

Feb. '73

♀♀

FOCUS

a journal for gay women

50¢



We are
coming
And our name
is legion
You dare not
disown us

Madcliffe Hall

February 1973

FOCUS is published monthly by Boston Daughters of Bilitis, Room 415, 419 Boylston St., Boston, Mass. 02116. Phone: 617-262-1592. Subscriptions are \$5 a year. Samples are 50¢. Give us your zip #.

Boston D.O.B. officers:
Treasurer.....Geri Bidwell
Recording Secretary.....Lois H.
Corresponding Secretary..Laura Robin

Articles in FOCUS reflect the views of the individual authors and do not necessarily represent the views of D.O.B.

FOCUS staff: Geri, Lois H., Laura.

THE COVER: Our cover this month was taken from THE LADDER's cover of Dec./Jan. 1969/1970 and is appropriate to our lead story on p. 3. The quote occurs at the very end of The Well of Loneliness, as Stephen imagines past and future "inverts" arising and calling out to her, and, we may envision, to the rest of the world.

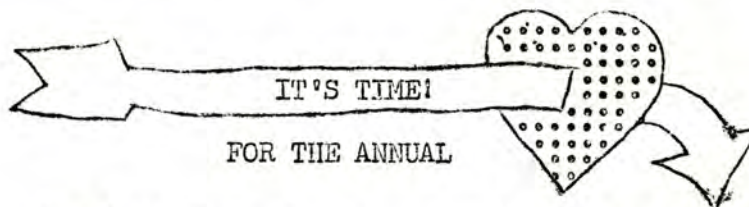
FOCUS welcomes contributions from everyone. Please send a stamped envelope if you want them back.

This publication is on file at the International Women's History Archive, 2325 Oak Street, Berkeley, California 94708, and is available on microfilm through Bell and Howell, Drawer "E", Wooster, Ohio 44691.

```

#####
#
#           IN THIS ISSUE           #
#
# Calendar of events.....2         #
# Our place, past and future, by Kay Silk.....3 #
# Poem, by anonymous.....7         #
# D.O.B. business meeting of January 18.....7 #
# Transvestism, by J. Morris.....8   #
# Letters to Focus.....9           #
# Advertisements.....11,9         #
# Around Boston.....10            #
# Around the country.....10        #
#####

```



D.O.B. VALENTINE'S DANCE!

\$1.00 for members	music
(the join-DOB-incentive)	nibbles and dribbles (non-ethanolic)
	door prize
\$1.50 for non-members	women only

FRIDAY, February 9
8:30 pm--12:30 am
ARLINGTON STREET CHURCH, Arlington & Boylston Streets, Boston (at the Arlington MBTA stop). Use the side entrance by the alley on Arlington St



TUESDAYS at 7:30 pm RAP SESSIONS ON BEING GAY, FOR WOMEN, where all women are invited to share feelings about being gay. We usually go out for a snack afterwards. Newcomers always welcome. For location in Cambridge, call the office or write.

THURSDAYS 9-10 pm GAY WAY RADIO SHOW, WBUR-FM 90.0 FM, Elaine Noble and Bob Jones are the hosts and you can call in.

FRIDAYS, 9 pm GAY DANCES at the Charles St. Meeting House, 70 Charles St., Boston (about 4 blocks from the Charles MBTA stop). \$1.50 donation.

SUNDAYS at 7pm sharp FEMALE LIBERATION POETRY READINGS, benefit for THE SECOND WAVE. Readers for February: Feb. 4, Celia Gilbert; Feb. 11, Ellen Bass; Feb. 18, Pat Rabby; Feb. 24, Marge Piercy, author of Dance the Eagle to Death and other books. At 552 Massachusetts Ave., Cambridge (Central Square). Child care info' Karen 491-1071. Contributions asked.

SUNDAYS, 7pm METROPOLITAN COMMUNITY CHURCH WORSHIP SERVICE, Hunnewell Chapel, Arlington St. Church.

February 4, 4pm Troy Perry in Boston--see below **

February 9, FRIDAY, 8:30-12:30 pm D.O.B. VALENTINE'S DANCE, Arlington St. Church, Arlington & Boylston Streets, Boston (at Arlington MBTA stop). Use side entrance on Arlington St. Door prize! WOMEN ONLY!!! \$1 members, \$1.50 non-members.

February 11, SUNDAY, 7pm FEMINIST LITURGY at the METROPOLITAN COMMUNITY CHURCH SERVICE (see above).

February 12, MONDAY, 7:30 pm FOCUS MEETING, for all women with ideas and help for FOCUS, 12 Remington St., Apt. 106, Cambridge, off Mass. Av. between Harvard Square and the Orson Welles Cinema.

February 12, PBS TELEVISION Germaine Greer vs. Wm. Buckley on women's liberation.

February 26, MONDAY, 7:30 pm D.O.B. BUSINESS MEETING, at the office, 419 Boylston St.

March 9-11, FRIDAY--SUNDAY, INTERNATIONAL ABORTION TRIBUNAL, NEW YORK CITY, public testimony by women and others in support of abortion law repeal. Follows preliminary hearings held all over the country in October 1972. For info' BOWAAC 266-3574, Room 323 at 419 Boylston St.

D.O.B. OFFICE HOURS ARE NOW: Tuesday 3-6 pm, Wednesday and Friday in the day, Monday evening, and sometimes Thursday evening. If you want to help increase these hours get in touch with Geri Bidwell or leave a note in the mail box.

FLASH

** Troy Perry, famous gay minister from Los Angeles and founder of the Metropolitan Community Churches, will officiate at a special service SUN. Feb. 4, Arlington St. Church Sanctuary at 4 pm for Boston M.C.C. ALL ARE WELCOME.

TO JOIN BOSTON D.O.B. send \$10 (or \$15 for a couple) plus a signed statement saying "I am a woman 18 years of age or older". Membership is per year and includes one subscription to FOCUS plus reduced admission to some events.

TO SUBSCRIBE TO FOCUS send \$5 for a year. Anyone any age. Sample 50¢.

TO SUBSCRIBE TO THE CALENDAR ONLY send \$1 for 6 mo. Anyone any age.

DON'T FORGET TO TELL US YOUR ADDRESS AND ZIP!

OUR PHONE: 262-1592

BOSTON DAUGHTERS OF BILITIS, 419 Boylston St., Room 415, Boston, Mass. 02116

OUR PLACE, PAST AND FUTURE

by Kay Silk

(see cover)

We like to read about ourselves. However broad our sympathies, however friendly our relations with our straight neighbors, we are most at home with the fictional characters whose feelings, whose joys, whose difficulties resemble our own. We welcome the chance to read about other lesbians. Although the homosexual movement and the new feminism have been good for us, neither is altogether what we had hoped for: one is dominated by males, the other by heterosexuals. As the least regarded members of each group, we have become more aware of our particular needs, among them the need for personal and artistic expressions of our own.

Since 1928, when Radclyffe Hall's The Well of Loneliness was published in Great Britain, the lesbian novel has been one of the most important of these expressions. (The term "lesbian novel" is applied here to works of fiction in which at least one of the major characters is a lesbian.) The Well of Loneliness was the first of its kind. Among the most recent is Isabel Miller's Patience and Sarah, published by McGraw Hill in 1972.

Public outrage, fanned by popular journalism, caused The Well of Loneliness to be tried and then banned from Great Britain as obscene, although it was defended by such thinkers as Havelock Ellis and George Bernard Shaw. The English publisher, Jonathan Cape, was forced to print and distribute the book in Paris. Eventually it was translated into eleven languages and sold in the hundreds of thousands, but it remained contraband in Britain.

By contrast, Patience and Sarah was first printed and distributed by the author herself in 1969, under the title A Place for Us. After three years, the book was rescued from its underground status by McGraw Hill, and gained public recognition through an article in the New York Times Book Review (April 23, 1972).

The difference between the histories of these two novels reflects the change in society's attitude toward us. Things are improving a little, although we still suffer the double social and economic handicaps of being female and being homosexual. Our emotional preferences, once nearly unmentionable, have been transformed by the changing times into an object of open and even respectable curiosity, not without its commercial possibilities. Hence McGraw Hill's purchase of Isabel Miller's novel.

Of greater concern are the attitudes towards lesbianism to be found in the novels themselves. The Well of Loneliness preserves the facts of the recent past: Patience and Sarah is a possible indication of things to come. At present we are in transition, no longer bound entirely by the conventions and traditions of Radclyffe Hall's day, but not yet free from them. Patience and Sarah, who do not fit the roles of butch and femme, and who never doubt the rightness of their feelings for each other, personify the new feminist ideal of lesbianism, if not the reality (the old-line gay bars are still flourishing, along with all the attitudes that keep them in business). In our current transitional state, we may benefit by looking both ways, to see where we began and where we may yet arrive.

A Place for Us--the original title of Miller's book--identifies the goal sought by all of us, living or fictitious. A "place," a sense of belonging somewhere, is the quest of the chief characters in both novels. There are many differences between the two books, but none more striking than the contrast between the authors' conceptions of our "place," both in society and in our own estimation.

The Well of Loneliness is long and complex, given to close examination of motives and actions. Often it seems

(cont. p. 4)

more like a study than a novel, for it is written as carefully as a pioneering work ought to be written, taking nothing for granted about the readers' knowledge of the subject. Hall displays almost a clinical interest in Stephen, the heroine. In particular, the section of the book concerning Stephen's childhood and youth reads like a Krafft-Ebbing case history, brought to life and given full human dimensions.

The book contains little actual plot. It consists for the most part of a series of illustrative episodes, whose cumulative effect is to convey the sense of Stephen's homelessness. Stephen "stood midway between the sexes" in a society whose sexes were not merely biological divisions but armed camps, each with its own inflexible code of behavior. In this setting, Stephen felt confined within her female body, filled as she was with aspirations and energies that were permitted only to the male. Unwilling to perform the female role expected of her, she suffered the ostracism of "normal" society (the novel is peppered with the word "normal" and its opposite, "invert"). Stephen was an exile in more than one sense, not only standing outside the recognized sexual categories, but forced by the pressures of family and society, and by her own damaged self-esteem, to leave her home. Even when settled abroad, she was compelled to remain outside "normal" humanity.

The saddest part of this unhappy tale is Stephen's acceptance of the general attitude toward herself and those like her. The book is full of words like this, spoken in an age when religious feeling was considerable: "I'm some awful mistake--God's mistake...it's pure hell." Or this cry to a deaf Heaven: "There are so many of us...who have no right to live, no right to compassion because they're maimed, hideously maimed and ugly--God's cruel; He let us get flawed in the making."

Stephen, though exiled, is also imprisoned in her surroundings. She has nowhere to look for models or examples except within the very society that rejects her. Having refused the female role, Stephen must adopt ready-made the male part; it

is the only alternative.

Stephen's idealistic nature makes her masculinity somewhat less oppressive than it might have been. Still, her idealism is of the traditional male variety. Her relationship with Mary is a high-minded blend of passion and protectiveness: she endeavors to win acceptance for herself and the girl by her achievements as a writer.

"...she was writing this book for Mary...She did not entirely neglect the girl for whose sake she was making this mighty effort--that she could not have done even had she wished to, since love was the actual source of her effort. But quite soon there were days when she would not go out, or if she did go...she seemed abstracted... And soon there were days when all that she did apart from her writing was done with an obvious effort to be considerate."

Stephen has fallen into the well-known pattern of the husband who is so fully absorbed by his career that he neglects his wife in daily, personal matters.

Mary runs true to the pattern. Hardly more than an ornament, she is by far the least interesting character in the novel. Her attachment to Stephen is described with pathetic accuracy: she wants to do Stephen's typing and mend her socks, having no other ambition than to devote herself to her partner. Hall refers to her as "all woman", "perfect woman", for whom "love is an end in itself". We cannot fault the author for describing the "perfect woman" in such terms--she was merely echoing the conventional wisdom of her time--but we would be more likely to say that Mary filled the feminine role to perfection.

Mary is only a part of Stephen's life, but Stephen is all of Mary's:

"Sometimes there were poignant if small disappointments, when Stephen had failed to keep a promise. 'Listen, Mary darling--will you ever forgive me if I don't come (cont.p.5)

with you about those furs? I've a bit of work here I simply must finish. You do understand?"

'Yes, of course I do.' But Mary, left to choose her new furs alone, had quite suddenly felt that she did not want them."

With the longing of an outsider to whom entry is eternally denied, Stephen feels a "craving for the normal". Lacking any other model, and unable to see beyond the conventions of her own society, Stephen attempts to create with Mary a "normal" domestic life. But she is doomed in this; any union of man and woman is enough to make a mockery of her effort. At the wedding of her housemaid to a young soldier, Stephen reflects that whatever else the couple might lack, the man can give his bride "security, peace, love with honor". All of Stephen's wealth and accomplishments cannot purchase these things. The wedding, a milestone in a way of life she can attain only imperfectly, serves to sharpen her sense of futility and defeat.

Shame, self-loathing, the striving for the goodwill of a hostile society, are illustrated in the episodes and details that Hall has recorded so abundantly and with such precision. The end of the tale draws these elements together, showing us once and for all the hopelessness of Stephen's position. Pretending that her love for Mary has cooled, Stephen surrenders the girl to a young man with whom she senses Mary is now in love. (A further twist: the man is an old friend of Stephen's). The coolness, however, conceals Stephen's true reason for releasing Mary: her belief that she is unworthy, unable to give Mary the "honor", the good name, the status, as we would say, that a man could provide. Her action is chivalrous, the expression of her strongly masculine wish to do the right thing. But the unfortunate Stephen, who has accepted the difficulties and obligations of the masculine ideal, cannot share in the advantages. She is truly without a place in the world. Hall has succeeded in communicating her lost quality, her position "midway between the sexes", if not in a biological, then surely in a social sense.

Out of this despair emerges a single, very slender thread of hope. Stephen and her companions are struggling for acceptance, both self-acceptance and acceptance by others. In Stephen's own words, "we're all part of nature". But it is Stephen's friend Valerie who prescribes the approach to be taken before the day of acceptance comes: to "cultivate more pride". Here, as in other respects, Hall anticipated what would come after her time; for the pride urged by Valerie is what is meant today by "gay pride": the freedom from shame.

In contrast, pride lives at the heart of Patience and Sarah: pride of womanhood and the heroines' pride in their feelings for each other.

Patience and Sarah does not have the documentary quality of The Well of Loneliness. It is the work of contemporary author, who feels no need to explain every detail to the better-informed readers of today. Instead, she chooses to concentrate on the two crucial years in which the women meet, fall in love, and embark upon a life of their own making. The book feels more like a novel than does The Well of Loneliness, because Isabel Miller is not recording the events and attitudes of her own time. It is a reconstruction, as she tells us, based on a few surviving scraps of information about a pair of women who lived and farmed in upper New York State early in the nineteenth century.

From these scraps, Miller has created the atmosphere that we may believe existed in the years following the American Revolution. She conveys the sense of wilderness and open spaces waiting to be tamed, containing not only the physical challenge of fresh territory, but the opportunity also to carve out new emotional freeholds, new ways of living. The old New England restraints still exist, but they are no match for the promise of freedom lying to the west. Patience and Sarah, setting out together from their Connecticut farms, blossom in this atmosphere. Where The Well of

Loneliness shows the first cracks beginning to open in the encrusted conventions, and the anguish of those engaged in the opening process, the world of Patience and Sarah is full of open space, so that the rebels have only to remove themselves from the old to establish something new. We must regard them as adventurers, not as exiles.

Miller has created a brave pair of innovators. Their buoyancy, their optimism, their pride touch those of us who have begun to feel a similar pride: that it is a fine thing to be a woman and a lover of women. Patience and Sarah may be made to suffer, but their pain, like that of today's feminist lesbian, originates outside the self, not within. Unlike Stephen, these women have not taken to heart society's judgment of them. They are seen to struggle not at all, or only briefly, with misgivings about their own feelings. Unimpeded by self-hatred, they can save all their energies for meeting the opposition.

"We can be an army of two. We can be Plato's perfect army: lovers, who will never behave dishonorably in each other's sight, and invincible. Let the world either kill us or grow accustomed to us: here we stand."

What an encouraging book this is. Compare Stephen's shame before her God with Patience's statement to her pious brother, who is scandalized:

"I prayed to be fulfilled in (my love)."

"He thinks it over. It is impressive that God didn't strike me with lightning for such a prayer. There is a chance that God is not offended."

It is the new courage, transplanted into nineteenth-century New England. The Lord won't mind.

In the face of this womanly self-assurance, what are we to make of Sarah's male clothes and her knowledge of traditionally male skills?

Here, Sarah's apparent resemblance to Stephen is only as deep as her clothing. The underlying motives are quite different. It is economic need, a need unknown to the wealthy Stephen, that has placed Sarah in the role of the boy. Her family is all girls: her father, who cannot afford to hire a man, must train one of his daughters to help with the heavier work on the farm. A purely practical step, but a source of gossip in the neighborhood.

Later, when Sarah takes to the road alone, she travels in boy's disguise to protect herself and to avoid notice. She passes as male, but makes a discovery: "I began to see how boys aren't much better off than women. Men are the ones who get their way and run the world." Only at the beginning of the novel, when Sarah wishes to impress Patience with her plan to go west, does she assume a genuinely masculine manner. Patience is determined to remove this:

"...she was only trying to play man, all slow and steady, not impulsive, weighing carefully. I was amused but didn't say so. Time enough later to teach her that it's better to be a real woman than an imitation man, and that when someone chooses a woman to go away with it's because a woman is what's preferred."

This is the most cheering thing about the novel. The relationship, once begun, is never anything but woman-to-woman. Patience finds herself glad to be a woman, with a woman's responses. And Sarah tells her younger sister, "I'm not (a man). I'm a woman that's found my mate".

What, then, of their division of labor along the traditional lines, once they have found their farm?

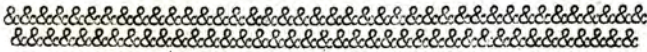
We must be careful not to confuse role-playing with differences in skill, although Patience works in the house and Sarah in the fields. It is true that Sarah can handle axe and

(cont. p. 7)

AROUND THE COUNTRY, CONT. from p. 10

believe homosexual activity is normal behavior and unfortunately most people have a tendency to equate any and all abnormalities with sin, disgrace, and shame."

Ann also said she was against entrapment and for repeal of victimless crime laws. (---BOSTON GLOBE, Jan. 9, 1973)



FIRST DAY / LAST DAY
(November 7)

I saw her put her hand through her lover's arm

And it was the most beautiful gesture. It spoke above all the spoken words.

It was night, and not too well lighted there

But enough to see,
And the girl took the arm of another girl
And I can't get over the picture.

A simple picture
Quiet,
Gentle,
Just, natural

As beautiful as music, or the night,
Or the patterns of soft raindrops nodding
Against a still pond, making circular waves
That bump into each other like old friends.

So simple was it
It broke my mind.

And while it heals
I'll remember those two

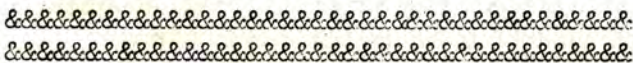
And simple gestures

And simple envy

And simple

And

--ANON.

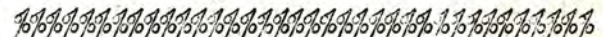


OUR PLACE, PAST AND FUTURE, CONT.
from p. 6

and rifle, and has braved the open road by herself, but it is Patience who is the organizer, and Patience who takes the lead in their lovemaking. Things balance out; we are made to feel that they share, or take in turn, the responsibility and the initiative. Both women are strong enough to meet the demands of their surroundings. There is no room in their world for anyone like Stephen's Mary, who is distinguished by nothing but her need to be protected.

A fine story, Patience and Sarah. It leaves us with the feeling that they lived happily ever after. Happy endings, rare enough in real life, have been almost unknown in lesbian fiction. But Patience and Sarah reflects the change that is taking place in our ideals, and in our concept of ourselves. In spite of its early-American setting, it is a vision of a possible future.

The new ideals, of course, will not be realized tomorrow, or even next year. Ingrained shame dies hard, and the rigid sexual roles are dissolving at somewhat less than glacial speed. But meanwhile, Isabel Miller's vision may help us to develop the pride we need to hasten the process of realization. It is encouraging to know that even one woman could have presented us with such a vision, expressing for all of us the conviction that we, as women and as lovers of women, have the right to places of our own in the world.



D.O.B. BUSINESS MEETING JAN. 18, 1973

The meeting was on a Thursday evening at St. John's Church. We voted \$30 for the library for the next year, to be spent by the three members who volunteered to select materials. Lois H. agreed to appear on GAY WAY representing DOB on Jan. 25 with HUB. The treasurer announced several donations of \$25 to D.O.B. We discussed the New England Gay Conference, the raps, office, dance.

Reprinted from GAY LIBERATOR no. 23

Transvestism is known as crossdressing or wearing the apparel generally considered to be that of the opposite sex. This article will discuss transvestism (TV), its origins, the various forms of TV, oppressive laws and attitudes, the political implications of TV, and where an isolated TV can get more information. There are bisexual, heterosexual, and homosexual transvestites. Transvestism is simply a way of wearing clothes. But many people are confused about TV. First let's look at the beginnings of dressing-period.

Thousands of years ago people wore clothes to survive. The beginning of civilization saw the rise of class-divided societies. Significance was attached to the clothes people wore. Women were tied biologically to the umbilical cord of child bearing, and in male dominated societies, were given a "special place" in the home and clothing that went with it. People, especially men, competed with nature for food and power. With the development of clothing technology, pants - as protective gear for hunting - came into being. Dresses also around that time were beginning to be worn. They are more comfortable for pregnant women who are nursing babies. Wearing "masculine" and "feminine" clothing began then with social organization based on the nuclear family and male domination. The rise of rich rulers and churches kept the forces in motion for a whole set of dressing mores that meant power, class, sex, and religious oppression. The bible says: "The woman shall not wear that which pertaineth unto a man neither shall a man put on a woman's garment: For all that do so are an abomination unto the Lord thy God." The bible is widely quoted by churches to oppress people in a sexist and racist way. Many people such as serfs and slaves were made to wear certain styles of clothing to show who they were, much the same as a prisoner. In male dominated societies (with rare exception) classes dressed differently and trends progressed toward "masculine" and "feminine."

In Europe royalty proscribed anyone from wearing crowns. The rich merchant classes dressed elegantly as feudalism and then nation states came into being. When working, the people dressed as they could. Transvestites cross dressed throughout these times despite severe oppression. Joan of Arc was burned at the stake and one of the reasons was the "masculine" clothing that she wore. When oppressed religious people, debtors, and revolutionaries came to this continent they brought all of this confusion about clothes with them. England had many puritanical laws against cross dressing and so did colonial America. Colonizing the land and keeping it safe from the Indians for Americans hardened the "masculine" - "feminine" dress codes and mores. They became the mainstream of American dress. TV, despite extreme social sanctions continued to exist in America. TV has existed almost since the beginning of recorded history. Dress codes, mores, and laws banning TV are related to the ruling class mindfuck that is still going on in this country today. Now let's look at the various forms of TV.

STREET DRAG QUEENS

Many people cross dress on the street all the time. Great risks are taken because of anti-drag laws and social attitudes. A street drag queen gets a great deal of pleasure from being seen in public passing as a person of the other sex. Many street drag queens feel more comfortable being with people of the same sex in drag. Pathologists say that drag queens are apologizing for being homosexual. Drag queens feel it's a part of a full acceptance of their homosexuality.

TRANSVESTITE PERFORMERS

Transvestite performers are one of the most accepted types of TV, often appearing in shows in which the drag queen or king is fully cross dressed and lip synchs a record. Some transvestites use their own voices. Jim Bailey does Judy Garland, Barbra Streisand and many other performers almost identically in appearance and song. The crowd is just as much a part of the show as the performer. Many people are threatened, amused, identify, heckle, or just plain get into

it. When a drag show goes off well it has a moving effect on the crowd and people really have a good time.

SCAG DRAG

Many males are now putting on a few items of "feminine" and some "masculine" clothing. Make up, jewelry, purses, shoes, blouses, hats, etc. that were traditionally considered "feminine" attire are now being worn by men. Women are not considered cross dressers or in scag drag by the law when they have "masculine" clothing. Scag drag is not unisex. Scag drag is whatever the person wants it to be. In many ways it is street theater - a future shock. It is a way of dressing. If people are shocked by clothing they are threatened. Men are as good looking as women, i.e., men don't have to dress rugged to prove someone. People shouldn't have to feel threatened by clothes. Amerikan society does that by its dress codes, mores, and laws. Scag drag confronts uptight laws and glamour trips in a gay way. Psychologists, police, and sociologists can theorize forever, imprison, and try to cure transvestites but more sexual repression in a society that too often transfers sex desires into power is not needed. More oppressive lecturing and treatments from those professions are not needed. Too often in Amerikan society people are put on tracks and told to run on them. Some people go in drag to commit crimes and not be recognized. Criminal transvestites who rip off people are just that - rip offs.

People are programmed by the institutions in society to perform certain roles. One of these is to conform to the codes of sexual dress. The uniforms we wear contribute to how we feel and see ourselves. Rigid adherence to either glamorous or rugged clothing can track the personality into frustrating roles.

There is a cross dressing ordinance in Detroit which is currently being challenged. The penalty is a misdemeanor. Police can use the criterion of three items of "feminine apparel as grounds for arrest.

You can get information on TV by calling 577-3367, Wayne State GLF. Literature is there that helped put this article together. Legal referrals and help are

available in case of arrest.

Editor's note: Wayne State University GLF, 329 University Center Bldg., P.O. Box 23, Detroit, Michigan

#####

LETTERS TO FOCUS

Dear Focus,

I would like to say that I am thankful for your journal! Keep up the work because we need good journals like FOCUS...I have enclosed \$5.

--from Georgia

Dear Focus readers,

We don't get many letters at the Focus office about Focus, so we'd like some. We'd also like more contributions. In addition to features, book reviews, reports, stories, poems, we'd love to get clippings and news and such things. And funny things!!!

--Love,
Focus staff

#####

GAY THERAPY GROUP #
AT THE #
HOMOPHILE COMMUNITY HEALTH SERVICE #
WANTS NEW WOMEN MEMBERS. #
Call Susan at 266-5478

#####

AMAZON QUARTERLY-A LESBIAN/FEMINIST #
ARTS JOURNAL #
72 pages of fiction,essays,poetry,..#
1 year sub.,plain wrapper \$5 #
Amazon Quarterly, 554 Valle Vista, #
Oakland, Calif. 94610.

#####

AROUND BOSTON

Holy Union ceremony. Two gay women, Geraldine Azzata and Nancy Wilson, were united in a holy union ceremony Dec. 28 at the Hunnewell Chapel in the Arlington Street Church. Officiating was Larry Bernier, pastor of the Boston Metropolitan Community Church. The two women wrote their own service, which was attended by fifty friends. The union is not, of course, a legal marriage in the eyes of the state.

Nancy is also the copastor of the M.C.C., and is available at the M.C.C. office Mondays (266-7491; Room 408 at 419 Boylston St.)

The Gay Community Center group has a coffee house in the works. They have been holding regular Friday night dances at the Charles St. Meeting House.

Emerson Homophile Society for the Arts has meetings Wednesdays at 8 pm at 96 Beacon St., Boston (room is listed on board inside the building). All are welcome. EHSA will be getting an office and phone soon.

FAG RAG # 4 is out, published by the old gay male liberation and others. Price is 25¢. Call for where to buy it: 354-1555.

LESBIAN/WOMAN was reviewed in the Jan. 16, 1973 Boston After Dark by Dora Diesel.

Fire missed DOB. A daytime fire two doors down from the Boston DOB office at 419 Boylston Street gutted the building. Perhaps someone objected to the Israeli consulate housed therein--or to the Irish consulate--or to the Berlitz School of Language?

Lesbian Liberation has been supplanted by Lesbian Meetings and Gay Confusion. They meet Thursday evenings for raps in private homes. Call 354-8807 for info'.

Dignity-Boston, a gay Catholic group, had 60 people at its first general meeting, Dec. 3. Address is 1105 Boylston St., Boston 02215.

BOSTON GAYLINE, publication of the Homophile Union of Boston, is out.

It costs 60¢. For places to buy call HUB, 536-6197.

WOMEN IN ITALY, about the feminist movement in Italy, is the first of a series by the Europe-America Communication Service. They sent DOB a copy.

~~~~~

## AROUND THE COUNTRY

Gay groups are a threat to homosexuals' mental health, said Dr. Robert J. McDevitt, Director of Psychiatry at Cincinnati's Good Samaritan Hospital at the 26th clinical convention of the American Medical Association.

"While such groups seek to alleviate loneliness and isolation of their members, they alienate them from significant relationships with their families, friends, and colleagues... their attack on recognized and effective treatment of the homosexual male may prevent treatment of the individual and resolution of his difficulty," Dr. McDevitt said.

(--LOS ANGELES TIMES, Nov. 28, 1972, as reported in DIGNITY, Jan. 5, 73).

Ann Landers: "It's unnatural, therefore illegal."

"Dear Ann Landers," wrote a gay man, "...why can't I hold hands with my lover in public and dance with him the way heterosexual lovers do? Surely love is not indecent, to be scorned and despised...I do not understand why so many people do not understand. Can you explain it?"

Yes, she can. She replied, "Why can't members of the same sex...proclaim their love as heterosexual lovers do? Because homosexuality is unnatural. It is, in spite of what some psychiatrists say, a sickness--a dysfunction. In our culture, in the year 1973, we are not conditioned to accept homosexuality as the normal human condition. For 18 years I have been pleading for compassion and understanding and equal rights for homosexuals, and I will continue to do so. But I do not

(cont. p. 7)



# THE LESBIAN TIDE

A VOICE OF THE  
LESBIAN/FEMINIST  
COMMUNITY

sisters subscribe now!

\$5.00 in california  
\$6.00 elsewhere  
\$ .50 sample copy

send to: tide collective

1124 1/2 n. ogden  
los angeles, ca 90046

bulk rates available upon  
request.

Federal and State

## income tax returns

expertly made out!

- save yourself money
- I've had seven years' experience
- the price will be right

call JUNE ZILLMAN 354-4290

### CAREER COUNSELING

Free details, career search aids.

Determine your full potential thru comprehensive, meaningful, supportive analysis. Also, creative Resumes that open closed doors. Be prepared to take advantage of opportunities. Write today!

#### CONSULTANT

4172 Emerald Lake Dr.,  
Decatur, Ga. 30032

### FREDERICK S. HILL

Registered Electrologist

announces

the opening of his office

for the practice of

Electrolysis

"Permanent Removal of Unwanted Hair"

Male and Female Patients

Suite #1 - 1151 Hancock Street  
Quincy

by appointment only

773-1330



**FOCUS:** a journal for gay women.

That's us, folks!  
VALENTINE'S OFFER: send FOCUS to  
your sweetie, friend, or parents  
(or self) for \$4 for a year.  
OFFER GOOD TILL FEBRUARY 28, 1973.  
(Regular price \$5).  
DOB, Room 415, 419 Boylston St.,  
Boston, Mass. 02116



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

Thank you for using the manuscript collections of The History Project. Copyright restrictions may apply. If you have questions or wish to request removal of a document in this collection from our digital repository, please contact The History Project.

This PDF file contains images of an issue of the publication Maiden Voyage, produced by the Boston chapter of the Daughters of Bilitis from

## The Daughters of Bilitis (Boston chapter) records Collection #0011

Recommended Citation:

[Item description including title, author, and date if known], Daughters of Bilitis (Boston chapter) records, The History Project: Documenting LGBTQ Boston.