

Lunch

Number 13/25p
October 1972

Jill Tweedie-homosexual ?! / Danish sex festival / Fourteen year old Guru



Lunch

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LUNCH is an independent monthly magazine associated with
the Campaign for Homosexual Equality.

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Editorial

GOOD NEWS: We are a year old. Do you remember this time six months ago we were pleading for
readers and support, with a paltry 100 subscribers, and printing 500 copies? Well, now after
a year's existence, its ups and downs, we are printing and selling 2000 and distributing
LUNCH nationally. We are no longer CHE's House Journal, though we do not for a moment over-
look or underestimate any help and encouragement we have received through CHE - a mutually
beneficial alliance, since our advertising has resulted in countless new CHE recruits.

But our primary aim is to entertain and stimulate you, not with full frontals, but
with intelligent articles, thought-provoking reviews; to emerge from the ghetto and strait-
jacketing effect that belonging to any one organisation entails, for in that way we feel
the service we perform is infinitely more valuable to the whole of the liberation movement.

We need your support of course. We're merely scratching at the surface still. We
welcome healthy competition in the field. We're proud that we were the first there of our
type. We are happy to be appealing both to men AND women, and not perpetuating sexual separ-
ation. We welcome what criticism we receive. We hope soon to be on a safe enough financial
footing to go in for professional typesetting, but would rather remain cautiously on the
scene than vanish from it forever, through over-ambition. And we feel our responsibility towards
you readers and (500!) subscribers.

We are staggered at the different sorts of people deriving enjoyment from LUNCH, whose
fame seems to have spread by word of mouth, rather than massive advertising. Not all our
readers or contributors are homosexual, but does this matter? The sooner homosexuality is no
longer viewed as an extraordinary phenomenon, the happier we shall be, because perhaps then we
can get on with more important things than sexual liberation. The homophile movement is con-
stantly fluctuating; new radical shoots springing up everywhere; but our goal is ultimately the
same, to bring a sense of wellbeing and support to homosexuals.

THANKS! To you all for sending in cuttings, drawings, contributions etc., too numerous to
acknowledge each one individually (or the magazine would never appear on time!) Please keep
it up. We really are grateful!

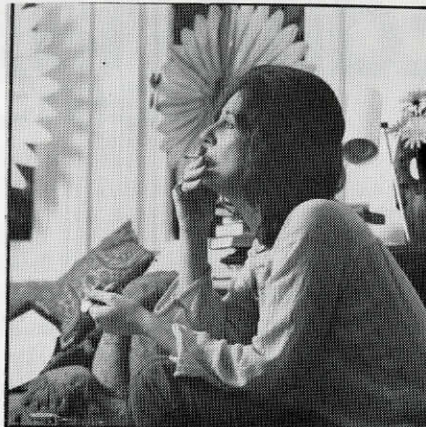
SISTER GEORGE IS DEAD! A friend's brutal reply to Sister George last month:- "I have taken your
advice and happily have now killed myself" Signed, Frustrated Chicken Hunter. In view of his
and several others' respected opinions Sister George, reluctantly, is withdrawn.

SUGGESTED TITLES: Gay Statesman, Homos, Likelove, Freemo, Together, Uranus, The Homo File,
As you like it, Lurch, Gayforth, Gayfriend, Gay Blade, Sincere.

Well? What was so wrong with LUNCH? the Editorial panel begin again....

FUTURE ISSUES will feature Jimmy Savile, Antony Grey, Alan Brien, Paul Temperton, Troy Perry,
but not necessarily in that order.

Jill Tweedie Interview



JILL TWEEDIE, OF 'THE GUARDIAN' IS A HIGHLY RESPECTED JOURNALIST AND TELEVISION PERSONALITY. RUAN AND DOZY INTERVIEWED HER, (WHILE THE WINE FLOWED) THEN ASKED ALAN BRIEN TO COMMENT BRIEFLY. THE RESULT: A SEPARATE INTERVIEW, AS REVEALING AND ENTERTAINING, TO APPEAR IN THE NEAR FUTURE.

Q: What was your first introduction to homosexuality?

'Oscar Wilde, I suppose. I was about 17 when I grasped that all this went on. I can't say it came as a great surprise.'

Q: Do you ever feel you could be homosexual, given the criterion that people who usually acknowledge their possible bisexuality are less likely to be so than the instant deniers?

'I suppose I could be, but having thought about it quite a lot, I feel about it rather as a chore. I remember a man going on at me about exploring my bisexuality, but my main feeling was, "Well yes, but give me another life!" - Because I haven't got time now. It's bad enough coping with men!'

Q: Have women ever made passes at you?

'Other than the absolute cliché situations at school - the odd games mistress - no.

Q: What do you think homosexuals could do to help themselves?

'On a surface level, things like changing the image that people have of promiscuity and very short unstable relationships; a general image of sex for sex's sake, rather than the relationship's. Whether or not in fact that has to do almost entirely with

society's attitudes anyway, I'm not sure. So that it's a question of the chicken and the egg. I should have thought if they want to become totally accepted by people they should remedy this - whether they want to or not is their business!

'The time when I began truly to see homosexuals as friends and ordinary people that I knew was through GLF. Before that I only knew a few here and there, not well, and I felt some pity for them, because I thought they were screwed up, even if they weren't. With GLF for the first time, I felt no pity. They were there and with a bang.

'It's only in the last six months that I've begun to know lesbians. That's come out of women's lib, not GLF, for me, and the reason why I've been interested really, is not at all in a sexual, but in a political way. The way that Gay Lib and the whole business is going at the moment is so fascinating for heterosexuals - reflection in the mirror idea - the way they, because forced to, are exploring roles and genders. I watch it with fascination to learn something about relationships. Certainly it has great implications for women's lib.

'I admire about GLF, for instance, the almost constant unremitting pressure that they apply to people. One of the great problems about women's lib is that people get fainthearted because they think, "Oh, Christ, we've seen it all before. We CAN'T appear

again and break up this or that meeting." Whereas GLF go on and on and on.'

Q: Don't you think the earnestness and intensity get boring after a time?

'Yes, but also it's one of the things you learn in any minority group. You've got to go through people's boredom and irritation, arouse their anger, partly because you become a presence then in their lives, and partly because it's very good for YOU to be aggressive. If you're in a minority you tend to be very frightened of aggression (although a few who are strong characters anyway may feel more aggressive); the majority are timid and frightened of arousing aggression in others.'

Q: You presumably feel completely liberated?

'I wouldn't say that at all, because I was brought up in an age which wasn't and I think you maintain childhood characteristics. I'm liberated in my brain, but emotions don't follow that quickly. Not that I subscribe to the meek little woman/tough bloke image, but I still have moments when I wake in the night and think, "God, supposing I've got it all wrong! Suppose that we are different. How awful! I've based my whole world on this premise - that is maybe not true! I've ruined my life!" I do think that sometimes. I've no evidence for it. I don't believe it in the daylight at all. But at night something ghastly happens. And I think, "Oh, I am a poor weak little thing after all, I never knew." It's horrible but I'm sure we all go through that.'

LESBIANISM

Q: How does the idea of 'political' lesbianism grab you then?

'Very much. Because lesbians are the only example of women who are, by their sexual nature, (which is the very basis, as Kate Millet says in 'Sexual Politics') free - by force if you like - from a male need. Therefore, they can set up separate lives on different rules and presumably do their own thing being women, as they are, without the sort of pressures that hold back a lot of women's lib people, who don't want to break up a marriage, say, but who are stuck with a man who pushes them into certain roles. Lesbians are the radical wing of women's lib. Indeed so much so that women's lib initially had a lot of fear of them and in the States particularly they were afraid of it because they were afraid of being labelled lesbians. (This was another thing lesbians had to go through.) Of course people realised this so it was the first label women's lib had. They then had to learn,

firstly, that it's not a label they ought to react against because somebody else had it and say "Well, not me, not me!"; and secondly, they had to realise that part of the new shifting of roles might well be towards bisexuality.'

Q: What would you feel if your child were homosexual?

'The same trepidations I'd feel about anything in him that was likely to stir up jeers from other people, in that it isn't yet and probably won't be by the time he's adult, a society in which you can feel completely at rest being a homosexual. So for that I would be sorry. But I would be immensely glad that he would have somewhere to go to now; that there would be people there whom I admire and like and I'm sure Gay Lib has made an enormous difference.

'Perhaps fifty years ago I would have been terrified. Now I wouldn't be. I'm not sure how much heart-searching I would actually go through because again I don't know enough about it, and the old thing about "What did you do to occasion it?" I'm never sure if that's valid or not. I'm never sure if it has something to do with a parent or not - and being a mother alone, as I am, it's the first thing you'd pick on.

Q: Do you feel guilty about being a mother alone?

'Not really. I just don't want my son to suffer through it - though, suffering is what makes one anyway, so I'm not too bothered!'

Q: What about people who are always sending queers up?

'I feel embarrassed now, by Dick Emery for instance, though funnily enough a lot of the homosexuals I know love him.'

Q: Isn't that your hang-up? Oughtn't one to be able to take it, just as if you're Jewish or black, you should be able to laugh at yourself?

'I think there's a point in history when you shouldn't. And I think this is it for homosexuals, blacks and women. We've got to lose all sense of humour until we can laugh again later.'

Q: But someone like Alan now is always making slightly disparaging remarks about queers!

'Oh, he's learning fast! You see, he's a leftover from a generation that did. We had a long argument at one point when we went to stay with a homosexual friend in Tangier. Alan started asking him about his sex life and Patrick was fine, they chatted away, good friends, but afterwards I said,

"Would you ask another man about his sex life? What makes you feel because he's homosexual you can ask about his sex life in that way?"

'And he said, "Oh well he didn't mind, didhe? He told me all about it." I said, "I expect he's used to it but I don't see that's any reason to ask!" I don't think Alan has any inbuilt prejudice at all. It's just the prejudice of a kind of society that's vanishing. He's jolly careful now! And that's where lack of humour helps. The lack of humour that people have shown towards his occasional jokes about it has actually stopped those jokes because he's a sensitive man and he realises. Anyway I'm always telling him "I know what you are anyway, it's all latent I sez".'

RECOGNISING QUEERS

Q: What have you always wanted to say to queers?

'I've got a great curiosity, which I suppose most people have, so that it would be almost technical questions I'd want to ask - about recognition for example. Because that seems so difficult; it's bad enough if you actually know that this is a man and you're a woman. But if you're a woman and a woman, how do you know? Don't you always open yourself to the most appalling snubs for instance?'

Q: It depends on what sort of person you are. If you're the sort who goes round making passes at anyone, I suppose, possibly. How do you do it in a heterosexual context?

'Men make passes. But because it's the so-called "natural" way of life, women can snub them without feeling anything - but with homosexuals I would have thought the snub was shocking in its vibrations sometimes? I wonder how they have the courage to go on!'

Q: But there are homosexuals and heterosexuals who are so sure of their sexuality that whomever they approach, whether it's a donkey, or someone of their own sex, or anyone else, they know they can make it. This is sexual orientation. You're surely falling into the trap of stressing the sexual element disproportionately. I don't regard people like that as sexual objects. Do you go around making passes at men?

'No, but if I felt like it I could.'

Q: If you fancied somebody whether male or female you would know whether they fancied you by vibrations!

'That's not true. Men make passes at me, because they must have thought I put out a vibration when I bloody didn't...'

Q: That's different, because you're an attractive, warm, voluptuous woman whom they'd naturally make passes at!

'But the snub I'd give them is going to be gentle because it's acceptable on the whole. There was a girl here talking about another girl she was getting to know and she said, "I don't know what to do. I'd like to work with her, but I'm not sure what she is. I think I might be falling for her, what do I do?" That seems awful.'

Q: I agree. But that's the timidity of most women, not having the self-assurance of their sexuality. If I were that sort of person I wouldn't mind. I'd go on the vibrations I felt.

'But you can mistake vibrations! People do it all the time in the heterosexual world. What I would want to ask is how much does it hurt, if you're timid and fall for your health and beauty instructress, to be turned down?'

Q: It's really a question of women's sexuality, isn't it, whether it's different from men's? Like you, I wake in the middle of the night and think, "God, what if there's a distinction after all!" But by day I feel we're the same.

DOZY: You mean the actual sexual act is the same for both?

'All these things going on since the 1950's about women's orgasms, whether they "achieve" them or don't. I've read almost all the books on the subject and the temptation is to say, "I'm all right, Jack" so everyone else has neuroses and they're all hung up. But it did occur to me recently that there must be something in the actual physical thing. The fact that women can always have sex whether they want to or not - is in the head, but isn't in the body. Also the whole thing I've chosen to believe as a myth, but perhaps isn't true, like foreplay, doing this and doing that, and then eventually it works. It seemed to me that perhaps there was a possibility that women were meant to have, not just one man spending hours and hours, but lots of men spending five minutes! and I thought "Christ, if that's so, and I believe it might be true, that perhaps men way, way back have realised that and why the whole business of "Me Tarzan, you Jane," coupling, bonding, marriage, the whole thing, worked out is because a man feels deeply a woman is capable of this. Okay, so she doesn't have multiple orgasm - suppose she has one orgasm but it takes five men to give it to her! What an appalling thought for men.'

D: But it's usually the other way round. If you think of troilism...

'Sounds like a tremble with three people...'

Q:...It's usually two women and one man, because of the male ego.

D: But everyone has a different degree of getting an orgasm, even men.

'But God knows we've heard nothing but women who can't lately. Orgasm has been 'the big O' - but if that's so women have a much longer period of time before they reach an orgasm, not that they have more sexuality.

'If you think of it in an animal way, it's of course so. It makes sure in a tribal society that she is impregnated.'

D: Can you imagine having an orgasm with five men? Is it a nocturnal fantasy of yours?

'If you take a huge average and make a vast generalisation, most women's fantasies are masochistic - because of their position in society. Certainly one's rape fantasies are not linked to what would really want in fact. One might fight tooth and nail to the death rather than submit to one's fantasies were they enacted.

'There must be some physical reason: there's been a long history of it - the whole Victorian time, when women were supposed to lie there and think of England. You couldn't do that to a man, however much you were brainwashing him. You COULD do that to women. So that they actually didn't feel sex. They can be got at much more easily, so their sexuality is much more in the head. It must be.

D: If you have one super lover and he slept with five women for the same amount of time maybe only one of them would have the orgasm (I don't mean concurrently!) It's surely easier for a man to have an erection, make love, say "That's that", than for a woman who needs to be more mentally excited at that moment.

'I also think she has to imagine herself as infinitely more desirable than a man does; you have to feel desirable in order to arouse desire as a woman.'

Q: I don't agree with any of this.

D: I can remember having desire aroused by men quite unwillingly, when I didn't feel in the least desirable - standing in a bus, because when I felt they were desiring me I would start to want them involuntarily.

Q: You're trying to generalise from your personal view.

'Before I was married I either had ten boyfriends or none. It began to seem it depended entirely on how I felt.'

D: You mean like an animal on heat? When in season men swarmed?

'Yes. I went into this sort of trough and gave out no vibes. I felt I could have walked along the street naked and nobody would have looked at me. Partly due to the competitiveness of men, which is always a great help and advantage to women who want to collect boyfriends (dreary thing to want - hobby!)

'Men definitely want to see your desirability in other men's eyes. Male ego - women are left out completely. It can't be an accident that so many best friends make love to their best friends' wives. Actually they're fucking each other.

'I suppose I slept with a handful of men before I was thirty but now I have men friends and nothing on earth would persuade me to sleep with them, because I actually want friendship more than sex. I feel much more deeply about my friends than I do necessarily about a sexual partner.'

D: Have you ever slept with a woman?

'No, never.'

D: You don't rule it out?

'Well, I might actually - even with a great attraction.'

D: Why? Because you feel you'd be frightened you might enjoy it more than sleeping with a man?

'No, not because of that. I don't think I could cope with the implications at this point. I'd need three months off to think about it. I'd have to change completely the image of myself.'

Q: Do you have such a categorical image of yourself you'd destroy? Can't you imagine it happening lightly at a party, after a few drinks?

'No, I couldn't take it lightly. Really my whole idea of life is to try and get the emotional side very ordered.'

Q: Don't you think you might come a real cropper? I made some impossibly high standards I wanted to live up to. I never dreamt that I was a homosexual. It throws you.

'I think on the whole I'm undersexed. So whatever I

might think in that region is fairly low-key. There are things that are infinitely more important to me, like work, not just journalism, but what I think and read. I would totally disturb that by starting something that I have reason to think might be more interesting because it's new.'

D: Don't you think you ought to try, just to see?

'Oh, no!'

D: Are you equally frightened of drug experimentation?

'No. It would throw me so much that I would have to have a year off when I could think at the beginning, "This year is free, therefore I'll start experimenting on this side!" I don't have that. Life is terribly crowded.'

D: Supposing you went away on a job and shared a room with a woman who got into your bed and seduced you?

'I can't imagine it. I lived with a woman for eighteen months. Maybe it was just her, but I actually don't like women's bodies. I think of them as soft and spongy. I like the hardness of men as opposed to the softness of women.'

D: I hate to tell you, but I've never been so dogmatic about disliking women's bodies as before I discovered I was homosexual!

'I'm not being dogmatic about it! Some men are soft. And I love women. I've always had more women friends than men, but they bring out my maternalism really.'

D: But there are hard ones as well as soft.

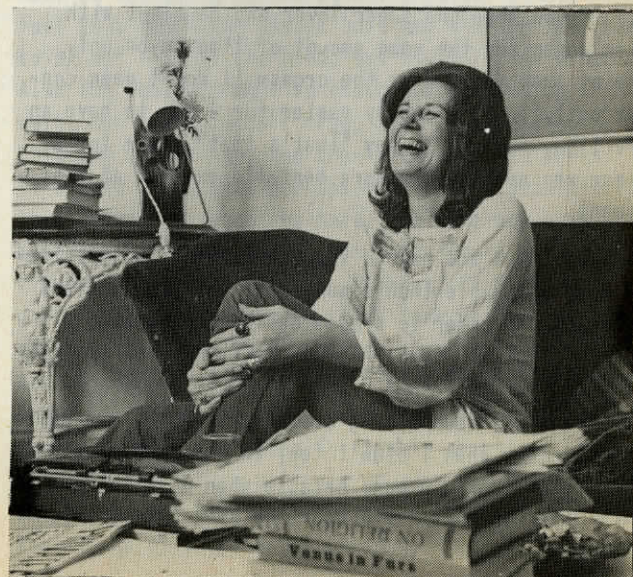
'I'm not talking about those. In fact it's the hard ones I feel most maternal about.'

D: I mean physically, not mentally hard. It's all very well your saying everybody's the same, but there are fat, squalid men, and a lot of hard skinny women.

'Okay. But that's certainly a thing I don't think I'd ever find time, nor wish, to experiment with. Okay, you can say I'm frightened but the other corollary of this - the necessary ingredient - is unsatisfactory male relationships, which I don't have. Unsatisfactory in the sense we row, we shout, but I don't really count that - in bed, it's all right.'

D: But you said you're not really a very sexy person. So you don't really know if it's all right, do you?

'Oh, yes I do!'



D: I didn't know I was a sexy person until I slept with a woman.

'What I mean when I say I'm not sexy, is that I like a good fuck, but I don't want to go on about it. I mean I don't think of it till it happens; the moment it's over I'm slightly irritated by the whole thing because I think I really would rather have read a good book. Everything's all right. Everything there is okay.'

DOZY AND RUAN (IN UNISON): That's a real eye-opener. It could just mean that you are a lesbian then. This is the real difference between sleeping with a man or a woman. It's like a corny Swedish film. You sleep with someone, then you both sit up, smoke a cigarette and say, "That's that," and both get on with reading the paper!

'Men don't necessarily! They go on and on. Where I want to say, "What do you think about that thing in South Africa?" they're saying, "Oh why don't we do it again?" Thank you very much! Well, why would a woman make a difference? I still might want to talk about the South African situation.'

D: She'd either agree with you and want to discuss it too (if she knew about South Africa!) or you'd be so exhausted you'd go to sleep. You wouldn't have to go through a repeat performance because you would have taken maybe longer to do it, work it out and afterwards you would feel totally physically exhausted or you would feel you could get up and get on with something else. You wouldn't have this aggressive male with another erection wanting to start again - out of step.

'Well... give me six months off, and I'll see!'

TO BE CONTINUED...



NFHO Befriending

The National Federation of Homophile Organisations, chaired by Antony Grey, held a Befriending Conference at the Royal Foundation of St. Katharine on September 2 and 3, to which the following organisations sent delegates: FRIEND - London, Cambridge and Manchester; SAMARITANS; ACCESS; ALBANY TRUST; INTEGROU; ST. KATHARINES; ARENA 3 and SCOTTISH MINORITIES GROUP. Also present were interested social workers, probation officers, clergy, doctors and analysts.

On the first morning the conference heard from Marjorie Bryanton, a probation officer and secretary of the NFHO; Michael Launder, national organiser of FRIEND; Ian Dunn, SMG; Felicity Harding, a social worker from Nottingham; and the Reverend Andrew Henderson, a social worker and organiser of the St. Katharine's Group, on the subject of 'The need - as experienced by those seeking it'.

Those working with the statutory bodies complained of the almost total absence of any formal training on the homosexual's nature and needs, or particular problems and how best to advise and help. Whatever a homosexual's problem, it is often assumed to be purely due to his or her homosexuality: "Who would treat a person for heterosexuality, because of other problems?"

One of the big problems discussed was that of the communications media, as many social workers are from middle-class backgrounds. "How do you deal with the inarticulate client?" But even many of the professional middle-classes are inarticulate when it comes to understanding the homosexual. Firstly there is frequently no distinction between the bisexual, transsexual or homosexual. There is no established national network which can be recognised for the purpose of referral, or for the proper treatment of offenders who certainly do not need prison.

On the second day, after some evaluations of the situation by Rev. Michael Butler (SAMARITANS), Antony Grey (ALBANY TRUST) and Judith Piepe (social worker) and in particular of the befriender's needs, as well as those of the befriended, the conference, in four groups, examined 1. 'The Isolated Homosexual', 2. 'Communications', 3. 'Young People', and 4. 'Support for Befrienders'.

In the afternoon plenary session the groups reported that, concerning 'Support for the Befrienders', the system devised and operating in London FRIEND, working on two levels - counsellor and befriender - gave good support, not only to the client, but also to the befriender. The group recommended, as with FRIEND, that no befriender should be expected to take on more than two clients at any one time. FRIEND's direct line to the professionals was also praised. It was suggested that a weekend training scheme for befrienders be arranged, together with a weekend conference of organisations on the co-ordination of counselling and befriending.

GROUP 2. ('Communications') recommended:-

(a) the establishing of a central register of backstops and sympathisers; (b) the production of an instruction manual on how to set up a groups of befrienders, by FRIEND and ARENA 3 etc; (c) a training syllabus for befrienders; (d) a letter to directors of social services nationally, informing them of befriending groups; (e) ongoing conferences - regionally - three or four times a year, and finally (f) an adequate feedback after referral.

GROUP 3. ('Youth') looked at orientation, criminality, parental attitudes, and education. Particular attention was paid to the legal position of those who sought to befriend the young. It was decided that local statutory recognition of befriending groups was desirable, and that any association with particular campaigning groups was undesirable. Where possible mixed gender groups should be established to allow cross-orientation, and the need for psycho-sexual counselling to eliminate labelling was recognised. At all times the environment and activities of such a group should allow a natural expression, growth and development of the person's sexuality and where desirable, the involvement of parents' care and interest.

GROUP 4. ('Isolated Homosexual') looked at the situation geographically and how to make contact; the condition of the isolated and their need to 'talk about the things they haven't been able to'; the initial contact and the assurance of anonymity and security; and the evaluation and need for half way small groups, as an introduction to caring protective and activity groups. Partisanship should be dropped and the availability of other groups and organisations be made known to the contact in his/her best interests.

From these group findings the conference agreed on four proposals.

1. To initiate a training scheme for befriending.
2. To establish a central register of befriending groups, counsellors and other sympathetic professionals and referral points.
3. To investigate further the possibility of regional conferences for statutory and volunteer social workers.
4. To approach national youth organisations and statutory bodies on the needs of juveniles.

Peter Royston-Ball, London director of FRIEND, agreed to work out a training scheme for befriending, together with Michael Launder, National Organiser of FRIEND, Mrs Rose Robertson of FRIEND's Parents Enquiry and Mrs Margaret Branch of York Clinic, Guy's Hospital.

SPECIAL APPEAL TO ALL READERS!

FRIEND is the only organisation in this country counselling and befriending the homosexual with such a degree of organisation and expertise. So far our appeal has brought in £200. Keep this up, please! London FRIEND alone will need an income of £20 a week by the end of this year if it is to cope efficiently with its work load. As from this month London FRIEND is open from Monday - Friday, (five nights a week) from 7.30 - 9.30 p.m. with a telephone emergency call service in operation. Consultants will be on duty on Monday, Wednesday and Friday evenings. Please ring or write for an appointment if we can help you. If you can offer your services as a counsellor or befriender outside London, please write to Michael Launder, National Organiser FRIEND, or within London to me:- The Revd. Peter Royston-Ball, London Director FRIEND, CENTRE, BROADLEY TERRACE, LONDON, NW1.

Newsdesk

EVENING STANDARD.

Bi-sexual

Via Dictate-A-Letter
THE Evening Standard reported "a Greek homosexual" was charged with murdering an English girl near Athens last October. Your report then goes on to say that the man, married with two children, is said to have strangled the girl who she refused his advances. Even the most ill-informed reporter must see that such a man would not be a homosexual. He would be if anything, bisexual, like so many of us—a deranged bisexual at that.

Homosexuals have problems enough without the Evening Standard needlessly adding fuel to what is still massive ignorance and prejudice on the subject. — Roger Baker, Campaign for Homosexual Equality, 28 Kennedy Street, Manchester.

SEPTEMBER 5, 1972



"You'll have to get married now, won't you, if you want to become Prime Minister?" she asked

"A man who married to become Prime Minister," replied Heath, "would be neither a good Prime Minister nor a good husband."

NO DRILL FOR GAYS

[FRIENDZ 32]

Not many readers of the *Journal of the American Association of Dentistry* noticed that there were five missing pages in the last issue. An article scheduled for publication was deleted at the last minute.

The censored article contains the report of a dentist, Dr. Derbert Fieser, who practiced on the west side of New York's Greenwich Village. He noticed that his patients had a relatively low rate of tooth decay and mouth disease. Thru further investigation, he discovered that the least incidence of cavities was found in the male homosexuals.

The dentist attempted to determine if there was another factor in common besides their homosexuality. Said Dr. Fieser, 'I could find nothing in common among these men except for their homosexuality. Nothing in diet, frequency of brushing, or brand of toothpaste established any pattern among the patients.'

Fieser consulted many psychiatrists and still met with a dead end. He talked with a doctor who specialized in "sexual

abnormalities." The doctor jokingly suggested that perhaps semen was better than fluoride.

Although this was meant as a joke, the doctor decided to scientifically examine the premise. He visited the New York University "Laboratory of Human Relations" and procured several samples of human semen.

The doctor then divided his non-homosexual patients into two groups. A control group had their teeth brushed with a regular commercial brand of toothpaste and a test group had their teeth brushed with the semen samples.

After 5 months, Dr. Fieser reexamined both groups. Those to whom he had applied the semen had 50% fewer cavities. The doctor tested his homosexual patients and discovered that the enamel on their teeth was actually harder than normal.

"I don't know what this will mean for the homosexual movement," said Dr. Fieser, "but it sure makes things easier than dumping all that fluorine in everybody's water."

Daily Mail, Wednesday, September 13, 1972

Have a go Teddy, it's fun

I WAS agog to read in a new biography that the Prime Minister's mother once said: 'You can't imagine Teddy kissing a girl.'

Oh go on, Teddy, have a go. Honestly, it's quite nice really and you can always close your eyes and think of England.

The ARRAN column

Evening News



THE EDITOR of a "gay" magazine sends me a copy. He says rather pathetically "I don't expect you will approve." I don't. But you could say it was all my fault.

One nostalgic piece from an elderly gentleman is revealing. He writes "We... looked forward to the day we would be legal just like the Jews await the Messiah." Now it is all legal, gay plays, gay films, gay Lib. I sometimes wonder are we really any better off? Perhaps it is just distance lending enchantment, but those were the days my friends... This bears out what people have told me that some of the homosexuals used positively to enjoy the risks. Some perhaps, certainly not all.

Bank raid call for 'gay' judge

THE Gay Liberation Front yesterday demanded a homosexual judge to try John Wojtowicz, the man accused of leading the gay gang who robbed a New York bank. They said no homosexual could get a fair trial but a gay judge and jury would help.

Re. Homosexuals & Socialism

Intellectual imbecility rides again, in the shape of an article by one Goff Sargent (August LUNCH). Although politics is perhaps the world's most boring subject, this time I really must pick up my pen lest the susceptible, open-minded or other weaker vessels are taken in by the appearance of logic and ratiocination in the aforesaid effusion.

Within its own terms, the analyses in the article are quite coherent, although any sane balanced person is likely to experience an instinctive revulsion when confronted with such terms as 'production unit', 'sexist morality', etc. In fact, of all the perversions, political activism appears to me to be the most vile, based as it almost invariably is on some form of power-seeking, an activity which necessarily implies someone over whom power is sought: compared to this even the most trivialising kind of sexual encounter is a miracle of warmth and human feeling, for at least the participants are pleasure-oriented.

The power-seeking of politicians has at least the virtue of frankness: but in the same way as the deliberately obvious 'screamer's' behaviour is motivated by a neurotic aggressiveness (which he is not strong enough to face and act out consciously) which is more distasteful than the real thing, so the mask of do-goodery conceals a neurotic urge to dominate without the ability or personality to do it openly. Allied to this is a yet more decadent manifestation, those who genuinely do wish to 'benefit' other people at the expense of themselves and their own class, type or group. The usual reason for this is that on the instinctual level the totality of the person has realised that it is inferior material which is not fit to survive or propagate, and so develops a sort of death-wish. The sickness of these poor wretched specimens is too basic to be curable, rooted as it is in the very structure of their hereditary endowment: in Nature's endless experimentation they are among the failures: a poor hand was dealt them in the genetic shuffle, and only the fact that we are living in a decadent era in which the unfit are artificially sheltered from the pressures which should eliminate them enables them to survive at all.

To get down to particular points in Mr Sargent's article: he makes three basic assumptions which he does not seem to recognise as such, which would seem to indicate a somewhat uncritical approach to the ideologies he emotionally favours. The dubious validity of these assumptions vitiates his entire structure.

The first and most obvious is that the economic viewpoint is the viewpoint from which the family and homosexuality should be studied: the lack of consideration of other angles produces an extremely one-sided picture.

The other two, however, are much more serious, and the fact that they are emotionally in tune with the liberal side of the Zeitgeist which also accepts them as articles of belief is no excuse - in fact, quite the opposite, since the need is to be particularly aware of such factors.

These are:

- 1) That women, apart from a different function in the process of breeding, are basically pretty well the same as men.
- 2) That homosexuals are the same as heterosexuals apart from the fact that their sexual object is a member of the same rather than the opposite sex, and that they should therefore fit into society, apart from this one little thing, in more or less the same way.

I do not intend to deal with the first of these propositions now, as it is far too complicated a subject to be handled in this short space: I will content myself with pointing out that it is an unproven assumption, without expressing a personal opinion about its factual accuracy.

So far as the second of these is concerned, what it really means is that homosexuals are really deviated heterosexuals, without even the biological justification that gives some slight significance to the heterosexuals' existence.

NEGATIVE AND POSITIVE HOMOSEXUALITY

However, five per cent, while within the limits of tolerance, nevertheless seems a suspiciously high figure for the failure rate of a quintessential survival mechanism, and my researches have convinced me that, while a percentage of homosexuals are indeed failed heterosexuals, in others their homosexuality performs (or possibly indicates) a function with its own positive meaning in terms of survival/evolution/progress. I distinguish between these two basic types as a negative and a positive homosexual commitment, and I have found that this primitive differentiation helps to clarify many factors about homosexuals and their situations.

'Homosexuals' integration into a socialist state will solve many of their problems': the true functions and

needs of the positively oriented homosexuals, at least, will be obscured and frustrated by integration into any kind of state, and most of all a socialist state. (I hope at a later date to demonstrate why homosexuality and socialism are bound to be at loggerheads in spite of the fact that homosexuals seem to gain more sympathy from the Left than the Right at the moment.)

'Dictatorship of the proletariat': from the apparent approval with which Mr Sargent looks forward to this it is clear that dictatorship by an individual or by an élite is bad, but that by the great ignorant incoherent mass it is good. This attitude represents a rejection and a betrayal of civilisation - which, in any meaningful sense of the word, is built upon slavery, a concept which I find entirely in accordance with the natural organisation of the universe. Unfortunately, slavery has a bad name at the moment, partly owing to the inhumane way in which slaves have been treated (which I am absolutely against) but mainly because it goes against current cant in ideas such as the 'natural rights of man', a doctrine which seems to be unquestioningly accepted as a Universal Law by all those who imagine themselves thinkers. It is of course just a pretty thought, which has lately reached an apogee of idiocy in the phrase 'right to work' whose incredible absurdity should be obvious even to the crapulous stupidity which is dignified with the term 'average level of intelligence'. The only 'rights' a man has are those which he takes by some kind of force or which others agree to yield to him.

So much of the trouble in the world today has arisen from the fact that when you tell people they are human, not only do they believe you (usually wildly against all the evidence) but they expect to be treated as if they were. The truly relevant fact is how human they are, but this is a sophistication beyond them and their 'enlighteners'.

Being fortunately free from the neurotic oversensibility of the age, I find no difficulty in accepting the necessity of slavery. The fact that nowadays so much of it is performed by machines, with yet more in near prospect, raises interesting and highly important questions about what should be done with the slave-material - particularly since the existence of too much of this latter is preventing fuller development of mechanical aids. If these types - and I define them as such by the fact that their significance is as cogs, not as individuals - are allowed to burgeon unchecked, disaster for the whole species must inevitably follow, for the whole

trend of evolution is towards the development of quality from quantity, and interfering with this would almost certainly cause stagnation and degeneration.

DECADENT SOCIALISM PREFERS QUANTITY TO QUALITY

This is precisely why socialism is so decadent and anti-life: its ideological preference in fact boils down to a preferring of quantity to quality - i. e. the good of the mass comes before the good of the exceptional individual, and indeed, the aim is undoubtedly to turn the latter into as near average as possible. It is perhaps not surprising therefore, that those who themselves have nothing of value to offer as individuals (and one only has to mix with the left wing for a short while to realise how appallingly this is the case) should join all those others whose sole value resides in themselves as a unit, not as individuals.

Homosexuality, I believe, is one of the most important and vital mechanisms by which the further development of the species continues: it is therefore absolutely essential that those homosexuals with anything to offer the species should not be misled by appearances of sympathy, aims in common, etc., into allying themselves with a trend fundamentally opposed to everything that their electing to be homosexual indicates as their natural function.

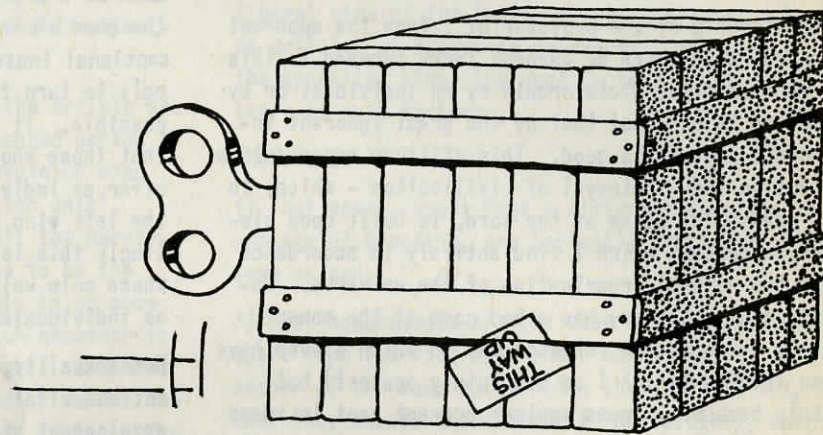
MICHAEL HARTH

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The right crate for a clockwork orange.



Alexon Massey

I don't presume to be an expert on my fellow homosexual creatures, but lately, in an attempt to find kinship in some group or other I have been looking behind the labels of the various crates hoping to find a little place for my oddball self.

For some strange reason Women's Lib first appealed for for my inferior support. I can't think why. The bra-burning bit turned me off...because I thought bra's were only worn these days by transvestites anyway. Then I couldn't quite see what they were so steamed up about. After all the ladies it attracts aren't the tweedy, ultra-butth types who are likely to cast off men for ever, so where did all these giggling little dolly-birds in minis fit in? If they weren't appealing to the male in their dress, walk, and manner, they certainly weren't appealing to the homosexual element of either sex. Perhaps flexing their eyelashes on the male by way of insults and cries of 'free us from the master!' was a sort of fetish that made them feel nice and weak and frail...Anyway exit Women's Lib, some of my best friends are men...

Then some lady suggested S.C.U.M. When the penny dropped that it wasn't a scathing remark like B.O. I inquired about it. Cutting up men?? Really? How interesting! Can I have the best bits! No..Oh, we weren't supposed actually to like men, they were the dreaded enemy? Okay. Exit SCUM. Some of my best friends etc..

Back to Women's Lib after a long session with a married lady friend who explained more about it. No, dressing up for meetings in her shortest mini and wearing false eye-lashes didn't mean that she was doing it for the MEN, God forbid, she was doing it for the women. Oh, goody.. How Gay? Oh no, I was wrong again, and politely asked to leave...How dare I suggest that she of all people was queer? That she dressed up in that way for the women. Disgusting! Oh, well...Exit a friend.

So Gertie got herself up in a ton of Elizabeth Arden and a twenty guinea frock to bring the 'master' down; not for the men, nor the women, it must be for the sparrows in the park. A lovely class of sparrow around there.

....Gay Lib. At first I thought this was Women's Lib again with a giggle. Relieved to find that it actually meant what I thought...I went along. Well, it's fine for the young with 'fire in the belly', but frankly dear, my goatskin coat has died and I get an awful cold if I stand out in the rain on a cold protesting day, besides which my hair's too short...Goodbye Gay Lib. But I wish you well, because there aren't enough of us around to fight amongst ourselves. We should stand together, back to back, or whatever that damned fool expression is...

"Transvestites Anonymous"?...All that French perfume goes to my head, and they always clash with my purple velvet, the dears.

"Poufs Anonymous"?...Always drifting around the pubs. Can never quite track them down. Anyway it might be a plainclothed fuzz just pretending.

There are the balls, halls, pubs, clubs, girls in trousers, men in skirts, but one has to stop somewhere. There's Women's Lib with their banners showing but still dropping into bed with males faster than oranges down a greasy slope. There are Gays, ladies pushing prams, and handsome young men lounging in doorways, but where's the identity?

Not living with a man, not living with a woman, no children, never been pregnant, or made anyone else pregnant. Not slept around because all my friends are fixed up and they don't like crowd scenes any more than I do. Free, white, and over 21. But which label? While they're thinking up fresh ones I'll stick to homosexual because I rather like the Greek sound of it. But I don't want a badge, thank you. Badges are for boy scouts. Come to think of it, there must be hundreds like me. Long live king (or queen?) CHE, which gives small-minded, out-of-town moderates like me a chance to belong. What to? Would you believe it, the madly Gay world outside?

ALEXON MASSEY

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Montreux, Switzerland

August 1972

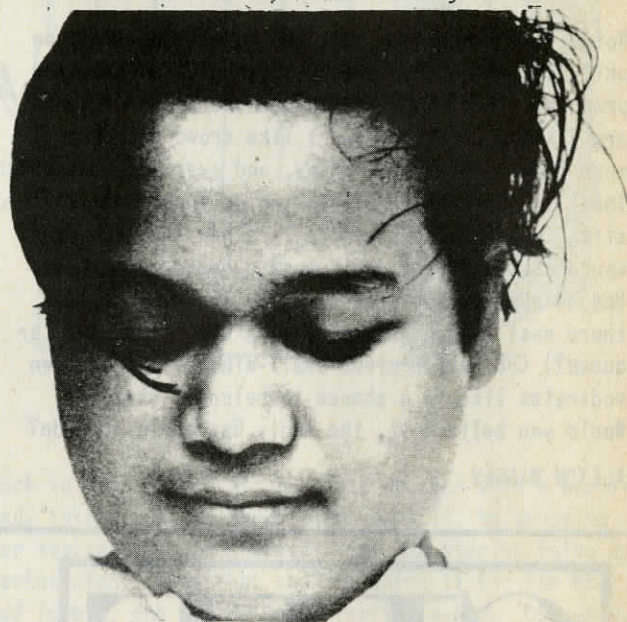
Diana Senior

SATSANG DANS LES ALPES... the pale grey poster is printed on grainy photographic paper, and under these words is a misty overexposed image; the plump, placid face of a young Indian. The caption in yellow: Guru Maharaj Ji, Lord of the Universe. We remember, dimly, newspaper coverage of a new fourteen year old Guru, with millions of Indian devotees, being welcomed by hippy converts at London airport; a brief visit in a Rolls Royce to Glastonbury last summer. We remember Gabi, radiant in devotee white, sending dreamy postcards from a Swiss ashram. Don't know what 'satsang' means, but 'Alpes', those are the mountains which we want to visit, so why not go and see this fat little guru too. He looks self-indulgent: Christ's most extravagant gesture was Mary Magdalene's pot of ointment.

We take a mountain train to Saanenmoser, expecting nothing more than a week of fresh air...maybe I'll finally quit smoking...and a couple of jokey anti-guru stories to bring back to England. The Volks-wagon bus is papered with pictures of the same round face, arms raised in triumph or absolution, which takes us winding up and up. We are in this incredible bowl of a valley, the slopes carpeted with herbs and flowers, golden cows ambling among the tents jangling peaceful bells; and on a distant hillside, their farmer loading hay with a wooden pitchfork onto a horsedrawn wain.

There are about 400 people there by now, most of them young, and all nationalities, communicating by some pre-Babel code, and immediately we are struck by them. They seem incredibly beautiful. It's bitterly cold and something of the quality is due to a fantastic muting of outline, multicoloured blankets draped and pinned with Maharaj Ji buttons, and much hennaed hair. But this doesn't entirely account for it. There is a very good rhythm about them, gentle yet purposeful, very peaceful and glowing with warmth. I can only think of phrases like 'inner light'. Some are sitting cross-legged amid their blankets, meditating on the damp grass; others are digging lavatories, getting tents together, fixing amplifiers; but the main activity is centred round the stage. There amongst much hammering they are painstakingly appliquéing a huge design of rainbow, sun and stars onto a brilliant blue cloth.

And as they sew, oblivious of purple fingers and gathering mist, and even of a stream of figures carrying plates towards the far-off kitchen, they are singing. I climb onto the stage, find a needle, am enfolded with the warmth, learn the song:



The Lord of the Universe has come to us this day
And He's come to show us Light
And He's come to show us Love
And He's come to show us the Way
Back to our Father
Open up your hearts to the Universe of Love
And He will fill you up.'

There is a list of rules. This is a holy week. Full moon will be Thursday night. No Smoking. No Drugs. No Meat. No Alcohol. No Sexual Activity.

But there is much love. The peace bomb which Maharaj Ji is priming is, again, love. I learn another Guru Maharaj Ji song which seems to encapsulate his message:

We are one in the spirit, we are one in the Lord
And we pray that our unity will one day be restored
And they'll know we are brothers by our love.'

We are all brothers and sisters.

* * * * *

Night time. We have seen a film, The Lord of the Universe, Satguru being adored in India. Very beautiful...but I wish they wouldn't wave plates of food in front of him, that's exactly what he doesn't need. We go to the big tent, two or three hundred of us, to sleep.

Friend: "How could you bear sleeping like that?"... 'That's the point, it was O.K. It was fine. We were all brothers and sisters. There were no scenes, no one trying to get the best place, no tight family cliques, though there were kids. Sure, you might bank up straw to keep your lover warm on the one side of you, but you also piled it up helpfully to warm the total stranger on the other. The put cloths over their heads to meditate, and you went to sleep seeing these dim, meditating cloth pyramids, and woke to find them there again, a peaceful row of humps.'

There is nothing sanctimonious about the people though. They are really enjoying themselves. I've never seen such joyful dancing. I begin to realise that through their devotion to this fat little neo-colonialist they've discovered a way out of the fixation fix of love, the place where the flip side of love is anguish and jealousy, where sexual bias can be important or damning, where you sacrifice the world to pair-bonding, and for the dubious security of a constant lover you trade peace of mind and trust and even generosity, because now it really matters that they ARE constant.

And in Satsang (I know what it means now; literally 'true, or good, company', and effectively the constant gatherings in groups of from 2 to 600 to listen to serious conversation or spiritual teaching), I relearn the importance of living NOW. Not regretting the past or worrying and weaving the future, not debating what I or somebody else could be or is doing somewhere else, but really being where I am at the moment and experiencing the people I'm with here. Hopefully having less and less to regret, and sensing the flow of events rather than making choices which are always the wrong ones.

On the third day the sun comes out, brilliantly. The valley is looking beautiful: everything is ready, and no one seems to drop litter. We all leave our tents tidy, everywhere there are signs that people have been taking trouble. Clothes have been washed and there are gratuitous little altars and wild flower arrangements. We are waiting for Guru Maharaj Ji. He can only be drawn by love. If we love him enough he will come.

I am still cynical - about him. All right, so his devotees have got something. I can learn from them. But the Guru, no. However I've learnt the chant: BALYOGESHA MAHARAJ KI JAI, SATGURUDEV MAHARAJ KI JAI, ANSA BANSA KI JAI. And the day he's coming: there were two suns at sunset last night. (This is absurdly biblical) I get up at 4.a.m. to pick flowers to take to the airport. They want him to walk on flowers, not the earth.

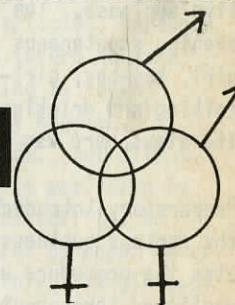
I don't know what it is. Superb emotional engineering perhaps? But when he comes, almost grimly stalking from the plane to a flower bedecked Mercedes, tears are streaming down my face. I think he's beautiful. But I'm still clutching my flowers.

LONDON ADDRESS: DIVINE LIGHT MISSION
3 Woodside Avenue

Mercedes, tears are streaming down my face. I think he's beautiful. But I'm still clutching my flowers.

London address of Divine Light Mission:
3 Woodside Avenue, N.6. 01-883-5386.

Sex Festival



AARHUS SEX FESTIVAL

The most significant thing about the Aarhus Sex Festival is that it happened. Organised only six weeks before it took place, Sept. 9-11, it was the brainchild of the newly-elected Executive Committee of the Students' Union at the University of Aarhus in Denmark. This committee comprises homosexuals and members of a group called Sex-Pol (based on the philosophies of Wilhelm Reich), and was elected on a sexual liberation platform. Invited to the festival were organisations representing sexually oppressed minorities, but excepting Netherlands Sexual Reform Society, the rest all came from European homosexual organisations.

It was proposed that the co-ordinating seminars on the second day would be furnished with material from the preceding events, which included the opening dance with sex-happenings, a lecture on Sexuality as a Human Right, another on Sexual Suppression and Social Structure, and a German film about homosexuality. Alas, the organisers' hopes were not entirely realised.

The dance was undoubtedly a success. Over eight hundred people attended, and by early evening already forty or so were naked - 'liberated'. Fortunately the dance wasn't exclusively homosexual, which induced a relaxed feeling. Good musical groups put a throb into the evening aided by gyrating breasts and genuflecting penes. Before midnight photographers were excluded because of the planned sex-happenings - discretion rather than up-tightness I think. A crash on the cymbals and positioning of foam mattresses announced the expected; from the wings came a jean-clad Negro, lambda emblazoned on his chest, followed by his beautiful, long-haired partner. A few preparatory kisses, and before you could say 'zip' they were naked and entwined on the foam. The audience watched quietly. As neither of the performers, despite their intense activity, managed to get erections for some time, one assumed that both were very audience-conscious, though one was a professional from Copenhagen. Their mutual fellatio was greeted with warm smiles and the eventual orgasms brought forth very appreciative applause. The dance went on. Throughout the evening spontaneous sex-happenings took place, boy-girl, boy-boy, girl-girl. The less active sat around talking and drinking. The interesting thing was that the atmosphere was so ordinary.

Preparatory introductions of the groups were to start the serious business, but after the first twenty minutes the procedure established set a pattern that continued throughout the sessions. In their attempt not to over-organise the organisers made the opposite mistake and no one assumed the responsibility for directing meetings. Consequently too much cross-talk and private discussion took place. The introduction of the groups took much longer than anticipated and was further complicated by language barriers. Since it was already behind schedule the lecture on sexuality was postponed, and actually never given. Only a bit of the talk on Sexual Suppression was delivered, and that right at the end of the day when people were tired and irritable.

The film was shown before the group introductions were completed. Co-produced by a member from the Berlin group, who gave an English commentary, it was originally called 'Come Out of the Toilets', although it has since been retitled 'It Is Not the Homosexual Who Is Perverse, Rather the Situation He Has to Live In'.

The film traces the career of a young homosexual in Berlin through most of the gay scene syndromes - 'Queens', 'S/M Leather boys', 'Cottagers' etc.

Almost an hour long, it was very tedious. For the people who couldn't speak English it must have seemed interminable. They did understand something though, if mistakenly, and when a mention of tolerance à-propos the film was made they caused an uproar which continued for five minutes; The film ends, thankfully, with the repeated plea - 'Come out of the ghettos and into the streets' (to politicise, not troll).

The ensuing discussion was most vituperative from Italians, French and Belgians, who were the most revolutionary of the groups represented. As far as they were concerned it was a disgusting and bourgeois depiction of the homosexual, and did nothing to demonstrate the oppressive capitalist systems which create and perpetuate the hostile mentalities against sexual minorities, and the formation of ghettos. The Berliner agreed, and the film stressed the necessity to escape from ghetto mentality and practices. Lack of direct communication prevented any rational discussion, what with no guiding chairman, and the conflicting moods caused by the film made everyone increasingly less communicative. The revolutionaries' characteristic was to summarise situations in issued communiqués. Some of the salient were:

- 1) Homosexual reality appears under headings which are not exclusive to homosexuals, but are general to society.
- 2) The attributing of morbid relationships to homosexuals allows heterosexuals to displace their own discontents.
- 3) Where are the real difficulties of homosexuals in family and work?
- 4) Where are the lesbians?
- 5) The film pushes homosexuals into the arms of psychiatrists, and not into the arms of other homosexuals.

All good stuff, but alas the 'internecine' quarrels obliterated a proper discussion of what to do. Demands for the overthrow of the capitalist system, and the practice of sexual suppression, met with a sympathetic response, but as usual conflict came over means, not ends. So many of the revolutionaries' arguments were the often-repeated theoretical ones, and little was said on what should be done to relieve the misery and isolation of homosexuals now, and indeed of all others sexually oppressed. The revolutionaries were criticised for their lack of love when they jeered at the transvestites and 'queens' in the film. And so on.

Specific themes on the programme never materialised and there were long silences. Women's Lib, Political Action, and other sexual minorities were only discussed peripherally. Nothing really concrete transpired. But this was the first meeting of such diverse groups as GLF, MHAR (Belgium), FUORI (Italy), CHE, HAW (Germany), F.84 (Denmark), and was totally new to everyone. However, it was agreed that an international information centre should be established in Paris solely for the exchange of news of important demonstrations, protest actions and meetings.

Personally I feel that we learned something just by being with each other and from the occasional insights which emerged but were never developed. Language barriers put a strain on all, but it was interesting to see how different temperaments coped. A division of mentality seemed to make the distinction between Northern and Southern Europe true. The real dichotomy was not geographical, but cultural, vis-a-vis religion: the most militant revolutionaries came from predominantly Catholic countries, while the remainder were less volatile and more pragmatic.

A member of FUORI protested that the film presented depressing stereotypes of homosexual behaviour which didn't exist in Italy because they weren't allowed to. Future seminars should discuss these sort of questions, rather than solely the overthrow of the system. We have a great deal more to learn about each other's problems culturally and socially. That we are all discriminated against because we are homosexuals is merely the starting point at which to put an end to this discrimination internationally.

As a finale, some of the militants went to demonstrate at two local clubs where homosexuals are discriminated against. This resulted in a fractured rib, a broken jaw and collar bone, and a follow-up by press and police.

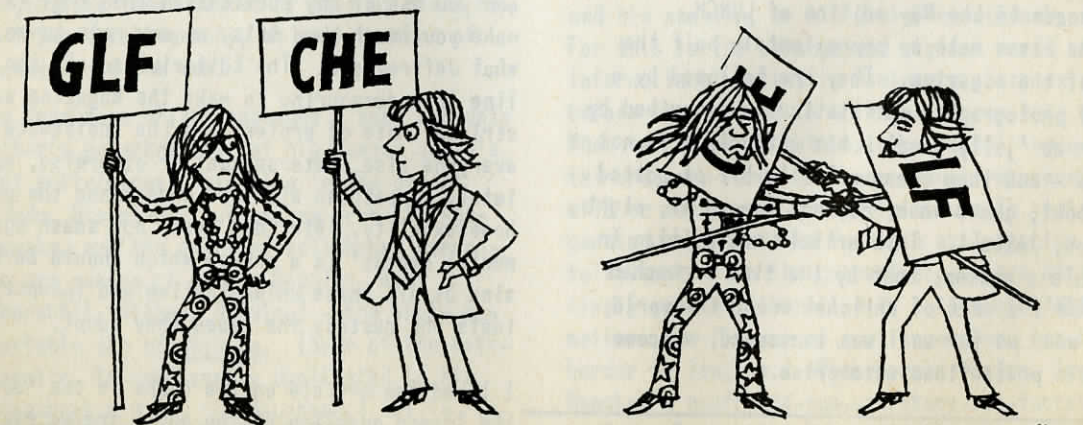
Although in the short term little was accomplished, still a beginning was made, and all praise and credit must go to the University of Aarhus for inspiring, organising and financing the whole festival. The second one is to be held by HAW next Easter in Berlin.

MICHAEL CARMODY

Personal

QUORUM is the name of a new gay magazine. It is produced by professional writers and contains 48 pages of good fiction, thoughtful articles, cartoons and photographs. A Review section covers theatre, cinema, sounds by journalists working in those fields. Also columns from Paris, Los Angeles, Amsterdam and London. No contact ads., but attractively erotic photographs. **QUORUM** is published by a firm with a 10 year record for reliability. No hidden charges, no ego-trips. Edited by Roger Baker. First issue out September 1st, monthly. Single copy: 75p. 6 months £3.50. 12 months, £6. From: S & H Ltd. 37 Lowlands Road, Harrow, Middlesex. (N.B. A not entirely derisory free offer to CHE members who subscribe by October 30.)

QUORUM



DISSENTING ADULTS

NYM

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Magazine Reviews

Quorum

QUORUM is designed primarily for the adult male homosexual; such is one of the admirable claims in the Editorial to this new publication. Regrettably for the claim to be substantiated the words 'mentally retarded' have to be inserted in front of 'adult male.' In attempting to be erotic but never pornographic, another proud boast, Quorum has merely succeeded in being dull, and for all its intellectual pretensions, jejune in the extreme.

Consider its contents: the magazine begins with an unexceptionable reprint of an unexceptionable lecture delivered previously to a Mental Health Association, an unpromising little story which, with a certain sense of foreboding, one observes is to be continued in the next issue, and an article to which exception can be taken in that it has already appeared, if not word for word, at least many words for many words in the May edition of LUNCH. Those three items make up approximately half the contents of the magazine. They are followed by a handful of photographs; optimistically described by the Editor as 'jolly good' - his enthusiasm is not infectious - and then comes a little bit of potted history about, guess whom, no, not Edward II, right second time, James I. This article was written in so execrable a manner, that by the time I reached 'QUORUMFORUM', a sort of chitchat round the world, perdition was, as far as I was concerned, welcome to the whole pretentious enterprise.

QUORUM : S&H Publications Ltd, 37 Lowlands Road, Harrow, Middlesex. 75p a copy. £3.50, 6 issues, £6 for 12

Follow-Up

FOLLOW-UP is yet another exclusively male homosexual magazine, the first number of which has just come out. The Editorial refers to the magazine being one for homosexuals, but it is directed essentially to the male homosexual reader. There is a need for a magazine which can appeal at the same time to both male and female homosexuals. Follow-Up contains an article by a girl, but it is simply a girl's view of male homosexuals and male homosexuality.

Follow-Up is the glossiest of the three new issues reviewed here, and has a certain transatlantic tone, which personally I find rather distasteful. There is often a cheap slickness in 'queer' American publications. The story, by way of dialogue, which is to be continued in the next issue is an example of what I have in mind. It seems to be the case that the things one is happiest to read only once are always repeated. I find this particular story embarrassing: the dialogue is not funny and the sentimentality which intrudes from time to time only succeeds in making the whole thing rather vulgar. There is, however, a good article on E.M. Forster's novel 'Maurice'. The writer points out what few, if any, reviewers have been prepared to say, probably because the book has been written by Forster, that, in fact, it is badly written. So unfortunately are a lot of the contents of Follow-Up.

FOLLOW-UP: The Studios, 200d Railton Road, Herne Hill, London SE24. 75p a copy, payable to Don Busby Studios.

Jeffrey

JEFFREY, another first issue, is mercifully free of pretensions and as a result is delightful. What more can you ask of any publication than that it should make you laugh, and this, at any rate to me, is what Jeffrey did. The Editorial adopts the right line in endeavouring to make the magazine avoid the strident note of protest and the insistence that everyone else, heterosexual or otherwise, must immediately sympathise with and understand the problems of homosexuality. 'Win them over, not smash against their mental blocks' is a phrase which should be borne in mind by all those unimaginative and insensitive enthusiasts who destroy the cause they adopt.

I liked the article on the clubs in the '50's', with the loaded question at the end - are we really any better off now? I only recognised one of them myself, which in turn made me feel rather young, or perhaps I

simply did not go out very much then. There was a refreshingly unsentimental peice headed 'After he's gone'. The advice offered in such a situation may not be everyone's panacea, but at least it helps.

JEFFREY: 44 Earls Court Road, London W8. 25p. a copy. £2. a year's subscription.

John Mallory

Book Reviews

Escape from the Shadows

HISTORY OF A WRONG PERSON

Escape from the Shadows, by Robin Maugham

Hodder & Stoughton, £3.50, 278 pp.

In the preface to his book Robin Maugham describes himself as 'overshadowed, queer and alcoholic'. Though a worldly success, he is to himself a defeated man. He explains that he has tackled his autobiography at the comparatively early age of 55 for three reasons: exorcism, confession, and his belief that accurate memory fades faster than is generally supposed. Born into a well-known legal family (his father was a Lord Chancellor), Maugham endured the customary strait-jacketing of instinct and ordinary response which his upbringing (his father was capable of emotional brutality) and his education (prep school, Eton, and Trinity Hall, Cambridge) meant for so many like him. He was in fact forced into the customary conformity of his class. Perhaps to this conformity we can even attribute some of the imaginative inadequacies of this at times rather pedestrian autobiography, as well as some of the inadequacies of the man.

For, aside from some bright passages - some accounts of his father's eccentricity, of his famous uncle's extravagant spitefulness, his time in the desert with the Bedu, his miraculous escape from the Agadir earthquake, and the entry of well-known personnel (there are cameos of Norman Douglas, Noel Coward, Churchill, Gilbert Harding) - the whole has an uncomfortable air of *déjà vu*. (Some of the material, he admits, is necessarily duplicated in his portrait Somerset and All the Maughams.) It is, in fact, all very representative of its class, period and gender, and sometimes, while rarely colourless, rather thin.

Though his father's and uncle's wit do much to redeem the situation. Somerset, from all accounts a disagreeable man, was nonetheless even at the last capable of fun: '"Dying", he said to me, "is a very dull and dreary affair... And I advise you to have nothing at all to do with it."' And there is a splendidly waspish passage between father and uncle when a letter addressed to the latter went in error to the lawyer. Somerset writes to his brother that he fears that posterity will also confuse them. Perhaps it will even be Shakespeare and Bacon all over again, with a dispute about the attribution of the entire collected works. To which Lord Maugham replies as follows:

Dear Willie,

You may well be right in thinking that you write like Shakespeare. Certainly I have noticed during these last few months an adulation of your name in the more vulgar portions of the popular press. But one word of brotherly advice. Do not attempt the sonnets.

So there are indeed bright moments. And the history of Robin Maugham's near-split personality (exacerbated by a war-wound involving shrapnel lodged in the brain) is well and movingly rendered. He is split - with resultant amnesia, sometimes near-madness - between an oversensitive, somewhat masochistic personality, and an extroverted, active one with a taboo on tenderness and an apparently unemotional nature. The split is also sexual. In an earlier novel a woman character competing with an expatriate homosexual over a boy characterises her rival as one of 'Los Maricas'... one of The Wrong People. Maugham, though attracted also to women, is by this definition also one of the wrong people. He documents some of the various striplings who have aroused his passion, or his social conscience, or both. For this is the strange and stylish world of the International socialite Homintern which existed both before the war and to a lesser degree long after it. Wherever there is both extreme social inequality and the ordinary range of human sexual response, there will be such cross-class liaisons with their exaggerated opportunities for both exploitation and fulfilment. (In the current atmosphere of the relatively greater liberalism in both social and sexual matters the flavour of such encounters has become harder to imagine.) When Gerald Haxton, Somerset Maugham's boyfriend-cum-secretary-cum-factotum-cum-pander procures for Robin an attractive French youth with whom he becomes infatuated, he writes that he is at last aware that 'The villain of the

'piece... was the Capitalist system'. But this analysis of the sexual market is, sadly, not sustained. It is another lost moment.

For there is a bland understatement about the whole which creates an odd problem of aesthetics. Robin Maugham reads like an honest man. He is prepared to sacrifice impressiveness to truth. He does not often gossip for its own sake, though one could wish him to. He is, as Cyril Connolly remarked in his generous introduction to Maugham's *The Wrong People*, like his uncle - more story-teller than imaginative artist. But one's autobiography uniquely concerns the story that one will never be there to complete. It requires therefore in a certain sense as much imagination as a novel should ideally receive. Maugham will not, or cannot, play the modish and sometimes meaningless games of 'Why?' and 'How?' that so many autobiographers indulge in. His virtue (and vice) is that he appears to lack simple narcissism. So there is little if any Freudian or Jungian analysis - rather a striking lack of any overview at all; no critically self-conscious voice which might explore the shape he has unconsciously assumed his life to be taking, nor to recount the disconfirmation of those expectations. Little formal concern appears, either in granting design and organisation to memory, or in exposing the many profound failures of design - and the simple ethical failures - which constitute so large a part of all endeavour, of all actual, messy living. The puffery on the cover announces this to be '...Probably the most putspoken and revealing autobiography that has been published for years'. In all charity, for Maugham is an honourable man, it is not. The discussion of the 'failure' which he advertises in his preface as an eagerly-awaited fillip that the book will provide, emerges finally as, mainly and disconcertingly, a failure of narrative tone.

And at £3.50, even with its handsome photographs, an expensive failure.

Peter Bostrell

Body Charge

BODY CHARGE by Hunter Davies
Published by Weidenfeld and Nicolson
£2.00 200pp

It is fortunate that Hunter Davies is not taking things seriously in his latest novel 'Body Charge' - neither need we. He uses Hampstead Heath as a focus

and manipulates the story around the goings-on there with the knowledge of a local resident (Hunter lives nearby in Kentish Town). Mildly titillating ('Is he or isn't he - gay?' one asks about the narrator, Franko, a mini-cab driver), the book has sufficient documentary ease and a certain tension so as to be a lively enough magazine-depth diversion. Self-conscious modernity is much in evidence in one of the characters, a bi-BBC producer who prefers boys but thinks girls are good for appearances.

Franko is surrounded by various cardboard cut-out figures, most of whom seem rather keen to sell anything and everything they are; football games, fights, queer-bashing, a murder and restrained street (actually Heath) Theatre are recorded by Franko with interest - in his travels towards self-discovery.

The author cleverly avoids any heavy gay histrionics: altogether *Body Charge* is an undemanding and enjoyable read. Eddie, a stereotyped young man, marvellous around the house and in the Civil Service, is rather sweet anyway.

Michael Blair

'HONEST SAM'

THEY KNEW Sam Green was honest when we went on to the platform to persuade voters to vote for him.

They knew because he put all his cards on the table.

He admitted that he was a homosexual.

He revealed that he was a member of the homosexual organisation, the Gay Liberation Front.

Honest Sam impressed the voters, too, in the local elections in Durham City.

For he romped home in his ward to unseat a candidate who had been on the council for 18 years.

And he became the first Liberal councillor in the city for as long as the party can remember.

Sam, a 31-year-old psychiatric nurse, has been in the Liberal Party since he was 17. He had twice before been defeated in local council elections.

His "platform" in his successful campaign was simple: the issue of improving conditions for people in the city.

"I'm certain people didn't vote for me out of any sym-

pathy because of my association with the Gay Libs.

"They gave me their votes because I made a thorough canvass of the ward and attempted to make it clear to all of them that as far as I could I would get things moving in the city.

"In any case a person's approach to sex—whether a man or a woman—is his own business."

He added: "The people of Durham were far more concerned about housing and other community problems than about my Gay Lib."

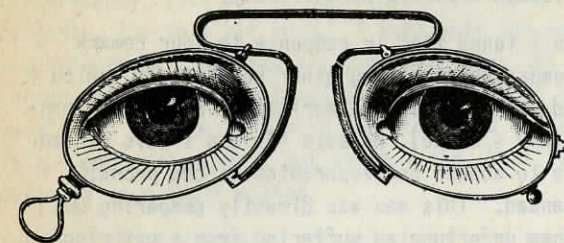
Not everyone agreed with Sam's open approach to the campaign.

The Mayoress of Durham City, Mrs. Agnes Mitchell, said: "I don't think that personal attitudes to sex should be made public by an election candidate."

Sam's defeated opponent, butcher Norman Williamson, an ex-mayor, said: "Instead of making a saint out of Mr. Green, I think the case should be turned round in my favour."

A Liberal Party spokesman said: "Mr. Green was chosen as a candidate because he appeared to be the most likely man to win the seat for us."

Dear Sir...



THE IMPORTANCE OF COMMITTEES

Dear Ruan,

May I please comment on Roger Baker's letter in the September issue of LUNCH?

Insofar as the letter written to Roger by the London Administrative Officer gave him offence, it was an 'offensive' letter. It was also a perfectly polite letter, cogently setting out views held by the Management Committee, and what it sought to establish was that when it was intended to mount some publicity exercise which affected London and London only - such as the Radio London programme - it was desirable that the elected body having responsibility for London CHE activities should either be consulted at an early stage about that exercise or, at least, officially advised that it was projected.

Turning now to the rest of Roger's letter, I am not particularly concerned to defend the Management Committee against charges of inefficiency and incompetence. This must be a matter for outsiders to judge (although my own personal view is that we did 'fall down' in not giving Derek Brookfield, in the first instance, proper support and proper terms of reference). I do wish to comment however on the suggestion that the Management Committee is 'irrelevant'.

I am not sure what Roger meant by this. I hardly think he could hold the view that London CHE could operate successfully without committees of any kind. But this is just what some people do believe. They say that committees (when not devouring sandwiches) discuss theory, talk endlessly about trivialities, drag their feet on important issues and waste time on 'waffle', whilst all the real work is being done by individuals who have no interest in 'structure' and feel themselves balked at every turn by the interfering committeemen.

As I know only too well, there is an element of truth in this. Most often it is the gifted, lively, keen individual who has ideas and gets them translated into action. Committees rarely have ideas. And, especially in large committees, there can only too often be a dilution of responsibility.

All these comments are, however, but a criticism of how some committees tend to work, and do not amount to reasons for attempting to manage without them. The fact is that in any movement or society you are bound to have a person or a group of people on whom, in the last resort, responsibility rests - who have the final say as to the formulation of policy, the co-ordination of effort and the spending of money. It seems to me much better that that group should be an elected committee that the ordinary members of the movement can get rid of, if need be, rather than a self-appointed group of people, hard perhaps to identify, who can't be got rid of. And when you have such an elected committee with such powers and responsibilities it is in the interests of the body as a whole that that committee - and no other persons - should exercise that power and assume those responsibilities. One has to watch out...

No one on the LCC or MC is, I think, complacent, about the job their committees are doing, and we are happy to have constructive suggestions as to how we may improve our service. We do believe, though, that we are 'relevant' to the functioning of CHE in London and, moreover, that we, or elected bodies similar to us, are essential if ordinary members are to be saved from some sort of anarchical muddle on the one hand, or rule by a clique on the other.

VIVIAN WALDRON

Dear Ruan,

Although I am not a woman (at least, not on the dotted line), I couldn't help being reminded by Miss Stanley's letter (September issue) of the Paris Peace Talks, where the sole thing agreed upon during two-odd years of wrangling has been the shape of the conference table; or of the aleurophile who had a special circular home constructed so that none of his cats could find a corner in which to shit.

EDUARD BOAGNI

Dear Editor,

If only all the 'girls' in CHE had the reasonable, sane and balanced attitude displayed in your answer to Liz Stanley's tirade in the September LUNCH, and indeed in your editorials in general, more of us male chauvinist pigs would do more about welcoming and even trying to attract them into CHE. The spectacle of one woman member attacking another for patronising her because she's a woman is surely more than a little absurd.

It is very noticeable that a large proportion of those who make the most fuss about being discriminated against are people who would be 'discriminated against' on personal grounds anyway, owing to their unfortunate possessing of a larger than usual amount of qualities tending to cause people to prefer their absence to their presence: but they put the blame for this on something general such as homosexuality, femininity, colour, etc.; anything rather than face up to the unpalatable truth.

On another tack altogether, I feel we should welcome Martin Stafford's letter in the same issue particularly since, whatever side we may take in the specific matters raised, it shows a flexibility and a willingness to change attitudes in response to evidence that, to be candid, I hadn't suspected in him and which I would be very happy to see signs of in the rest of the EC.

With regard to the specific issues raised, I should like to record my emphatic agreement with the following:

- 1) The EC is, if not out of touch with the membership, then culpably unmindful of its wishes.
- 2) Policy should be determined by the National Council.
- 3) Most members are as indifferent to political change as they are apathetic about good morals.

A word of sympathy to Vivian Toland for trying to make his piece about the Bristol NC entertaining as well as informative; no doubt he will make every effort next time to be stodgy and dull.

BILL MAHON

THE ODIUM OF COMPARISON: AN EXPECTATION SHATTERED

Dear Ruan,

Having long admired Chad Varah, I read your interview of him with considerable interest and

naturally I was especially pleased to see that the tenor of most of his remarks was that homosexuality is a perfectly natural phenomenon, that it is not a vice, and I even got the impression that he did not regard it as a sin! All very good, I thought, but then I looked a little more closely.

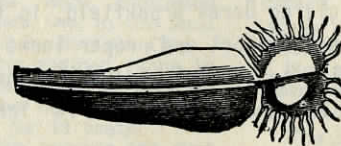
And then I found that in response to your remark about homosexuals helping other homosexuals (which I presumed was meant in a Samaritans - and dare I mention FRIEND a sense), he said 'We don't have schizophrenics to answer schizophrenics on the phone!' I was incensed. This man was directly comparing us with those unfortunates suffering from a pathological disorder. In God's name, if this is all we can expect from Chad Varah, what can we expect from the rest of the world? Or perhaps I am just being oversensitive!

Another thought occurs to me: if Samaritans deride homosexuals helping other homosexuals, who or what do they use to befriend and counsel heterosexuals? Or are Samaritans hedging their bets and using only transsexuals? (Love to all transsexuals.) It's an interesting thought!!!

I must pop along to the nearest Samaritans and have a closer look!

JO MCVAY-ABBOTT

ED. - Apropos an earlier remark (cut) the interviewer said 'I don't believe one has to be homosexual in order to help homosexuals!' Chad's reply was: 'Yes, we don't have schizophrenics answering schizophrenics on the phone'. This was intended as light relief, rather than as a lumping of all crackpots together.



AS THE BISHOP SAID TO THE ACTRESS...

Dear thing (whatever Ruar Jone is),

Time enough has elapsed from when I laid down the heavy burdens of editing LUNCH to assess your efforts. What can I say - congratulations. The magazine has developed to what I would have liked to see it become. What is more, its potential and achievement increase with each issue.

I have one or two gripes to make, but perhaps they are applicable to all homosexual literature. Firstly that no one seems to have relaxed to the point of writing about homosexuality as being nothing out of the ordinary; this will I hope come with time. Secondly, 25p is a bit much. I know only too well your desperate financing problems, but many CHE supporters must occasionally count the total cost of a year's CHE activities - with one thing and another it's bloody expensive. But there again, that isn't entirely your fault either.

Keep up, if it's humanly possible, the good work.

DAVID HYDE

Dear Sir,

While Chris Godbold is entitled to his views expressed in the letter published in the September issue of LUNCH, I am amazed that anyone should be so naive as to imagine that a socialist society gives any freedom or tolerance to minorities.

Russia as an example persecutes and imprisons any writer or thinker who does not toe the party line; Boris Pasternak, Yuri Daniel, and Solzhenitsyn as examples. Homosexuality is not only frowned upon in countries behind the Iron Curtain, but those who advocate or practise it are liable to heavy prison sentences. The State in these countries uses homosexuals to entrap foreigners in order to blackmail them into espionage.

Only in democratic countries where periodicals such as LUNCH can be freely distributed can a tolerant acceptance of minorities become general in society. It is in countries with strong entrepreneur economies, Holland, Sweden, Denmark, Germany and Britain that the sexual and political minorities are allowed freedom of expression and action. Admittedly there is still some legal and social discrimination but with campaigning movements like CHE these prejudices will be killed.

I am happy to live in a country where I can write a letter for publication such as this without fear of the secret police arresting me. If I lived in Spain, Greece or Russia, I could not write as I thought, nor would there be a periodical able to publish such a letter.

VICTOR HEPPELL
LONDON N.W.1.

Dear Sir,

I would like to reply to Chris Godbold's comments on our article 'The Family, Homosexuals and Socialism' which were very much appreciated; and in general we are in agreement with the points he raised, but thought that several points required clarifying.

His conclusion that progressive social reforms may be reversed, should they become a threat to the domination of the ruling class was a very important point and one which should not be ignored by gay people or any other oppressed groups.

The phrase 'middle class' was used in the article in its colloquial sense but refers to the group of people owning part of the means of production (who may also employ a small number of people) and those closely allied to these small capitalists; plus a diverse range of people who prosper by selling their professional services, or who act as managers, administrators etc.

Surely the point to be drawn from the emergence of a movement advocating liberal laws on abortion and other women's rights in Russia after 1917 is that they reflect an awareness of the oppression of women prior to the actual seizure of power. There is an important difference which must be remembered here when comparing the manifestation of homosexual repression with that of women: that homosexuals are not immediately identifiable. It is necessary therefore for homosexuals to bring their plight to the notice of heterosexuals, not only for any revolutionary ends but also for achieving further reforms now and to defend those won already. Failure to become a force at the time of abolition of capitalist mode of production could easily lead to a similar situation to that in Cuba and other 'worker states'. The official line of the Cuban Communist Party is one of extreme repression of gay people, to the point where they are herded into concentration camps. How can they, in such circumstances, fight for their democratic rights?

Whilst not denying that the capitalist principle of 'divide and rule' plays a part in all our lives, I do not think that homosexuals are used extensively in this. There are very few instances where gay people as an identifiable group are a specific source of exploitation, other than many gay clubs.

Apart from the above points I found the letter to be a useful contribution to the gay cause.

BRIAN COUPLAND

Dear Mr Bone,

Thank you for the copy of LUNCH, which I read with real interest and shall keep for reference, especially with its addresses etc.,

The experience which you recount of Mr. Valentine, shows how despicable techniques of recurring prosecutions will be used as a persecution when no charge can be made to stick. Our society has a long way to go before it has substituted a sex morality fit for the name, for the filth which has been our 'Christian Heritage'. Good luck to you in your continuing efforts.

I think I won't take the magazine as I am already swamped with regular professional and other reading. I enclose £5 for your general funds, and of course Kathleen and I continue as subscribers to the Albany Trust and Howard League.

By the way, in case you like to know what kind of friends you have, I'm 95% heterosexual I guess.

DR. KEITH NORCROSS
BIRMINGHAM.

Dear Sir/Madam,

Have you any Guernsey subscribers? I am trying to form a local group and CHE H.Q. tells me that there are no other actual members here. We are not allowed to advertise in the local paper because the 'Law' over here was not changed as yours was. I was a member of a group in England and since returning here after 10 years I feel in a 'desert'.

MISS K.M.
GUERNSEY C.I.

DANISH FRIENDSHIP

I have not replied previously to your offer of LUNCH every month, since I was appearing in the local court on two charges of Indecent Assault against a 15 year old boy who was a more than willing party to what took place. He practically incited me to masturbate him, which no doubt had some influence on the Magistrate who, after a good telling off, gave me a suspended sentence of 8 months, 4 months consecutively on each charge (other charges being taken into consideration) to be suspended for two years, and costs of £9.80, which, considering that sixteen years ago I came out of prison after serving 18 months for a similar offence, is very lenient treatment.

Like many homosexuals I suffer from a sense of isolation. I do know two or three chaps over 21, but at 43, find that they are not in the least bit interested in me, preferring the company of men their own age, and who can blame them!

I have a good job, which pays well, and one that I couldn't carry on outside the area. Anyway I have no desire to leave my home. I accept the fact that I am a homosexual. It is nothing to boast about, neither is it a source of shame, and my ambition is to be treated like anyone else.

Incidentally I have had such treatment from a family in Denmark, who are my very good friends, when a Briton on holiday with me once let slip the information that I was homosexual to them. I am assured of their friendship, since upon my recent arrest, I put my cards on the table. Their youngest son of 15 is my special friend and when asked by his father if I could continue to visit them for holidays, replied "Graham has never done anything to harm or embarrass me! I want him to remain my friend and your friend too, so please say that he can come!" which I was allowed to do for a fortnight in August, and the young lad got hold of my hand when we were alone, and said "I am happy that you are here."

His father was, until 2 years ago, Chief Security Officer of State, 'Captain of the King's Guard'. I value his friendship very highly. He is a man of very broadminded views, even for a Dane. The Danes are not as broadminded as people in this country would have us believe. Anyone having sex with a boy under 18 automatically gets 2 year's imprisonment. Families there are just as distressed as families here, when it becomes apparent they have a homosexual son or daughter. They do discuss the details of sexual life with their children and it isn't unusual for children to tell their parents a rude joke, or vice versa, but one shouldn't imagine that this leads on to sexual indulgences with family members or friends. In fact most stories about Denmark, are so much sensational rubbish. Lord Porn, on his visit, was trailed by the Danish Press and his pronouncements treated with hilarity because it has been proved that the Danes are not interested in buying porn. For one thing, it costs too much, no one under 18 is allowed in the shops, and adults aren't interested.

GRAHAM S.
WREXHAM.

News from CHE

CUPID'S CRESCENT by LAURENCE COLLINSON

A CHE member is reviving a literary practice that goes back about 200 years; he is publishing a novel by subscription.

The member (and author) is Laurence Collinson, a sometimes provocative contributor to LUNCH, active in GLF and CHE. Laurie is the author of a number of television and radio plays which have been produced in England, Canada, and Australia, several produced stage plays, quite a few short stories and two collections of poetry.

The book he is publishing is called 'Cupid's Crescent', a novel of about 45,000 words, which he says he has touted round to practically every fiction publisher in London, where it met with reactions that ranged from 'disgusting' to 'brilliant'. Even those publishers most enthusiastic about the novel, however, refused to accept it on the grounds that its explicit sexual content might render them liable to unhappy legal consequences. Laurie doesn't agree that this is likely, particularly as in today's more 'permissive' climate a prosecution for pornography and/or obscenity would be absurd. He considers that the main reason for the book's rejection is that it treats sex not seriously or 'educationally' but comically, and that some English publishers get uptight about 'humorous' sex unless, like 'Portnoy's Complaint' the book has been a best-seller in the States and is sure to make a profit here.

Laurie is canvassing subscriptions, and plans to publish 'Cupid's Crescent' (subject to raising enough money) in a soft-covered edition. The price per copy will be £1.00, but in order to help finance the enterprise, the first 350 copies will be autographed and numbered, which Laurie hopes will attract bibliophiles and make these special copies into collectors' items. These signed books will sell at £2.00 each. Both prices include postage.

'Cupid's Crescent' relates the story of a young man who, like the 'Festival of Light' people, thinks that all but married missionary sex is wicked, and has hang-ups even about that! He determines to purify the world, starting with his own street, and is even prepared to commit murder in the process. There is a lot of gayness about the book, in both senses of the word, and Laurie hopes that readers will, like one of the publishers who knocked it back, think it 'amusing', 'really original', but trusts they won't, like the same publisher, find it the 'dirtiest'.

kinkiest, sickest and most unpublishable' book that has come their way.

Anyone interested in subscribing should send his or her cheque/P.O. made out to 'Grandma Press', to Laurence Collinson, 30 Andrewes House, Barbican, London, EC2Y 8AX. The author hopes that enough money to print the book will be raised within three months, but if the project shouldn't get off the ground by then, the money, which will have been held in trust, will be returned to the subscribers.

LIC

CHE LONDON INFORMATION CENTRE

London CHE's plans to extend greatly its facilities for members and the public have had a great boost with the opening of the CHE London Information Centre at 22 Great Windmill Street, London W1V 7PH.

The Information Centre will be open from 10a.m. to 10p.m. every day as soon as the decorating is completed and a rota of reliable volunteers has been organised to staff the office. (By the time you read this, LIC will be open at least from 12 noon to 6p.m. every day.) The phone number is 01 437 6117/8 - ask for CHE as our calls are routed through a switchboard.

CHELIC is to act as our shop window to the world and great efforts are being made to ensure that we give that really 'put together' image which is necessary if the general public are to have confidence in us. The 'Platform' programme helped considerably in putting our address around and enquiries are already coming in at an encouraging rate.

Apart from being an information centre and office, LIC has the added bonus of being large enough to hold Group meetings, and bookings have already been taken from a few Groups. 25 people could comfortably meet at LIC at a nominal cost of £1.

Finance for LIC is coming from the London Groups and also from a number of individuals, some of them out of town, who have pledged support. However, like anything else, the actual cost of setting up is far greater than the cost of running, so further gifts of cash, stationery, and office equipment and labour are urgently needed. Your contribution, however small, will be used to good effect in order to make LIC an enterprise of which CHE members may be proud.

DEREK BROOKFIELD

Speak - easy

Go forth and speak! To misquote the Biblical command is perhaps to coin a new exhortation which could well be the battle-cry of CHE in the coming year. Already there exists a caucus of members ready to face the barrackers and tourists at Speakers' Corner or to tell the local Round Table that inverts aren't such an infamous bunch after all.

Early in September a small group of North-Londoners gathered within a ball's throw of the Arsenal Football Ground to hear a clutch of experts from the Church, medicine, social work, the legal profession, plus our own Jacquie Forster and Roger Baker, on how we might tackle the task of public speaking. It was one of those occasions when everybody had something significant and meaningful to contribute.

The lawyer hit on an important fact not generally known - by those present, anyway: the controversial Industrial Relations Act could well be used in defence of a homosexual unfairly dismissed from work. Under the provisions of the Act, an employee can appeal if he feels he has been sacked without due reason. Whether or not homosexuality in itself constitutes a just ground for action of this sort has yet to be contested. But one thing seems certain - the relevant sections of the Act call for further inquiry.

Roger and Jacquie, already seasoned orators for the Cause, drew upon their own experiences as speakers. Jacquie touched on a thorny threesome - artificial insemination, adoption and the situation in which heterosexual children reject their homosexual parents.

Roger's description of the way in which he addresses particular audiences was most helpful. In talking to professional social workers he aims to persuade them to look at the homosexual situation from the homosexual's point of view. For the 'laity', his address is moulded around the objectives of CHE.

The doctor suggested that CHE might become involved in the education of medical students, many of whom have at most an inadequate knowledge of sexual deviation. For those already qualified, a CHE-inspired article in a specialist journal could enlighten or remove misunderstandings.

Some audiences may question the ethics of homosexuality and homosexual acts. The Minister recommended that the argument put forward by Norman Pittenger in his book

'Time for Consent' that the morality governing heterosexual behaviour should apply equally to the homosexual, should be the present-day Christian attitude.

Doreen Cordell, well-known for her social work for the Albany Trust, stressed the importance of clarity in the definition of sexual deviance: homosexuals, transvestites and trans-sexuals should not be lumped together. She pointed out that the law concerning the age of consent for male homosexuals remained unaltered, despite the Latey Report which recognised the responsibility of the 18-year-old; and that pressure for further legal reforms must come from both heterosexuals and homosexuals.

After a day's intensive assimilation of advice and useful hints, the challenge now is - Go forth and speak!

MICHAEL MOOR

Writer's Group

By the time this issue comes out we shall have held our first meeting, but we are still looking for new members. We hope to print details of our forthcoming activities in future issues, but in the meantime information is available from 01 476 7980.

An East London Group?

Would anyone interested in joining or helping to start an East London Group give his name and address or telephone number to the London Office, or ring 476 7980? The area envisaged is roughly that of places with an East London postmark.

Lunchtime Group?

Another new social activity now emerges from its chrysalis, generated to fulfil the needs of those wanting contact & company on a regular or casual basis over the lunchtime period, also for those whose work prevents them from attending evening meetings and who would, therefore, have no opportunity to make contact at all. Although this activity will be centred, initially, around the Holborn area, there is no reason why, if demand directs, it could not be extended to cover the West End.

This invitation to meet over lunch is, naturally, extended to all members, and in order to participate just phone in to either Stanley Marcus (Group 3) on 01 405 6900, ext. 243 (work), or myself on 01 735 7611, ext. 2319 (work).

CHRISTOPHER IVOR COOKE



A lively musical evening

The announcement of a record recital, by courtesy of Mr Rodney Slatford and Mr David Dunn at their home in North Acton, attracted an appreciative gathering of some 30 CHE members on Sunday evening, 10th September.

Bach, Wagner, Tchaikovsky and Roger Quilter were the chosen composers, and the evening was made especially interesting by Mr Slatford's enlightening miniature biographies of these gentlemen. A great deal of research work had obviously been undertaken so that only the 'spicy' gems were brought to the attention of the keen-eared audience.

It was a surprise for some of us to learn that the reception given to Wagner's new music varied throughout the world. Paris, for instance, loathed it. So much so that when Madame Patti, an outstanding prima donna of her time, appeared on the concert platform to sing some of his work, she was booed off the stage.

Poor Wagner! What a strange experience it must have been when he was greeted by the American president, Grant, in Heidelberg. Grant could speak no German, and Wagner no English. Maybe it is as well that he did not know at the time what America thought of his works.

We learned that the music selected for the evening was first performed in 1877, the same year the phonograph was invented. And as if this information were insufficient, our hosts were able to show us their proudly owned, and beautifully preserved, Orchestral Regina (approx. 100 years old), the forerunner of the gramophone. This must indeed be a unique possession. The apparatus is some 6ft high, 3ft wide, and its plate records some 2ft in diameter. Imagine carrying home half a dozen of these weighty discs as a present for someone! Incidentally, the purity of the tone of the recordings was quite superb.

1877 was a time when the Albert Hall and the Crystal Palace were the new popular venues for Saturday evening concerts.

During the interval the hosts served wine and, most appropriately, 'fairy' cakes as well, the latter especially made by the Secretary of the Group Secretary. Wine was also donated by another Committee member, although, in fact, no artificial stimulant was necessary as the music was sufficiently exciting in itself.

CHE members are always welcomed on these musical occasions, and a varied and lively programme has been drawn up for future 'At Homes' including recorded and live performances. One such evening, which should attract a crowd, will concern 'Sex in Music'.

As the recitals will be taking place at various dates and venues, Mr Bill Dalziel (phone: 743 9666), the Music Group Secretary, will be pleased to supply details. Contact should be made with him as early as possible, as the hosts concerned will require to know how many members to expect.

CYRIL WESTON,
COMMITTEE MEMBER OF THE MUSIC GROUP.

UNUSUAL CONCERTO

Ron Herington was the host at a record recital given at his home in Notting Hill Gate on Sunday, 27th August, to a number of CHE members.

The programme included items by Debussy, Mahler, Liszt, Kodaly and an unusual, but very pleasant Concerto for Harp and Orchestra by Boieldieu.

Mr Herington prefaced each recording with a most interesting resumé of the artistes and the composers, which did much to enhance the entertainment.

During the interval refreshments were served, and they were so tempting that one was torn between nourishing the body and stimulating the mind, in other words drawn between the dining room and the music salon!

The evening ended with a tape recording of Rose Robertson's broadcast in Women's Hour.

The CHE Music Group certainly seems to have got off the ground, for this is not the first of such evenings, and no doubt there will come a time when it will be necessary to hire a hall for those gatherings when they eventually expand beyond the average living room.

CYRIL WESTON.

Diary

October

SUN 1 CHE Speakers Corner 3pm
TUE 3 CHE London 10 Birthday Party 8pm
Rehersal Club. Entrance 30p.
WED 4 CHE London 9 T.B. 7.30pm Vivien Waldron
and Geoffrey Baggott.
FRI 6 GLF Dance Fulham Town Hall 8pm-midnight.50p.
SAT 7 CHE York Doncaster Trip. SAPPHO Disco 7pm
Marquis of Cornwallis. Girls & CHEmen only.
SUN 8 CHE Music Club Surprise evening Barbican
Details ring 743 9666.
THU 12 CHE London 12 C.A. 7.30pm Antony Grey.NFHO.
SAT 21 CHE Windsor Social 8pm Sunninghill,Ascot.
SUN 22 CHE East Lancs Jamboree Southport.
WED 25 N.F.T. Gay Liberation Film 8.30pm.
THU 26 N.F.T. GLF Film followed by discussion
which will be represented by someone from
CHE.
FRI 27 CHE Company of Nine ; Comic Verse.
SAT 28 RGA Halloween Party Reading
SUN 29 CHE Walk Cooper's Hill & Windsor.
TUE 31 CHE CHILTERN/WINDSOR Halloween Party.

November

SAT 4 CHE AUTUMN FAIR Conway Hall
SUN 5 CHE Speakers Corner 3pm
THU 9 CHE London 12 T.B. 7.30 Dr. Neville
"Media's attitude to Minorities".
SAT 11 CHE Educational Teachin.
SUN 12 CHE Musical Evening with Roger Baker. Great
Singers. Details ring 743-9666.
CHE Motoring Group.Car Rally details
Martin 368 6124 Mon-Fri 6-7.30pm
REGULAR GLF DISCO'S
Mondays Crypt St Mathews Church.Opp.Brixton Town H.
Wednesdays.Bull & Gate Pub.1.HighgateRd Kentish T.

Stop Press

WANTED DRIVERS WITH CARS/VANS to help transport
goods to Conway Hall for Autumn Fair. Please
contact Martin 368 6124 Mon-Fri 6-7.30pm.

CHE

The Campaign for Homosexual Equality has developed from the North-Western Homosexual Law Reform Society into a nationwide organisation. The 2700 members of the Campaign participate in its activities through 60 or so local groups, each of which sends representatives to a quarterly National Council. The character of a group depends on its members, but most have full social as well as campaigning programmes.

An Executive Committee, elected by all members in postal ballot, handles national matters, but the strength and weakness of CHE lies at grass-roots level.

Membership is open to anyone - male or female, homosexual or not - and costs only £1.50 annually, including a monthly information bulletin.

Write to Paul Temperton, CHE, 28 Kennedy St., Manchester, M2 4BG or ring 061-228 1985.

IN LONDON: There are over 700 CHE members in Greater London, and local groups are active in many areas. In addition, groups with widely scattered members hold their meetings in Central London. A wide variety of interest-groups and action-groups enable like-minded members to get together for anything from leafletting to poetry-reading. For London events, contact: CHE, 22 Great Windmill St. W.1. 01-437 6117/8 (Ask for C.H.E. by name) Until the rota is completed the office will be open daily, from Noon - 6 p.m. only.

Men's Lib

NEWS OF THE WORLD REPORTER

A BIG row is looming this weekend over a campaign for homosexual reform planned by the Greater London Young Conservatives.

The young Tories are to hold a fringe meeting to launch the campaign during the Tory Party annual conference at Blackpool next month.

The main speaker will be Mr Ian Harvey, a former Tory junior Minister, whose career ended after his conviction arising out of an incident with a guardsman in St James's Park, London.

Mr Harvey, tipped by many for a brilliant political future until it was cut short in 1958, is a vice-chairman of the Campaign for Homosexual Equality.

"If there is any danger of the meeting becoming a circus, I shall also back down," he said.

CHE Meetings

LONDON 22 Gt.Windmill St. 437 6118.
C.A.=Coachmakers Arms Marylebone Lane
T.B.=Two Brewers Monmouth St.WC2/ W.1
GROUP 1 1st Friday 7.30pm Usually T.B.
Chairman G.Vaughan Williams 735 6602
GROUP 2 3rd Friday T.B. 7.30pm.Inf.
David Bell 739 8146. Martin 368 6124.
GROUP 3 1st & 3rd Tuesdays 7.30pm T.B.
Details 723 6931.
GROUP 4 2nd Wednesday C.A. Details
Sec. Robert Buggs. 609 2995. 7.30pm.
GROUP 5 YOUTH GROUP Membs. flats
Details Jim Haley 385-7246.
GROUP 6 3rd Tuesday Victoria Pub.
Buckingham Palace Rd. Inf. 402-8053.
GROUP 8 2 & 3rd Thursday T.B. 8pm.
Check Basil Ferron 876 1009.
GROUP 10 2nd & 4th Monday 7.30pm T.B.
Details 560 2739.
GROUP 11 1st Thursday T.B. 7.30pm
Chairman Peter Robins.
GROUP 12 2nd & 4th Thursday T.B.
7.30pm Details Barry Hill 603 5063.
GROUP 13 3rd Wednesday C.A. 8pm
Details Gerard Norton 549 0695.
BARKING Inf George Jordan 554 3337
CROUCH END 7.30 Sundays. Derek Brook-
field 7 Briston Grove Crouch End N.8.
CROYDON Unitarian Church Hall Friends
Rd.Croydon. Inf Tony Naylor 698 1815.
EALING 2nd & 4th Tuesday 7.30pm Inf.
Jim Brown 14 Drayton Green Rd. W.13.
EAST LONDON 2nd Wednesday Friends
Meeting Ho. Bush Rd. Leytonstone.
HIGHBURY & ISLINGTON 1st Sunday 7.30pm
Inf Jonathan Marks 107 Plimsoll Rd N.4.
KENSINGTON. 2nd Tuesday 7.30pm The
Rose Fulham Rd. Inf. Marie 748 9369.
KILBURN & HAMPSTEAD Sundays 7.30pm
Details Alan Louis 960 1591.
LEWISHAM 1st Monday Coffee Rm St.
Lawrence's Church Bromley Rd.S.E.6
WANDSWORTH/RICHMOND.4th Thursday 7.30
1 Hotham Rd S.W.15.Inf.Fred Green
788 2758.
WOMENS GROUP 4th Wednesday 7.30pm.
22 Gt.Windmill St. W.1.

BATH Every Thursday 8pm. Inf.John
Bath 63168 Hugh B.4738. Evenings.
BIRMINGHAM Carrs Lane Church Centre
B'ham 4. Con. Denis Platt 0902
752673. Inf Douglas 021 706 9818.
BRIGHTON Details John Gough 9 Quayfil
Ho.24/25 Broad St KempTown Brighton
Tel: Robert Brighton 575096.
CARDIFF 2n & 4th Tuesdays Chapter
Arts Centre Cardiff. Inf. Mike Downs
Cardiff 561361.
CHILTERN 1st Monday 3rd Thursday 4th
Wednesday. Inf.Alan 01.864 5119.
EAST KENT 1st Friday Inf.R.Weller
54 Minster Drive Herne Bay Kent.
EAST LANCs Meetings etc Blackburn
area. Details CHE Manchester.
HUDDERSFIELD & HALIFAX Details CHE
Manchester.

KENT STUDENTS Details Brian Hart
1 Trinity Rd Folkestone 0303 54698
LEEDS Inf. David Morley 7686. Details
in Leeds Group Newsletter.
LIVERPOOL 1st & 3rd Wednesdays. Con.
Robin Bloxside 051 709 6104. Inf.
Gordon Gibb 120 Edinburgh Rd. Liv.7.
SMG Every Monday 23 George Sq. Edin.
Sec Michael Coulson 9 Moray Place. 3.
Inf. National Office 214 Clyde St
Glasgow G14JK.Tel: 041 7717600.
SOUTH ESSEX 3rd Wednesday Basildon.
Inf.John Shaw Sth Benfleet 3706.
SOUTH HERTS 3rd Tuesday Inf.John
Kernaghan 21 Park Close Old Hatfield.
TEESIDE 2 15 Beaufort St.Middles-
brough. Inf. Eric Thompson.
TUNBRIDGE WELLS 4th Saturday. Conv.
Ross Burgess Tun,Wells. 33175.
WINDSOR Meetings Maidenhead/Sunning-
dale/Windsor. Con. Mike Harris 82
Dedworth Rd Windsor. Inf. Peter
Saunders Ascot 24138.
WOLVERHAMPTON Inf. Denis W.752673.
YORK 2nd & 4th Thursdays. Details
Roger Depledge York 55508.

Friend

Friend is the advisory and
befriending service of CHE. Call
(Monday and Friday 7.30-9.30 pm)
or write to FRIEND, CENTRE,
BROADLEY TERRACE, LONDON, N.W.1.

Other meetings

GAYSOC University meetings. Details
s.a.e. Gaysoc University of London
Union. Malet Street. W.C.1.
GAY RELIGIOUS Alt. Sundays. Details
Brian 278 1701.
JEWISH LIAISON Details Simon Benson
21a Donae Place S.W.3. 2NH.
RGA READING GAY ALLIANCE Details
Rm 7. 30 London Road Reading Berks.
GAY CAMBRIDGE CHE/GLF Group.Details
Bernard Greaves 29 John St.Cambridge
Cambridge 52661 or Pat Cam. 55772.
WOMEN'S GROUPS
CHE WOMEN 4th Wednesday 7.30pm
22 Gt Windmill Street. W.1.
LESBIAN LIBERATION Wednesdays 8pm
Women's Liberation Centre 14 Radnor
Terrace S.W.8.
SAPPHO 1st Monday Museum Tavern
Museum Street W.C.2. 7.30pm.
WOMEN'S LIBERATION Details of groups
3 Shavers Place S.W.1. 839 3918.

GLF Meetings

We hope to print a full list next
month meanwhile contact the GLF
Office. 5 Caledonian Rd.N.1.
Tel: 01. 837 7174.

Solution to Chezzle Two:

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Sorry, no winners. CHEZZLE
#3 will appear soon, and will
be worth a fiver.
EDUARD BOAGNI, LUNCHEZZLEDITOR

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