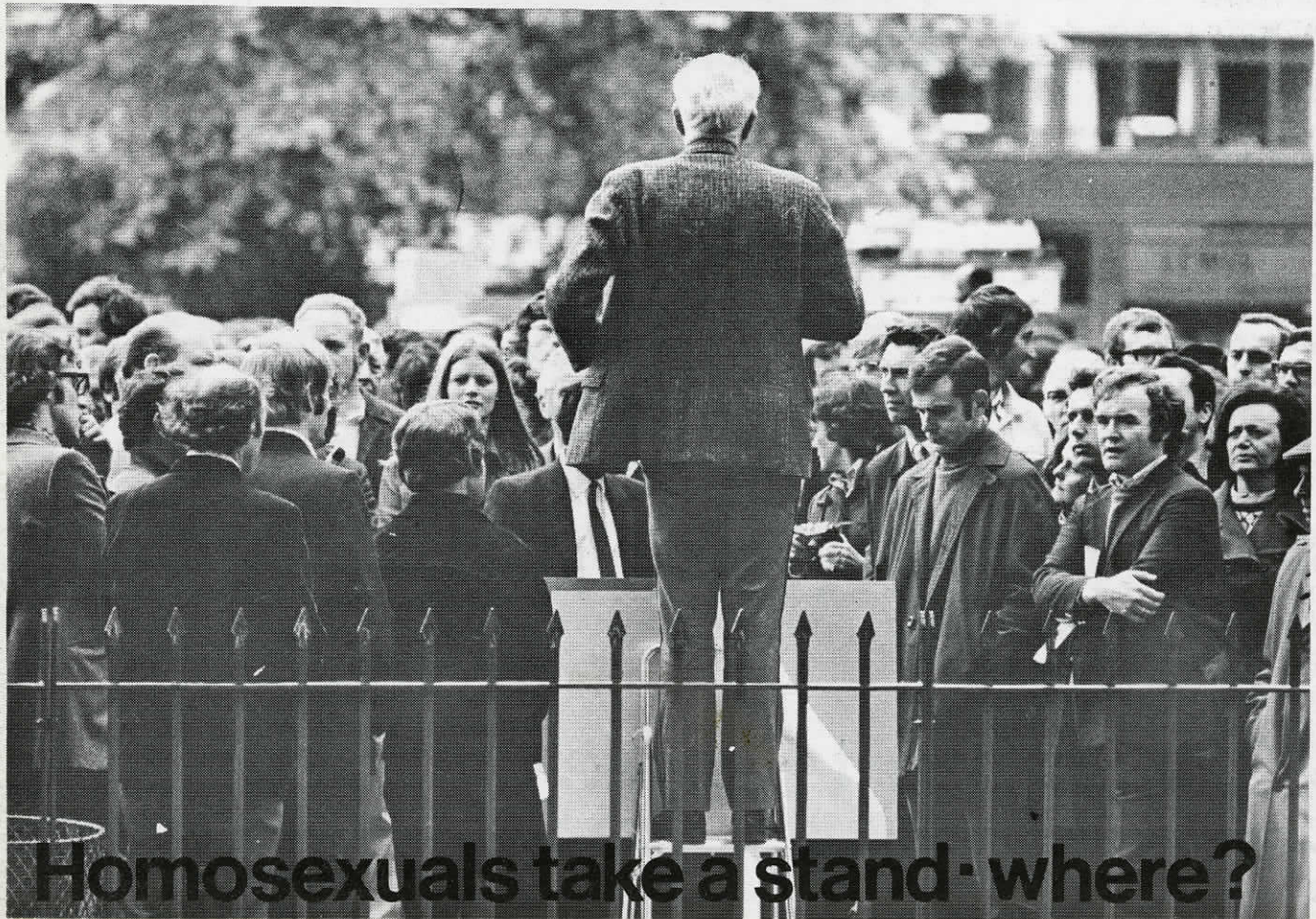


Lunch

Number 11/25p
August 1972

**Chad Varah: love is all that matters
The family, homosexuals and socialism**



Homosexuals take a stand - where?

Lunch

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

Credits

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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.

Advertising

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Single copies available at 25p. LUNCH BACK NUMBERS 3 for 50p. (Some no longer available). GROUPS: Please do not overestimate the number you need. Cheques etc., should be made payable to LUNCH MAGAZINE.

Editorial

SHOULD WE CHANGE OUR TITLE?

LUNCH elicits varying responses; some love it, others don't. It certainly seems to require a lot of qualifying (to men as well) and suffers from a certain coyness, whether you take it as a clever pun on LONDON CHE or at it's meat and two veg. connotation, which I would rather were less specifically male, as our female readers increase.

Before we are a year old, how would you feel about changing the title? You might submit something more in keeping with the contents of a serious magazine for homosexuals and others. Overworked words like GAY and SEX are boring, aren't they? Reward and credits if we select your title (and it hasn't already been kicked around by the editorial panel, who, almost unanimously, agree that it should be changed, but to what?)

SUGGESTIONS: Homo's Own
The New Homosexual (what happened to the old one?)
Oscar
The Gay Statesman
Queer-y?
Homobihet

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There is no cheesecake this month. We should be very happy if any girls would send in a contribution, as it is their corner.

It has been suggested that there should be fewer interviews of the famous, and more of people like Paul Temperton. Please let us know your views.

DON'T FORGET to send in your entries for the Christmas Card Competition. We have received several beautiful giant-sized ones (3 feet across!) It would be helpful, though not essential, if you made them to actual Christmas card size.

We regret that there is still no place for poetry or fiction, but if enough of you feel strongly, perhaps there could be a LUNCH SPECIAL published once a year to include your drawings, fiction and poetry.

MAY I EXPRESS HUGE THANKS:-

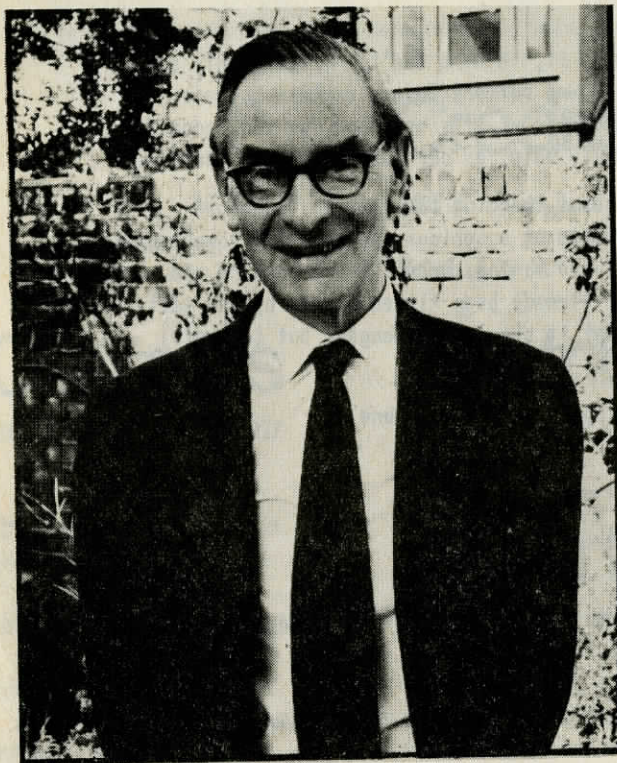
- 1) to all who have responded so nobly to our appeals for help.
- 2) to those 50 or so of you who have sent congratulatory letters in recently, on the professionalism of the new-look LUNCH, which have been of great encouragement to us all.
- 3) very specially to Antony and Bob. And for help on this issue: Alan, Angus, Ann, Brenda, Dominic, Janet, Jenny, Jo, John, Malcolm, Marc, Ned, Pat, Pete, Tom.

We plan to take a holiday this next month, and aim to get LUNCH out on time, but should things go slightly awry, please bear with us.

For the same reason, there may be no September editorial. But there will still be plenty to interest you all.

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Cover: Brenda Lukey All copyright of original material reserved. No callers please

CHAD VARAH



RECTOR OF ST STEPHEN, WALBROOK, FOUNDER OF THE SAMARITANS AND CHRISTIAN LIB. CHAD IS ALSO A FANATIC ON RARE BLACK AND BEIGE DAHLIAS. Interviewer: Ruan Bone.

Love is all that matters

Q: Did I overhear you say that Paul approved of sexuality?

'If you really studied St. Paul in depth, you'd find you could eliminate the obiter dicta, and the not-very-carefully-thought-out observations when he was having an off-day, and the things that were only addressed to the people of Corinth in a particular situation. When you cut out all these things, including a few mistranslations, and get down to his basic thought, you would see that he was really surprisingly liberal. It was he who said: "No, it is not necessary to be circumcised. It is not necessary to keep the Sabbath. It is not necessary to do all the things in the Law of Moses. You are free! You are Christians! All these laws and regulations were simply a schoolmaster attempting to bring children to Christ. Now you're grown up - or if you're babies you need milk and I must not give you too strong

meat - but all that matters is love." It all builds up to I Corinthians, XIII, which is the crowning summary of his theology.'

'Furthermore, I think we have to remember that people in those days didn't know as much as we do now. Enlightenment is something which has come to us through study and research into psychology, as well as through philosophy and religion. When we know such basic facts as that a person's sexual tastes are formed before the person has any power for making moral choices, then plainly a person cannot be morally blameworthy for his sexual tastes!'

Q: But generally the church view is still very anti-homosexual, isn't it? References in the O.T., etc. I'm superficial and haven't read enough - like most people.

'The O.T. was written over a period of about 1,000 years and is mostly about nomadic people whose survival depended upon their fecundity; therefore, anything which reduced the number of children was antisocial. (Exactly the opposite situation to the one we have today where it's antisocial to have too many children.) The second thing is we are not, as Christians, bound by the O.T. We are bound by Christ's one law of love. Admittedly in the N.T. there are one or two things which show that people then were not as well informed about sexuality as we are nowadays. All the writers except Luke were Hebrews although they wrote in Greek. I think, as the Greeks did, that you can have a very mature, cultured, civilised homosexual in a beautiful love-relationship with another man or with another woman, saying "I don't approve of promiscuity". It is SAD when people are so lonely that their sexuality is separated from their affections. There are certain vulgarisations of sex, even in the world we know today, which are distasteful to most of us. I am, as you know, not somebody who goes around disapproving of what other people find it necessary to do for their sexual satisfaction, but I am rather keen that they should not thrust it under the noses of people who don't want it thrust under their noses. I especially don't want it thrust at children. Not that I think great harm is necessarily done to children. I think this aspect is often exaggerated. A lot of

what children see and hear just doesn't interest them and flows off like water off a duck's back. But obviously there are things which would be upsetting or frightening for children. I'm thinking of cruelty rather than nudity. There are pieces of information which need to be learnt in a particular context if the child is to grow up into a very happy and uninhibited adult. Some things can be spoilt - not for life, I hope, but for a very considerable period - by their having been encountered in a context one finds repellent or terrifying.'

No choice over sexual orientation

Q: What worries me is that quite a few homosexuals one has met who've been Christians have been rather shunned by their particular church or by individuals within their church, which has worried and upset them tremendously because they were sincere believers.

'This is quite inexcusable. On the whole one must blame the clergy where this happens, because it's up to them to instruct their congregations. You cannot properly hold it against another that his sexual orientation is different from your own. Neither you nor he chose it. Nor can you hold it against another that his skin is black or brown. You can hold it against him if he chooses to put on a black or brown shirt and start beating people up; but he didn't put on his skin.'

What needs to be said and is rather frequently forgotten, is that although church members as a whole have appeared to be ill-informed and prejudiced, the few representatives of the Christian faith who've made a particular study of the subject have been as sound as a bell. When the Wolfenden Commission on homosexuality was making its enquiries and collecting evidence, the body whose evidence most nearly approximated the eventual report was, of all things, the Church of England Moral Welfare Council!'

Q: How long have you been aware of homosexuality?

'Ever since I went to public school. The interesting thing is that even at school the majority of the more intelligent boys were perfectly well aware which of the "romantic friendships" were truly homosexual, in the sense that the participants preferred boys, and which were simply sexual and were having little boys because girls were not available. These were great operators with the girls during the holidays - or said they were. And the subsequent history of two whom I'd privately listed as definitely homosexual in my schooldays later came to my knowledge and showed I'd been right.'

Everybody essentially bisexual

Q: Have you ever thought that you could be one?

'I recognise the essential bisexuality of all human beings, including me, and I also recognise that if you are sexual at all, you recognise the prick as a sexual object and therefore somebody else's as also a sexual object, but after brief experimentation at school I came to a great preference for girls which has persisted!'

Q: I didn't mean to try to put you on the spot or imply you were one! You seem to have a particular sympathy for and interest in homosexuality - or your public persona does. Is that true?

'I wouldn't put it quite in those words, especially when the general public tends to use "homosexuality" to refer chiefly to the male. I deplore the current expression "homosexuals and lesbians". I prefer to say "male and female homosexuals". No, I think my interest is in people who are in any way sexually unhappy or deprived or deviant or persecuted, because in my religion SEX is meant to be a joyful thing. It's part of my belief in God that this is something glorious, being so closely connected with the intimate relationships of persons. As I said in an article for Forum, "It's sad when genitals meet and persons don't!"'

'In the categories of people who need understanding, help and encouragement, are people who feel guilty about masturbation; people who suffer from various deviations like exhibitionism, voyeurism, masochism, fetishism; and those who discover with dismay that they prefer their own sex to the opposite sex for sexual relations, or have problems arising out of this. But I seldom these days see male homosexuals because they're seen by my assistant, Michael Butler'

Counselling lesbians

The homosexuals I see are almost all female. The biggest single group of people I do counselling interviews with are lesbians. I'm happy that this should be so because they - the ones that come to me, anyway - appear to be lovable and admirable people, easy to help if you really like and understand them... well, not that any man can claim to understand a woman!

Q: Or vice versa! Is it circumstance or choice that Michael Butler counsels male homosexuals and you, female homosexuals, rather than that you feel more able to help women than men?

'I think it is a choice, and I'm not sure who makes it! Maybe it's I who make it, because in my 19 years here I've had to see all kinds of people with all kinds of problems, some of them not related to sex at all, but have gradually relinquished other problems to other Samaritans. But young women needing a sort of avuncular approval do appeal to me, and I appeal to them because I am able to give it. Not all, of course, but many probably had fathers whom they either despised, or feared, or who they thought would be shocked if they knew about their desires, so to have a kind of father figure beaming approval is a welcome change.'

Everyone is seeking acceptance

Q: I certainly think it's a very silly idea that because you are not a homosexual yourself you are therefore not qualified to help those who are.

'We don't have schizophrenics to answer schizophrenics on the phone! Has it ever occurred to you that the acceptance of your homosexuality by another homosexual counts for very little? The real acceptance is by somebody who accepts that you are different from him or her and that this is valid.'

Q: You think acceptance is what everybody is seeking?

'Oh yes. Look, there are four thousand million people in this world, and except for a few lucky ones (or a few like myself who get far too much attention for comfort) they're saying, "Please notice me! Please say it's okay for me to be here. Please approve of me. Please accept me. I also am part of the human race!" That's what they're saying, but anything which gets them disapproving attention and causes the mob to turn against them is frightening. That's why they try to conform. So the acceptance of somebody who looks as though he should be among the enemy - to find that you have friends in what you tend to think of, if you've got a ghetto mentality, as the enemy camp - is reassuring.'

Q: Do many come to you like that?

'Oh, I wasn't talking about people coming to me. I was talking about the four thousand million population of the world! Obviously, the girls who come to see me are coming for a great variety of reasons, and acceptance is something we Samaritans take for granted. All the volunteers give acceptance, but a bit of practical help in counselling may also be required. Also, if you're homosexual and you have

some spiritual need arising out of your homosexuality, it isn't easy to find a clergyman that you can be sure will take it as seriously as if you were a heterosexual.'

'One of the most horrid things that can happen to a human being is bereavement. The person you most love either dies or leaves you. If you are a married woman and you go to your friends or your priest you get tremendous sympathy and comfort. If you're a lesbian you've probably been concealing it anyway, and to whom can you go and say "I'm heartbroken" and have this taken as seriously as if you were a married woman who'd just lost her husband?'

Homosexuality not a deviation

Q: You mean a lack of recognition?

'Yes. You see, we heterosexuals, or perhaps I should say "we who are predominantly heterosexual", must recognise that homosexual relationships are, other things being equal, as valid as heterosexual relationships; that the depth of feeling and the mutual need is as great. Obviously, there are some superficial heterosexual relationships and some superficial homosexual relationships - there's promiscuity on both sides of this fence. There are deviations on both sides, too, and I want to explain why I will not use the term "deviant" for a homosexual. It's ridiculous, because if you use the term "deviant" to mean homosexual, what do you say when you come across a homosexual who also suffers from a deviation? If a man wants to beat another man, and give him pain instead of pleasure to get sexual pleasure himself, he suffers from a deviation. I'm not using it as a term of scorn but simply as a scientific description: sadism is technically a deviation of aim, just as fetishism is a deviation of object. You can have a deviant and a non-deviant homosexual. Homosexuality is not in itself a deviation, because you can only have a deviation from a norm. And what is the norm in sexual relationships? The norm is two people using their sexuality to express their mutual love in ways acceptable to both. You don't need to say what sex they are! If it's a whole-person relationship, without too much infatuation or other illusion in it, it's normal!'

Q: But not everybody feels as you do, unfortunately.

'Well, I suppose there have to be those who think and therefore are able to teach, and those who don't want to be bothered to think, but who may sometimes listen and be taught.'

Q: How can homosexuals best help themselves? What would be your advice to them?

'Help them to do what?'

Q: To get over any pressures that they feel society burdens them with.

'I think it would be presumptuous of me to say.'

Q: You have as examples Gay Lib or CHE. They both are after the same thing but go about it in entirely different ways.

'I don't think I have a right to an opinion on what homosexuals qua homosexuals should do, seeing as I'm not one.'

Q: I'm not asking you to pontificate, but wonder, haven't you an opinion?

'No. I think this is a matter of principle. Homosexuals have suffered greatly from people who are not noticeably homosexual telling them what they ought to do, and I'd like, politely, to decline! Amongst homosexuals there is just as much intelligence, wit, insight and initiative, as there is amongst the rest of us. I should really consider it impertinent of me to make any suggestions.'

Q: You obviously never tend, even gently, to dissuade people from their homosexuality - the idea of a 'cure for a disease' theory?

'Good heavens, no. The people who come here saying that homosexuality is a disease and needs to be cured are certainly the homosexuals themselves. I am the one who has to refuse to accept this diagnosis, and say that it is a condition to be recognised and sensible arrangements made. This is where acceptance comes in again. If I, who am an elderly Christian priest and a grandfather to boot, am horrified at the idea that somebody might be trying to deny an important fact about his own nature, he can then begin to think of accepting this fact himself.'

Q: How would you feel if one of your children or grandchildren had been a homosexual?

'Well, one of my grandchildren is 4, one is 2, and one won't be born till October, so they're presumably auto-erotic at the moment!'

Q: Okay. That's a loaded hypothetical question!

'I'm not evading the question. I'm only pulling your leg gently. I think that to be a member of a

minority is a disadvantage. It does make life more difficult. So that if one has a choice, one would prefer that those dear to oneself were not in this unhappy situation. But if they were, one would accept it and do everything possible to make it less unhappy. I suppose the same thing happens if one is a negro and one's daughter wants to marry a white man. One says to oneself, "If she's really in love with him, we'll just put up with it and try to make it work".'

Christian Lib

Q: I'm sometimes worried that because you're known for your views on Christian liberation, people tend to suspect your motives.

'What motives do they think I could have that I shouldn't have? My motive is to help people to be happier, to avoid suicide! It seems to me that if you believe in a benevolent God of love, you believe that he wants his children to be happy and to live life abundantly and joyously. Well, nothing could be more opposite to this than being lonely and miserable and therefore killing oneself. That's the absolute antithesis of abundant life, so prevention of suicide seems to me to be a thing that must be very pleasing to God. I don't mean preventing suicide in the sense of cutting off an escape route from somebody who can't bear it any more, but in the sense of alleviating the misery which leads to that situation. One of the things which makes people miserable is wrong ideas about sex or persecution about sex. I don't think you need any other motive to begin with.'

Q: I suppose it's just that if one chooses a highly-charged subject like sexuality and education on the subject, one is left wide open to anyone projecting his own hangups or disapproval, or dismissing one as a dirty old man.

'What do you mean, "old"? I suppose I've always felt that the things that are most worth doing are those that require - well, I won't use a fancy word like "courage", but - effort. If things need to be said and some people are afraid to say them, then I will say them. When I first started Christian Lib, young priests were writing to me and saying, "Thank God you've said it. I daren't, or I'd never get another job." Well, I am in the happy position of being very nearly invulnerable - not quite of course, no one is, since sustained campaign can destroy anybody - but I have little excuse for not saying what I believe.'

The Samaritans

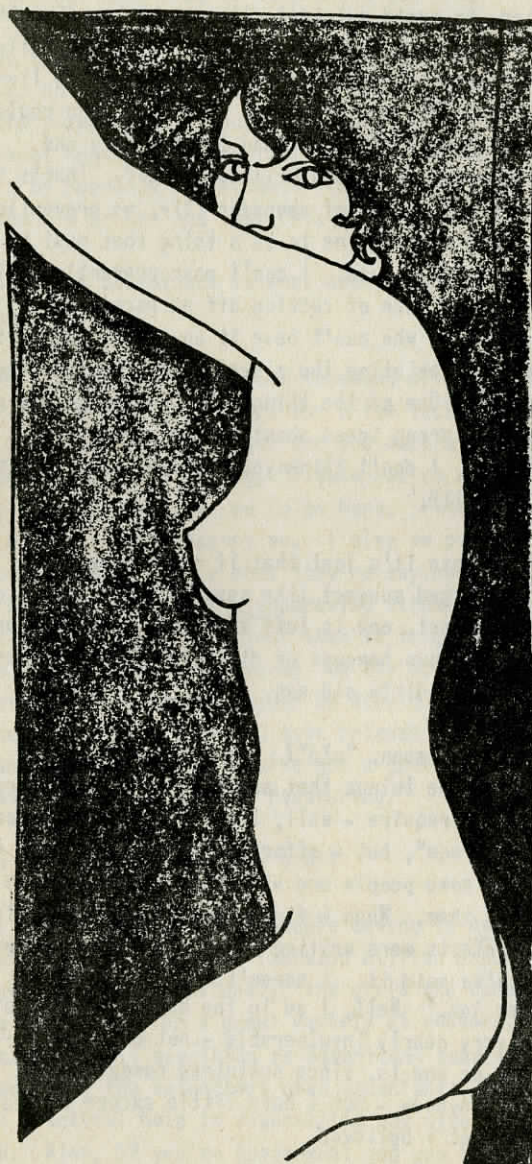
Q: Isn't counselling - a very special field - a slight departure from Samaritan emergency help by volunteers?

'The Samaritans exist to befriend the suicidal and despairing by befriending done by unqualified people who are selected for their human qualities. In the course of their befriending they discover certain people who need something more. That is why we have people as longstops who can do counselling or psychotherapy or to whom people can be referred for medical treatment if necessary. I think that the attitudes which I teach have sufficiently permeated at least my own branch of the Samaritans - and to a great extent other branches - for a lot of homosexuals not

to have to go to anybody for counselling if all they want is acceptance and friendship, since they can get it from any volunteer who happens to answer the phone.'

'In the Samaritans, a person's sexual orientation has always been his or her own business, just as his religion or politics or social class has. So there must be, I should think, at least 4% and possibly more of Samaritan members who are homosexual. I know of a good many in my own branch but of course I don't tell anybody else. I may say, some of them tell everybody!'

'I think it should be said too that the idea that a person who's heterosexual is fairly safe to be left with children, dogs, etc., but a person who is homosexual is a raving menace, has got to be scotched. I should say that attractive young men are in no more danger from a homosexual male volunteer than attractive young women are from our heterosexual male volunteers. I hope neither class is in any danger at all, because that's not what we're here for. We're here not to exploit people in any way whatever, but to try to help them if we can!'



LUNCH

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Full details page 2

'That wonderful Dutch acceptance'

Amsterdam is generally accepted as the haven for the homosexual, but far too often because the "gay" clubs are there, homosexuals think that homosexuality is no problem in Holland.

The mere legal recognition of the homosexual by the Dutch is taken, especially by the British, as being the key to full acceptance. It is not a case, as the ordinary man or woman will make clear to you in Holland, of acceptance and integration, and whatever words the Campaign for Homosexual Equality would like to use.

What is allowed in Amsterdam will not necessarily be tolerated in Zwolle. Amsterdam police may turn a blind eye, while elsewhere they are only too keen to prosecute). Neighbours or so-called friends can be tricky. There had been a marvellous reception for two Rotterdam gay boys who 'married' in 1967 - giving rise to a splash story in the 'News of the World' (a few days before the Sexual Offences Act became law in Britain) with the screaming headline: "COULD THIS HAPPEN HERE?" Just after the 'wedding ceremony' the two boys had told me how wonderful everybody had been at the time of the 'marriage' and how neighbours had joined in like one happy family at the reception.

However when I returned to their business premises, in a Rotterdam street of terraced houses and corner shops, the 'Welcome Bar', a few months later a sorry sight greeted me. Where was the bar? Behind the burnt out premises in Watergeusstraat. Henryk Reitra and John Knockhart had enemies. The fire brought the message home.

"COULD THIS HAPPEN HERE" as far as the British public is concerned?

The homosexual does create interest in Holland, especially the way two men set up home together and live as 'man and wife'. This is born out by an article in Amsterdam's newspaper "de Volkskrant" on April 13 in a story headlined: "Homophile wife in radio programme" - a Hilversum newspaper correspondent reveals: "The homosexual wife is the subject of a documentary which the NOS-radio will transmit on Hilversum 2 on Monday, April 17, from 11.20 - 11.55p.m." (Note the late hour for the programme, presumably to be broadcast when all 'decent' citizens have gone to bed with their heterosexual partners!)

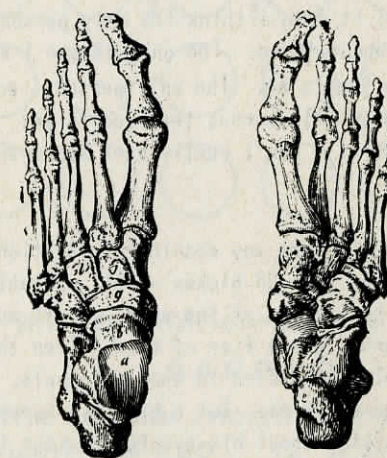
This programme featured a conversation involving the pros and cons for someone who is 'female' in a married relationship and attempts to clarify the situation, in which surroundings can play a very large part. The unmarried 'wife' relates incidents and attempts to be 'herself', highlighting the fact that the topic is always regarded as taboo.

The newspaper finally drives home the fact that although problems may exist for a homosexual couple, there can be contentment. It records them as saying: "We are both happy."

The way such a programme created interest in a Dutch newspaper reflects how the homosexual is viewed in Holland, while the need to present such a programme and its contents at all on radio, should be remembered when we start talking about the 'wonderful acceptance by the Dutch people!'

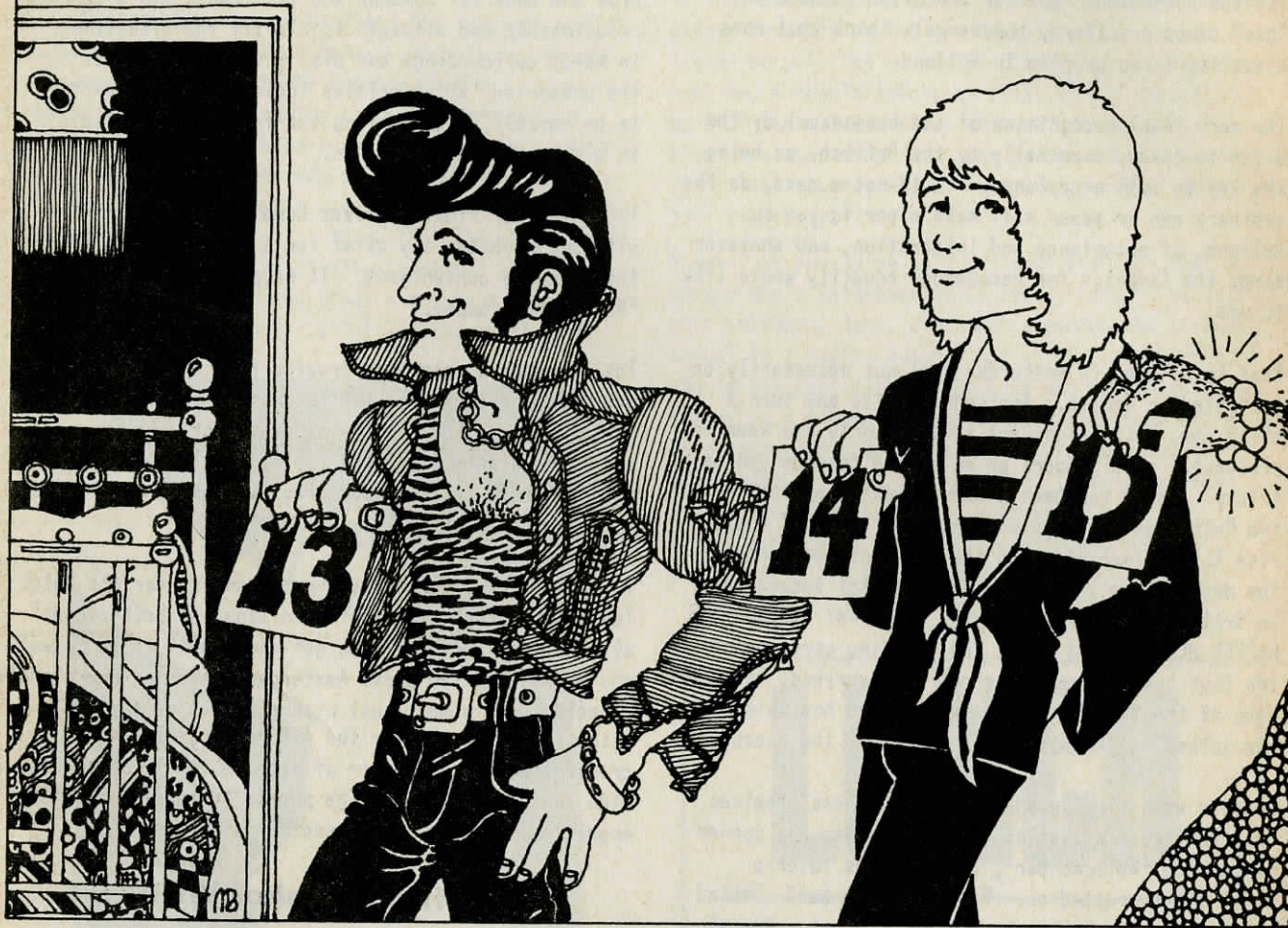
In reality, I am probably a propagandist for the Dutch Tourist Board when I start extolling the Netherlands' attractions. However I do get angry with those 'gays' who get so excited about Amsterdam, based on one night's experience in some casual pickup's arms at the COC, without any thought for the efforts undertaken to create that situation, or of all the lonely ones outside in the provinces. The phrase 'Permissive Britain' angers me too, but that's another story.

Griffith Vaughan Williams



VARIOUS
Skeletons, bones wanted, whole or part, human, animal, bird, wild, domestic, any age, sex. Johnson, 173 High Street, Street, Somerset.

numbers



When you boil it down I think the only person I really care about is me. The only person I would help out of a jam is me. The only person I would lend money to or help across the road is me. I must confess that I don't really care about anyone else.

No wonder I can't form any meaningful relationships. I've been to bed with 86 blokes - I'll probably have done the ton by the end of the year - and I must say I only got turned on by five of them. Even then I wasn't terribly interested in them as people. Now number 11 - he was nice. But a bit of a bore when he started talking about his evening classes in needlework, how his mother was buying this new house, and that a friend was interested in antiques and had a picture he had painted hung in the Bays-

water Road. Number 24 was the best of the lot, but he went to live with number 25 a week after I had introduced them.

Number 37 was an absolute knock-out - at first. But it was after the third time I went to bed with him that I realised he had some strange habits: he's the only person I know with erotic elbows. Try to excite him in the usual ways, it doesn't have any effect. Get as passionate as you like and he will remain a sack of potatoes. Then rub his elbows - absolute delirium. I think it's something to do with his childhood. He told me he also liked dressing up as a woman and said the next time he came round he would be in drag. I thought it was just a joke until it actually happened. My landlady said 'There's a young lady to see you', and

when I saw him I just fell about. He used to smoke the vilest cigarettes imaginable. The French ones he had were all right, but his others used to fill the room with dense clouds of thick brown smoke which you couldn't clear for days afterwards.

I do miss Paul, my current affair. Though come to think of it I would probably miss any 5 ft 10 ins hunk of solid manhood. I don't think I necessarily care about him as a person. I just want someone nice to go to bed with when I feel randy. When I last saw him I felt like Robinson Crusoe must have when he saw Man Friday after 5 years all on his own. Paul works for an Insurance Company or a Bank, I can't remember which.

If I really cared about people I don't think I would go to bed with someone unless I wanted it to develop into something lasting. I should think more about what the other person wants. I seem to have been so un-involved in my relationships that I can't remember most of their names without looking them up in my diary, and I'm blown if I know what their work or interests are. So I go up to someone and say 'Hello Joe, how's life? Are you still living in that smart pad in Knightsbridge?' and find out his name's Bill, who I once picked up at Victoria, and he lives in a grass hut in Brixton.

So there I am. A full sex life, plenty of experiences, and yet I don't know much about life or what makes other people tick. I have been a part of so many people's existences and yet belonged to none. One day I may no longer be completely dominated by physical urges.

I got a call from Dave (number 43) about a party this Saturday. I asked him if I was likely to meet my ideal number 87 who might turn out to be a bald one-legged Chinese dwarf with an epileptic parrot perched on his shoulder. But then I doubt if he would like me. I might not even go to the party - I might stick on 86 or ring Paul and ask him to come back from his holiday in North Vietnam. I could apologise for some of the horrible things I said last week and try to show I'm really interested in HIM.

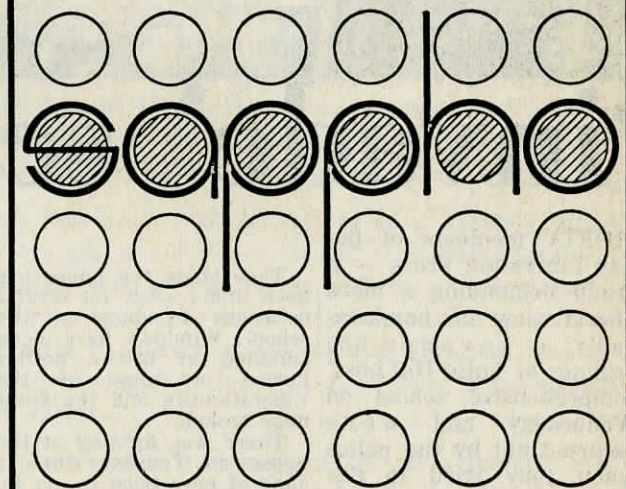
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GAY NEWS

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NEWSDESK

Thirty Gay Liberationists

SOUTH LONDON PRESS, Friday, July 7, 1972



Pin-up boy!

back and there are a large number of us. We are very strong because we love each other."

Nigel Kemp (30), one of the Athlone-rd. group, told the *South London Press*, "We went to the school to try to explain to the pupils why we live this way and what our way of life involves."

"We wanted discussions with the staff because we cannot tolerate these attacks much longer."

The group was accompanied on Wednesday by 16-year-old Julian Hows of Bonham-rd., Brixton, who has been suspended from Tulse Hill school for "being rude to staff."

Four of the Athlone-rd. group were recently asked to leave the school hall when they arrived in Gay garb for a performance of the school's production of "Oliver."

They say they were given no reason for being told to leave and had bought tickets.

Wednesday's exercise was part of a campaign by the Gay Liberationists to explain their way of life to the boys, their parents and local residents and to urge that the attacks on them be stopped.

The headmaster of Tulse Hill, Mr. Raymond Long, told the *South London Press*, "We know there has been friction between the boys and these people but obviously I cannot control everything that goes on outside the school gates."

"I have had no formal complaints about any attacks by boys. Our objective on Wednesday was to get these people away from the boys and out of the school premises."

"If they want to discuss the situation formally I shall be happy to consider doing so but I will not be put under any duress by demonstrations of this sort."

Chief Inspector Peter Brooks, community liaison officer at Brixton police station, said, "We are aware of the situation at the school and we are keeping an eye on it."

"We've also had a lot of support. We know a lot of you are on our side. We are not being driven out by a few confused uptight people trying to look big."

HITTING BACK

"From now on, any trouble and we'll answer back. We're not going to use the school, or the police. We don't believe in them any more than you do."

"We'll do it ourselves and there are a lot of us. We have a lot of friends. Today there are dozens, next time there'll be hundreds."

"We believe in talking, in friendship, in understanding each other and we'll talk anywhere—on your ground or ours."

"But we won't talk to those who attack us. We will attack

They claim the house has been under siege on several occasions by boys at the school. Windows have been smashed by bricks, bottles hurled at some of the Liberationists and the front door broken.

There was fighting at the house on Tuesday when a gang of boys tried to get in.

The leaflets which the group tried to distribute to the schoolboys said:

"We are gay men living in Athlone-rd. We do, and dress, and have sex and are what we want to be, which is nice for us and doesn't affect you."

"We start no trouble, no arguments, no violence. Since we moved in we've had shouts, bricks, two of us have been hit with bottles, most of the windows and the door have been broken in."

THIRTY members of the Gay Liberation Front — a group demanding a more liberal view of homosexuality — invaded the grounds of Tulse Hill boys' comprehensive school on Wednesday and were escorted out by the police when they tried to distribute leaflets among boys lining up to go into lunch.

The police were called after the Gay Liberationists, many of them dressed in female clothes and wearing heavy make-up, had ignored requests from the teaching staff to leave.

The Liberationists had come from a house near the school in Athlone-rd., Brixton, which they have rented for the past three weeks and used as a commune.



'invade' school

The Campaign for Homosexual Equality has sent the following letter to U.S. Senator George McGovern.

Dear Senator McGovern,

We are much encouraged by the pledge you have given to work for full rights for homosexuals. We urge you to resist all pressures to drop this pledge from your programme or to accord it a lower priority.

Homosexuals are discriminated against and oppressed in nearly every country in the world and any action in obtaining full civil rights for homosexuals in any one country contributes to their struggle all over the world. We in Britain have been greatly encouraged by your adoption of our cause. We earnestly hope that at this stage you will not abandon it.

Many of us sincerely hope that you will obtain the Democratic nomination and be elected President of the United States. That you will use the office to liberate American homosexuals from the barbaric laws and monstrous social injustices that oppress them.

We wish you well.

For further information please contact:-

BERNARD GREAVES

CAMBRIDGE 52661, 29 JOHN STREET, CAMBRIDGE.

CHE takes the Air

Radio London has given CHE almost two hours of air space. It is part of their Platform series which gives minority and pressure groups a chance to sound off about their aims and ideals.

It is a small studio, so the possibility of a live audience is remote.

The programme is one of those where listeners can ring up during the show to ask questions. Do this, please.

The programme is being devised entirely by members of CHE — two people from the student group, two from the women's group and one or two others. We are making sure that everyone's view is fully represented and all points of CHE's work is covered.

AUGUST 30TH. RADIO LONDON. 8.15 - 10.00 P.M.

ROGER BAKER

LONDON: YOUNG GAY CONFERENCE

On June 24, young gays from the whole country converged on the plush Central Collegiate Building of University College, London, for another young gay Conference. Despite a noticeably poor attendance from certain groups invited, the conference began by discussing critically action taken since the last meeting.

"Distinct concern was shown at the complete lack of support from any of the many headmasters contacted over the schools campaign, and other methods were considered including the compilation of a 'school's kit', which would contain tape-recordings and literature and could be used by teachers.

The recently formed London University Homophile Society, GAYSOC, whose ingenuity procured the conference room, announced definite success with the university's medical staff, as did the representative from Bath University. Kent representatives were somewhat depressed at their University's reaction, and their numbers remain minimal. Attempts had been made to enliven various straight disco's on London and provincial campuses, with some success.

The London CHE Youth Group expressed surprise at the somewhat conciliatory attitudes of the London University Christian Union, whom they recently met. Hugh Farlie (Bath) considered that diehard Christians were a definite source of prejudice. A possible solution came from Goff Sargent (Reading) when he suggested that a letter of St. Paul to the CHE might be found, thus throwing the biblical fundamentalists into confusion.

Tony Ryde questioned the setting up of exclusive university groups and others thought that some students might consider that such societies would be of a transient nature only, and so be reluctant to commit themselves. Advertising of such groups was also discussed, and it was concluded that this should not be of a too aggressive variety.

In the second half, the suggestion for a school's kit was reiterated, and the preliminaries to publishing a LITTLE GAY SCHOOL BOOK were discussed. It was also suggested, that in the case of a stubborn headmaster, the appropriate parents' association might be contacted.

In universities, it was agreed that more co-operation was necessary between gay and straight students. The more introverted students must also be encouraged to 'come out'.

Female participation in all gay groups was encouraged although the importance of all-women groups was also recognised.

Dr. Reuben's book was again criticised unanimously and condemned, and further action to restrict its distribution by local bookshops was agreed upon.

A member of the Samaritans who attended, suggested that local homosexual organisations should achieve greater co-ordination with regional Samaritan directors, so that relevant homosexual cases could be forwarded.

In conclusion the whole meeting expressed a desire to ensure closer contact between the CHE, GLF and GAYSOC groups present. This was followed by an expression of overall satisfaction at the conference and further liaisons were arranged, for instance, over combined activities in UK universities' freshers' weeks next October.

Thanks went to the CHE London Youth Group, GAYSOC, and to the conference Chairman, Robert Maynard, who showed obvious prowess in fulfilling his task.

S.J.I.

ED.- Any communication arising from this report may be forwarded through LUNCH.

Hailsham on Homosexuality

FROM: THE
LISTENER
(22.6.72)

SIR: I suppose it is too late, now the interview is over, to ask Lord Hailsham why he believes homosexuality to be a 'particularly corrupting' vice (Listener, 15 June), but if any of your readers share this opinion perhaps they could be encouraged to state their case. The publicity which the subject has received in recent years has compelled me, like many others, to review my own feelings in the matter, as well as to read such literature as exists, and this has brought me to the conclusion that homosexuality is not only harmless but rather charming, even, in certain rare cases, impressive—one of the aspects of *Homo sapiens* which reveals him as the least limited of animals. Most of the objections to it seem to be based on tribal/military traditions (males must be 'tough' in order to propagate the species and defend the community) or on religious ones (the puritanism inherited from the Jews which became embodied in institutionalised Christianity with the decline of the Roman Empire). Neither objection seems valid for our present society, indeed—as was suggested in your columns a few weeks ago—with our present population problems we might well regard it as something to be encouraged. If I have left anything important out of account in this assessment I should be sincerely grateful to have it drawn to my attention.

A. BRYSON GERRARD

Abingdon

The gay periodical scene et al

Peter Conradi

If you belong to an oppressed minority and want to assert your rights you face the problem of two sorts of stigma: there will be the external pressures, the social and cultural ones; and there will be the ones which result from your having internalized public disapproval in the form of private self-mistrust. The enemies to your dignity and integrity lie both within and without.

European Jewry faced these problems during the closing decades of the last century and came up with an instructive solution. They wanted the normalization of Jewish life, but instead fell to some degree into the trap of creating, in Israel, the idea of the SuperJew. The alternatives seemed to polarize between being History's professional victim and its scourge. We now surely want a homosexual Zionism, without if possible the creation of the SuperGay. In other words, despite profitless and repetitive contention, we must all want the 'normalization' of homosexual life: - we should aim for a situation in which a homosexual preference is as unremarkable, even as boring, as a preference for coffee over tea. This is not of course forwarded by nonsense propositions about the superiority of one sexual preference over another. And crude and unworkable propositions about the 'lack of aggression' of homosexuals should be exposed for the extreme silliness they are - either when produced by irate Brigadiers from Budleigh Salterton or facile defenders of the faith in our own passivity. Even if we are too ignorant to know of the Theban band, the Radical Feminist section within GLF should, by a huge irony of their own manufacture, disabuse us of any such notion.

In fact, any single generalization about homosexuals is going to be as use ful or useless as a generalization about 'married men'. We are as various, and as good or as bad, as we or our personal histories have made ourselves. Probably a tolerance towards exactly that variousness from within is as valuable as a tolerance from outside. There is a parallel here, too, to be found in Jewish Anti-Semitism.

There is some testimony to this variety in the growing number of magazines and newspapers in this country which exist, presumably, to cater to differing needs. My own thoughts follow.

The appearance of GayNews is a very welcome event. It is professionally and attractively presented, and the tone is generally good-humoured, informative, and intelligent. Perhaps the articles on the Biography have a coyness both unrepresentative, and possibly counter-revolutionary. (Do we want to perpetuate or destroy the Ghetto? Obviously there must be some mean between a pompous puritanism and a totally indulgent promiscuity, but this may not be the best way to achieve balance.) They have already run, amongst much else, an article on VD, an interview with Hockney, useful information, and some circumspect personal ads. If all magazines designed for the homosexual subculture must to some degree be parochial and limited, then this is to my mind in certain ways the least so. (Of course it's hard with only two issues out at the time of writing to make predictions.) Perhaps a good criterion - at least a provocative one - in judging such publications would be to consider to what degree a complete outsider, albeit with some sophistication, would find them arcane, hung-up, or simply offensive.)

As the format of Lunch is currently undergoing re-planning, this is not the best time to comment. Undoubtedly its often excellent content has suffered, till recently, from a necessarily amateurish presentation. It strikes a quiet, well-intentioned note (as against, perhaps, the rather different bravura of Come Together). Considering its modest beginnings it has from early on done remarkably well. And its 'voice', insofar as it can be said to have one, has managed in its usually good-mannered way to avoid either the paranoid aggression or self-pity which have tempted the less wary.

Gay International News is exactly what it says, and provides useful information about conditions worldwide. Arena Three describes itself as a special publication for women. I've seen only one number so cannot properly comment; but it appeared to carry Lunch's earnestness into an odder atmosphere of domesticity and solidity. There were articles on driving, cookery, the Quickstep, and a picture of 'Knightsbridge before Harrod's'; as well as information about the Child Poverty Action Group. Possibly this mixture was unrepresentative. Sappho, another monthly women's paper is hard to read (small type-script) and fairly militant.

Largely such papers do inevitably divide, in political fashion, between the reformist and the revolutionary; between those who see the current position of homosexuals as one issue among others to be tackled with due caution and via constitutional procedure; and those who feel it to be merely one part

of a general estrangement and coherent rot within the general fabric of society; and which can be altered only through a radicalization of consciousness itself. There is of course a long tradition of association between radical politics and radical sexual mores. If the apocalyptic note struck by extremists is as old as De Sade (or a good deal older), moral courage itself - which is more and other than a strident exhibitionism - from any group or faction whatsoever - is surely always to be admired and commended.

For prices and availability of these & other magazines see below.



GAY INTERNATIONAL NEWS

An international forum from Gay Liberation Front. Price 5p.(8p by post) Monthly. From GLF, 5 Caledonian Road, London N.1. Tel:01-837 7174

COME TOGETHER

The mouthpiece of GLF. Price 5p.(8p by post) Out every 4 - 6 weeks. From GLF, 5 Caledonian Rd. N.1. 837-7174.

ARENA THREE

Published under licence from Esme Langley. Gay women's magazine. Price 25p. monthly. From Marjorie Bryanton, BCM/Seahorse London WC1. Tel: 01 734 5588.

SAPPHO

An independent gay women's magazine. Price 25p. Monthly. Sappho Publications Ltd. BCM/ Petrel, London WC1.

SMG NEWS

Monthly newsletter from Scottish Minorities Group. Free, with S.A.E. SMG, 214 Clyde Street, Glasgow G1 4JZ.

ALTERNATIVE LONDON 3

This edition has brief but sensible comment on the Gay Scene. Price 35p.

GAY NEWS

The first independent national fortnightly homosexual newspaper. Price 10p. 19 London Street. W2 1HL

SPEAKERS' CORNER

It was with a feeling of excitement and, I must confess, something of Emily Pankhurst, that I firmly pinned my new C.H.E. badge to my middle-class chest, to visit Speakers' Corner, determined to swell the numbers of 'normal' looking homosexuals and for once in my life be a bit of an active campaigner.

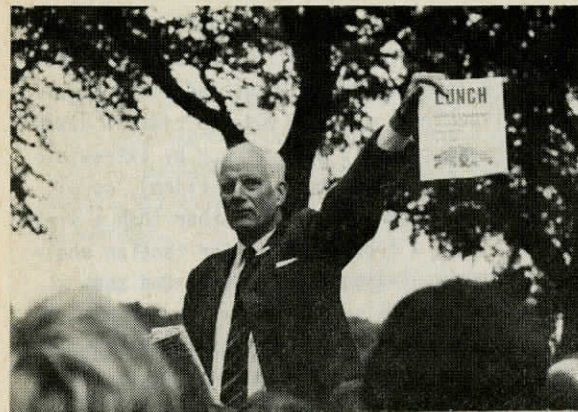
CHE was obviously going strong somewhere, because long before I reached our pitch I recognised a blue leaflet tucked under the arm of a dog-collared clergyman. A coloured lady who squeezed past me looked at my badge, then at my face, wrinkled her nose in disapproval, and walked off. She must have been one of the few not deeply struck by the sincerity with which Vivian Waldron was quietly putting our case to a mostly amused, but seldom hostile, public. There he was, on his kitchen steps, quite openly telling everybody how he viewed his own sexuality, and the enjoyment he got from being homosexual. He had accepted his condition, which was quite incurable (no, of course it's not a disease) and was all the happier for doing so. Congratulations to him for being the perfect advertisement for male homosexuals; let's hope that he will give us a repeat performance.

It was the girls' turn next. Jackie Forster mounted the steps and spoke clearly and impressively about the plight of lesbians. She told us all what a lesbian was (WE knew, but I suspect many of THEM didn't). It was good to hear the feminine angle, which too many men are apt to forget. I doubt whether anyone could have put the ladies' point over better. 'Don't worry that we will run off with your husbands, dears. We're just not interested!'

Don Hendrey was next, who explained that he had brought up five children of his own, and that he was also gay. No, he wouldn't want his kids to be homosexual, although the choice wasn't his.

Gini Stevens brought out the point that we were a larger minority than black people in this country, and not just interested in sex, despite our label, before persistent heckling made her abandon the stand.

Alas, the speakers decided they were exhausted and closed the meeting all too soon, but Sunday 25th June was a success, that must be repeated.



SOME SUGGESTIONS FOR NEXT TIME

- 1) We need a cheap chuck-away leaflet printed in thousands to hand to everybody in the park.
- 2) As we don't have a captive audience, it is essential that we keep repeating our message every fifteen minutes or so. Three or four good speakers, each with a particular theme could answer questions, then make way for someone else, on a rotary basis for most of the afternoon.
- 3) We must publicise the event even more.
- 4) We need a larger board telling the public who we are.

5) Please, may we never again allow one of our opposition onto the box. We are there to promote our cause - not to be told by some rather odd man that he is 'wearing a chastity belt, back and front 'in case we get him, and that he'd chop 'em all off' if he had his way.

Speaking at Hyde Park will never change the ways of the world, but if one new member is gained, or even one mind changed, and some ignorance dispelled, then it's all worth the effort. There was a good turnout for the first appearance, but we must all remember what the C of CHE means. Bring a friend next time.

Reporter Rodney Slatford

Photographer Jenny Potter

the family, homosexuals and socialism

goff sargent

THE FOLLOWING WAS NEVER INTENDED TO BE A DOCTRINAIRE POLICY STATEMENT, BUT WAS CONCEIVED AS A DOCUMENT TO INITIATE DISCUSSION. READERS: WE INVITE YOUR COMMENTS:-

THE FAMILY

The family is the basic economic unit of our society - the consumer unit and the production unit. It is important to understand this and the fact that the constitution of the family is a direct consequence of certain economic truths, and not the consequence of a morality, but rather that the morality itself is a consequence of these truths.

Within the family the roles may be defined: Father - main productive unit, 'breadwinner'; Mother - tied by biology to reproduction, and therefore unable to compete economically as a breadwinner, relegated to the role of producing the next generation, and, in between, servicing the main productive unit and acting as the main consumer.

The son is the future productive unit who can take the burden off the main productive unit. The daughter is merely hanging around until she is taken to service some other productive unit as does her mother now. In addition, both daughter and mother are in reserve to take the burden off the main productive unit, especially in times of hardship.

This is the normal structure, and, although in some cases, due to loss of one or more members of the family, distribution of the roles may differ according to economic necessity, the roles themselves remain much the same.

FAMILY ROLES DEFINED BY NEEDS OF CAPITALISM

This is not to say that modern capitalism has created this family model, but that given the basic formula of the family, the roles within it have been defined by the needs of modern capitalism. Anthropological evidence suggests that the family unit emerged at the same time as the concept of private property. An example of the effects of capitalism upon the family is the way in which family size has been modified. Historically, families were much larger than they are today. However with the changing needs of capitalism, a smaller more mobile unit was required, resulting in the modern two-adult family. Due to the need for adherence to this plan, a morality has grown up about the rigidity with which each role is played.

The need for capitalism to increase and improve production by limiting variety and choice has led to a distribution system geared to the needs of the modern family as a consumer unit, and reinforces this position with advertising which calls on people to play their role to the full by buying a certain product.

However, the needs of capitalist production and distribution are not necessarily coincidental with the needs of the people they limit (nor indeed with each other). Without necessarily commenting on the degree of fulfilment attained by the father - the main productive unit - the system takes little account of the wife's need for fulfilment in other fields than the home and procreation. And for a woman to step outside these limits is to risk the condemnation of people who accept the morality which is a rationalisation of the combined economic forces which first imposed her role. To step outside her role is to invite mistrust and prejudice, and an increased effort to re-impose her role, or acceptance as a 'non-woman'.

SEXISM IS NOTHING NEW

The prejudice which acts in favour of the roles described is called by some: 'sexism'. In some ways this is unfortunate, as it suggests that it is a new and separate force. But if this analysis is correct, 'sexism' is merely the application of the same old economic forces described elsewhere. However, unlike women, some groups are unable to avoid falling foul of this sexist morality. Among them are spinsters, unmarried mothers, working-class children in higher education (especially girls) and elderly people who marry when procreation is outside their scope. All these groups meet with differing degrees of prejudice, and this prejudice is more pronounced in the working-class, for it is the working-class which experiences the underlying economic forces to the full. That is not to say that the middle class is not prejudice-ridden; it clearly is, but middle-class people are able to buy a certain amount of economic insulation from the effects of prejudice.

WHERE HOMOSEXUALS FIT IN

At least one other group affected by this

prejudice is the homosexuals.

There are three ways in which the male homosexual contradicts sexist morality. Firstly, he refuses to play his required role. Actually, many men do marry simply to play the role required of them, while others, forming couples, are looked upon benignly by the liberals in society: ("Aren't they sweet? - You can tell who's the wife"). Secondly, he tarnishes the all-man image that male chauvinists have of their sex. Thirdly, he scares some male heterosexuals stiff with the fear that they will be treated by the homosexual in the same way that they themselves treat women; that in fact they will be chased and trivialised for their bodies' sake.

Female homosexuals don't play the role, may compromise the female in her role, and scare heterosexual men stiff with the fear that they'll be ignored.

So far this has only been an elaboration of the views held by Engels, and an extension of the economic nature of the oppression of women to that of homosexuals. However, homosexuals, unlike women, are not readily recognisable, and do not traditionally form a united group in any sense. The working-class homosexual is invariably a loner, trying to play his role in society, and often either hiding his homosexuality or reducing it to an isolated sex act, regarding it as a 'vice'.

Middle-class homosexuals are not so economically compromised in their role, and as a result do tend to come together in cities. To this extent they resemble the alternative society or hippie phenomenon, which, rejecting certain values or roles, often from choice, come together in urban areas in essentially middle-class groups.

It is an important fact that, while homosexuals may be of any class, creed, race or nationality, the gay 'scene' and many organisations which seek to advance homosexuals, are predominantly middle-class.

TWO MAIN HOMOSEXUAL ORGANISATIONS ARE MIDDLE-CLASS

In this country the two main organisations, which are run by homosexuals and which seek to advance the homosexuals' cause are the Campaign for Homosexual Equality (CHE) and the Gay Liberation Front (GLF). Both organisations are predominantly middle-class and contain heterogeneous political views.

Whereas the GLF contains nearly all shades of opinion it would be true to say that there is a marked dominance of an apparent 'left wing' viewpoint. The GLF style themselves 'revolutionary' and endorse most of the above analysis. However, they are still essentially

a middle-class organisation, and as such have fostered the rise of an 'intellectual' revolutionary group, who, not subject to the economic considerations to the same degree as the working class, make a jump in their analysis which is not based on a materialistic viewpoint.

They claim that there is a self within man which is capable of liberation, and that the defeat of sexism will bring about this liberation.

On the contrary, just as the genes of man's inheritance cannot express themselves without the chemical environment in which to do it, so neither can man, as a whole organism, express his being without the necessary chemical, physical and social environment. Any system consists of two parts: one is the nature of the system itself; the other is the forces acting upon it. They are inseparable. They limit each other and they unite with each other. Therefore there can be no immutable self; man is one with his environment.

This may sound a fine distinction, but it has greater significance than that. It means that the self can never be liberated, since it is always modified by the environment in which it exists. Those things which we call oppression are merely aspects of the limiting environment which we find unproductive, antisocial or otherwise undesirable. Many of these limitations can be removed in time by changing the environment.

Sexism can only be defeated by overcoming those forces which constitute it; that is, by the freeing of men and women from the economic limitations inherent in capitalism. When women take their position in society in equality with men (i.e. under socialism and not as 'non women' under capitalism), then sexism will be dead for women; but it cannot be defeated by the mere demonstration of its existence.

The majority of people think according to economic rather than intellectual considerations, and this is reflected in homosexual 'societies' where roles are still regarded as natural. It may be concluded, therefore, that it is the defeat of the economic situation and not the defeat of sexism as an intellectual concept which must be the rallying cause of homosexuals.

It is popular to bracket the oppression of women and the oppression of homosexuals together, since, as can be seen above, they stem from the same

factors. But there are certain important differences. Just as the removal of capitalist economics does not mean the freeing of women unless they take their freedom, so neither does the removal of capitalism, nor the freeing of women necessarily mean the freeing of homosexuals (or any other sexually oppressed group) unless it is accompanied by homosexuals taking their freedom. This is clearly demonstrated in many socialist countries where women are not equal with men, and where homosexuals have not been liberated. Whilst socialist economics possess the potential for change, it is necessarily applied to a society developed under capitalism. Unless homosexuals become a social force at the point of revolution, the evolution of socialism in any country may move in a direction which may not be in the interests of homosexuals, because of the continuing fact of the capitalist origin of that society. Without the application of force from homosexuals there will be no impetus to move from the situation of homosexual oppression.

NEED TO BRING HOMOSEXUALS TOGETHER

The creation of that force is the organisation of homosexuals into groups, to press for their legal and social advancement. This is difficult because homosexuals do not represent a unified minority. Traditionally they are scattered culturally and geographically, and there are many contradictions in their needs. The gay scene, where they attempt to conform within the sexist morality, resulting in the stereotyped caricatures of male and female roles, is run by those capitalists who have adapted to the new market, and formed clubs to exploit the stereotyped roles to the full by providing the necessary pick-up places and packing them full of searching homosexuals. In such places gay activists are rejected as 'making waves' or 'causing trouble'.

In contrast, the homosexual who does not 'come out', but leads a depressing life of lies and self-repression, often marrying for appearances, shies away from such public expression.

Even the new 'counter-culture' homosexual alienates himself from his brothers and sisters, seeking no relationship with those who do not share his views, except in an attempt to politicise directly. The first need is to bring the homosexuals together. Other needs, such as politicisation of homosexuals and their integration into society, are important for the formation of a social force within society,

but they are secondary to, and dependent on, the coming together of homosexuals.

The way in which homosexuals are brought together must necessarily vary with local circumstances, and the route which brings the homosexual into contact with his brothers and sisters must necessarily vary with the type of homosexual.

FOUR INVARIABLES

- 1) The need for social contact points to bring homosexuals together without political barriers.
- 2) The need to remove from such social contact the capitalist exploitation with which it is normally associated.
- 3) The need to maintain a continual socialist commentary on these and other events, but at a level which will not invalidate the primary function (i.e. scare people off) yet show that it is socialists who take their cause seriously.
- 4) The need to provide a route from the social contact stage to a stage of activism and activity within the cause (and within socialism).

SOCIALISM

Socialist groups should vocally support such action, and carry out a continuing commentary on the events and results of it. The groups should encourage homosexuals within their membership - for there will almost certainly be some - to be active in the socialist cause, and to encourage homosexuals in general to join in its advancement, since socialism is a common cause with that of homosexuals.

The obvious question that will arise is whether or not a socialist organisation should be formed to advance the homosexual cause, and compete with the reformist CHE and the intellectually revolutionary GLF. However, to do so would be contrary to the primary aim, to bring homosexuals together, and would divide homosexual socialists from the rest of the socialist movement. It would be more in the interests of homosexuals for socialists to work within the present framework of CHE/GLF, provided that the above stated requirements are not invalidated by those organisations. At such a time a decision must be made in the light of those requirements and the stage which the movement has reached.

Homosexuality will probably remain a social problem for some time to come. Homosexuals are most likely destined to remain a minority, and while their integration into a socialist state solves many of the problems of alienation and oppression, it is probable that homosexuals will continue to need some kind of

unifying organisation to cater for their needs, which tend to be underplayed by the needs of heterosexual society, not from any malice, but from the mere fact of relative numbers.

COMMENTS/APPENDIX

The analysis of the family unit covers all the aspects but perhaps in an oversimplified way. It mainly lacks substance in details of origins and development (not a serious fault and perhaps a detailed analysis would be deviating from the point). It seems to follow Engels:

"Women's oppression came about through the development of class society, founded upon the family, private property and the state."

It is also consistent with Evelyn Reed:

"Women: caste, class or oppressed sex."

(International Socialist Review, Sep '70)

The application of these arguments to homosexuals is valid.

Whether there is a self which requires liberating - surely this contradicts the Marxist concept of man? The idea of the interdependence and interdetermination of the individual and his environment is a recurring theme in Marx's own works. (German Ideology etc.)

By making the defeat of sexism one's aim, one falls into the trap of making symptom synonymous with cause. Sexism is a component of the superstructure which mirrors the economic base of society. Also, if the Marxist model is correct, the idea of an 'alternative society' is a false concept. Any such structure will still be an integral part of society as a whole.

Through force of circumstance it was probably inevitable that CHE and GLF developed as middle-class dominated organisations. As such, they will inevitably alienate the numerically greater working-class homosexuals, (homosexuals are not a united separate class) without whose active involvement the amount of progress will be very limited. There is a need for the involvement of socialists within existing frameworks (CHE etc.) but academic revolutionising must not develop and begin to take precedence over the primary needs of the homosexual (FOUR INVARIABLES). On the other hand, homosexuals cannot replace the working class as the main force of the revolution, and so there is a need for two-way contact with the left. There is a danger that any social force not in existence before the abolition of the capitalist mode of production, will not become part of the development of socialism, because of the opposing force of the old system's values.

Maxim of the Irish revolutionaries:

"Who would be free themselves must strike the blow".
(International Socialist Review)

Part of the theory of the permanent revolution is that the actual removal of the capitalist framework is only the first but essential step towards building socialism, the greater part being after the formation of the dictatorship of the proletariat.

Any involvement of the left requires them to have the approach of involvement, and to foster increased politicisation of a broad base, rather than concentrating all their efforts in the traditional organisations of the working class, thus increasing the possibility of the formation of a revolutionary reserve.

A common 'socialist' misconception is that homosexuality is a 'product of decaying capitalism' or a 'symptom of a bored bourgeoisie'. Homosexuality has been present throughout history and the statistic of one in twenty applies to all classes. Also there is a thriving gay scene in the various socialist countries.

The article assumes that homosexuality is 'natural'. This is very difficult to prove as there is no objective concept of sexuality.

SUMMARY OF THE VARIOUS AREAS OF STUDY

Various statistical surveys agree that approximately one in twenty people are homosexual.

Recent sex hormonal studies on limited but significant samples have demonstrated differences in levels between hormones of homosexual and heterosexual people. Also it was found that in female homosexuals there is no hormonal cycle. No attempt to differentiate between cause and effect was made.

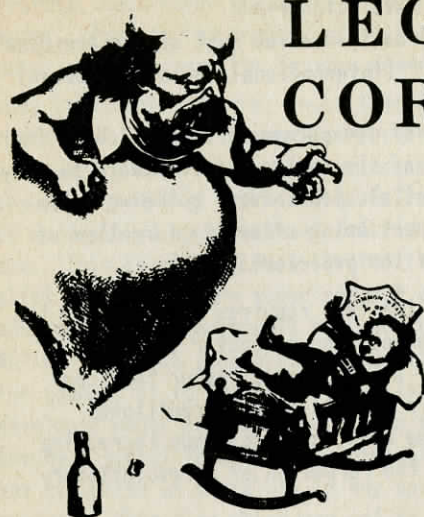
Attempts to cure homosexuality by redressing the balance of sex hormones by artificial introduction of hormone have been unsuccessful. This was to be expected as no account was taken of the critical period (9 weeks prior to birth) when the hormonal constitution irreversibly plays an important part in brain differentiation and genitalia formation.

Aversion therapy in general and limited application to homosexuality has produced conflicting results and opinions.

Mother-deprivation in ape development is reported to reduce sexual drive and maternal instinct.

Homosexuality has been reported in animals.

BRIAN COUPLAND



LEGAL CORNER

It has always seemed to me an unsatisfactory feature of an otherwise laudable statute, the Sexual Offences Act, 1967, which made certain homosexual acts no longer criminal offences, that the Act makes no concession as to age. By that I mean that if one party is under twenty-one years old an offence is committed, regardless of whether the other person involved had every reason to suppose that his co-actor had attained that magic age. This is in distinction to the provisions of section 6 of the Sexual Offences Act, 1956, which provides that it is a defence to a charge of having sexual intercourse with a girl under the age of sixteen, if the man is under twenty-four and believes the girl to be sixteen or over and has reasonable excuse for his belief. It can be seen that the defence there provided is somewhat limited in extent, but at least goes some way in taking into account the reality of many situations where, apart from insisting on seeing a person's birth certificate or passport, it is impossible to tell whether or not he is over twenty-one.

I suppose the reasoning behind the Act is that persons, of what in certain cases are called rather charitably, of tender age, need protection from themselves. I have always found that an unimpressive argument. Protection from oneself is a sinister expression, since it usually means encouragement in a course of conduct alien to oneself. Whilst, therefore, one may in a sense be protected, the result is that a person is exposed to the stresses and inevitable neuroses which come from denying one's true self. From this it follows, in many cases, that protection leads to destruction. In any event there does not seem anything particularly significant about the age of twenty-one in an individual's life.

INNOCENCE CORRUPTED?

He does not suddenly, overnight, become a mature adult at that age who is thereby entitled to choose, if he so wishes, to be corrupted.

This highlights the incongruity of it being an offence to commit a homosexual act with a person aged twenty and not an offence, if he is aged twenty-one. Since it is so incongruous it should be possible to go behind the age limit. Even if it is conceded that Parliament had to select some age under which it became an offence, yet it still should be open to a person to say, by way of defence that, such was the maturity of the individual, the offence was really due to nothing more than an accident of birth.

It can be argued that the Act provides some degree of protection from irrational prosecutions by the requirement that if in fact an offence has been committed, proceedings shall not be instituted without the consent of the Director of Public Prosecutions. The Act provides no guide lines for the exercise by the Director of such wide discretion. I like to imagine that there is some form of policy followed by the Director with a reasonable degree of consistency. I have no idea as to what such policy is or exactly what factors the Director or his office looks for in deciding whether or not to prosecute in any particular case. I suspect that a certain amount of weight is attached to the report which is no doubt made by the police officer involved in the case. If the officer paints the case in lurid colours, as one of innocence corrupted, a prosecution would probably follow; otherwise, if the officer shows the older man as a dupe to, or equal in responsibility with, a knowing and experienced partner, prosecution is unlikely.

If it be the case that importance is attached to the report of the police officer, that, in my view, is unsatisfactory. Human nature being what it is, there will inevitably be police officers who have innate prejudices against acts of a homosexual nature. For such an officer to write a wholly impartial, objective report on a case, however much he may try, may well prove impossible for him. I do not for a moment advocate that the present restriction on proceedings should be removed. But I do consider that there should be a further safeguard against, what I have called, irrational prosecutions, in the form of a defence which is open to an accused individual that he had reasonable grounds for believing the other participant to have been over twenty-one.

CHE ALL-LONDON CONGRESS

'Darlings, you were marvellous'

A hundred and forty of us met on 23rd of June in the Holborn Assembly Hall when all London CHE members had an opportunity to reason together and take stock of the Campaign's progress.

Gavin Clare, chairman for the evening, sat on a small stage cleverly decked with flowers. Before him sat members of CHE, attentive, critical and intelligent. Vivian Waldron, handsome and elegant, gave a resume of the Management Committee's functions - to carry out the LCC's policy decisions and support projects and working parties. Where there is conflict between the activists and formalists, the Management Committee would try to resolve it and keep the machinery going. He made one feel that here was a patient and reasonable conciliator who could do just that. After the Treasurer's statement, the chairman invited us all to discuss anything we liked.

Whereupon Jackie Forster, in gorgeous plumage, leapt up and accused us of treating women unequally, and not campaigning actively enough. At a recent meeting she declared nobody had mentioned the decision on the International Times advertisements case. Tony Ryde rebutted the charge of no response to the High Court decision, pointing out that we had our contacts with MPs, and suggesting that we each write to our own MP. He emphasised the danger that such legal decisions may frustrate the intentions of Parliament when it passed the 1967 Act.

PREMISES

Donald Hendrey then stepped dramatically forward and appealed for contributions to the building fund and raised over £70 in less than ten minutes, with his marvellous fairground eloquence.

After coffee the chairman suggested we should begin with unlicensed premises, providing an information centre, meeting place, office and telephone number, like the GLF switchboard. Brian Sewell and Peter Robins were in favour, while David Bell, his sights set on the CCC's Amsterdam building, opposed starting

in such a modest way. After discussion a large majority voted in favour of looking for unlicensed premises at the earliest possible moment, bearing in mind that no lease of a too binding nature be taken in case the premises later proved inadequate. Leatherhead's virtues were extolled by one member (who incidentally lives there) but was ruled out by most others as a possibility.

CENTRAL GROUPS

It was suggested that we think of phasing out the central London groups. David Smith attacked the proposal on the grounds that many people become attached to their groups there. As someone else pointed out, the acquisition of our own local groups will probably strengthen those in central London.

SOCIAL ACTIVITIES

John Stanton, co-ordinator of these, allowed they dynamism beneath his easy-going exterior to show through. There is a lot going on. Our splendid Administrative Officer, Geoffrey Baggott, spoke of participation, active involvement, wide choice and cross-fertilisation.

OUTSIDE SPEAKERS

Peter Norman emphasised the importance of sending out speakers, but the working party leader on this topic said that there had been a poor response to the letters sent out offering our speakers to other bodies. He told us how he had spoken to the Young Conservatives and the Socialist Party of Great Britain. A course for our own prospective speakers was announced by the energetic Jonathan Marks. Dennis Nadin, of the Churches' Working Party, painted a vivid picture of bisexual Baptist ministers. After which Gavin rung down the curtain on the evening's congress and the remains of the flowers and milk were sold off.

It was an excellent conference, which more than repaid the labour devoted to it, and left at least one organiser with a heady feeling of optimism. 'Darlings,' (as Mrs. Forster would say), 'you were marvellous!'

RUPERT SYMONDS YAT

LONDON CHE

Choose your group now

A start has now been made in setting up a series of all-London social and cultural CHE groups which we hope will appeal to members of widely differing interests.

There is a lot to be done before we can feel satisfied that even the most popular activities are catered for, and we are now looking for people who can help organise.

If YOU have a secret passion for chess, wine-tasting or even playing croquet in Kensington Gardens, remember that there could be others amongst the 600 odd CHE members who share your interest.

If YOU would like to start a CHE debating society, organise a fishing competition, or help arrange package holidays for a travel club, now is the time to contact us.

There are various interests, hobbies, sports which could be promoted. For instance, what about a photographic society (plus communal darkroom please!) and an arts or literary circle (invited speakers on the arts, visits to galleries, museums, group discussions, etc.?) **SUCCESS DEPENDS ON KEEN VOLUNTEERS WILLING TO GET THESE THINGS GOING.** So if you have a social axe to grind, please let's hear from you.

Such social activities - on an inter-group basis - should help draw members together and this itself is a valuable part of the Campaign, while not neglecting the very important political side of CHE.

Here is a run-down of the activities now started:-

1) A **DRAMA GROUP** - the "**CHE PLAYERS**" has been formed and is already affiliated to the British Drama League. So far envisaged are regular playreadings and a one-act play to be performed in the Conway Hall on the evening of our 2nd winter fair (Nov. 4th).

A section is interested in the revue and musical comedy side of the theatre and plan a revue in the near future. Help from singers, dancers and costume-makers will be warmly welcomed.

Full details: Bernard Seary (Secretary) 856-4570.

2) A new **POETRY CIRCLE**, entitled "**The Company of Nine**", has arranged a programme of monthly poetry readings. The next will take place on August 25. Further information from Bernard Seary (856-4570).

3) A **CHE MOTORING GROUP** is now open to all members, whether or not they can drive or own a car. Drivers willing to pool their cars are needed. So are passengers to pay for the running costs of travel. Car rallies and treasure hunts are planned later, but the first motoring trip will be a day spent at Maidnehead (Sunday August 20). Members will take their own picnic lunches and perhaps go on the Thames in hired motor launches. Passenger fares will be very low!

Further details: Martin George (368-6124)

4) **ART AND PHOTOGRAPHY**. Too few have come forward to plan much, but there will be an exhibition of members' work at the Winter Fair on November 4. Drawings, sketches, paintings (water & oils), sculpture and pottery will all be welcome, as will photographs (black & white only please, at least 10"X8"). Prints should be on matt or semi-matt surface with club-board or block-board mounts; no restrictions as to subjects chosen.

Now is the time - start those cameras clicking, open your paint-box. **HAVE A GO!**

GEOFFREY BAGGOTT
LONDON CHE (GROUP 12)

RECORD RECITALS GROUP

The purpose of the various social activity groups is to have people meet socially, and with interests in common. I believe this is necessary, for it is only the members who make CHE what it is. If it fails, it will be because the members themselves fail in their capacity to make it work. People join CHE for a variety of reasons; political, to meet someone, or to meet many, as the case may be; for companionship and friendship.

I want to encourage any members, non-musicians, or amateur and professional musicians, to reveal their knowledge. Anyone with any particular musical interest, however little knowledge you possess on some aspect of music, it can be put to use.

I could keep every Saturday evening free for the specific purpose of receiving guests for record recitals. This may help solve the problem of members who live in furnished rooms, who are unable for any reason to enjoy classical music in such surroundings, or for those living at home whose families dislike classical music; also for the visitor to London who wishes to contact CHE members at weekends and likes music but does not know where to go.

I am also willing to receive members during the week or Sunday, provided I'm at home. Visitors during the week may not wish to listen to music, but may

just need company, someone to talk to about anything they wish.

It's essential to take the initial step. There must be many lonely members, especially at weekends. This should help close the gap.

BILL DALZIEL (GROUP 12)
SECRETARY CHE RECORDS RECITAL CLUB

ED. - Out of 100 responses, only one woman! Don't they like music? Women particularly welcome.

LONDON CHE WRITERS' GROUP

A writers' group is in process of formation: anyone interested in the craft of writing, whether professional or amateur, tyro or expert, is invited to contact Michael Harth: 01-476-7980 for further details.

Just Social Groups!

"You will be pleased to hear that the letter to some 250 Doctors in North London has gone out. So, after only three formal meetings, we have justified the word 'Campaign' in our title".

Extract from Highbury/Islington Newsletter, July

From their inception in May, Highbury & Islington Group decided to make an impact on the local community. Happily, the medical leaflet was produced so their first object was obvious.

Group 10's experiences were slightly different; a passing reference by a group member to the possibility of writing to GPs, was discussed by the group in March. It took rather longer to actually achieve, as Group 10 had to decide which area to cover. There seemed no point in doing an area that was likely to have a local group at some time. We decided on the City of Westminster, and the letters went out in June.

Both groups obtained the list of GPs from their reference libraries. The letters sent by the two groups differed in their content, but the motive was the same. To date, no replies have been received but no one really expects such tangible results so quickly.

It was interesting to read that the Trans-Pennine and S. Herts Groups are currently engaged on the same exercise.

Group 10 are writing now to all clergy in Westminster, and discussing what the following move should be.

Who said we are just social groups! The emphasis, of course, remains there, but some of us can 'campaign' as much as anyone else, given time and encouragement.

DEREK BROOKFIELD AND JOHN SAXBY

PROFILE ON VIVIAN WALDRON (CHE LONDON CHAIRMAN)



Vivian Waldron was born (too long ago, he says) in Bradford, Yorks. He went to seven different schools. This chequered scholastic career was due not to a series of expulsions but to the fact that his father was a Methodist Minister and moved about the country.

In a period of high unemployment he drifted into a job in national health insurance. In 1948 he joined the newly formed Ministry of National Insurance and worked in that department (which ultimately became the Department of Health and Social Security) until he retired last May. Early in his career he was for a brief time Chairman of a staff union. He later took an external degree in law at London University, but says he has forgotten all the law he ever knew.

He knows only too well about the frustrations and isolation of the young, shy homosexual and didn't begin to enjoy life till he was in his thirties. Rather to his surprise, he is finding life increasingly interesting, the older he gets.

Warned by his father against being a dilettante, Vivian nevertheless has found himself dissipating his spare time in a wide variety of activities such as acting, walking, gardening, collecting (and sometimes selling) pictures, reading verse, writing long letters and chairing a local Abbeyfield Society. Recently he has developed an interest in writing. Deep down he feels that instead of allowing himself to be drawn into the multifarious activities connected with the management of London CHE, he should be sitting down in front of a pile of foolscap, biro in hand, trying to order his thoughts and, before it's too late, find out what sort of a person he really is and what his views are, and what life is all about. Perhaps there is still time.

KEEPING THINGS MOVING

CHE'S London Management Committee

Who is on it? At present 11 members; six are group chairmen. These are David Bell, James Knight, Tony Naylor (co-opted) Richard Nicholas, Rose Robertson and John Stanton. The working party co-ordinator is David Corney. Finally there are the Chairman, Administrative Officer, Treasurer and Minute Secretary of the London Co-ordinating Committee (LCC); quite able between us to keep a meeting going for 4 hours!

What's it for? To implement policy decisions of the LCC, which meets only quarterly. (The LCC consists of ALL London chairmen and ALL working party leaders). This must involve our being, among other things, something of a friendly watch-dog, to ensure that what is being done in London in CHE's name, with CHE funds, is what would commend itself to London CHE members as a whole. More positively, we are out to help groups and working parties achieve their objectives by discovering volunteers and directing them and money - when we have it - to where both are most needed.

How often does it meet? About once a month.

What sort of things has it recently dealt with? Organising people to give effect to the strong wishes expressed at the mass meeting for a London office and information centre to be set up at once; the provisional appointment of a new membership secretary; a revision of the methods used for introducing new members to London CHE.

Is it fun? Not conspicuously. But we do get lovely sandwiches at half-time!

V.H.W.

BRIGHTON CHE

This group now has 52 members and lately succeeded in getting a very good write-up in the Brighton & Hove Gazette. The reporter, who interviewed the Chairman was most helpful and allowed him to vet the article first. They also have contacted the Sussex University Chaplain and put a notice about the group in the University Bulletin. They still hope to liaise with the local GLF but are disappointed that three pre-arranged meetings proved abortive. (We would like to thank them for their support of LUNCH.)

SMG

HOMOSEXUALITY IS IT A PROBLEM?

The Scottish Minorities Group is holding a Conference on Homosexuality in the Heriot-Watt Univ. Students' Centre, 30 Grindlay St. Edinburgh on Sat. August 5, 10a.m - 6 p.m. This will be divided into 4 or 5 sessions. Each will be introduced by a 10 minute talk by an invited expert. Ample time will be allowed for group discussion and everyone who attends will have an opportunity to participate. Speakers: Antony Grey, Colin Harvey, Dr. Keith Wardrop, Michael Steed, Tom Scott.

RGA

READING GAY ALLIANCE meets at the Railway Tavern in Reading whilst looking for permanent premises for gay people to meet socially rather than a rented clubroom. The RGA has had good local publicity and has been asked by the University to include its programme in the Diary of Events. (This does not mean it is exclusively for gay people at University). It now prints and distributes a fortnightly newssheet GAY ARROW, listing CHE & GLF and other news, dates of interest to members locally. RGA, Room 7, 30 London Road, Reading.

JEWISH LIAISON GLF

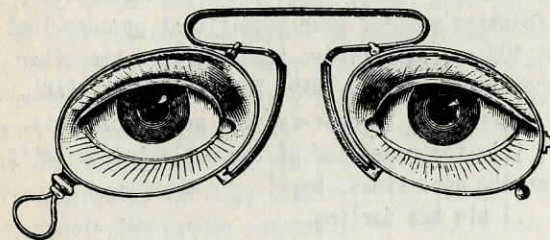
There has been a most impressive response to forming this group both from CHE and GLF. Simon Benson, the organiser, would like to stress that "as Jewish gays we are not trying to be different or racialists, but simply if you are Jewish as well as constant discrimination and oppression from society, you are also considered outcasts and even condemned by your religion and the Jewish community". He therefore proposes all Jewish homosexuals here and abroad should unite 'en masse' to help fight this oppression.

On December 3 1972 there will be a National 'Think In' in London. Meanwhile if any Jewish readers feel they are leading a double life, or want help, please write to Simon Benson, Jewish Liaison Group, 21A Donne Place, London SW3 2NH. He personally will answer all letters.

WOMEN CHE

All women welcome to join us at the upstairs room Museum Tavern Museum St.WC1.Monday Sept.11. 7.30pm.

Dear Sir



PREMISES, PREMISES!

Elsewhere you can read an account of the Holborn Congress. This letter is concerned with the major decision taken; that a working party should be set up to find business premises (a room(s) with a telephone) as quickly as possible, and report back to a further Congress in September.

The working party to implement the Holborn premises' resolution has decided to work exclusively on finding licensed club premises, which obviously will take quite a while. Where does this leave the urgent call for an 'immediate' CHE office? In my lap. I have been asked by the London Management Committee to take responsibility for finding business premises at the very earliest opportunity. A couple of people approached have shown great interest in helping but, as of mid July, the office premises working party consists of myself and two others.

This is a direct appeal to anyone with contacts with estate agents, London boroughs, especially central ones (which tend to have properties under shadow of demolition within a year or so) and constructive ideas, to join my working party. (Write to me at 7 Briston Grove, Crouch End, London N8 9EX) It isn't a talking shop: what we need are people who are determined to work flat out to realise the unequivocal call of the Holborn Congress - We want a London office NOW!

DEREK BROOKFIELD.

RE: JUNE LUNCH

I concur with Chris Brooks that not everyone wishes to be identified by a CHE badge as if a victim of the plague. If we set ourselves apart from the rest of the world how can we be expected to be regarded by others as members of the human race!

I am, however, strongly in favour of a discreetly designed small emblem that can be worn either in the lapel or tie. (ED.- Or the left breast?) Many have joined CHE because they are lonely. The wearing of such an insignia would enable us to recognise members outside CHE meetings, and, if nothing more, give the wearer a friendly "hello".

If the greeting results in a snub, one must accept it gracefully remembering that one day a kindly gesture might make someone feel he is not entirely alone in the bustling crowd.

Perhaps H.Q. would care to consider my suggestion and take advantage of the Autumn Fair at which they could be sold.

Incidentally, for those against the idea the wearing of the emblem need not be compulsory to CHE membership. But at least let it be available for those who favour the idea.

CYRIL WESTON.
LONDON NW8.

Dear Ruan,

I was interested to see Vivian Toland 'rush in' (LUNCH 10). We were all interested to hear his views on many things, but it was foolish to award Paul Temperton a mark: if for no other reason that neither Vivian nor any other single member of CHE decides what Paul is expected to do - it is a collective decision of the EC.

Membership details can only be arrived at after expenditure of a great deal of time. As a personal point of view, such details should be determined only occasionally, and then for some important reason, rather than simply to satisfy curiosity or lend support to an individual's pet theme. The general secretary's role is to enable the Campaign to go ahead efficiently, and endless talk of numbers does nothing to further it.

The absence of a list of new Vice Presidents was a slip, maybe, but that kind of information appears in the Bulletin, and I should hope that an NC would have more important matters to discuss than to have a public reading of the Bulletin, no matter how beautifully read.

Paul's job is difficult enough; senseless knocking does not help.

Yours sincerely,

TED CLAPHAM
LANCS.

Dear Lunch,
I have just read your latest issue and was annoyed by the report on the Bristol National Council. Will you please express my displeasure to Vivian Toland and your readers at his careless and childish remarks about Paul Temperton. I think many members take Paul for granted and little realize how much work he has to deal with. I am sure it doesn't have all the glamour and excitement of a local group.

It is noticeable that whenever criticism is aimed at CHE it usually ends up as Paul's failure yet when there is praise to be handed out, it is always to 'all those at CHE office'.

So in future will people not bitch about each other, especially people who are doing a very unthankful job and in my view an underpaid one!

Love to all

BRIAN HART
CHE KENT YOUTH GROUP

ED.- Lucky Paul to have such a champion! I'm sorry you took exception to Vivian Toland's Bristol report. But isn't there a tendency for us all to take ourselves dead seriously. Nobody disparages the quality or quantity of Paul's work for CHE. Lucky man that he's paid; more than I am!

Dear Lunch,

Who is this Vivian Toland anyway? He needs fucking with an ungreased bargepole. He also needs his ear washing out: I did provide membership information for those NC delegates at Bristol who were bothering to listen. (I have every sympathy with those who weren't, of course, but those who take it upon themselves to report meetings in magazines shouldn't allow themselves the luxury of falling asleep during the proceedings).

And another thing, it's a good job nobody ever thinks to send a copy of LUNCH to the CHE chairman - I doubt if Allan Horsfall has ever been near an accordion.

Moving from the particular to the general, I do find it rather intriguing that whilst criticism is invariably thrown at me by name, as in Toland's scrappy piece, the occasional word of thanks or praise (e.g. July Lunch p.31) is always directed towards some non-existent corporate body. 'Everyone on the Bulletin', indeed!

Love and kisses,

PAUL TEMPERTON
CHE GENERAL SECRETARY

ED. - Who's a non-existent corporate body, if not 'Dear Lunch?'

Vivian is away on holiday, but I defend him for making an amusing article out of a heavy topic.

Since economy forced us to stop sending complimentary handfuls of LUNCH to Kennedy St, we are happy to say Allan Horsfall now kindly subscribes!

I'm sorry I didn't write you a fulsome letter, Paul, thanking you for your magnificent gesture that brought 100 new subscribers (come forward the other 2300 wherever you are!) THANK YOU, THANK YOU, PAUL.

If there's one thinner-skinned peach than this editor, it's the ex-editor of the Bulletin! So let's remember the good times, boys!

A big hug darling,

Dear Ruan,

The British are renowned for their 'gift' of amateurism and it seems to be that at all levels CHE is well endowed with this gift. CHE, together with most other voluntary organisations from the Women's Institute onwards, depends largely on people doing jobs for which they seldom have any real qualification, except perhaps enthusiasm, which is not really enough. This, together with the proliferation of one committee/working party after another, makes any progress, such as it may be, in CHE's activities as much by accident as design.

Although not usually an admirer of things American, one cannot help being a little envious of the way in which the U.S. homophile organisations get things done. In the period in which CHE jogged along talking and talking and talking about premises, many smaller organisations in the U.S.A. have actually gone out and got their own admirable premises and a lot else besides. For example, without criticising the editor of LUNCH and her helpers, the 'house' magazines in the States put LUNCH completely in the shade. The secret? What I call professionalism - they have made the greatest use of the real talents of their supporters.

While happy to see (Newsdesk, Lunch 10) that our own premises seem to be becoming less of a pipedream, more of a (potential) reality and admiring the expertise of those involved in the venture, I was horrified to see that at this late date it was necessary to ask in effect "Who can do what?". Surely it would not be impossible to arrange a survey of the various talents available to us in London CHE, whether of a practical artisan nature, or (without prior commitment) of possible financial backing? In this way, whenever a task arose, we would know where the solution might be found, instead of, as at present, thinking of a project and then touting for help, with the inevitable, apparently

endless, delays? Can't we be just a little more 'professional' and thereby more effective?

If one of the numerous committees, say the LCC, was to undertake such a survey, surely the majority of members would co-operate, in their own and CHE's interests. On the problem of financing the larger projects like premises, can we really go on depending on 'social' occasions, which, admirable, well-intentioned and enjoyable as they may be, can hardly be said to swell our funds on a lavish scale. What CHE needs for projects such as the premises is fairly substantial sums to cover at least the setting-up costs. If it can be shown to the London membership that the project is not only highly desirable, but also a potentially viable proposition, surely the London membership of CHE, if not the National membership, would respond to a call for a special levy of say fifty pence or £1 each, or for donations as substantial as substantial as the individual member was able to afford. Unless my arithmetic is at fault, 600 London members (at least) at £1 each would give us £600, which would mean that we might be able to afford some really worthwhile temporary premises, at least until we can make a real effort to raise the money to acquire our own.

Please, can't we have some really positive, professional dynamism in CHE?

Love and peace,

JO MCVAY ABBOTT
Sw5

Dear Friend,

Have just read the Article/Interview with Quentin Crisp; may I say I entirely agree with what he says. In fact, he has given me some ideas. I am a CHE member, BUT there is NO equality wanted and definitely not SEX - who's idea is this? I think FREEDOM OF HOMOS rather than equality; have always thought this. After all I'm only a reeve woman's woman!

I, for one, would be interested in reading Quentin Crisp's new book. I do not believe in Groups because they cause restraint, rather than freedom of choice - evening & places IF one needs to go out anywhere.

I think Quentin would be a very interesting person to meet and talk to.

MARGOT MAIN
LEEDS GROUP MEMBER.

GRAND DISCO

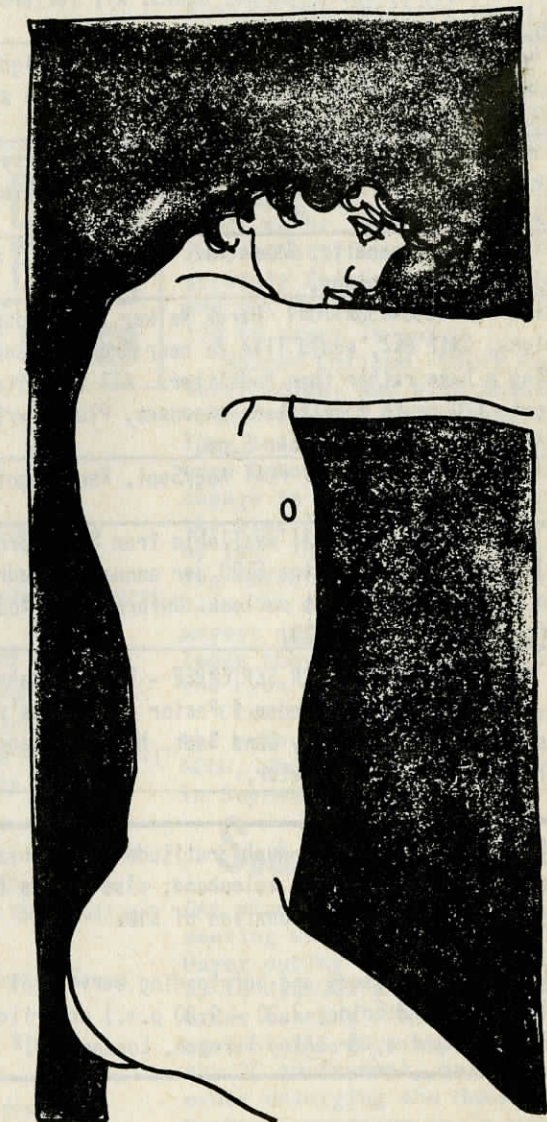
FULHAM TOWN HALL

Please note in your diary
Saturday September 30th at 8pm
In aid of the London CHE Premises Fund

ERRATA

JULY p. 18 NFHO REPORT. 'UNDESIRABLE' was inadvertently substituted for 'UNDENIABLE' (last paragraph. Apologies

2. In the same issue, QUENTIN CRISP has never had a nervous breakdown. My misunderstanding. MEA CULPA. ED.



Personal

IT IS WITH REGRET THAT WE HAVE TO ANNOUNCE THE SUD-
DEN DEATH OF DON CROSSLEY, THE PAPERBACK CENTRE,
150 MERTON RD. WIMBLEDON, SW19. The Centre is now
closed. Existing stock is being cleared and we
are offering The Occasional Man (by James Barr of
Quatre foil fame) at £1.00 post free (original
price £1.50) Inquiries to his close friend Derek
Walker, 20 Boundaries Mansions, SW12 8EZ.

ACCOMMODATION AVAILABLE: Group 1 member has furn-
ished rooms to let in his Edwardian House over-
looking Tooting Graveney Common (SW17) about 12 mins.
Tooting Bec underground (Northern line) & bus routes.
Would suit responsible CHE members (M) between 20-30.
Tel: 769-7965, or write Box No. AUG/5. All letters
answered.

ALL GAYS welcome at: Highley House, Church St, Highley,
Nr. Bridgnorth, SHROPS. Tel: Highley 250. Please ask
for Alison Stewart.

CHE member, 29, bachelor, 21 Watling Street, Bexley
Heath; requires furnished room - cooking facilities,
Bexley/Dartford area

BEDSIT in W5 maisonette. Share Kit. & Bathroom. 3 mins.
Tube. 997-4505 evenings.

LOOKING FOR ACCOMMODATION? Derek Walker, 20 Boundaries
Mansions, SW12 8EZ, would like to hear from someone
needing a home rather than bedsitter. All amenities/
comforts £20 month + halfshare expenses. Please write
or phone (01) 673-1742 After 6pm.

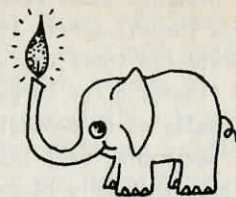
ROOM AVAILABLE BLOOMSBURY FLAT Aug/Sept. Rent negoti-
able. Ring Tony 405-9729.

WELL KNOWN BLOOMSBURY FLAT available from Sept (prob-
ably) £6.60 per week (Rates £280 per annum). 2 bedrooms,
large reception, pleasant outlook. Unfurnished. Moderate
f & f. Ring Tony 405-9729.

CHE ALL LONDON MEETING IN SEPTEMBER - Guest speaker:
The Rev. Troy Perry, Founder & Pastor of America's
first gay church. Friday 22nd Sept. Holborn Assembly
Hall. Further details later.

FRIEND acknowledges with much gratitude the anonymous
donor of £50 to provide a telephone; also thanks the
Croydon Group for their donation of £10.

FRIEND is the advisory and befriending service of CHE.
Call (Monday and Friday 7.30 - 9.30 p.m.) or write
to FRIEND, Centre, Broadley Terrace, London NW1.



FOR KEITH:

It must be admitted that arrangements for
your original Birth Day were rather mismanaged.

The 363 White Elephants were only a murky
grey, the Ministry of Health wouldn't allow
the re-immolation of the Phoenix at Thebes
and the Astrologers said that your Comet
was only a 2nd stage burn out.

However on this Anniversary you have an
entry in LUNCH.

HAPPY BIRTHDAY MY LOVE.

Thank you for the richness of the love and
happiness we share.

FROM MARC.

ANN would like to thank everyone for being so wonder-
ful to her when she was ill recently.

BED AND BREAKFAST

CHE Members

**£6 a weekend
£14 a week**

**Hubert Bell
79 Digby Crescent
London N4
01 800 2703**

GLF Group 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 Forresters
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
Golborne 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.
8pm Vestry All Saints Church
Powis Gdns.

WEST LONDON: Thursdays 7.30pm White
Lion Putney High St SW15

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 meetings

GAYSOC. University meetings. Details
s.a.e. Gaysoc University of London
Union. Malet Street WC1.

JEWISH LIAISON Details Simon Benson
21A Donne Place SW3 2NH.

RGA. Reading Gay Alliance. Details Rm7
30 London Road Reading Berks.

WOMEN'S MEETINGS: All women welcome.

CHE WOMEN. Starting September.

GLF WOMEN. Wednesday's 7.30pm The

Albion. Albion Parade Albion Rd. N.16.

SAPPHO. 1st Monday Museum Tavern
Museum St. WC1. 7.30pm.

The Gay Blade

mid-June 1972

Serving Washington's Gay Community

* Washington D.C.'s Mattachine
President

The Foresight Saga

Some seven years of planning
came to a successful conclusion
on May 24 when the DC sodomy
statute was declared invalid.

This means that any sexual
acts done in private in DC by
any number of consenting per-
sons 16 years of age or older
(whether or not DC residents)
are now fully legal.

Credit for the success goes
first to Dr. Franklin Kameny
(who else?), who conceived a
strategy for it back in '65,
and got four volunteers in
'70 to carry it out.

Warren Colison, Chuck Hall,
Terry Leigh, and Dick Schaefer
volunteered to be plaintiffs.
They told the court that they
were homosexuals who wished to
engage in acts of sodomy, at
the time (in '71) prohibited
by law. This created a "chill-
ing effect" on their social
lives by making them fear
arrest and having the know-
ledge they were criminals in
the eyes of the law.

Credit for the success of
the case also goes to the
ACLU, whose lawyers filed it
in September of last year.

Sodomy Legalized!

GAA plans to try to have a
meeting with Hizzoner the
Mayor during the week of June
19 to discuss an executive
order banning discrimination
against all gays employed by
the DC government, and an
order enlarging the Human
Rights Commission to 16 members
creating a space for an open
gay person.

DIARY

IMPORTANT DATES

AUGUST

PLEASE SEND US DATES FOR THIS!

TUE 1 Croydon CHE. Speaker Margaret
Wingfield.

WED 2 Trans-Pennine CHE 1 Lancs.

SAT 5 SMG Conference Heriot-Watts
Students University Centre Edin.

Manchester CHE Trip to Harwick Hall
SUN 6 Group 13 CHE Walk & tea in
Richmond Park.

WED 9 GLF disco White Lion Putney
High St. Every Wednesday 8pm.

THUR 10 Trans-Pennine CHE meeting
Huddersfield.

SUN 20 London CHE Motoring Group
trip to Maidenhead

FRI 25 CHE Company of Nine.
'Gay's the word'.

SAT 26 Sappho Sports day.

SUN 30 CHE ON THE AIR Radio London
8.15-10pm.

LONDON

C.A.=Coachmakers Arms Marylebone Lane
T.B.=Two Brewers MonmouthSt. WC2./ W.1
GROUP 1

1st Friday 7.30pm Usually T.B. Chair-
man G.Vaughan Williams 735 6602.

GROUP 2. Twice a month 7.30pm. Chair-
man David Bell.Sec Martin George
368 6124. Evenings or weekend.

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

GROUP 4. 2nd Wednesday C.A. Chairman
Bill West.Sec.Robert Buggs. 609 2995
GROUP 5. YOUTH GROUP .Mems flats

details Jim Haley 385-7246.

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

GROUP 8.2 & 4th Thursday T.B. 8pm
Check Chairman Basil Ferron 876 1009.

GROUP 9.1st Monday T.B. Sec.John
Davies 20 Conway Street. W.1.

GROUP 10. 2 & 4th Monday 7.30pm T.B.
Chairman John Saxby. Sec. Angus
Easson. Details 560 2739.

GROUP 11.1st Thursday T.B. 7.30pm.
Chairman Peter Robins.

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

GROUP 13. 2 & 4th Friday C.A. 7.30pm
Convener Richard Nicholas 603 0507
BARKING Inf. George Jordan 554-3337

CROYDON. Unitarian Church Hall Friends
Rd. Croydon Inf.Tony Naylor 698 1815
CROUCH END,N6 N8 & N10. 7.30 Sundays

Chairman Derek Brookfield 7 Briston
Grove Crouch End N8.

EALING. 2nd & 4th Tuesday 7.30pm
Sec.David Tierney 841-0999.

HIGHBURY & ISLINGTON. 1st Sunday 7.30
Details Jonathan Marks 107 Plimso11
Rd. N.4.

ILFORD. 1st & 2nd Friday 7.30.Friends
Meeting Ho. Bush Rd.Leytonstone.
Details Peter Wright 599 7489.

KENSINGTON. 2nd Tuesday 7.30. The Rose
Fulham Rd. Inf. John Stanton 937 2704.

KILBURN & HAMPSTEAD. Sundays 7.30pm
Details Alan Louis 960 1591.

LEWISHAM 1st Monday Coffee Rm St.
Lawrence's Church Bromley Rd S.E.6.
Details Rose Robertson 698 1815.

CHE Monthly meetings

ELSEWHERE

BIRMINGHAM. Carrs Lane Church
Centre. B'ham 4. Convener Denis
Platt 0902 752673. Information
Douglas. 021 706 9818 (2nd Tue)

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

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

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

LEEDS. Convener Henry Giles Leeds
Sec David Young. Informa-
tion David Morley 7686. Details in
Leeds Group Newsletter.

LIVERPOOL. 1st Wednesday. Chairman
Robin Bloxsidge. Information
Gordon Gibb. 120 Edinburgh Rd,
Liverpool 7. L7 8RE

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

TRANS-PENNINE 2. 15 Beaufort St.
Middlesbrough. Convenor Eric
Thompson.Ass.Angela Fox.

TUNBRIDGE WELLS. 4th Saturday.West
Kent/East Sussex.Convener Ross
Burgess. Details CHE Manchester.

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

WOLVERHAMPTON. Inf. Denis
Wo lverhampton. 752673.

YORK. Details Roger Depledge.
York 55508

arena three

Gay Girls keep
in touch with

magazine
send 30p (post paid) for
current copy to BCM/Seahorse,
London WC1.

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, dis-
cussions and a wide variety of so-
cial events.
Each group within CHE is autono-
mous and sends two chosen rep-
resentatives 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, Manchester2

CHE IN LONDON

In the London area over 600 members
meet in 13 groups. In addition to
their involvement in CHE national-
ly, each group contributes to a
central London Committe which ex-
ists to coordinate various pro-
jects, 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.