

# LUNCH

NO.10

JULY 1972

25p

## QUENTIN CRISP - BRAZEN HOMOSEXUAL

CONFUSED BY CLOTHES ROGER BAKER

SEX EDUCATION IN PRIMARY SCHOOLS

BRISTOL NATIONAL COUNCIL



NEWS

LETTERS

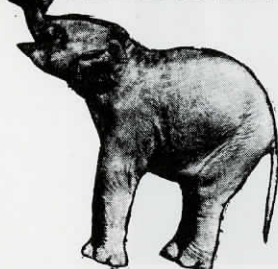
PICTURES

EVENTS

DIARY



# Lunch



NUMBER 10 JULY 1972

CONTENTS	PAGE
EDITORIAL	3
CONFUSED BY CLOTHES	4
Roger Baker	
SEX EDUCATION IN THE	
PRIMARY SCHOOL	8
CHEESECAKE	9
QUENTIN CRISP	10
Ruan Bone	
CHE BRISTOL NATIONAL	16
COUNCIL V. Toland	
NEWSDESK	18
CHURCHES WORKING PARTY	21
Denis Nadin	
SALUTE TO OUR SISTER GLF	22
Bob Ardler	
CHE NATIONWIDE GROUP NEWS	23
TIME OUT BOOK REVIEW	25
Roger Baker	
LETTERS	26
SISTER GEORGE REPLIES	29
PERSONAL ADS.	30
DIARY	31

LUNCH is an independent monthly magazine affiliated to the Campaign for Homosexual Equality.

## Publishers

EDITOR Ruan Bone  
EDITORIAL ASSISTANCE E. Boagni & J. Hill  
SUBSCRIPTIONS Marc Connard  
PHOTOGRAPHY Alan Louis  
Printed by F.I.Litho Ltd  
Pentonville Road N1.

Acknowledgments for this issue go to: - Barbara Hutton, Richard Nicholas, A. Russell, J. Shenderey, & V. Toland.

## Correspondence

LUNCH MAGAZINE 23 AVON COURT  
KESWICK ROAD LONDON SW15 2JU  
NO CALLERS PLEASE.

## Contributions

Welcome from any source; please write CLEARLY or type - double spacing - enclosing s.a.e. if material is to be returned. Include address and daytime phone number where possible. CONTRIBUTIONS DEADLINE 14th of each month.

## Subscriptions

Post paid 6 months £1.50  
12 months £2.80  
GROUPS: Please do not overestimate the number you need. LUNCH is no longer available on a Sale or Return basis.

## Payments

Cheques, POs should be made payable to LUNCH MAGAZINE. Single copies available at 25p.  
LUNCH BACK NUMBERS 3 for 50p.

## Advertising

ALL ADVERTISING MUST BE PRE-PAID, A CONCLUSION REACHED RELUCTANTLY BECAUSE OF BAD DEBTS.

Commercial rates are shown below. Reduced rates available for members and groups within NFHO. Mark letter FOR ADVERTISING. DISPLAY Own artwork must be supplied, otherwise be charged extra where requested.

WHOLE PAGE 9 x 7 £10  
½ PAGE VERT. 9 x 3½" £6  
½ " HORIZ. 4½ x 7 £5  
¼ " 4½ x 3½ £3.50.

### PERSONAL - COMMERCIAL

2p per word. (10p an ad. for subscribers) 20 words maximum, over 20 2p rate.

N.B. Because of the present laws we regret no advertisements can be accepted for soliciting friendship/companions, at the moment, however carefully worded.

# EDITORIAL

'Homogenised homosexuals' we certainly are not! We all jostle and shove each other as if there weren't enough air for us all to breathe, in our attempts to establish our individual or corporate identities as people or gay organisations.

I disagree with Quentin Crisp, subject of this month's exclusive interview, when he disapproves of Gay Liberation as a movement towards separation, when the lines and distinctions are now becoming blurred. For there still seems so much that we must do to eradicate prejudice, injustice and homosexuals suffering; the IT case has far greater consequences for us all than many of us realise.

I'm sickened at my own, as well as others', paranoia, at feeling elbowed aside. Now, suddenly there's a rash of new gay magazines, whose advance publicity flops daily through the letter box and I wonder just how LUNCH hopes to maintain its position as something of a fore-runner in the field of independent publications for homosexual men and women. The answer is to continue and for you to go on telling us what you want. Don't forget LUNCH is independent. We welcome comments, criticisms, contributions and subscriptions, whoever you are!

Oppression amongst gays is sad, of which there are several instances lately:-

1. At the innocent launching party of Spare Rib - see Personal Ads - smashed glasses, and no drinks for some guests were the result of the invasion by 40 self-invited GLF besequined, bedraggled drag queens. To what purpose? Unpopularity? The same tactics as dropping bombs on civilian villages?

2. Behaving like children, transvestites and transsexuals sloshed paint around the GLF office, accusing the collective and GLF generally of putting down women by wearing collars, ties, suits etc., renaming the office 'Buttercup', the peaceful significance of which seems lost when they're acting more like Ferninand the Bull than Little Bo Peep. Power does go to the head of some. Where now do you draw the line? Are women who dress in trousers 'putting down' men? Don't transvestites in joky flapper clothes send up women more by arrogantly presuming to speak on their behalf? Who qualifies for what any more?

Let's all be quite clear - as Quentin wisely says - we are speaking only for ourselves. This doesn't mean we shouldn't try to right wrongs! I'm beginning to feel like a cross between Don Quixote and a Victorian materfamilias, but really.....

We need better communications. If there is such a thing as a homosexual movement, and it's so diversified, how about a little co-ordination? Perhaps the National Federation of Homophile Organisations (see p.18) is the answer. Tony Grey, prime mover of the Albany Trust, is now devoting a lot of his energy to the NFHO; I see this as a genuine attempt to get us all together - quite a tall order! - instead of separating ourselves yet further into fragmented, disorganised and fractious territorial groups, with scant contact outside our own boundaries, and endless duplication of effort. Think about it!

### JULY LUNCH

This month Roger Baker features prominently (Confused by Clothes), a teacher writes on Sex Education in the Primary School, and sees the start of a new column, Sister George Replies...

AUGUST/SEPTEMBER attractions will include:- Interviews with Chad Varah, David Hockney and Jill Tweedie, as well as contributions from a legal adviser, who is willing to answer your questions in lay terms and write occasional articles for LUNCH clarifying the law.





## CONFUSED BY CLOTHES

### some thoughts on cross-dressing

ROGER BAKER

My experience of a homosexual society has been of one that accepted the idea of drag as a natural element in one's terms of reference. It was, or so it seemed to me, tacitly agreed that dressing up as a woman - either for real, as it were, or in the spirit of satire - was something that not everyone did or indeed would wish to do. But it was there - to amuse and sometimes delight at parties, to create a frisson in public, to amaze and scandalize. An inevitable part of life along with the latest issue of the Vince catalogue, Hermione Gingold's new LP and Living for Pleasure. (Ah! The fifties!)

Because of this background, and also through much reading allied to personal contact, I have never found the homosexual in drag or, by extension, the transvestite, at all odd or dismaying. Consequently I have been rather surprised to find among some homosexual men a reaction of horror or revulsion when drag or transvestism is mentioned. It just shows how one can become rather blinkered and make false assumptions - which I was doing when I assumed that all homosexuals had some innate sympathy with the drag queen.

#### MORE THAN ONE FACET

Cross dressing is, of course, a huge and mysterious subject, shrouded in a fog of received ideas, false notions and irrational prejudice. Just like homosexuality itself. How, for example, are we to distinguish between the homosexual who likes, now and then, to get himself up as Carmen Miranda or Diana Dors; the perfectly ordinary, heterosexual man who feels happier in perfectly ordinary female clothes; the man who tries to make himself look like an attractive female to make sexual contact with other men; the professional female impersonator; and the man who wishes to be changed physically into a woman?

We can't. Sometimes these manifestations overlap; sometimes they are worlds apart. Can one approve of one sort of drag and censure another? Confirm one and reject a third? I don't think so.

#### REPRESSION?

What I think we must do is try and discover what the concept of transvestism means to the individuals who practise it (in whatever form), to attempt to relate their experience to our own. It seems to me that there are two main reasons why so many homosexuals tend to shy away from drag.

One is that when confronted by a man in female clothes, the homosexual male may recognise the appearance of an element within himself which he feels must be repressed, fought against. The analogy here is with the person who is aggressively anti-gay. We tend to believe that his violence stems from a severely repressed awareness of his own homosexuality.

There are two possibilities here. The first - obviously - is that the feeling is accurate. That the individual homosexual really does have an urge to get into drag but fights strongly, for his own reasons, against the impulse.

The second possibility is slightly more complex. The homosexual may have no such inner urge at all yet he may feel that he, being gay, should have - as a natural part of the way he has come to see his situation.

#### CONDITIONING - WORKS BOTH WAYS

One thing we must never lose sight of, though I'm afraid many people do, is that the homosexual is subjected to exactly the same conditioning as everyone else. To me this seems a major source of the homosexual conflict - the attempt to reconcile a homosexual condition to the quite arbitrary standards unthinkingly accepted by a heterosexual society.

The basic principles upon which CHE appears to be presently based (that the homosexual is just like everyone else and that once he has been accepted by society all will be well etc) are unworkable and unprofitable. For they imply that once acceptance has taken place the homosexual will be happy to conform to society. And I don't think he will be. In this context it seems to me that the paper which Martin Stafford prepared for the National Council is of the greatest importance. I hope it is not forgotten; I hope it is discussed endlessly, in detail and with enthusiasm by everyone. For it's only through discussion and dialogue that we can ever arrive at an estimation of ourselves.

The element in our common conditioning relevant here is that women dress in one way and men in another. Education doesn't leave it at that. It goes further and says it is wrong for a man to dress in the clothes considered proper for a woman. Or even unnatural.

When a homosexual gets to the stage when he must go right against his conditioning by doing something so wrong and unnatural as relating sexually to a person of the same sex he can at least hold himself in comparative privacy. To go against the conditioning concerning dress, so much more open, so much more difficult, is often impossible.

I am not saying that every homosexual automatically wants to dress as a woman though he doesn't know it. What I am suggesting is that the heterosexual conditioning of the homosexual may erect a very strong barrier against perfectly harmless impulses.

Homosexual conditioning can be equally, if not more, upsetting. It is very likely that the homosexual unused to mixing freely and openly with his peers receives exactly the same idea of what 'a homosexual' is like as do his heterosexual brothers. More conflict. I am homosexual, he reasons, but I don't want to dress in drag/ make up my face/ wear fancy clothes etc. But the stereotype projected in cartoons, entertainment and bad gay novels persists. Most of us heard the man on Jimmy Savile's Speak-easy programme who said that when he first entered the gay scene he was asked what makeup he wore. He assumed that because he was homosexual that's what he should do.

And Doreen Cordell, the former case-worker with the Albany Trust, spoke to me of a young man who had recently come happily to terms with his own homosexuality. But he had a lingering doubt: 'Does this mean I shall have to dye my hair?'

Conditioning comes at you both ways. To me, every reason to reject it all and start again. A gay man who wants to wear drag and doesn't face it (as a result of heterosexual conditioning) is not in a very different position from the gay man who doesn't want to wear drag but feels he ought to (homosexual conditioning). Intolerable inner conflict arises when either is actually confronted with a living example.

#### IS DRAG PURELY SEXUAL?

The second main reason why the homosexual may be repelled by drag is that he takes it on a purely sexual level. In the deathless words of a famous thinker: 'It doesn't turn me on'. This is a reaction so stuffed with false assumptions one hardly knows how to begin analysing it.

In this situation drag represents a double distortion of roles. Why should a homosexual, he reasons, who presumably wants to relate to a man, dress up as a woman to attract a man who also wishes to relate to a man? He may consider further and feel that though homosexual he is still very much a male and resent the implication that he seeks an imitation woman.



Those who react against drag for sexual reasons are assuming that the other individual has one motive only for dressing up. In this way we are victims of the conditioning and role-playing functions forced upon us. It is my contention that essentially the urge to cross dress is not primarily sexual (i.e. genital) but social.

Consider a society (and they still exist) in which people of both sexes wear no clothes at all and cover their genitals for protection rather than from modesty (i.e. shame). They may wear decoration or paint but for ritualistic or magical purposes. Or consider a society such as Red China today where (according to The Observer) men and women wear identical, rather drab, suits. In both instances the concept of transvestism cannot exist, simply because there is nothing to change into. If both sexes look alike and take much the same range of social responsibility, there is no point in and therefore no urge to, change clothes. Of course such societies may well produce homosexuality or even transexualism. But such a formal statement of discontent as transvestism could hardly be formulated.

#### SYMBOLISM OF CLOTHES

Clothes - and personal decoration - must remain among the most important signs of status we possess. One of the contributory causes of the popularity of the duffle coat just after the last war was that it was a classless garment, a great leveller. It fitted the mood of the time that Montgomery and just demobbed Tommies could dress alike.

But later the gradual economic expansion of the 1950s brought with it a restoration of clothes as symbols. Certain categories of people must necessarily wear what others tell them to (convicts, schoolchildren) but these apart, the clothes we wear are intended as much as anything to indicate to others our own estimation of ourselves. Or to indicate how we wish other people to estimate us.

Clothes, therefore, indicate a person's income, aesthetic taste, class, sexual confidence and, of course, a person's sex. One of the joyous (though to some no doubt upsetting) aspects of the widespread adoption, largely among the young, of uniform clothes (jeans, T-shirts, kaftans, fringes, beads etc) for almost any occasion is that some, if not all, of these distinctions are blurred and often consequently seen to be irrelevant.

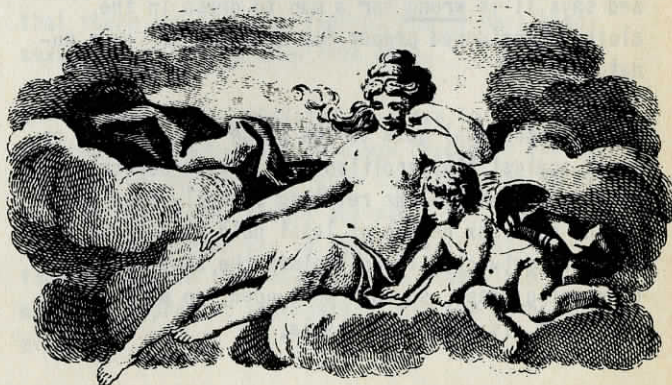
#### SYMBOLIC SEXUAL IDENTIFICATION

So among the varying forms of status identification that clothes suggest, there is the relevant question of sex identification. And the transvestite, in wearing the clothes of women, seeks to be identified with women.

But not as an actual, genital woman; rather as a symbol of a woman. There is a vital difference here. The person who wishes to be recognised as a fully physical female is known as a transexual. The series of operations (on throat, breasts as well as the more obvious places) would be unthinkable to the transvestite who is often quite secure in his sexuality. He may have a high sex-drive, or a low one, may be drawn to women or to men, but his sexuality is not in question.

What is in question is the outward appearance. If the man rejects the idea of being a sexual female, and embraces the idea of being a symbolic female, then it is because he prefers to identify with the role which he sees women have in our society, rather than with the role traditionally given to the male.

It is hardly necessary to explore what 'woman's role' might be. We have all, presumably, read The Female Eunuch and perhaps some other expositions of the situation. But Women's Liberation would have little appeal for the transvestite since that movement is dedicated to the eradication of precisely all those elements that contribute to 'being a woman' that have a special appeal to him. Among them are: being passive, soft, tender, looked-after, gentle, ornamental, pretty, silly, delicate and unaggressive. In fact all the traditional/conventional concepts of femininity (nasty word) that we are only now beginning to contest the basic truth of.



History is of little help in supporting this theory. Documentation is always sparse concerning deviation. Presumably the educated classes (who would document) were uninterested in the doings of others. Consequently historical stories of transvestism tend to concern leading men - generals, kings and people in the public eye. It is not until the 18th century that we find pretty solid description of transvestite behaviour. One of the most famous transvestites of all time was the Chevalier D'Eon de Beaumont. So famous that Havelock Ellis coined the term eonism to describe transvestism, and the society in London that deals exclusively with transvestites is called the Beaumont Society. The Chevalier's story is brilliant and fascinating and in the highly dubious Mémoires cooked up after his death by Frederic Gaillardet knocks Harold Robbins and James Bond for six.

It does seem though, from admittedly sketchy evidence, that those men of the past who did indulge in transvestism were men who had to perform a particularly well-defined aggressive male role in their societies. The Chevalier was a soldier, diplomat and spy. To resort now and then to the female role would probably bring a certain relief of tension.

Today male and female roles are much more clearly differentiated and affect almost everyone. They affect the homosexual particularly. The transvestite simply seeks relief by assuming an outward feminine appearance and goes on his own special trip to forget the pressures placed upon him in the course of ordinary life.

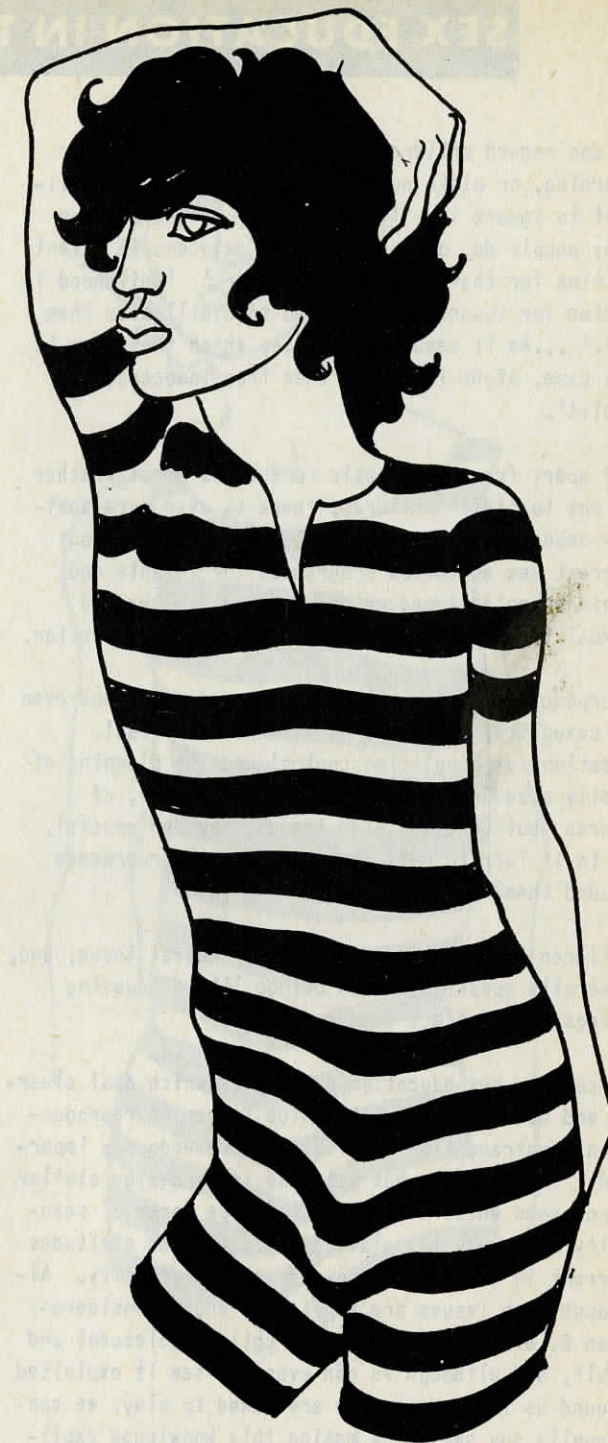
To assume that the transvestite is offering a sexual threat is mistaken. One of the great delights of professional female impersonation, when well performed, is the clear and decisive statement that sex has nothing to do with the trappings. All the things that women are made to wear (conditioned to wear, that is) because they think they so become desirable - the heels, the paint, the big hair-do, the boned uplifted bra - is so much phoney rubbish, and has nothing to do with the things that really matter. Danny la Rue knows this. And so does his largely female audience.

ROGER BAKER

#### CAPTION COMPETITION

"Hey Abdul, who's the bearded queen in drag?"

Winner John Saxby gets 50p. token.



D.P.

THE NAKED CIVIL SERVANT  
IS AVAILABLE THROUGH LUNCH, COST £2.0



## SEX EDUCATION IN THE PRIMARY SCHOOL

We can regard children's sexual awareness as cute, alarming, or plain natural: but it would be difficult to ignore it. It is amazing, of course, how many people do, or even deny its existence. 'Plenty of time for that when they're older.' 'Childhood is a time for innocence - no need to disillusion them yet.' ...As if sexual knowledge, which they have in any case, might transport them from 'innocence' to 'guilt'.

But apart from these basic confusions about whether or not to 'tell' children, there is even more anxiety among those who have decided to 'tell'. Most current sex education programmes for infants and juniors are designed not so much around sex and sexuality, but around the mechanics of reproduction.

Reproduction is undoubtedly related to sex, and even to sexuality, but it isn't all that important. Questions of population control and the planning of family size are related to sexual activity, of course, but they are side issues, however crucial, so is it fair to build whole educative programmes around them?

Children know that sexuality is a central issue, and, generally speaking, human beings like discussing things which affect them centrally.

Of course, sex education programmes which deal clearly and accurately with the side issues of reproduction, contraception and V.D. are tremendously important; what no one has yet done is to design similar programmes which discuss the intense forms of sexuality, its role in relationships, and the attitudes current in our society towards sexual activity. Although such issues are implicitly under consideration by every conceptualizing child, adolescent and adult, and although we can everyday see it exploited around us in the roles we are asked to play, we continually shy away from making this knowledge explicit.

Children may (even these will be in a minority) come out of their primary schools able to name all the reproductive parts, to understand the menstrual cycle, to know the gestation period of elephants and the names of two venereal diseases, but no one, you can be sure, will have produced in them the courage

to ask, straightforwardly, 'Well, why do people do it?' so that the simple answer 'Because it is a very exciting feeling and people like it very much.' can be made.

Sometimes, we do come across warped attempts to put over to young children the idea that sexual activity can be 'lovely', 'good' and so on, and the words 'within a loving relationship' are never far from such teachers' lips, even if they are liberal enough to leave the word 'marriage' unuttered. So we get a short insert into the overall sex education programme which hazily suggests that, sometimes when mummy and daddy are feeling very loving...

Well, this may indeed be part of a whole complex truth, but it's simply not enough. All those children are well aware, albeit implicitly, (NOT sub-consciously) of the power of their own sexuality especially as experienced in their erogenous zones. Are they then to be encouraged to consider their own sexual feelings as invalid because they are not 'married' or experiencing 'a loving relationship'?

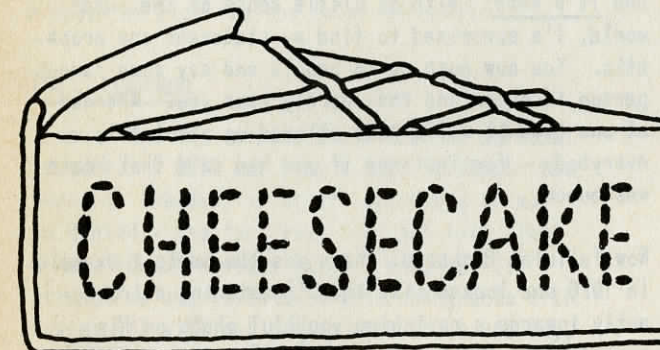
I don't think we can programme for the transmission of these more complex issues. The facts of reproduction (which many people are still agonizing over) are easy enough and, I think, completely unembarrassing to transmit; after all, no VALUES are involved.

Questions such as 'Why do we like it?', 'Why is it often necessary to have sexual experiences with someone you like?' and other more central issues such as homosexuality, bisexuality and alternatives to marriage, cannot be programmed in cause form. It is ludicrous to think that once you've done, say, bisexuality, then every child 'knows' about it. At least half the children might not even consider it a gripping issue. The classroom climate must be such that sensitive discussions could arise at any relevant moment. The teacher may find himself going over the same ground time after time - children are no different from us in that respect - after all, we don't just discuss one aspect of our sexuality then let it drop for ever, feeling we've cleared the matter up now. Again, the sensitive teacher does not provoke, irrelevantly, discussion on any issue (this includes the Vikings as well as the genitalia) but is in a state of awareness of which implicit issues are currently pressing forward in any child's mind

for explicit expression. Not an easy task. But the present situation demands that we take it up - half the truth may seem some advance over complete concealment, but I am not sure that it doesn't contain more half-lies.

Read: Sex Education: The Erroneous Zone, published by National Secular Society. Hilarious critique of current sex education books; their inaccuracies and inanities. Available Dillons Educ. Dept.

S. S.



### DOES A JOURNALIST EVER TAKE A BREAK?

Have you met him yet? He is everywhere to be found. They say he misses nothing. Don't get me wrong - he's a charmer all right, who'll keep the party going. It's next morning you begin to wonder - when that other Gay Mag drops through the letterbox. Did I really say that? God, I suppose I must have. Who does he think he is to write it up? Can I sue him? No, why should I? Next time it's the other crowd who'll be on the receiving end. All the same you begin to wonder, 'Shall I ask him to dinner or not. I mean is it safe? Where and in which article will he reveal the true identity of my guests?'

Overheard recently in a pub: "Oh I thought she was dead and the other guy had been left the kids, who were living happily ever after in Brighton....!" Poor chap - he has to do it for a living! Champagne with the girls one night, beer with the boys the next. I often wonder how he feels alone with his typewriter and stereo on an evening off.

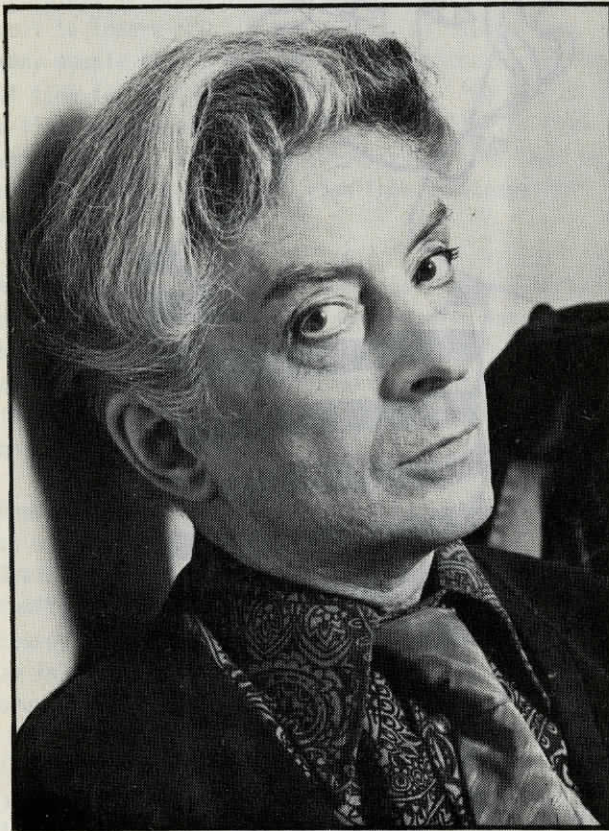
Try ringing him at 10 a.m.: 'Wait a moment ducks - I'm ironing on my desk.' Try him at 2.30 p.m.: 'Oh gawd you've caught me at my press-ups.' at 4.30: 'Just showering and shaving before the amazon column'....Yet we all love him, so what the hell!



D.P.



# QUENTIN CRISP



QUENTIN CRISP IS A SAVAGE INDIVIDUALIST WHOSE CREED ALWAYS HAS BEEN HIS PERSONAL FREEDOM. HE WROTE 'THE NAKED CIVIL SERVANT'. RUAN BONE INTERVIEWS HIM.

## brazen homosexual

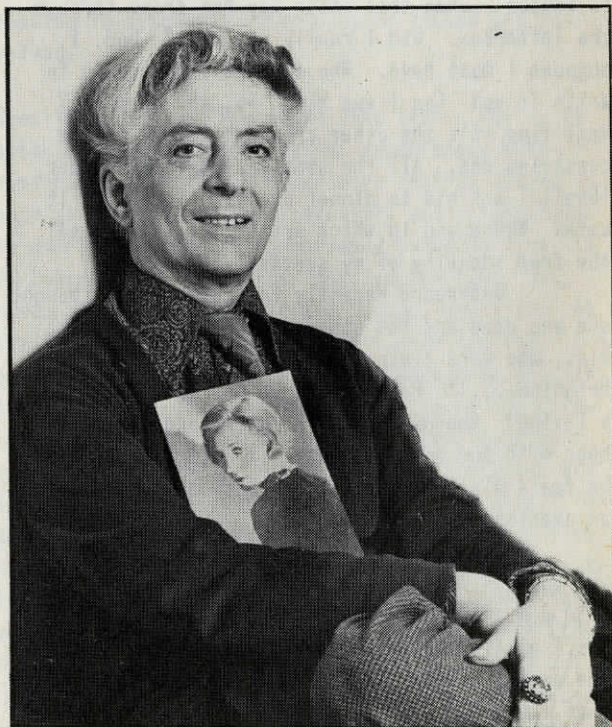
'I was born in 1908, on Christmas Day, and on a Sunday! You can't ask for more than that - in Sutton (Surrey) of middling, middle-aged, middle-class people. Had I been born even in a big capital my parents would have to have been brushed by the world, by sophistication. Hence the great difference.

The image began by the time I was about 20, which translated into modern terms, you must read as 16, because I knew absolutely nothing. I'd just about heard of the word homosexual. So I've had more than 40 years to do and say the same thing and now the image has crystallised. I'm stuck with it, you know, like the mask worn by the man in Onibaba.

### PHOTOGRAPHS JENNY POTTER

Someone said to me years ago, 'You'll never be condoned! You'll never be accepted!' To which I replied. 'I don't want to be condoned or accepted: I want to be ignored!' A great weapon is boredom and it's here! With so little sense of the outer world, I'm surprised to find my statement was prophetic. You now rush up to people and say some famous person is queer and they hardly hear you. Whereas at one time it would have stirred up absolutely everybody - for instance if you had said that Heath was queer.

Now Tallulah Bankhead: there was the perfect example. In 1926 she looked like that. (gesturing extravagantly towards a ravishing youthful photo on his mantelpiece of a boyish siren). 'She invented style and ruled London simply by being shocking. She told everyone that she was a lesbian. Everyone told everyone else and people went for miles, not to see her act, but because here was this 'incredibly wicked woman' actually stalking about the stage for all the world to see.



### NEVER ANY CHOICE

Everyone has always been able to get away with being queer in 'The Arts'. On the other hand on television I said that 'it may be true that artists adopt a peculiar appearance - but it's also true that people with peculiar appearances are stuck with the Arts! I didn't long to be a writer or an illustrator - but what else could I do? Things were forced on me from outside. Now I'm much freer. But when people ask: "Do you regret having done this? Would you have done otherwise if..." the answer is 'I've never had any choice. My life has been a series of lurches towards a speck of light in the total darkness.

### THE TELEPHONE

I never had any compulsions except my personal freedom. I will not live a life in which this personal freedom, of vital importance to me, is denied - the fact that I do not feel like a man. (Quentin wears skilful make-up, is attractive and feels he's interchangeable with a woman) 'I will not put up with those who say, "It doesn't exist, it's a prank, you'll get over it. You're doing it to annoy us!" I can't stop it being said of course, any more than I can prevent the phone still ringing - two years after my television appearance, and someone saying, 'You're queer. I'll Kill ya!'

Q: How often do you get these threats?

'Oh for about six months after the programme, sometimes more than once in an hour. For a year it then happened once a week - and now very seldom. But only last weekend someone rang up with some silly reference to sex, presumably made because other people were in the room. The weird thing about these conversations is that if you'd seen a programme in which you suspected the speaker of being homosexual, could understand you might ring him to try and edge him into admitting that he was, but when a little old man has said in a quiet, tired voice various things which show perfectly clearly that he is a homosexual, what is the point in ringing him to say "Would you like to come to a party?" No thank you. "It'll be a lovely party!" I'm sure. (Funny limp camp repartee, here) "There'll be lots of men!" No doubt! "You'd love it!" I doubt it. "Won't you come?" No thank you. After a bit I'm left saying 'As neither of us has come up with anything witty, shall we ring off?'

Q: Does that kind of thing disturb you?

'I hated it when it happened so frequently that I wondered, 'shall I answer it?' because the 'phone is my favourite musical instrument. The programmes on it are much better than those on television because they're always about yourself. My voice became guarded instead of welcoming - which I don't like. But I wasn't worried by the people threatening to kill me, to whom I used to say 'When?' because I didn't believe in that, any more than girls with foreign surnames believe in a rape offered them over the 'phone.

Q: Were they perhaps mostly inadequate people?

'Some rang I think in genuine distress. One man said: "I've read about your book. (not 'I've read your book!') Yes. "It's about homosexuality?" Yes. "I've never done anything like that, but I've always wanted to." A lot of people have this problem, I said. (A friend asked if I'd rolled up my sleeves and put them in those little cotton frills, which was an exact description of that hospital disinfected tone of voice I'd tried to adopt when speaking.) And he said, "It's a question of getting somebody to do it to me, or with me, or for me!" I can't remember which. Well this absolutely floored me. It presupposed a situation in which I'd be wearing rimless glasses, a white coat and saying 'Next please!' So I suggested it might be better if he found someone he knew or liked and asked him these sort of questions.'

'When I ask strangers who ring me, to speak of something neutral, 'What do you do?' and they reply 'I'm a typist. It's all right in a way - the work isn't any trouble. I don't mind being at the office, it's when I'm at home it's so terrible. IT'S MY MOTHER!' and they launch straight off. You can listen then, you know they're in agony and that they want someone to say "My poor boy, how terrible for you!..." which I'm perfectly willing to - I'm not making fun of them. I can understand them.'

### VIEWS ON HOMOSEXUAL EQUALITY

'As regards Gay Liberation - I think it's a movement towards separation, which is bad, when the merging and rubbing out of the line between other people and homosexuals has grown blurred. I think movements are misplaced because the thing is moving itself; you only have to stand still now. 'Those who once inhabited the suburbs of human contempt



find that without changing their address they eventually live in the metropolis' (from his book). Of course the young are impatient and don't want to have to wait till they're 80 before they feel totally free.'

'When I ask 'What do the letters CHE stand for?' and you say 'It's a Campaign for Homosexual Equality', with whom do you wish to be equal? Isn't this the failure of Women's Lib. Why be equal with dreary old men? In fact if there were a rule of life, it should be 'NEVER SEEK TO BE ANYBODY'S EQUAL - SEEK TO BE YOURSELF. Ask yourself 'what is it I feel I'm not doing that I could do?' If somebody came to me and said, as Gauguin, 'I feel I'm in a cave!'

'I would ask them "Which way are you looking? Where is the horizon? What do you want to get out of life?'

Q: But many have no such horizon, no chink of light, and are suffering intensely from an inability to come to terms with themselves.

'Agreed. Ultimately they can only achieve this alone. But they can ask anyone who cares to answer, what they should do in order to become more like themselves - because this is the whole purpose of life.'

Q: Suppose I were a model in your art college, getting more pay because I was a woman. What would you do?

'I'd accept it and if I couldn't bear it I would go and ask for more. But I would never rouse the other models of the world!'

'If coming to terms with homosexuality is a person's problem, because it's a sin, he does have a difficulty. It's no good saying 'How can anybody bother with sin now? If they can, they can. Once when I was having a nervous breakdown, someone let slip these words, and I leaned forward, because I longed to know what a nervous breakdown really was! "I was having trouble about sex and about God". I would have said surely both of them are everywhere.'

'I can see certain people in the world have real problems. If you're the Postmaster General of the Outer Hebrides and your wife leaves you, what do you do? You are in a fix. And if you have the added problem of sexual peculiarities, you would be distraught. But I live in a big city!'

'The question is not: "Everyone ought to be able to have sexual intercourse with everybody", but what do you want from your sex life? And not: "This is

an injustice going on in Patagonia, so let's all rouse ourselves up!'

Q: Doesn't one want equal opportunity with one's neighbours?

'Never keep up with the Jones's. It's much cheaper to drag them down to your level. If I wanted to know the Jones's, I'd try and get them to accept me and I'd put into my very greetings and farewells the idea that I DID NOT THINK I WAS THEIR EQUAL - that I wished to know them because they were there. To people who have harangued me on buses because of my appearance I've said. "If you like, I'll get off but even people like me have to travel!" They've fallen apart, because I made a reasonable answer, and gave them a glimpse that I'm actually a person with a destination!'

'You'd hardly believe what it was like in 1926. You were turned out of restaurants before you'd ordered: the waiter would come, followed by the manager saying 'I'm afraid I must ask you to leave!'

Q: How did that affect you?

'It makes you marvellously tough of course. Not at once. At first you're in tears, but after a while you're invincible, and simply say 'I'd no idea I was intruding!' and you go. And there are no answers. But it has separated me from the world so it has its advantages and disadvantages.'

Q: But isn't it a radical action to show exemplary behaviour in such circumstances? The restaurateur, turning you out, will remember when the next one comes that you, in fact, were reasonable. So you are a minor crusader!'

'So one hopes. Everyone creates some impression. If as a homosexual person, you regard yourself as part of a group, the first thing you must do is behave nicely everywhere, all the time. Otherwise, although it sounds funny, homosexuals literally will become rowdies in the minds of people; it won't take more than half a dozen protest marches for this to happen. For people are terribly glib.'

Q: This is why reasonable bodies are sometimes worried at the mindless antics which lose the good will they're attempting gradually to build up.'

'Or even non-will. Nothing could be better than for someone to say "Of course you know he's queer?" and for the other to reply "No I didn't know. Does it matter? "Oh he always behaves all right" and for the conversation to flow onto some other topic. It would only matter, if it mattered!'

But a doctor said to me, of her two sons. "One of them is eleven. I shall keep him out of your way for a long time!" I let this pass. Then the same joke appeared in another form later and I said 'If it were your daughter, and I a 'normal' man, would you dare say the same thing?'

Q: It's sheer ignorance to confuse between pederasty and homosexuality!'

'Yet she's a doctor...'

Q: Aren't they often the worst offenders?

#### REALITY AND THE DAYDREAM

'The weirdest thing would be for effeminate homosexuals to be interested in affairs with people so young you'd have first to explain to them what you were doing!'

Q: Yes. The teaching profession is creeping with queers who wouldn't dream of interfering with children.

'Between reality and the dream world, there aren't such clear distinctions. You only pretended there were. Effeminate homosexuals who conceive of themselves as women, whose daydreams are about being a woman - like me - and all those who visit me and ask "Do you think my legs would look nice in tights? Should I wear my hair in pleats?" - I know some who can't talk about anything else - within minutes they've mentioned so and so, a person who's had 'the operation'. They are in agony and the persecution is from within. They hate being themselves, for which there is no answer.'

Q: Isn't it because of the illusion of what women and their preoccupations are? You seem pretty well stuck together, however many breakdowns you may have had!

'I've come a long way. But certainly if I were 18, 19 or 20 now, I would scrape and starve till I could have you-know-what chopped off, because at that age that was my one desire; the one kingdom from which I felt excluded.'

Q: But if one's sexual definition doesn't matter and you and I could be interchangeable, for instance, then why...?

'Because everything just comes right then. When these people come to see me (and I was the same at their age) their movements will get them sent

up. Whatever they wear - make-up - peculiar clothes (fancy dress is national costume now) their movements, the way they sit, speak, their voices, will all give them away. Everything would all come right if they were women!'

Q: But do they even know women well? Because it seems they can't or they wouldn't carry on like that.

'They don't. They're on the outside and the fantasy is that all heterosexual relationships are perfect. Of course this is another dream!'

You marry, a woman. You thought she would prove fairly responsible for your relationship and that you had found a way out of your burdens, and you haven't: she's worse than you are. And this is a problem which could take up your whole life and lead to your murdering one another - just as much as if either of you discovered the other was homosexual. In the end, in all relationships you are left with those things about which you disagree. You never say, "Isn't it marvellous - my wife wants the bathroom window shut and so do I!" Instead you arrive next day at the office, saying "That bloody woman, if I've opened that bathroom window once, I've opened it five times!"

#### LIVE EACH DAY FOR ITSELF

'On the outside, there are those 'happy' people, THEM, and, of course, this affects some of the dreams of homosexual equality. THOSE people walk hand-in-hand down the street, able not only to state, but celebrate their relationship.

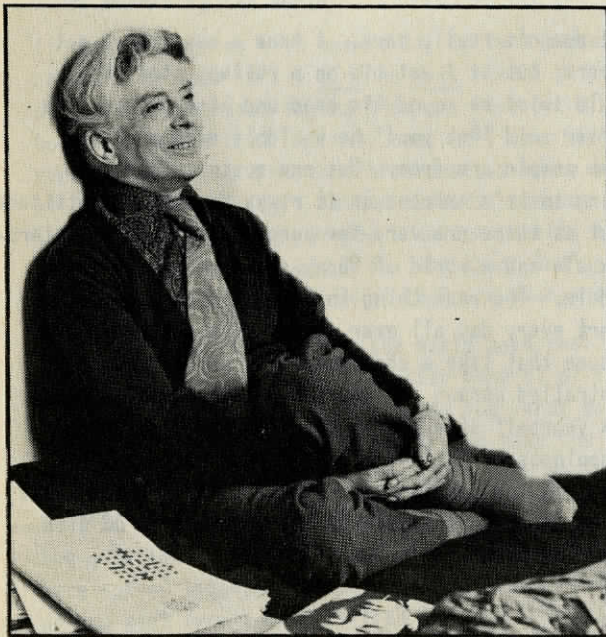
Q: But you can too!

'It doesn't really work. I know a man, we're not lovers, but if I met him on a railway station he would twirl me round his head and kiss me and if a porter said 'Get you!' he wouldn't even hear: so some people are free. But one mustn't take everything to it's extreme or it risks becoming an attitude. Just as there are very few pure homosexuals or heterosexuals and a world of Barry-esque people in the middle. The real thing in life is that you must start every day all over again; live each day. Never assume that like a character in a novel, you are a controlled person, or you are a temperamental person. Ask yourself afresh each day. In the book I say 'Happiness is to live all over your body, all the time, in the continuous present.' The great mistake is to think that happiness has anything to do with other people.



I like my friends and I'm mad about strangers but I couldn't cope with one permanent relationship. I try to extend my kingdom as far as I can. Someone once questioned me about this and I said 'I want to be invited to the party at the end of the world' and he said (languidly) 'That is one function I was hoping to avoid!' I welcome fame because it merely spreads my kingdom. It doesn't make me any greater or better. Very occasionally people rush up to me in the street and say 'I've read your book' and then I'm a little in touch with them. But getting stuck with one person cuts you off from the world unless you're a very strong person, usually, but not always, the man, who can hold his wife in one hand and rush forward with the other, or they rush forward together. People can do it. Mr and Mrs Burton's life-style, of course, is one another.'

'I hardly ever feel depressed. I only have one problem; how to get into my grave without getting into debt. I've never had a job where I earned so much I could save great hunks of money. The only difference the book has really made is that I'm worried about next year, rather than next month - but I'm never free of this consideration for long. In the end, almost certainly, I shall be on National Assistance, which I shan't like, because unlike Othello - I have not done the state some service, and therefore do not deserve its help. It's no good making gestures or being proud, because I shall get stuck in the end. This is a problem, partly arising from my life-style - so, in a way, it's fate. If



you go back to the beginning, had my identity never been denied, I would never have protested or been forced into non-lucrative professions, so wouldn't be poor. That's a horrible simplification, but related to the truth!

When people ask my advice, as they do constantly: 'I've decided I'm queer but don't know what to do about my mother and father.' I tell them neither to confirm nor deny it. Because if you can just avoid answering the questions in such a way that later you are thought to have lied. No easy. Your mother says 'Are you keen on this girl you constantly mention?' and you haven't the nerve at that moment to say 'I'm never going to be interested in women. On the other hand don't lead them to believe you are queer; to have mother cooing over you, and the girl too - that is equally fatal. It should remain tacit and soon parents won't even ask.'

'What bores me most? Almost nothing - except British movies, which is another thing - the kind of movie stars that homosexuals adore have gone out. The 'divine woman' has passed, and the people who kept the divine woman alive were the queers.'

#### DRAG

And drag? Many people associated with it now have no talent. They can just about sing, or go like this, and say 'I'm dancing!' or like this, and say 'I'm Mae West!' After all I come from a time when, if you'd come into a show without a programme, you would not have known that Gracie Fields was not present, because people like Elisabeth Pollock and Flo Desmond were so wonderful - had stood in the wings night after night and studied it. So I judge things by their high standards.

Q: But they were genuine women.

Yes. Of course some female impersonators, if they wished, could learn to do it well, but they don't see why they should, because they already have this hot wire to the blue rinse trade. Their self assurance is so blinding! Really staggering 'artistes' like Hermione Baddeley (who was playing the leads when I was 11) are so invincible that I've seen her stand on the stage and say 'Oh - I've forgotten what I was going to say!' and the audience fall about: but she had forgotten!

'I've seen people with staggering movements and control walking up and down those wretched diamanté staircases on perversion high heels. I don't think it matters whether people think they're queer or not, don't understand their desire to be recognised as

fellás, which seems absolutely beside the point. I suppose together with all homosexuals, I look forward to the day when a drag artist will say 'I've always longed to wear women's clothes and now I can do it and earn a living at the same time!'

#### PUB DRAG AND THE PERMISSIVE AGE

'In pub drag there is no desire to look like a woman. I don't find it funny - I hate it, it's self-wounding, but I see its meaning. It might cross your mind, if it were a real woman uttering such terrible permissive jokes in your local pub 'She's doing and saying all this and showing us her knickers but really she's woman, somebody's wife, mother, daughter'. So instead you make a non-woman say things made possible because half of them are innuendoes about being a woman. You adopt a token mask and hold it in front of you, which gives you the right to make funny jokes to the men, who are absolutely free to respond, because no one can argue that it's serious.'

Q: Is it men's castration complex - the fear that women really are dominant, and men are frightened of them, so parody them?

'No I think the permissive age has come which everyone wants to join, but is not yet ready for it. Because it's an outspoken age, it doesn't mean it's a permissive age - or people wouldn't be ringing me. They've now got all these incredibly dirty jokes, outrageous situations here in their own pub, which nobody need take seriously. No girl need say to her man: "You seem terribly interested in him!" when the drag artist is wearing a mackintosh hat, diamanté knickers and thigh-high boots plus anything else from a jumble sale he can lay his hands on! So it's a joke, not a threat.

As soon as a four letter word appeared as a subtitle in The Decameron there was an obligatory murmur of laughter. You use these words, not because they're what you mean, but to show that you can - else there would be no laughter. The permissive age is only half here, and may never arrive completely.

#### PURITANISM

'But it's very strange how puritanism caught on when we weren't a puritanical nation. When Christianity was first brought to this island, people fell about laughing. Why should anybody marry? You seized on the girls you liked and the children were brought up by the older people. But as soon as Mr. Cromwell spoke, it set like aspic round the whole nation, so it must have been waiting for years: because you'd have a job to bring puritanism to certain parts of the world.'

Q: What about all this fuss over the Festival of Light?

'If you protest at all you must make yourself slightly ridiculous. It still might be worth doing, but you must expect this; because commitment is ridiculous. There's nothing to be committed to. Nothing to protest about unless I protest to YOU here and now. Nothing for me to protest to THEM about. You're back with those collective words.

'When you talk to people about South Africa, they say, "After all we went out there and made the place fit for people to live in." Well 'we' means you and I, and 'we' didn't go out there: we're only connected with those who did by the fact that some were born on the same plot of ground! Such a flimsy idea to say 'we'!

Q: But everyone can speak only for himself - even you. Some wouldn't agree.

'They wouldn't. This is because they still think in groups. And this we must undo.

Q: Although it's a mistake polarising everything, I still can't see how a timid person becomes an individual!

'I've just written a book, with the publisher now, explaining how everyone can have a life-style! Of course they won't. They won't even read the book!'

# LUNCH

ORDER YOUR COPY  
TO ARRIVE EACH  
MONTH BY POST

Post paid rates-

12 months £2.80

6 months £1.50

Full details page 2



# CHE BRISTOL NATIONAL COUNCIL

## CAN-CAN'T SESSION AT THE MOULIN ROUGE

Bristol may not be Gay Paree, but the setting at the Moulin Rouge Club on Saturday 3 June for the National Council meeting was superbe. A lush, plush décor of the Oscar Wilde era, with subdued lighting, made us all ten years younger - even if we suffered eyestrain over the agenda. About eighty delegates met, the only discrimination being in the badges; Reds (EC members) and Blues (Group reps) had voting power, while Whites (Observers) and Yellows (Officials) could only give vocal backing.

Girls were thin on the ground, but Rose, Liz, Glenys, Jo and Gini did their things. From Liz Stanley we heard why she and others were arrested outside a gay club in Manchester. Whether or not a prosecution ensues is uncertain, but they have the help of a NCCL lawyer.

Rose Robertson chaired the first session and the following groups were officially recognised - London 13, West Kensington, Highbury and Islington, Ealing, South West Wales, and Newport-Cardiff. Teesside group told us of its problem with a splinter group and a reconciliation trio was appointed to patch things up.

A break for coffee helped delegates to fraternise, but already the tomahawks were out to scalp Martin Stafford who was to talk later on his paper, 'Can CHE be morally neutral?'. Allan Horsfall gave his report as Chairman, covering discrimination and mentioning a questionnaire going out as part of a NCCL project. We cheered to learn that a silkscreen poster printing machine would shortly be available to all groups. A new paperback on homosexuality is under way. Paul Temperton failed to provide us with up-to-date membership details, and a list of the new Vice Presidents, but did give us details of the advertising campaign. (Sorry, Paul, only 5/10 - try harder next time.) There was discussion on the recent TV film, and whether or not the BBC could be persuaded to reshow it on BBC1 at a better time.

In the Treasurer's absence the Accounts were got through in double-quick time. We marvelled at an annual electricity bill of only £8.19, and learnt of an anonymous donation of £500, which gives us a healthy balance at the bank. Peter Norman then gave us his views on Integration inside and outside CHE.


At lunch there were nearly fisticuffs over the juke box, but Allan Horsfall smoothed ruffled feathers with his accordion, and John Sexby (Group 10) did the Gay Gordons; and promised the Queens Own Highlanders another time...

Lunch over and some fresh air inside us we faced Martin's paper under the chairmanship of Gavin Clare. Martin, only 23, and waving a degree in philosophy, rose to the occasion like a martyr of old, to put his case to a largely hostile audience. In fairness, much of what he said was reasonable, but poor diction, coupled with a display of intolerance and arrogance, did not win many to his views. Three times he proudly announced that he would personally veto certain recommendations put to the EC by the National Council. With friends like this, does CHE need enemies? Hearts bled for difficult times ahead facing other EC members.

Tea and biscuits followed the decision to hold the next National Council in Birmingham on Saturday 9 September 1972. Then came the final session with Ted Clapham as chairman. This was about the structuring of CHE; and in the Red Mill many Don Quixotes rose to tilt their lances - most notably Group 12 - but in vain. The structure stays as it is; the National Council does not yet control the Executive Committee. Motions and amendments were muddled by the realisation that some upstart Whites were voting, and at six o'clock the guillotine fell.

Our thanks went to the Bristol members for their wonderful hospitality, and to the Moulin Rouge for letting CHE's song and dance take place there.

VIVIAN TOLAND  
LONDON GROUP 4.



**MOULIN ROUGE CLUB**  
OPEN 9-1AM  
**CABARET - FRI. SAT. SUN.**  
**DISCO - TUES. THURS.**  
CHE MEMBERS WELCOME  
WORRAL RD. CLIFTON BRISTOL  
TEL. BRISTOL 38540

## OUR THANKS TO VALENTINE

72, Worral Road is an unlikely-sounding address for the Moulin Rouge, a club with 1400 members, 350 of them girls. Valentine, the proprietor, is blond, gap-toothed (a sign of kindness), and has a twinkle in his blue eye. I thought he was exaggerating when he told me uniformed police had invaded 169 times within the space of eight months on 'routine visits'! Charged 22 times, he got off on all except 2 counts (one was refusing to admit a policeman), and was fined four pounds in each case. On his solicitor's advice he appealed, and went to the House of Lords, who dismissed his case in ten minutes. Nevertheless he has had to pay £12,750 over two years on 69 court cases, and seven appeals.

He claims it's the best-behaved club in the district, and surprisingly, there has never been any problem over the Age of Consent. In fact, at one hearing he had 21 chucked back in his face - the magistrate said, '18 is the accepted age of maturity'. Might make one wonder what all we timorous CHEs are clamouring about!

Moulin Rouge is 99% gay. Membership is £2.10 a year. And bar prices are reasonable - but there's a waiting list. Valentine strongly approves of CHE, which prompted his magnanimous gesture to let the club premises free to the National Council. Although the surroundings may be unprepossessing, Valentine undoubtedly makes a valuable contribution to the gay community.

**ARTIST or NOT**  
**design us**  
**A CHRISTMAS CARD**  
**for LUNCH**



# NEWSDESK

## CHE: OUR OWN PLACE!

The now defunct fund-raising working party recognised that we were unlikely to get our own freehold club within the next 18 months. It is not easy to convince the wealthy few who will ultimately provide the wherewithall, without having something more tangible to offer than an idea. We have to show that we really want our own place, that we can run it, and that it will be as different, as we say it will be, from the ordinary commercial scene.

And what of the short term? How long will CHE, with 600 members in London alone and a hardly tapped potential, remain credible, unless we have our own place? We need a meeting room, not just for central groups, and a bar for informal, unorganised social contact. We need an office, as an information centre and so that we can operate a little more efficiently. All this could be rented in central London and still show a profit for our future freehold club.

A group of us are working on this, intending to put a detailed scheme to the London Committee in the next month or two. We already have skilled advice, but we need more; on licensing laws, planning permissions, costing. We need to know who we can call upon for financial backing, primarily loans and guarantees, possibly donations. We need to know who will be ready to man the office, to work behind the bar, to paint walls, to prepare accounts, to give furniture. And if any of you own an empty boutique in Carnaby Street, or a warehouse in Covent Garden, or know of anything that might do, now is your chance.

If you can help in any way, please contact Michael Moor, 15 Aberdeen Court, 68/70 Aberdeen Park, N5.

## N.F.H.O. CONFERENCE

JUNE 10

Delegates from ten member homophile organisations attended the first conference since the creation of the federation last October. The purpose of the federation is not to encroach upon the activities of its constituents, but to provide a forum for contact, co-operation and discussion of common problems.

It can also, at the wish of its members, take initiatives on matters beyond the grasp of individual organisations. At this conference, the provision of adequate befriending and counselling services on a nationwide basis was seen as an urgent need far beyond the resources of any one gay organisation, although much is being done, not least by FRIEND, which can be rationalised and developed with concerted action. Accordingly a conference on befriending will be arranged for the first weekend in September, in London. This will discuss what is being done already and how it can best be developed, both within the homophile movement and by related social work agencies. Further details will be publicised shortly.

For the rest, discussion ranged widely; from the Sexual Law Reform Society's report on the whole spectrum of laws relating to sex, which is due at the end of the year, to the provision of certain common administrative facilities to make the work of each organisation more effective. The need for close cooperation, based on a respect for each other's independence, is undesirable if we accept that we have a common cause stretching far beyond the parochial interests of whichever gay organisation we happen to work for.

TONY RYDE

## GLF NOTTING HILL GROUP

PRESENTS AN EVENING OF VARIED ENTERTAINMENTS AT FULHAM TOWN HALL ON FRIDAY JULY 7th. 8-12pm. MUSIC BY SQUIDD & UNCLE DOG. DISCO-LIGHTS-FREAK OUTS-POETRY READING-FREE FOOD?-FILMS?-BAR TILL 11.30. TICKETS AT DOOR 50p.

EVENING NEWS, Wednesday, June 14, 1972

## Law Lords

IT

MAJORITY

## disagree

## on magazine

FIVE Law Lords today failed to reach agreement on the standards which should apply in the "permissive society."

By 4-1, with Lord Diplock dissenting, they upheld a conviction that the magazine—International Times—which had inserted advertisements by homosexuals soliciting replies from other homosexuals, conspired to corrupt public morals.

A fine of £1,000 imposed at the Old Bailey on the publishers of the magazine—Kneller (Publishing, Printing and Promotions) Ltd., of Endell Street, Covent Garden—stands.

But also by a 4-1 majority, with Lord Morris of Borth y Gest dissenting, the Lords held that the magazine's publishers and three directors had not conspired to outrage public decency by publishing the advertisements.

They set aside a £500 fine against the publishers on this count.

The 18-month suspended prison sentences on three directors of the publishing company—Peter Stansill, 28, of Park Road, Camden, David Hall, 34, of Windsor Road, Ealing and Graham Keene, 34, of Lord North Street, Westminster—stand.

The Law Lords halved, from £500 to £250, the costs imposed on the publishers, and from £200 to £100 on each of the individual defendants.

Lord Reid said the express purpose of the advertisements was to attract answers from persons who would indulge in homosexual practices with the advertisers.

## Practical

Brentford and Chiswick Times,

## course of

## action

I WAS pleased to receive an inquiry from Hounslow Council's libraries' reference department asking me for details of my organisation after you kindly reported in your columns that a group to cover Brentford and Chiswick had been set up by the Campaign for Homosexual Equality.

The department wanted information about the campaign's new Acton/Ealing group so that it can answer any questions and appeals for help it may receive.

It is a most heartening move by the Council which is clearly taking a practical course of action in efforts to integrate the homosexuals into society. This is what the campaign for homosexual equality is all about. — H. C. Goldspink (convenor Acton/Ealing CHE), 16a Queens Parade, W5.



Kate Millett

No dyke.

OBSERVER.

As part of her campaign for women's prison and legal reform, Miss Millett and other feminists recently staged a conference on prostitution, but no prostitutes turned up. The girls, Miss Millett admits, 'just resented like hell all those radical intellectuals.' But she hit back gamely when the movement was accused of lesbianism. 'We're all supposed to be dykes,' she explained. 'But in fact the slander has helped Women's Lib to come out and recognise that gay women face the same problems as we all do. Anyway, we're getting bigger and stronger all the time. It's really happening now.'

# Paying the kept men

By our own Reporter

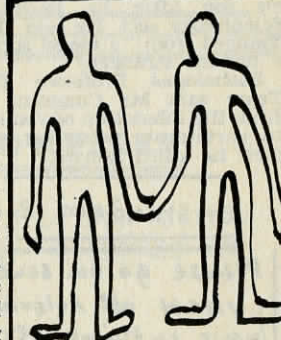
The 286 investigating officers of the Department of Health and Social Security are turning their attentions towards "kept men." Much publicity has been attracted by the disallowing of supplementary benefits to women who, after observations have been kept and questions asked of neighbours, are held to be cohabiting with men.

But unemployed men living with women who have a source of income are equally vulnerable to disqualification.

However, homosexual couples living together would not be subject to scrutiny from the department if one partner made a claim, a spokesman said yesterday. "Homosexuality is not involved at all in the legislation which controls the checks on cohabitation. It may be possible that two men or two women could be living together on a permanent sexual basis, but it would not concern us," he said.

"The object of social security legislation is to ensure that cohabiting heterosexual couples are not better treated than claimants who are married. It might be said that on this new issue heterosexuals are discriminated against, but I could not comment on that."

## HOME SWEET HOME





# agony of a homosexual.

## 'Shame' of clerk who killed himself

SHAME and embarrassment killed 22-year-old clerk Daniel Cummins.

He gave up a struggle against his homosexuality and took an overdose of drugs, a Westminster inquest heard today.

He was found dead in his flat in Nottingham Place, Marylebone, last Saturday.

His neighbour Miss Rosemary Taylor said Cummins was depressed because he was a homosexual.

### Poisoning

She said: "He was ashamed and embarrassed and couldn't accept what he was. He was continually struggling against it. She added: "Daniel said he told his father two years ago that he was a homosexual. He never heard from his father not even on his 21st birthday."

At the opening of the inquest last Wednesday the dead man's father, Mr Daniel Cummins, of Dublin, described the change in his son after he joined the Scientology sect. He said Daniel changed from "a model son into a distant stranger."

Pathologist Professor Donald Teare said Mr Cummins died from the inhalation of vomit due to barbiturate poisoning. Verdict: he killed himself.

Ev. standard 2.6.72

Please go on sending LUNCH all relevant news cuttings etc. Local THANKS!

THE STORY [June 2] of a 22-year-old clerk who killed himself because of the shame and embarrassment he felt about his homosexuality saddened and angered me, for as a homosexual myself I understand what he must have suffered. The fear and agony of being rejected by family and friends if your homosexuality is revealed is but one of the many problems gay people face.

With other homosexual men and women I work to help other homosexuals to release themselves from the guilt they feel by showing heterosexual people there is nothing to fear or hate in us.

Please print this letter so that we in Gay Liberation Front may be able to help other men and women who are homosexual and are ashamed because of it. With a little help and understanding such tragedy as that young man's death will cease to occur.  
—Theodore Brown, Gay Liberation Front, 5 Caledonian Road, N.1.



WILLIAM JOHNSON AWAITING DECISION

## TIME

### Better Than Lying

It was an unusual inquisition for a young ministerial candidate. But then William Johnson, 25, was an unusual candidate—an admitted homosexual. Some 96 delegates from 19 United Churches of Christ in the San Francisco area met in nearby San Carlos last week to decide whether Johnson should be ordained. How did he regard his sexuality? Johnson was asked. "I regard all sexuality as a gift from God and a good gift," he replied. Might he have a contaminating effect on church youth? "There is a mythology that homosexuals prey on children," said Johnson. "When 98 percent of all pedophiles are heterosexuals." Could he be a good minister without a wife? "I don't really feel I need a wife," Johnson said. "I hope some day to share a deep love relationship with another man."

Johnson's mother had written to the delegates saying that "it isn't easy to accept that your son is a homosexual—but it's far better than having him lie about it. Maybe God is working through him so that all people will be accepted by his church." The delegates apparently agreed, voting 62 to 34 to allow Johnson's ordination in June.

TIME, MAY 15, 1972

### A Better Example?

Sir / Hear! Hear! Congratulations to the United Churches of Christ in San Francisco for allowing the ordination of William Johnson [May 15].

It has always seemed curious to me that so many people would prefer to share their churches and neighborhoods with gangland killers rather than homosexuals. After all, isn't love, whether for the same sex or the opposite sex, a better example for our children than the current national fascination with Mafia heroes?

MRS. SUSAN L. CIVIL  
Freeport, Fla.

Sir / After 40 years of life I thought I was shockproof. However, your article on the ordination of a homosexual minister has really done it. God help us if we have to turn to this type to lead us in worship.

RICHARD BEIDLER  
Trenton, N.J.

## CHURCHES WORKING PARTY

### CHURCHES WORKING PARTY (CWP) REPORT

The hymn is over. The people are seated. The priest/minister/pastor faces his congregation and says, 'In this congregation one in ten are gay'.

This 'happening' is hardly likely in any of the 'established' churches, even today. The situation has improved, but the subject of homosexuality is one which is still embarrassing not only for the ordinary man or woman in the pew but also for many of their leaders. In general, the ordinary priest/minister has very little conscious contact with homosexuals, and even those who have counselled homosexuals usually have little contact with them outside the casework relationship. Education of the ordinary church leadership, therefore, must be a priority for homosexual church members. Work has been going on in this direction for many years and, although many of us who are new to the campaign may be impatient at the progress made, acknowledgment must be paid to the clergy and laity who have pioneered work in this field at a time when the climate of opinion was far more oppressive than it is at present. Today, however, there are small groups of people in most of the main Christian churches who are seeking to inform their churches on the subject and to support homosexuals within them. Private conferences are being arranged (at which CWP will be represented), and it is to be hoped CWP will play a major part in initiating such conferences in the future. It is also planned for CHE to provide speakers at meetings of clergy and laity within the churches, and invitations of this kind would be welcomed by CWP. It is most surprising how little 'pressure' has been put on the central organisations of the churches, for contact between these and the homophile groups is essential if the churches are to take any initiative in the changing of public opinion.

The sermon is over. The congregation kneels to pray. The young man whispers softly, 'God, am I the only Christian gay?'

Isolation is the main problem of the homosexual, and let those of us who have 'come out' never forget it. We are the tip of the iceberg and 6/7 are still hidden. For the homosexual churchgoer in what only too

often is a moralistic and anti-sexual society, the isolation is greater than ever. Fellowship has always been highly regarded within churches, but many homosexual churchgoers know of no other. It is hoped that CWP will help remedy this. The gay church has come into being in the USA to provide an answer to this problem, and it is an idea which needs examination, though personally I find this 'ghetto solution' socially and theologically unsatisfying. There are more optimistic possibilities within the present structures, which I hope will provide a more positive solution. In this same area there is a crying need for some sort of referral agency to which non-gay clergy could pass on homosexuals within their congregations. Finally, there is a need for the gay world to examine its own behaviour as well as to campaign for a change in the behaviour of society as a whole. The temptation has been that, faced with an irrelevant heterosexual ethic, we have rejected it without discovering a relevant one of our own. This examination will not be easy or popular, but it is one which I hope CWP, along with others, will be tackling.

This, then, is something of the task which faces us. It is hoped that CHE members connected to any church or faith will join us since we are not looking for a common theological understanding, but are rather seeking to work with the presuppositions of whatever churches we have represented. CWP is a working party and not a committee. It requires CHE members and others who are able to help it in its task. Obviously, people with specialist skills or contacts will be most valuable. Any information (care to respect confidentiality) will be welcome. If you are especially interested in any particular task, or if you think you have a good idea, drop a SAE to your group chairman, who will relay it to me as my address from July is uncertain.

DENNIS NADIN

## THE REV TROY PERRY

EXPECTS TO BE IN LONDON AROUND 22-26 SEPTEMBER. FIXTURES NOT YET ARRANGED.



## salute to our sister glf!

Gini: on its 1000th anniversary may I salute that most English of English institutions (foreign-born, like our own dear Queen Mother), our eccentric and beloved sister organisation, the GLF.

GLF is English. Consider the words 'like', 'right', 'on', 'man', 'bad', 'scene', 'fuck', 'the', and 'pigs'. These GLFese words are all Anglo, and some of them are Saxon.

GLF is democratic. Some meetings, for instance, are ruled with an iron hand (in a simply divine velvet glove) by this dreamy American who disdains to join the so-called chairman and his clique of cringing fascists on the platform. Power to the people.

GLF goes its own sweet way. As a matter of fact, it goes its own sweet several ways, one for each member. Everybody, especially Agitprop, tries to use it and exploit it. But its founders, in making it police-proof (no membership records, no ruling body) made it leader-proof also.

GLF is sublime. A typical meeting will resolve: -  
A) To get into policewomen's drag and have a gang bang outside Buck. House during the changing of the guard.  
B) To smash capitalism.  
C) To crochet a new banner.

GLF has all sorts. Political psychotics acting out their power dreams. Cynical little apoliticals there for the talent. Nice old dears there for the talent. Chicken-shit liberals from CHE raising points of order. Gay people seeking gay society and desiring to bring fun and pride and dignity into gay life. Fuzz.

GLF is into solidarity. At every confrontation with the jackbooted oppressor (I refer to Sgt. G. Dixon, of Dock Green), you will see that banner with the camp device, which I would be glad to explain to you over tea and scones. GLF is not into solidarity with coarse workers who say eff off out of our picket line, we don't want no poofs here. GLF is sometimes into solidarity with CHE and sometimes not. (The two organisations have many members in common. how queer!)

GLF is a boys' club. Denominational. Evangelical. Its meetings are revival meetings. Hallelujah, brothers and sisters. Its speeches are exhortations, they are testimonies, they are How I Was Saved, they are ego trips, they are Jesus trips, they are Speaking with Tongues. If your moral courage is flagging, go to GLF as well as CHE meetings. To stomach the squabbling, the yippier-than-thou-ism, the brother-you-sound-like-a-heretic-ism, you need to have a robust sense of humour or none at all, or to be stoned. But worth it if you can stand it. For -

GLF has courage. Admitted that they would need more courage to do what they are doing if they were in Spain or China, South Africa or Uganda, Greece or Russia; or if they were ten years older or younger; or if the fascists Arran and Abse and 200 brave MPs hadn't changed the law; or if they had certain sensitive jobs - all admitted, GLF members risk (and get) imprisonment, sometimes deportation, they face prejudice and contempt and derision and hostility, and they damage their employability, in support of our cause.

GLF favours direct action, for temperamental reasons. Contrast their confrontations with the Gateways and the William - two utterly harmless little commercial concerns which give delight and hurt not: some crap about ghettos and exploitation and CHE's picketing of places which discriminate, and then only after every Machiavellian technique of middle-class intrigue had been tried and failed. Anyhow,

Did you know that 'accompanied' means 'with a man'? Thus, I have seen girls turned away from both Yours & Mine and the Masquerade because they were 'unaccompanied'. I have this fantasy in which Direct Action is tried on Yours & Mine, while the other sort is tried on the Masquerade. After which we shall all know the true way to salvation.

BOB ARDLER

ED. - Except that English scene derives etymologically from French scene, from Old French scene, stage, stage performance, from Latin scaena, stage, scene, theatre, from Greek skēnē, 'tent', I don't dispute a word.

## BRIGHTON CHE

The Brighton Group held its first meeting on May 14 at the convener's home. It was attended by Michael de la Noy, a CHE Vice President, and Roger Baker, CHE Press Officer. At a further meeting a talk was given by a research biologist. The Group is still looking for volunteers to be secretary and treasurer and also for members coming by car who could give lifts to other outlying members. New members in the Brighton area will be very welcome to this Group. Details with Regular CHE monthly meetings. A speaker in July will be giving a talk on Aversion Therapy.

## CROYDON CHE

Reports a very successful birthday party and hopes to arrange more parties. RELIGIOUS FORUM July 4, ALL CHE members welcome. Please send in questions to Tony Naylor in advance. This is to be chaired by Dennis Nadin and will consist of a panel of 3 clergymen, Anglican, R.C., and Methodist, who will give their own views on homosexuality and answer questions.

ED.: LUNCH would like to thank Croydon for their kind mention in their newsletter and splendid support - they guaranteed 25 copies each month!

## LEEDS CHE

We have successfully launched our first cultural groups: the Music Group and the Art Group. Both have met with enthusiastic response. We may even have the first CHE Symphony Orchestra in the country, before we have finished! The Art group aims at covering all aspects of the Fine Arts, Painting, Sculpture, Architecture, Printing, etc., and later on, Cinema, TV, etc.

Our joint outing with the Trans-Pennine group to the Dales was a huge success. Twenty of us, in cars and a mini-bus left Leeds for Fountains Abbey in N. Yorks. After a picnic lunch in the grounds we toured the Abbey and thanks to our guide Stuart Teale, it proved to be a most interesting and instructive tour. This was followed by a stroll round the grounds, and refreshments. We then motored over the wild but beautiful Yorkshire moors and down into Ousedale. Past the Fewston Reservoir. From here we visited one of our members at his Georgian farmhouse in the old village of Addingham, where we stayed late, sampling home-made wines, coffee and biscuits. Our guests, particularly those who were strangers to Yorkshire, thanked us for a

most entertaining day and hoped that it would be the forerunner of many more exchange visits between our groups.

## LONDON CHE

When Group 1 held its usual meeting on the first Friday in May, it was attended by Group 2. A living together (but not in sin) arrangement exists between the two groups so that members can have a more frequent programme of events without putting too much strain on the organisers of the two groups. A case of strength in numbers, with both at the moment retaining their single status. Whether a marriage, a take-over or merger results is something one awaits with interest.

It was suggested by David Bell, Group Two chairman, that there be an early evening group meeting in London that members could go to straight from work without having to hang around the West End until 7.30 pm. Although Group One voted finally to continue meeting at 7.30, David has promised to pursue his suggestion with the LCC.

Following the announcement of a working party to deal with the Church and the homosexual, a discussion took place to obtain feelers as to what was needed. The information is to be passed on to the working party.

A list of available speakers issued by Manchester was listened to with interest. Invitations are to be sent to some of them over the coming months and members too are encouraged to volunteer for the list.

### LONDON 2

PHOTOGRAPHIC COMPETITION: Group 2 would welcome entries from members of other CHE Groups for this competition to be held next autumn. Details from Sec. Martin George.

HOLIDAY SNAPS! Any members lucky enough to have a holiday and who make a movie or take slides which would be of interest to the Group please let us know for a screening in the autumn.

Martin George's suggestion that Committee Members should at all Group Meetings display a badge carrying their name and position has been accepted by Group 2's Committee. The main reason for badges is that visitors and potential new members could readily identify them. They passed on the idea to Manchester for adoption by the National Executive.

ED.: This idea was adopted at Bristol on June 3rd. It would have worked and will in future, if more care is taken in the choice of colour of badges and lettering. Black on white is the easiest to read, so perhaps should be used for Group Leaders. Blue on blue (as used in Bristol) is impossible to read,



and red very difficult. Could I suggest white badges with different coloured inks at future meetings? LUNCH would like to thank Group 2 for its splendid support and mention in their newsletter.

#### LONDON 4

At our monthly meeting on June 15th we welcomed Mr Quentin Crisp, author of The Naked Civil Servant. Considering the last-minute change of dates, many people turned up, including some from other groups. Mr Crisp started by having most of us in fits of laughter. He admitted beforehand that he hoped to provoke a reaction in his audience. This he certainly succeeded in doing and one could not help but admire his courage in retaining his individuality amidst some barracking. We would all like to thank Mr Crisp and assure him of our friendship, despite the fact he still feels he cannot join the ranks of CHE or any other Gay organisation.

### S ESSEX CHE

Londoners, get out of your cars! Spend the day with us on Sunday, July 9th. A visit to Audley End and a general ramble round the area. Situated on the A11 one mile west of Saffron Walden on the Cambridge - Bishop Stortford Road. Would any London Group be interested in arranging a social evening with us in London on a Saturday? Contact Fred Hunnab, Rainham 57394.

### S HERTS CHE

Recent excellent speakers at our meeting have been Doreen Cordell of Access, and Michael Launder of Friend. We also had a very interesting discussion evening with Watford Samaritans on Homosexuality, and in conjunction with 20 other organisations took part in a Social Service Exhibition, receiving excellent write-ups in the local papers, several of which published a brief news item about CHE which we sent in to coincide with the exhibition. The current project is to distribute the new GP leaflet and, with a bit of luck, our second hundred copies of the Blue CHE leaflet. We have a great need for a convener to cover N. Herts area.

### TRANS-PENNINE CHE

The sun put in one of its rare appearances at the Gay Day in Southport on June 11th. CHE members from far and wide came to demonstrate that homosexuals are neither neurotic nor unhappy, but sim-

ply those who have the same capacities for enjoyment as the rest of the human race. We mixed with other holiday makers, enjoying the same facilities, not causing a great stir, but making our presence felt. The highlights were the 'Mammoth Crazy Golf Competition' and the Picnic Tea. The Competition was not taken too seriously, but was an obvious opportunity for people to get to know one another better.

In Victoria Park at tea time cream cakes produced screams of horror amongst the more figure-conscious. We then went our own ways until the Get-Together at the Queens Hotel where everyone went dressed to the nines. Dancing, cabaret, visits to the bar made it possible for people to mix more freely, and the day ended with a sense that we had been together, and it had been great. Which all goes to show that there are gay men and women; that they are friendly people who know how to enjoy themselves. Perhaps it was that which encouraged some enquiries about membership. There seems to be a need for more large scale events, both to raise public awareness, and to establish contact with non-aligned gay people. We have proved that it does not have to be a dramatic confrontation and can be an enjoyable shared experience.

#### NEW GROUPS

##### BARKING AND DISTRICT

This group seeks new members. Will people interested in going to meeting planned for July 20th please contact Fred Hunnab, Rainham 57394. We are meeting at present in members' homes whilst looking for a suitable place in Barking. The Group hopes to liaise with South Essex and Ilford.

##### CARDIFF/NEWPORT CHE

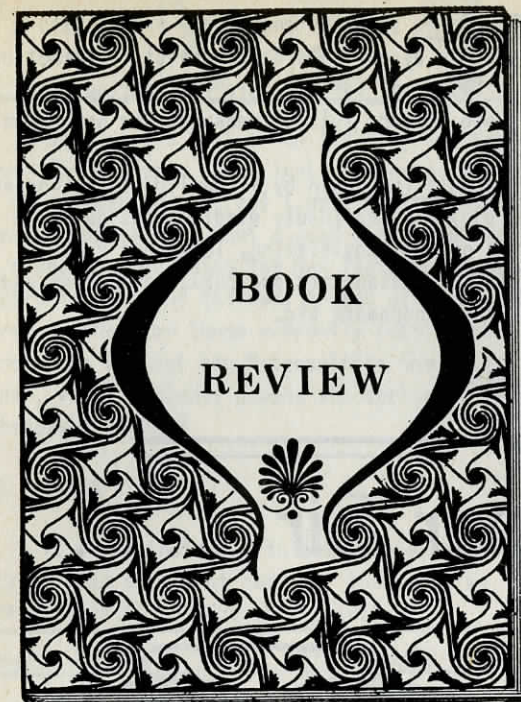
This Group has just gained CHE National recognition and is seeking to establish itself within the area. The Group have started discussions of mutual concern with Cardiff GLF.

##### YORK CHE

The York Group has just been approved by the EC and will have its first meeting on Sunday, July 23. They are also having a river trip on the Ouse. All welcome, please contact Roger Depledge, Convener, York 55508 for details.

##### PUTNEY, WIMBLEDON, RICHMOND:

Would anyone interested in starting a Group in this area please contact Joe Helpe c/o LUNCH.



## Time Out's Book of London **70p**

(Time Out Ltd. 374 Grays Inn Road, WC1)

It is difficult to start one's week without Time Out. The biggest publishing success of recent years, it started as a small but refreshing antidote to those weekly magazines, ad-packed and aimed, apparently, at credit card holders down for the Motor Show whose idea of really doing London is watching some tired belly dancer in a £10 a head restaurant, or maybe dialling Miss Red Hot Poker for a spot of massage in the privacy of a hotel suite. Time Out essentially collects the underground, fringe, off-beat, unusual events that teem, often under-publicised, in London's arteries.

If the magazine has faults they are an inevitable result of its general editorial attitude to things: a slightly undisciplined social conscience, a tendency to put down anything with a whiff of establishment about it and, conversely, to overpraise much that is pretentious, especially in the lively arts. Fortunately these flaws do not percolate through into this guide book which is on the whole

dead straight. It does however convey the prevailing tone of the parent publication: it is sharp, cynical, suspicious, often very witty and essentially realistic. It is for people who are 'young, earning something though not enough, living in flats or visiting the city on a budget'.

Probably the first thing you'll want to know is what, if anything, it does about the gay scene. The answer, I'm afraid, is very little. The index lists a Homosexual Law Reform Association and leads us to an entry (eventually) on the Albany Trust (not in the index) which mentions the Homosexual Law Reform Society. The entry about the Albany Trust is fine. Inevitably the Gay Liberation Front is in the index with two references.

The first leads to a preliminary paragraph giving GLF's address etc. heading a column of gay meeting places. The second leads to an entry in the Self Help and Civil Rights section where GLF receives excellent coverage. At first I thought CHE wasn't mentioned at all - not in the index, not even a passing reference. But then, whiffing through the pages my own name and address leaped up at me as these things tend to do. So there we are - or, rather, there I am - tucked away in a tight list of 'left-wing groups in and around the capital'.

My mother once told me I could do anything I liked so long as I didn't say that I didn't believe in God on television and didn't turn Communist. She will, I feel, regard the prospect of me as a left-wing group all by myself in and around the capital as the thin end of a rather large wedge.

However. The list of gay meeting-places is very under-nourished - just three clubs (Gateways, Robin Hood and Masquerade) two pubs (White Lion and The Roebuck - which is a Women's Lib Workshop event anyway) and the Gay Introduction Bureau. I fully realise that the virtue of a guide book such as this must, to a large extent, lie in its selectivity. But this list seems just too selective. Also, no mention of any help or non-commercial groups for lesbians.

My own view is that the editors should have asked someone who is gay, and into the gay scene of London on all its levels, to contribute a complete section rather like the excellent chapter on homosexual Paris in the big guide book that Antony Blond publishes. Maybe they will think about doing this for



the next edition. So much really is happening on the gay scene now that I think it would be justified.

But in the whole perspective of the book this is a minor flaw and shouldn't deter anyone from buying it. Bearing in mind that its readers are imagined to be young, not very well off but full of imagination, vitality and curiosity, the guide contains practically everything you would want to know. There is, obviously, no heavy itemizations of historic buildings, no historical padding, no lists of smart shops. There's a very good list of top ten tourist sights, sharp essays on theatre, cinema, religion, education, a splendid run-down on the agony and ecstasy of flat hunting, some jolly wheezes for bucking the system and a great deal of useful information about travel, a list of the names and addresses of London MPs. Hours of beguiling reading as well.

The book differs from other guide books in several ways, most obviously in its choice of material and point of attack. But gradually another difference emerges. Time Out's Book of London goes a long way towards raising what is called 'a citywide consciousness' - that is, it instils a feeling that one lives in a city and not in a series of connected villages. The whole, in fact, is greater than the sum of its parts. This is a feeling that has been growing perceptibly over the last few years but only publicly aired in controversial discussions related to transport and planning. The writers (notably Simon Jenkins, John Howkins and Stephanie Hughes) here manage to confirm this development in socially realistic terms.

Finally - good maps, many photographs, nice graphics.

Presumably everyone possesses a copy of the Geographer's A to Z street atlas of London to help him along to CHE meetings and other assignations. Just to complete a London library, here are the books about the city which I have found extremely valuable.

The Companion Guide to London, by David Piper (Fontana, 50p) - a guide book, but idiosyncratically and beautifully written, packed with curious information.

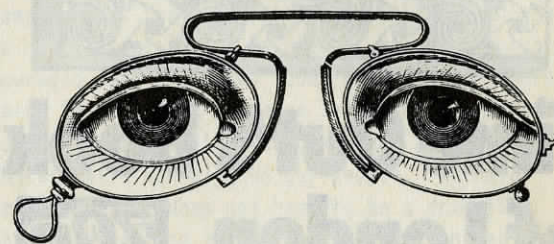
Nairn's London, by Ian Nairn (Penguin) - a personal list of particularly interesting, often not at all famous, buildings with Nairn's characteristic analysis.

The Blue Guide (Ernest Benn Ltd) - practically a paving-stone by paving-stone, resolutely unemotional guide. Essential for reliable information about bricks and mortar, full of measurements and dates.

Help Yourself in London by Michael Balfour (Garnstone Press, 90p) - determinedly middle-class guide to services of the baby-sitting, ice-cubes variety. Good list of restaurants and pubs, lavatories and all-night laundromats etc.

ROGER BAKER

Dear Sir . . . . .



#### WHICH BRAND OF CHRISTIANITY?

One of our big problems in life seems to be non-communication. Here you go, throwing prizes at Ian Buist for not bothering to understand what I - and presumably Simon Benson - were talking about. Neither of us mentioned marriage, so what's the fuss? As far as I know, not even the M/F type of marriage is a compulsory sacrament.

Ian Buist, and some others to whom I have spoken, seem to think that there is only one side to the religious problem, that of getting churches and regular churchgoers who are homosexual reconciled. I, on the other hand, am only claiming to speak as one of many who, rightly or wrongly, feel excluded. Why should we have to wait, as he suggests, until the religious and humanist leaders have got themselves sorted out? Even the get-together of the Church of England and the Methodists looks like taking a while longer.

## LETTERS

The parable of the lost sheep (Luke, 15:3) reads as though Christ cared about just one sheep missing out of a flock of 100, but I get the impression from various sources that a good many more than 1% are missing. One thing the New Testament fails to specify is which of the many brands of Christianity is recommended for those currently outside the church - so why not the Metropolitan Community Church, which excludes no-one who seriously wants to become a member?

PETE GOODWIN

ED. - It seems invidious to make comparisons between your excellent letters; therefore we have decided to abandon this practice.

'Münster PRESSE' -13th MAY 1972 - READER'S LETTER.

Over the weekend 29th/30th April an event took place in Münster that was not mentioned in our newspapers and yet brought some 200 people from outside into the city's restaurants and hotels. It was the first birthday of the HSM, a group founded in the university to help homosexuals to accept themselves, to give them support and self-confidence, and furthermore gradually to change the attitude of society from one of rejection to one of human acceptance.

100 brave young people marched through the city centre with banners and a megaphone, arguing for their acceptance as equals.

Groups from Cologne, Düsseldorf, Bochum, Frankfurt, Saarbrücken, Berlin, Hamburg, Hanover and even the leaders of the similar Dutch movements assembled for two days of discussion about advertising and recruitment, the gay press, propaganda, homosexuality and the class struggle, and alternatives to the 'gay scene', and promised much mutual support and information. The relevant magazines and 'Spiegel' sent reporters.

The highlight of the occasion was a party on the Saturday night in the Volkening hostel with more than 350 people present. In an atmosphere of witty political songs, candlelight and dancing those who still remained apart were encouraged to unite in a common stand to lead their minority towards a brighter future in a more humane world.

Why does the press keep silent when 300 brave men and women, on behalf of 5% of the total population, i.e. 10,000 in Münster alone, are looking for the way out of the ghetto into which the rest of us have forced them up to now?

ERIKA GIZEWSKI, 67, HOUSEWIFE.

## demonstration



in münster

'Helene Bradbury would like to state that the article 'Why Was Christ So Cagey About Sex?' printed in a recent so-called Adult Sex Education magazine was not written by her, but by someone using her professional name.

As a practising Christian she finds the article blasphemous; and she was badly misquoted on the reference to homosexual equality & Women's Lib printed in the same magazine. As a loyal supporter of both she found this distressing - the matter is now closed.'

#### APOLOGY: RE NUTCASES

Inadvertent omission in Patricia Jones letter - p.25 JUNE LUNCH; Re 'nutcases' (Perhaps we were nut-cases to drive and hitch all the way from London to Burnley TO SUPPORT CHE OPENING AN ESQUIRE CLUB. THIS HAS BOTH HURT AND ANGERED AN AWFUL LOT OF GLF PEOPLE WHO WENT TO GIVE CHE SUPPORT IN BURNLEY, MYSELF INCLUDED)



# LETTERS

## BETTER CHE CO-ORDINATION?

In writing in the last issue about bad communications within London CHE Desmond Masters raises important issues which deserve some comment.

Firstly, although some difficulties and delays inevitably occur because everything depends on part-time voluntary help, I feel that Group chairmen and secretaries are better informed than hitherto about forthcoming events, social and otherwise, and this is partly because they are tending more to exchange letters and circulars. A group's own newsletter should ultimately benefit, and after all this is (or should be) a major vehicle for publishing useful information. But too many CHE events are still the fruit of last-minute planning and news of these may never filter through if LUNCH has already gone to press when details are finalized.

Another factor making for delay and perhaps bad co-ordination is that some of the groups which meet only once a month hold their meetings long after the magazine has been by which time much of the information in it is out of date. (Do the more fleet-footed of these members snatch up their copies at other meetings or do they, perhaps, subscribe direct?)

A good way of publicising London information might be through the medium of a weekly broadsheet listing every event of the following week in simple date order, such a sheet being sent to all London members (or subscribers). Since costs and materials do not yet permit such a venture, an alternative could be to have the LUNCH diary of events greatly expanded with fuller details given of group meetings (including dates) than is now the case.

On the subject of fund-raising, the new London Co-ordinating Committee is making an effort to organise some profitable activities and one of the most important of these will be our 2nd Winter Fair to take place on Saturday, 4th November: hopefully this will raise even more money than its very successful forerunner last year. On the social front a series of meetings is to be called arising from the Social Events Questionnaire and by July, if the response is

favourable, we hope that the first all-London groups covering drama, folk events and poetry, classical record recitals and car rallies will be set up. A meeting of those interested in organising an art and/or photography exhibition will also be held. And yes, there will be further details in LUNCH.

Finally, Desmond calls for 'a much more effective communication service': the need for co-ordination is such that one of the motives behind the current drive to get rented club premises for London CHE is the desire to find some central place where groups may meet in congenial surroundings and from which they can put out news about what they are doing. (A club notice-board would surely satisfy the most voracious of appetites!) When we can forsake the upstairs rooms of public houses for the comfort of the lounge or meeting-room, when we have acquired some rudimentary (and sorely needed) printing equipment, and when there is a focal point to which members can turn with their enquiries, then at last we shall be in the way of harmonising the efforts of all those who are ready to help, thus providing the 'army to fight the Campaign' which Desmond so rightly demands.

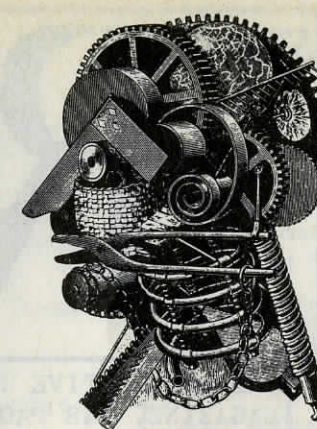
GEOFFREY BAGGOTT  
ADMINISTRATIVE OFFICER  
LONDON CHE (GROUP 12)

## MILITANCY IS A NONSENSE?

It was my intention to write a lengthy reply to Hugh Corbett's 'Militancy Is a Nonsense'. However, I confine myself to two emphatic points:

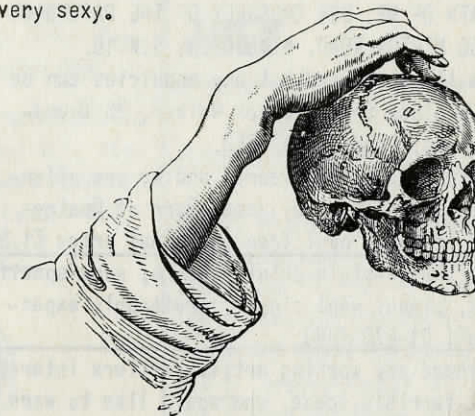
- 1) Mr Corbett may, depressingly, consider himself solely as a 'legal' entity - I don't, for myself or him.
- 2) If Mr Corbett thinks that militancy is nonsense, then let him look at the many social, industrial and political benefits that he, I and we enjoy. If he further thinks that these were gratuitously given by the power cliques past and present, then he's up the bloody wall.

MICHAEL CARMODY



Dear Balding Pate,

Don't despair; there are a number of remedies on the market today, from 10gns to 110gns. The latter stitches it in for you, but you spend an additional fortune trimming the real hair with the false. But could you really face the humiliation of your hair-piece coming away in the loved one's caress? Why not accept the inevitable? Balding men are said to be very sexy.



## SISTER GEORGE REPLIES...

Dear Sister George,

What's going on? Are you fairies making a comeback, or what? Two of my best friends have already turned out to be queer, and now I'm worried about my own brother, even though he's married and has six children. Like I said before, what the hell's going on?

Noddy

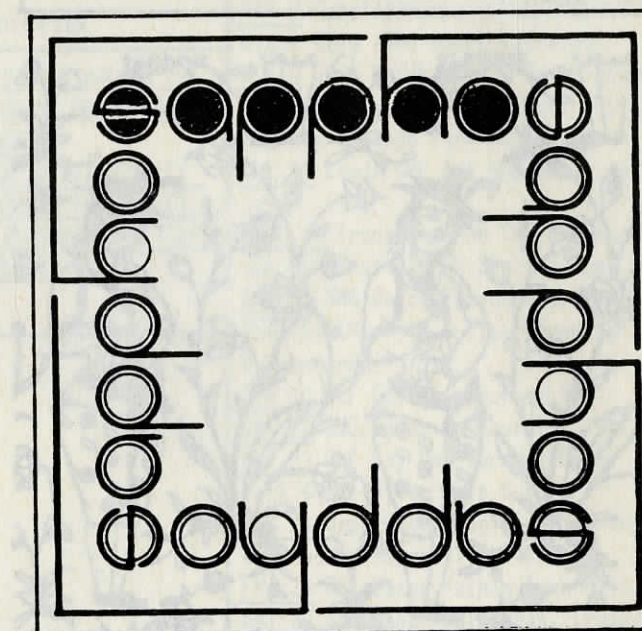
Dear Noddy,

Yes, fairies are making a comeback, and in places other than the bottom of the garden. There are Good Fairies and Bad Fairies, so watch your step when they wave their wands. If you meet the Sugar Plum Fairy let me know; she owes me £5.

Dear Sister George,

Please, could you help me? I am desperate. I think I am losing my hair. Every day there's a bigger tuft in the teeth of my comb. So far I've managed to conceal the truth from my affair, but sooner or later he's bound to find out and then I'm sure he'll leave me. What to do?

Balding Pate



gay women read Sappho  
send £1.50 for 6 issues  
BCM/Parel, London WC1



## PERSONAL

ADVERTISEMENTS MUST COMPLY WITH USUAL STANDARDS.  
2p. a word (10p. an ad. to regular subscribers-  
20 wds. max. (Over 20 wds, at 2p. rate.)  
40p. Box number monthly.

IT IS WITH REGRET THAT WE HAVE TO ANNOUNCE THE  
SUDDEN DEATH OF MR. DON CROSSLEY OF THE PAPERBACK  
CENTRE, 150 MERTON ROAD, WIMBLEDON, S.W.19.

The Centre is now closed but any enquiries can be  
made to his close friend Derek Walker, 20 Bound-  
aries Mansions, London SW12 8EZ.

Existing stock is being cleared and we are offer-  
ing The Occasional Man (by James Barr of Quatre-  
foil fame) at £1.00 post free (original price £1.50)  
HAVE SONGS (Revue-style point numbers, some specifi-  
cally gay), piano: want singer, preferably experi-  
enced. Tel: 01-476-7980.

ART: Are there any working artists/writers interested  
in current terrible scene, who would like to work  
out common position? Studio, 35 St. Pauls Road,  
Southsea, HANTS.

ACCOMMODATION wanted for single man £6-£7 Central  
London, N or NW. Eze Raymond, 126 Kempe Road, NW6.  
Tel: 969-7672.



## Oh! What a 'gay' party . . .

NEW YORK, Thursday.  
A STREET party for homosexuals is to be held in New York's  
Greenwich Village on Sunday, to commemorate "Gay Pride Week."  
The organisers announced it will include a kissing booth,  
dancing and fortune telling, and will be followed by a march  
through about 50 Manhattan streets to a "love-in" at Central  
Park.—Reuter.

# spare Rib

THE ALTERNATIVE WOMEN'S NEWS  
MAGAZINE. 48 PAGE MONTHLY 17½p.

AIMING TO REACH OUT TO ALL  
WOMEN, CUTTING ACROSS MATERIAL,  
ECONOMIC AND CLASS BARRIERS, TO  
APPROACH THEM AS INDIVIDUALS IN  
THEIR OWN RIGHTS. 9 NEWBURGH ST.  
W.1. 437 7020.



## MODERN BOOKS

283 CAMDEN HIGH ST. N.W.1.  
(2 MINS CAMDEN TOWN TUBE)

A WIDE RANGE OF BOOKS MAGAZINES  
& PHOTO ALBUMS BOTH BRITISH &  
IMPORTED ALWAYS AVAILABLE.  
INCLUDING:-

\* 'MALE INTERNATIONAL'  
\* 'THE DRAG QUEEN'  
\* 'THE LUSTY MALE'

SPECIAL OFFER:-

'THE HISTORY & ANTHOLOGY OF  
HOMOSEXUALITY'. OVER 300 PAGES.  
600 PHOTOGRAPHS IN THIS LARGE  
FORMAT. EXHAUSTIVE REVIEW OF  
THE GAY WORLD.

PUBLISHED £5.50. OUR PRICE £2.25

OPEN 11.0.a.m - 6.0.p.m. (CLOSED  
THURS) OR WRITE GARY BATESON  
WITH 10p STAMP FOR BUMPER PACKET  
OF ILLUSTRATED BROCHURES.

## GLF GROUPS REGULAR MEETINGS

GLF OFFICE: 837 7174

5 Caledonian Rd N.1.

Contact above for following groups

ACTION THEATRE WORKSHOP

AWARENESS: Usually Fridays

CHURCH RESEARCH: 2.30pm Sundays

COMMUNES: Usually Fridays

COUNTER PSYCHIATRY: All Sundays 8pm

DANCE & ENTERTAINMENTS

GENDER LIBERATION

INTERNATIONAL LIAISON: Sundays 3pm

LEGAL RIGHTS

OFFICE COLLECTIVE: Mondays 6pm

YOUTH & EDUCATION: Mondays

CAMDEN: Thursdays 7.30pm Forrester's.

Hall 5 Highgate Rd NW5

EALING: Tuesdays 7.30pm 8 Court-

field Gdns W12 Contact Bill

997 5898

HARROW: Mondays Contact Evenings

Alex 422 7890/Peter 864 1953

ICE BREAKING: Contact 267 0064

KILBURN: Sundays 7pm Flat 2 Teign-

mouth Lodge NW2

NIGHT WORKERS: Thursdays 2pm 93a

Goldborne Rd W10 969 3173

NOTTING HILL GATE: Wednesdays 7.30

pm All Saints Church Hall Powis Sq

W11.

SOUTH LONDON: Thursdays 7.30pm

Minet Library Knatchbull Rd Brix-

ton SW9.

TRANVESTITES & TRANSEXUALS: Tues.

3pm Vestry All Saints Church

Powis Gdns.

WEST LONDON: Thursdays 7.30pm White

Lion Putney High St SW15

WOMEN'S. Wednesday's 7.30pm The

Albion. Albion Parade Albion Road

N.16. Bus 73.

BIRMINGHAM: Thursdays 7.30pm Peace

Centre 18 Moor St Ringway.

BRISTOL GAY LIB. Meetings & discos

regularly. Contact Gay Lib. Soc.

University Union, Queens Rd.

Bristol BS8 1LN.

CARDIFF: Wednesdays 7.30 p.m. Blue

Anchor St Mary St. Contact Cardiff

44441

SWANSEA: Contact Pidgeon Hole G.

Student Pidgeon Holes Union House

Univ. College Singleton Pk.

## OTHER REGULAR GROUP MEETINGS

GAYSOC: University meeting. Detail

s.a.e. Gaysoc University of London

Union Malet St. WC1.

JEWISH LIAISON: Contact Simon Ben-  
son 37 Loveridge Rd London NW6.

SAPPHO: 1st Monday in month Museum  
Tavern Museum St. London WC1. Mag-  
azine meetings with guest speakers  
Sappho c/o BCM/petrel London WC1.



## CHE BULLETIN

A BIG THANK YOU TO EVERYONE ON THE  
BULLETIN FOR ENCLOSING OUR SUBSCRIP-  
TION FORMS THIS MONTH.

AND MUCH GOOD LUCK TO LIZ STANLEY  
WITH THE NEXT ISSUE OF THE BULLETIN  
WHICH IS GETTING BIGGER AND BETTER,  
IF NOT MORE PUNCTUAL!

# DIARY

## IMPORTANT DATES

## JULY

PLEASE SEND US DATES FOR THIS!

SAT 1 Windsor CHE Barbecue SMG  
Dance Edinburgh

SUN 2 GLF Gay Day Primrose Hill

TUE 4 Croydon CHE Religious Forum.

Leeds CHE Music Group.

WED 5 Trans-Pennine CHE Evening

Out 7.45pm Blackburn BR Station.

GLF Disco White Lion Putney High St

FRI 7 Grp 1 Talk Peter Norman Two

Brewers. GLF Dance Fulham Town

Hall

SAT 8 Cardiff/Newport out Bristol

Night Club SMG Dance Edinburgh

SUN 9 Grp. 8 CHE Walk. South Essex

CHE. Car Ramble Audley End. GLF

Gay Day Bishops Park Fulham.

TUE 11 Leeds CHE Art Appreciation

Group

THUR 13 Trans-Pennine CHE Evening

out Huddersfield BR Station 8pm.

SAT 15 SMG Dance Edinburgh. Trans-

Pennine CHE Walk Musical Evening

Darwen Area.

SUN 16 GLF Gay Day Peckham Rye

SAT 22 SMG Dance Edinburgh

SUN 23 GLF Gay Day Turnham Green

York CHE. River trip Ouse

MON 24 Grp 10 CHE Social Two Brew-

ers, women especially welcome.

FRI 28 GLF Dance Fulham Town Hall.

SAT 29 SMG Dance Edinburgh. Trans-

Pennine Musical Evening Ramsbottom

Lancs.

SUN 30 GLF Gay Day Tooting Bec.



## REGULAR CHE MONTHLY MEETINGS

Please notify us of any changes.

### LONDON

C.A.=Coach Makers Arms, Marylebone Lane, W.1.

T.B.=Two Brewers, Monmouth St., W.C.2

GROUP 1. 1st Friday 7.30pm Usually T.B. but check. Chairman G. Vaughan Williams 736 6602

GROUP 2. Twice a month. 7.30pm

Chairman David Bell. Details Sec. Martin George 368/6124 E/wends )

GROUP 3. Alt. Tuesdays T.B. Details ring 723 6931. Secretary Stanley Marcus.

GROUP 4. 2nd Wednesday. C.A. Chairman Bill West. Sec. Robert Buggs 609 2995

GROUP 5. YOUTH GROUP. Mem Sec Tom Barry 979 3215. Activities Sec Jim Haley 385 7246.

GROUP 6. 3rd Tuesday Royal Scottish Co. Fetter Lane. Chairman Ken Glazier Sec. Charles Murdoch 289 3695

GROUP 8. 2nd & 4th Thur. T.B. 8pm Check Chairman Basil Ferron 876 1009

GROUP 9. 1st Monday T.B. Sec. John Davies 20 Conway St. W.1.

GROUP 10. 2nd & 4th Monday 7.30pm T.E Chair man John Saxby. Sec Angus Easson details ring 560 2739

GROUP 11. 1st Thur. T.B. 7.30pm Chair man Peter Robins Sec Charles Micklewright.

GROUP 12. 1st & 2nd Thur. 7.30pm T.B. or C.A. Check Geoffrey Baggott 638 9919

GROUP 13. 2nd & 4th Friday C.A. Convener Richard Nicholas 603 0507

CROYDON. Unitarian Church Hall Friend Rd Croydon Details Tony Naylor 698 1815

EALING. 2nd & 4th Tuesday 7.30pm Details Harold Goldspink 16a Queens Parade W.5. 997 4505. Sec David Pierney 841 0999

HIGHBURY & ISLINGTON. 1st Sunday 7.30 pm. Details Jonathan Marks 107 Plimso Rd N.6. Derek Brookfield 7 Briston Grove Crouch End N.8.

ILFORD. 1st & 2nd Friday 7.30pm. Friends Meeting House, Bush Rd Leytonstone. Convener Peter Wright 599 7489

KENSINGTON. 2nd Tuesday. The Rose, Fulham Rd. 7.30pm. Sec Marie Cliftor Chairman John Stanton 937 2704

KILBURN. Sundays 7.30pm. Details Alan Louis 35 Montrose Ave, Queens Park, NW6, 960 1591. This group covers people living in Harlesden, Willesden, Paddington, Notting Hill Gate.

LEWISHAM. 1st Monday Coffee Rm St Lawrence's Church Bromley Rd SE6. Details Rose Robertson 693 1815.

### E L S E W H E R E

BIRMINGHAM. Carrs Lane Church Centre. B'ham 4. Convener Denis Platt 0902 752673. Information

Douglas. 021 706 9818 (2nd Tue)

LEEDS. Convener Henry Giles Leeds 628607. Sec David Young. Information David Morley 7686. Details in Leeds Group Newsletter.

LIVERPOOL. 1st Wednesday. Chairman Robin Bloxsidge. Information Gordon Gibb. 120 Edinburgh Rd, Liverpool 7. L7 3RE

SMG. Every Monday. 23 George Sq. Basement Edinburgh. Convener Ian Dunn. Sec Michael Coulson. 9 Moray Place, Edinburgh 3. Information National Office 214 Clyde St., Glasgow G14JK. 041 7717600

SOUTH ESSEX. 3rd Wednesday. Basil-don. Information Chairman John Shaw South Benfleet 3706.

SOUTH HERTS. 2nd Tuesday & 3rd Wed. John Kernaghan 21 Park Close, Old Hatfield, Herts.

TRANS-PENNINE. Inf. Convener Ted Clapham 156 Halifax Rd Todmorden Lancs. Todmorden 3102. Meetings Blackburn Huddersfield Darwen area.

WINDSOR. Approx 4 meetings monthly Maidenhead/Sunningdale/Windsor. Convener Mike Harris 82 Dedworth Rd Windsor Berks. Inf. Peter Saunders Ascot 24138.

WOLVERHAMPTON. Inf. Denis Wo lverhampton. 752673.

BRIGHTON. Details John Gough 9 Quavfil Ho, 24/25 Broad St Kemp Town Brighton. Tel: Robert. B. 575096.

CARDIFF/NEWPORT. Alt Mondays. Membs homes. Convener Chris Johnson. Inf. Mike Downs. Cardiff 561361.

EAST KENT. 1st Friday. Details R. Weller. 54 Minster Drive Herne Bay Kent.

YORK. Details Roger Depledge. York 55508.

## CHE

The Campaign for Homosexual Equality started life in 1964 as the North Western Committee for Homosexual Law Reform, changing its name after 1967.

Organising CHE on a national scale began mid 1970. Now well over 2,500 members meet regularly in more than 30 groups all over the country for serious talks, discussions and a wide variety of social events.

Each group within CHE is autonomous and sends two chosen representatives to a National Council. National policy-making is undertaken by an Executive Committee whose members are elected on a democratic basis. Membership of CHE is open to everyone, homosexual or not, costs £1.50 per annum and includes a National Bulletin. For full information write to the Secretary C.H.E. Kennedy Street, Manchester 2

## CHE IN LONDON

In the London area over 600 members meet in 13 groups. In addition to their involvement in CHE nationally, each group contributes to a central London Committee which exists to coordinate various projects, which include Befriending, Legal Studies, Central Premises, Fund Raising, Large-Scale Social Events, Outside Speaker's Panel etc. Further information from Roger Baker, Flat F, 23-24 Great James Street, London, WC 1.