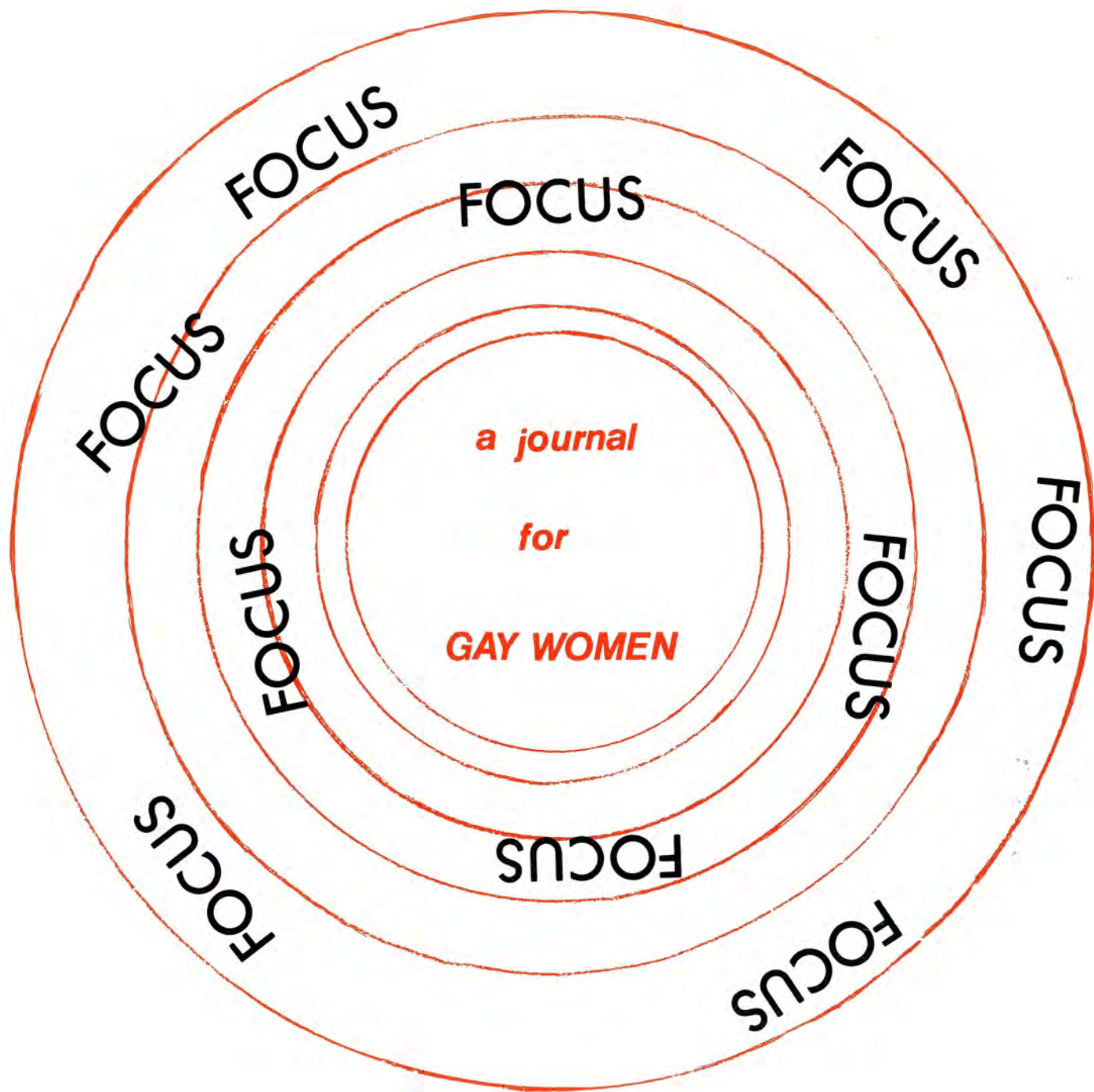


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Vol. 3 No. 5
April, 1971

BOSTON DAUGHTERS OF BILITIS

FOCUS is published by Boston Daughters of Bilitis.
 Editor—Diane Benison
 Staff—Pam Boyd, Andy Cox, Kim Stabinski

CALENDAR OF COMING EVENTS

Sat., April 17 — Volunteers Forum, John B. Hynes Civic Auditorium, 9 a.m. - 5 p.m. Call Laura.

Women's Liberation Day Rally on the Boston Common starting at 1 p.m. All-Women's Dance at 8 p.m., probably at the Charles Street Meeting House. Call Gail King.

Fri., April 23 — DOB meeting, 8 p.m., Arlington Street Church.

Sun., April 25 — Softball practice, 1 p.m., Lars Anderson Park, Brookline. Call Diane.

Sun., May 2 — Softball game against the Mothers. Game time 1 p.m. Place to be announced. Call Diane.

DOB meeting at 8 p.m. This will be an orientation meeting for newer members and for all women interested in learning more about DOB.

The May 2 DOB meeting will be held at St. John the Evangelist Church at 33 Bowdln St. This change in meeting time and place was approved by majority vote at the April 2 business meeting.

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

D. O. B. OFFICERS

President—Andy Cox
 Vice President—Jo Peckarsky
 Recording Secretary—Vacant
 Corresponding Secretary—Laura Robin
 Treasurer—Rose Tuttle

Classified ad rates are \$1 for the first 15 words and 20¢ for each additional word. 'For Sale,' 'Wanted,' etc. do not count as words. Anything given away free will receive a free ad. Figure your charge and mail your ad with check or money order to FOCUS, c/o Boston DOB, Box 221, Prudential Center Station, Boston, Mass. 02199.

Full page ads are \$30, half page ads \$15, and quarter page ads \$7.50 per issue.

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Persons subscribing to the newsletter please make checks payable to Boston Daughters of Bilitis.

All members of Boston D.O.B. who do not have a copy of the bylaws and would like one should write to Boston D.O.B., Box 221, Prudential Center Station, Boston 02199.

NOTE NEW MEETING PLACE MAY 2!

GAY GROUPS

Gay Women's Liberation--See Boston After Dark.

Homophile Union of Boston--Meetings every other Sunday, 33 Bowdln Street, 282-9181.

WOMEN'S GROUPS

Boston Women United, P. O. Box 278, Allston 02134, 253-6498.

Bread and Roses, Old Cambridge Baptist Church, 1151 Mass. Ave., 492-4130.

Media Women, P. O. Box 8926, JFK Station, 02114.

Female Liberation, 552 Mass. Ave., Central Square, Evelyn, 491-1071.

National Organization for Women (NOW), P. O. Box 346, Cambridge 02138, 492-5533.

Women's Center at B.U., 232 Bay State Road, 2nd floor.

INSIDE THIS MONTH:

- Martha Shelley.....2
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COMING NEXT MONTH:

Homophile Community Health Council--what is it, what does it do and who does it serve?
 On Being a Gay Woman--A collection of ideas from DOB members on aspects of being a gay woman including religion, stereotypes, social life, organizations, etc.

NEW YORK REPORT — 'Bubbles Burst'

by MARTHA SHELLEY

Hope springs eternal in the revolutionary breast, but sometimes even the youngest of us, even those with the least knowledge of history, find our little bubbles have burst. The latest sad tale in the history of revolution is that the Venceremos Brigade Committee has thrown out homosexuals whom it had previously accepted as brigadiers.

For those readers who have not followed the course of the Cuban Revolution, the Venceremos Brigade Committee is an organization which sends young North Americans to help Cuba harvest sugar cane every year. The volunteer harvesters, or brigadiers, are supposed to be learning about life under socialism during their two-month stay, most of which is spent in a model work camp, and the rest on a guided tour. The venture is financed by contributions, dances and film showings in the United States and, I believe, in Canada.

Shortly after Castro's victory, homosexuals in Cuba were herded into 'rehabilitation' camps, where

they were reported to have received rather brutal treatment.

About a year ago, I ran into three young radicals who had been on the brigade, and had hidden their homosexuality from the Cubans. They were extremely enthusiastic about Cuba, and reported to the Gay Liberation front that the 'rehabilitation' camps had been closed, according to a film the brigadiers had been shown at the work camp. Although sexism still existed in Cuba, the government and the people were 'struggling' with the problem and could be reached on the issue of gay liberation.

Struggling, in this context, is a Marxist term meaning we're working on the problem. You don't have to make progress, as long as you confess to having **difficulty and say you are struggling.**

GLF members approached the people who ran the Brigade Committee, and sure enough, gay people were accepted on the brigade and given priority over straight white people. (Non-whites get top priority.) As far as I know, this was the first time since the reign of Stalin that gay

people have openly entered a Communist country.

I heard very little from the gays who went on the trip (both women and men). Some apparently liked the trip, some ran into trouble with North American blacks and latins who were out to prove their masculinity. No public statements about that trip were issued, to my knowledge, either from the brigadiers, the Cuban government or the Brigade Committee.

Early this year, people began applying for the next brigade. Acceptance is based partly on one's status of oppression (blacks, latins, gays and women go before straight white heterosexual men), and partly on one's political acceptability. Gay people were accepted; then, without warning, it was announced that all gay people were to be dropped from the brigade. Two lesbians were not dropped from the rolls because they work on RAT, a newspaper whose policies are considerably to the left of the *Daily World*. One of them quit the brigade in protest, the other

(see MARTHA SHELLEY, page 10)

Gay women praised for slide presentation

More than 250 women and men filed into Lowell Lecture Hall on the Harvard University Campus to hear the opening session of the New England Congress to Unite Women, Friday, March 26.

It included speeches by Florence Luscomb, 85-year-old suffragist; Margaret Bengston from Vancouver (Canada) Women's Liberation; Myrna Hill, staff member of the Black and Third World Women's Caucus of the New York's Women's Strike Coalition; Florence Kennedy, black feminist and lawyer for the Women's Movement in New York City; and speakers from the gaycommunity.

The presentation by gay women was especially impressive and distinctive. Unlike the other speakers the gaywomen presented a multi-media slide production on being a gay woman.

This was basically the same program presented to NOW last month. but with some new slides.

It is a solid piece of work, showing the isolation every woman experiences before finding other gay women to the hope the future holds for more freedom. It was a strong statement of the growth and maturation common to every gay woman in her struggle for self-affirmation.

The written matter, poetry and music used is excellent and reflects careful thought and planning.

Florence Kennedy who followed the presentation was glowing in her praise and called it 'very professional.'

'This is the kind of thing the women's movement needs more of,' she said.

The gay women did not take a political stand about the oppression of women as strongly as the other speakers, but were more concerned with getting across the idea that gay women are not so very different from other human beings.

The Congress provided other public outlets

(see CONGRESS, page 12)

WE NEED TO KNOW

The public wants to know, but interest in the gay world is not matched by facts

by DIANE FRASER

In the past 20 years a substantial change has occurred in public opinion about homosexuality. Twenty years ago, the topic was taboo, something not mentioned in either the media or in polite conversation.

There were no homophile organizations in this country, the second Kinsey volume had not yet been published (*Sexual Behavior of the Human Female*), and the only 'experts' were psychiatrists whose knowledge was limited to those unhappy people who seek out or are sent to psychiatrists for therapy.

Today homosexuality is widely discussed. Several recent films and novels have had homosexuals as the central characters. Anthropologists, psychologists and sociologists are interested in and study homosexuals and their subculture here and in other countries. Homophile organizations provide speakers for any interested group, and many organizations find the demand for speakers exceeds their capacity to provide them. The public, both lay and professional, wants to know more about the gay world and the people in it.

Unfortunately, the interest in the gay world is not matched by reliable knowledge, and this is doubly true regarding gay women. The traditional 'expert,' the psychiatrist, is handicapped by the nature of his sampling procedure as those persons, either gay or straight, who see a psychiatrist have a problem in adjusting to social life which they consider serious. Further, the results of clinical impressions are not reliable as no systematic research is used (pathologists and the FDA

do not accept the clinical impressions of physicians as adequate either in establishing the mechanism of disease or establishing the utility of a therapeutic program).

A more recent 'expert,' the gay individual, is also handicapped by her sampling procedure. The tremendous variety of people and styles of life in the gay world equals that within the straight world. Each person selects for her personal friends those people who are similar to her—who share her attitudes, beliefs, values, social status

**'Is the 1% of homosexuals
who join a homophile group
similar to the 99%
who don't?'**

and background. Those people most dissimilar to an individual are either never met or are not chosen for friends. As a result, each gay woman knows how she feels, thinks and interacts with others, and she also knows something of the behavior of her close friends, but she cannot know how all gay people interact because she cannot know all gay people or even an unbiased sample of all gay people.

Research in recent years by social scientists has attempted to overcome the faults of earlier knowledge by studying homosexuals in some systematic manner. Work by Evelyn Hooker, Martin Weinburg and Laud Humphreys has begun to provide reliable knowledge of male homosexuals, but we do not yet have

any comparable work on gay women.

All gay women are not alike; they do not all live similar lives. As a first step, we need good descriptions of the various patterns of social interaction among gay women. Jess Stern's journalistic account, *The Grapevine*, was the sort of beginning study which could be expanded to include areas of life other than the sexual relationship. Secondly, we need to know what sort of experiences influence or tend to lead toward each pattern. What sort of experiences influences a woman to adapt to her homosexuality in a particular way and not in others?

High school and college courses in sex, marriage and the family, and deviant social behavior often include homosexuality. Today's students are being taught what their teachers and professors believe is true about the gay world, but most of that 'knowledge' is unreliable. Homophile groups try to speak for homosexuals, but most homosexuals do not want to become involved with the homophile organizations. Is the one per cent of homosexuals who join a homophile group similar to the 99 per cent who don't? If not, in what way are they different? The straight world might ask why gays will parade around, making demands and creating a fuss, while the homophile groups might ask why other homosexuals don't join them. Sociologists would like to know how experiences in both the gay and the straight world serve to form, sustain, destroy and reform a self-identity and how this self-identity influences social interaction with other gays and with straights. There are many questions. You have yours and I have mine. We don't have the answers. We need to know.

NOTED WITH INTEREST

Several newspaper and magazine articles dealing with the homosexual in society have appeared in local and national publications during the past two months.

LOOK magazine offered a photo essay study of a gay male 'married' couple from Minnesota as part of its special section on 'the family' in the Jan. 26 edition. It's fair and favorable.

In the Jan. 17 issue of the New York Times magazine section, Merle Miller told readers 'What it Means to be a Homosexual.'

Boston Globe columnist George Frazier was once 'merely bored' when he read about homosexuality, but now 'enough is enough and I am becoming damned annoyed, for they traduce aspirations that of themselves are entirely honorable.'

'Just as a female rights can be made to seem absurd by the outbursts of the lunatic fringe in ladies' liberation,' he continues, 'the adoption of a sane and humanitarian attitude toward homosexual acts between consenting adults in private is being jeopardized by the illogic of the spokesmen for what Lord Alfred Douglas called 'the love that dare not speak its name.' The column appeared in the early part of March.

Another Boston Globe article in March by Sunday columnist Nathan Cobb described the eight homosexual organizations in Boston and outlined their efforts for social and political action. In his overview of the gay community, Mr. Cobb noted that Boston 'now ranks as the center of the gay movement in America.'

From the gay community at large--

THE CHICAGO GAY ALLIANCE has announced the opening of a Gay Community Center in the Windy City. Although minor repairs are still to be made, they are holding weekly meetings and informal rap sessions there.

The 'CITY OF BROTHERLY LOVE'--Philadelphia--has its own gay newspaper--the Gay Dealer. The city now boasts three gay rights organizations, more than a dozen gay bars, a gay church, gay dances and a gay bookstore.

A NEW THEORY on the cause of homosexuality has been put forth by a scientific team of the British Medical Research Council. Dr. J. A. Loraine, director of the Council's 70-member clinical endocrinology unit in Edinburgh, and his team, suggest that 'abnormal endocrine activity during the late prenatal period, the very early postnatal period or at puberty may imprint the subject with homosexual tendencies.' The research results are described as 'strictly preliminary.'

IN OTHER MEDICAL NEWS, an article in the December issue of *Medical Aspects of Human Sexuality* admits that a 'surprising number of medical men are prejudiced against homosexuals and that their prejudice adversely affects their medical treatment of such patients.' Some 2139 active members of the Oregon Medical Association were polled and only 937 responded to the 27-item questionnaire sent to them by the authors of the article.

HOMOSEXUALITY IS LEGAL IN CANADA.

FORMER PRESS OFFICER to the Archbishop of

Cantebury, Michael De-la-Noy, suggested recently that the church consider blessing some homosexual relationships. He accused the church of making a 'disastrous effort' in teaching that sex was intended solely for procreation. 'There is no logical reason why the church should continue to condemn homosexuals to a life of furtiveness, false friends and deception.'

THE FEMALE LIBERATION NEWSLETTER in Boston has a few good words to say about Focus--'a really good looking newsletter entitled Focus which is printed in two colors and goes for only fifty cents.' They follow up with a reprint of the Women's Liberation editorial from the March edition.

THE HOMOPHILE UNION OF BOSTON has embarked on its third year as a 'viable homophile organization.' Last year at this time they counted 65 paid memberships. That number has almost tripled.

'SEEN THE GAY LIB SLOGANS painted on the stone columns at Hemenway Street and the Fens?' asks the HUB bulletin. If you have, ask yourself if this is the image Boston's gay community wants.

THE WOMEN'S CAUCUS of Austin Gay Liberation held a gay conference March 25 through 28. Workshops and rap groups of special interest to women were highlights of the three-day event.

BERKELEY SOCIOLOGIST Carl Werthman, quoted in *Time* magazine March 15, says the 'city is becoming

a place for all the oddballs and deviants of our society: the lower class, the ethnic minorities, the homosexuals, the artists.' This influx is the reason that 'young married couples seldom even look at a place in the city.'



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**We tried, but lost
12 to 6**



**just
wait till**

SOFTBALL

EDITORIAL

Why the emphasis?

Maybe you've noticed the heavy emphasis on gay women in the women's movement in this and the last issue of FOCUS. It might give rise to the question of where our loyalties lie. FOCUS is first and foremost a journal for GAY WOMEN.

FOCUS doesn't think the emphasis of the past few issues is out of order, because gaywomen are getting more exposure, and good exposure through the women's movement than anywhere else.

When radio and television programs are done, or articles written, the emphasis is on male homosexuals. The research to date has been heavily concentrated on male homosexuals. Everything has been male orientated.

The only place we get anywhere near equal time is through the women's movement. More importantly in the women's movement we're reaching those people with whom we relate better anyway, women.

The emphasis, as exemplified in the story on the New England Congress to Unite Women in this

issue, has been to show how gay women are working and using to their advantage a large and viable public outlet...a natural arena.

These are the things some gaywomen are doing. Boston DOB also conducts an extensive speaking program, but really what else are gay women doing in the field of public education? What else is there to tell our readers about?

There ARE questions and subjects of topical interest to strictly gay women. FOCUS would like to deal with these too, and will do so in future issues, but that means when we send people to talk to you and your friends, you have to be willing to talk. It would be nice if we all took the fateful step and used our real names, but FOCUS isn't asking for the impossible and unrealistic.

You are the news and have to be willing to generate it for other gaywomen to read about. Gay women in the movement have been doing it for some time now, and that's what we've been telling you. It's your turn next.

...And about those closets

Dear Editor:

Just before your newsletter changed its name, I noticed an article by Diana Travis about people in 'closets.' As I remember this article, it pleaded with those 'closet-bound lesbians' to come out into the open and be gay.

What Diana says is basically true, but life styles of choice do not come with mere invitation. I do not consider myself such an inhabitant. Yet, I have been part of this group of women who do not wish to stick their necks out too foolishly.

When a woman realizes her homosexuality, she must reconcile it with herself. She must decide what she is to do and make the best decision possible. Hurting her friends and loved ones unnecessarily is part of that decision, a decision that will govern a lesbian's life style. Is this

what is called 'living in a closet'? How so?

One isn't born a lesbian, and the debate as to our origins goes on constantly among all sorts of 'fully qualified persons.' The important thing to bear in mind when using the term 'closet' is that by 'stepping out' of this 'closet' one is not gaining freedom--as Janis sings, 'freedom is just another word for nothing left to lose.' It really isn't fair to relegate some of our sisters to the 'closet' because, in truth, we ALL lurk in there at one time or another for whatever reasons drive us there. Some of us have a fake or 'pen name'; some of us live in another area than our home town. Who is really free from the 'closet'?

The 'closet' is a product of the fears that our present chauvinist society has ingrained into all of us.

Certainly it is a good idea to educate the public, attempt destruction of the stereotype and promote the truth of individualism. And our sisters in the 'closet'? Allow them their excuses and educate them, too. Help them to find their image, but don't slap another label on them. Being yourself is more important than being gay. Rather than ask us to come out of the 'closet,' come into the 'closet' and see the world there created by the fears and anxieties forced upon people who have made decisions to be themselves, even though they are in a 'closet.' Find out why, see and meet the real names, talk to the children, and feel the presence of parents who breed hatred and mistrust. You might be surprised to find a small portion of yourself there.

Public education is the ultimate goal of DOB, but

Closets

(continued from 6)

'closet inhabitants.' Reasons or excuses being what they are, every lesbian desires the chance to be herself. Who knows what price she paid and for what reasons she fled into the 'closet.'

This, the last part of my letter, is of thanks to Diana Travis for prodding me to think about her words and express myself. There are those of us who must speak, those of us who must listen and all of us who should learn. It really makes no difference whether it is from within or without

it is important to educate within and stop the flowing of unrest and dissent. Perhaps the public will accept us in time, but we must realize that our goals as a lesbian organization can be met only with a common bond--sisterhood.

I realize that Diana's words were true...good strong words spoken from the heart, words meant to give courage, words to inspire, and words to assure. The only purpose of my words herewith is to remind those of you who read them to be gentle with

the closet. Lesbians are not unique or different; they are true individualists because they chose to live a gay life style in spite of society. And that takes courage--'closet' or no. Being free doesn't mean one has a great deal of courage; it means being yourself and doing what you have to do. The truth and reality of the 'closet' is that we all understand ourselves in our individual feelings of what we are and where we stand in this life.

--Morreaux

Takeover protest

by SHARON EARLL

with RITA HECHT and KATHLEEN ROWE

*Armed with our constitutional right to speak
and driven by our unwavering belief in the
proper way to advance our cause as women...
we marched.*

We marched...

*as three individuals totally opposing the radical
actions of the women occupying the harvard
building at 888 memorial drive, cambridge.*

We marched...

*with signs verbalizing our ideology:
'girls steal buildings, radical minority
women build them.' unfair
to organized
womens' movements.*

and

*'women will be liberated,
radicals will be busted.'*

We marched...

*and we talked with our sisters, whose goals were
so similar, but whose methods for achieving them,
so diverse.*

We marched...

*and the world made little note, nor will it long
remember, but because our convictions
demanded a response,
we marched.*

HAIKU 1962

I AM DRUNK TONIGHT
ON MEMORIES
OF HER FACE...
GNAWING EMPTINESS

◀KNEELING, YOU AND I
BRUSHING AWAY
LATE SNOW, SEARCHING
FOR EARLY VIOLETS

--KIM STABINSKI

the child and i

*and then we played
the child and i
we
tumbled and rolled
all
over the folds
of the dewed
grass
until in one
shape
we emerged;
the pale shadow
of youth
fled
behind us*

--Morreaux

Women's Center-----

by DIANE BENISON

It's history now. It lasted 10 days from Saturday, March 6. Their numbers reached almost 200 at times and dropped to about 25 at others. They were mostly under 30, white and from middle class backgrounds.

Boston will long remember the women's takeover of a Harvard University building at 888 Memorial Drive and the 10-day seige that followed.

Was it worth it? To question its merits and values is a subjective appraisal and the answer will depend on which side is speaking.

What relevance does it have to gay women..... plenty. We got ground through the media mill and for about three days bore the brunt of the general public's indignation because at least one newspaper (The Globe) sensationalized participation by 'lesbians' almost to the exclusion of fact. We also got a number of editorial slaps from the Boston papers and suburban papers, like the Framingham News.

The takeover came after a rally on the Boston Common and a march to commemorate International Women's Day by about 500 women. The building was a run-down, two-story concrete structure used by Harvard's Architectural Technology Workshop. It housed faculty offices, workshops, testing facilities, and classrooms. It was unoccupied at the time of the takeover.

The women in the center issued press releases continuously throughout their occupation. The women ranged from gay to married straight women with children. They

10-day seige of power structure

began self defense classes, held a party, child care center and other women-centered activities.

They gathered some support from some women's groups like Female Liberation and incurred the wrath of individual women, although no women's group outright condemned the action.

They wanted land reform, a women's center, and more consideration from Harvard University for the community around it.

They camped out in the building and redecorated it with slogans of their ideas and visions for the future.

They outwitted attempts to cut electricity, but lived there without heat except

from space heaters. They escaped police action and defied a court order to vacate the building.

They brought attention to the need for a women's center in the Boston area and perhaps polarized a few more people.

Those women who took part, gay and straight, all say it was a great experience. They're proud and glad of what they did. Their critics say they caused more harm than good by raising public wrath, especially against gay women.

They withstood jeers and provocation and returned it in kind. They shook Boston by its colonial roots, and only history will look objectively at The Takeover.

Meeting Highlights

HIGHLIGHTS OF THE APRIL 2 MEETING INCLUDE:

Laura Robin was authorized to continue investigating the possibility of Boston DOB incorporating. A group of young lawyers in Cambridge, while they could not help us because we're 'too affluent,' strongly suggested we incorporate on the grounds of legal protection for the newsletter. Laura is contacting another group of lawyers which also works for extremely low fees.

Several future speaking dates were discussed and speakers recruited.

Support for the two functions April 17 was voted and chairmen named. DOB will participate in a Volunteer's Forum at John B. Hynes Civic Auditorium from 9 a.m. to 5 p.m. and at Women's Liberation Day from 1 p.m. on at Boston Commons April 17. Laura

Robin is in charge of the Volunteer's Forum, a city-run show, and Gail King is in charge of the Women's Liberation Day. Both are seeking help. If you're interested, please call them.

A graduate student in sociology from Duke University, Durham, N. C., Diane Fraser, spoke with us about her plans for research in the Boston area.

She will be interviewing gay women about their experiences with and attitudes toward a broad cross-section of social relations and institutions. She asked for our cooperation with her research by volunteering for interviews and assisting her in meeting and arranging interviews with other gay women in this area, especially those who are not involved in any homophile group and do not visit the bars.

We were reminded that

(see HIGHLIGHTS, page 10)

Below is a reprint of the Joint Treaty for Peace being circulated throughout the United States and for which DOB's

support is being solicited. A vote on whether or not to support it as a group will be taken at the April 23 business meet-

ing. The treaty is being included in this issue to give all members a chance to read it in advance of any discussion at the meeting.

A JOINT TREATY OF PEACE BETWEEN THE PEOPLE OF THE UNITED STATES SOUTH VIETNAM AND NORTH VIETNAM

INTRODUCTION

Be it known that the American and Vietnamese people are not enemies. The war is carried out in the name of the people of the United States, but without our consent. It drains America of her resources, her youth and her honor.

We hereby agree to end the war on the following terms, so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth. In rejecting the war we also reject all forms of racism and discrimination against people based on color, class, sex, national origin and ethnic grouping which form the basis of the war policies, present and past, of the United States.

PRINCIPLES OF THE JOINT TREATY OF PEACE

Americans agree to immediate and total withdrawal from Vietnam, and publicly to set the

date by which all U.S. military forces will be removed.

Vietnamese agree to participate in an immediate cease-fire, and will enter discussions on the procedures to guarantee the safety of all withdrawing troops, and to secure the release of all military prisoners.

Americans pledge to end the imposition of Thieu, Ky and Khiem on the people of South Vietnam in order to ensure their right of self-determination, and to ensure that all political prisoners are released.

Vietnamese pledge to form a provisional coalition government to organize democratic elections, in which all South Vietnamese can participate freely without the presence of any foreign troops, and to enter discussions of procedures to guarantee the safety and political freedom of persons

who cooperated with either side in the war.

Americans and Vietnamese agree to respect the independence, peace and neutrality of Laos and Cambodia.

Upon these points of agreement, we pledge to end the war. We will resolve all other questions in mutual respect for the rights of self-determination of the people of Vietnam and of the United States.

As Americans ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint treaty of peace, and to ensure its acceptance by the government of the United States.

I/We endorse the principles of the people's peace treaty.

AND AGNES DID IT. . .

Agnes Cox, whose pregnancy was announced in the last issue of FOCUS, gave birth Monday, March 8, at 2:30 a.m.--and 3:08 a.m.--and 3:45 a.m.--and 4:15 a.m.

The times could be recorded accurately since Agnes chose with this litter to awaken her people in the middle of the night and have her kittens in bed with them.

For the independent Agnes, this was quite a change in style. She moved her last litter once their hiding place was discovered--when they were more than a

month old! With the current litter, she has purred and watched as Andy and Kim have handled the kittens daily since birth.

Agnes did produce the two requested moneycats, replicas of herself, along with two yellow tiger males, miniatures of their father, whoever he may be. At present it appears that only one tiger is still unadopted. Contact Andy and Kim immediately c/o FOCUS if you would like to offer your home to a cuddly little tiger male who is already thoroughly accustomed to people and dogs

SHELLEY (continued from 2)

is determined to see Cuba.

The present assumption is that the orders came from the Cuban government. It might be noted that Cuba has agreed to sell sugar to the USSR at a price below that of the world market; and Cuba must buy Russian manufactured goods with the rubles she receives.

In actuality, the Cuban economic picture is more complicated than this. Cuba has agreed to accept payment for sugar in the form of 20 per cent hard currency and the rest in Soviet manufactured goods. At times, the price of sugar on the world market is below the agreed-upon level, and Cuba gets a break; at other times, the Soviets come out on top—as has been the case most recently.

The manufactured goods have not always been adaptable to Cuban conditions (tractors may rust in tropical climates), and Castro complains about being charged too high a price for manufactured goods. Cuba is completely dependent on Soviet

oil, which is not being shipped in sufficient quantities to meet the needs of her growing economy. However, she is getting a far better price than are other socialist bloc nations.

On the whole, Cuba has received massive aid from the Soviet Union—but as a result, she is so economically dependent as to constitute a Soviet colony. Further information may be found in 'The economics of bloc aid and trade with Cuba,' an article by Donald L. Losman, *Marquette Business Review*, Summer '70.

One of the reasons the Colonies went to war with England in 1776 was that we were forced to sell raw materials cheaply to the Mother Country, and buy back over-priced manufactured goods. This situation has sometimes been called 'imperialism.' Of course, all the facts are not yet known, but I wonder if a nation can allow another nation

to determine its economic policies, without the stronger nation also determining its politics and morals.

* * *

In my last article, I commented that those who want to change a system, by fair means or foul, should study how that system operates. I might add that they should study themselves as well, just as a boxer studies his opponent's style and compares it with his own before going into the ring.

A few nights ago, I dropped into the Gay Liberation Center, and was slithering about, talking to a few friends of mine, when I heard a large-sized hoot-n-holler. Seems like someone had picked up the phone to make a call, and the police had their bug on backwards. Instead of them hearing us, we had a hot line to the local precinct.

Unfortunately, the person who made this find didn't have enough sense to keep his mouth shut. I dragged a couple of people out onto the street to discuss the matter, but by then it was too late. The cops had picked up our conversation through the bug implanted in the wall, and they quickly turned our phone bug off.

It took me several minutes to get people to come outside of the building and talk—there seemed to be considerable reluctance to make use of our new toy. We could have taped the police and found out what they

were up to, and where they were going to raid—a gay bar, the Panther headquarters, somebody's favorite marijuana dealer—but that would have been a really serious matter, and we aren't real revolutionaries.

We're playing revolution with posters and buttons. One guy had the idea of taping the police, not for our information, but in order to play it back to the cops and show them what fools they were! As though the cops were basically good guys (even if they kill a few gay people every year), and the whole thing were a joke.

* * *

The building we took over on Fifth Street has been lost for practically the same reason that we lost the telephone bug. We view ourselves as children playing a game, not serious revolutionaries. The takeover was beautifully planned, but as soon as we got into the building, everybody was supposed to do her own thing and everything would get done according to someone's pet anarcho-communal theory. As soon as the initial enthusiasm wore off and all that remained was work, that fell apart.

After we were thrown out of the building, we proceeded to open negotiations with the City Administration, only to have that disintegrate due to a lack of organization and responsibility. We spent more time wrangling about 'elitism' than discussing who was going to do what when.

Highlights

(continued from 8)

one of our stated goals is to support legitimate research. The chapter voted to cooperate with her on this project, and several of the women present volunteered for an interview. All gay

women in the Boston area are invited and encouraged to participate. Interested gay women may contact her c/o the Sociology Dept. of Duke University in Durham, N. C.

PROXY FORM FOR ELECTION OF RECORDING SECRETARY

The election for recording secretary will be held at the first business meeting following May 11 in order to conform to our bylaws requiring that a proxy be mailed to the membership one month in advance of any election of officers. If you will not be able to attend that meeting to vote in person, you should return this proxy so that it is received no later than May 11. At present only one candidate has announced for the office, but nominations may be made from the floor at the time of the election.

NAME: _____

I entrust my vote to _____ OR I vote for:

_____ Aggie Nanigian

Signature

NOT VALID UNLESS SIGNED

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BOSTON CHAPTER

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APPLICATION FOR MEMBERSHIP OR NEWSLETTER SUBSCRIPTION

Application is for (check one)-----Individual membership (\$10/yr), -----Joint membership (\$15/yr/couple),
-----Newsletter subscription only (\$5/yr).

Application is (check one)-----new, -----renewal. Amount enclosed \$_____ (Circle one: cash, check, money order)

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FULL MEMBERSHIP includes a newsletter subscription, reduced admission to events, voting privileges for one year.

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JOINT MEMBERSHIP includes full membership for both women with only one subscription to the newsletter.

New memberships run for one calendar year from the date when the application is completed and payment made. Renewal memberships continue on the same calendar year as the original membership even if payment is made shortly before or after the actual renewal due date.

CONGRESS

(continued from 2)

for information about gay women. Two workshops were held Saturday; one on being a gay woman and the other on gay women in the movement. Both were well attended and drew many straights.

About 30 copies of the March issue of FOCUS were sold at the Congress Friday and Saturday at a slightly reduced price. Many of these, we hope, will continue to circulate among the general population of women in the Greater Boston area.

Boston DOB was one of the sponsors of the Congress and DOB members worked with women from Gay Women's Liberation on the slide presentation and the workshops. One of the demands of the Congress was for the repeal of all laws regulating private sexual behavior. Many, many gay women attended parts of the three-day Congress.

DOB REFERRALS

DOB recommends these persons to members who want professional advice.

LEGAL

Alan Cook and Michael Buckman, 1514 Dorchester Ave., Dorchester, Mass. 288-4041.

PSYCHIATRIC

Dr. Richard Pillard, 6 Bond Street, Boston. 423-9722 or 262-4200, extension 5251.

MEDICAL

Homophile Health Services, 12 Arlington St., Boston, 423-6398 or 423-6399. MWF 7-10 p.m.

RELIGIOUS

Roman Catholic—Father Kevin, Newman Center (St. Clement's Church), 1105 Boylston Street, Boston. 536-2376 or 277-4847.

Episcopal—Rev. Gilbert Dent, Christ Church, Zero Garden Street, Cambridge. 876-0200.

Methodist—Dr. William Alberts, Old West Methodist Church, 131 Cambridge Street, Boston. 277-5088.



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