital or "home", or confined in any way for being a lesbian.
4. Lesbianism cannot be cited as a reason to judge that a woman is mentally, emotionally, or morally incapable of caring for her children, teaching school, or having any other employment where she is required to administer to others.
5. More women must be trained and licensed to practice in the mental health field. This profession can no longer be limited to an elite, predominantly male group which has had the privilege of access to clinical and medical schooling.

The group sees this bill as an integral part of the Women's Medical Bill of Rights proposed at the conference. Copies of all available literature from the conference may be read at the office.  
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D.O.B. THANKSGIVING SUPPER  
November 18, Sunday  
5:30 pm sharp

St. John's Church, 33 Bowdoin St.,  
Boston (nr. Gov't Center, off  
Cambridge St).

TURKEY, ALL THE TRIMMINGS!  
D.O.B. MEMBERS & FRIENDS  
50¢ members  
\$1 friends  
women only

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BOSTON DAUGHTERS OF BILITIS  
 +--+  
 CALENDAR  
 November 1973

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MONDAYS 6:30--7:30 pm THE WOMEN'S SHOW. WBCN-FM 104.1 mc.

MONDAYS 8 pm Nov. 5--Dec. 17 COMING OUT!, Jonathan Katz' documentary play about gay history, with a cast of 5 women, 5 men, directed by Nick Deutsch, produced by Loretta Lotman. \$2 donation. At the Charles St. Meeting House, 70 Charles St., Boston.

TUESDAYS 7:30 pm RAP SESSIONS ON BEING GAY, FOR WOMEN ONLY. Share feelings about being gay, everyone welcome. At the D.O.B. office, 419 Boylston St., Boston, between Arlington and Berkeley Streets, near the Arlington MBTA stop.

WEDNESDAYS 7:30 pm LESBIAN MOTHERS' RAP, at the D.O.B. office.

WEDNESDAYS 8 pm BISEXUAL RAP FOR MEN AND WOMEN, Room 415 at 419 Boylston St. (Not a DOB event).

THURSDAYS 9--10 pm GAY WAY RADIO PROGRAM, WBUR-FM 90.9 mc.

NOVEMBER 4, Sunday, 10 pm LAVENDAR HOUR, WBCN-FM 104.1 mc.

NOVEMBER 3, 4, 5, Saturday, Sunday, Monday 8 pm COMING OUT! --the play (see above), at the C.S.M.H. Tour information 868-5729; 536-1719.

NOVEMBER 7, Wednesday, 8:30 pm (we think!) Homophile Community Health Service is on CATCH 44, Channel 44 TV.

NOVEMBER 9, Friday, ?, COMING OUT ! at Univ. of Mass., Boston. Info. 868-5729.

NOVEMBER 14, Wednesday, 7:30 pm D.O.B. BUSINESS MEETING. For all members, others can come too (women). Ann Kendal will be there at 8:45 pm to talk about the proposed Boston Women's Center.

NOVEMBER 18, Sunday, 5:30<sup>pm</sup> / D.O.B. THANKSGIVING DINNER, for members and friends. This will be an elegant affair--but not a formal one! There will be the usual Thanksgiving delectables--turkey, dressing, potatoes, peas, turnip, cranberry sauce, fruits, nuts, pies, coffee, tonic, tea, milk--and it is our yearly get-together for members particularly so we can all get acquainted and have a good time. Dancing after eating if you can manage. We want you to come. So, DOB is subsidizing. The cost is only 50¢ for members, 100¢ for non-members (women only)!! BE THERE ON TIME, 5:30 pm SHARP. THAT'S WHEN WE EAT. Where: St. John's Church, 33 Bowdoin St., Boston, near Government Center and off Cambridge St.

NOVEMBER 23-25 GAY ACADEMIC UNION CONFERENCE, NEW YORK CITY. See Nov.FOCUS p.7.

NOVEMBER 26, Monday, 7:30 pm FOCUS STAFF MEETING. At the DOB office.

All D.O.B. events are open to all women. We welcome your support in our efforts to reach other gay women, to provide raps and social events, to work for civil rights.

DAUGHTERS OF BILITIS  
 419 Boylston St., Room 323  
 Boston, Mass. 02116

PHONE: 617-262-1592  
 HOURS: Monday, Tuesday,  
 Wednesday, Thursday  
 evenings.

QUICK GAY GUIDE  
(from Gay Community News)

## EASTERN MASSACHUSETTS (area code 617)

Boston Gay Youth 536-6197  
 B.U. Homophile League 353-8758  
 Coming Out (the play) 868-5729  
 Daughters of Bilitis 262-1592  
 Dignity (Catholic), c/o 1105 Boylston St.,  
 Boston 02215  
 Fag Rag 536-9826  
 Gay Community Center 491-5669  
 Gay Community News 523-8729  
 Gay Craft Guild 738-0428  
 Gay Media Action 868-5729  
 Gay People's Group of U.Mass/Boston  
 542-6500x607  
 Gay Speakers' Bureau 547-1451  
 Gay Way Radio Program (Thurs eve) 353-2790  
 Good Gay Poets 536-9826  
 Harvard-Radcliffe Gay Students 498-3096  
 Homophile Community Health Service 266-5477  
 Homophile Union of Boston 536-6197  
 Lavendar Hour (WBCN: Andrew Kopkind or  
 Littlejohn ) 261-8526  
 Lesbian Liberation (c/o Women's Center )  
 354-8807  
 Metropolitan Community Church 266-7491  
 Project Place (gay hotline Thurs. eve)  
 267-9150  
 Fr. Paul Shanley 267-0764

## WESTERN MASSACHUSETTS (area code 413)

Amherst Gay Hotline (men & women) 545-0154  
 Everywoman's Center (Amherst) 545-0883  
 Gay People's Radio Hour (Amherst) 546-5176  
 Southwest Women's Center (Amherst) 545-0626  
 U. Mass-Amherst Student Homophile League  
 545-0154  
 Valley Women's Center (Northampton) 585-2011

## RHODE ISLAND (area code 401)

Homophile Community Health Service  
 (Providence) 274-4737  
 Metropolitan Community Church 831-3773  
 (Providence)  
 Providence Gay Women 274-0239

## VERMONT (area code 802)

Gay in Vermont 453-2678

## MEMBERSHIP OR SUBSCRIPTION TO D.O.B.

Return this form or a copy of it to the D.O.B. office, 419 Boylston St., Room 323, Boston, Mass. 02116. Information is kept strictly confidential.

Enclosed is \$\_\_\_\_\_ for  MEMBERSHIP IN D.O.B. \$10/year (\$15 for a couple)

Includes one subscription to FOCUS and voting privileges, plus reduced admission to some events. Any women 18 years old or older may join.

NOTE: Memberships may be paid by \$5 initially, the balance within 2 months. Voting privileges obtain only when fees are fully paid. If the balance is not paid within 2 months, the \$5 becomes a donation to the organization.

FOCUS subscription. \$5/year. Anyone.

CALENDAR subscription. \$1/ 6 mo. Anyone.

NAME(S) \_\_\_\_\_ PHONE(MEMBERS) \_\_\_\_\_

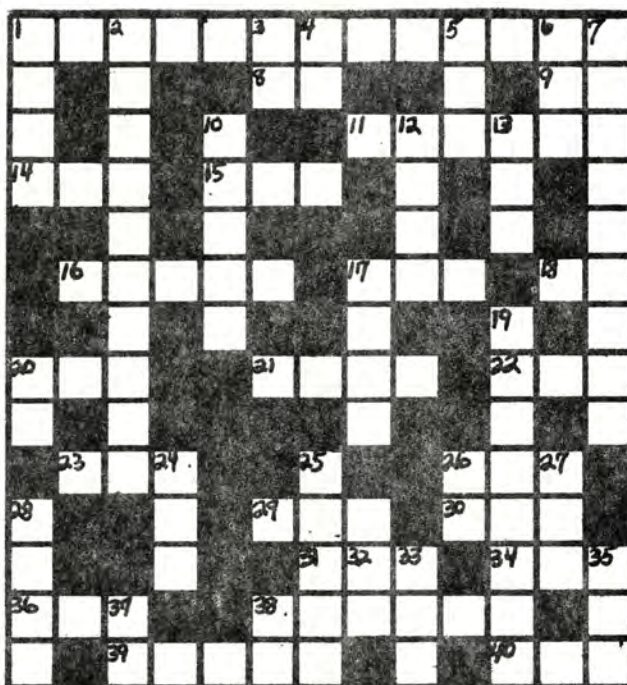
ADDRESS \_\_\_\_\_

SIGNATURE (MEMBERS). I am a woman 18 years of age or older:

zip!

(1) \_\_\_\_\_ (2) \_\_\_\_\_

DATE \_\_\_\_\_



by Cathy Baker

ACROSS

DOWN

- 1 Jill Johnston's Book (2 words)
- 8 If she doesn't say yes, she says \_\_\_
- 9 No account abv.
- 11 Where covert gays live
- 14 A sensitive part of one's head
- 15 Feminine name (Latin)
- 16 One's partner
- 17 Feminine pronoun
- 18 Fourth scale note
- 20 Happy
- 21 Medicine not likely taken by lesbians
- 22 Not well
- 23 "\_\_\_ of My Heart"
- 26 Do you remember when we first \_\_\_?
- 29 Marijuana
- 30 A period of time
- 31 Unit of length
- 34 Had dinner
- 36 By way of
- 38 Not yet come out
- 39 What society forgets we are
- 40 Opposite of beginning

- 1 Opposite of dislike
- 2 Generalized type
- 3 Indefinite article
- 4 Negative answer
- 5 The \_\_\_ of us
- 6 Single
- 7 How loving another woman comes to us
- 10 Derogatory term for homosexual
- 12 Strong affection
- 13 Unhappy
- 17 What society makes us live in
- 19 To free
- 20 To split
- 24 Girl
- 25 A lesbian's lover
- 26 Personal pronoun
- 27 "Tit for \_\_\_"
- 28 To \_\_\_ and to hold from this day on
- 32 Thing
- 33 To allow
- 35 The last part of a relationship
- 37 Exclamation
- 38 Sixth scale note

(Answers in next month's issue).



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<http://www.historyproject.org/>  
[info@historyproject.org](mailto:info@historyproject.org)

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