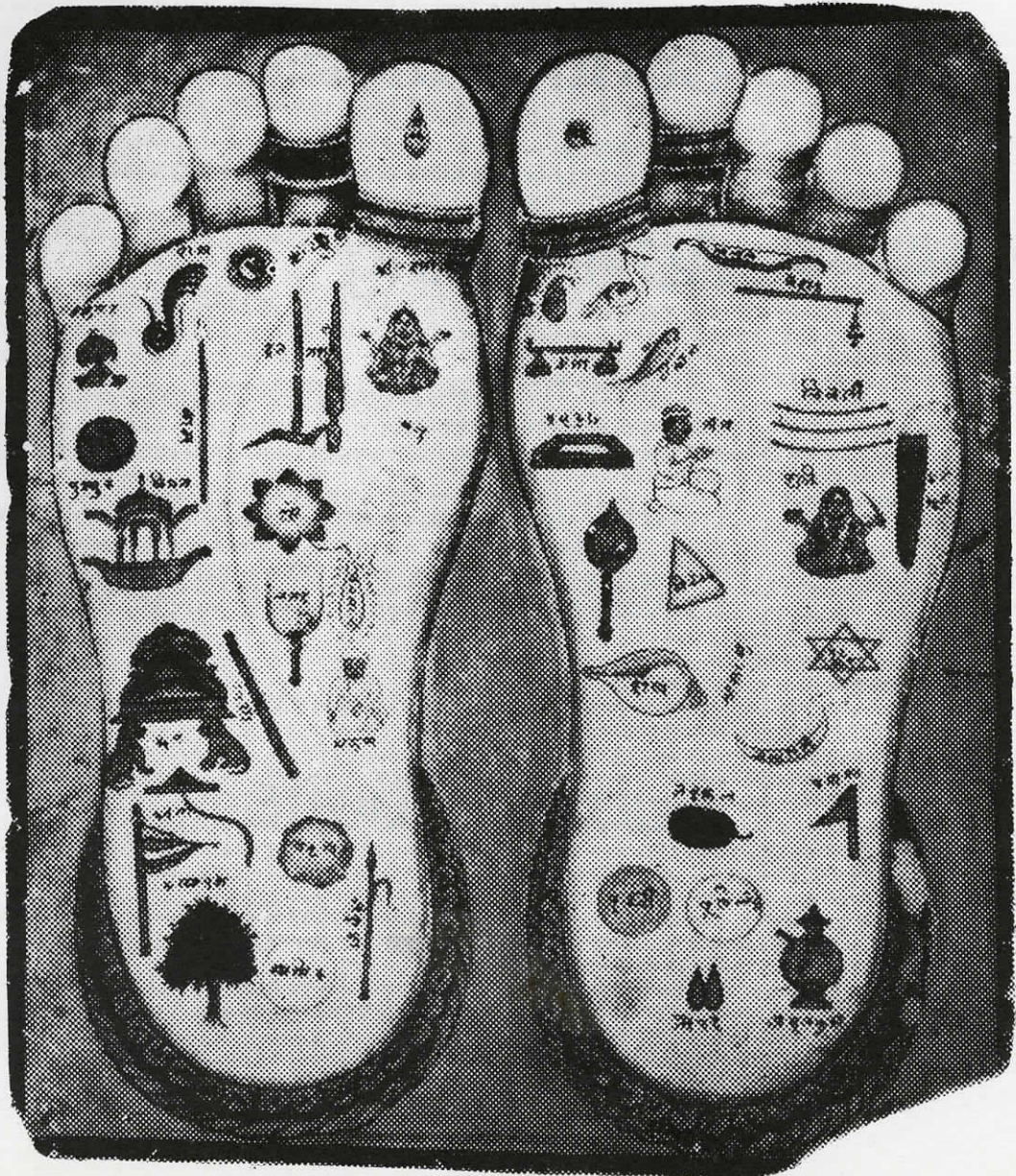


Lunch

Number 16/25p
January 1973

Paul Temperton interviewed / Gayspeak
British homosexual counselling



Lunch

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

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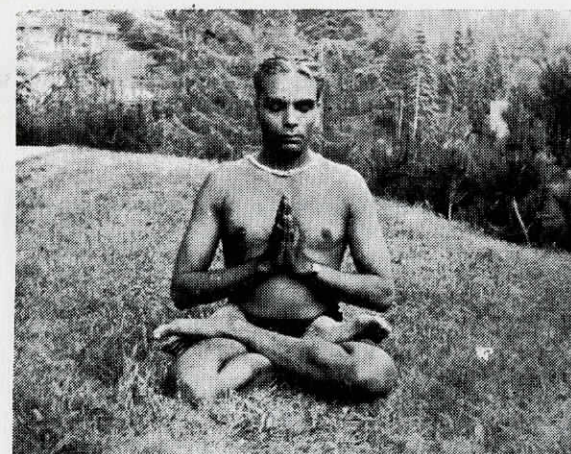
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NEW YEAR RESOLUTIONS

1. To purge our language of overworked jargon ('Sexist', 'chauvinist', etc.) wherever possible; or, at least, to use such terms with discrimination.
2. To trust and recognise more homosexuals as reliable and 'real' people.
3. To avoid a High Moral Tone. (Not to take ourselves too seriously.)
4. To attain the lotus position, metaphorically if not physically.
5. To refuse to rest on our laurels but persevere in aiming at a greater professionalism, now that LUNCH is bigger than you or I.
6. To continue attempting to report as fairly and unbiasedly as possible all points of view. To become a real forum for debate and exchange of views.
7. To recognise that changes in the law are needed and work for them. (Also to see sexual liberation in its proper context and perspective.)
8. To wish all involved in homophile movements progress, and prosperity.
9. To work together.

HAPPY NEW YEAR (especially to N.Y.M. and Olaniyi)

NEW YEAR BRAIN TEASER

Prize for first correct solution is Fowler's Modern English Usage

WHO OWNS THE ZEBRA? WHO IS HOMOSEXUAL?

This brain-teaser can be solved by combining deduction, analysis and sheer persistence. The essential facts are as follows:—

1. There are five houses, each with a front door of a different colour and inhabited by men of different nationalities, with different pets and drinks. Each man smokes a different kind of pipe tobacco.
 2. The Englishman lives in the house with the red door, and is married.
 3. The Spaniard owns the dog.
 4. Coffee is drunk in the house with the green door.
 5. The Ukrainian drinks tea, alone.
 6. The house with the green door is immediately to the right (your right) of the house with the ivory door.
 7. The Medium Cut smoker owns snails.
 8. Spun Cut is smoked in the house with the yellow door.
 9. Milk is drunk in the middle house.
 10. The Norwegian lives in the first house on the left. Uncertain sex life.
 11. The man who smokes Mixture lives in the house next to the man with the fox.
 12. Spun Cut is smoked in the house next to the house where the horse is kept.
 13. The Flake smoker drinks orange juice.
 14. The Japanese smokes Rough Cut and is homosexual.
 15. The Norwegian lives next to the house with the blue door.
- Now, who drinks water; who owns the zebra, and who is homosexual?

(RESULTS: February issue. Entry deadline 18 January.)

THE LONGFORD THREAT TO FREEDOM

Brigid Brophy says she does not think the Longford Report will inspire many people to masturbate (page 9).

THE LONGFORD THREAT TO FREEDOM, a new pamphlet published by the National Secular Society, is based on Miss Brophy's speech at a meeting which the Society organised in London to protest against the Longford proposals.

Referring to the Longford Committee's proposal that a work shall be obscene if its effect, taken as a whole, is to outrage contemporary standards of decency or humanity accepted by the public at large, Miss Brophy says: "A juror or magistrate has no more means than I of knowing what standards are held by the public at large." (page 10) She goes on to say that Darwin's 'The Origin of Species' grossly outraged contemporary standards when it was published. (page 10)

She continues: "Most original thought and much original art proceed by outraging previously accepted standards. The Longford legislation would wipe out our cultural future—and much of the past, whose works are often outrageous by today's standards... The Longford legislation is a prescription for replacing the permissive society by a stagnant society. A society that is not free to be outraged is not free to change." (page 10)

THE LONGFORD THREAT TO FREEDOM (10p plus 3p postage) is obtainable from LUNCH.

Interview with Paul Temperton

Born Beverley, Yorks. Educated at local Grammar School. In Local Government for a year and then quit to seek fame and fortune in Manchester. Saved from walking the streets by a job in advertising, which he left after 5 years to become General Secretary of CHE.

Interviewer: Vivian Toland

Q: How did you become involved in CHE?

Paul: Through Martin Stafford and Alan Horsfall who were keeping the North West group going. In '69 we decided to build it nationally and a membership drive began. It more or less snowballed from there and overtook us by the sheer rate at which it grew. At the end of '70 it was getting out of hand, and taking up more and more of my spare time—and work time at the advertising agency. It became evident by Spring '71 that we must employ somebody and I was appointed full-time paid secretary.

Q: Many are surprised to discover that CHE's General Secretary is only 23; how do you feel about this?

Paul: No one else was there to do the job, and anyway CHE couldn't afford to pay the money that an older person would have wanted. I'm conscious of the fact that some people think I'm rather young to be the secretary.

Q: In what directions would you like to see CHE move?

Paul: Personally I have always hoped CHE could be akin to Gay Activists Alliance in the USA. They're a militant and activist body without the revolutionary and Marxist overtones of GLF.

I'm sure the social side of CHE is important to an awful lot of people, but it isn't what interests me most. I think in some groups there's too much emphasis on the social side and not enough on the campaign for civil rights. Some people disapprove of any campaign being done at all—this really annoys me. We are gradually getting better at the campaign nationally, but not as fast as I'd like. Some groups are still only feeling their way, but there are encouraging signs—such as the Hyde Park Corner speakers, and the Radio London programme. But I don't want to denigrate local groups generally, because I know there have been some splendid efforts by many which do deserve credit.

Q: Are we doing enough to encourage women to join CHE?

Paul: There aren't nearly enough women in CHE, but the proportion now joining is a good deal higher than it used to be. We are moving in the right direction, but not fast enough. CHE hasn't always made it clear that it is other than an all-male organisation.



One reason why women don't seem to join us is the vicious circle which can operate at local group level where you have only one or two women in a group. A newcomer, seeing the male predominance, doesn't feel at home and is frightened away. The vicious circle can be broken, and has been in some groups, by organising the women separately at first; they are not thrown straight into an all-male group but channelled in gradually.

Q: I take it you don't encourage single sex groups?

Paul: No. I'd be against segregation, because I think integration is extremely important. A lot of male members will not appreciate this but it is important for gay men—especially those embroiled in the gay scene which is so ghettoish, to come into more contact with women. They may not appreciate it at the time, but it is a liberating experience, and can be beneficial in broadening one's outlook. I've seen this happen with quite a number of men, who viewed with apprehension having anything to do with women—gay or not.

Q: Do you find yourself too involved with CHE, to the exclusion of other interests?

Paul: Recently I have become more and more aware that almost everyone I have anything to do with is gay—with the exception of when I go home to my parents. Another exception is my involvement with the Young Friends [Quakers], which often acts like a breath of fresh air and restores my sanity. I do think this is rather unnatural. One tends to lose touch with real life to some extent, or what most people would consider real life. This is something I mean to do more about, and let CHE take a back seat in my spare time.

Q: Do you mean you would treat CHE as a 9–5 job?

Paul: No, I don't think I could ever quite do that, but I'm conscious I ought to widen my horizons.

Q: When did you first realise you were homosexual?

Paul: When I was about 12 or 13. At that stage I had an affair with a boy, who was my best friend throughout school. This sort of thing is all very usual, but it became rather more than that—it was an emotional relationship, as well as being sporadically sexual. Eventually he became interested in girls, and wouldn't go to bed with me any more. I was upset about this at the time, but eventually got over it. For me it was rather more than the textbook adolescent experience which we are told is just sexual messing about.

Q: Do girls terrify you then?

Paul: Not now. It's only in the last couple of years that I have got over feeling ill-at-ease with women. At 14, when most boys were taking girls out, I wasn't. I did feel out of things. There were parties going on and I did go to one—it was excruciating. There was this awful girl who foisted herself upon me, and I was obliged to make some effort at loveplay.

Q: Does sex play a great part in a relationship for you?

Paul: Sex is less important to me than it appears to be to quite a lot of other people. This is something on which people vary enormously. I think that the variation is a fact which isn't sufficiently appreciated. I must say that the idea of going to bed with someone you've just met, or with someone different every night, is alien to me. I couldn't do that, but nor would I like to criticise those who do.

This is where misunderstandings arise—some people will make moral statements about naughty promiscuous people—but don't realise that this is an important emotional requirement for such people.

Q: Do you approve of such things as 'cottaging' then?

Paul: I find it difficult to understand why people continue to go cottaging, even after they have access to other ways of meeting. I gather there is some kind of excitement in doing so, but I'm very naive about things like cottaging. I'm continually amazed to find somebody who goes as a matter of course—even people who I thought wouldn't dream of it. That keeps on happening to me and I don't seem to be learning.

This illuminates one aspect of my own homosexuality—that I am atypical. I came straight into the homophile movement from nothing, and knew nothing about the gay scene. I don't see the point in standing around in pubs or clubs just drinking—it doesn't appeal to me.

Q: Will you give us your views on pornography?

Paul: I like porn—and the idea that anyone should prevent me from buying it, or looking at it, is abominable. I think the whole idea of censorship is completely

and utterly wrong. The Mary Whitehouses and Lord Longfords of this world infuriate me more than anybody else. It's absolute bloody rubbish to talk about porn corrupting and depraving.

Q: ... and on Gay Lib?

Paul: I wish some CHE members weren't so hysterically opposed to anything bearing the words Gay Lib. We ought to see that those in GLF are basically fighting for the same cause as ourselves. To me it's a source of regret that we haven't been able to co-operate more with GLF.

It's unfortunate for CHE that GLF has managed to make the headway and get the publicity. It's inevitable in a way, as the sort of thing GLF members are willing to do—hand-in-hand walkabouts and demos—are obviously in the short term getting more publicity than respectable CHE members discussing something in a room. A lot of our members haven't bothered to study the GLF philosophy—it would be nice if more had read and understood the GLF manifesto.

Q: ... and on Women's Lib?

Paul: I'm very much in favour of it, but I wish it hadn't got itself the image of a lot of eccentric, bra-burning extremists. It is more important than that, and our cause allies with Women's Lib.

I get worked up about this 'gender rôle' concept, and how it is re-inforced in our society. I think we should be trying to break rôles down. Some would say this isn't specifically relevant to CHE's aims, but I think it's all part of the broader aspect. It would be nice if the homophile movement gave more support to Women's Liberation.

Q: ... and on our FRIEND counselling service?

Paul: It's one of the most useful and admirable things CHE has done. Local groups have done an awful lot for some people, but FRIEND takes it a bit further in helping those who wouldn't fit into a group. It's important that CHE shouldn't *only* do things like this—



which is clearing up the mess created by the basic situation—without changing that basic too.

Q: If our campaign did go ahead successfully do you see FRIEND doing itself out of a job?

Paul: That's a long way in the future and I'd hesitate to say it would ever arise.

Q: Have you any views on LUNCH?

Paul: One often feels disinclined to plough through it. GAY NEWS, for example, is written and set out in such a way it maintains your interest. LUNCH, on the other hand, somehow manages to be rather stodgy and boring. It's too heavy and London-chauvinist—you're not a Londoner so I can say this—Londoners are the most parochial people in the world. They believe the world ends at Potters Bar...

Q: Have you thought about your future within CHE, and generally?

Paul: I go through phases. A few months ago I was cheesed-off with the whole thing. I was so bogged down in the homophile cause I couldn't bring myself to read another word about homosexuality. That's passed, and I'm enthusiastic again. I don't know why these phases come and go—it may be to do with how happy I am in my personal life.

If CHE were to become a more bureaucratic, ponderous and heavily-structured organisation—as it could if certain factions gained more influence—then I would start seriously thinking about going. The working party enquiry into the structure of CHE came up with the most extraordinary guff. If that came in I should spend half my time counting votes, and the other half administering changes in voting boundaries.

Also, if CHE showed any more signs of holding back from being as radical and activist as I would like it to be, then I'd be inclined to look for another job.

NEWSPAPER ARTICLES

In The Times Higher Education Supplement 1.12.72, page 5, article titled 'part time students and women involved in minority claims': quote:

This was a conference for minority interests within the student movement. Part-time students, art students, married students, disabled students, gay students, and the largest minority of all, women students, were pressing their case in various ways.*

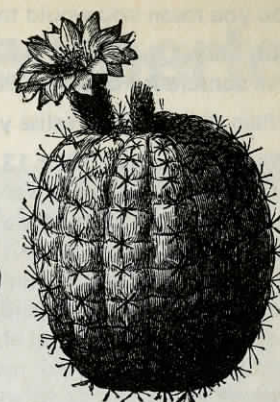
The loudest cheers were for gay liberation. Miss Richardson† said there had been cases where male homosexual students had had their rooms wrecked by their fellow students.

*The NUS conference at Margate, November 24/11–27/11.

†In presenting a report on "Women in Society".

—Gay Students Society News Service

Odds & Bods



THANKS TO GOD AND THE LAGOS WEEKEND! (Nigerian News of the World)

THANKS, SIR

Dear Sir,

I am a 19-year-old radio mechanic and I love reading your paper.

Until early this year I have been hearing the word "Homo-sexual" but never knew what it meant, but now I do—thanks to God and the Lagos weekend.

—Olaniyi Olafaju
Palmgrove, Mushin

And now the bad news ...

Was Hitler Queer?

In his book 'The Mind of Adolf Hitler', now being serialised by the Sunday Telegraph, Dr Walter C. Langer suggests that Hitler as a young man was an active homosexual.

"On August 3, 1914 at age 25," writes Dr Langer, "Hitler joined a Bavarian regiment as a volunteer.

"There are several things that have never been satisfactorily explained. The first is that he spent four years in the same regiment but was never advanced beyond the rank of First Class Private or Lance Corporal.

"Rauschning claims that a high Nazi had once confided in him that he had seen Hitler's military record and that it contained an item of a court martial that found him guilty of pederastic practices with an officer and that it was for this reason that he was never promoted."

When Hitler came to power years later many thousands of German homosexuals were sent to concentration camps. Few survived.

GAYSPEAK



Nanty Parlare, Varda the Lily

'Language itself is just as much the product of a community, as in another it is the existence of a community: it is, as it were, the communal being speaking for itself.'—Karl Marx

What can the language of the gay world—the gay ghetto of the metropolis—tell us about the outlook and concerns of that world? We all share the ordinary language of the Oxford English Dictionary and the common slang of informal life. But many groups in society, from medical men to meths men, find that the national language is inadequate to deal with the specialised matters they need to discuss. Doctors and criminals need words to describe the intricacies of their esoteric crafts, just as Eskimoes need five different words for snow, because they want to make fine distinctions that the rest of us don't bother with. The gay world too has technical jargon, like *trolling* and *cottaging*, *rimming* and *gamming*, for its own activities. Hippies, religious revivalists and revolutionaries need new words to express the new values they espouse. So too in the gay world, where words like *bona* and *naff* are not simple equivalents to straight words, but mean 'good' and 'nasty' in terms of gay values. Many groups, and even couples, develop a private language just because they are together a good deal: if you speak the language you belong to the club and you feel you belong there and not outside. Gay people, in fact, may drop a few camp phrases when talking to a stranger just to find out whether he is 'one of us'.

Gay slang is known as *parlare* and it is a collection of words that has a long history. Much of it derives from *parlyaree*, which in the mid-nineteenth century was the language of the circus, of showmen and of itinerant and low actors and often merges with the language of tramps. Parlyaree in turn was based on Italian and to some extent on Lingua Franca, the old language of European trade and travel. The gay

world has adopted and modified some words from parlyaree, such as *bona*, *varda* (look at), *omee* (man) and *polonee* (woman)—and its own adaptation, *omee-polonee*—and has added words like *ecaf* and *riah*, which are really backslang, or *barnet* (hair) which is rhyming slang.

Varda that Quean

Parlare has very little technical jargon. Outsiders might be disappointed to find it has few words connected with sex. If you learned a screwsman's slang you would know how to burgle a house, but parlare will not tell you what to do in bed. What it *will* tell you is how to behave in public, and how not to behave. It is pre-eminently a language for gossiping in, and especially for discussing and evaluating people's appearance and mannerisms. If you counted the words in the gay vocabulary an amazing proportion would be concerned with these matters. Parts of the body: *lals* (legs), *ecaf* (face), *dish* (bottom), *riah* (hair); appearance: *drag* (women's clothing, and by extension any camp clothing), *slap* (make-up), *capolla* (hat), being *joshed up*; mannerisms: *camp*, *swishing*, *screaming*, *too much*, *nelly*, *dolly*, *sweet*, *naff*, *queany*.

The world is peopled with, on the one hand, *fags*, *queans*, *aunties* and *duchesses* and, on the other, *chickens*, *minnies*, *pretty faces* (some of whom may be *trade*), with a few *dykes* and *quean's dollies* or *fag hags* on the side-lines.

One noticeable thing about parlare is that, apart from the *butch/bitch* distinction which I'll discuss later, it characterises all members of the group as effeminate. Distinctions of age are of much more importance. These are the distinctions that are salient in the business of attracting partners and evaluating their attractiveness, clearly a focal concern in the culture. A concern that runs a close second is how 'obvious' they are: how do they look to straight people? or, come to that, how do straight people look to us?

With the simple verbal equipment of *parlare*, and a bit of punning and inventiveness, one can sit for hours with one's friends gossiping, speculating and seeing the whole world through gay spectacles. 'There goes your mother!'

Camping It Up

The camp style of gossip and humour has been elevated to public art form by professional comedians. Drag shows are an important element of popular entertainment in pubs and clubs. So *parlare* and camp in general are not just vehicles of communication within the group, they are also one of the ways in which gay people present themselves to the straight world. At first sight the willingness to camp it up on a popular television show may look like the acme of liberation: 'We know what we are and we don't mind showing it; we can laugh at ourselves and even let you in on the joke, provided you don't mind if it's turned against you as well.' Certainly the success of comedians like Kenneth Williams and Frankie Howerd has done a lot to make people aware of the gay scene and to make it seem palatable and even desirable. Sophisticated people know what the score is and tolerantly go along with the joke.

But fundamentally camp is a form of minstrellisation. (We sociologists have our lingo, too, and I have to use this term to show I'm 'in' and also to show I have read the work of Evelyn Hooker, the great pioneer of research on homosexual life.) Just as downtrodden blacks can become 'nigger minstrels', laughing foolishly, strumming their banjos, acting out the 'happy children' image that their white oppressors want to believe in, so downtrodden gay men act out the straight fantasy of the effete but dandy butterfly. They get the laughs; they get acceptance; the gulf between two worlds is bridged for a moment.

The public comedians have done this most conspicuously and have made the language more well-known. But most ordinary people from the gay scene, especially men, have played the minstrel part occasionally and there are many for whom it is a regular way of relating to the straight world. It is a way of saying 'You can't laugh at me, ducky, because I'll laugh first and I'll use a special style and words that show I have group support behind me.'

Camp as Old Arse Holes

It is easy enough to see how the camp manner and slang are used in relation to the straight world. What puzzled me for a long time was the way in which minstrels are often called upon to perform within the gay world. Often two or three men within a group will entertain the company with an endless stream of witty backchat, mobilising a vast vocabulary, and most of the rest will only be able to interject a few remarks.

Many men I have talked to in the gay scene know a good deal of *parlare* but say they seldom use it themselves.

The answer to the puzzle, I think, is that the gay culture does not have a secure ideology which defends being gay and everything that goes with it against the wider ideology of the straight world. Criminal slang expresses a culture in which to be 'straight' is to be a mug and the major problems are technical ones of committing crimes and not getting caught. Hippy slang expresses a culture that radically rejects another 'straight' world with its uptight morality and bourgeois work ethic. But *parlare* is the product of a culture that is deeply ambivalent and even while it celebrates effeminacy, 'obviousness' and casual promiscuous sexuality (precisely the elements that the straight world most abhors) can never really accept that these are good.

One thing that shows this very clearly is the strangely encapsulated way in which *parlare* is used. It is not seen as a natural expression of self within the culture, but is recognised as a distinctive language with a distinctive style of delivery, which people can put on and put off again. The very fact that the language has its own name gives it a certain objective quality and places it at a distance, as an instrument that people can use when it suits them. People feel ambivalent about *parlare* and its use.

But *parlare* itself also expresses the ambivalence of the gay world about the gay scene. The terms of address that are distinctively gay are always used in a negative, mocking way: 'Ooh, get you, Duchess!' The distinction between *butch* and *bitch* is not merely a useful jargon distinction, for *bitch*, as in the straight world, is seen as a pejorative term, implying excessive, grasping sexuality and lack of true warmth, while *butch* identifies a commodity that is scarce in the gay world and can be used to deride attempts at manliness ('Oh, you butch thing, you!') or to describe a type one is ashamed of being attracted to, who is different from oneself and one's friends ('those butch things in leather and studs'). It is interesting that the world of the female homosexual is much less ambivalent here. It uses different words (*butch* and *fem* rather than *butch* and *bitch*), and *fem* is not at all negative and *butch* only mildly so. Presumably the greater respect for masculinity in the general culture makes it easier for a woman to reconcile herself to a manly role than for a man to reconcile himself to a womanly one.

So too with words like *queen* (and even more with *faggot*). *Queen* is the only general noun for a homosexual, and carries a slight connotation of effeminacy. Yet it is a word that cannot be used as a straightforward term. If a man describes himself or a good friend as a *queen*, it is always in a jocular way; otherwise it is always negative and often accompanied by an adjective like old, raddled, faded, or *screaming*. In connotation, as in derivation, it has no connection with a royal queen, and no implication of dignity, presence or splendour.

Curiously enough, a *drag queen* is spoken of more objectively and less disparagingly. This is probably because he provides a radical solution to the problem of 'obviousness'. There is a fear in the gay world of being recognised as gay by outsiders, because of effeminate appearance or mannerisms. A *screaming queen* or a conspicuously effeminate young boy produces anxiety. They can be enjoyed for their daring within the enclosed gay world, but if they are seen in public they create a bad image and anyone who tries to look fairly *straight* might dread being seen with them and tarred with the same brush. But a *drag queen* can be seen in a separate category, either as a pathetic compulsive transvestite, quite unlike the ordinary run of gay people, or as a successful entertainer who appeals to the straight as well as the gay world.

The fact that feminine pronouns are sometimes used when talking about men may at first appear to indicate an acceptance of effeminacy in the gay world. But in fact, if we examine the way in which they are used, we find that, as with *queen* and *faggot*, they are always used in negative stories and gossip ('I should have known better than to trust her') or else in friendly joking about someone who is present ('Doesn't she look lovely tonight?'). They are used, in other words, in the same kinds of circumstance that 'cunt' and 'old woman' are used of men in standard slang—though not with the same meaning as either of these. The only implication they have, apart from being mildly pejorative, is that the man referred to is a homosexual. Sometimes feminine pronouns will be introduced into an ordinary conversation in order to convey the information (or perhaps the aspersion) that someone being referred to is homosexual. People discussing actors, politicians or anyone in public life may suddenly say something like, 'I saw her on television last night'. In doing so they are not only claiming that he is homosexual and 'one of us' but also that he is 'no better than us'. At a more general level, they are expressing the ambivalence of their culture about the effeminacy which is seen as part of their cultural pattern.

Finally there is the word *camp*, which again expresses ambivalence, this time more about 'obviousness' than about effeminacy itself. The meaning of camp taste in literature and art, and especially in the decorative arts, has been much discussed; Christopher Isherwood, for instance, has distinguished between 'high camp' and 'low camp'. But that discussion is in the public domain and it is the closely related argot meaning that concerns us here. In the gay argot, *camp* is most frequently used of personal mannerisms and behaviour, rather than of taste—though it is also commonly used to describe styles of interior decoration and so on, especially where these may be seen as expressions of personal taste. It is a word that is hard to define; the only definition that people can offer is that *camp* mannerisms are exaggerated or outrageous or outrageously effeminate, and that *camp* is extreme, overdone and unrestrained. Occasionally,

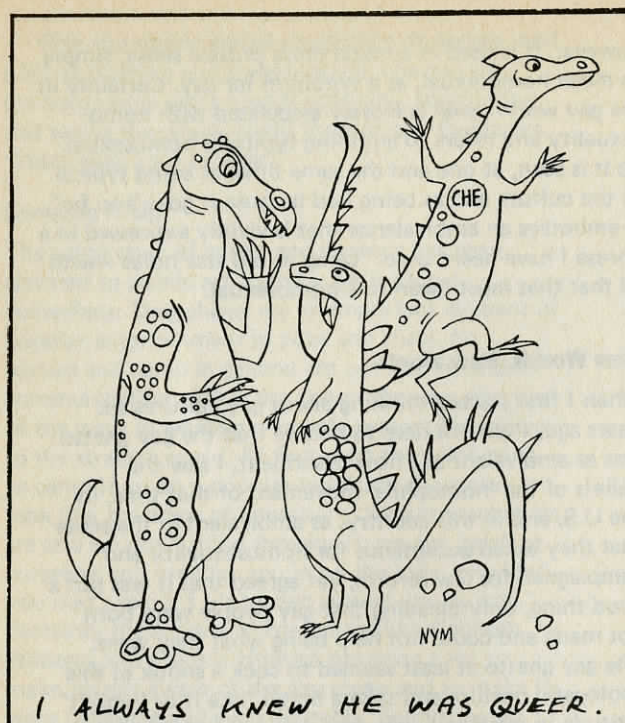
however, it is used in a much more prosaic sense, simply to mean homosexual, as a synonym for gay. Certainly in the gay world *camp* is closely associated with homosexuality and refers to anything typically homosexual. So it is seen, at one and the same time, as being typical of the culture and as being bad because it goes 'too far'. It embodies an ambivalence that is vividly expressed in a phrase I have heard used: 'camp as old arse holes'—with all that that must mean to a homosexual.

New Worlds, New Words

When I first started thinking about gay cultures six years ago, I did not dare to believe that the gay ghetto was as ambivalent as I now describe it. I saw the beliefs of the 'homophile' movement of that time, in the U.S. and in this country, as ambivalent in the sense that they asked acceptance for homosexuality and campaigned for law reform, yet agreed that it was not a good thing, only pleading that gay people were 'born not made' and could not help being what they were. The gay ghetto at least seemed to cock a snook at this apologetic posture and take a better 'like it or lump it' attitude in relation to the straight world. If the ambivalence there had been pointed out as well, it might have begun to seem that gay people are innately ambivalent—either that it is part of the general psychopathology or that being gay is not a situation anyone could ever be at ease with.

The emergence of liberation movements has proved that gay people can escape this ambivalence, an escape which involves a struggle against the straight values we have all internalised from an early age. The gay ghetto turns these aside with a joke; the new movements dig them out and de-fuse them. Interestingly enough, in doing so they become very self-conscious about language, aware that if the way people see the world is to be reformed then language, the means by which we share our understanding, must be reformed too. In some groups there is a reluctance to abstain altogether from *parlare*; it represents, after all, whatever warmth and solidarity the gay world was able to create. But new language, adapted often from hippies, from American blacks and from the women's movement, affirms new ideas. 'We must liberate ourselves from the ghetto-mentality and get our own heads together' has borrowings from each of these sources. More important, perhaps is the debate as to whether to embrace the word 'queer' in the way that 'black' has been embraced in the United States.

—Mary McIntosh



FRIEND – at work

Background

Two years ago a group of London members expressed concern at CHE's inability to do something constructive to help the isolated and troubled homosexual. To the newcomer, CHE offered little more than membership of a group and/or a monthly bulletin, in terms of contact. There was the correspondence list, but for those who had burnt their fingers in the past via similar communications, this offered little hope. It was felt that CHE ought to care more, and go out of its way to meet the needs of people who could not be conveniently slotted into a group or left to find their own scene. London only had a short lead before, almost simultaneously, other areas began to form befriending groups.

In November 1971, I was asked by my colleagues on the EC to take special responsibility for counselling and befriending and to act as National Organiser for this service, which had become known as *Friend*. At that time my ideas were fairly fluid; I thought that a collection of people without any special skills but with consideration and kindness could satisfy the need. It was not long however before we learned how naive this view was. The complexity of problems *Friend* was being asked to handle was such that simple friendship alone was not enough.

We came to the conclusion that we had either to refer

all but the simplest cases to other agencies or to extend our service by recruiting our volunteers much more carefully. We looked at the other agencies to see how they could cope. The findings were not encouraging. The Samaritans' network was patchy, some areas were offering excellent help but being hopelessly overworked, while others were ill-informed about homosexuality. The overburdened Social Services, far from being able to deal with our referrals, were already turning to us to help *them*. So we decided to extend *Friend's* service, faced with the bald fact that if we did not do the job, no one else would do it for us.

The position at the beginning of last year was disquieting. We faced a growing demand for *Friend's* services but very little formal structure for a national operation and a hazily defined brief for what befrienders were supposed to be doing. This *ad hoc* existence was perhaps tolerable and workable where the volume of clients was small, but requests for help from London alone had leapt from 20 a month in November 1971 to 40 by January, and the strain on resources was becoming acute. The operation had to be disciplined.

The first priority was to formalise the procedure for the selection of befrienders, to clarify their role and to see what *Friend* could do beyond simple befriending to fulfil the need, once having identified it, for skilled advice and counselling.

The only agency which to our knowledge had anything like the experience of befriending which we would wish to emulate was the London Samaritans. The Rev Michael Butler, deputy director, gave considerable thought to our problem and between us we devised a selection procedure for befrienders and examined a possible means of operation. All the existing London volunteers and those in the Home Counties were selected on the basis of a questionnaire and an interview with Michael Butler and myself; the principle being that selection was not made by springing questions out of the blue but by giving applicants ample opportunity to reflect upon them before answering.

At the same time we had a most generous offer from the Rev Peter Royston Ball who runs a community counselling project in Marylebone, in central London; he offered us the use of part of the premises as *Friend's* headquarters. This was a tremendous step forward for it resolved two fundamental problems. It offered a neutral ground to which anyone could come for help, and a base for skilled helpers. So at last we could back up our befrienders with consultants and thus broaden the scope of our service.

It also meant that my own job as National Organiser could be separated from that of London organiser. For some time I had been unhappy about a situation where I was attempting to organise the day-to-day operation of *Friend* in London as well as co-ordinate the national network of befrienders, groups and referrals. Inevitably the pressing problem of an individual was dealt with rather than administrative matters. Perhaps this was right in the short term but it was not helping to extend the work of

Friend or to make it more efficient. The time had come when the job of London Organiser had to be distinct from that of National Organiser. Peter Royston Ball was prepared to relieve me of my schizophrenic role and accepted the task of organising the London *Friend* group.

Present Operation

London *Friend* at Centre now operates every weekday evening with its own telephone, manned by a rota of more than 50 befrienders (male and female) and backed by a dozen consultants, all of whom have extensive counselling experience. Each week we now receive more than twenty requests for advice, assistance and supportive friendship (over a thousand a year). This is only the figure for clients coming through the London HQ and does not include those contacting local *Friend* groups direct. Of that number alone, over 25% are from people not in the London catchment area or accessible to a local *Friend* group. At present every London befriender keeps regular correspondence with such an isolated person and most of them also have two clients whom they are currently helping.

At present there are *Friend* groups operating in Cambridge, Manchester and Liverpool and others forming in Cardiff, Birmingham and Croydon. But we must have many more local groups and more befrienders. It is not in the interests of our clients to have only postal contact, and it is not healthy for a national organisation to expect its manpower to be drawn from a handful of effective groups. Local resources and needs differ, but there cannot be wide differences in the operation of *Friend*. Certain standards are required and a prospective group must know what these are and how to achieve them. Recognition of a *Friend* group, which means it is being funded and supported by CHE members, is not a free ticket. A *Friend* group must earn recognition by presenting a responsible, well-thought out means of operation. The work it has to do is too important to be put in the hands of playboys.

We must dispel any notion that voluntary means amateur. Caring does not mean careless, slaphappy, take-us-when-you-find-us. Caring means reliability as well as warmth and compassion. It is no use telling a desperately worried client he has syphilis, that he hasn't, unless you get him to a sympathetic doctor who can properly decide. There is no point in telling a client that Fred will see him on Thursday if you haven't checked on Fred's holiday plans or have no means of recording the follow-up. Befrienders need to be backed by skilled helpers and vice versa. At the NFHO conference on Befriending in September '72, it was this very point that was emphasised and for which *Friend* was commended. The free flow of ideas between the trained worker and befriender is vital to constructive befriending. Each sees a different facet of a client and together, as a team, they can learn from each other what is best for the person in their care.

Limitations to Friendship

There is no space to expatiate on the concept of befriending. But we are often asked where we draw the line between the friendship an individual should be able to find in a CHE group and the friendship which *Friend* tries to offer. Of course no clear-cut division can be drawn; the last thing we want to do is to arrogate to ourselves the sole right to be friendly. But there are areas where an individual member in a group cannot alone meet the needs of people he encounters. How often has someone asked you for advice—the name of a sympathetic doctor/priest/lawyer—which you have been unable to provide; or sought your friendship demanding more than he/she could ever give in return and you have, perhaps wisely, run a mile? How often have you tried to help only to discover you were getting too involved, had taken on too much, and had to withdraw with embarrassment to yourself and great distress to the other party? There are obvious limitations to the friendship which some people can find in a CHE group and of course the bulk of our clients have not even got that far. These are the limitations *Friend* tries to go beyond. Of course *Friend* has, and will always have, its own limitations. Our aims may seem over-idealistic, our approach arrogant or over-serious. *Friend* will always, by the nature of its work, be vulnerable to criticism, some of it may be well-founded, some ill motivated.

We must have flexibility and humility but at the same time avoid being driven into a state of physical and mental inertia by the problems we face.

Status and Aims

It has long been recognised that there are certain major problems for *Friend* while it remains a part of CHE. Firstly there is the confusion for non-CHE members as to the relationship between *Friend* and CHE. This creates a second problem, that of convincing outsiders, and particularly statutory bodies, that *Friend* is not a subtle kind of recruitment agency for CHE. The third and most difficult problem is that as long as *Friend* is within CHE, it cannot have charitable status. If *Friend* is to have a really healthy future it must be able to rely on a regular source of income, and a substantial one. I do not think that even with the full support of all the members of CHE, *Friend* can raise this sort of income. I think this fact is appreciated by the Executive Committee and by anyone who has been closely involved with *Friend*.

What I would like to see is the kind of relationship which exists between the Cobden Trust (as a charity) and the National Council for Civil Liberties (as a pressure group). My reason for desiring this close relationship is fundamental to my beliefs about homosexuals in our society. Nearly all the people who come to *Friend* for help have had problems which are directly attributable to the failure of our society to understand homosexuality and to accord full civil rights to homosexuals. When CHE achieves its objectives a new generation will grow up wondering what all the hang-ups were that made people seek *Friend's* help. Until that day dawns, *Friend*

will continue to deal with the casualties which our society creates by its appalling attitudes towards homosexuals. That is why I believe that while *Friend* is trying to 'heal' it must look to CHE to implement the 'cure'. Without an active, political pressure group at its side, *Friend* would be nothing more than a do-gooding welfare agency working in a void and quite powerless to fight the root cause of the problem which besets most of its clients.

In 1973 I would like *Friend's* priorities to be:—

1. To achieve a greater commitment from existing statutory agencies in the form of skilled helpers, acting as part of *Friend's* referral network.
2. To recruit more befrienders and set up more local groups.
3. To establish *Friend* as a charitable trust.
4. To secure a regular source of income.

That will mean a lot of hard work, a lot of money and masses of goodwill. It will also mean that all of us who have worked for *Friend* will have to recognise our limitations. Charities are, understandably, subjected to great scrutiny and expected to meet quite stringent requirements. I believe *Friend* has shown that its befrienders and consultants can work together to professional standards, but there are areas of our operation which are weak and need a little more discipline and control. I do not doubt, judging by the tremendous effort which has already been made by everyone in *Friend*, that we have the ability to meet these needs in 1973.

—Michael Launder

GAY TRIAL

PHASE TWO

It was in Court No.2 this time, under a different Magistrate, that the three remaining defendants in the Champion public house case faced trial on obstruction charges.

The atmosphere was more subdued than in the earlier trial (reported in the last issue)—no doubt because the Magistrate seemed to have a firmer grip on proceedings. The trial was also shorter as there were fewer witnesses.

The public gallery did not have to be cleared this time, and only the massed motorbikes outside the Court building indicated that the Law was there in force in case of a disturbance. A disturbance would have been more likely had more GLF supporters turned up but, in fact, there were only twenty-odd occupants in the public gallery.

McDougall was charged with causing an obstruction on the pavement outside the Champion on September 15. His defence was that, since this charge implies that the defendant is stationery, he could not be guilty of it, since he was being walked down the street by PC Allen; and that, furthermore, PC Allen had previously been highly abusive to him ("fuck off, or I'll bust you").

At some points, however, McDougall's evidence conflicted with that of a defence witness, and the Magistrate found him guilty, and fined him £5 (and £2 costs) with four weeks to pay.

Bourne and Chappell were charged with obstructing a police constable in the execution of his duty (by pulling his arm and jumping on his back). Both men sought to establish that they were not violent types, and Bourne said specifically that he was "anti-violence" and not the sort to attack a sixteen-stone policeman.

Bourne stated that he saw McDougall being dragged by the hair into a police van and was concerned to find out the reason for his arrest and why he was being treated in that way; but that, at no time, did he seek forcibly to prevent his friend's arrest. Chappell similarly denied any use of violence and claimed (as had Lumsden and Reed at the earlier trial) that the violence was all on the police side.

For the prosecution, it was stated by PC Wiseman that both Chappell and Bourne had in fact sought, by physical means, to prevent McDougall's arrest, and that he had clearly witnessed this at quite close range.

In his summing up, the Magistrate stated that the evidence of PC Wiseman (the driver of the police van) corroborated that of PC Allen; and that, whatever the allegations of physical and verbal violence levelled against PC Allen (the arresting officer), no-one had seriously questioned the evidence or integrity of PC Wiseman. He did not consider the defendants' evidence such as to cause him to doubt the police testimony, and he therefore found the charges proven. He fined Chappell and Bourne £15 each, with £2 costs and six weeks to pay.

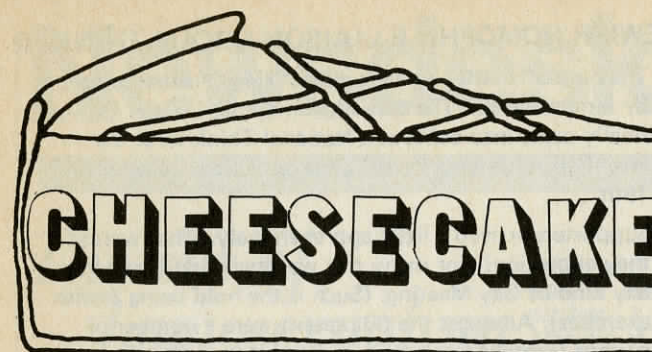
—Bob Sturgess

ERRORS?

Laurence Collinson has informed me that two aspects of Peter Norman's Medical Report (December LUNCH) were wrong.

- 1) Gay visitors did NOT completely swamp the locals. There were at least 100 who were obviously non-gay.
- 2) There was at least one hostile voice—Laurie's—who spoke for a quarter of an hour, and went through the whole of D.J. West's points which he felt were wrong, and was even applauded after so much intense discussion, for ending with "Don't forget that promiscuity can be fun!"

Laurie wondered if Peter stuck it to the bitter end!



ANGER, MORE APPROPRIATE THAN GUILT?

I AM NOT A POOR SOUL!

Those of you who saw me about the middle of August may remember that my face took on a curious bulbous appearance on one side, thanks to the ministrations of my dentist. (I will spare you Jean's description of it!) Now I know my face has never been one to launch a plastic boat on a bath tub, let alone a thousand ships, but on the Saturday afternoon of the maximum bulge I amused myself by going around apologising for it, mainly to see people's reactions. My favourite was the lady who grabbed me compassionately by the elbow and whispered, "Oh, my dear. Well of course I noticed. I thought you were one of those poor souls who are just born like that."

Well, this got me thinking. Isn't that how a lot of us who are homophile see ourselves—as "poor souls who are just born like that"? Or perhaps we would like society to see us like that. If this is the case, all I can say is that we deserve to be treated as second-class citizens. I am not arguing against the innateness of homosexuality. In fact I think in most cases it is determined in pre-natal life, although undoubtedly factors in the early and adolescent life of a child can have a formative influence as well. No, what I am decrying is this "poor souls" image. How many of us use words like "condition" for our homosexuality, implying that we think of it in terms of a disability, if not some sort of illness. (For anyone who wants to follow up current thought on the subject, I recommend the Albany Trust pamphlet "Homosexuality: The Sickness Theory"—and the literature to which it refers.) We are hoping, by a scientific examination of the subject of sexuality to remove the guilt-feelings that a heterosexual society has imposed, to some extent, on all of us, just because we do not share the inclinations of the majority. I like the GLF slogans "Gay is Good" and "Gay is Angry" although, like all slogans they have their limitations. However, I suggest that anger is a far healthier and more appropriate reaction than guilt in a society which discourages a minority group from free assembly and from public expressions of affection, and which encourages furtiveness and the "ghetto" system.

The time has come now for us to accept ourselves as we are—and to be ourselves. This is not as simple as it sounds. I am coming to the conclusion that if there is one

thing gay people do supremely well, it is acting. We act as being heterosexual (through fear) or camp it up (out of bravado), we act out our own chosen roles on the gay scene, and we even act to ourselves until it becomes so automatic that we never stop to think "Who am I? What am I really like?" I suggest that if we could strip away the facade we have built so carefully we should find something underneath of unique value—and that both we ourselves and other people would recognise the genuine article and prefer it to the phony.

I see one of the functions of CHE as providing the sort of close-knit community where we care enough and trust each other enough for this sort of process to take place. I think it does happen. I hope it happens to me. And I am NOT a poor soul!

—Maggie Johnstone

[Reprinted from Bristol 'CHEWS']



BUT HONESTLY, DARLING, WHEN I SAID I'M ALL FOR WOMEN'S LIB I DIDN'T MEAN YOU COULD BURN MY BRA!

CHE L.C.C. ELECTIONS

Nominations to fill the officers' positions should be in the hands of the Administrative Officer by 22nd February at the latest, please.

EXECUTIVE COMMITTEE ELECTIONS

As CHE members will already know, there is to be an election this month for part of the Executive Committee. This group consists of 12 people, elected by a secret ballot of all paid-up members nationally, and its job is to lay down an overall policy for CHE. Five of the places on the Committee are coming up for election this year and 4 of these are for 3-year terms.

One of the drawbacks of the present election system is that members often don't know personally the candidates they are being asked to vote for and this makes it so much more difficult for them to exercise their democratic vote wisely. Because members from all over the country will be competing for these important but onerous positions it is no easy task to select those best suited for the job.

With this problem in mind a special "hustings" meeting has been arranged at which all the candidates will be invited to introduce themselves to us at the Oak Room of the Kingsway Hall, Kingsway, WC2 on Friday 19th January from 7.00pm to 9.30pm (sharp).

At the moment the exact number of contestants isn't known, but if previous experience is any guide, there will be intense competition for a seat on the Committee—and that means quite a lively forum!

Please come along, meet the candidates, listen to their views, and question them on what they would do if elected. Remember that CHE is a *members'* organisation, run on democratic lines, and it is this type of election that gives power to a member's elbow. We need YOUR vote to help elect a team of talented men and women who can serve the Campaign at a national level in the best interests of us all.

—Geoffrey Baggott

COME ALONG AND JOIN IN THE C.H.E.

ELECTION HUSTINGS!

- Meet the candidates in the 1973 Executive Committee elections.
- Discuss their policies.
- Ask them questions.

THIS ELECTION FORUM WILL TAKE PLACE IN THE OAK ROOM, KINGSWAY HALL, KINGSWAY, W.C.2.

FRIDAY 19TH JAN. 7.0 P.M.—9.30 P.M.

EVERYONE WELCOME

JEWISH HOMOPHILE LIAISON GROUP THINK-IN

They are off! After a year's almost single-handed effort by Simon Benson The Jewish Homophile Liaison Group finally came into being at a National Think-In at the West Central Jewish Youth Club on Sunday November 19th.

Supporters arrived a little apprehensively. What were they expecting? For many this was their first foray into any kind of Gay Meeting. (Such is the hold being Jewish exercises), Amongst the 80 present were a number of curious Gentiles fascinated at the bizarre sight of a roomful of Jewish Gays.

Ian Harvey spoke first, followed by Wendy Greengross who suggested that the community should be made aware that Gays are ordinary people with a minority sexual preference who could play a part in the Jewish community.

It was after this that the meeting really came to life with the revelation that the 'Jewish Chronicle' had refused to allow an advertisement mentioning the forbidden word 'Homosexual' (see NEWSDESK clippings). Simon Benson had done some research on this and round the meeting room were samples of ads taken from the Jewish Chronicle on other subjects which equally contravened Jewish Law. A strongly worded petition to the Editor had been produced and was circulated, when it was discovered that a reporter from the paper was present.

It soon became obvious, when members began to recount their own experiences, how complex the Jewish problem is and that this meeting was indeed serving a useful purpose.

Following a tea break which gave an opportunity for those attending to meet each other, the principal speaker, Dr Alan Unterman, Student Chaplain to Manchester, spoke. The crux of his argument was that if a Jew confessed his gayness to him, he would say "Do your best to practice Judaism in other ways". (Unfortunately he asked the reporter not to print this, and as a result she left.)

Anthony Grey spoke finally, and there were many suggestions of how to deal with the Gay Jewish problem, some practicable, others not. What emerged in discussion was that there is an important need for a Jewish Group. All those attending were given a questionnaire to complete, a large number of which have been returned. A meeting will shortly be held to discuss a future regular programme.

One Jewish Youth Club has already asked us to address their meeting.

(For heated correspondence sparked off by a report in the Jewish Chronicle see NEWSDESK.)

—P.S. Golds

For further details write c/o LUNCH, or contact Simon Benson, 75 Larkhall Rise, SW4.

Newsdesk

FROM THE JEWISH CHRONICLE December 8

Homosexual practices 'not sinful'

The sin of homosexuality

Sir,—What a charade! I had to re-read the report of Dr Wendy Greengross' address to homosexuals in your issue of November 24, headed "Problems of being 'gay.'"

Has she not heard of the absolute condemnation of homosexuality by our holy Torah? Has she not heard that the penalty for this illicit association is clearly defined as death (Leviticus 20, 13), or is she also to be numbered among the "permissives" who choose just that part of Judaism that fits in with their satisfactions and consider the other parts as being archaic?

I am disgusted that the report of these abnormals is in fact given the credence to warrant valuable space in your columns. If Dr Greengross is so inclined, by all means organise these sexual malcontents for the purpose of treatment. They certainly need sympathy and a lot of patience, but to make a flag day for them is against all decent principles and certainly against the Jewish religion.

I particularly like her expression: "You must make the community aware that you are ordinary, healthy?? (my queries), normal?? (again my queries) people—with the same amount of good and bad." These people are not healthy. They are very sick indeed to have to recourse to their homosexual activities, that is if we are believing Jews who accept the divine Torah.

Of course, if we subscribe to the view that Torah morals and codes are obsolete in this modern society, then the learned doctor is quite in order in advising these misfits and condoning their aberrations, if it generates some tranquillity in their self-induced sexual problems.

But to normal heterosexuals the whole subject nauseates.

(Dr) GERALD JACOBS.

148 Pershore Road,
Birmingham 5.

Sir,—Dr Gerald Jacobs' tirade against homosexuality (your December 1 issue) is a typical example of intolerance in the name of religion.

In my view there is nothing intrinsically right or wrong in homosexuality. However, in one respect it is a good thing: it does not add to the birthrate in a grossly overpopulated world.

It is certainly a fact that Judaism, like most religions, condemns the practice. But religion is not always on the side of tolerance. Moreover, it seems to me wholly irrational to designate as sinful something which cannot cause the remotest suffering to innocent people.

A thinking person should judge every aspect of a religion on its merits and is perfectly justified in rejecting anything which does not accord with his own conception of reason and justice.

Dr Jacobs ends his letter by suggesting that normal heterosexuals are nauseated by homosexuality. Not at all. I know large numbers of heterosexuals who accept homosexuality because they believe in living and letting live.

SAMUEL LITVIN
42 Chatsworth Road, NW2.

'Bigoted attitude'

Sir,—It sickens me that Dr Gerald Jacobs (your December 1 issue) has opted to use the "divine Torah" as his shield for condemning homosexuality, and in his own considered wisdom also decreed

that "these people are not healthy. They are very sick indeed to have to recourse to their homosexual activities."

It is, to me, revolting that any man dares to accuse his fellow-men of such a state so categorically, without due thought and consideration. As a heterosexual member of the nursing profession, I am saddened that Dr Jacobs cannot, as many of my colleagues and I do, regard homosexuality (and lesbianism) as "a variation of the norm"—which it is.

The "divine Torah" was compiled many thousands of years ago before full comprehension of homosexuality; it may be indicative of the bigoted attitude of some Jewish men that it has taken a Jewish woman, Dr Wendy Greengross, to bring the whole matter forth into the light of day, instead of leaving it to continue in the stinking dark decay of abysmal ignorance as shown by Dr Jacobs.

Perhaps Dr Jacobs would like to contemplate what would become of a "marriage" between a Jewish homosexual and a normal female? It would be an even worse mockery against our Creator, and there must be a number of Jewish homosexuals who are intolerably burdened by their instincts, knowing that their parents are bent on pushing them into marriages which can only end in disaster.

If Dr Jacobs condones this as being the lesser of the evils, then where is his compassion, if he does indeed possess any?

PENELOPE GOODWIN.
Flat 2, 15 Howard Road,
Southampton.

FROM BATH GAY NEWS NEWSLETTER No.2

APEX goes Gay. Apex—the Association of Professional, Executive, Clerical and Computer Staff—held a conference at Weston-super-Mare at the weekend to discuss Public Relations and the Union's journal—the Clerk. It was suggested that the journal include a personal column to discuss members' problems. It was felt, that as the primary objective of a trade union was to change society and one of the ways society had changed in recent years was the discussion of hitherto taboo subjects, it was a logical step that the Clerk carry such a column. The editor of the Clerk could see no reason why discussion of homosexuality and, indeed, gay contact ads should not be carried.

WOMEN'S GROUP, SMG EDINBURGH

A dozen members regularly attend the fortnightly meetings held on Mondays in central Edinburgh, and many more come from outside the city for more social occasions at the weekend. For the first time we have had an advertisement for the women's group accepted by the EVENING NEWS, and we hope this is a breakthrough to the publicity we so badly need. We have also established contact with the Gay Students' Group at the University. Direct enquiries about the group can now be made either by writing to: The Convenor, SMG Edinburgh (Women), c/o V.O.C., 11 St Colme Street, Edinburgh EH3 6AA or by telephoning 031-334 8438.

Hollywood Drag



MUGGERS BEWARE—In an attempt to curb violent street crimes in Los Angeles area, police have started using male decoys disguised as women to trap potential muggers and rapists. Project is called "street watch." In top photo, male detective (left) is shown with policewoman. At bottom he is shown minus his wig. Both officers will work in the Hollywood area.



International Herald Tribune 9/12/72. United Press International.

NATIONAL UNION OF STUDENTS

From Reading Gay Arrow No.13

***IMPORTANT**

Although the Reading motion of support for homosexuals failed to get discussed by the National Union of Students conference at Margate (November 24-27), a certain amount of publicity and understanding resulted. An information stand, giving out details, leaflets, and selling badges and papers, was maintained throughout. There were two side meetings: one to design another motion for the next conference, and the other to hear gay ex-MP Ian Harvey speak.

Many contacts were made with gay and straight delegates who wished to help in their colleges.

A report to conference on 'Women in Society' was criticized for completely ignoring female homosexuals when discussing discrimination.

Plans to ensure that the next motion gets discussed in April were also made.

N.B. There will be a one-day conference in January, probably in London, to discuss NUS support of gay groups and to finalise conference plans. For details write to: Jamie Gardiner, GaySoc, University College London Union, 25 Gordon Street, London WC1H 0AH.

OFFICIAL HEAD OF CAMP!

Daily Mail,

Wednesday,

November 15,

I am now delighted to report, nay reveal, that the BBC actually has an official Head of Camp. He is a worthy young man called Alan Rogers, newly promoted as Radio 4's—here it comes—Head of Current Affairs and Magazine Programmes.

'OBSERVER' 17 DEC.

Snag halts wedding

A BRIDE-TO-BE who was formerly known as a man left Darlington Register Office in tears yesterday after being told that her wedding could not take place.

Miss Kate Vallin, 27, a hairdresser, and Mr George Metcalfe, a building worker, went on to a local restaurant and the reception took place—without the cake.

It is believed that while the couple and their friends were in the registrar's office, telephone calls were made to London.

The Superintendent Registrar, Mr W. Sobart, declined to say why the ceremony had been called off or when it was likely to take place. But it is understood that a legal problem had arisen.

Miss Vallin, who underwent a sex operation, was previously known as 'Howard Vallin'. 'She is very nice, and very attractive,' said a neighbour.

Mr Metcalfe who about 40, has been married before and his ex-wife and their four children are still living in Darlington.

HEALTH

SUNDAY TIMES NOV 26

Sauna baths—full steam astern

NEXT TIME you sit steaming in your sauna, before you start beating yourself with bunches of birch, take time off to read a current report on the sauna's effects by two Scandinavian psychologists (both Finns, who should therefore know what they are talking about). Saunas are booming in Britain. But the study, ironically supported by the Finnish Sauna Society, shows that saunas are an expensive waste of time. Sauna can do nothing for you psychologically or physically that a shower wouldn't do just as well.

In Finland most people use public saunas every week and do so for psychological rather than weight reasons—saunas "tone them up," help them face life, and so on. In fact, high temperatures like those in saunas are known to impair some brain activity.

So the psychologists, Jonna Kuusinen and Markku Heinonen, gave a thorough psychological investigation to 40 young men before and after their regular weekly sauna to find out exactly what effect the bathings and birchings have.

The men did a variety of tests.

Their ability to co-ordinate, their strength, reaction time, ability to "crack" a code, the swings in their mood were examined. Saunas, they found, had no psychological effects, good or bad, on intellectual ability or on any of the tests except that measuring mood. In other words, there was no evidence that saunas do improve your chances of coping with life. And on the mood test, saunas actually interfered with the man's ability to concentrate,

even after they were out of the sauna.

Saunas did indeed bring about some general improvement in mood: the men were less anxious, less hostile when they came out than when they went in. But even with this one positive result, when the whole experiment was repeated using showers instead of saunas the same results were obtained.

Peter Watson

Pledge on sex therapy

'THE GUARDIAN' THURSDAY DECEMBER 7

By our Political Staff

The Government may seek advice on whether limits should be set on sex therapy services organised and offered to the public outside the National Health Service.

Mr Michael Alison, Parliamentary Secretary for Health, said in the Commons yesterday that he would talk to ministerial colleagues on the subject. His assurance was given when Mrs Jill Knight, Conservative MP for Edgbaston, raised the question of sex therapy used by a woman employed by Dr Martin Cole, a Birmingham lecturer.

Mr Alison said that meanwhile, if sex therapists made too wild a claim for their treatments, they could be sued under the Trade Descriptions Act or even under the new Fair Trading Bill, now before the House.

Mrs Knight said that for using her own flat to have intercourse with men with sex problems Miss X was paid only £1.50.

She accused him of using women as a sort of human kidney machine, and told the story of her own constituent who was giving therapy.

Mrs Knight read the girl's testimony, which said: "I was panicky and out of my depth. I felt like a common prostitute. I just wanted to go out and leave everything behind me. What kind of system was it where patients knew my name and address and could visit me at any time; when I was allowed to counsel patients without training, and where I had to contend with ex-inmates of mental hospitals and makers of obscene telephone calls?"

Court lifts 'cruel' sentence

SAN FRANCISCO, Tuesday.—California Supreme Court has ruled indecent exposure is no more than a public nuisance, and life imprisonment is an unconstitutionally cruel punishment for it.

The court, in a 6-1 decision, ordered the freeing of John Lynch, of Los Angeles county, who has spent five years in prison for his second conviction on indecent exposure.

The justices said the "one year to life" sentence for a second conviction of indecent exposure was a cruel and unusual punishment.

"The fault does not lie in the theory of the indeterminate sentence law, but in the unreasonably high maximum term prescribed for this offence," wrote Justice Stanley Mosk.

He said indecent exposure was "no more than a public nuisance" under common law and such an "annoyance" was not sufficiently dangerous to warrant a life-maximum sentence. (UPI.)

EVENING STANDARD 5.12.72

2 CHARGED WITH GROSS INDECENCY AT STATION

TWO MEN alleged to have committed an act of gross indecency with each other at the Marylebone railway station elected trial by jury when they appeared at Marylebone Court on Wednesday last week.

They were Charles William Oliver Sykes (47), unemployed, of Charles Street, Notting Hill, and Christopher George Goulding (41), a civil servant of Gloucester Place, Marylebone.

They were committed for trial at the Crown Court, Newington Causeway, on bail of £25 each.

KILBURN TIMES 17/11/72

THE NFHO ANNUAL GENERAL MEETING

December 9

There were about 20 people present at the AGM, representing CHE, INTERGROUP, ST KATHARINE'S GROUP, NEW GROUP, SMG, FRIEND, JEWISH LIAISON GROUP, CHALLENGE, and the same officers were re-elected for a maximum standing period of 3 years. NFHO (or AT) has close links with the National Council of Social Services which is the main body concerned with specialist welfare services. (ie, it is their decision to recommend how the three million pounds granted by the government last year shall be spent.)

Antony Grey reported on the NFHO's progress over the past year, how it had "not been a lusty infant when born, with many reluctant midwives . . . how it was based on informality and strength . . . how a bureaucratic superstructure can weigh all organisation down. NFHO was intended as a forum for representative members' ideas. He expects it to become more active from spring of next year.

Everyone agreed on the paramount importance of counselling. Antony Grey described the success of the 3-day Rugby Conference, which consisted of pastoral counsellors, marriage guidance counsellors and FPA, as well as homophile bodies, and how useful it had been; how the non-homophiles had started off thinking their ideas were 'liberal' but largely because of the presence of Nick Stanley of GLF—only by the end of the conference had they truly begun to realise some of the particular difficulties confronting homosexuals. Marjorie Bryanton (General Secretary), felt that the NFHO's work in the last year had been mainly in identifying the job and liaising. Michael Launder (Friend), said that the NFHO conference on counselling had shown the need to cement links with statutory organisations. He hoped to see future conferences with actual social workers in the field, at grass roots level, rather than just the heads of departments, and spoke of Friend's pilot training scheme in March for counsellors. All agreed on useful exchange of views.

Michael Launder stressed the independence of Friend from CHE or anyone else, his desire that it should achieve charitable status and be a network for setting up counsellors. It needs to know *who* are sympathetic doctors, counsellors, social workers, etc. Friend was hampered by lack of money and energy. Antony Grey reiterated these sentiments for NFHO.

Michael Butler had made a resolution this year not to go to any conferences in 1973 where he saw the same old faces. He would like to feel that every gay person could go and discuss his gayness in his area to one known sympathetic 'befriender' (not yet the case, as many are hopelessly isolated). He would like to see a network coming into being so we all know who's what. There had been a lot of arm-twisting of contacts. He would like to see fresh approaches and fresh faces "stylised, finalised and systematised".

But for this more resources were needed. Tony Ryde wanted to set up a central information service, rather than have unnecessary duplication.

Of Law Reform, Antony Grey said, "Not so much that we need radical liberalising—but how to frame abolition of Age of Consent entirely." Antony Grey's main aim is "to put it down on paper in such a way it won't be chucked away out of hand, and to aim at achieving this target within 3 or 4 years." Tony Ryde felt 18—age fixed in Scotland by SMG—might be tactically wise to try for in Scotland, whose problems we couldn't fully appreciate.

Antony Grey said there were two schools of thought on this: a) Ask for half a loaf and you *may* get two-thirds (Tony Ryde's idea); or b) you ask for more than you expect, 3 loaves, and you may get 2 (the idea AG favours). In other words 18 may well be right for Scotland and may mean England then gets 16.

Antony Grey spoke of not being able to continue with our "champagne aspirations on a water income" and said most of what we said tended to be like a "lot of beggars sitting in a workhouse wondering how to furnish Buckingham Palace". He thought chief objectives of NFHO should be Law Reform and Counselling Objectives. Much of the money in Albany Trust came from non-gay people for specific purposes.

Communications

After the general business Denis Lemon gave a rather gloomy account of the financial state of GAYNEWS, which is owed a lot of money around the country, and of his reluctance to incur debts. Various people offered practical help, suggestions and advice, that they should appeal, raise the price etc. It is quite obvious that GAYNEWS is too important a venture to be allowed to fade off the scene. LUNCH too has been through difficult periods and most of what Denis said reflected all too familiarly the problems we had experienced just as keenly, only perhaps on a less ambitious scale. Two people immediately wrote out cheques on the spot, and I urge any readers who feel they can, to support them.

Altogether the AGM seemed to provide a useful interchange of views, and acted as an informal think-tank. Good if we can all stick together.

On the next two NFHO Day Conferences for 1973 it's planned to discuss: The Young Homosexual; Law Reform.

MUSIC

Would you like to act as host for a record recital? Perhaps you play the 'cello and would like an audience? Have you a large organ in your home? You may just like to listen to music in pleasant company . . . contact CHE Music Secretary: Bill Dalziel 01-743 9666.

VIRGINALS and other plucked things . . .

An evening of harpsichord music may sound a dreary prospect, but on 26th November David Smith gave members of the CHE Music Group a fascinating introduction to a period of musical history he has studied in great detail. This was our first illustrated talk.

We heard first two fantasias by Bach, played on a clavichord, one of the descendants of the ancient dulcimers and psalteries. David Smith traced the development of these early instruments through the louder and often more elaborately decorated virginals, to the larger two-manual harpsichord. For those in doubt, virginal was a term used loosely (!) in England to mean a plucked keyboard instrument. (Clavichords and pianofortes, we were told, are struck; virginals and harpsichords are plucked.) We heard a record of Queen Elizabeth I's virginals (now in the Victoria and Albert Museum), music from the Fitzwilliam Virginal Book, music by Bach, Handel, Bull, Byrd, Purcell, Croft and a host of others.

Bach played by George Malcolm was probably the highlight of the evening, but the whole programme was so varied that there was something for all tastes.

Time was against us, sadly, and David Smith was forced largely to exclude the Italian and French schools from his talk. We hope he can be persuaded to give us another evening next season, when perhaps we shall hear some of the delights of Scarlatti, Rameau and Couperin.

Our thanks to Ted Jones for the accommodation he kindly provided for the evening.

—Rodney Slatford

CHE News

CHE's Political Action Group is looking for a group of university/polytechnic students/lecturers interested in conducting a survey among the public into attitudes to homosexuality.

The aim of the enquiry is to help shape the future campaigning activities of CHE.

Offers of help, suggestions etc should be addressed to:

David Hyde,
PAG,
CHE London Information Centre,
22 Great Windmill Street, London W1
(Tel: 01-437 6117/8)

—A. Gwyn-Jones, on behalf of PAG.

LONDON CHE PLAYERS are organising a series of rehearsed play-readings at the Coachmakers Arms, Marylebone Lane W1 on Sundays, January 21st, February 18th, March 18th and April 15th at 7.15pm. The play to be read on 21st January is a new one by Don Black, a member of Players. The plays for the other evenings to be announced later.

THE NATIONAL CONFERENCE. This will be held at Morecambe 6/8 April '73. CHE members who wish to attend must send in their bookings with a cash deposit before 31 January 1973.

Theatre

PUSHING THE BUSH

How many readers support their local theatre? The Bush Theatre (Shepherds Bush) is battling against the usual reluctance of local Londoners to watch a neighbourhood play, reasonably-priced, with a glass of beer, which they allow you to take into the auditorium, rather than always go to the West End. N. Newton, dedicated and relentless worker for his theatre is very lucky to have the 7:84 playing there when in London. They are all good, versatile actors who turn from leading lady to drum player, guitarist to family solicitor . . . They recently performed 'The Ballygombeen Bequest' by John Arden and Margaretta D'Arcy. Having roots in Ireland but living in England, often the only news I get comes through TV and newspapers. The play portrayed possible reality. It starts innocently and lightheartedly using the naive, and often helpless good nature of the Irish peasants to make the audience sympathetic to all the characters; the buffoonish English Laird and his solicitor. The shock, therefore, which comes in the second act is indescribably horrific and powerful. The same actors who before appeared harmless now portray brutal frontier soldiers, who re-enact the realistic feathering, torturing and eventually murder the lovable hero. The audience was stunned silent, uneasy with what I fear could only be described as a possible hypnotised empathy with the actors. It was some time before we understood the trap the playwrights had led us into and managed to smile again when Seamus O'Leary the hero rose from his deathbed.

7:84 Theatre Company in The Ballygombeen Bequest by John Arden & Margaretta D'Arcy.

Records

SECOND BEST: NUTS!

First best is a live performance.

Warm, infectious, humorous, rubber-lips Melly. If you weren't lucky enough to hear him at Ronnie Scott's, and aren't a regular at Merlin's Cave, Islington, buy NUTS. George may be no Bessie Smith or Fats Waller but he gives us real blues feeling, uncloyed by schmaltz, in well-loved songs, held together by the Feetwarmers: John Chilton (trumpet), Wally Fawkes (clarinet/soprano), Bruce Turner (alto clarinet), Colin Bates (piano), Steve Fagg (double bass) and Chuck Smith (drums).

NUTS: George Melly and the Feetwarmers (K 46188 £2.29)

Reviews

Books

THE LONGFORD REPORT

This review is full because we realise how few people actually are going to plough through the entire Longford Report. David Blamires, Senior Lecturer in German at Manchester University, did, reaching the following conclusions.

However much one may disagree with the approach of the Longford Committee, the issue of pornography deserves to be taken seriously.

The Report itself is a muddled mish-mash. One person's opinion is set beside another's quite arbitrarily. Although the Report has been published with a view to wide circulation (85,000 copies in the first printing), it seems unlikely that more than a handful of readers will have the stamina to plough through its turgid verbiage. There is too much repetition. In particular, the contributions from individuals seem simply to be there in order to give a few public figures extra opportunity to state their case. Certain sections of the Report show that there were disagreements within the Committee, and the reports of sub-committees were not all unanimous by any means. There is a very sane rejoinder by Frank Gillard to the disgracefully tendentious piece by Malcolm Muggeridge on broadcasting. In addition there are two reservations by David Goodbourn and Kingsley Amis and Elizabeth Jane Howard on the legal proposals. Yet it is never made clear how much these affected the considerations of the rest of the Committee.

Lord Longford in his Introduction declares that he is leading an enquiry into pornography rather than a campaign against it, but the composition of his group rather belies his assertion, and the way that they have gone about their task is evidence of their active bias. They have assumed from the outset that all pornography *per se* is harmful, and they have made little attempt to differentiate 'hard' from 'soft' pornography. More importantly, they have made no seriously objective effort to understand the function of pornography in contemporary society, but have swallowed hook, line and sinker Richard Neville's view that it encourages promiscuity and can be used to undermine and eventually replace the institution of family life (p.178), as if in some curious way Richard Neville were to the least degree a competent person to analyse its effects!

It is obviously difficult for people whose view of human sexuality is confined to stable heterosexual marriage to look with equanimity at the whole range of sexual behaviour. Occasionally, there are glimpses of a more liberal attitude. One man wrote a letter to the Committee explaining that he was impotent and was much helped sexually by pornographic films. The Report notes candidly: 'It is impossible not to feel very sympathetic towards this writer—what he was asking seemed to him so reasonable: quite simply, a request that Kodak should be allowed by law to process the blue films which he himself was taking. He knew a young woman who was quite ready to be filmed for this purpose, though she was married, and would not be available as a regular partner' (p.108). But the Report then leaves this entirely on one side. Only at the very end do we find, inserted in the proposal to set up a voluntary organisation to continue the Longford Committee's concern, the aim 'to assist, where possible, by suggesting suitable sources of advice, those with sexual problems who at present turn to pornography. It is clear that many people are at present writing to sex magazines for advice, and we should like to feel that any organisation set up by us would be available for advisory purposes' (p.422).

It is good to have positive recognition of this obligation, but it occupies a pathetically small place in the total preoccupations of the Report. Would the Longford Committee even be prepared to listen properly to what sexually deprived people might tell them, one wonders, or would their disgust and condemnation overcome their humanity?

Whatever Peregrine Worsthorne may say about the changed attitude of the Church towards sexuality, there is nonetheless a substantial residue of guilt among many people because they realize they cannot attain the idealized vision of sexual union which he propounds. To treat sex as 'a subject of the utmost awe and reverence' (p.131) is to create as many problems as would be caused by treating it with frivolity. At least a magazine like *Forum* (and I do not know about its imitators) allows a very broad range of sexuality to be discussed without a barrage of moralizing condemnation from the start. Of course, some people will find certain sexual practices bizarre or offensive (I do myself), but there is a good deal of real concern for the sexual and psychological welfare of individuals behind the advice given to readers' questions.

The Committee is incredibly naive in its ideas of causation in human behaviour. They seem to have no idea of the complexity of factors operating in all individuals' behaviour patterns, including their own. The examples they give in chapter 6 can hardly be used to support the wholesale prohibition of pornography. The fact that a mentally unbalanced person may be influenced by a sex film to assault sexually a girl of five, however tragic that act may be, cannot be taken as a sound basis for legislation affecting everybody. This is

forcefully pointed out by Tony Smythe in his objections on behalf of the NCCL (pp.446-8). The instance of sadistic homosexual practices in a boys' boarding-school (pp.108-10) probably says as much about the unnatural character of single-sex boarding education as it does about pornography. That it is not a new situation is obvious from a reading of Robert Musil's novel *Young Törless*.

Just how offensive or disgusting is pornography? People are not compelled to go and see *Oh! Calcutta!* or *The Devils* (two frequent targets of the Longford Committee)—there is usually plenty of advance publicity to warn the public what they are going to see. Similarly, people do not have to go into shops or stop and look at window displays that they may find distasteful. Television sets and radios can easily be switched off. And it is now possible for action to be taken against the senders of unsolicited matter that comes through the post. There are also recognized channels through which people can protest against offensive material in newspapers and magazines. How much more than this is required, if anything?

An interest in pornography, I would suggest, is part and parcel of the teenager's attempt to find his or her identity in opposition to the generation of his parents and teachers. If a boy or girl is 'corrupted' by sexual violence or deviancy, there is probably the basis for this corruption in his or her earlier emotional development. Adolescents will always be inquisitive and dissatisfied if there are sexual matters that adults wish to keep from them. They are less likely, on the whole, to be shocked than their parents. Surely, isn't it more a question of 'Would you like your *mother* to see this book?' rather than 'Would you like your *daughter* to see it?'

And the whole question of sex education is such a complex and emotionally delicate one, capable of arousing the most irrational passions, that it requires far more extensive consideration than the Committee has been able to give it. It ought, surely, to be looked at in the context of changing educational and social patterns, again taking the whole spectrum of viewpoints into account.

There are, however, two matters in which I share the concern of the Committee, namely, the conjunction of violence and sexual activity, and the exploitation of children or adolescents in the production of visual material. With regard to the first, I would like to see some diminution in the incidence of such material in films, theatre and television and in large circulation newspapers and magazines. This, of course, is tied up with the question of passive tolerance towards violence of all kinds in our society, whether on the roads, in television news reporting and documentaries, in assaults with intent to rob or murder, etc. It is a complex problem and needs to be investigated in terms of all the social factors involved. I do not think, however, that any

useful purpose would be served by trying to prohibit specialized S/M magazines, since the people buying them clearly know what they are looking for and since it is plain that the law will quickly intervene if they translate their fantasies into the reality of sex-crimes.

I think also that there should be some measure of control to prevent children up to the age of, say, sixteen from being exploited as models for pornographic pictures. It is difficult, however, to know quite what can be done to safeguard adult actors and actresses who do not wish to participate in nude scenes, etc, in films or on the stage. Since unemployment is a widespread phenomenon in the acting profession, the financial pressure may be irresistible. This is perhaps more a matter for Equity to work on rather than the legal system.

In looking at the Longford Report, I have fairly deliberately left the various brief and usually pejorative references in it to homosexuality on one side. However, there is one matter which may cause concern. The sub-committee on Advertising, in a rather self-satisfied report, declares itself concerned about small and personal ads mainly in the underground press: 'Many of these were quite overtly seeking sexual partners for pornographic practices' (p.339). Although the sub-committee realizes that the underground press circulates only among a limited section of the population, they recommend that 'tougher legislation should be introduced in order to control' its activities (p.343). But we have recently seen, in the case against the *International Times*, how the law can be marshalled against small ads enabling homosexuals to get in touch with each other. Quite apart from the question of knowing what the sub-committee understands by 'pornographic practices', has not the law already gone *too far* in its attempts to constrain the private conduct of individuals?

I accept that many members of the Committee are sincerely troubled about the extent to which they feel pornography has affected the quality of life in Britain in the 1970s. But the 'cure' that they propose is one that many equally sincere people feel is worse than the 'disease' itself. One may legitimately ask whether there is such a thing as an ideal quality of life that is universally applicable. The authors of the Report write as if stable heterosexual marriage in completely traditional terms were the only valid expression of sexual experience and as if this were within everyone's grasp. Their concept of obscenity, as expressed in their Draft Bill to amend the Obscene Publications Acts 1959 and 1964 and the Theatres Act 1968, is what 'outrages contemporary standards of decency or humanity accepted by the public at large'. To what extent are people entitled to protection from being outraged, when reactions of outrage are subjective, emotional and far from universal?

Finally, it is worth quoting a few passages from the Research Survey by Maurice Yaffe, included as Appendix V (pp.460-507), since this provides an interesting gloss

on the nature of the Report itself. 'Exposure to sexual stimuli appears to have little or no effect on an individual's sexual attitudes in the populations studied, ie, volunteer university students. Evidence from other groups is sadly lacking' (p.473). 'The available research indicates that exposure to sexual stimuli produces mild transient emotional responses in most viewers. There is, however, no consistency in the kinds of responses produced which seem rather to depend on the expectations of the viewer, his personality, and the sexual theme depicted' (p.473). 'It seems that on available knowledge at least, sex offenders have had less recent exposure to sexual materials than other groups. Further research is required, however, before much can be said about the possible relationship between recent experience with sexual materials and the commission of sex crimes' (p.482).

—David Blamires

PORNOGRAPHY: THE LONGFORD REPORT.
Published by Coronet Books. 520 pages. 60p.

THE FAERY TRADITION

E.M. Forster complained in *Howard's End* 'Why has not England a great mythology? Our folklore has never advanced beyond daintiness and the greater melodies about our countryside have all issued through the pipes of Greece. Deep and true as the native imagination can be, it seems to have failed here. It has stopped with the witches and the fairies.'

Since Shakespeare's *Midsummer Night* when fairies went diminutive Forster's point of view has probably been widely shared. Maureen Duffy's first work of non-fiction, *The Erotic World of Faery*, provides a valuable corrective for anyone still bewitched by the Edwardian perspective powerfully shaped as it was by *Peter Pan*. Half the book is given over to an analysis of pre-Shakespearean 'faery' and a lengthy discussion of Shakespeare's use and metamorphosis of the native tradition. The argument of the book is most clearly that witches and fairies, and other creatures that are their kin, from Lob-lie-by-the-Fire to the Lambton Worm, are not the creations of a dainty imagination, but are there to give substance to all the deeply ambivalent sexual desires that the official culture, whether medieval Catholicism, eighteenth-century rationalism or Victorian prudery cannot countenance.

It demonstrates in addition that England certainly does possess a great mythology in the whole paraphernalia of Arthurian romance that as Miss Duffy points out haunted the Victorian age as much as any (although an analysis of Tennyson's *Idylls of the King* and Browning's enigmatic *Childe Roland* are surprising omissions from a book which roams widely between popular and sophisticated literary forms). One can only welcome Miss Duffy's further evidence that the legends of Avalon are one of the great sources of inspiration to the artistic imagination of Europe. She explains that we are likely to miss this because the

figures of Arthurian adventure are less susceptible to the kind of scholarly rationalisations which have made a systematic hierarchy of the ancient Greek deities—each character in the Pantheon assigned his place and function. It is indeed this very lack of a coherent schema that testifies to the vitality of our English (and Irish) traditions of 'faery'. Its personae can be freely transformed, mutated and discarded in order to articulate whatever covert sexuality is most insistent in any given era or section of society.

What Miss Duffy attempts is something even more. The book is a survey of our fantastic literature from *Beowulf* to J.A. Ballard's science fictions, and as such is part of a recent movement in criticism to resuscitate interest in non-realistic modes of narrative. Maureen Duffy is not insular and freely draws on French examples in her discussions of the medieval literature, speculates on the influence of Italian baroque painting on *Paradise Lost* and inevitably includes Perrault, Grimm and Anderson in reviewing the nineteenth century (which incidentally is overrepresented in the sadly sparse illustrative material, particularly as Miss Duffy pays considerable attention to the visual arts). A basically psychoanalytic approach is made to works as diverse as *Sir Gawain and the Green Knight*, *The Tempest*, Keats' narrative verse and *The Water Babies*.

At various points she distinguishes herself from the conventional folklorist whose task is simply to assemble and place popular beliefs and legends. She is much more concerned to show where and how these myths permeate and are extended by our culture as a whole, and offers suggestive readings of the works she chooses to discuss. Taken as literary criticism the book does not solve the problem faced by all psychoanalytic approaches to literature—that of making evaluative judgements, for on these terms Christina Rossetti's *Goblin Market* is as fascinating and rich in meaning as Keats' *Hyperion*; (although Miss Duffy does show throughout an admirable instinct for the real worth of any text—witness her chapter on science fiction).

In so far as the book is a work of cultural history its psychoanalytic terminology is perhaps too reductionist to do real justice to the shifts in sensibility between, say, the Augustan era (texts: *Gulliver's Travels*, *The Rape of the Lock*) and the Edwardian.

Oddly for a book whose preface claims it as 'unashamedly popularising' it is difficult to know for whom it is intended since the lively and sympathetic insights it gives are finally too dependent on a perspective that is destructive of the weirdly inventive autonomy that characterises our fantastic literature, the reading of which presumably, is one of the functions this book is seeking to encourage.

—Simon Edwards

BOY'S GAMES

Here Aphrodite is not: Eros boy-like
Plays his boy's games among the leaves so green,
Bare-breeched; no decent tendril hides his toy (like
Some curious peach) that nestles warm between
His dainty rosy thighs—the toy that's been
A deadlier shaft to pierce the scholar's marrow
Than his more widely celebrated arrow.

Mentor and ephebe, king and minion, man and catamite: the varieties of homosexual experience are large, and therefore so are the possible roles and styles of coupling. Fashion will play its part in determining current modes, as much perhaps as public tolerance, and private taste.

The period of the later nineteenth and early twentieth centuries saw the beginnings of the complex liberation which has so rapidly accelerated in the last decade. There were notable witch-hunts (Lord Henry Somerset; Wilde). But, also, important missionaries for the Cause (Addington Symonds, Edward Carpenter). And the list of eminent writers and other notables from this period whose main preference was for their own sex is truly remarkable.

This book* deals with one aspect of this history: the poetry (mostly rather bad) written on the theme of boy-love by a group of writers whom the author terms (after Karl Ulrichs) Uranians. The theme, for most of the book, is boy-love. Paedophilia as such is sometimes classified very differently from the love of adult men (that is, by psychologists). Nonetheless as an analogous case of so-called "abnormal" psychology, it deserves interest.

The love of adolescent boys has its place among human loves. It does not—in the period under consideration—seem to have given rise to any considerable verse. It is a love infected in a special way by the sense of transience. Love is always subject to change and change and mortality: but the love of boys is doomed because they grow up into (to the paedophile) graceless and unattractive men.

E'en as I speak, the broadening light
Of manhood mars thy beauty, pales
Yon lustre tremulous and white
That breaking through the roseate veils
Of dawning, is more fair for me
Than radiance of the noon to be.

A love with a strange wistfulness and yearning to it;
sterile yet poignant exactly because it may not last.

What is the charm of barren joy?
The well-knit body of a boy,
Slender and slim,
Why is it then more wonderful
Than Venus with her white breasts full
And sweet eyes dim?

The atmosphere of proselytising in the poetry of many 'Uranians' is strong.

Turn away from the wench, with her powder and paint,
And follow the boy, who is fair as a saint.

"... I shall fight openly for that which no living Englishman dare defend, even in secret—sodomy!" (Aleister Crowley)

At the edge of the group, and making typology difficult, were those whose tastes, like Whitman's, Carpenter's or Symonds' were chiefly directed not towards the adolescent with his epicene charm but the strapping youth:

Dearer to me is the lad, village born, with sinewy
members
Than the fine face of a pale town-bred effeminate
youngling

Dearer to me is a groom, a tamer of horses, a hunter,
Yea, or a sailor on board; but dearest of all, to my
heart's depth

Dearest of all are soldiers, the young magnificent
swordsmen;

Be it the stalwart form of a dark eyed insolent guardsman
Or a light haired hussar with the down new fledged on
his smoothed lip

Who with vigorous stride and clanking spurs, when they
meet me

Know not how lovely they are, the sight of them how
overwhelming.

Or, here in this eulogy:

For with comely, capless head
With a light, elastic tread
Came a trooper of some summers twenty-three;
With his jacket all unlaced,
And his belt about his waist,
And a ruddy golden colour from his bathing in the sea.

The sexual tastes that this sort of poetry displayed received support and cachet from two rather obvious sources: there was the Greek example (Ganymede, Charmides, Antinous, the whole Mary Renault world of pedagogic man-boy infatuation); and the Whitmanesque, democratic line: homosexuality as comradeship disguised, an egalitarian ideology which

... spreads
Tents on the open road, field, ocean, camp,
Where'er in brotherhood men lay their heads
Soldier with soldier, tramp with casual tramp,
Cross and recross, meet, part, share boards and beds,
Where wayside Love still lights his beaconing lamp.

Healthy male celibacy can thus be celebrated as in the ghastly rollicking jolliness of this:

He never had done it to Geoff, or to Guy,
Nor to Arthur—not one of the three:
And I thought that he never would, he was so shy!
But he did it—he did it to me!

What he did was—unfortunately—merely to kiss the narrator, who one feels deserved worse.

But then one does not read these for aesthetic pleasure.

Shakespeare's sonnets (probably—though this is a controversy which will probably never be wholly settled) provide in part the only magnificently great example of homo-erotic poetry. And because they are great, perhaps, they transcend that categorisation. The interest of Timothy D'Arch Smith's book, as he is the first to point out, is as cultural and social history.

*LOVE IN EARNEST: Timothy D'Arch Smith
Published by Routledge & Kegan Paul, £3.00.

Films HEAT

Andy Warhol makes film censors very nervous indeed. What should they do about films that are at the same time so erotic and so funny? What on earth would happen to society if *everyone* behaved like that? Safer to sit on them for a while. Perhaps if they aren't released they will quietly go away!

Happily they do nothing of the kind. Eventually the censors relent or perhaps just look the other way and Warhol comes triumphantly in from the cold. So 'Flesh' was unleashed after a long struggle, queues formed to see it, and the skies amazingly did not fall. Now we are to be allowed to see 'Trash'. 'Chelsea Girls' has been one of the ICA's biggest hits and surely they'll let us see 'Heat' too, soon. And uncut. Censor, spare this film, touch not a single frame. It's far too good to shorten in any way and though your maiden aunt may not like a couple of bits, what on

earth is she doing at a Warhol film anyway?

'Heat' was seen a few weeks ago one sunny Saturday morning at the National Film Theatre and it is, without question, the most enjoyable Warhol film to date. It has a plot, of all old-fashioned things. It is very decently photographed and some of the dialogue improvised by its smashing cast is hilarious.

Joe Dallesandro, the male equivalent of Marilyn Monroe, plays a one-time child star trying to get back into movies again. This naturally involves quite a lot of sex. Joe is always wonderfully generous in this respect and never does mind who does which and with what and to whom.

Then there is Sylvia Miles playing a one-time top star now just over the hill, with a long list of ex-husbands and one of those weird Hollywood mansions that apparently really do exist. She has a daughter who has a lesbian lover but who also has the hots for Joe, as also does the amazing fat landlady of his motel (Pat Ast, give her an Oscar) and just about all the men who wander through the story.

And it's so funny! Did I tell you how funny it is?

The Daily Record in Glasgow, to whom we raise our hats, says it is an unsavoury piece of work, "laced with sex, lesbianism, self-abuse, poofs and perversion."

Who would miss it after *that*?

—John Elliott

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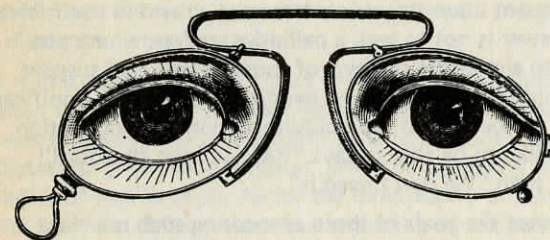
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PLEASE TELEPHONE AS BUSINESS IS BY APPOINTMENT.

We also buy books on the homosexual subject.

Dear Sir...



High-handed?

Dear Lunch,

Joining CHE in the last two months I decided to attend their National Council as an observer. I may be a new-comer but it seems extraordinary that Liz Stanley can be forbidden to edit the Bulletin on the strength of a private letter to a CHE member (though I admit what she said was unforgivable), but that CHE condones the Gay News Press release on Martin Stafford, whose writings I have not read, which refers not only to his policy but also alludes most unpleasantly to his personal surroundings, I find equally distasteful.

I was further astonished to discover later from a friend that the Gay News article was written by Roger Baker, himself a member of CHE and joint Press Officer with Bernard Greaves.

Gay News is a public newspaper, so surely this action warrants as much, if not more, censure than Liz Stanley's conduct?

—Pat Manson, London SW3

Gay Cambridge Sickened by Petty Squabbles

My Dears,

Quite by chance some members of Gay Cambridge found out on Saturday that on that very day a debate was being held as to whether CHE should withdraw recognition of us. Well the consensus was that no-one really cared.

I am a member of CHE and also a member of Gay Cambridge, or let me say I attend Gay Cambridge meetings. There is no membership; anyone and everyone, gay or straight, is welcome. May I please make a plea that instead of such sectarian differences we all try to be a little more mature. Cambridge has very specialised needs. The students have generally a dislike of anything that is very highly organised and CHE appears to them yet another body with a reputation something like a Victorian Temperance society. On the other side is the highly active GLF. Gay Cambridge roosts precariously in the middle.

I am thoroughly sickened by these petty little squabbles. I have the feeling that somewhere along the line it has evolved from a clash of personalities. I don't know the outcome of Saturday's meeting and I don't really think that it will make any difference. It certainly won't to me.

May I say that it would have been nice to have known what was going on.

Hatefully and seethingly,

—Keith, Abington, Cambridge

Commenting on October Lunch...

Although I don't support your policy of mild celebrity worship by giving 'star' interviews, I was interested to read Jill Tweedie. I don't like a star system because I hope we can break down elitist and chauvinistic attitudes, but I realize the journal has to sell.

I felt Jill Tweedie expressed some confused ideas about liberation and sexuality, which surprised me because she writes so perceptively in the Guardian. She still seems to regard herself as a sexual object for men—she says: "I think she [a woman] has to imagine herself infinitely more desirable than a man does; you have to feel desirable in order to arouse desire as a woman." (I note the interviewer did not agree.) I think Jill Tweedie does not yet have sufficient sense of her own identity, self-confidence, in other words, so she feels the need to be, or do something *extra* for a man; she is still putting herself in a servicing role to a man. This links up with her present inability to be unafraid of forming a different style of relationship with a woman. She says she could not cope with the implications of a sexual relationship with a woman at this point. I feel she is still very man-identified, and so her sexual orientation towards men is a security for her during the new perceptions we all achieve in the women's movement. If women can learn to love each other as significantly as most women at present love men, that is, as the most 'important' or valid people, the women's movement will go forward apace. I am not suggesting we want to replace male chauvinism with female chauvinism and construct new hierarchies, but we women must break through experiencing each other as secondary. I hope I am not putting down Jill Tweedie in picking on these points. In the women's movement our awareness, and self-images constantly change, and she may feel very differently soon.

First a little carp about some terms used in *Lunch*: "queers"—if gay people continue even jokingly to use this, we are internalising our oppression and describing ourselves as different to heterosexuals in a prejudicial way. In another article, Alexon Massey frequently refers to some people as "ladies". Surely there are men and women, and distinctions such as "ladies" or "gentlemen" are false and chauvinistic. As often as not "ladies" is used as a put-down for women. Likewise, over 18, adults are men and women, not as sometimes "girls" or

"boys" (as "gay girls, gay boys"). Why don't we give each other the benefit of being fully adult and fully human? Michael Harth obviously does not believe the majority of the population is either adult or human, and so, as so often with men, he refers to Goff Sargent as "Mr Sargent". Men seem to like to use "titles" as a put-down for each other, and at their most sarcastic call each other "Sir". It is, of course, a very telling way to diminish another's personality, reducing individuality by taking away half the full name which distinguishes one from another. It is unfriendly, and often carries the implication that the person referred to has no right to the "title" (or "status" as it is sometimes called on forms). Can't we break down these minute barriers and show some sympathy and solidarity for each other?

Love and peace,

—Gillian Love Taylor

What's the Point of Single-sex Marriages?

The subject of homosexual marriage crops up from time to time, though mercifully not too frequently. The need is apparently felt for some ceremonial expression of the bond existing between two people of the same sex, which would lend to it both legal and social weight. One facet of homosexual equality is that we should have something akin to heterosexual marriage. But equality with . . . is not the same as imitation of . . . Whereas heterosexual marriage is a natural consequence of society, its homosexual counterpart strikes me as artificial and superfluous.

Granted, the 'pair-bond' is a universal characteristic of mankind. Each of us feels the need for a mate, someone with whom we are in sympathy, with whom to share experiences, whose companionship and familiarity make life bearable. The tendency is for such a bond to be more or less exclusive, and it is reinforced by some measure of permanence.

Permanence, though, is a matter of degree. One mate at a time is reckoned to be the ideal; but that time need not be the duration of one's life. We surely have the capacity—if not the opportunity—to assimilate several such mates.

Generally these unions produce offspring. The dependence of the human child upon its parents is curiously strong and long-lasting, and this imposes a heavy obligation on those parents. During the dependence-period of one child, it is more than likely that another will arrive. When, finally, all obligations have been fulfilled, the bond between mother and father has been so strengthened by custom, time and mutual reliance (material, emotional, etc), that little desire is felt to sever it.

Society tends to sanctify such universal phenomena. "Because this *is*, therefore it was *meant* to be." Hallowed by tradition, marriage acquires its own ritual, almost inviolability. This is fair enough, for it is the function of society's institutions to underline and support its strengths.

However, when there is a union between two people of the same sex, where concern for the well-being of vul-

nerable offspring is irrelevant, the permanence of that union is not a prerequisite but an option.

Homosexual marriage has no tradition and, when people wish to initiate it, I wonder why. My impression is that a prop is wanted; they feel the need to shore up what otherwise might collapse, given the special pressures which beset such a relationship. Marriage, instead of being merely consequent upon the union, becomes an end in itself. Yet the answer is not to seek a palliative; rather, where possible, to aim at the removal of those pressures. I suspect also that the desire of most people to conform is significant. Many, in the face of the ubiquitous marriage convention would like to be able to say: "Yes, we have that too!" rather than "We don't need it".

Cannot the goals of those advocating such marriage (social recognition, joint mortgages, etc) be achieved without the foisting of a connubial charivari on the rest of us?

—Julian Greenleaves

Disagreement with Dummy Runs

I was rather intrigued by the letter "Dummy Run", G. Williams (November issue). I assume that by referring the London gay population to a candidate who might run for election on a CHE ticket as 'their man', he considers the sexual orientation of the candidate should be sufficient to solicit the votes of homosexuals.

Sorry Mr Williams, but my experience teaches me that to put one's faith and trust in another demands far more than sexual compatibility. I feel it is time to get our priorities right in the homosexual fight for equality and to bear in mind, as was so admirably displayed by another correspondent Edward Johnson, that politics and sex do not necessarily mix.

When I vote for my MP it is not his sexual attitudes I question and I am sure there are as many in parliament now who might be agreeable to me as there are who might not agree with me. It is the man's or woman's politics I question so long as the candidate is not vehemently opposed to homosexuality, and it seems most of them aren't. I do not really care if my MP goes to bed with a female gorilla so long as he represents my political views and I do not particularly care to go to bed with him. Let's really be honest. There may well be homosexual MPs now, but I am certain they would not be where they are now had they declared the fact. Nor do I think the time is right for parliamentary candidates to declare their homosexuality, let alone run on that issue alone.

It seems so easy to fall into the trap of trying to make the whole world homosexual while fighting the admirable battle for equality, and also to believe that the cause of homosexuality is political rather than emotional.

Real equality will be personified in a parliamentary candidate who is elected on his political views in spite of being a declared homosexual.

2. What I actually disputed was the notion that the economic viewpoint was *the* one from which to view the family and homosexuality, which I said produced a one-sided picture. Only doctrinaires, surely, would oppose this statement. When Chris goes on to talk about 'capitalist so-called morality', etc, etc, he is merely exposing his uncritical acceptance of one set of myths: any system treated as the law and the prophets will produce a distorted picture of reality.

3. Chris really should not take my words out of context. When I referred to 'the great ignorant incoherent mass' I was criticising the implications of Goff Sargent's phrase 'dictatorship of the proletariat', and not discussing the matter of profits at all. As for the 'philosophy of socialism', that has been defunct since the beginning of this century—what socialism there is is running on past steam, and it does not 'appear to work in one-third of the world'. What is clearly evident throughout all three-thirds is that just about all the systems tried or being tried have proved failures, some admittedly worse than others, and that radical rethinking is badly needed.

4. I did not say that 'support for our cause will not continue to come from the left.' I said: 'homosexuality and socialism are bound to be at loggerheads in spite of the fact that homosexuality seems to gain more sympathy from the Left than the Right at the moment.' This is because the fundamental ethos of socialism is deeply

I am not at all surprised that Gay Lib have put up their own candidate because that organisation is as much political as ethical. In fact, I am of the belief that it is a pseudo-gay organisation that will represent the views of a very few homosexuals.

I appeal therefore to G. Williams to think again. Is this really what we want?

—AGB, Norfolk

Radical Rethinking Badly Needed

It is difficult to know what to reply to Chris Godbold's criticisms of my article on 'Homosexuals & Socialism', since he is so obviously motivated by a strong emotional distaste for my remarks—fair enough—which has prevented him from grasping what I actually said. However, to go through the main points he raises in I trust not too uncharitable a manner:—

1. The distinction between political activism and political activism (since he seems to need it spelt out in simple terms), is between those who indulge in it because they enjoy it, and those who go in for it reluctantly because the situation demands it of them (as is of course the case with the present position of homosexuals) and who would rather be doing other things which they consider more worthwhile (in my case personal relationships and the arts). That is, the first group are power-seekers—in current jargon ego-trippers—and the second not. I deeply distrust this first group and believe that I am far from alone in this.

opposed to what I believe to be the meaning and purpose of homosexuality.

5. What socialism is *free* to do (I am referring to Chris's penultimate paragraph) has absolutely no connection with what it (or just about any other political system) will do in practice. Does Chris understand nothing at all about politics and politicians?

6. Chris certainly is 'as human as the man next door', as is proven by the regrettable stupidity and lack of comprehension displayed in his letter. Until he rises beyond the bigotry displayed in his slavish adherence to a system (any system) and his kindergarten level of comprehension and criticism, he really should keep quiet in justice both to himself and everyone else. Far from being smug, I am deeply depressed by the poor quality of people in general and so-called intellectuals in particular. Incidentally, if Chris really wants to do some constructive thinking about both political and individual problems, I should be happy to put him in touch with the Radical Libertarians, who seem to me to be doing just that, and coming up with answers of particular relevance to homosexuals. Chris, I genuinely believe, has the Will: he needs to find the Way.

—Michael Harth, London E13

Thanks Be To John Stanton

Congratulations to the organisers and performers at the musical soirée (I can't think of a better word for it) at Leighton House on 17 November. An exhilarating evening and very definitely worthwhile. More please!

But why so few people? What's the matter, London CHE? Don't you want a bit of culture?!! Or elegance instead of pis-elegance?

—Jo McVay Abbott, SW5

Refresher in Moral Re-Armament

The December issue of Lunch gives us once again a refresher course in moral re-armament in the Epistles according to St Martin.

I am sure Mr Stafford, having accepted "certain conventional moral standards", will get to heaven before I do; what disturbs me is the mischievousness his particular brand of intolerance could cause in CHE on earth before he goes.

—David Smith, SW17

Dear Ruan,

I am surprised that you react emotionally to Martin Cole's suggestion of "hormonal causation" of homosexual behaviour. An understanding of physiology does not necessarily lead to recognition of "biological freaks". Think of hair colour. The simple classification of blond

and brunette may be elaborated to cover a spectrum from practically white to black and then be looked at scientifically, if somewhat coldly, as colour which is proportional to melanin concentration. And who dare say to his face that ginger knob is a freak.

The importance of a hormonal classification of sexual behaviour is that it demonstrates a continuum of heterosexuality and this is precisely what we want society in general to see, because there is then no basis for discrimination. Another important aspect is that all the pseudo-psychological theories are nullified by the hormonal description and this is essential protection of our brothers from the licenced assault by aversion therapists and from brain washing by other fringe medical people.

—Ray Edwards, London group 12

Ed. While sympathising with you, there is very little evidence yet to support the 'hormonal theory' and suppose it were proved that the male and female hormone levels substantially differed while you were still cosily in your mother's womb? Just as no sane parent would *choose* to bear a mongol child, if it could be averted, what parent would *choose* a homosexual one either? Result? Wouldn't homosexuals be bracketed with mongols in the pursuit of a super race of healthy specimens, and discrimination be pre-natal?

Financial Support for C.H.E.L.I.C.?

May we draw the attention of CHE members to a curious anomaly that has developed with regard to the financial support for the LIC Office.

During a Mass Meeting at the Holborn Assembly Hall some months ago, popular enthusiasm was raised for the conception of a Central Office which would be a focal point for telephone enquiries about the CHE organisation, and perhaps serve as a useful centre for personal and Group visits. Within a few weeks, due to the efforts of a few dedicated people, the Office was opened and manned.

LIC costs between £80-100 a month to run and it was assumed, by this Group at least, that contributions would be forthcoming on a regular basis from all London Groups and, hopefully, the suburban and out-of-town Groups as well.

We feel that there is every argument for a two-tier system or, at least, a structured system of payments, to which all Groups could respond, and we feel it is the duty of the LMC to investigate and report on the feasibility of such a system.

Whilst we fully support LIC at a moral level, and are prepared to support it financially until we become insolvent, we feel that Groups as a whole should recognise that they owe it to this very worthwhile venture to contribute their share in terms of both staff and money.

—Group One, London CHE

ANOMALIES FACING IRISH HOMOSEXUALS

Here follows a copy of a letter sent to Dublin's 'liberal' paper, The Irish Times. Neither it, nor a similar letter, sent to The Belfast Telegraph, Ulster's liberal paper, was published. Yet both papers tolerate printing letters demanding the forcible deportation of respectively 'the national minority' in Ireland or Ulster.

Ironically it is the south that had a homosexual as a national hero, Roger Casement (officially heterosexual), while Ulster produced Montgomery Hyde, former Unionist MP and author of 'The Other Love'.

Those concerned with civil liberties should be made aware of the peculiar situation facing homosexuals in N. Ireland. Though governed by Mr Whitelaw and sole legislative control being exercised in Westminster, the unchanged N. Ireland law is still in operation. Thus we have the peculiar situation where a Westminster MP is liable to life imprisonment in N. Ireland for an act that is perfectly permissible in London!

The Unionist party in their role of supervising institutionalised inequality were incapable of removing such penal iniquity, even five years after the reform in England. Not surprisingly they were ably supported in mutual silence by all the nationalist groupings. One might think that such grotesque inequality between Britain and N. Ireland would have galvanised an organisation like the Northern Ireland Civil Rights Association (NICRA). But NICRA said and did nothing, its credence as a genuine civil rights organisation being further eroded. An undefined term of internment and life imprisonment are remarkably similar and equally worthy of denunciation when those living in Britain are liable to neither.

The Ministry of Community Relations ought to give the Belfast homosexual community some token of gratitude for the uncompromising non-sectarianism it has displayed in the last three years. Not only has it remained united but it has also had the capacity to unite elements of the majority Catholic and Protestant community albeit in common antagonism!

I recognise that changing laws does not change society, but in this case it is a vital first step. No organisations for self-help or external re-education can emerge while potential members remain liable to such harsh penalties. And only when that happens will it be possible to integrate homosexuals into society and erase the negative and self-destructive features of their behaviour.

It goes without saying that the same laws apply in Southern Ireland. As letters such as this are seldom, if every, published, the matter may still be a non-subject, fit only for medical journals. If it is permissible to discuss the issue let us not hear the woeful cries of those who legislate by sloth, that there is no demand for such changes or worse still that many homosexuals approve of the present law. It is an interesting co-incidence that the homosexual minority is something on a par in numbers with the Protestant community. Where a lot has been written of the relatively minor legal discrimination they suffer, nothing has been written of the social and legal position of homosexuals.

Hopefully Republican homosexuals will not be forced into some kind of reform queue behind Protestants, women, emigrants, etc. Instead a co-operative effort needs to be undertaken by all those minority groupings in society who are pushed around—to overcome the intransigence of a few and the ignorance of most. Otherwise individual freedom becomes a market commodity, traded in by church and state and political lobby. Back in N. Ireland where reform is largely there for the asking, a wise campaign exposing the anomalies in the law is immediately required.

TREVOR McARDLE
LONDON N7

CHE NATIONAL COUNCIL

November CHE National Council, London

There we all were again, among those legal Inns and Fields at the Holborn Assembly Hall on a wet and windy November Saturday with Michael, Tony, Jacquie, Derrick, Paul, Phil, Liz, Michael, Michael and Michael, Peter, Glenys, George, Alan, Martin, Gini, Roger, Uncle and Auntie and all that paper. We sat there round our chairwomen and men, executive, Group Representatives, Observers and ordinary grass-roots members who wanted (really!) to come, share the coffee, tea and lunch and watch the fun, quean-bitching (q.b.), information giving, discussion sessions and the frivolous.

We began with a proposal from Bristol and debated on the basis of Group Membership and recognition. John Saxby took us through the complicated procedural points on motions, amendments and those reds in, or under, the beds. We eventually adopted something like the Cardiff amendment to the Bristol proposal. Recognised CHE groups must have at least ten paid up members in them, one formal meeting, and non-CHE members will be encouraged to join the Campaign.

Having survived this discussion we still had new Groups who wanted to be admitted. This section of Council is always encouraging to listen to and we were pleased to welcome another nine or so local groups before discussing the Executive Report.

This Report and questions ranged over finance, *Friend*, discrimination, education, membership; (Paul will surely be glad of computerised help with those ever requested membership details), etc.

We also considered two statements from Martin Stafford and Liz Stanley (what strange bedfellows), about their various actions as executive members. To add to his "Moral Neutrality?" and other views Martin had written to the D.P.P. and Lord Longford, mentioning his CHE executive position and urging them to take action against Gay News. Liz had also done some writing, this time to Bill Dalziel of the London Music Group; her letter, its tone etc, had upset rather a lot of people. Emotions ran high, the air soon became hot and hysterical which achieved the resignation of Liz from editorship of the Bulletin; Martin's offer to resign from the EC if everybody else did so, restanding for election and a positive resolution on Gay News. So everybody went off to lunch with something to talk about.

After pottering to local pubs and cafes we returned to find the hall temperature still rather high. Everybody discussed, for a short while, Martin Stafford's offer, mentioned above. We eventually decided that the Campaign was far too important for any single EC member to force the resignation of the whole EC, therefore putting CHE in a weak position. CHE was not just an organisation, but a Campaign, a Movement.

Escaping at last from our q.b. session. we discussed

some policy and long term planning. The Working Party on promotion of legal equality had set us a number of targets and areas for action within and out the legal and parliamentary world. We listened to the long term prospects of a London Club. The Club Working Party's progress reported by Michael (People Not Paper) Moor, revealed the main problems to be tackled, and we all learnt a lot about licensing laws, property, fund-raising and just running a club. We were admonished for the second time that day, "that we told you so before, although we hate saying it" . . . Many of the problems regarding a club or EC membership were related to Constitutions and structures, issues which would be discussed at Morecambe and must be sorted out.

Tea brought Rose Robertson and her Parents' Enquiry. We sat happily attentive, listening to yet more progress in this delicate area. Let us hope that Rose and her work can encourage parents to understand themselves and their children.

Despite Morecambe Corporation we shall be there for our Annual Conference from 6-9 April 1973. Discussing the future of the Homophile Movement in Great Britain, Gay life styles—if they exist—law and reform, Women in Society together with some nationally known figures. Should be interesting.

Council finished by deferring a proposal for a Standing Orders Committee—there might be no talking them, just order!!

As I write these notes, listening to Bach and surrounded by back issues of LUNCH my only fair comment can be that this Council was constructive, despite the personality factors, and CHE is slowly but surely taking yet another step forward in the Campaign. Looking back on previous reports we seem much more established as a body, there is not the "us and them" attitude to the EC of eighteen months ago, London does not over-dominate, and the more radical in CHE are not always seen as reds in that bed.

CHE is no longer referred to as that "middle-aged, -sexed, -classed group of middle-intellect queans". More and more, however slowly, it is being seen as a viable vehicle for the Homophile Movement. Morecambe must move us further forward.

Michael Thomas, Bristol

CHE RAILWAY GROUP

It is proposed to hold a meeting every month, in the London Area. We hope to be able to cater for all tastes of any railway enthusiasts interested. A newsletter will be published. All details from Eddy Clark, 12 Hawkins Road, Alresford, Colchester CO7 8ED, Essex. Owing to Christmas, the next meeting will be held towards the end of January. Proposed visits to Ashford, Didcot, Bluebell, Bressingham, Swindon, Kent and last Sussex etc.

Diary

January

WED 3 CHE Liverpool talk by Dick Crawshaw MP.
Details 051 709 6104.

FRI 5 CHE DISCO Fulham Town Hall 8-12pm 35p.

SUN 7 CHE Walk Inf. Joe 800 3109. CHE Music Group
Carry on Concerts Inf. 476 7980.

MON 8 CHE Chilterns Annual General Meeting.

THU 11 CHE Wandsworth/Richmond Stephen Kramer
Liberal Candidate Twickenham 'Liberty & Law'.

FRI 12 CHE MASS MEETING Conway Hall 7.30pm. GLF
Disco Fulham Town Hall 7.30pm.

MON 15 SMG Edinburgh Policy Meeting.

TUE 16 CHE Central London Group first meeting Details
437 7363. SMG Glasgow talk on 'The development
of the Social Services & Caring for the Whole/
Man.

WED 17 CHE Liverpool Party.

FRI 19 CHE HUSTINGS MEETING Kingsway Hall 7pm.

SUN 21 CHE Music Group Ellington & Jazz Inf. 892 5990.
CHE Brighton 'Historical references to gay Lit'

THU 25 CHE Chilterns Annual dinner

FRI 26 CHE Company of Nine Lamb & Flag. Burns night.

SAT 27 CHE National Women's meeting Manchester 10-6.

SUN 28 CHE Walk. CHE Music Group Inf. 743 9666

February

SAT 3 CHE Brighton Wine & Cheese fund raising party.

FRI 9 CHE KENSINGTON Musical wine & cheese evening
Leighton House 8pm.

Personal

YOUNG MAN, 22, is looking for flat or room in London area. Preferably central London, convenient for City.
Box: Jan/1.

CHE MEMBER (Male up to 25) invited to try his hand at farming, on mixed farm. Previous farming experience not essential. Permanent position to suitable applicant. Full board given from start. Please write Box: Jan/2.

If anyone applied for CHE membership through the LIC within the last three months and has not yet received their membership card, please ring 437 7363.

Campaign for Homosexual Equality

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 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 Street W1. 01-437 7363.

The office will be open MON-SUN, from noon-10pm.

Miscellaneous News

CHE CENTRAL LONDON GROUP. This group is already an amalgamation of Groups 1 & 2 and hopes to include other numbered groups to form a central group. Anyone interested in joining please come to the Coachmakers Arms, Marylebone Lane W1, 7.30pm, Tuesday 16th January.

ENFIELD GROUP. Meetings of this group will take place on the second Sunday of each month. Anyone nearby or in existing CHE groups is welcome to attend meetings. For time and place ring Phillip at 01-804 8780. Contacts from other groups who would like to meet us for social events will also be most welcome.

CHE LONDON MOTORING GROUP. Drivers and non drivers welcome. Trips all over the place, every month. £1 per annum. Details c/o Martin, CHE London Information Centre. Please enclose two 3p stamps if writing.

CHE BIRMINGHAM. It is now a year since this group reformed. The attendance at monthly semi-informal meetings varies between 30-40. At the last meeting eight of these were women. The need for a social group in the Birmingham area is being met by the three gay clubs and a free GLF disco. In the New Year CHE will run a series of films in the Arts Lab in conjunction with local professional people. They have had no response from a circular put out to local clergy and MPs.

CHE Meetings

LONDON 22 Gt. Windmill St. W.1 437

LONDON CHE OFFICE: 22 Great Windmill Street, W.1. 01 437 7363.

GROUP 1 1st Friday 7.30pm. Details G. Vaughan Williams 736 6602

GROUP 4 2nd Wednesday. 7.30pm.

Details Robert Buggs. 609 2995.

GROUP 6. 3rd Tuesday Inf. 402 8053.

GROUP 8. 3rd Thursday 8pm. Details

Basil Ferron 876 1009.

GROUP 10 2nd & 4th Monday 7.30pm.

Details 560 2739 or 589 6438.

GROUP 11 1st Thursday 7.30pm.

Details Office 437 7363.

GROUP 12 2nd & 4th Thursday 7.30pm

Details Barry Hill 603 5063.

GROUP 13 1st Wednesday 8pm. Details

Gerard Norton 549 0695.

CENTRAL LONDON. Details CHE Office.

GROUP END 2nd Sunday Derek Brook-

field 7 Briston Grove. N.8.

CROYDON Unitarian Church Hall

Friends Rd. Details Tony CHE Office.

EALING 2nd & 4th Tuesday 7.30pm

Details Jim Brown CHE Office.

EAST LONDON 2nd Wednesday Friends

Meeting Ho. Bush Rd. Leytonstone.

ENFIELD 2nd Sunday. Details Phillip

804 8780 or Michael 888 0800.

HIGHBURY & ISLINGTON 1st Sunday 7.30

Jonathan Marks 107 Plimsoll Rd N.4.

KENSINGTON 2nd Tuesday 7.30pm.

Details Marie 748 9369.

LEWISHAM Details Len Kelly 692 6397

Meetings 1st Monday.

STEPNEY 2nd Tuesday. Details

Michael 476 7980.

STREATHAM Details Ian Clayton

56 Hillbury Rd. S.W.17.

WANDSWORTH/RICHMOND 2nd & 4th

Thursday 7.30pm Inf. Fred 788 2758.

YOUTH GROUP Membs flats. Details

Jim Haley 385 7246.

BATH Thursdays 8pm Inf. evenings

John Bath 63168 Hugh Bath 4738.

BIRMINGHAM Carrs Lane Church Centre.

Details Douglas 021 706 9818.

BRIGHTON Details John Gough 9 Quay-

fil Ho. 24/25 Broad St Kemp Town.

Tel: Robert Brighton 575096.

CARDIFF Mondays 7.30pm Chapter Arts

Centre Cardiff

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 LANC 5 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 Leeds 7686

Details in Leeds group newsletter.

LIVERPOOL 1st & 3rd Wednesdays.

Details Robin Bloxside 051 709 6104.

NORTHAMPTON. Details CHE Manchester

SMG Every Monday 23 George Sq. Edin.

Inf. National Office 214 Clyde St.

Glasgow G14 JK. Tel 041 7717600.

SOUTH ESSEX 3rd Wednesday Basildon.

Inf. John Shaw Sth Benfleet 3706.

SOUTH HERTS 3rd Tuesday Inf. John

Kernaghan w1 Park Close Old Hatfield

TEESIDE 2 30 Hazel St. Middles-

brough. Inf. Eric Thompson.

TUNBRIDGE WELLS 4th Saturday. Inf.

Ross Burgess Tun. Wells 33175.

WINDSOR Meetings Maidenhead/Sunning-

dale/Windsor. Inf. Peter Saunders

Ascot 24138.

WOLVERHAMPTON Inf. Denis W. 752673.

YORK 2nd & 4th Thursdays. Details

Roger Depledge York 55508.

SOUTHAMPTON STUDENTS Meet weekly.

Details s.a.e. D. Porter Flat B,

56 Westwood Rd. Southampton SO2 1DP.

Friend

Homosexual Counselling & Parents
Enquiry. If you need help write or
ring for appointment to FRIEND,
Centre, Broadley Terrace, London,
NW1. 01.402 6345. Mon-Fri. 7.30-9.30pm

Other meetings

GAYSOC Details s.a.e. University of

London Union Malet St. W. C1.

BRISTOL GAY STUDENTS Society. Univ.

Union Queens Rd Bristol BS8 1LN.

FELLOWSHIP IN CHRIST THE LIBERATOR

Communion service 8pm Sundays West

Ken. Inf. FCL 61 Earls Crt Sq. SW5.

GAY RELIGIOUS All Sundays Details

Brian 278 1701.

GAY CAMBRIDGE CHE/GLF Group. Details

Bernard Greaves 29 John St.

Cambridge 52661 or Pat C. 55772.

JEWISH LIAISON Inf. Simon Benson. 75

Larkhall Rise London SW4 6HS.

POLITICAL ACTION Details Derek

Brookfield 7 Briston Grove. N.8.

RGA READING GAY ALLIANCE Details

Rm 7 30 London Rd. Reading Berks

Women's Groups

CHE WOMEN Details CHE Office 437

7363. Tuesdays 6pm-10pm.

GAY WOMEN Mondays Crown & Woolpack

394 St. Johns St. N.1.

LESBIAN LIBERATION Wednesdays 8pm

14 Radnor Terrace SW8. (Vauxhall Tube)

Tel 622 8495 evngs Mon/Tue/Wed/Fri.

GLF Meetings

OFFICE 5 Caledonian Rd N.L. 837 7174.

MONDAYS. Co-ordinating Cmte 6pm.

Harrow Gay Unity Alex 864 2291 or

Janie 863 1184.

TUESDAYS T.V. & T.S. All Saints

Vestry Clydesdale Rd. W.11.

THURSDAYS East London 103 Market St

East Ham. LSE GLF Room S607 1-2pm

6 St. Clements Bldg. West London

Fulham Town Hall. S. London Minet

Library Knatchbull Rd. Brixton.

Camden Forrester's Hall 5 Highgate

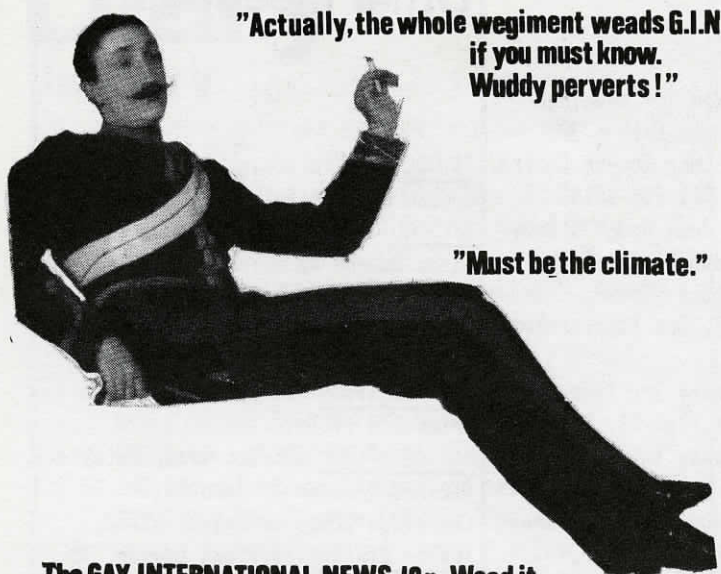
Rd. Kentish Town.

SUNDAYS Religious Liberation 18

Duncan Terrace Islington 2.30pm.

Counter Psychiatry 8pm 33 Matheson

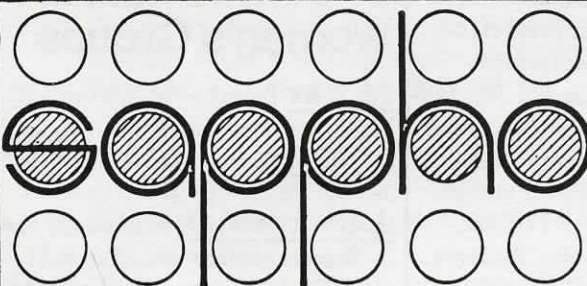
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