

ye olde sodomy lawes, p. 7

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new england's gay weekly

Vol. 2 No. 39 MAR. 22 1975

Kentucky Six Jailed for Contempt



Kentucky Six

LEXINGTON, Ky. — Six Lexington gays are now serving jail sentences as a result of what they claim is still another insidious example of anti-gay and anti-feminist harassment on the part of the F.B.I. The political weapon being wielded in this case, they say, is the F.B.I.'s abuse of the grand jury system.

The five women and one man — Jill Raymond, 23, Marla Seymour, 22, Gail Cohee, 21, James Cary Junkin, 19, Debbie Hands, 22 all of Lexington, and Linda Link, 22, of Louisville — are all students or former students of the University of Kentucky who were recently subpoenaed to appear before a Lexington grand jury ostensibly to reveal all they knew about Katherine Power and Susan Saxe, former Brandeis students charged with the

1970 robbery of a Boston bank and the murder of a policeman. The F.B.I. has questioned scores of people in a full-scale effort to apprehend the fugitives, whom it claims were recent Lexington residents.

Having refused to answer F.B.I. questions, the six found themselves subpoenaed to appear before the federal grand jury, where they were given "use" immunity from self-incrimination. (Use immunity protects the witness from prosecution based on his/her own testimony but does not guarantee that no prosecution at all will follow.) The six witnesses refused to answer any grand jury questions, accusing the F.B.I. of harassment and threatening tactics and objecting to F.B.I. questioning on their political activities, wholly unrelated to the

search for the two women.

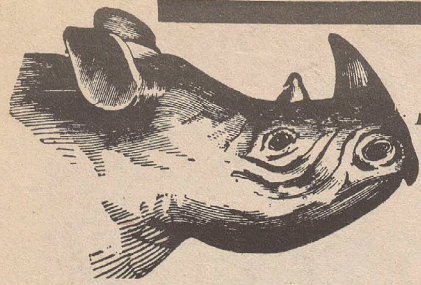
As a result of their refusal to testify, U.S. District Court Judge Bernard T. Moynahan found the six in civil contempt of court. He denied a defense motion that bail be set pending appeal, saying that the appeal was "frivolous and taken for delay." The six are being held without bail at three prisons in Kentucky.

The six witnesses and their defense attorney Robert Sedler of Lexington decried the action as "the clearest possible case of abuse of the grand jury." Sedler argued that a grand jury can only investigate cases in which there is reason to believe that indictments could be returned; the only possible indictment that could have been brought against the six witnesses would have been one charging the

harboring of fugitives. Yet the questions asked by the grand jury, he said, indicated that this case was not an investigation for harboring fugitives.

Throughout the proceedings, the six protested the F.B.I.'s abuse of the grand jury system as a tool to harass political gay activists and to exert powers of coercion on people which the F.B.I. does not have. "The clear purpose of the investigation," Sedler contended, "is to get information which the F.B.I. could use in seeking the fugitives. It clearly raises the question of whether the grand jury can be used for this purpose."

The Lexington Grand Jury Defense Fund has been set up to defend the six. The address is Defense Fund, c/o Sally Kundert, 454 South Ashland Ext., Lexington, Ky. 40502.



news notes

RESOLUTION ON OFFICE OF GAY CONCERNS

Delegates to the Unitarian Universalist Association's June General Assembly in Minneapolis will have ample chance to vote on the denomination's newly-established Office of Gay Concerns. Two resolutions, one anti-OGC and the other pro-OGC, will be debated.

The first petition was circulated by the Rev. Irving Murray of Long Island, and seeks to cut off funding for the Office. The counter petition, circulated by Rev. Frank Robertson of Washington, D.C., commends the Board of Trustees for approving OGC funding. It was submitted by the March 7th deadline for resolutions with endorsements from 40 member churches.

A local UU Gay Caucus is currently forming. John Kyper was recently elected co-ordinator. The next meeting will be held on Wednesday, April 2nd, at Sturgis Haskins' at 8 p.m. For more information, call 227-6167.

RENT CONTROL HEARINGS

BOSTON — Rent control hearings will be held at the State House, Gardner Auditorium, Wed., March 19 at 10 a.m. All persons concerned with maintaining strong rent control are invited to attend.

NEW ENGLAND GAU DISCUSSION

BOSTON — The Gay Academic Union of New England sponsored an open discussion for members of the Active Gay Student Groups in the Boston area and from as far as New Haven and the North Shore. Representatives of groups from a dozen colleges and universities provided an excellent opportunity to discuss common and unique problems, motivation and directions.

WOMEN'S SEXUALITY AND SOCIETY

The Institute of Homophile Studies had originally offered a course entitled *Sexuality and Society* held at the church on the corner of Mass. Ave. and Beacon St. on Thursday nights from 6:30-8:00 p.m.

Due to the entirely female student registration, the focus of the course is now *Women's Sexuality and Society*.

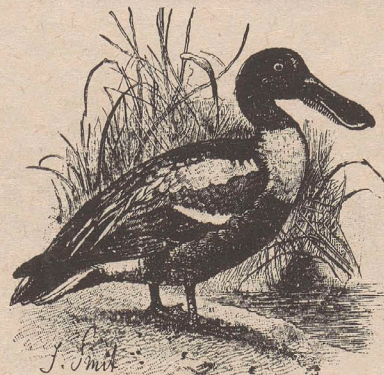
Registration for the course has been extended until March 20. Anyone now interested may simply show up for the class this Thursday evening.

Cost of the class \$25.00 for a ten week session. Group rates: 4 or more people at \$15.00 per person.

Any questions... Call Donna Medley at 542-5188.

POLICE WATCH COMMUNE

NEDERLAND, Colo. — Police have been keeping a watch over a lesbian commune on Duck Lake in connection with the search for Patty Hearst. But the FBI was quoted as saying it knew nothing about the missing heiress's supposed presence in Colorado or the stakeout on the commune.



Shoveler (*Spatula clypeata*).

GAY PORN LIFTS FROM DeMILLE

[Variety] — It is not unusual for hardcore filmmakers to "borrow" music from soundtrack recordings of conventional features from the major distributors. It is unusual, however, for a pornopic to use actual footage from a major feature.

Such is the case with a gay hardcore film called "My Time to Swing," which has been playing around the country. The film includes uncredited sequences from Cecil B. DeMille's "The Greatest Show on Earth," released in 1952 by Paramount Pictures. Footage used includes some of the circus pageantry from the film as well as aerial sequences in which Betty Hutton and Cornell Wilde can clearly be identified. Plot concerns how some of the male trapeze artists swing together when they are not working.

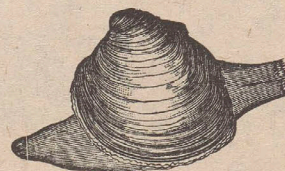
DeMille would roll over in his grave!

GAY PARENTS FORUM

NEW YORK CITY — The National Gay Task Force is sponsoring a forum on gay parents with Eda LeShan, psychologist, author, and moderator of television's "How Do Your Children Grow." It will be Wednesday, March 19 at 8:30 p.m. at the Church of the Ascension, 12 West 11th St., Manhattan.

ONTARIO GAY COALITION

TORONTO — A new province-wide gay rights coalition has been established in Ontario, Canada. Over 60 men and women, representing gay groups from the entire province, met in Toronto recently to organize the coalition and to bring pressure on the Ontario provincial government to change the Ontario Human Rights Code to protect individuals on the basis of sexual orientation.



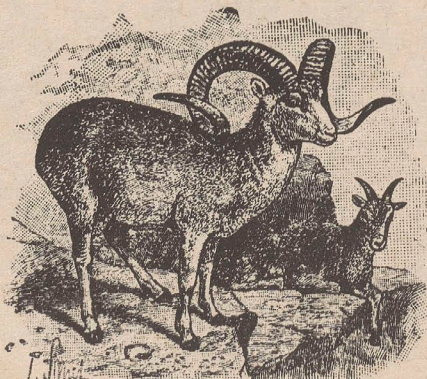
Quahog.



MAINE LINE

BRUNSWICK — A member of the LAMBDA organization has reported that his organization is "for all practical purposes, defunct." LAMBDA took over the office vacated by the Brunswick Women's Group but was not able to raise rent monies beyond one month. Contacted for an additional comment one member told GCN that LAMBDA had mostly been a "pressure or lobby group" and "never grass roots". Whether or not lambda continues as a viable organization is, perhaps, a moot point. In many ways it typifies many of the Maine gay organizations... a few outspoken, intelligent spokespeople with small informal memberships. The real grass roots people have not been cultivated. An exception is, of course, the Gay Support and Action Group in Bangor. The diversity of its membership has not made it always a cohesive organization. But in a sense this has been its strength. One member of the MGTF said he felt that the Task Force had been woefully remiss in neglecting "the average gay". Generally, however, Maine gays are appreciative of the organization's success to date.

BANGOR — The February meeting of the MGTF was held in Bangor at the Gay Community Center. John Croxford, new Secretary of Gay Support and Action, chaired. Treasurer Stan Fortuna reported the worth of the Task Force to be \$127. It was voted to send ten dollars to the National Gay Task Force in memory of Dr. Howard Brown. Fortuna also reported some 56 new subscriptions during the past three weeks. New media coordinators are Steven Bull, Sandra Swain, and Stan Fortuna.



Tian-shan Sheep (*Ovis poli*).



contact

By Tom Caruso

HARTFORD — MCC/Hartford is moving into new quarters on March 16. The church has announced plans to relocate at the former Hartford "Women's Center", 11 Amity Street, adjoining the building it has been using for the past year.

The new facility would be available to the group seven days a week, thus enabling the church to expand its services to the community. Containing a basement assembly room, large adjoining kitchen, an upstairs lounge and office, the building would be suitable for a coffeehouse, dance, and other social activities. Currently, the church's social activities have been limited by its renting a building available only on Sundays.

Bill Passes Out to Floor

By Rick Paquette

BOSTON — "The sexual preference of a person shall not be considered as just cause (for dismissal) unless such preference is related to the unsatisfactory performance of the requirements of an office or position."

H.2849, legislation banning discrimination against gays in Massachusetts state civil service jobs, was re-written by the legislature's Public Service Committee with the above clause. This differs from the original legislation in that the employing agency will be allowed to discriminate against gays "if the Civil Service Commission determines" that her or his homosexuality can or will interfere with the job.

Supporters of the original bill argued that there is no specific job by which homosexuality in and of itself should be a barrier. Certain legislators, however, were willing to accept this gay rights bill only if the employing agency were given some discretion in the matter.

The legislators backed up their reasoning with a string of Federal court decisions over the last four years mandating that there must be a "nexus" (i.e., obvious relationship) between homosexuality and job performance in order to discriminate in public employment positions.

Most legislators, though, do not perceive the difference between the two bills. One representative from Boston, a supporter of the bills, told GCN that his colleagues "... make no differentiation between any of the bills. They think they're all the same," he said.

BPD Converges on BPL for FIOs

By David Brill

BOSTON — A new wave of undercover police activity has apparently hit Boston, this time in the form of harassment of gay men at the Boston Public Library. During the last two weeks, GCN has received about a dozen separate reports of various incidents involving plainclothes police officers at the new wing of the BPL in Copley Square.

The most detailed complaint came from Donald Meuse, 22, of Boston. According to Meuse, he was approached by a man in plain clothing near the library's Record Dept. The man, whom he later discovered was a police officer, brought Meuse to a small alcove nearby, frisked him, completely emptied all of his pockets.

Meuse was then subjected to a battery of questions for the purpose of filling out an F.I.O. (Field Interrogation/Observation) report. The Record Department is nowhere near the men's lavatory, and when Meuse told the officers that he was there only to



Photo by Paul Spencer

Don Meuse . . . FIO victim

borrow some records, they giggled, according to Meuse, and said, "We know why you're here."

He asked why he was being interrogated, and was told that the

F.I.O. was in no way an arrest record, but also told him, "You just had better not be seen in the library again or you will be in trouble. Meuse then went to a library official's desk to inquire about making a complaint, and then discovered that one of the men behind the alleged "librarian's" desk was also a police officer.

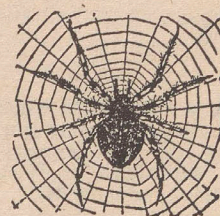
Meuse has filed a complaint with the Internal Affairs Division of the Boston Police Department, and has also filed copies of the complaint with Police Commissioner diGrazia, and Rep. Barney Frank of Boston.

Other gay men who experienced harassment at the BPL report having been called names by the police officers, and brusquely tossed around, as well as having been written up on F.I.O. reports throughout the library, with specific reference to the men's rest room area.

Deputy Police Supt. John Doyle, who oversees the Intelligence Division and Vice Squad, was unavailable for comment at press time. Commissioner

diGrazia has received several inquiries about the matter, and has promised a complete investigation into the charges of police harassment.

Other persons with similar incidents at BPL to report are asked to send them to GCN for investigation.



Spider and Web.

Sex Legalized

SACRAMENTO, Calif. — The California State Assembly voted for the first time March 6th to pass legislation which will legalize homosexuality between consenting adults. The bill, presented by Assemblyperson Willie Brown Jr. (Dem-SF), passed by a vote of 45-to-26 after heated debate. Before the bill becomes law, it must be passed by the State Senate, which is considered more conservative than the Assembly.

Testimony in committee included support from representatives of California district attorneys and peace officers associations, who stated that they foresaw "no problem" with the bill.

The bill had fierce opponents, including Assemblyperson Robert Burke (Rep.-Huntingdon Beach) who claimed that the bill represented "a further step toward the degeneration and the demoralization of our society. It's almost a kind of death wish."

The bill specifically states that criminal penalties for acts of oral copulation and sodomy between consenting adults in private will be eliminated. Assemblyperson Bruce Nestnade (Rep-Anaheim) noted that "unnatural acts" would suddenly become "natural" under the terms of the bill and questioned how this would affect family life and planning course in the school system.

California Governor Edmund G. Brown Jr. in an informal session with journalists said that he agrees with the philosophy of the bill, although he has not had time to examine it in detail.

NCC Urges Gay Acceptance

CHICAGO (National Gay Task Force) — By a vote of 84 to 17, with 6 abstentions, the Governing Board of the National Council of Churches adopted a resolution declaring its opposition to "discrimination as to affectional or sexual preference."

In its action, the Board reiterated "The Christian Conviction that all persons are entitled to their full civil rights and equal protection as citizens and to the pastoral concern of the church" and urged "its member churches and their constituencies to work to ensure the enactment of legislation at the national, state and local levels that would guarantee the civil rights of all persons without regard to their affectional or sexual

preference." The Rev. William R. Johnson, member of the National Task Force on Gay People and the Church, who was seated as a proxy delegate with the United Church of Christ delegation, said, "This resolution is of immediate importance in the effort to attain civil rights legislation at all levels of government, especially with regard to House Bill 166 in the U.S. Congress." The NCC resolution states the discrimination with regard to affectional or sexual preference "is morally wrong" and on par with discrimination on the basis of "race, class, sex, creed, or place of national origin."

The resolution was forwarded to the floor of the Governing Board by unanimous vote following intensive discussion concerning a clause which, as finally adopted, states that "some of the members and pastors of some of our churches, have been and are being deprived of their civil rights and full and equal protection of the law because of their affectional or sexual preference."

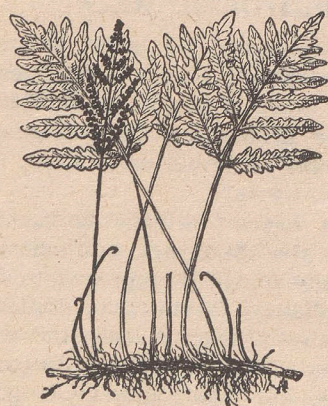
Objections were voiced by delegates from some communions which are presently wrestling with the question of ordination and placement of openly-gay clergy.

As to its significance to the gay community, Ms. Louise Rose, President of the American Baptist Gay Caucus, said, "The National Council

action undergirds the position that ensuring civil rights protection for gay people is a separate issue from any judgment concerning the morality of gay sexuality or lifestyles." Beyond its immediate impact, in the quest for civil rights legislation in the U.S. Congress, the resolution calls for the NCC's General Secretary, Dr. Claire Randall, to direct units of the council "to gather for the Board's information work already done or in process in the communions on this subject and to explore the most effective ways of relating the theological insights of the churches on the effects of discrimination and prejudice to the lives of homosexual persons in the community and the churches."

The question of admission of the predominantly-gay Universal Fellowship of Metropolitan Community Churches did not arise, contrary to rumours to that effect published in "Christianity Today." The Rev. Roy Birchard, Reverend Elder of MCC and also a task force member, said, "We are presently focusing on participation in local and regional councils of churches and ministerial associations."

The Rev. Robert Herrick of the National Gay Task Force said, "This action by the National Council represents one further step by the churches towards the affirmation of gay people in society."



Sensitive Fern (*Onoclea sensibilis*).



Hygeia (from an ancient statue in the British Museum).



Gay Community News (GCN) is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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EDITORIAL

Politics is fixated on the concept that Homosexuality is abnormal, *wrong* and that Heterosexuality is normal, i.e., *right*. This would mean nothing if sex-preference weren't so important to our nation's economy, an economy in which normalcy is tantamount to sure and steady commodity markets.

Heterosexual dominance could be compared in political metaphor: what if you lived in a world that were 85% Republicans — who outlawed the Democratic Party? Even outlawed for generations the *mention* of this crime. Things would be sure and steady, but there would be no democracy and no America.

The fact is, as Beth Winship says, sex is *enjoyable*; better, it is life at its best, at its healthiest, at its peak of performance, man's finest artistic expression and women's (some people are artists and some, unfortunately, lesser souls).

But, since such great works of art can be produced by Heterosexuals and by Homosexuals alike, is it embarrassing to analogize that both Democrats and Republicans of the General Court, the creative cream of our Commonwealth, could come up with even three pieces of art together: the passage of Bills H.2944 and H.2940, which will begin to make sex beautiful again instead of the sordid, sick, sneaky, and manipulated sort we've inherited from our earlier, less-beautifying ancient General Court?

The heterosexual act which produces children, the greatest of man's creations and the closest he comes to God'd genius, also produces Homosexual children, the most hated, despised, and deprived of us all, the last minority to be born in slavery — in the worst bondages of all: guilt, humiliation, and self-distain.

Sexual preference has become society's most vicious weapon, next to sexism, against freedom in our nation. Transmographed into absolute sexual and sex-role behavior patterns, it has turned our citizenry into robots as surely as an intellectual implant node

tuned to "normative function" and buying routines calculated by a public addicted to predetermined norms.

This condemnation of Homosexuality is not, then, the will of a majority but of a people so ahead of their times, so chic, they are already wearing the habits of 1984.

No, antihomosexuality is the ancient law written by our own ancestors now deceased, defunct, and hereby debunked, legalities which encourage and abet the violence of homophobia, a violence which killed my best and dearest friend, killed by a hate which is so prevalent that only its victims have a name for it. It is time for the majority to know that term; the term is HOMOPHOBIA, a disease rampant in the world's most powerful states and religions.

Homophilia is conceived in cleanliness and love and homophobia in the filth and degradation of hate.

It is high time to abolish legalized hatred and prejudice in the Commonwealth of Massachusetts, time for another abolition of slavery, and time for the long-overdue establishment of freedom in Novanglia, the place where America was born in the Love of Liberty but where violence is fast becoming its normative function.

Should the General Court fail to pass these emancipating, humanitarian measures eliminating heterosexuality's monopolistic and undemocratic control of sex and love, the Men's Rooms of the New State House will never really, never truly be clean.

We must concern ourselves less with the etiology and sources of Homosexuality and Homophilia and concern ourselves more with the etiology and causes, the sources and dangers of homophobia, for it is hate, and not love in our culture which endangers us all.

[Condensed from a White Paper of Richard Dey, I.H.I. (International Homophilological Institute), Director of Historical Research.]



LETTERS praise

Dear GCN,

IT LOOKS TERRIFIC!!!!!!!!!!

When I saw "the" envelope in the mailbox, I couldn't wait to see what "it" would look like with "its" NEW LOOK.

I was not disappointed, believe me. It is hard to believe that GCN was once a little mimeographed newsletter!

Part of my joy, purely selfishly, was the redesigning of the main logo, incorporating most of the suggestions I made when you first adopted the logo several months ago. Thank you!

You hoped right — it is bigger, better, and the color looks great.

Not only does the paper *look* good, it now reads very well also. GCN's journalistic style has improved enormously — even articles I don't agree with are at least written well!

One such article (the only one in all 24 pages!) was John Mitzel's review of the Cher special. Her guests were picked to appeal to the gay audience, granted, but in the past, gay people (gay men?) have shown enough taste to adulate women who are talented, self-determined, etc. That is, they had *something* going for them — it is frightening to think that someone so "completely without redeeming social merit" could be raised to the select company Mitzel talks about. Of course, the whole concept of "fag hags" is something I disagree with and would dispute at length (as in the recent *Voice* article on "Homosexual Cult Figures"), but not here.

Allen Stewart's piece on "I'm Not Gay Anymore," on the other hand, is a strong, succinct article that should be required reading for all gay people.

Once again, congratulations to you all!

Sincerely,
Terry Helbing

Dear People at GCN:

I have been reading the Gay Community News for 6 months now. During this time I have read at least 30 books either on or about the subject of homosexuality and related articles, etc. Some have been better than others while a few seem to have lasting value. However, only the GCN supplies continual freshness.

I find it a pleasure to receive my copy of GCN each week (and on Tuesdays with the second class permit!). I especially enjoy the center page articles of late — and the touch of color is nice. Keep it coming out!

Sincerely,
Ronald E. Wozniak, S.J.

THANKS A BRUNCH



Bob White — We Love You, We Love You, We Love You.
Much Thanks,
The Entire GCN Staff

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Any amounts in excess will be considered donations, which are greatly needed and appreciated.



We goofed! The phone number for Bread and Roses Restaurant should have read 354-8371.

NEED OF THE WEEK

Gay Legislation '75 needs letters! The Massachusetts House of Representatives is expected to vote on H.2848, legislation prohibiting discrimination on the basis of sexual orientation, in about two weeks!

If you haven't already contacted your State Senator and State Representative, GL '75 urges you to do so immediately! If you have written, but have not received a reply, call the State House. This legislation can pass this year, but won't unless the gay community organizes behind it!

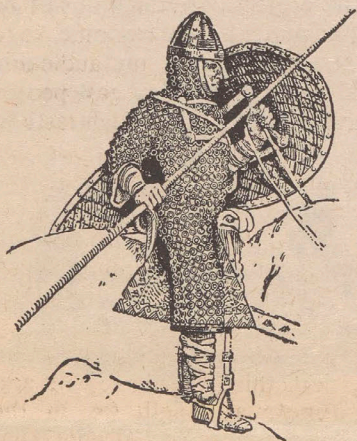


racial issues

Dear GCN and Gays Everywhere,

In response to Jefferson P. Hoyt III whose letter appeared in the March 1st issue of GCN, I am a GWM and as a member of the same human race as a BGM, and I must say that I am a bit ashamed of the overall attitude of the gay white male, and I am afraid to say some Black gay males as well. The overt racism in the gay community is not only reflected in Boston but just about everywhere in the gay community, including Springfield, Mass., where I live. How can we as fellow gays in conscience think of our gay freedom, when we are back stabbing each other because of the color of our skin. Gay people of all colors, sizes, and shapes will truly never be free until we have learned to free ourselves from our racism and bitterness.

In Gay Love,
Don Moran



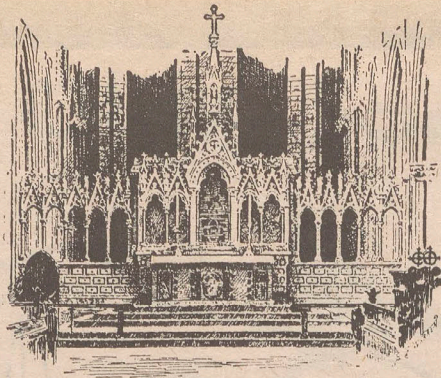
templar fans

Dear GCN,

Since there is apparently a lively interest in the Templars in the gay community, Georges Franju's latest film, *L'Homme sans Visage*, should be a welcome fiction film which deals with the Knights Templars, among other things. Franju has not become popular in this country — as far as I know, only *Judex*, *Les Tetes Contre le Mur*, and *Les Yeux sans Visage* have been screened locally, at the Orson Welles Cinema — and he is a very fine director. Templar fans and cineastes should request a receptive local theater to book the film if possible. The Orson Welles seems the best bet.

Gary Jane Hoisington

[Ed. note] Estimating the size of a disorganized crowd without the benefit of registration or a seat count is often a difficult task, it would appear that the GAD attendance figures may have been arrived at with some difficulty. In recognition of this fact, GCN concedes that there may have been some error, though unintentional, with the GAD head-count.



anarchy

Fellow Beings —

In regard to the article "Gay Churches are a Fraud" by Allan Stewart he states that:

"The gay churches confuse freedom and anarchy. Doing your own thing isn't freedom, it's anarchy. It's also selfish and not very productive."

In my opinion, the basic idea being this — that doing your own thing can hurt your fellow beings — is correct, however Stewart made an unfortunate choice of words when he uses "anarchy" to express that idea.

Anarchy is the absence of government — and the harmonious condition of society which will result from the peaceful abolition of that institution.

As an anarchist, I am very turned off when I read a periodical which uses anarchy and anarchist in a derogatory sense. In order to secure an open minded appraisal GCN please take into consideration readers of the Libertarian tradition. Peace, Love and Harmony.

Billy Mick
Arkansas

inflation

Dear GCN,

At Gay Americans' Day March 5, I counted 50 to 60 gay people present at the State House. GCN, however, reported 200 people were there.

This is not the first time that numbers and successes have been inflated to make us look better — and to whom? — to ourselves! It's a small point, but it bothers me that I have to wonder about how successful a thing is unless I am there to see for myself. For example, I read that at the last Gay Americans' Day there were 200 people, so 60 this year would be considerably fewer — unless there were really 60 last year?

Also, 60 is a respectable number of people to come out on short notice on a work day as it is.

Sincerely,
Laura McMurphy

gay
liberator

Box 631-A
Detroit 48232

12 issues for \$4 in US, \$5 outside US; \$9 supporting.

soviet gay

Dear GCN,

Many readers will recall that in January, 1974, the Soviet film director Sergo Paradjanov (*Shadows of Our Forgotten Ancestors*, *The Colour of Pomegranates*) was arrested for homosexuality — still illegal throughout the Soviet Union — as well as illegal currency dealings and a bizarre third charge of "incitement to suicide." Coverage of the arrest and the subsequent trial was poor, to say the least, with GCN, *The New York Times*, and *The Boston Globe* variously reporting that Paradjanov had been acquitted, committed suicide, or gone into exile. The confusion is understandable since reportage in the Soviet Union, as in all totalitarian states, is carefully controlled by the government.

What did happen was that Paradjanov chose to handle his own defense in court and, against the advice of friends, admitted to being 'partially

homosexual'; naturally he was convicted, and then sentenced to six years in a hard labour prison camp in the Ukraine. He is still there; Paradjanov has not asked for a pardon because he does not believe he has committed any crime.

It is unlikely that a concerted protest against Soviet treatment of homosexuals would fall on open ears, but persons concerned with the treatment of artists (Paradjanov is considered second only to Tarkovsky as the leading figure in contemporary Russian cinema) might write letters of protest to the Soviet Embassy in Washington. If the letter-writers happen to be homosexual, it would be politic not to identify themselves as such; the letters themselves might do a great deal of good in getting Paradjanov released. This man has suffered enough.

Gary Jane Hoisington

HOLY WEEK SERVICES

Metropolitan Community Church of Boston will have the following Holy Week Services at 131 Cambridge St., Boston. For further information call (617) 523-7664.

PALM SUNDAY

On Palm Sunday, March 23, the District Minister, the Rev. John Barbone from Washington, D.C., will be guest preacher. Rev. Barbone will be making his regular visit to Boston church as part of his circuit of the churches in the district.

The service will be liturgical, with the blessing of the palms and the Palm procession. The Lenten movie "Triumph and Defeat" (the events leading up to the passion) will be shown after worship at 9 p.m.

MAUNDY THURSDAY

A joint celebration will be held with the congregation of Old West Church. The service will be Tenebrae (the extinguishing of the lights) and Holy Communion. It will be held at 8 p.m. on March 27.

GOOD FRIDAY

The congregation will celebrate a love feast together at 8 p.m. on March 28. A simple meal will be served and the Passion story will be read. Candle service.

HOLY SATURDAY

The Eve of Easter will be celebrated by observing the Easter Vigil with the host congregation, Old West Church. The Paschal candle will be lit, and there will be Holy Communion. Anyone wishing baptism should contact Pastor Bernier as soon as possible. Service is at 11:00 p.m.

EASTER SUNDAY

Easter will be celebrated at a candlelight service at 7:00 p.m. The special film "Dawn of Victory" about the resurrection will be shown at 9 p.m. after worship.

All are welcome at all Holy Week activities

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Books Behind Bars

By Kevin J. McGirr

"The State gives me 25c a day so I don't have a lot of money for books; I hope that I'll be able to establish some credit in your store . . . When I receive my copy of the Gay Community News there are 25 people waiting to read it." This excerpt from a letter received by the Other Voices Bookstore from a gay prisoner best describes the need for initiating a program of distribution free Gay literature to Gay prisoners.

Financial hardship, prohibitions by Prison Authorities from receiving gay literature and the fear of being stigmatized in attempting to acquire gay materials breaks off a very isolated and oppressed group of gay people who are imprisoned. The fact that one personal copy of GCN gets passed around to 25 people says something of the growing pride and need for identification amongst our gay prisoners. A survey of gay periodicals nationwide shows increasing correspondence from gay prisoners desiring contact and literature from the outside gay community.

Gay literature in prison libraries is non-existent. There have been difficulties in the past around getting gay literature into the prisons. Gay groups and individuals who have had contact with Prisons and individual prisoners have met with explicit opposition. *Fag Rag* has been censored from the State Correctional Institutions and other materials have often been arbitrarily denied due to their "questionable moral value."

The purpose of the project which is being initiated by Clare Shanahan, manager of the Other Voices Bookstore, is simply to get free gay literature to prisoners who desire it. The method of getting the literature to the prisoners will be twofold. First of

all, Ms. Shanahan hopes to get a personal prisoner contact at all of the prisons who would be willing to coordinate the desire and distribution of literature amongst prisoners. Ms. Shanahan feels that it should be the prisoners' decision as to how literature should be received and distributed since they would be most familiar with the risks and problems involved in circulating gay materials. This personal contact is important because even if there is gay literature on the library shelves it would be effectively kept from many prisoners due to the stigma attached in requesting such material.

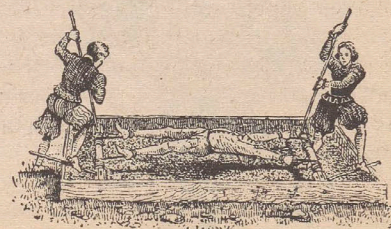
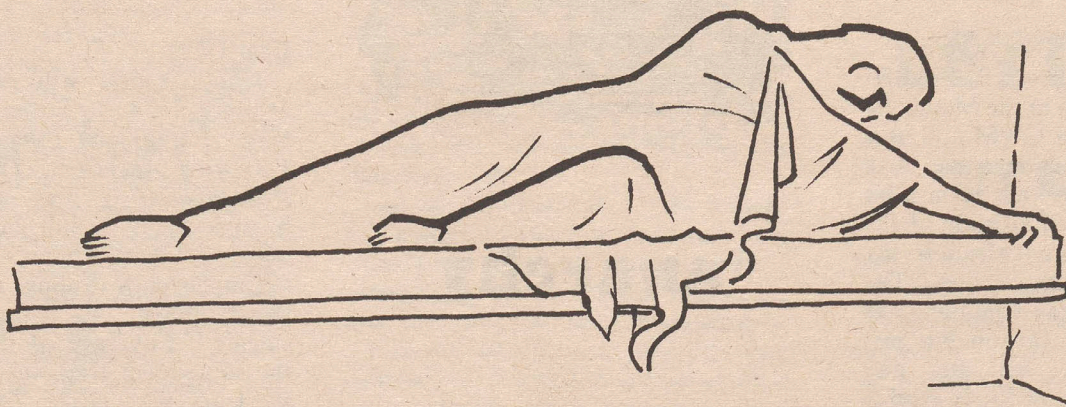
Secondly there will be attempts to encourage prison libraries to stock gay materials for general circulation. GCN has learned from the Coordinator of the Bureau of Library Extensions, a State Office which is responsible for funding Prison Libraries, that there is money available for Gay literature and that a list of Gay publications and

books will be sent to Prison libraries notifying them that such books may be purchased.

Mrs. Shanahan emphasizes that sponsorship and credit for the program goes to the Gay Community through book donations as well as profit on the sale of *Big Mama Rag*, *The Advocate*, *The Call* and *Gay Scene* at the bookstore. Ms. Shanahan reports that sales of *Big Mama Rag* at the Saints have increased since it was advertised that the profit would go to the Prison Book program.

Presently there is a need for donations and people who are interested in putting time and energy into the project. All donations of new and used materials are welcome.

Interested persons and donations should go to: Other Voices Bookstore, 30 Bromfield St., Boston, Ma. 02108.



Rack.

Lesbians Arrested in California

By Leslie Cagan

SAN FRANCISCO, Calif. — At 2 a.m. on the morning of Feb. 20th, five lesbians were arrested at a gay bar in San Francisco. After a minor incident inside the bar, although with no forwarning or provocation, 12 policeMEN arrived and began arresting two women. When others asked why the policeMEN were dragging a sister away, they too were busted. In all, five lesbians were taken off to jail . . . for no apparent reason. They have charges ranging from resisting arrest to disturbing the peace, to assault.

In a leaflet put out about this incident, other similar cases are also reported. Recently a gay man was arrested in San Francisco for putting up flyers announcing a demonstration against police harassment. San Francisco has no city laws against posting flyers. And last Labor Day at 2 a.m., the police made a mass arrest of gays leaving several bars. Police harassment continues as a Black gay bar.

In calling for support, the lesbian women in this case are calling upon the entire gay community to act against police harassment. They see this particular attack, and others like it, as part of a systematic attempt to keep people afraid, and therefore quiet. One woman told GCN, "Being gay is knowing how to cover your own act. But sometimes that works against us. Police harassment depends on us letting ourselves be picked off one by one. They want us to slink away from incidents of police abuse out of fear of our own arrest. It is the same system

that isolates us that coerces us to desert each other. It is only by standing together that we can create a powerful enough force to counter the individual and arbitrary attacks on our community."

The five women also talk about the ways that police harassment is used against other people. To quote from their leaflet: "Note the racist Zebra dragnet which made being a Black male sufficient grounds for being stopped and searched. Witness the violence against Chicanos and Latinos in the Mission (a San Francisco neighborhood); the assault of a woman from the Inez Garcia rally once she was alone and out of sight of the press; and the degrading treatment of women who go to the police to report a rape."

Support for the 5 lesbians has been widespread in the Bay area, including such groups as Bay Area Gay Liberation, SF Women's Union, DOB, Vietnam Vets Against the War, Berkeley-Oakland Women's Union, and others. On Monday, March 3rd, at a pre-trial hearing, over 200 people (women, men, gay and straight) showed up at a demonstration which both supported the women and also called for an end to police harassment in general.

Because incidents like this do happen, a continuing bail fund is now being set up. Needless to say, the first case that will use such funds is this particular one. If you wish to help out, send checks to Karen Cagan, at 3447 20th Street, SF 94110. They will also be glad to answer further questions about this and other cases.

MCC Fights for Prison Services

By Tom McNamara

SAN FRANCISCO — The Metropolitan Community Church here is involved in one of the most difficult and controversial battles it has faced since its founding. According to Rev. Tere Roderick, who is in charge of the San Francisco church's prison project, MCC is engaged in a battle with the State of California's Attorney General who opposes MCC's efforts to conduct worship services in the state's prisons. The Attorney General has claimed that MCC is not a *bona fide* church and that religious celebrations in the prisons by gay people "might lead to violence". As a result, all that MCC ministers have been able to do in the prisons is counseling on a one-to-one basis and they have found it difficult in many cases to do even that.

Rev. Roderick has been visiting Vacaville, where the State confines many "sex offenders" and is currently counseling 97 prisoners at that institution. The MCC's Rev. Bud Buntz is doing similar work at Tehactchapi, a Southern California

jail. The Department of Corrections, along with the Attorney General have contended that since homosexuality is an "illegal act" it cannot be condoned by permitting worship services of a decidedly gay church. The case is now in the State Court of Appeals and probably will go to the United States Supreme Court no matter what decision the state court makes, as both sides are determined to appeal it further. However, the recent approval of Assemblyman Willie Brown's sexual reform law by the California Assembly may pull the props out of the Attorney General's arguments, since, if the state Senate approves the new legislation and it is not vetoed by California's new governor, gay sex may no longer be against the law in California. "It is important that everything possible be done to insure that the Assembly passes the sexual reform law," Rev. Roderick stated. She suggested writing, telegraphing, telephoning and calling in person on state representatives as ways of accomplishing the passage of the legislation.

Ye Olde Sodomy Lawes

By JOHN KYPER

For five years gay groups have appeared before Legislative Committees on behalf of legislation that would decriminalize consensual homosexual (and heterosexual) acts. Legislators and activists both are vaguely aware of the laws' religious origins. Not surprisingly, the law against sodomy goes back almost to the founding of the Massachusetts Bay Colony. It is rooted in English jurisprudence and in the Puritans' identification with the Israelite tribes.

Massachusetts' earliest sodomy law appeared in 1641 in the *Body of Liberties*, the first New England law code. Section 8 of the "Capitall Laws" was a direct quotation from Leviticus 20:13: "If any man lyeth with mankind as he lyeth with a woeman, both of them have committed abomination, they both shall surely be put to death."

The *Body of Liberties* was composed by Nathaniel Ward, an English lawyer who had become a Puritan clergyman and settled at Ipswich. It has been called "one of the cornerstones of American constitutional history" by the *Dictionary of American Biography*. The *Massachusetts General Laws Annotated* cites the *Body* as ancestor of our present sodomy law.

Sodomy was just one of a dozen capital crimes, which also included idolatry, rape, adultery, witchcraft, blasphemy, bearing false witness, cursing or striking parents, murder, bestiality and insurrection. Each crime was followed by the appropriate Biblical annotation.

The Puritans aspired to build the New Jerusalem in Massachusetts, and damned be anyone who got in their way. The laws gradually became secularized over the next century and a half; nevertheless, "An Act Against Sodomy," passed in 1784 after the American Revolution, still prescribed the death penalty. Only in 1805 was the punishment reduced, to one year of solitary confinement plus ten years of hard labor.

In 1836 the law attained its present form. Section 14 of "Offenses Against Chastity, Morality and Decency" read:

"Every person, who shall commit the abominable and detestable crime against nature, either with mankind or with any beast, shall be punished in the state prison, not more than 20 years." This has substantially the same wording, and the same penalty, as the law in effect today, Chapter 272, Section 34.

In the latter nineteenth century sodomy laws were held in court to be applicable only to anal intercourse. England then broadened its statutes to include "open and gross lewdness" between males, in 1885. Two years

later Massachusetts followed suit with what is now Section 35, punishing unnamed "unnatural and lascivious acts" with five years' imprisonment or \$1000 fine.

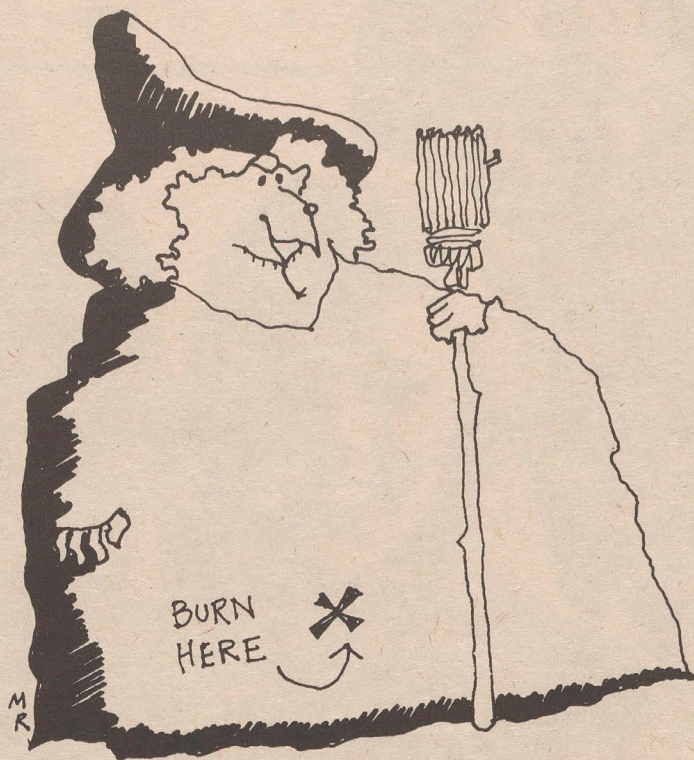
By contrast adultery is three years or \$300, and fornication is three months or \$30. The law clearly discriminates in its appraisal of the gravity of homosexual and heterosexual crime.

What we are dealing with is a series of legal antiquities, reflecting the prejudices of an earlier age. (Chapter 272 still, also, outlaws blasphemy.)

Such laws would be laughable were it not for their tragic potentialities. Traditionally in Massachusetts, the only legal form of sexual activity has been intercourse between married husband and wife, without contraceptives. It would be impossible and undesirable to apprehend the multitudes of people who have violated 272. Whatever enforcement is made will necessarily be discriminatory, against those few who were unlucky enough to get caught.

At last year's Judiciary hearing, some legislators argued that repeal was unnecessary because these laws were rarely enforced. Is that any justification for a bad law? In November, 1973, Edward Rastellini was stabbed to death at MCI Bridgewater while serving 15 years for "the abominable and detestable crime against nature," a crime that most gay males have committed at least once.

As the tragedy of Edward Rastellini demonstrates, the repeal of these laws is long overdue.



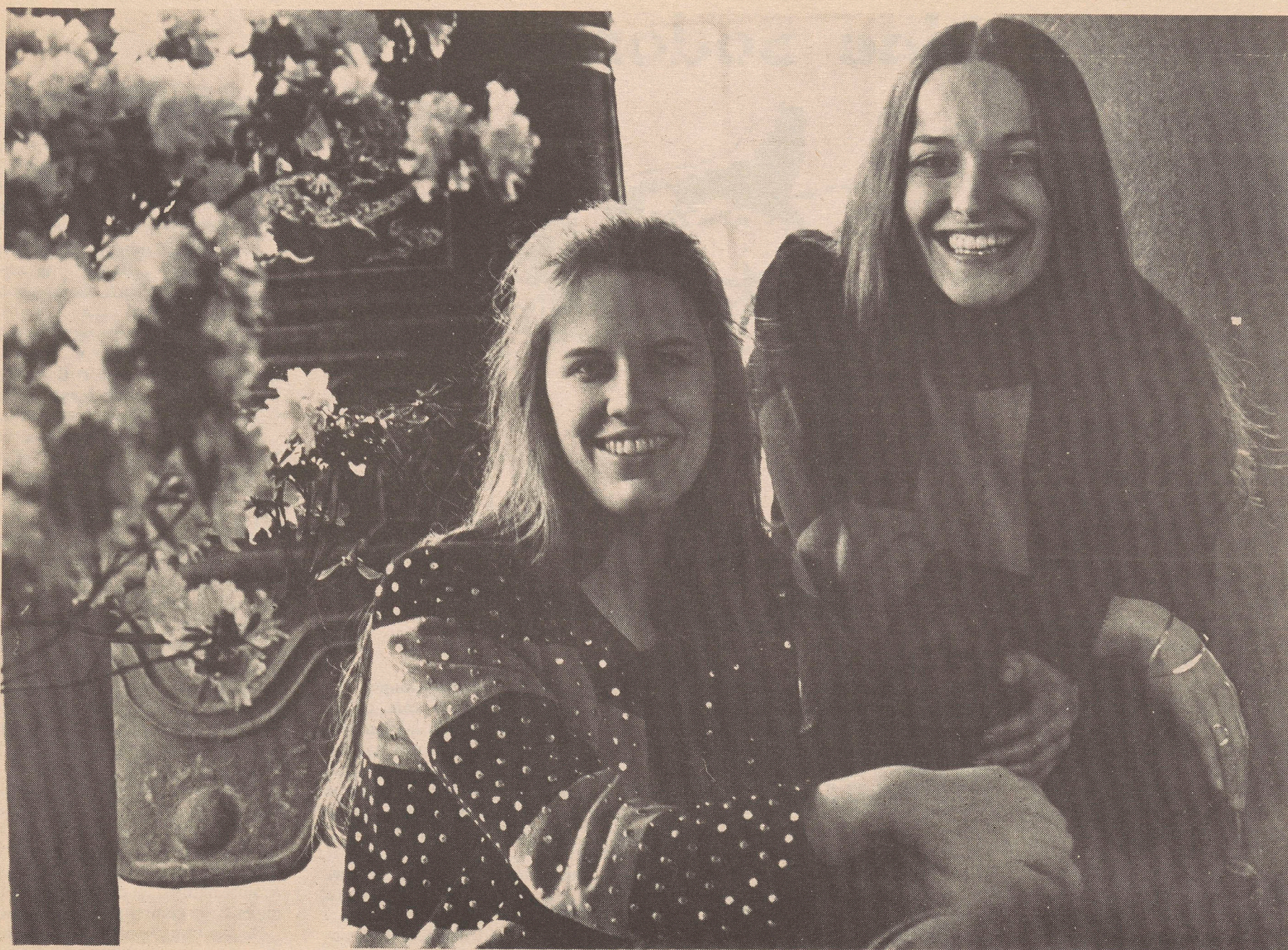
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Jade and Sarsaparilla: Love Is the Medium

By MARGO

The music of *Jade and Sarsaparilla* is like a pebble dropped into a pond; in expanding waves of feeling, two women love and embrace themselves, each other, all women, all gay people, and finally all people period. Using only their two enthusiastic voices and whatever piano may be available, Janet Hood and Linda Langford explore a range of moods and musical styles ranging from sophisticated show music to rhapsodic jazz to pure funk. Sometimes they just let their voices intermingle without the need for any accompaniment at all; sometimes Janet plays while Linda sings; sometimes Janet sings and accompanies herself, with Linda joining in from time to time. The possibilities are infinite; but at each moment these two women celebrate their special relationship and their common humanity with honesty, intensity, and sensitivity.

It was a Friday night at the Charles Playhouse, as *Jade and Sarsaparilla* prepared to begin their performance. (Incidentally, neither of the performers is "Jade" or "Sarsaparilla"; but maybe each of them has some of the qualities which their shared and indivisible name somehow invokes: warmth and liveliness.) The audience seemed mixed in terms of age, lifestyle, and sexual preference — no one was excluded.

And then Janet and Linda came out onto the stage and went right into singing "I Don't Need Nobody." At first the two just stood together, and

declared in the lyrics that they can sing their song, and do their thing, without any need for bands or orchestras to back them up. Later in the song Janet added a piano accompaniment; but the drama of the *a capella* opening ran through the whole number. As I listened, I could feel within Janet and Linda and myself the struggle to be Lesbian in our terms, the struggle of any human being to affirm her/his own experience in the face of external

"two women love and embrace themselves, each other, all women, all gay people, and finally all people"

rejection and internal confusion. Music has in many cultures been considered a potent force to exorcise demons; these two women exorcised the demons "how-can-I-be-right-if-I'm-all-alone" and "how-can-I-trust-my-feelings-if-others-don't share-them." Followers of *Jade and Sarsaparilla* often tell about how people come out at concerts; I am not surprised.

Another song, "You Can't Always Like the People You Love," warns that people (Gay or otherwise) are not parts of a jigsaw puzzles which mesh perfectly; you aren't going to be able to dig all parts of someone you love all of the time. This message was delivered in

a refined but sincere musical theater style. For the first 45 minutes or so of their performance, Janet and Linda presented much material in this genre — Janet humorously compares Linda to Barbra Streisand. They concluded the first set with "A Drink Of Water For My Mind," a humorous and affirmative song about Gay Liberation which announces the realization that "It's not just by each other/ That we are being screwed."

This last song, and some others, have been written by lyricist Bill Russell and musician Steve Tarshis. Bill also is presently the manager of the group.

In their second set, the emphasis shifts somewhat from show tunes to Blues and funk. "Eli's Coming," written by Laura Nyro, already may have been a beautiful song before Janet and Linda got to it; but by their exquisite vocal improvisation (which to me sounded like a mixture of jazz and Asian scale patterns) they transformed the piece into a Lesbian tapestry of intertwining voices.

The element of beautifully improvised harmony also played a major

part in their rendition of "I Can't Stay and I Can't Go" and "She's That Kind of Woman." While the former song explores the paradoxes of love, the latter deals with the whole Lesbian/bisexual "issue" in a brief and natural way; the woman in the song declares that she has loved many women and many men, but has now found the special kind of woman she needs to love. Linda and Janet affirm their Lesbianism as part of the whole spectrum of human love.

The performers also did some great numbers in the traditions of Black "funk" and white "honkey-tonk" music. On the white side they did "God Didn't Make Honky-Tonk Angels," a Country and Western tune by Hank Williams; later they revealed to me that this song was invaluable for winning rapport with the rural New England straight bar boys: "The rednecks really got off on our Country and Western tunes — they all knew it; they would sing along and drink their beer."

In the area of the Black Blues tradition, *Jade and Sarsaparilla* sang "Tain't Nobody's Business if I Do," a song which both Bessie Smith and Billie Holliday have performed. Janet and Linda did it with the direct strength which the Blues demand. Also they offered an arrangement of "Natural Woman" which without any special changes or efforts brought out this piece as a Lesbian song. (In some songs Linda and Janet have changed pronouns from "he" to "she" where

"the music of Jade and Sarsaparilla is a reflection of the growth and sharing which these two women have found in each other"

necessary, but generally they prefer to bring out the Gay meaning already latent within a standard number.)

They concluded the performance with "Save the Country" by Nyro, some requests from the audience, and finally "Song for You," a piece about the need for a center of love between two people. It was a marvellous statement of freedom on every level.

+ + +

The next day, in a leisurely meeting with Linda and Janet which was more a conversation than an interview, I got even more of a sense of how the music of *Jade and Sarsaparilla* is a reflection of the growth and sharing which these two women have found in each other.

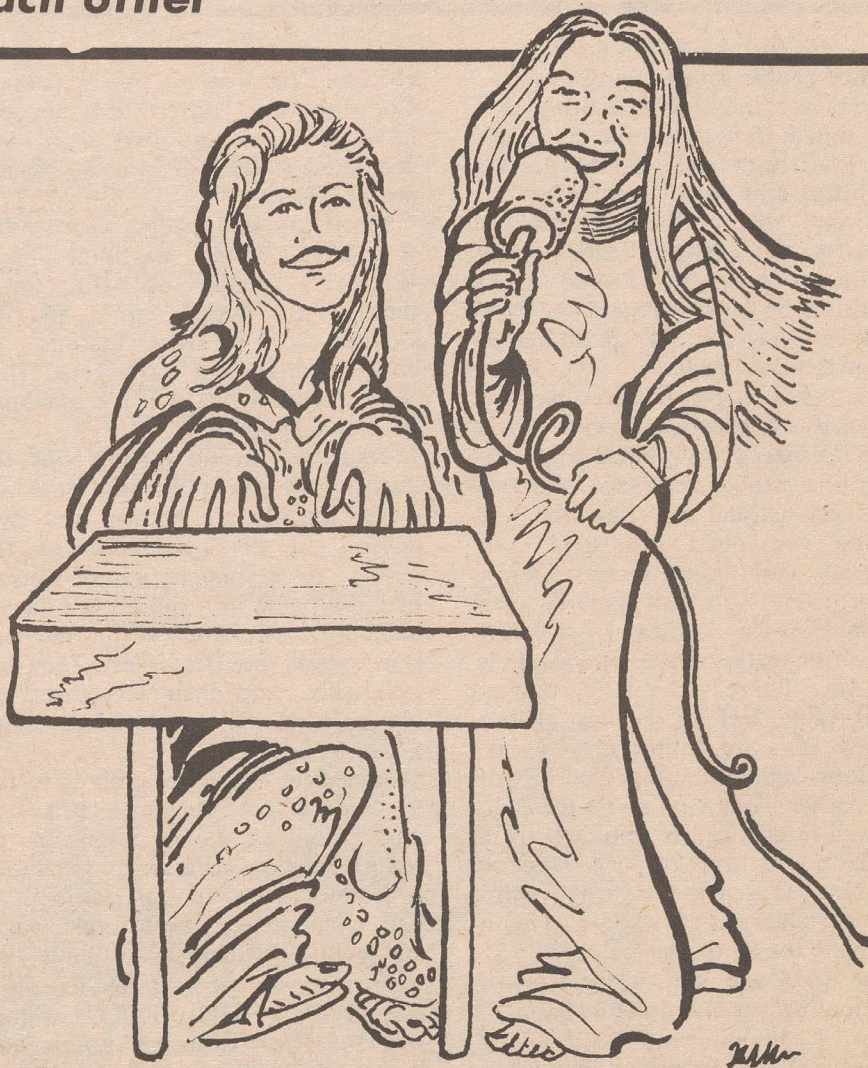
Janet is originally from Houston, Texas, while Linda comes from Pittsburgh, Pennsylvania. They met at Oberlin Conservatory in Ohio, where Linda was studying voice and working with show music while Janet was more into soul music. For awhile, the two doubted that they could reconcile their different approaches; while Linda had a trained voice and a strong formal classical background, Janet had a perfect vocal style for Blues and developed skill in improvising. Separately they decided to leave Oberlin, and soon found themselves roommates in Boston. Neither one thought in Lesbian terms at that point.

of 1973 they set out on their own as a duo at Legal Sea Food restaurant in Cambridge. *Jade and Sarsaparilla* was born. "It was still a musical venture at that point," says Linda; "I didn't really interpret it to be in any Gay way at all." Yet both women perceive now that the relationship had really been growing very strong by this point; who can say just when love or coming out begins?

After performing in varied places for a year together, including many of those "redneck bars" in New England, the couple found themselves at Cabaret in Boston (just recently closed). In this largely Gay atmosphere, their love could fully spread its magnificent wings; now both were concerned mainly that they be appreciated as musicians rather than merely as a Lesbian pair, but they were happy to be serving the Gay community. Doing music on a cruise to Bermuda was a challenging and maturing experience; they learned to deal with a strange audience and to trust the quality of their music even when people seemed to walk away.

Janet and Linda find the Charles Playhouse their favorite place to perform so far; after a trip to New York and some benefits (including one for Dr. Kenneth Edelin), they will return to the Playhouse next month.

Recently *Jade and Sarsaparilla* were



the group." Again they commented, "It's definitely a meshing of the opposites."

Time has built a rapport between them which allows for freer performances: "When we first started," according to Janet, "it was very structured, like we figured out every note we were gonna sing, and then just as we've loosened up, and gotten to know each other better, our arrangements have gotten looser — we leave a lot more room for improvisation."

These lovers combine out-front Lesbianism with political and social tolerance; Linda says "I think that music is just so universal — it's such a good way to bring the masses together." Both of them enjoy the New York scene, where Gays and straights often mix indiscriminately at various places they do music; they hope that Boston will move in this direction.

Curiously enough, aside from 18-year-old straight male machos, *Jade and Sarsaparilla* have had real trouble with only one other group in their audiences; some of the ultrapoliticals.

The pair have been attacked for wearing skirts and make-up; we joked about this in our conversation, and all resolved that Lesbians should be able to wear and do whatever they want.

In short, Linda and Janet are lovers and musicians who celebrate the peculiarities of their love through a music which reaches out to the most universal human feelings. They are worthy of the national notice that they are getting, and will continue to get.

One last expression of my feelings about these two sisters (and some who could not imagine women as lovers, but felt the vibrations between them, have assumed that they are literal sisters). During the last year, I have struggled to find work without success in some conventional job, but have also been developing a new kind of Lesbian Blues. After encountering Janet and Linda, I have resolved to commit myself full-time to my art, as they have committed themselves to theirs — it took a long afternoon with them to get me there, plus some help from their manager Bill and publicity director Ed Catino. By their fruits ye shall know them.

m and the Message

When a certain women's band in Beantown needed a new pianist, Linda and Janet found their way into the group. "We just did the bars in the North End," according to Linda. The setting was not very liberated; the band would wear costumes designed for a topless band at one place, which were meant to be discarded as the performers came on stage! Yet the departing pianist was an open Lesbian, and Janet considers the two other women who remained to have been "latent as shit."

Then around 1972, they left the women's group and joined three men in a band called Chapter Five, which

televised as part of an ABC nationwide documentary on the Gay world; they were taped in Chicago singing "She's That Kind of Woman." Janet feels "proud to be on it . . . I was really pleased to be doing my part. But I wasn't real happy with the show as a whole." Linda agrees on this mixed impression: "It was done in sort of an elementary way, and wasn't aimed at people who were already conscious of the Gay life." Yet both women enjoyed portions of the program, such as liberating statements by parents of Gay offspring and an interview with a very impressive Lesbian couple.

Linda and Janet feel that they are

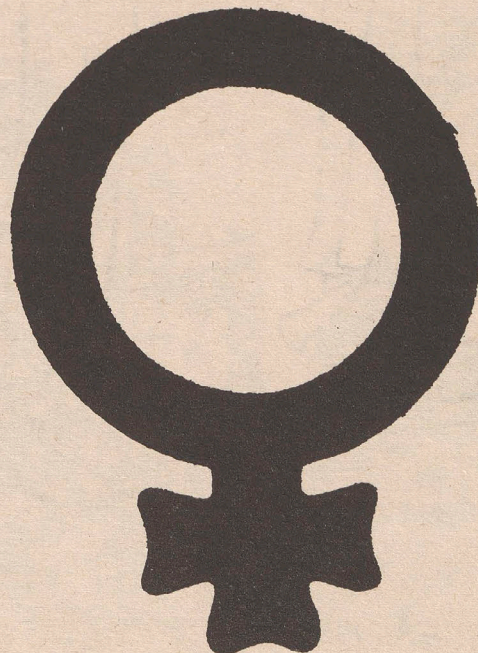
"Music has . . . been considered a potent force to exorcise demons; these two women exorcised the demons"

performed at a rather macho dating bar (straight of course!) called Brandy's Two in Allston. According to Janet: "It was interesting with the other guys in the band, because I felt definite sexual under/overtone during the whole year. There was a lot of tension." However, Linda adds: "At the same time, they respected us musically a lot, they really did. We were the leaders of the group, which was interesting."

During this period their relationship began to come together; and in April

still just beginning to grow and expand, personally and musically. While they stress that they "definitely do tunes because we like them," they also feel a desire to expand their original material; Janet feels that "eventually I want to do almost all our own material."

Gradually the pair are learning how to fuse their different styles into a new creative entity: "It's becoming more and more a combination of the two (show tunes and funk); it has to be because there are so many opposites in



TURNING ON TO LEATHER

By ALLAN STEWART

Most people usually think leather-wearers are into S&M, motorcycles, and similar renegade aspects of gay life. It's true, of course, that leather clothing and gear can play an important role in S&M scenes and fantasies. For bikers, leather gives important protection. And many people on the fringes of S&M and bikes think leather gives them an all-important masculine image.

For lots of people, however, wearing leather is a particularly groovy end in itself. Leather's widespread appeal is easily understood. Let's face it: leather is a very sensual material. It's still among the most "natural" of materials, and Biblical fig leaves aside, it's probably the oldest material used by mankind for clothing and shelter.

Wearing leather can be an incredible turn-on. There's the soft, warm, comfortable feel of leather against skin. There's the distinctive, pungent, sensuous smell of well-cared-for or new leather. And what about the sight of well-fitted leather molded to a handsome body, or the smooth contrast of leather against skin. Leather stands out anywhere making it a turn-on for all the senses.

The S&M and motorcycle crowds, by adopting various dress codes as a means of communication (and it's by no means all that formal a thing), have given leather the image of rough, butch, masculine. Leather and levis have come to stand for a single stereotype which, like most stereotypes, may have some basis in fact, but is usually blown all out of proportion.

But leather, as more and more people are discovering, isn't just for the S&M and the motorcycle set. "Haute couture" designers have long used leather and suede for elegant, chic

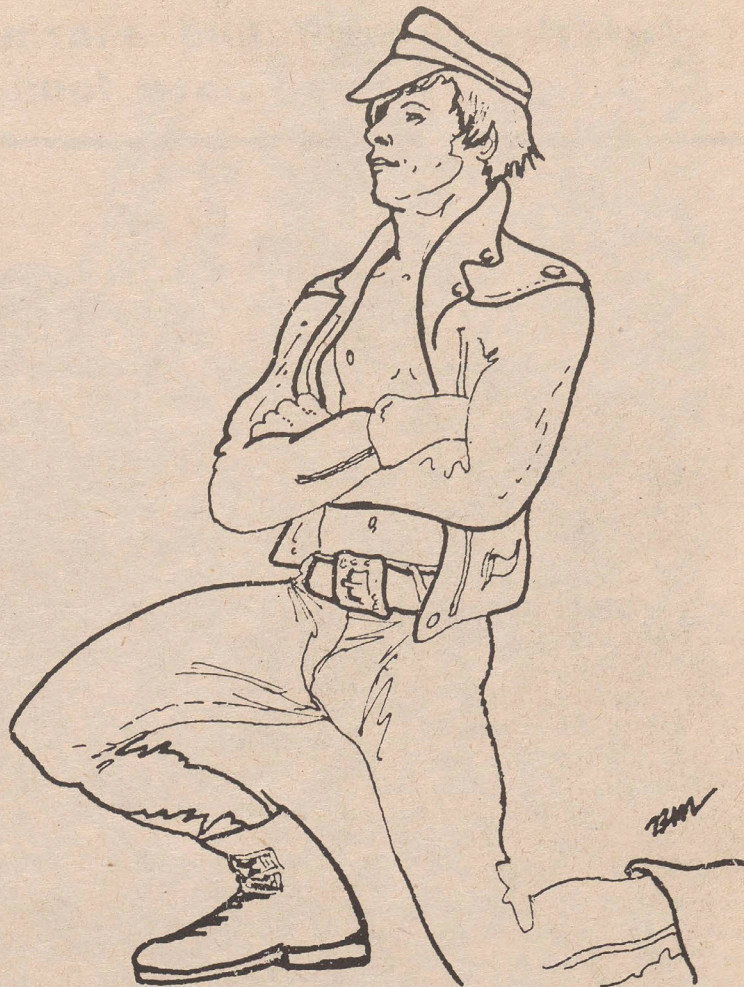
clothes for men and women. Contemporary "glitter" fashions, too, have used outrageously dyed and decorated leathers to achieve phenomenal effects.

Mostly, though, people wear leather to achieve a butch, masculine image. While it's usually successful, sometimes it just doesn't work, and the wearer looks silly instead of comfortable. We can sense that something is wrong, but it's sometime hard to pinpoint why.

There are several reasons why the leather look sometimes just does not work. Usually it's because the style doesn't fit the personality of the wearer. An effeminate guy or woman may look fine in a motorcycle jacket and boots, but as soon as they move or start to talk, the effect is lost. They just look silly, and their discomfort at playing a role that isn't natural comes through.

Sometimes leather doesn't have the desired effect because it's not appropriate to the occasion or the setting. A chic suede sports suit looks ridiculous in the typical leather/levis bar. Conversely, a motorcycle jacket and boots, no matter how butch the wearer, looks just as ridiculous in a piss-elegant bar full of fluffs. Either way, the wearer is uncomfortable, and that discomfort can't help but show.

The worst reason for leather not to look groovy is that the wearer hasn't taken care of it and it looks shabby. Like all clothing, leather must be cleaned and cared for if it is to have the proper effect! Leather clothing should be cleaned as soon as possible after being worn, especially if it has gotten wet. Moisture rots leather quickly, and the process can't be stopped once it has started. Prompt cleaning restores the



natural fibers of leather, making it last longer and look better.

There are lots of good leather cleaners. *Lexsol* and *Goddard's Leather Care* are two of the best and easily available. They're easy to use, too. Don't use anything with silicone in it: it's not good for the leather or for you, either.

Leather garments, especially if they're worn often, should be cleaned commercially at least once a year. The best place in Boston is *Daloz Cleansers* — check the yellow pages.

They're not too expensive, and all work is done carefully by hand and is guaranteed. It's well worth it, especially considering your investment buying good leather garments.

Finally, if you're going to wear leather, do it naturally. Buy garments that fit your personality and lifestyle, and then wear them as if they belonged. If you're self-conscious about it, then it will show, and the incredibly groovy effect of leather will be lost. Leather is a turn-on for all the senses, so relax and enjoy it.



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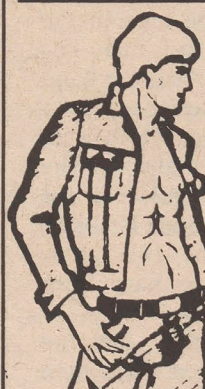
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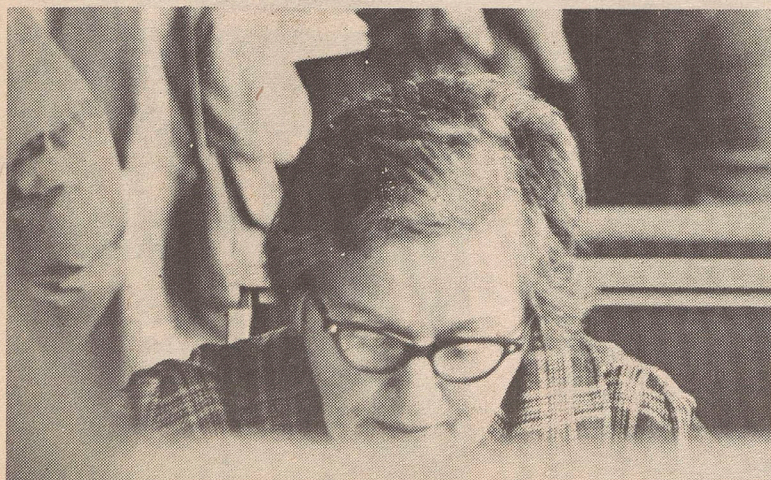
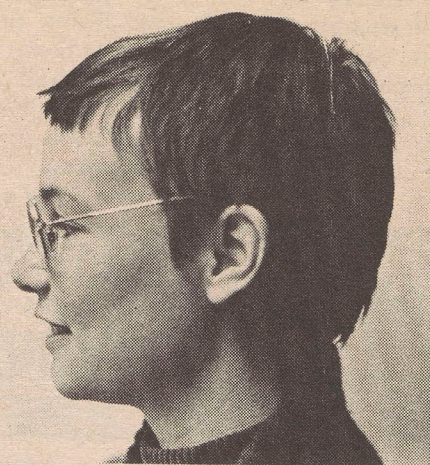


International Women's Day was celebrated in Cambridge with films, workshops, speakers and literature. The event was sponsored by various women's groups in Cambridge and was attended by over 200 women. Lesbian Liberation from the Women's Center on Pleasant St. had a literature table and two workshops entitled Woman Identified Woman. Both the morning and afternoon workshops were so crowded (over 40 women) that the

group split into two for discussion. The energy level of the day was high and one of celebration.

Singing, dancing, much laughter and hugging was everywhere at the International Women's Day celebration in Somerville. Women's history was the theme of a theatre group which performed to over 100 women who attended the festivities, drank cider from the apple press and wandered around literature tables.

photos by Jane Picard and Somerville Media Action Project





Bernard Musson, Milena Vukotic, Gilbert Montane, Marcel Peres and Paul Le Person in "Le Fantôme de la Liberté."

a note on Bunuel

By GARY JANE HOISINGTON

The latest film by Luis Bunuel, "The Spectre of Freedom" (released here under the curious title "The Phantom of Liberté") has occasioned a torrent of criticism, a virtual flood of zealous journalistic excess that has nothing to do with the virtues or flaws of the film itself; it has become a focal point for the feelings of inferiority produced by any work of art in any critic. The most notorious review is John Simon's slanderous attack in *Esquire*. Simon, after stating Bunuel's age, suggests that Bunuel is "senile," though apparently not "as senile" as Jean Renoir. This must give the readers of *Esquire* quite a lot to talk about at cocktail parties. Simon negates the work of both artists while seeming to praise parts of their previous accomplishments, by relegating their current work to the realm of pathology. Since Simon has never produced anything except criticism, he feeds on "new blood": those struggling young filmmakers Simon imagines he can "make or break" by an astringent application of his critical standards. He has no critical standard except malice, and people who accept this man's outpourings as criticism are either deluded or themselves malicious.

An even more tangled situation arises from the favorable and mixed reviews. "The Spectre of Freedom" is, among Bunuel's many films, the most wholly episodic (which is not to say rambling), full of hilarious surprises contained within the various episodes. What the reviewers have unanimously done is recount the entire plot in synopsis — perhaps to take the sting out of Bunuel's devastating attack on middle-class mores. Hence, the enjoyment of the film, for the viewer who follows the reviews before seeing a

film, is somewhat lessened; they've been "tipped off" already and know what happens next. Reviewers and critics, for all their presumption, at one time demonstrated some restraint about regurgitating the plot of a film; now, evidently, the plot is incidental to the "actual" film concealed beneath it; the "meaning" is discernible only to the keen critical eye. And the keen critical mouth will tell you exactly what to think about it; you don't need to bother going.

As for Andrew Kopkind's assertion that Bunuel hasn't done anything since his collaboration with Dali (which collaboration consisted of one, not two films — "Un Chien Andalou"), this is utter nonsense. Kopkind is capitalizing on the fact that the younger audience his reviews reach has a very limited acquaintance with Bunuel's total body of work. Bunuel has been a potent, even explosive force in the cinema for over thirty years, with such films as "Nazarin," "El," "Viridiana," "The Exterminating Angel," "Diary of a Chambermaid," "Simon of the Desert," "Tristana," "Belle de Jour," "The Discreet Charm of the Bourgeoisie," and, certainly, again in "The Spectre of Freedom." Bunuel is also one of the very few internationally-known directors who has never compromised his ideas to the cretinizing pressures of Hollywood (Godard is another). Because Bunuel is an anarchist, his films would hardly auger favor with the solemn, quasi-leftist journalists who review films with political horseblinkers. But even those who have praised the film exhibit the tendency to detract it by reducing its beauty to geometrical diagrams of symbols, where to find them, and how to look at the thing without really seeing it.



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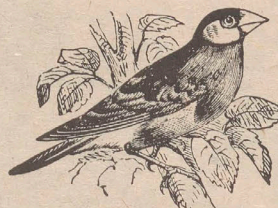
**Male Homosexuals:
Their Problems and Adaptations**
by Martin S. Weinberg
and Colin J. Williams
Oxford University Press. 316 pp.
\$10.95.

A Review By
GARY JANE HOISINGTON

What is the purpose of this book? At first glance *Male Homosexuals* has every appearance of a sophomore sociology textbook whose eccentricity lies wholly in its title, with about as much charm. Actually, we're told, it is part of a growing attempt to 'humanize' the social sciences (already thought to be the most 'human' of sciences). This is a book whose conclusions are inferred from page upon page of computer-correlated statistics in which the homosexual, throughout, is the 'subject,' an alien lifeform equipped with a splendid repertoire of amazingly human, knee-jerk responses to such provocative statements as: "I certainly feel useless at times..." (Strong Agree? Agree? ?? Disagree? Strong Disagree?) "I wish I could have more respect for myself..." and "I get a lot of fun out of life." Weinberg and Williams, two with-it, 'human' sociologists, know the lab vernacular and lard it on with a shovel over 316 pages, solemnly explaining how some homosexuals get a lot of fun out of life, while others certainly feel useless at times and wish they could have more respect for themselves.

These investigators went into the "field" too, braving the perils of New York, San Francisco, Denmark and the Netherlands in search of the ultimate computer print-out that would put them on to the Gay Mystique. Given the dry methodology, it's curious that *Male Homosexuals* manages to draw as accurate a picture as it does: scientists' glasses, to be sure, and a kind of prose that is more often sutured on to "findings" and percentages than well-turned or interesting.

When the authors are correct, they tend to be extremely correct—as when they conclude that young homosexuals should *not* live with their parents, *not* allow fear of instability to inhibit their career aspirations; they urge the male homosexual to make himself more, rather than less visible, to confront the straight world, etc. By the same token, they also incline to be very wrong when they're wrong, even foolish.



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Homosexual males, according to Weinberg and Williams, are "less happy" than heterosexual males: hardly an astonishing revelation, Western society being structured around the satisfaction of the straight male; homosexual males enjoy "less faith" with others, again an unspectacular "finding" which can be ascertained simply by listening to male homosexuals talk about each other. What about male homosexuals who are happy, operate in good faith, and "get a lot of fun out of life?" Exception, say Weinberg and Williams, to the statistical rule. Most of these "findings" tend to be excruciatingly self-evident and simple-minded. Self-employed homosexuals anticipate less discrimination and enjoy greater self-assurance. Well, naturally; the self-employed homosexual doesn't need to 'pass' for a straight employer and has the satisfaction of operating his own business. It is probably also demonstrably true that self-employed homosexuals enjoy greater self-assurance than heterosexuals working for corporations, a "finding" nobody would find terribly keen.

Reading *Male Homosexuals* induces a profound, almost uncreditable sense of boredom; it's an experience comparable to reading a seed catalogue or a train schedule. Unless you really need the information offered, its method of presentation will put you to sleep. However, the real audience for *Male Homosexuals* is not the male homosexual at all, who certainly has drawn from the 'data' of everyday life his own conclusions about the burning issues raised here. Rather, *Male Homosexuals* is craftily aimed at the profession of psychiatry, whose practitioners ought to chafe under the accusation of bad faith implicit in the pages of this book. While maintaining a gentlemanly attitude toward psychotherapy, Weinberg and Williams are most certainly saying that most homosexuals don't need it and aren't likely to get the kind of help they may need from conventional psychiatrists.



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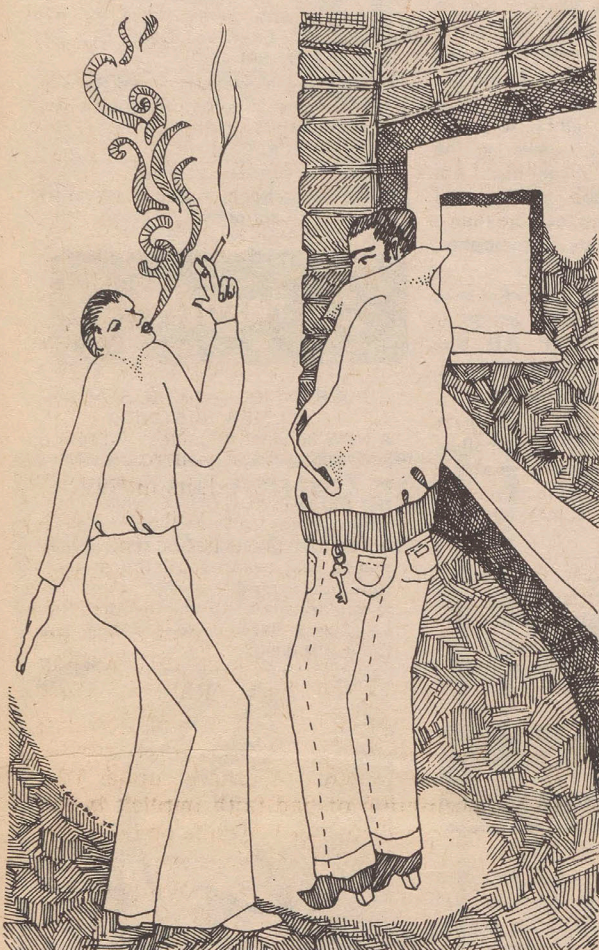
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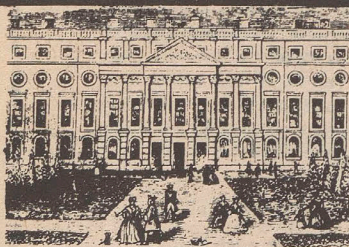


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LESBIAN HEALTH EXPERIENCES

The Lesbian working group that is planning workshops for the Women and Health Conference (to be held in Boston April 4-7) is collecting personal stories and experiences of Lesbians in their contacts with the medical system. This would include such things as visits to the doctor, hospitalization experiences, experiences in seeking therapy or counseling, etc., etc.

We would like to use these stories (ANONYMOUSLY) to sensitize all health workers and others at the conference to the needs of Lesbians.

Please submit any stories you think might be relevant in any way to Lesbian Health Group, Box 6000, GCN, 22

Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

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pen pals



I am presently incarcerated at the Florida State Prison, with very little contact from the outside world. I could never explain how much just a small letter would mean to me. I will answer anyone who will write. Gesse Anderson, P.O.B. 747, Starke, Fla. 32091.

I will be 29 years old on March 16th. I am 5 feet 11 inches tall, I have blueish green eyes, brownish blond hair and I weigh 208 pounds. So if this interests anyone who might read this letter then I appreciate it if you would write me. I would answer as many letters as I get, if any. It is a lonely life in prison and the mail does help make it a bit easier to serve this time. I only have my mother and one sister and have been left out on a great deal of things that have been going on in the free world since my bust in 1966, so I would greatly appreciate all the help you may give me in this matter and hope to hear from some great people in the near future, if anyone reads this and would like to correspond then here is where they can write me: Ron Browning, #125538, P.O. Box 787, Lucasville, Ohio 45648.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there. I am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write. I care. Melvin Davidson, 136273, Box 57, Marion, OH 43307.

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Classified Ad deadline is Tuesday noon (prior to Sunday Publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers.

Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22 Bromfield St., Boston, Mass. 02108.

If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:

APARTMENTS FOR SALE INSTRUCTION
JOBS OFFERED JOBS WANTED
ORGANIZATIONS PEN PALS PERSONALS
RESORTS RIDES ROOMMATES
SERVICES WANTED MISCELL.
LOST AND FOUND PUBLICATIONS

Number of weeks ad is to run

Non-business: \$1.00 per week for 30 words, and 50 cents for each additional 15 words. Headlines are 50 cents for 25 characters.

Business [If you charge money for a service, you are a business]: \$2.00 per week for 30 words, and \$1.00 for each additional 15 words. Headlines are \$1.00 for 25 characters.

BOX NUMBERS:

are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$2.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded more often, please include 50 cents above the \$2.00 charge for each additional time you want it forwarded.

Headlines _____ at \$.....per week \$ _____

First 30 words _____ at \$ _____ per week \$ _____

Each add'l 15 words at \$ _____ per week \$ _____

Pick-Up Box No. at \$1.00/6 weeks \$ _____

Forward Box No. at \$2.00/6 weeks \$ _____

Extra Forwardings at 50¢/time..... \$ _____

TOTAL ENCLOSED..... \$ _____

PLEASE PRINT NEATLY.

classified ad order form

Name.....

Address.....

City.....State.....

Zip.....Phone.....

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A new non-profit organization, Women on the Move, is planning a weekend for gay women in the Catskills, March 21-23. The group has rented an entire hotel for the weekend and there will be entertainment, three meals a day, cocktail parties, candlelight dining, and much more. The cost of the weekend is \$50-60. Inquiries should be directed to Barbara or Sandy: call collect at (201)-865-2948. Act quickly space is filling up fast.

COME PLAY IN MAINE
Two bdrm chalet with secluded water rights, Bridgton, Maine. Pleasant Mt. area, rent by week, month, or season. Deposit required. Call (617)-436-0195 after 5 p.m.

roommates



GWM looking for M to share entire house in Concord. Fireplace, yard, woods etc. I am 29, looking for someone 20-35, intelligent, into arts and music. Rent \$120 month, including utilities. 5 min. from train to Boston. Call 1-369-9702, evens.

Woman 24 has 2 bedroom house in So. Natick to share with female beginning March. Quiet neighborhood, one-half acre lawn, clean apartment. \$145/mo. plus utilities. Call (617) 653-6983.

Woman wanted for non-sexist home with 2 gay men and 1 lesbian-feminist, near Inman Square — own room, \$47.50, plus utilities. Share chores, meals, fun. Call 628-3870. Avail. immed.

Feminist roommate needed to share large house with 4 g-feminists & 1 5-yr.-old F. Own room, yard, garden, near MBTA Green Line, Allston. Open around April 15th. \$68.00 plus utilities. Call after 5 — 783-9415.

SOUTH SHORE

Bi WM wants Bi or Gay W/M/F for roommate in lux. apt. Must be clean, neat and no drugs. For more information call after 12 noon at 331-2266.

ROOMMATE ENTERPRISES

Personal, confidential service for gay women and men.
CALL 247-4904

Suite 2B, 510 Commonwealth Ave. Boston, Mass.

WANTED — Responsible male or female to share No. Shore home with owner, located steps from ocean, great area with good trans. to Boston. Call mornings 592-6494 or P.O. Box 15, Swampscott, Mass. 01907.

Mother and son desperately need roommate. Woman preferred. \$50 per mth plus utilities. Own room, City Point area. No hassles. Call (617) 269-1739 after 6:30 p.m.

Quiet responsible person wanted to share two bedroom apartment in Jamaica Plain near Jamaica Pond. Easy access to Boston on MTA and free parking available. I am a vegetarian involved in meditation and yoga, and I am seeking a roommate with compatible lifestyle. Rent is \$94.80 a month. For more information call 521-0600 after 6 p.m.

GM wishes peaceful, nice person for roommate—nice, large, 2 bdr. apt. in Somerville—close to Hvd. Sq. No lease or sec. dep. \$70 mo. w/o util. I have no phone. Pls. write and give your phone. Thank you—Bob, write GCN, Box 155.

services

GAYS INSURE, INVEST

Complete insurance advice and financial planning — life, health, disability (income protection), mutual funds, gold and silver from a well educated, successful brother. Write P.O. Box 8279, Boston, Mass. 02114. Give phone #. Highly professional, confidential. It costs nothing to ask questions; all are welcome.

TYPESETTING FOR GAY COMMUNITY

Use our facilities (phototypesetter plus IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write GCN Box 69.

GAY HEALTH NIGHT
WEDNESDAY EVENING — HCHS

Institute for Rational Living, Martin Grossack, Ph.D., Director, announces lectures, group workshops, and individual counseling for those in counter cultures and alternative life styles. 536-1756.

Gay and Feminist Literature Resource List Free! Valuable guide in obtaining books, pamphlets, etc. Write: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Florida 33432. Self addressed and STAMPED envelope a must. Bookstores: Send most recent catalog and get listed on our third lit list FREE.

GCN is in desperate need of working typewriters and people who can clean and repair them. If you have such equipment or talents to donate, please call (617) 426-4469 or come into the office at 22 Bromfield St., Boston. We would be most grateful.

24 HOUR CALLING

Tax Returns. Prices reasonable. Call 265-6409. 24 Hours a Day.

EAR-PIERCING

Quick, painless, 14k studs included. \$3.50 for one, \$7.50 for a pair. The Cuttury, 119 Charles St., 227-0119.

HOLY UNION? For superior quality raised letter printing of invitations and allied material, call Dave or Kim at 426-6025 evenings. Also full line of Bar Mitzvah cards and associated material, all first class.

MUSIC

The band that makes it — A 4-piece dance band of the funky-rock variety. Call Elaine at 665-7007 for bookings.

Counseling — encountering problems, talking helps — individual appointments. Call (617) 266-9334, M-F 8:00-5:00; Sat. 9:00-1:00.

A GAY PERSON'S GUIDE TO NEW ENGLAND

400 fact-packed listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, and Bridgeport to Bangor. \$2 to GCN/GPG, 22 Bromfield St., Boston 02108.

SPEEDY FINGERS NEED KEYS!

Typewriter needed desperately for Rep. Elaine Noble's office, with table and/or desk to put it on if possible. Electric preferred. Many thanks. Call 727-2584.

BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.



GAY TRIPS

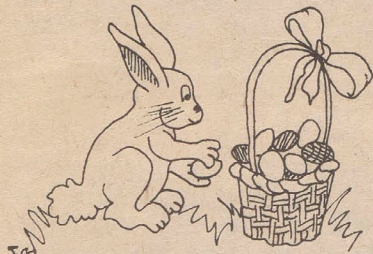
Montreal, Cruises.
All Travel Arrangements

Beacon Tours

26 Tremont St., Boston. 02108
(617) 742-1220, Linda

Put All Your Eggs in One Basket for Easter!

Plants, arrangements, cut flowers, gifts for your favorite bunny at



The **Green Leaf Florists**
478 Columbus Ave.
(Corner of W. Newton)
Boston, Mass. 02118 247-3500
BAC—MC—CB, OR
CREDIT APPLICATIONS ACCEPTED
Flowers Wired
Mon.-Sat. 9-6 Sun. 12-4

THE PROPOSITION

"Scintillating . . . hilarious. Go, even if you've gone before. These people are good."

—GCN

AN IMPROVED MUSICAL REVUE
WEEKENDS. Student, group rates
241 Hampshire St., Inman Sq., Camb.
Res. & Info 876-0088

THE CUTTERY

Unisex Hair Cutting
119 Charles Street
Boston
227-0119

Mon.-Fri. 10-6
Sat. 9:30-4

Serving Home Cooked

ITALIAN FOOD

Open at 5 for Dinner
Closed Monday
THE HOUSE RESTAURANT
12 WILTON ST., Allston
Opp. Cambridge St. near Harvard Ave.
783-5701 783-5131



536-
7896



Boston Dog Training Institute

Pet-it Salon
Protection-Obedience-Puppy Kindergarten
House Breaking
Any Dog Related Problems
All Breeds Bathing & Grooming
125 St. Botolph Street
Boston, Mass. 02115

Lambda GAY escort service Ltd.

Serving the Gay Community

HAVE SOMEONE

for dinner—for theatre—for special events—or just to show you Boston

"where the beautiful people are"

Call: 426-6970 9-9

A RICHMARK ENTERPRISE

MARTI'S LOUNGE



Railroad Street
Central Falls, R.I.
(401) 728-5460

from Boston: South Rt. 95
take Roosevelt Ave. Exit
M-F 5 pm-1 am Sat-Sun 1 pm-1 am

QUICK GAY GUIDE

BOSTON AREA [area code 617]

Boston Gay Recreational Committee (GRAC), c/o GCN Box 8000, 22 Bromfield St., Boston 02108
Boston Gay Youth 536-6197
Boston College Homophile Union 277-8096
Boston University Gays 353-3635
B'nai Haskalah (Gay Jewish Group) 265-6409
Cambridge Hotline 876-7528
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Charlestown Gay Neighbors' Assn. 241-8357
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS, 740 AM) 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston 02215
Emerson Homophile Society for the Arts, Rm. 34, 96 Beacon St., Boston 02108
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Thom Nylund 267-0516
Gay Academic Union of New England, PO Box 212, Boston 02101 266-2069
Gay Alert (for gay community emergency only) 523-0368, 267-0764
Gay Hotline (6-9 Mon-Fri) 542-6075
Gay Community News 426-4469
Gay Media Action 523-1081
Gay Media Action Advertising 783-1627
Gay Nurses Alliance 232-6323
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Legislation '75, PO Box 8841, JFK Sta., Boston 02114 491-2787, 661-9362
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Hang In There Hotline (H.I.T.) 738-0486

Harvard-Radcliffe Gay Students Assn. 498-3705 or 498-5787

Homophile Community Health Service 542-5188
Homophile Union of Boston 536-6197
Lesbian Liberation c/o Women's Center 354-8807
Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Massachusetts Feminist Federal Credit Union 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
Other Fund Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore, 30 Bromfield St., Boston
Project Place 267-9150
Fr. Paul Shanley 267-0764
Tufts Gay Community, c/o HUB 536-6197
Waltham-Watertown Gays, c/o GCN, Box 7100
Women's Community Health Center, Cambridge 547-2302

EASTERN MASSACHUSETTS [Area Code 617]

Dignity/Merrimack Valley, PO Box 348, Lowell 01853
Homophile Union of Massachusetts, PO Box 262, Fitchburg, 01420
MCC/Worcester 756-0730
Provincetown 24-Hr. Drop-In Center 756-0730
Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070
SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747
Worcester Gay Union 752-8330
WESTERN MASSACHUSETTS [AC 413]
Amherst Gay Hotline (men & women) 545-0154
Everywomen's Center, Amherst 545-0883

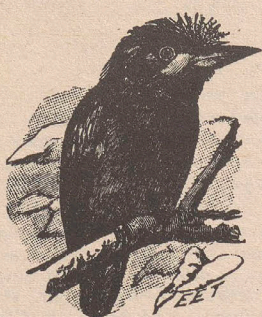
Gaybreak Radio (WMUA-FM 91.9)

Gay Women's Caucus, Amherst 545-3438
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Dignity/Springfield, PO Box 488, Forrest Park Sta., Springfield 01107
UMass Student Homophile League 545-0154
Valley Women's Center, Northampton 586-2011
RHODE ISLAND [area code 401]
Brown University Gay Liberation, c/o Student Activities Office, Brown Univ., Providence 02912
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Women of Providence 942-2094
Homophile Community Health Service (Providence) 274-4737
Kingston Gay Liberation 792-5817
MCC/Providence, 37 Clemence St.,
VERMONT [area code 802]
Counseling for Gay Women & Men, c/o Vt. Women's Health Center, 158 Bank St., Burlington 05401
Counseling for Gay Women & Men 863-1386
Gay Student Union, Billings Student Center, U. of Vermont, Burlington 05401 658-3830
Goddard College Gay Students Organization, PO Box 501, Plainfield 05667 454-7174
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504
CONNECTICUT [area code 203]
East Conn. Gay Alliance, Norwich 889-7530
Gay Alliance/Yale, 2031 Yale Sta., New Haven 06520; Off. Hrs. 9 am-3 pm Mon-Thurs. 436-8945
George W. Henry Foundation, Hartford 522-2646

Hartford Gay Counseling 522-2646

Institute of Social Ethics/'National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 522-5575
UConn/Storrs 456-2359
NEW HAMPSHIRE [area code 603]
Gay Women's Rap Group 772-6636
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801
Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824
Women's Group, PO Box 137, Northwood 03261 (DO NOT use "gay" on any mail to this group)
MAINE [area code 207]
Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Gay Community Center/Gay Support and Action, c/o Bangor Tenants' Union, 23 Franklin St., Bangor 04401
Gay Rights Organization (GRO), PO Box 4542, Portland 04114
Hancock County Gays, PO Box 275, Ellsworth 04605
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Freewomen's Herald, Box 488, Brunswick 04011
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901
Wilde-Stein Club, Memorial Union, U. of Maine, Orono 04473 581-2571

COMING . . . Mar 18 thru Apr 5



Puff-bird (*Malacoptila fusca*).

18 tues

Rap on Sexuality, sponsored by the Metropolitan Community Church of Boston, will have as its guest the Rev. Don McGaw of Homophile Community Health Service. The topic will be "Sexual Identity and Personality." Go to the Old West Church, 131 Cambridge St., Boston.

21 fri

A **pot-luck supper** sponsored by MCC Worcester will be held this evening at 7:00 pm. Go to the Central Church, 6 Institute Road, Worcester, Mass. A donation of fifty cents will be asked at the door (\$1.00 if you don't bring a dish).

All couples (women and men) are invited to the monthly Couples Pot-Luck Supper Forum, sponsored by the Metropolitan Community Church of Boston. This is a great chance to relax and share with other couples. Bring a hot dish, salad or dessert to share.

22 sat

UConn Gay Alliance at Storrs, will hold a dance at 10 p.m., at the Inner College Trailer, "R" lot, off North Eagleville Road, Storrs, Conn. Admission is *free!*

A **Flea Market and Bake Sale** will take place from 9 a.m. to 6 p.m. at the Old West Church, 131 Cambridge St., Boston, sponsored by MCC/Boston. Fresh baked goods, books, jewelry, and other unknown treasures will be on sale. There will also be a portrait artist there to sketch your picture, for a moderate donation. Come browse and enjoy yourself.

A benefit showing of the comedy film "The Great Race," starring Jack Lemmon, Natalie Wood and Tony Curtis, takes place this evening at 7:30 p.m., and Sunday afternoon at 3:30 p.m., in the Old West Church, 131 Cambridge St., Boston. Sponsored by MCC/Boston.

23 sun

The **Daughters of Bilitis** will sponsor a spaghetti dinner for the Women of Boston. It will be held at St. John's Church, 33 Bowdoin St. (behind the State House) at 6:30 pm. Tickets are \$1.50 and will be available at the door.

For complete Holy Week Service schedule for MCC/Boston, turn to page 5.



Early form of Pantaloons; Venetian, 16th century.

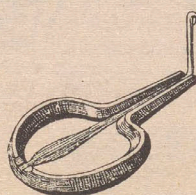
There will be informal volleyball this afternoon for anyone (women and men) interested in participating at the Boston YMCU gym, 48 Boylston St., Boston, at 2 p.m. No previous playing experience needed, just the desire to participate. There will be a charge of \$2.00 per person for use of the gym and equipment, for the first 11 weeks only. Come get some exercise and make new friends. Sponsored by the Gay Recreational Activities Committee (GRAC). For further information and directions call 241-8357.

Joint services for Palm Sunday will be held by the Worcester and Providence Metropolitan Community Churches. Services will begin at MCC Worcester at 4 p.m. under the leadership of Rev. Nancy Wilson and Ms. Heather Anderson. The Service of the Word and of Sharing will take place with members of both congregations. At the end of this portion of the service all present will drive, in caravan, to Providence MCC for the service of Encounter and Blessing. This portion of the service will be led by Rev. Jos. H. Gilbert. For more information call (401) 274-1693.

"Says here, Mabel, that they're gonna have one o'them dirty movies up at th'University. Ay-yuh. Says so right here: *A Very Natural Thing*, presented by the UMO Film Society, at 100 Nutting Hall, University of Maine at Orono. Three showings: 3, 5, 7 pm. \$.75 for students; \$1.00 general admission. God, Mabel, I thought Reverend Gass got rid o'them people last year . . ."

25 tues

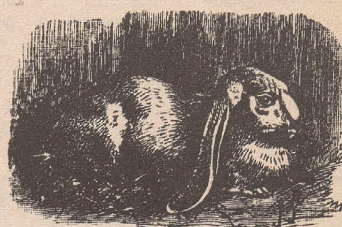
Interested parties in B'nai Haskalah are reminded that there will be a **Special Business Meeting** this evening at 7 pm. Directions and the address will be given if you call (617) 265-6409.



Jew's-harp.

26 wed

B'nai Haskalah will share the first Seder night of Passover with the gay community again this year. The Seder will be held this evening in the fellowship hall at the Old West Church, 131 Cambridge St., Boston, Mass., at 5:30 pm. Tickets are limited so please send your checks for \$4.00 and a self-addressed stamped envelope to B'nai Haskalah, 131 Cambridge St., Boston, Mass., or call (617) 265-6409 for further information.



Rabbit (white lop-eared variety).

30 sun

The Metropolitan Community Church of Hartford will hold its monthly buffet at its new location, 11 Amity St., Hartford, Conn. Tickets will be available at the door for \$1.50 and all are invited to attend the services following at 7:30 p.m.



Common Crosses.
1. Anas. 2. Greek. 3. Latin. 4. Tau Cross. 5. Swastika.
6. St. Andrew. 7. Maltese. 8. Lorraine. 9. Trefoll. 10. Potent.
11. Anchor. 12. Papal.

2 wed

The Unitarian Universalist Gay Caucus will hold a meeting tonight at 8:00 p.m. at Sturgis Haskins'. For more information, call 227-6167.

There will be a meeting of the Gay Recreational Activities Committee this evening at 8:30 p.m. All interested people are welcome to attend, at 22 Bromfield St., Boston. Plans will be discussed for April soccer, and May hiking.

5 sat

The monthly meeting of the Boston Active Gays will be held at St. Clements' Student Center, 1105 Boylston St., Boston (one block west of Massachusetts Ave.). Representatives from each group, as well as unaffiliated individuals, are invited to bring the Boston gay community up to date on activities and needs.

Please submit calendar items to Calendar Editor, GCN, noon on Tuesday prior to the date of publication.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm—Gay Women's Rap, Exeter, N.H. (603) 772-6636
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8:15 pm—Gay bowling at 1260 Boylston St., Boston

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
7:30 pm—HUB Coming Out Rap, room 500A, 419 Boylston St., Boston
8:00 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays, First Unitarian Church, 245 Porter Lake Drive, Springfield
8:00 pm—Rap on sexuality, MCC/Boston, 131 Cambridge St., Boston (except first Tuesday)
8:00 pm—Gay Way Radio, WBUR 90.9 FM

WEDNESDAYS

12:30 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108
7:00 pm—Straight-Gay Rap, Conference Room, UConn Infirmary (side entrance), Storrs, Ct.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
7:00 pm—Liberation Rap Group (617) 756-0730
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN
7:30 pm—HUB TV Rap, room 500A, 419 Boylston St., Boston
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

6:00 pm—Otherfund, Inc., meeting. Call GCN (617) 426-4469, 2-4 pm for place
6:00 pm—Gay Alliance business meeting at UConn, downstairs lounge of Manchester Hall, Storrs, Ct.
7:00 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
7:30 pm—MCC Ecumenical choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
8:00 pm—KALOS, Hartford, Conn., at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.

8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:00 pm—Harvard-Radcliffe Gay Student's Assn., Phillips Brooks House, Harvard Yard, Cambridge
8:30 pm—Gay Alliance at Yale meeting in library of Dwight Hall on High St., New Haven

FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
7:00 pm—Alcoholics Together, Worcester, 756-0730
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
7:30 pm—MCC/Providence Health Clinic, 37 Clemence St., Providence, R.I.
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston
7:30 pm—Worcester Gay Alcoholics Group, 756-0730
8:30 pm—B'nai Haskalah, Old West Church, Boston

SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Room 509
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, Maine

8:00 pm—East Conn. Gay Alliance, 889-7530
8:30 pm—UConn/Gay Alliance Coffeeshouse, Student Union Bldg., Rm. 217

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
2-4 pm—Gay Women of Providence rap, etc., 942-2094
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—Dignity Rap Group (except first Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
6:30 pm—MCC/Boston hymn-sing, worship and fellowship, Old West Church, 131 Cambridge St., Boston
7:00 pm—"Burlington After Dark," bi-weekly radio show, WRUV-FM, 90.1 MHz
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
9:00 pm—UConn Gay Alliance Coffee House, Inner College Trailer, "R" lot, off N. Eagleville Rd., Storrs, Ct.

Quick Gay Guide...see page 15