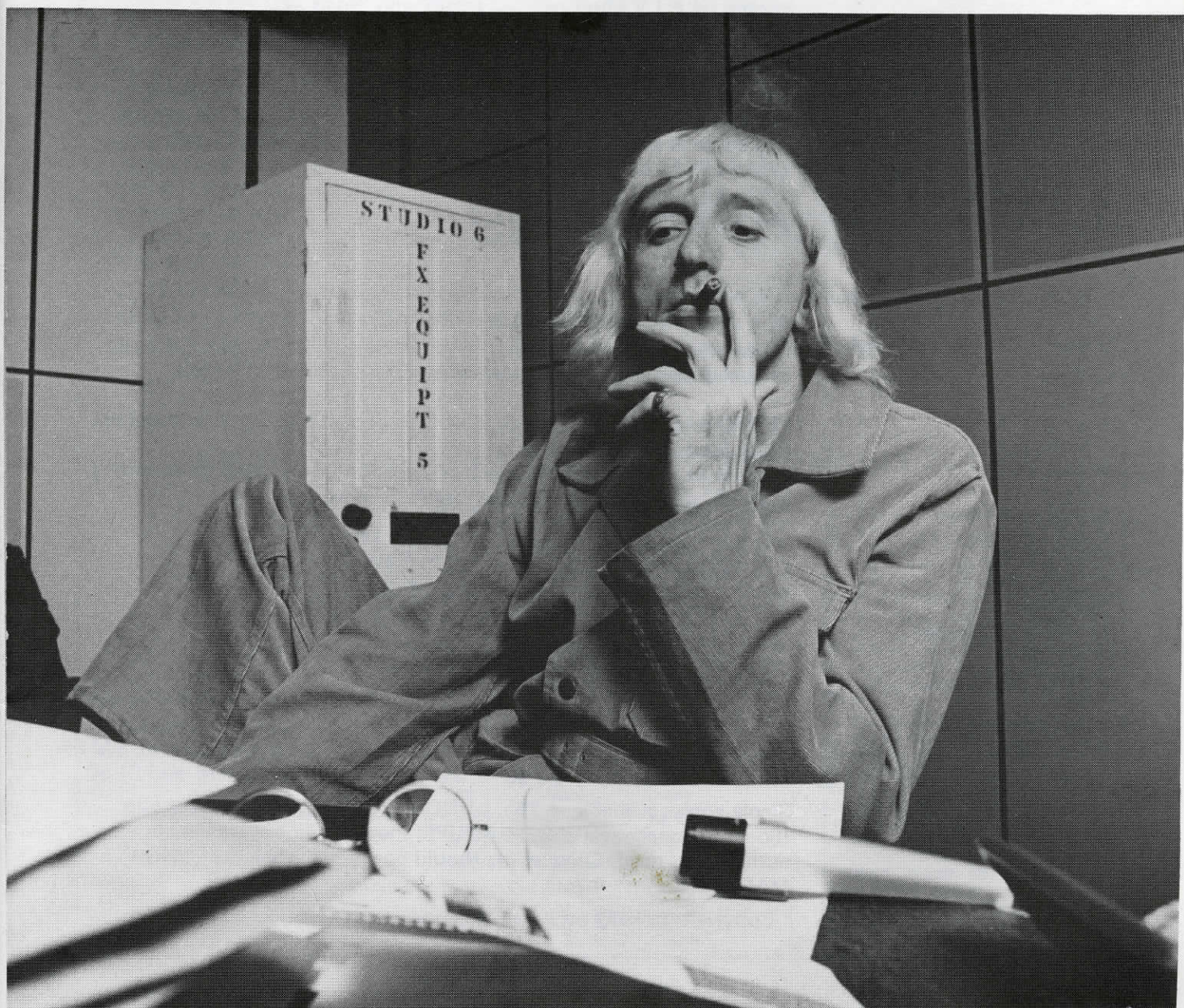


Lunch

Number 17/25p
February 1973

**Speakeasy with Jimmy Savile/Britain's
no1 homosexual/Maureen Duffy poems**



Lunch

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

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Editorial

Looking back over the last month in search of editorial material I emerge, mentally confused. In trying to avoid clichés, or being over-personal, one risks becoming merely a bore. I'm horrified by the politicking and manipulating that goes on behind people's backs; astonished that many of those who advocate co-operation are themselves least co-operative. One begins to wonder whether some of those who speak loudest about the plight of the lonely and isolated homosexual are genuine or jockeying for power. Actions speak louder than words. How people's motives become distorted by others. And is it just life, and am I over-idealistic, or are homosexuals particularly prone, because of having fewer responsibilities—they are usually unmarried and childless—to stabbing one another in the back, with more time on their hands to do it. I begin to agree with Quentin Crisp that after all, perhaps we homosexuals aren't real people (let me sit back and wait for the invective that will occasion).

What is the essence of the homosexual? Are we really no different from anybody else? Should we labour the divisions? Are there any? Should we all be bisexuals. These are only a few questions posed in this month's LUNCH.

There's a letter from T.R. Blackburn that censures us for drawing attention in last month's NEWSDESK to two English 'cottagers'. Were we right to print it? It seemed so at the time, that, if anybody, LUNCH readers would be sympathetic, and that on the whole they would wish to be made aware of some of the nasty things going on, as well as only the nice and reassuring; that its juxtaposition to the cutting on the Californian Supreme court's ruling might interest readers. Do you wish to be handled with kid gloves? (Don't answer that some of you.) If we are to be considered as adult, real people, we must face the fact that some pretty nasty things do happen in the world. It's no use denying that homosexuals do occasionally murder people too. And why should we be treated preferentially?

NEXT MONTH: Anthony Grey on Counselling, the confession of a homosexual woman, contributions from Michael De-la-Noy and Margaret Drabble.

COMING SHORTLY: Interview with Gerard Reve, controversial Dutch writer.

Alan Brien—Honorary Lesbian? THE SUNDAY TIMES, JANUARY 21 1973



Andy Warhol TV num

What disturbed me even more than the ban (I am certain we will see David Bailey's programme eventually, probably mid-afternoon next Boxing Day, without a single protest being logged) was the use of language describing it. I am accustomed to Lord Longford's pottiness on pornography. But for the prisoner's friend, the outlaw's in-law, who asks for Christian

charity for murderers and torturers to object that here was a film which he understood, contained "reference to or sight of homosexuals and such like" is really shocking. And on the BBC Night Extra, the interviewer of Ross McWhirter lumped in "lesbians" with "obscenities" as if both would be equally likely to "offend against good taste or decency."

Can people who use such terms as automatic abuse have ever knowingly seen a lesbian? Do they imagine she has hair on her chest, a brand on her forehead, and her knickers in her hand? Some of the best lesbians are my friends, and as pretty and feminine a lot of girls you wouldn't expect to see in the Miss World contest. How can these objectors be sure they are not married to lesbians, or parents of them?

Answer to New Year Brain Teaser

The Norwegian drinks water.

The Japanese owns the Zebra and is homosexual:

FRONT DOORS	Yellow	Blue	Red	Ivory	Green
INHABITANTS	Norwegian	Ukranian	Englishman	Spaniard	Japanese
PETS	Fox	Horse	Snails	Dog	Zebra/Homosexual
DRINKS	Water	Tea	Milk	Orange Juice	Coffee
TOBACCO	Spun Cut	Mixture	Medium Cut	Flake	Rough Cut

WINNER: As several contestants gave the correct solution, each of these will receive an eliminating contest shortly.

SPEAKEASY with Jimmy Savile



The following interview with Jimmy Savile took place at Broadcasting House in June 1972, after the second SPEAKEASY programme featuring Homosexuals. Interviewer: RUAN BONE.

Q: Do you feel you've learned anything from these programmes you've devoted to homosexuality?

J.S. Yes. Let me put it this way: I always have the impression that the genuine homosexual is a genuine person like so many other people are! You can get charity workers or coal miners, all sorts of people who have opted to have no axe to grind in life, other than just doing their thing and they're lovely people. I never presumed that homosexuals would be any different to that except from a social point of view—and therefore tend to be rather hounded and this all stems from the fact that they've been music-hall jokes for so long. Right? But they're not the only music-hall jokes in the world. So are priests, nuns, jews. Anyone is a music hall joke. So it's just that by their nature homosexuals might take things more personally than a Jew, Nun, or Priest.

I specifically wanted to do both programmes because I thought here was an area which could well do with being ventilated. We ventilated the militant aspect when we invited the GLF on the first programme. I felt it was only right, fitting and proper to invite people along, and in time I'm quite prepared to do another programme. I can see me doing a programme on homosexuals at least once a year.

Q: In fact the GLF were cut out of the first programme.

J.S. Some of them were, but they were there sufficiently to sell their case. What they were doing—and what so many people do who tend to get a little passionate—is to destroy their own case. Personally it's obvious I don't care whether people win or lose for my own well being. What I do care about is that if I'm going to be bothered to talk to anybody on a programme, I want them to be able to put their case in the best possible light or there's no point.

Q: All that worried me about that programme was that Challenge was something that hadn't yet got off the ground, and seemed to have muscled in on the publicity which anyone knowing your programme gives, and had done nothing tangible whereas from listening you couldn't tell that there were in fact 3 or 4 really serious organisations there already helping desperate people. (And Challenge are using yours and Speakeasy's name as the seal of approval and reliability in all their advertising—ruthlessly it might appear.)

J.S. That's right. Many others did that too. I don't mind.

Q: Maybe the others weren't competent at speaking so didn't get it over the air.

J.S. My dear, if you are incomplete, you will suffer from being incomplete. Those people, purely coincidentally, arrived on the programme because 10 days before I got a letter from Challenge: "Dear Jimmy, do you know that this is a new organisation?" I thought "Manna from Heaven, here's a great angle," 'cos we hadn't yet decided on one for the programme. We lost no time in writing to say "Come along". But we also invited as many other organisations in the homosexual field in that line of country to come and it's not *my* fault if they were not as articulate as Challenge was. That's number one. Number two: they had an equal opportunity to be as glib and it's nobody's fault that I wasn't able to jolly them. What I did do was ensure that everyone knew who the hell was who.

Q: But if you'd said your piece in answer already, the format of the programme made it difficult to butt in if you didn't want to hog the microphone unduly.

J.S. As far as I'm concerned I couldn't care less. If Challenge is just a new organisation or an old one. In fact if our programme helped them in their work (which I consider to be very good) I'm entirely delighted. If it helped anyone else I'm entirely delighted.

Q: I didn't completely buy the image of homosexuals having to do charitable works in order to prove themselves.

J.S. In a lot of cases when I'm sitting doing this programme it's rather like playing draughts. When you're observing you can see a fantastic move that the player himself can't see. Bang, bang and you take that piece! Sometimes I don't catch all the nuances, when I'm doing the show, which you listening can. That's why I have my earpiece from Roy Trevivian. I'll tell you what he shouts at me that you can't hear. We would be talking on something or other and the fellow will say "You see these things Jim, are the ones that trouble us!" and Roy will say at most one or two words to me like "What things? Why." When I might have missed "these things"; moves that I don't see because I'm the draughts player and then I suddenly twig why. He doesn't say "Jimmy this programme is going along the wrong lines". It's monosyllabic or I'd have to take the earpiece out to concentrate. He doesn't give me any instructions or he wouldn't give me the money

to do the programme in the first place. It's no good keeping a dog and barking yourself.

Q: Do you have a special interest in homosexuality?

J.S. No, I've got a special interest in people. I'd much rather do a programme on homosexuals than on going to the moon. Patrick Moore would sooner do one on the latter because we're different types of business people. I specialise in people because I like them. No, that sounds a bit yucky. Not so much that I *specialise* in people but because they are the basic most interesting, and rewarding yet at the same time you can come more unstuck with them than all the subjects you care to mention.

Let's look at different types of people. Last year there was a move afoot to have me enrolled as an honorary member of a synagogue because I'd done so much for this particular section of the Jewish people and they wanted to respond. I'm a Catholic, yet two years ago the Bishop of Wakefield okayed the fact that I could be an honorary church warden of a C of E church and I go twice a year to that church to take part in the service, because I was instrumental as a catalyst in getting them £11,000 for a new vicarage that saved them from having no vicar and being swallowed up for evermore into a bigger parish. So there you have Jewish people, C of E people and homosexuals. With the life that I live all things are pretty equal with me, because I don't want anything from anybody. I don't have to hustle anybody, therefore I have plenty of time to talk to anybody, be it making a record, be it yours or his scene. [Jimmy works at Leeds Infirmary as a porter once a week, spends his weekends in Broadmoor—to which he has his own latchkey—yet still remains inimitably himself, cosy, warm, fair and flattering.]

Q: What do you know about homosexual men and women?

J.S. Technically, very little. To be honest I only know about three or four, and they are passing acquaintances. One of the lads in the BBC is homosexual but I haven't had long to talk to him, but I don't say to him "What are the technical qualifications of the love act?" That doesn't interest me.

Q: Homosexuality is a boring subject. The sooner we can get away from making these distinctions the better. Have they ever thought you were homosexual?

J.S. [unconcerned] Oh yeah, yeah.

Q: How would you meet that sort of prejudice?

J.S. I'd say "It takes one to tell one!" That shuts 'em up. If I was homosexual it wouldn't bother me in the slightest. I'm not, and that doesn't worry me either!

Q: As a private person do your opinions differ from you as a public person with an audience of six million listening?

J.S. Not at all. Early on I had to make a decision—"I'm either me or somebody else". A lot of my colleagues are somebody else *and* themselves at specific times. On the stage a someone else, off the stage themselves. To me, being a bit lazy, I couldn't bother to make the effort to be somebody else, so that's why I never wear makeup on television.

Everybody else does. In fact they almost insist on it. But I say "Sod it". People either dig me and I'm in business, or they don't, and I'll go back down the pit [where he was aged 14 till he broke his back at 21 and was invalidated out]. I couldn't care less which it is, to be perfectly honest. And I couldn't be bothered to nonsense about and put schlup on me face. I don't mind dressing up for me, 'cos that's a laugh, do you understand, but schlup on me face, making yourself up to be more handsome than you are—I'm not in a beauty competition—I don't have to be handsome, I don't have to be nothing.

In the ring if I'm fighting next week and break me nose I wouldn't dream of going having it straightened at the cost of money. I couldn't give a bugger whether me hooter points north, south, east or west.

Q: What about your hair?

J.S. It's all a laugh! Amongst other things it does me a favour, with, would you believe, the most surprising body of people in the world, and that is—old ladies. When I'm going about with me trolley up at Leeds Infirmary or visiting some old people's place, you get a nice old woman of 80 who'll say "Oh I've seen you on the telly Jimmy. Ooh it t'is lovely hair, in't it?" And I say "Ere, you can't keep your hands off me can you, eh? You're running your hands over me now. You're a bit rum you are" and all that. Some people like to get drunk, some like to ski down mountains, but for me when I'm having a nobble with someone like that, to me it's a knock out scene, worth more than money, you understand, 'cos I'm having a right laugh, not at them, WITH them, the whole thing is good. If nothing else the barnet can get me such fun as never was.

Q: Have you always worn it like that [Sir Andrew Aguecheek fashion]?

J.S. I had it done this colour and length originally, would you believe it, at the time when I had enough in the world to possess a brand new Rolls Royce anyway, so I didn't do it to get me money; Thank goodness, I'm always able to look for a laugh, in its pleasantest sense, so going about it like this gives me more laughs than I can tell you.

I was sitting the other day on the beach in Jersey when all of a sudden two coppers come thundering across the sand. I'm sitting there in the middle of the afternoon, a couple of girls with me. It's beautiful, the sunshine. We're just having a nobble and a chat and I'm fancying them and all that sort of stuff. All of a sudden these two coppers run, boom, boom, boom across the sand. They come up in the front and they fall about laughing. They're hysterical these law! So I said, "All right, go on, I'll buy it!" Now do you know what's happened? Jersey's a very straight place, I'd been sitting on the beach with me shorts on, and a punter who lives on the island has phoned up the law and said ('cos from the back I look like a crumpet) "There's a topless blonde sitting with two other birds on the beach". So the law'd come around at 500 miles an hour to arrest me. They'd got a coat to put over me and everything. They've come round the front, seen it's me and fallen about. That creased me more than somewhat.



For me it's the laugh of the week. It creased them, it creased everybody. Would I have got that laugh without the barnet? Not at all! It's a novel.

Q: What do you think your programme's effect has been on the public, in way of feedback or educating?

J.S. Well they're not there to educate the public. I'm not an educationalist. Savile's Travels is a lighthearted show, where I don't interview people, but the listening public eavesdrop on a conversation I'm having with somebody. There's a lot of difference between interviewing and eavesdropping. All the world loves to listen into a crossed telephone line. Within the Savile's Travels framework I can do a tremendous lot of things. There's this little kid I was on an outing with to Blackpool who's got brittle bones—if he leans against this chair he'd dislocate his shoulder. Now this kid's chatting to me and I'm going to play him a record on the radio, *but he's going to be on the radio*. Just put yourself into that kid, in his school, into his mother, father, family. "He's going to be on Jimmy Savile's programme". Now what a reward, that I can use my programme to have someone like that on who wouldn't stand a cat's chance in Hell of getting on. If nobody else I'm doing the kid a big scene, giving him a kick, some benefit, 'cos he's making out he'll be a pop star.

On Speakeasy we're looking for opinions on people. Some of the spin-off on Speakeasy I got only recently. Would you believe, a woman in the north of England in a transport cafe came flying round the counter, flung her arms round me neck. It came about like this: we did a programme on loneliness, in which we made available information about the Samaritans, which is well known to all of us here, but not necessarily to people of 14 or 15. This right tearaway kid suddenly heard the programme and thought "Ee this sounds terrific!" because on Speakeasy, whenever there's anything like that, we get asked "Well, how does anybody join 'em?"—somebody in Wigan we'll say for example. We say, look in the phone book and all those instructions. Well this kid's done that, come to London, had an interview with them, and they've set him

on full time. This kid is over the moon and his mother is regarding me as the next thing to a latter day Saviour! 'Cos she couldn't do anything with him before. Now yukky or not, that's what happens. We don't set out to do things like that, but it's very pleasant when such things happen.

When I say yukky, I don't think it is, but the world at large might. Somebody could come in and see me with some poorly old crone in me arms, threatening to attack her which cheers her up no end. They might think "Bloody Hell, how can a fella carry on like that!" I don't care what they think. I like that scene, and I know that the bond between me and that punter is exact and if anybody gets the wrong idea, too bad. It never worried me before, it don't worry me now. I don't do it with one eye over me shoulder to see if anybody's looking. I spend a day or two a week at Broadmoor. I got me own room there. Now if I was doing that kind of thing for publicity, for Pete's sake, you can't take nothing in there, no camera and once you get through that big door, bonk, that's you out of the eyes of the world! If you were doing it with one eye over your shoulder for what people think, you wouldn't choose Broadmoor. You'd choose the Great Ormond Street Hospital for Children!

Q: How do people inside Broadmoor regard you?

J.S. I'm their pal. My regular deal is that I record Top of the Pops on Wednesdays every fortnight, drive down there and watch it with the women patients in the maximum security wing, sitting on the floor with them all. We have a fantastic time, and specially the new girl patients. One came last night and said, "Cor Blimey! they told me you come in here and I wouldn't believe them!"

Q: Don't they resent the fact that you can get out?

J.S. Resent? Not at all. They know they're in there because they've made a mistake and they know that something's got to be done about their mistake. The only time they mind is when people get the wrong impression (a) of the place, (b) of their nature/attitude or whatever and they realise of course that they have to carry a lot of the weight of somebody in there who makes a mistake. They don't bother about me going in. I'm the only civvy there who's got his own keys.

Q: Do you know that homosexuals aren't allowed to visit people in prisons?

J.S. Ah well, they can visit at Broadmoor, 'cos it's a hospital.

Q: Self-declared homosexuals?

J.S. Yes. I know so.

Q: Getting back to the feedback on Speakeasy, you got angry that I presupposed something you were going to say about educating the public?

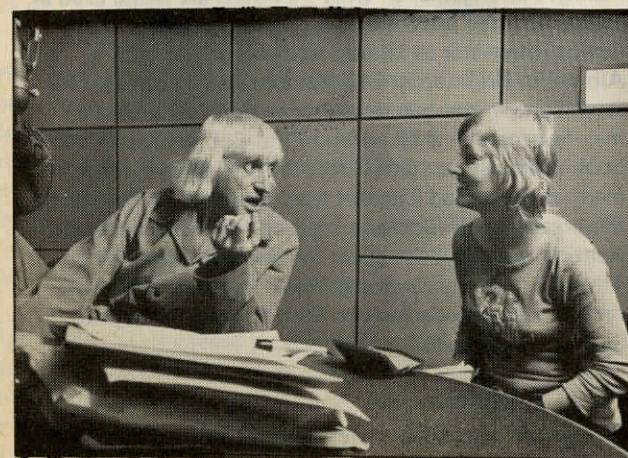
J.S. I don't get angry love. I might get enthusiastic! Then I get a bit definite. But it's one of my failings that I've never lost me temper in me life. I've been attacked by people, jumped on physically, when I was a dance hall manager and wouldn't let people in. They've spat at me and I've said

"Bullseye" and I've also had them murdered afterwards! Because I'm the greatest Al Capone for organising things. I've got a team, second to none, that works for me. I can arrange to have dreadful things happen in London when I'm in Edinburgh and I've got no compunction either over doing that—I'm a one-man Mafia as far as that's concerned, but I've an inability to ever get annoyed! I don't know why I can't or whether I'm missing anything, I'm sure. Some people are afraid of heights, some don't like coffee, and I can't ever get furious. 107 pro fights I've had now. I've had that toe broken by the very same fella who's on Savile's Travels, Gentleman Jim Lewis, and I've wrestled barefoot on one occasion with a judo outfit on, and I broke my toe as I fell over awkwardly and I did the unforgivable thing as I copped him in a headlock. As I put my head down I said "I've broke me toe" and he whistled about it and said "Which one?" "That one" and he went 'Bang' and stamped around on it, the bastard, to make sure it was broke and even *then* I didn't get furious. The coppers nicked him afterwards and I had to get him out of the nick, I was in Salford hospital. A pal of mine is inspector of police there and went and hauled Jimmy out of bed and was going to nick him for assault, and even then I didn't get annoyed. I think it's a flaw in me mental make-up, but as it happens such a flaw I'll stand.

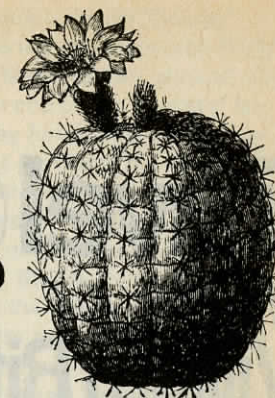
Q: Is there anything arising from those programmes that you'd like to say to homosexuals and didn't?

J.S. I'd like to say that whilst I'm fully aware of the social pressures under which they live, I would advise them to be constantly aware of the traps of falling into this complaining attitude which I find so rampant when I am talking to them in bulk. I never come across it when I'm talking to them individually, when we just talk about things because we are people—anything from Belfast to birds—but in bulk as a conversation group they tend to shoot the spotlight pretty well on the things that are wrong with their particular life and scene. I'm fully aware they've got plenty of problems, socially, the way people deal with them and every justification. By all means have a moan but always be attentive to the fact maybe they might be moaning too much, and might unwittingly give the wrong impression to people, which is a pity, because I know them to be as pleasant as any other pleasant people.

PHOTOGRAPHS Jenny Potter,



Odds & Sods



"MELTON MOWBRAY WILL GO GAY AS BRITAIN JOINS THE COMMON MARKET"

[*'Leicester Mercury'* headline of 29th December '72]

REALLY? AND DID THEY?

COMMUNITY SERVICE ORDERS

For once a cheaper, more sensible form of punishment can be handed out by courts within the area covered by the ILEA (namely the boroughs right in the centre of London).

Since 1st January community service orders can be made by courts if a defendant is agreeable. This is a new form of punishment which the courts can give to men and women above the age of 17 years who might otherwise go to prison.

A period of between 40 and 240 hours of unpaid work is undertaken—usually at weekends—and it must not interfere with work, education or religious commitments. The tasks will benefit the community at large.

Such jobs as clearing canals, building a community theatre under the elevated Westway motorway in West London or (in the case of women) acting as escorts for old or handicapped people going to and from hospital are what recipients of the order could find themselves doing.

The scheme will be administered by the Inner London Probation and After-Care Service and the old police station in Chiswick High Road is the base for the project which may be extended throughout Britain if proved successful.

The orders are also operating in some courts of Kent, Shropshire, Nottinghamshire, Lancashire and County Durham.

Weekly reports will be kept on each subject of an order and if the work is not being carried out satisfactorily the court can reassess the situation.

Mr E. Knapman, the assistant principal probation officer who is directing the community service orders, comments: "It is to be hoped that by careful assessment and suitable supervision the offender will be guided to a more constructive attitude and that this will have long-term benefits for himself, his family and the community."

Travel with William Riffaugh



ENGLISH WINTER HOTEL BARGAINS

Dark winter days are always, in my mind, associated with narrow footpaths along ill-lit commons and leaves which rustle as one treads warily hoping that perhaps the tall, dark, handsome stranger wanting a light may be 'Mr Wonderful'. Alas, as is often the case these days, the encounter may herald a mugging.

In recent years, winter has meant some of the best travel bargains. Some of the best value top hotels are made freely available and the all-inclusive rates are remarkable. There is no fear of being taken for a ride or ending up with a big bill (unless he is the night porter).

The carrot dangled before you this winter is that it can be practically as cheap to stay in a hotel as to do your own cooking and provide heat and light for a bed-sitter. And there are always new faces.

Fortes Trust Houses

The original Trust House Hotels company was the leader of a very small group offering an all-inclusive rate for a real weekend of good wholesome cooking in comfortable surroundings, often with historical connections, and quite possibly sited in a town with sufficient items of interest to keep you busy if the weather is bad.

A couple of winters ago I stayed at the Chaucer Hotel, Canterbury. This town, easily accessible by bus from Victoria coach station, offers the cathedral as a special Sunday attraction and a circular bus trip to Herne Bay as a possibility on a Saturday. The shops can keep you occupied, with an interesting collection of 'locals' coming into town on Saturday night. There is also the Marlowe Theatre and, if you time your visit correctly, East Kent CHE might be holding their meeting.

As for the hotel—£9.50p buys you bed and breakfast between Friday night and Sunday morning, with lunch on Saturday and Sunday as well as dinner on Friday and Saturday thrown in.

For many there is the added attraction of early morning tea served in bed. What finer way to start a winter's day? Three-course lunch and dinner are followed by coffee, and the price includes service.

You can also arrive on a Saturday in time for lunch and leave after breakfast on a Monday, or for 50% extra, stay another day as long as only Friday, Saturday and Sunday nights are involved.

I paid £6 for my weekend and found I could get drunk very cheaply . . . on the distinctive coffee alone that Fortes Trust House establishments serve.

No supplement is required for single rooms and in many of the hotels the company uses for its Bargain Breaks you might have a private bathroom thrown in free of charge. Bargain Breaks start at £7.

The food helpings were generous. I don't usually have two three-course meals on successive days with four lots of vegetables. Because of the over emphasis on food I recommend going on a week's diet before taking a Trust Houses Forte Bargain Break.

Crest Rest Weekends

About 45 Crest hotels and motels are used for a weekend that can cost as little as £5. Crest—a company based at Banbury—provide two nights' bed and breakfast and £2 towards main meals. This arrangement allows you to go further afield and return for a real banquet in the evening, relieved of the first £1 of the bill; or visit a friend, dining out one evening and have £2 deducted for the meal you do take at the hotel. Sunday night can be spent at the hotel for an extra 5%. (Crest has three establishments available at Exeter, and the 'Queens Hotel' offers a £5 weekend tariff, service charge included.) A single room with breakfast at the 'Queens' is usually £2.25p, plus a service charge of around 10%.

These Crest Rest weekends must be booked in advance.

Ind Coope

Hushaway Weekends are what Ind Coope Hotels call *their* inclusive arrangements. Only 23 hotels are being used in a total of three price brackets: from Norwich's 'Lansdowne' three-star at £8.50p to the four-star 'Royal Albion' in Brighton at £12. An extra night can also be stayed and in the two dearer price brackets breakfast may be served in the bedroom. Ind Coope insists that bookings must be made direct to its Hushaway department at Burton-on-Trent at least five days before starting the break, while another condition for the businessman wanting to stay on, stresses: "A guest in residence on Thursday evening cannot go on to inclusive Hushaway rates if accommodation has been booked through to Sunday or beyond."

British Transport

The period of validity varies between companies. British Transport Hotels Winterbreak Weekends operate until

May and the train fare is included in the cost. Trust Houses Forte offer some of their weekends with the train fare included too, while British Rail with its Winterwell scheme is also catering for those who want to use their car and just have the food and accommodation laid on.

Using its 'North British' and 'Caledonian' Hotels at both ends of Edinburgh's Princess Street, British Rail has arranged special rates for hiring a Godfrey Davis car in the Scottish capital.

In London, British Transport hotels used for inclusive holidays offer good value to LUNCH's provincial readers. Concessions have been arranged for Winterbreak users to visit several London theatres and Sadlers Wells' home, the London Coliseum, as well as other locations at reduced prices. Using 2nd class rail the inclusive charge from Birmingham is £10.10p. Only breakfast is included, and among four London hotels the 'Charing Cross' is used.

For motorists staying in the country, the £12 charge includes dinner from the evening of arrival to breakfast on departure, as well as accommodation and service charges. An extra day costs £6.

Robley Group

For a flat all-inclusive rate of £7.50p The Robley Group, part of J. Lyons, offer a choice of six hotels—one in Essex ('The Lion and Lamb' at Brentwood), two in Sussex and three in Hampshire.

London Travel Service

As well as inclusive rail and hotel trips to London for a Mini Weekend, London Travel Service offers a Luxury Weekend (using the 'Royal Kensington' Hotel above the TWA terminal at Olympia) and three-night Mid Week trips. Lunch and dinner are not included, but a discount card for more than 50 shops is thrown in.

A Mini Weekend from Manchester costs £11; Mid Week trip £13.50, and the Luxury Week End £14.50. Hotels used for all but the Luxury stay are: 'Onslow Court', 'Stanhope Court', 'Tudor Court', 'Milton Court', 'Leicester Court', 'Suncourt' and 'Alwin Court'.

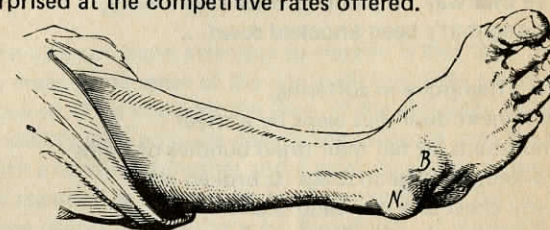
This same company provides weekends at Worthing and Eastbourne for £10; and Bournemouth, £12. All meals, plus early morning tea and 2nd class rail travel from London or any Southern Region main line station en route to the resort are included. Single rooms cost an extra £1.50p. Hotels used are 'The Berkeley' at Worthing, Eastbourne's 'Imperial', and the 'Queens Hotel' (there seem to be a lot of *them* around) and White Hermitage' at Bournemouth.

This year's list of special arrangements is likely to grow even longer in future as more hotels offer cheap arrangements in order to fill empty beds at the weekend. Don't forget the apt slogan which I've coined: "A change of bed is as good as a rest".

Last April I stayed in splendour at the 'George' Hotel, Edinburgh, while covering the Eurovision Song Contest. Last season 'Grand Metropolitan' allowed you to stay an extra night at each end of the weekend (so you could stay from Thursday lunch-time to Monday mid-day). Only breakfast was provided, but the rail fare was included. The sleeping car reservations clerk at Kings Cross allowed me to depart London a few minutes before the period of validity of the ticket started so that I could travel by sleeping car. Staying in the berth until 7.30am. I then went to the 'George' Hotel to be told at 7.45am—to my surprise and pleasure—that the room was ready and I could have it immediately. This bonus allowed me another rest before taking a bath and starting a day's business in late morning.

Most hotel groups (big and small) have jumped on the bandwagon and offer some form of concession during the winter months. So look around before picking your hotel and make a special point of asking if there are reduced rates. Conditions, validity and what is included can differ, but the saving can be considerable.

Because hotels make very substantial reductions for block bookings and provide conference facilities free of charge, I wish the CHE conference organisers had spent a little more time on the matter of contacting hotel managers about costings. They would have been surprised at the competitive rates offered.



Amended Instant Ticket Arrangements

In the November LUNCH I mentioned the instant-ticket arrangements to fly to such places as Amsterdam for half-fare. I am now pleased to report that BEA has decided to bring forward the time from when these tickets can be bought. It used to be from a minute past midnight on the day of travel. Now on BEA's own flights from Heathrow tickets can be purchased from 9pm the previous day. This means travellers may book a ticket and go home for a night's sleep with the certainty of having a seat on a flight the next day.

KLM stand by its earlier restrictions, but the instant-ticket arrangements can now be bought for round-trips starting in Holland. However tickets can only be obtained on the day of travel.

BEA explained to me why it had extended the period of booking. Passengers were turning up just after midnight to book seats while there was only a skeleton staff on duty and also in the morning during the busy period. With the extra three hours for booking tickets the load can be eased for the staff on duty, never mind the computer which sorts out what seats are available.

New Poems by Maureen Duffy

ACCIDENT

Ahead a bird gunned down by the car in front
that spirts away in a burst of pain and feathers
flutters to the roadside. Anytime it might be me
bucking the breath out of a soft body
with my metal hide.

I sic myself on to retrieve
knowing I should cure or kill.

Undistinguished, pied like cheap bathroom lino
one in a million it drags its maimed leg
from my reach behind the wire gate
sets a bead on me with painted still life
bright eye I can't put out
shuffles with beggarly speed into a crater
for cover from my murdering touch.

'Beward guard dogs. Keep out.'

The notice barks overhead.

I remind myself of the common fall of sparrows.

'If we're that way,' the phone voice says kindly,
'after a dog that's been knocked down ...'

There is a hierarchy in suffering.

The child next door dies wept by a street
while hundreds let fall their dried bundles of limbs
unremarked; my pigeon drags its broken claw
across my chest as a thousand broilers
slit their throats for the Sunday roast.

Yet I can't nod it off. It was afraid
of me and fear I understand.

When I go back it's dead
the head fallen awry, the feathers
softened to down. The dogs will find it.
It has attained, of course, a peace
in its hunched nothingness
and someone has thoughtfully painted over
the sharp eye with a fold of lead.

I know in the block beyond
the surgeon is fitting his scalpel
into the flesh of a man, a child run down this morning
drains vicarious life from a slung bottle
that the splinter of pain that stabbed
these ounces of hollow bone and feather
in this corner of the grounds
where they are building a new ward
is not a breath in the tempest of terror.

But it was afraid and I couldn't explain.
It was dying my death while for a moment
I died a bird. No sophistry of profit
or the fitness to survive
no humanity can absolve me from that communion
of animal fear
nor one pain cancel out another
though it go to the morning dustcart
expendable as cheap torn lino.

BREAKDOWN

All perishing afternoon you have sat in the bleak
of an endless motorway that leads nowhere as yet
though one day they say it will be gloriously
gone West, sundown at Camelot riding into the sea
now it takes fright at the green belt hitching up
London and turns back on itself. Today it is alien
as arctic, watermarking the tarmac with rimy
flurries where polar bears might lumber snowsalted
furred at the edges hallucinatory against the grey
pelt of the sky whose swag lies heavy on taut March
earth and buds and birds regret their Valentining
forwardness, their half feathered nests and bloody
rose shoots. You have sat with a pain in the belly
uncomplaining while my, I accept all responsibility
starter hemmed phlegmatic like an old man's morning
and died. You have supped a liquor sweet and acid
at once like sick who should always be champagned
listening half to me chatter nervous as the bird
we spotted out of the window grey wagging its tail
artificial as the emperor's nightingale or
the clockwork Leopold Mozart toy symphonied for
pecking at what seemed nothing on the gravel court.
This wasn't how I planned the afternoon.
Finally I got you to empurpled sheets
spread earlier clean and royal for seduction
yes, even after four years, and we lay
wrapped in each other, igloosed against the motorway
that goes nowhere, flaying winds that would slice us
into pemmican to be chewed slowly in a long night
Springs that deceive and plugs that won't spark
where we made not fierce summer but October
soft light lit by flashes I recognize as
aurora borealis, a yeartime of loving
out of a fled, raw afternoon.

RESEARCH INTO HOMOSEXUALITY

A personal view

by JOHN HEAD

Possibly it is because I am both a practising psychologist
and a practising homosexual that I am so concerned about
the paucity of the research which has been conducted in
this field, but it does seem that the current lack of trust-
worthy information makes it difficult to refute the many
myths which abound.

One of these myths is that the homosexual community
acts as a powerful and well-organised pressure group. Nothing
could be further from the truth. We have only to compare
our position with that of the coloured community in
Britain, a minority group of much the same size as ourselves,
to appreciate this point. A few years ago I shared an office
with a sociologist who was undertaking research into
some aspects of race relations in this country. I could not
fail to be impressed by the wealth of literature which he
received almost daily from interested organisations, by the
number of relevant meetings and conferences he attended,
by the mass of research literature he had to read through.
In contrast the literature on homosexuality is thin and very
often suspect.

It must be admitted that to conduct a really rigorous study
would be difficult. If we choose to examine the life styles
and histories of, say one thousand homosexuals, we would
need to know whether this sample was truly representative
of the total homosexual population. But a high proportion
of the total homosexual population conceal their sexual
orientation. There are almost certainly well over two million
men and women who are predominantly or exclusively homo-
sexual in Britain. Even when we exclude the very old and
young, we are still left on any conceivable calculation with
well over one million sexually active adults. Yet the total
membership of all the homophile organisations is less than
ten thousand, or one per cent of the potential member-
ship. Similarly, only a minority of homosexuals identify
themselves by attending known bars and clubs. The only way
these concealed homosexuals could be reached would be
to make a survey of the general public, Kinsey style, a
formidable undertaking. Nonetheless, and despite this
initial problem, even if we confined our attention to
those who identify themselves in some overt way as homo-
sexuals and who would be willing to answer questions about
themselves we might still gather enough information to
challenge some of the widely held views.

Too often we read a newspaper headline stating that homo-
sexuality is caused by hormonal imbalance only to learn
on reading the fine print that this report is based on work
with, perhaps, seven individuals, and these were chosen in
such a way that they are always atypical. I doubt if any
of us know much better. I myself held views a few years
ago I would not defend now. If for the minute we divide
the male homosexual population into actives and passives,
and I would admit that this classification is most unsatis-
factory for a number of reasons, then I would have argued
that the actives would be more numerous and would also
show less stress symptoms, principally on the grounds that

their deviation from the norm was less. Today I suspect
that neither of these hypotheses are true. The more I know
about homosexuality the more I realise that I have still to
learn and cannot readily look up in the literature.

Part of the confusion comes from using the word 'homo-
sexual' as a blanket term to cover a number of conditions.
It might be more profitable for us to regard homosexuality
as a *symptom* which may have causes and take many differ-
ent forms. A headache might be indicative of the onset of
a 'flu attack, it might be the consequence of having drunk
too much the night before, or it might have come from
having knocked one's head against a hard object. We really
need to distinguish between the possibilities.

If I were to attempt a classification it would be on the basis
of the emotional and power roles a person plays within
a relationship. On that basis we can recognise at least three
types. Some are essentially narcissistic. They seek a partner
who is nearly a mirror-image of themselves. Others seem
always to adopt the role of the protector, even when they
are quite young themselves, finding the greatest satisfaction
in taking care and looking after their partner. The third
category is the reciprocal of the second; these are persons
who have opted out of the traditional male role in our
society and wish to be the one who is protected. The classi-
fication I have described refers to male homosexuals; but
presumably females show a corresponding pattern.

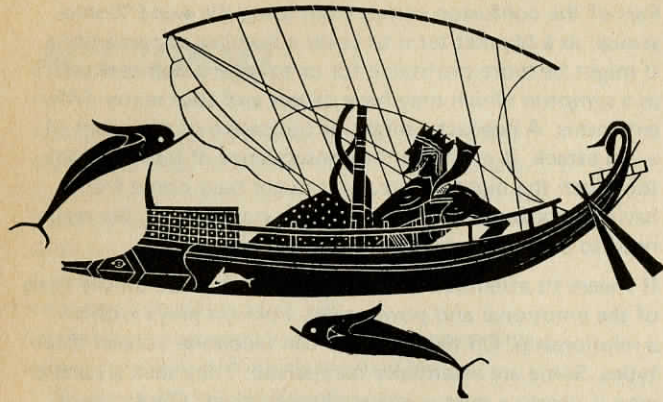
The value of these attempts to classify is that they may help
us make some sense of the contradictory data we already
possess. If we consider the issue of the aetiology of homo-
sexuality we find quite convincing evidence that the family
with a dominant mother and a weak or absent father can
be regarded as a causal (at least concomitant) factor in a
large proportion, perhaps for two-thirds, of male and female
homosexuals. But the remaining one third cannot be ex-
plained away in this fashion. Possibly we can construct
more reliable psychodynamic models if we distinguish the
type of homosexual and treat each type separately in our
studies of causation and current needs.

Any worthwhile research would need to be on the scale
which would demand financing either from a body like the
Social Science Research Council or one of the charitable
trusts. To attract such funds the work would need to be
academically respectable and approached in an unbiased
fashion. For the latter reason a pressure group such as CHE
could not undertake or even promote the project, though
it could help in a number of ways. At this moment one
main contribution might consist in persuading the powers-
that-be that such research is needed. We could also help by
keeping a record of all the current work in progress and
placing various workers in touch with each other, which is
particularly important as psychologists, sociologists, medical
workers, etc. tend not to read each others' journals and are
ignorant of the work going on within other disciplines.

Coming from such research would be a greater knowledge
which should help promote greater understanding among
the general public and also make it easier to give effective

help and support to those who find coping with a homosexual life-style unduly difficult.

—John Head



"CRUISING" WITH A DIFFERENCE

Few people in Britain are aware of the potential our canals offer the holidaymaker, and even fewer gays have experienced the unique freedom a canal cruise affords them in particular.

Last year (with three other CHE members), I took a boat up the creek on what was to be a holiday full of excitement and activity, which none of us could have foretold.

If you can walk—you can handle a cruiser. No need to be able to drive a car, or know what makes it tick. Just prove you are breathing and in possession of all your faculties, and after a brief demonstration from the boatyard engineer (some are very dishy), you can't wait to get to grips with the controls—just a single lever for forward and reverse, and a steering wheel for getting around bends. Daily you check oil and water levels and empty the bilges. The only other thing to master is the operation of locks (sort of water stair-ways—which raise or lower the level of the canal in hilly areas. You soon get the hang of this simple procedure and the massive gates can usually be moved with just one hand! It takes about ten minutes to negotiate each lock, allowing you time to look about you, or chat up the dish in the boat you've at last managed to catch up.

The only real hazard is that once you have taken a canal holiday it is unlikely that you will want to take any other type again. After a couple of hours cruising, negotiating locks, tunnels and aqueducts, you feel as if you've been at it all your life.

Boats for 2-8 people can be hired at very reasonable rates, and if you hire a boat with two more berths than there are crew, the accommodation can be very good. Most have 6ft headroom and are well fitted throughout. Bedding, crockery, cutlery and cooking utensils are all included, a small charge being made for hire of linen. Galleys comprise a gas cooker, fridge and sink unit with H & C running water. There is a separate toilet compartment with hand-basin and chemical W.C. Electric lighting throughout, with a powerful spot lamp for negotiating the dark tunnels. Some boats have a socket for your shaver, and a portable TV which can be

hired for a small fee. Water is heated by the engine, and the tanks usually hold approximately 2 days' supply. The dining table converts into a double bed, and additional berths are in separate cabins, two apiece. All boats conform to very strict safety regulations with fire extinguishers, life jackets, and a cork life-belt.

Being a self-catering holiday you can decide when and what to eat, or whether to eat on board or ashore at one of the inns and restaurants which line the banks or are within easy walking distance.

Special maps clearly show the locations of inns, restaurants, shops and mains water taps. Fresh milk and food can be obtained on most days wherever you happen to be. Maps tell you the early closing days of each place. At the start of your holiday, you can arrange to have groceries delivered to your boat saving you time and the bother of carrying these with you.

A canal holiday for gay people has many advantages. Away from the masses and their children, once on board you can do just whatever you want to, when you choose. You set your own pace and life can be active or passive; free to make as much or as little progress along the canal; free to stop anywhere, with no parking problems, have a snack or meal when you're hungry, have a drop of your favourite poison any time, no waiting for the bars to open; to get up when you like, spend your days how you please and go to bed when and with whom you choose.

Life on the canals today is much the same as it has been for over 150 years, unhurried and peaceful. You have time to observe the passing scenery, to do a 'Dr Who' and step from one century into another, and it's a strange feeling when you step ashore back into the bustle of the twentieth century as if you had just arrived from another world, a world that belongs to you, where time seems to stand still, free from conventions of behaviour and dress. Clothes! Just an old pair of jeans, shirt and a sweater. On sunny days you just strip off in the knowledge you can sunbathe in the altogether quite safely, knowing you will have ample time to grab a towel at the approach of another boat long before they get to within viewing distance.

With so much time in the open air, you soon develop a healthy appetite and a feeling of contentment. With a crew of four, whilst two are handling the boat, the other two can be preparing the next meal, watching the world pass slowly by, or enjoying some other favourite pastime.

Everyone afloat has a friendly smile for you. You can spend your evenings downing a pint in one of the pleasant inns, or perhaps with crews of other boats who may be moored nearby. Strangers quickly become friends and striking up conversations is never difficult.

Cruising up the creek offers unlimited freedom of action for gay people. Try this type of holiday for yourselves and discover a new way of having fun! For further information, or if you would like to join other CHE members on a Gay Canal Cruise, please write to me c/o CHELIC. Mark your envelope, "CRUISING".

—Martin



About 15 members of the Ramblers Association made their annual tour of Chartridge's footpaths on Sunday — and they could not have picked a better day.

For when they arrived at Chesham Station it was brilliant sunshine.

They were met by members of Chartridge Parish Council and driven to various starting points where they split into small groups and hoped to cover the 50 miles or so of footpaths in the parish.

Besides embarking on a very healthy exercise, the Ramblers make a detailed report on the state of the footpaths which is then submitted to the parish council for their attention if need be.

● Our picture shows one group just setting off.

Campaign for homosexual equality

TO combat the "loneliness and isolation" suffered by many homosexual people, particularly those in rural areas, the Chilterns group of the Campaign for Homosexual Equality is aiming to spread word of its work.

The Chilterns group which has been in existence since the end of 1970 will publish a newsletter for its members.

THE BUCKINGHAMSHIRE ADVERTISER
Thursday, January 4, 1973

Court victory for 'gay' group

ALBANY, New York, Friday.—New York's highest court has ruled that a homosexual group can incorporate in the state under the name of Gay Activists Alliance. (Associated Press.)

FLAUM FAMILY REUNITED

Parents are pardoned

A young Briton and his American wife, in prison in Italy since June 1971, have been pardoned and released by the Italian President and reunited with their five children, who have been in various institutions.

The clemency move comes halfway through a two-year sentence on Mr Michael Flaum and his wife, Annie, who were convicted on drug charges. Another young man from Britain, Mr Trevor Woods, was also pardoned. He had already been held for eight months awaiting trial.

Public concern at the plight of the children followed a story in THE OBSERVER last March.

DAVID BOWIE unofficial leader of the rock and rouge movement arrived in New York for his first public appearance on these shores... by ship. He is afraid of flying, but not of cruising.

ANDY WARHOL 'INTERVIEW' OCT

SAYS American Women's Lib author Jill Johnston: "Until all women are lesbians there will be no true political revolution." And no future for the human race, either, when you come to think about it.

SUNDAY MIRROR 16 DEC. '72

Bribes case detective jailed

EVENING NOV. 13, '72
Standard Reporter

A FORMER detective sergeant who threatened to charge a woman with assault unless he was paid £250 was jailed for two years at the Old Bailey today.

He was John William Riley, 41, of Shirley Close, Wotton, Herts. He was formerly stationed at Holloway.

The jury found him guilty of attempting to obtain cash from Miss C and Miss R for forbearing to prefer a charge against Miss C.

Mr Brian Leary, prosecuting, said on September 15 last year, the two women returned home from a public-house when Miss C assaulted a 74-year-old woman. They quickly drove away from the scene; but the number of their car was taken by witnesses. The next day, Riley called on the two women, who were lesbians, and suggested that Miss C should buy her way out of trouble.

Counsel said Miss C was on parole from prison and was anxious not to return; so she informed her employer.

As a result when Riley called on September 17, a private inquiry agent with a tape-recorder was hidden in a cupboard.

The two women promised to pay Riley £250 the next day so that the assault could be "forgotten." But, said counsel, the tape-recorder had failed to work.

When the accused arrived to collect the money, hidden inside and outside the flat were an inquiry agent with two tape-recorders, journalists from a Sunday newspaper and a news agency reporter.

Miss R produced £70 and put it on the mantelpiece. When Riley said: "Yes, O.K. I will take that," the reporters emerged from their hiding-places and Riley fled. He was later charged.

All change at Georgy's

THE girls at Georgy's — Bath's only strip club — have dropped their last stitch. From now on, the girls in the cabaret will be men.

Drag acts in the style of Danny la Rue have taken over from the topless tradi-

'UNLOVELY HOMOSEXUALITY'

—SEZ WHO?

It has been calculated that in Victorian London one woman in 16 was "gay" — a curious mis-use of a lovely, evocative, tripping sort of word to denote the far from lovely conditions of Victorian prostitutes. It is interesting that the same word has suffered another sea-change and is now being used for the even less lovely conditions of modern homosexuality.

Perhaps those who are responsible for this mis-use are trying to prove that prostitution and homosexuality are something nice and wonderful, something deserving to be called "gay". It seems a pity that they have pre-empted this particular word — it is needed for other, better uses!

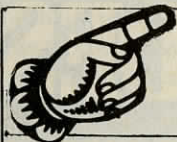
PROFESSOR

H.J. EYSENCK, BEHAVIOURAL PSYCHOLOGIST

WRITING FOR T.V. TIMES, JANUARY 12, 1973.

EVENING NEWS - JANUARY 12.

CAROL, THE SEX CHANGE COALMAN



AFTER an operation, a 27-year-old ex-coalman and father of three children has become a woman who "would love to have children" of her own.

Anyone doubting the sex of Carol (formerly Albert) Crowther is shown a note signed by the surgeon which reads: "We have recommended that Carol now be registered and treated as a woman."

"Most people tell me it is impossible for me to have children, but with the wonders of modern science and medicine I have not given up hope," said Carol.

At one time Carol, of Kidderminster, was a coalman and before that a building worker but she said: "I had difficulty in doing the work. I tried hard, but it was not enough."

Seven years ago Carol, then Albert, married a local girl and they had three children. The marriage ended in divorce, and the wife has now remarried.

TATTOOS

"She caught me dressing up as a woman," said Carol, "and although I tried to explain my feelings things did not quite work out."

Carol still talks with a man's voice, but is planning treatment to have it altered. Tattoos she had on both arms have been removed by skin grafts.

One of Carol's life-long friends Mrs. Josephine Pye, said: "We played together as young children, and although Carol was then a boy she always wanted to play with my dolls. The sex-change operation has done wonders for her. Before she was always moody, but now she is cheerful and much more confident about everything."

'COSMOPOLITAN'

WHY A HOMOSEXUAL CAN BE A GIRL'S BEST FRIEND

According to your writer, "Most girls should have a nice sympathetic homosexual in their lives" (November). One warning though; my homosexual friend was my mentor and confidant until I made one big mistake; I took an interest in one of his straight friends. My gay friend became upset (he had designs on the man himself) and I all but had to have police protection from his harassment and threats. You can have a pleasant relationship with a homosexual as long as you're not infringing on his potential territory.

Sheila W, Blackheath, London

BATH & WILTS EVENING CHRON. 7.11.72

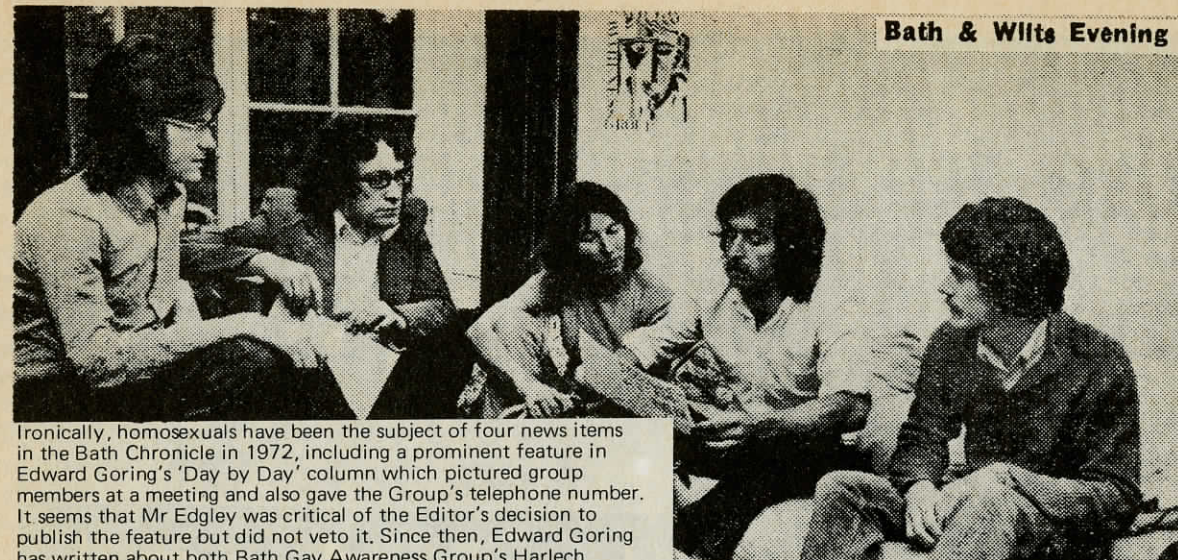
BATH 'EVENING CHRONICLE' REFUSES GAY ADS

'Homosexuals are abhorrent—sick people in need of medical attention,' says the man who controls Bath's 'Evening Chronicle'. So he forbids a bona-fide group for homosexuals in Bath from advertising in his Personal Columns. But his newspaper has recently run an editorial feature on the Group.

Bath Gay Awareness Group, founded over a year ago and affiliated to the Campaign for Homosexual Equality, first had their advertisement refused back in the summer. Subsequent probing revealed that the decision was solely that of the Managing Director, Mr David C. L. Edgley. He heads the Board of Wessex Newspapers, a wholly-owned subsidiary of the London-based Westminster Press Ltd.

Bath & Wilts Evening Chronicle,

JULY 24
1972.



Ironically, homosexuals have been the subject of four news items in the Bath Chronicle in 1972, including a prominent feature in Edward Goring's 'Day by Day' column which pictured group members at a meeting and also gave the Group's telephone number. It seems that Mr Edgley was critical of the Editor's decision to publish the feature but did not veto it. Since then, Edward Goring has written about both Bath Gay Awareness Group's Harlech Television appearance and the opening of Bath's first gay club. Mr Edgley was not pleased but, whilst he controls the advertising side of the newspaper it seems that he does not have the power to censor news.

In a letter to the Group, Mr Edgley said, 'whilst, of course, I accept that we published an article on the Bath Gay Awareness Group, using the word "homosexual", I can only comment that we often publish articles of a controversial nature in the editorial columns. Advertising is different and I am not prepared to change my previous decision.'

Bob Illingworth, spokesman for the Group, who works at Bath University, comments, 'I have recently had an interview with Mr Edgley in an attempt to persuade him to change his mind and to explain more fully his reasons for refusal. He told me that the decision was an entirely personal one, but was supported by the rest of the Board of Directors, and that his newspaper reserved the right to refuse advertisements as they saw fit. At first he refused to explain his decision; I pointed out that the Group wished to place occasional advertisements in order to contact some of the many isolated and lonely gay people in the area, in order to help them to come to terms with their homosexuality. And I stressed that our intention was not to "deprave and corrupt" people into becoming homosexual. I explained that we work in full co-operation with Bath Samaritans (whose adverts DO appear in the Personal Columns).

'At length he admitted that he thought homosexuality is a gross abnormality and that homosexuals are sick people in need of medical attention. To him, therefore, homosexuality is abhorrent and not a suitable topic for advertising purposes in his paper. He told me that these advertisements "represent the newspaper itself" and should mirror what is "truth and right".'

Bath Chronicle's Personal Column, which recently carried an ad for "boots by post" regularly carries the following announcement:—

Take a load off your mind. Let Chronicle Classified Ads sell things you don't need.

Bath Chronicle is one of the most successful provincial newspapers in the country. It has very high circulation figures and advertising rates are based on these figures. So perhaps Mr Edgley and his Board of Directors are not so much afraid of outraging conservative public opinion in Bath as they are worried about losing money.

Bath Gay Awareness Group appeals to readers of LUNCH to write to Mr David Edgley, at Wessex Press, 33/34 Westgate Street, Bath BA1 1EW to protest at his decision. The Group would also like to hear from other groups who have had their adverts accepted. 'Apart from anything else, the decision is irrational,' says Bob Illingworth, 'as we believe that the "Harrow Observer" which is also part of the Westminster Press Group, has published an advert put in by Harrow Gay Unity.'

+++Bath Women's Lib faces similar censorship problems with Bath Chronicle. The paper would not print their advert for their new free pregnancy testing service. Like Bath Gay Awareness Group,

Bath Women's Lib has received editorial coverage. Jadis Norman, for the Group, comments, 'I was furious when they refused it; they even censored an item in a long list of goods in a whole-page spread that Boots the Chemists put in—because it included the words "Family Planning Requisites". Neither could we advertise our public forum on Abortion and Contraception.'

FOOTNOTE: Mr Edgley is aged 39 and is married with two children, a boy and a girl.

—David Barton—Bath Gay Awareness Group

MEMBERS of Bath Gay Awareness Group. Left to right: Norman Lapper, David Barton, Patricia Chandler, Richard Watkins, Bob Illingworth.

THE girls would go for Bob Illingworth, a good-looking 25-year-old postgraduate student at Bath University. But he doesn't go for the girls.

—He belongs to a newly-formed group of people in Bath who are hoping to break down barriers of prejudice and ignorance by identifying themselves publicly with a subject that is traditionally taboo.

They call themselves gay. And in their world, as in Gay Lib, the word means homosexual. But they are breaking away from Gay Lib because the movement has become mixed up with political revolutionaries.

Hence Bath Gay Awareness Group. It was started by David Barton, a 23-year-old law student who stood unsuccessfully as an anti-tunnel candidate in the city council elections.

There are about 20 members who meet weekly in a flat overlooking Royal Victoria Park. They include students, a surveyor, an education researcher, a few women and two men who are married with children.

It is a social group in which homosexuals can become aware of themselves. They help each other by talking freely about their attitudes over cider and

cups of coffee to the sound of a record-player.

And they want to make other people aware of the fact that homosexuals don't necessarily regard themselves as being a problem and should be accepted as members of society who have simply opted for an alternative way of life.

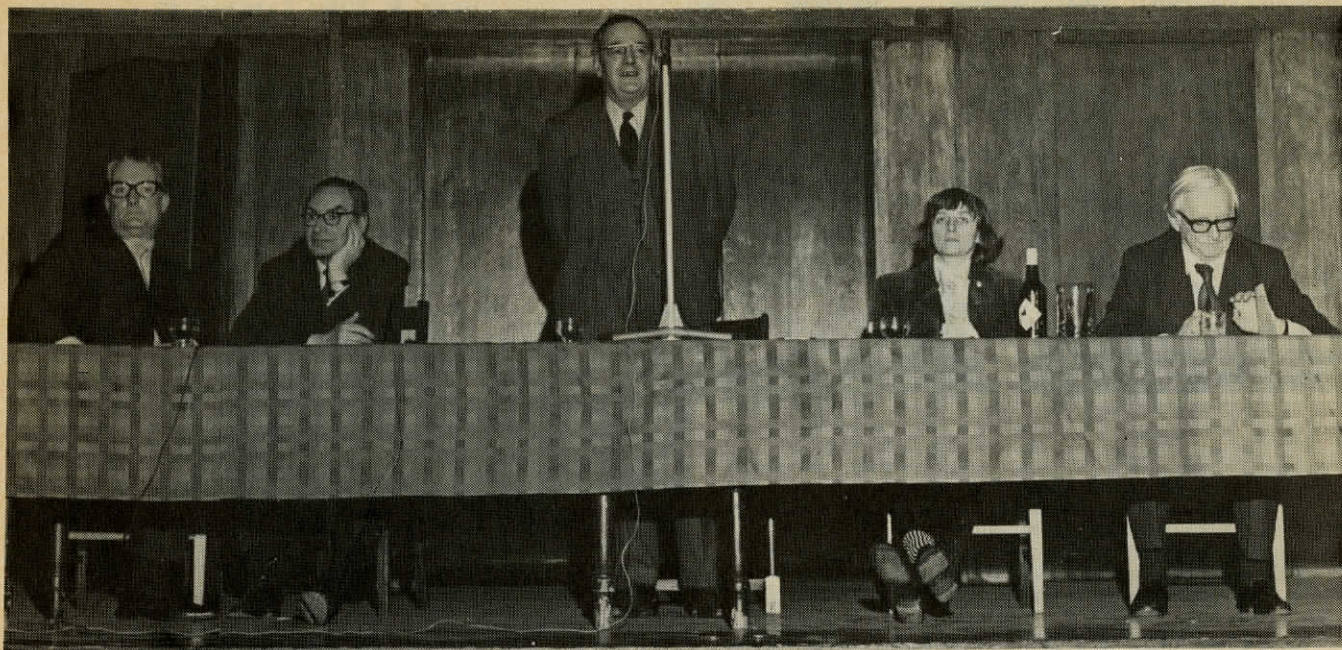
They do not plan to parade about the streets with placards. Says Mr Illingworth, "In Bath you can't go about with banners. But we want to break down the conspiracy of silence by being open."

Richard Watkins, a horticulture student at Bath University is recruiting volunteers to sell copies of Gay News in Abbey Church yard.

Mr Barton is writing to 50 local head teachers, doctors and clergymen to discover what advice they give on homosexuality when anybody asks.

The group has its own telephone number — Bath 29437—and wants the Samaritans and the Citizens' Advice Bureau to pass it on to people who need help or just want to make contact.

The group, of course, has problems of its own. It will soon need a bigger meeting place. And members haven't yet found a pub where they can hold a regular disco.



NEW GHETTOES FOR OLD

I came away from the Conway Hall meeting, to my surprise, wholeheartedly agreeing with Lord Arran (Boofy, the softcrusted duffer), "What a load of monumental bores" as homosexuals are, and what stagnant circles we appear to move in.

All the familiar faces of the gay world were there, with a smattering of radical feminists in the front row, who either had weak bladders or were very bored, as they did quite a bit of to-ing and fro-ing.

On the platform were an illustrious bunch of speakers: The Earl of Arran, Maureen Duffy, Ian Harvey (chairing), The Rev Chad Varah and Bryan Magee.

The Rev Chad Varah led off with a faultlessly humanitarian speech. He was all in favour of playing up those things we have in common with people rather than dwelling on the divisions, and so exacerbating the situation. He regarded what people did in bed together as their private business.

Maureen Duffy queried the use of 'straight' as a term, in a witty speech, and spoke of the 4% of hardcore homosexuals (using the Kinsey figures) in which 37% of males questioned had had some kind of homosexual experience, and 25% of females had been aware of homosexual feelings by the age of 30. She went on to deduce that with the population of this island standing at 34 million that would give us roughly 6 million men and 3 million women who will have had physical homosexual contact, which would add up to Ireland and Denmark combined, several African nations, a city larger than London, or 2½ times as many as told the Sunday Times they would be going to church over Christmas! "Homosexuality is probably as abnormal, in the same statistical sense, as voting Labour at the last election or as being a member of any ethnic group other than the

Chinese." She said that "it had never been proved that seduction set anyone on an irretrievable path to which he had no disposition unless society made it irretrievable," and on a sombre note, reminded us that in 1964 (her latest figures) a quarter of the prosecutions for homosexual offences were of married men. (Think of the resultant misery to families.) She stressed the vital need for sex education in schools, and advised CHE against creating a stereotype 'approved homosexual' against which everyone must measure up. "Homosexuality must be accepted as an equal and viable mode of sexual expression to free everyone, straight, bent and wavy, and with this the ghetto which is both comforting and restricting will become redundant."

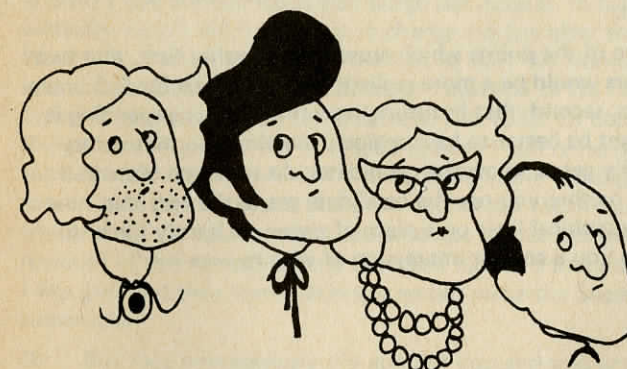
Bryan Magee was worried that he'd been set a different topic to speak on. "To be a homosexual is not a role in life," he said. He accused the minority of fabricating the myth that afflicts that minority. "You say I'm inferior, but I'm superior!" and illustrated this point using blacks, women, homosexuals and Jews. "Some obviate the pain by only associating with the like-minded. We shouldn't allow ourselves to be defined/confined within arbitrary limits, but should live freely outside the ghetto too, for society's sake. Be diverse, *don't* deny enrichment and don't take a diminished view of your possibilities in life!" (All a mite patronising perhaps?—but not so easy for US to put in practice.)

Then Boofy Arran spoke of how he 'grasped the nettle' (dreaded homosexuality?!) and how, out of the million words spoken he confessed to uttering 50,000 of them. Why should homosexuals claim more privileges? "Like men with a limp, it was ROTTEN luck. I say to homosexuals they must act like men, they must carry their burden!" He denied liability for the '67 Act ("My words, Mr Abse's Act") "Marriage is THE most important thing."

Not everyone agreed with him, but he was rather funny about some advice given him at the time of the Act, that it was unsafe for anyone to use a public lavatory and that those wanting to would be well advised to use the streets. Advice which he has taken. (And women?) Honest, lovable, despite all preconceptions, almost people's questions, but endearingly confessed to his obvious limitations, such as age hardening his opinions. And no-one could deny that it wasn't game of him to be there.

But did the evening get us anywhere? Next time the organisers would do well to advertise for the unconverted, but interested, not only those who read the underground press, but also The New Statesman, New Society and The Evening Standard. The gay world we saw there was too interbred, and it seemed a great pity to squander such good speakers on, frankly, such a non-subject that limited their scope so.

—Cassia Clay



INTRODUCING THE CAMPAIGN FOR HETEROSEXUAL EQUALITY

Well, that's probably a bit of an overstatement. What I really mean to do is introduce you to my mother, father and brother Phyllis—and a few other relations.

It all started one morning when I came charging down the stairs shouting "Gay is good, I'm in love! Can you lend me a pound until Thursday?" This rather took the rest of the family by surprise, since up to that moment I had been a quiet, shy, neurotic who hardly said a word let alone shouted or jumped down the stairs! Of course "Gay is good" didn't mean too much to them, and when I explained to them it meant I was queer and liked it they thought I was pulling their legs. Even when I started to camp it up something rotten in front of the vicar they pretended not to notice, and when I told them I had found myself a lovely boyfriend who had a gorgeous face and marvellous body and we were going to bed together they said "How nice!" and carried on watching "Come Dancing".

Eventually I realised that my feeling of complete freedom and new-found happiness was having some effect on my parents and they started to take an interest in some of the things I said. "What did you say 'gay' meant again?" my mother asked one morning over breakfast. "Oh really?" she continued, when I told her. "And does that mean you could keep going to bed with Terry whenever you liked, and you don't need to get married?" She paused for a moment as her 'Rice Krispies' exploded in her face. I could tell she was becoming a little unsettled.

A few days later she bumped into me and Terry in the middle of Woolworths. "I've been thinking" she said, in a rather loud voice. "You say you enjoy going to bed with Terry as much as you would with a girl?" I nodded. "And yet no-one expects you to get married, and there's no danger of your having any unwanted babies, and you're both free to work and play and do as you like and . . . you know, you seem to have got it made!"

I could never really follow the way my mother's mind worked, but somehow she was starting to resent my freedom and had got it into her head that heterosexuals were being oppressed by all sorts of legal constraints and social responsibilities. It wasn't long before my parents had a branch of the Campaign for Heterosexual Equality in Neasden, and Uncle Fred and Auntie Gladys had one in Bognor. In no time at all it was a national organisation and people started applying for membership to:

CHE
28 Kennedy Street
MANCHESTER M2 4BG

Of course, when you work it out, both organisations *must* be working for the same thing, but I don't know which one will get there first. In the meantime I'm still worried about my brother Phyllis. He doesn't know what to make of herself.

—Allan Clarkson

GRANDMA'S FINALLY ROLLING!

Grandma Press has just announced that enough subscriptions have now been obtained for the firm to send its comic sexy novel, CUPID'S CRESCENT by Laurence Collinson, poet, playwright, and contributor to many gay publications, including Gay News, Lunch, and Quorum, to the printers. The delay since the book was first advertised has been due partly to potential subscribers being slow in making up their minds, and partly to certain personal problems intervening that made it difficult to act as quickly as had been hoped. Such difficulties have now happily been overcome, and people who have subscribed can be assured that the time they will now have to wait for their copies will be no longer than it takes the printers and publishers to set up, lay out, design, staple, and post off the book.

A few autographed and numbered copies are still available at £2.00 each; while there are still plenty of the ordinary £1.00 copies for those who want them.

Orders for copies of this funny, semi-gay, paperback novel should be sent, along with the correct amount of money (postage is included), to Laurence Collinson, 30 Andrewes House, Barbican, London, EC2Y 8AX.

What's in a Name?

A poof by any other name would still suffer. Sticks and stones may break our bones but names will never hurt us. Oh, no?

The question of 'by their names ye shall know them'—who first said 'it takes one to know one'?—has never been sorted out satisfactorily. By common consent, the term 'gay' affords the least offence but is neither definitive or desirable.

Take the average bar or haunt of homosexuals; the time is 8pm; a few customers are standing or sitting around in thin groups at tables. All eyes survey the scene; and its potentialities, furtively or boldly, the degree of each depending on the individual's personality. The atmosphere is tense. What lies behind the eyes is not gay. Two hours later, the place is full of humanity, sweating, straining. There is no noise, even laughter, a gaiety of sorts, but as the hands of the clock move inexorably towards closing time the pace becomes more frenetic and the gaiety borders on hysteria.

And what of the unsociable types? The lonely and the latent. To label them 'gay' is a bitter joke.

In the fifties, Cicely Courtneidge had a big success in a stage musical called "Gay's the Word", part of the plot being that the heroine's name was Gay. No doubt authors Ivor Novello and Alan Melville had a private giggle at the then daring 'double entendre' of their title. I submit that 'gay' as an adjective to describe our diverse bothers and sisters, is, at least, inadequate.

Appropriate replacements are hard to find for the other classifications are even less welcome to the sensibilities. 'Queer', 'poof', 'fairy', 'pansy', 'homo'—each is either inaccurate or downright insulting. A friend once listed all the epithets he had heard and in all honesty could not find one that applied to himself. And another once confessed in rising tones of resentment, "I may be queer but I'm a man!"

Simon Gray, in his excellent and witty play "Butley", makes his leading character (himself a puzzle), taunt his boyfriend's new lover with his homosexuality. The tables are neatly turned on him when Reg, the lover, repeats a list of disparaging terms similar to the above, in a matter of fact way, for once deflating the bumptious Butley. It is a strangely dignified moment and it makes sense. Admirable downputting in public. Would the public were a wider one!

However, if we agree that the present tags are unjust and unsuitable and to be banished from our language, what are we to provide as an alternative? It is pointless to cry, "I am a man or I am a woman and if I fall in love with people of my own sex, why should I have a special name?" That longed-for equality is still some way off, so we're stuck with a name of some kind, but 'gay' I ask you!

Incidentally, I'm not too happy about 'straight' for heterosexuals, either; sounds decidedly uncomfortable and uncompromising to me.

—Bob Baird, *Middlesex*

CHE HUSTINGS AT THE OAK ROOM, KINGSWAY HALL

by a New CHE Member

Rather than offend, I shall try to confine my observations to the speakers who impressed me. I was surprised that out of over 700 London members only sixty people attended. Out of twelve candidates seven spoke. Two others' speeches were read out by Vivien Waldron. I would very much like to have heard Michael Steed in person, as what he said seemed fair and sensible. My first vote goes to him an attitude strengthened by his letter to the January Bulletin.

Of those speakers present I find it difficult to choose between the experience of past E.C. work done by Ted Clapham (Tyneside), his connection with Friend and obvious concern with the individual, and Trevor Locke (Bristol), who had a strong point in his favour in that we do need a sympathetic student representative. CHE does need people who can present their case clearly to the outsider, as Peter Naughton can if he gets over sighing and muttering with apparent boredom in front of such a meeting. I began to feel like an inferior follower he had to address against his will.

Two of the points which arose seemed valid; first, that two years would be a more realistic term of office for E.C. members; second, that in future, now that CHE is expanding it might be better to have regional elections, so that voters really get to know the candidates. As someone remarked "If neither you nor the candidate get to the Hustings nine biographical lines on a piece of paper are hardly likely to give you a correct impression of who to vote for."



MEN'S WEAR, December 28. 1972

Interview with Antony Grey

PART ONE: THE HOMOSEXUAL SITUATION TODAY

ANTONY GREY is 45. He was educated at Cambridge, took a history degree and a law qualification, and worked in industry and journalism before becoming Secretary of the Homosexual Law Reform Society and of the Albany Trust. He is now Managing Trustee of the Albany Trust and Chairman of the National Federation of Homophile Organisations. Interviewer: Ruan Bone

Background to '67 Act

Q: When were you first called Britain's number one homosexual?

A.G. Danny Mullen coined the phrase when introducing me at SMG's day conference at Edinburgh last August. In fact I certainly wasn't the first to try to change the law after the Wolfenden Report in 1958, or the first to start the Homosexual Law Reform Society—although I was one of the first dozen to join it and became its Secretary in 1962. Of course, things were very different in those days and I still remember some acutely uncomfortable minutes alone in the waiting room while the rest of the executive committee (nearly all 'straight' public figures) discussed amongst themselves whether it would be safe to appoint me because I had told them that I was gay, and they feared that this would make the Society vulnerable.

Q: But they courageously *did* appoint you and you got the law changed.

A.G. You mustn't say that. It makes Boofy Arran very cross. He hasn't spoken to me for nearly two years since he mistakenly got the notion that I had claimed on television that 'I' had done it. He said some nice things about me at the time 'William' (as he nicknamed the Sexual Offences Bill) became an Act, though.

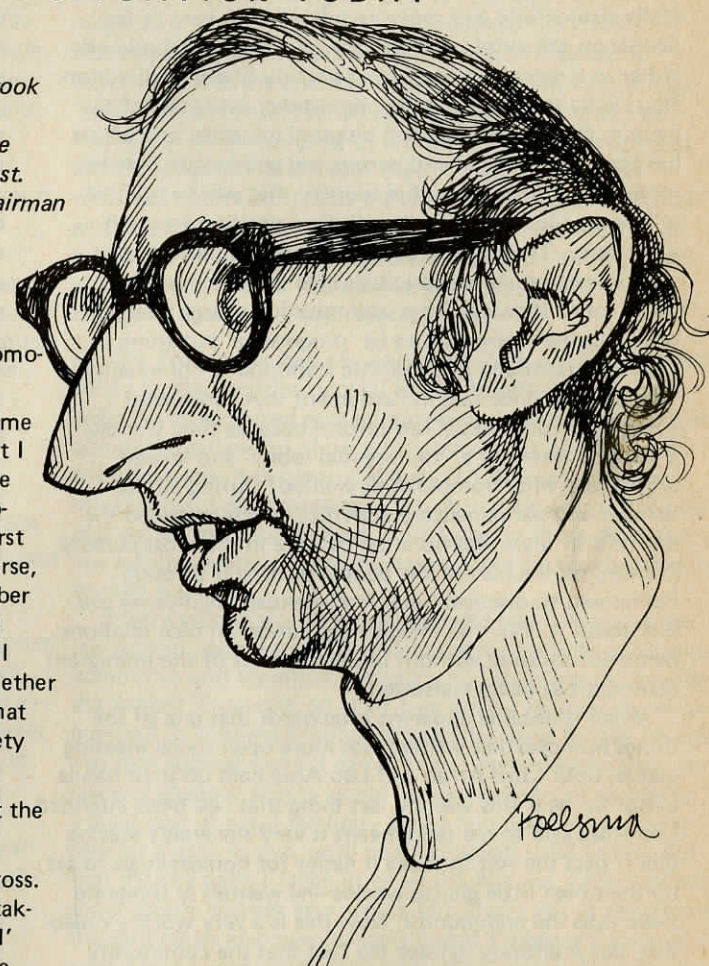
Q: Are you satisfied with the changes made in 1967?

A.G. Of course not. But both those who say that the Act solved everything for gay people, and those who say that it didn't make a scrap of difference or even that it has made things worse, are equally wrongheaded. It was an essential first step along the road to emancipation and social acceptance, and without it today's homophile movement would be nothing like as far ahead as it is.

The present situation

Q: Where do you feel we are now?

A.G. In a situation of potential promise, but also with some pretty alarming aspects, because in the five and a half years since the law was changed the whole tone of society has become less tolerant of minorities generally. There is a much more stridently vocal section of opinion (though I



do not think it is numerically larger than it was in the 1960's) which strongly believes that moral standards are slipping; that feels itself threatened by what it regards as a 'permissive society'; that wants more censorship and more constraint imposed on the community at large by legislation and officialdom. In fact, when you look at recent events, such as the International Times judgement, you see a situation where the highest court in the land has said that the 1967 Act gave a much more limited degree of freedom to homosexuals than most of those who worked for it and put it through Parliament believed at the time.

Q: Why do we seem to have gone back when the general climate has gone forward?

A.G. I'm not sure the general climate has gone forward. I don't believe that most people in this country are particularly intolerant or bigoted about gay people or anything else. But the media seems increasingly to feature the more sensational viewpoints from each extreme, and the great mass of people in the middle don't get properly represented.

To that extent there *is* a silent majority—but it's misrepresented by both of the extremes. I don't believe that the silent majority is puritanical or wildly pro-Mary Whitehouse; neither do I believe it would be madly enthusiastic about everyone becoming acidheads and fucking in the streets, which is what the revolutionary people sometimes seem to be saying that they want. Any society can only be really democratic and preserve tolerance so long as the people on the extremes don't try to swing everybody else either in a repressive or in an extremely libertine direction. Narrowing this down to the present-day problems of gay people, the homosexual and bisexual minority as a whole has been so repressed and persecuted and inarticulate for more than 100 years in this country that when it gained a little freedom it was not really in a position to use it effectively. There's a great deal of over-simplified talk about 'integrating homosexuals into the community', and a lot of it comes from well-meaning straight people who imagine themselves to be 'progressive' but think from an essentially paternalistic standpoint. For example, Roy Jenkins once said in Parliament that those who advocated homosexual law reform because they wanted a just law were not a 'homosexual lobby' and indeed *didn't care* what homosexuals wanted! During all the debates and parliamentary activities which preceded the law reform there was no attempt, save in the most cursory fashion, on the part of the people putting it through Parliament to discover what homosexuals themselves *did* feel about it. Can you imagine legislation on race relations being put through without representatives of the immigrant communities being consulted?

When it became apparent afterwards that one of the things homosexuals wanted was more open social meeting places, both Lord Arran and Leo Abse held up their hands in horror, as if this was the last thing that had been intended. Leo Abse said to me (and meant it very sincerely) that he didn't pass the Act to make it easier for homosexuals to set up their own little ghetto worlds—he wanted to integrate them into the community. Now this is a very worthy objective, but it entirely ignores the fact that the community isn't prepared to *allow* homosexuals to integrate into it except on the majority's own terms, which is that gay people should behave as if they were not homosexual and are expected to go on pretending that they're heterosexual.

Q: How do you feel about 'coming out'?

A.G. Even now, nine out of ten gay people are not in a position to 'come out' and make their homosexuality perfectly open and apparent to parents, friends, employers, authorities and everyone else, without fearing, and indeed experiencing, a great many adverse consequences. Some younger gay people now don't make any secret of it and claim that it doesn't affect their lives at all, but I think precious few of them can say with hand on heart that they are perfectly honest with *everyone* they come into contact with.

The Effectiveness of Pressure Groups

Q: Isn't a lot of oppression self-imposed by individuals

as well as by the 'gay world'?

A.G. Yes, I believe that a good deal of 'gay lib' type activity (by which I don't mean just GLF) is a form of group therapy and self-help of a nature which is probably extremely necessary and beneficial for the people engaged in it. But I think that the oppression from within, the need to come out and liberate oneself, goes beyond this. One thing that worries me enormously is that because of the situations they have met in their lives—social as well as personal ones—very many gay people have experienced a great deal of emotional pain; and when people experience emotional pain they cope with it in a number of ways which therapists might describe as, more or less, neurotic. One method is to escape into a fantasy situation where the realities of life impinge on you less heavily because you wish them away or pretend they're not there. Another way—unfortunately far too prevalent today, and not only amongst gay people—is to project all their anger, hostility and aggression onto everybody else: they blame their parents, or the system, society, God, or the Universe—anybody else but themselves in fact—for their own difficulties and problems.

Q: Yet from what you said about the media, I gather you look on today's society as being more vulnerable to manipulation by minorities than vice versa. How far do you think 'pressure groups' are responsible for the growing intolerance you detect, and how can the homophile movement be more effective in getting its point of view across to the public?

A.G. The effectiveness of pressure groups depends very much upon the nature of their cause and the sophistication with which they operate. The Abortion Law Reform Association was one of the most efficient pressure groups ever, but in the end it nearly overreached itself. The HLRS campaign was deliberately kept low-key and stirred up much less organised opposition. Mrs Whitehouse's Viewers and Listeners' Association is so patently Her Master Baiter's Voice that one can't help feeling most people have by now concluded that the lady protesteth too much!

Q: But Mrs Whitehouse only seems to have to tell her few hundred supporters to write to their MPs to engineer a wave of demands for more censorship.

A.G. I quite agree that the homophile movement is definitely underorganised as a lobby at present in relation to its numerical importance—which, after all, is probably at least twice that of the coloured population of this country. And its first business must be to get itself better organised, because the ignorance gap between public comprehension and the facts is still far greater in relation to homosexuality than it is about race or most other minority problems. One of the difficulties is that at present there's no single target, such as the Wolfenden Report provided, on which to focus letters to MPs and the press. I hope that when the Sexual Law Reform Society's working party brings out its report in 1973 that will be remedied. But just as their American and Dutch brothers and sisters have, British gay people must become much more prepared not merely to reject any status of second-rate citizens by militant protests but to assert their first-rateness and seek an end to discrimination by taking positive action.

Q: I agree wholeheartedly. But where do you get your figures—twice as many gay as coloured people?

A.G. All the researches done here and on the Continent tend to corroborate the Kinsey figures, which showed that roughly one in twenty people are predominantly or wholly homosexual. The population of this country is 55 million, so that's probably 4 or 5 million people at a very conservative estimate; there are approximately 2 million coloured people. When you look at the disparity of public awareness of the respective problems experienced by gays and coloureds, and compare the public resources deployed to help the two groups, you could say that homosexuals were a largely unrecognised, unhelped and very discriminated against group of people. I am in no sense suggesting that too much is being done for coloured minorities—quite the contrary! But the lunacy of doing so little for homosexuals is apparent when you think of it in terms of the cost to the nation's mental health and—to put it at its most crudely materialistic—productivity through stress amongst homosexuals and bisexuals.

The N.F.H.O.

Q: Where does the NFHO fit into all this?

A.G. The NFHO was formed in 1971 because there was felt to be a need for liaison between the various homophile groups which had come into existence in various parts of the country and that the possibility of some combined action between them should be explored. It started off with 10 member groups, and now has 18, representing probably at least 5,000 homophile men and women. It has three major tasks:—to make the outside world more fully aware of the life-styles, attitudes and needs of homosexuals and bisexual people; to improve the well-being of the homophile community by useful action within it; and to foster the administrative effectiveness within its member organisations. I believe that in the first year of existence, we've made a good start on all these three objectives.

Q: What are you concentrating on at the moment?

A.G. Every homophile organisation is inundated with continual requests for advice and help of various kinds from lonely, unhappy and sometimes disturbed people. Quite apart from the Albany Trust's 'caseload' having risen from about 250 a year in 1967 to ten times that number in 1972, the various other groups and publications are also involved. I understand that 'Friends' London centre now sees between 50 and 60 people a month. Many of these people need more specialised advice or professional help, and one of NFHO's main objectives, in concert with the Albany Trust, is to build up during 1973 a national network of sympathetic professional people and agencies whose services will be available if needed by those who come to the Trust, to 'Friend' or to any homophile group for help. A start has been made with two very useful conferences on counselling and befriending which were held during the autumn of 1972. The Trust and NFHO both belong to the National Council of Social Service, and we are gaining other useful contacts all the time.

The Albany Trust

Q: What is the present situation of the Albany Trust? Isn't it terribly short of money now, and would you say that it had a future?

A.G. I certainly think it has a future, if only because its name still commands a great deal of attention—and respect—in circles right outside the gay world. There's nothing very mysterious about the Trust's fortunes. It was founded as the charitable half of the Homosexual Law Reform Society and immediately we set up an office we found the whole complex of problems descending upon us which everybody who's ever tried to deal with the gay situation has encountered: the need for advice, information and help; the need for publicity; the need for educational work; the need to help and promote research projects, and so on. In no time we had an enormously full work programme in addition to law reform.

The Trust never had any endowments, but was supported solely by the contributions of its few hundred subscribers, (who never produced enough money to keep a full time office going) and a handful of generous individuals who have contributed sums of between £100 and £1,000—often quite unexpectedly and sometimes just when cash was running out and we felt in deepest gloom. Of course, in those days, the law reform campaign gave everyone a specific visible objective to rally round.

Afterwards, many of the people who had sponsored the law reform, who were influential on the Law Reform Society's committee and therefore obviously had a certain say in what the Albany Trust did, set their face against its directly involving itself in forming or supporting social clubs for gay people—at that stage anyway. I certainly felt immediately after the law was changed that it would be a mistake to go on having a great deal of vocal publicity about homosexuality, at any rate for a year or two, until people had got used to the idea that the sky hadn't fallen in when the Act was passed. Because some people had got very worked up about this—I remember the gentleman who used to walk round Trafalgar Square with a sandwich board which read "Ban the Sodomy Bill before God destroys Britain!"

Therefore a certain amount of support fell away from the Trust, or was transferred to other people who didn't have the sort of constraints imposed through our Parliamentary and other contacts. CHE, for example, began to grow, and in 1970 GLF appeared. But meanwhile we at the Trust got a rocketing upsurge in the number of people seeking our help and advice, so we were landed with a situation where our income tended to go down, while our work load went up. We found ourselves employing a full-time case worker with two or three other people also doing practically nothing else but coping with the 40 or 50 people a week who were rolling in for help. After my own departure at the end of 1970, my successor Michael De-la-Noÿ tried valiantly to cope with all this and to raise the necessary funds: when he and those helping him simply couldn't cope physically any more, and funds were getting so low that we couldn't continue carrying that full time load, we asked the Samaritans to take over the personal counselling and Michael Butler, who is their

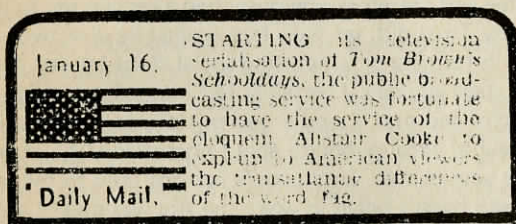
Deputy Director and also one of our Trustees, sees most of the people who need to talk to someone. But in addition, our own office is still dealing with 40 or 50 letters and telephone calls every week.

Q: How do you see your own personal function now?

A.G. I certainly don't intend to find myself, or the Trust, back in the position of trying to do everything at once again. Now that the homophile movement has developed into a number of different organisations and interests, it is a very good thing for a lot more people to come in and start doing their own thing nationally and locally. At the same time it has become very clear to me, through NFHO discussions and through the amount of work still coming into the Trust, that there remains a very important place for it—and possibly also for the knowledge and experience I have gained over the ten years' work I've done for the movement. I don't visualise the Albany Trust becoming a large, structured, heavily-staffed or very expensive organisation—I simply want to raise enough money to avoid having these perpetual yearly crises of fearing we're going to collapse for lack of the £2,000 or £3,000 necessary to keep going as a think-tank and contact point.

What I hope to do as Chairman of NFHO is to get a lot of people outside the gay world, who are used to dealing with the Trust, accepting NFHO and its member groups as responsible people, with whom they are prepared to talk and to co-operate on an equal basis.

N.B. Part Two: On Counselling follows next month.



Reviews

Books

NEW GUIDE TO THE HOMOSEXUAL

To anyone familiar with the gay movement only in this country, this book will give a decidedly eerie feeling. For though it is written by an Australian on the basis of his involvement in GLF in the United States, many of his observations could be echoed over here. So don't be put off by its origins: *Homosexual* is an excellent guide to the ideas and debates in the gay movement in Britain as well as to its history and organisation in the U.S. How different, and yet how similar, to the home life of our own dear queen!

It is a very balanced book—almost irritatingly so at times. The first two chapters, for example, deal with the "gay-world" and with cultural oppression and self-oppression. The gayworld is seen as a pseudo-community, held together by sexual barter and by common vulnerability and fear of exposure; yet it is credited with providing the only setting, hitherto, within which people could "come out" and achieve some kind of identity and self respect—this is no swingeing condemnation of the gay ghetto and all its works. Oppression is not just what "they" do to gay people—though there is a spirited attack on good old Dr Reuben among others—but what gay people, internalising cultural norms, do to themselves and to each other as well.

Altman propounds an ideal of sexual liberation which is based, with some reservations, on Herbert Marcuse and Norman O. Brown: the abandonment of sexual repression and the rediscovery of our original bisexuality and enjoyment of the whole body (resulting in the eventual disappearance of the homosexual as such). "Only a socialism highly flavoured by anarchism would seem to be consistent with sexual liberation," he says, and argues that a change in individual consciousness is a basic requirement for any qualitative social change. This position is developed in a later chapter where he relates the emergence of gay liberation to the "collapsing hegemony" (a term adapted from Gramsci, the Italian Marxist). The beautiful hegemonic consensus of the American Dream has collapsed with the birth of black protest and the youth counter-culture, and gay liberation is seen as one strand in the counter-cultural consciousness. Altman gives a fascinating analysis of rock music and of the gay writers Paul Goodman and Allen Ginsberg, showing how important the attack on gender roles has been in the counter-culture. He then discusses the impact of gay liberation on the black movement, the women's movement and the Marxist left.

Altman's position is for GLF as against the reformist view that oppression can be overcome without other changes in society (though he believes that all gay organisations can work together on many specific issues.) He sees gay oppression as being cultural rather than economic (rightly, I think) but, although he uses Gramsci's term "hegemony", he does not explain the basis of cultural oppression or relate it to the class system. So for him the immediate and ultimate attack is upon sex repression and gender roles: self-liberation leading by example and protest to general liberation. This is a common view in the gay—and to some extent women's-movement; it is one I have no sympathy for, since it ignores the fact that culture and psychology are rooted in social and economic structure.

But Altman's book is an important one, a stimulating one, a balanced one—and also, praise be, a readable one.

HOMOSEXUAL: OPPRESSION AND LIBERATION by Dennis Altman

Published by Angus and Robertson, £2.50

—Mary McIntosh

THE BIRD OF NIGHT

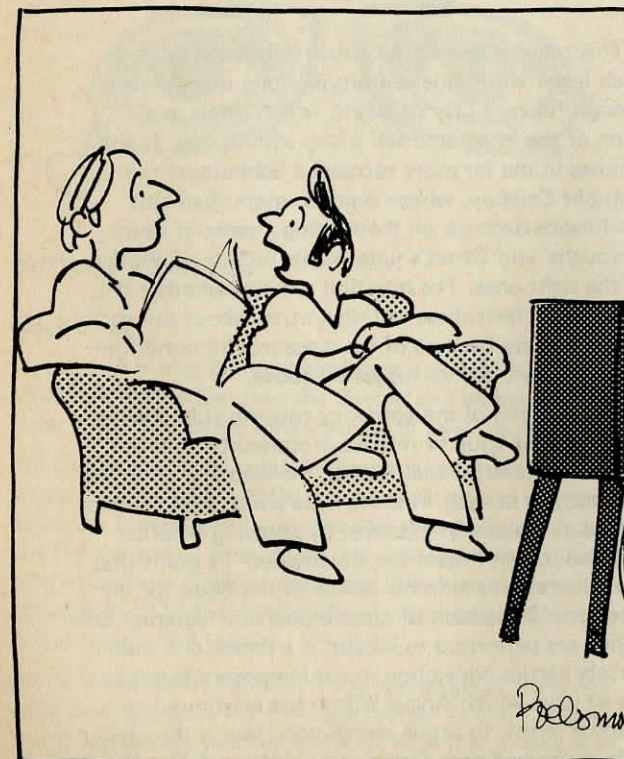
I find it difficult to review books that really move me. The Bird of Night is the second one of Susan Hill's novels (the other being I'm the King of the Castle) that is so realistic in its sensitive portrayal of characters, situations and surroundings that the narrator has remained with me for some time afterwards. Harvey Lawson, as an old man, describes the years he spent living with and for a brilliant but spasmodically insane poet. Susan Hill writes about a relationship that is so total in adoration, hero worship, jealousy and awareness of the voluntary trap Harvey has fallen into in his love of Francis the mad poet, that it was not until later that I reflected it might be considered to be a homosexual friendship. How rare it is nowadays to read a book where sex seems so irrelevant to a human situation.

THE BIRD OF NIGHT by Susan Hill
Published by Hamish Hamilton £1.95

—Mary Tucker

Editorial Note

We apologise for last month's inadvertent omission of details of THE EROTIC WORLD OF FAERY by Maureen Duffy published by HODDER & STOUGHTON £3.50.



I ALWAYS THOUGHT THEY MEANT
PICCADILLY CIRCUS WHEN THEY
TALKED ABOUT THE COMMON MARKET!

Theatre

TEDDERELLA 'A Fart to Europe and all Vat'

If you have not seen the pantomime, today may be your last chance. By now you should have read the favourable reviews in the Guardian and other papers. In fact it has been so successful that the show has extended its run until 4th February. I enjoyed it tremendously on the first night and by now I bet it's funnier than ever. All the artists deserve a mention and my faith in the charm and spontaneity of Jean Fredericks remains unshaken. I only wish he'd do more in the theatre.

—Arthur Johnstone

Tedderella by David Edgar at the Bush Theatre, Shepherds Bush. 8pm. Seats 30, 60, 90p.

NOTES TOWARDS SOME ASPECTS OF GAY CULTURE(1) SIMON EDWARDS

As a straight reader of *Lunch* considering topics of paramount interest to homosexuals themselves but which might be usefully mediated to a straight audience, it appears that we lack any serious analysis of the homosexual content either in our literature, art or popular culture. *Lunch* might provide an arena for a few discerning notes towards a larger study, initiating discussion on the many kinds of problem facing the homosexual in his search for self-definition. Examining homosexuality in its cultural manifestations will reveal a rich diversity of attitudes, especially towards that mythical core of the 'straight world', expressed by writers and artists, themselves homo- or bisexual (but not exclusively so). This kind of discussion might reveal aspects of the variable sense in which homosexuality is considered as a *problem*, aspects that might otherwise remain concealed or misunderstood, by straights and gays alike, until a systematic research programme can investigate the psychology and sociology of homosexuality.

In the last decade explicitly homosexual literature has entered the mainstream of our culture. The work of William Burroughs and Jean Genet has become central to a particular perspective on our society, one that any kind of cultural analysis must take account of, even if it is not, as some might argue, the *critical* perspective. Less explicit, the poetry of Allen Ginsberg has contributed enormously to our current aesthetic of the poem. At the same time homosexual characters play significant parts in work that belongs to the liberal traditions of our literature, for example the novels of Iris Murdoch and Angus Wilson. Andy Warhol is probably one of the youngest living artists to have had a major retrospective at the Tate Gallery, and the two, arguably, most

interesting and successful contemporary British painters, Francis Bacon and David Hockney, both use homosexual imagery and subjects in their work.

All this suggests, and there is plenty more evidence in society at large, for instance the centrality of the androgyne in pop music—from the Four Seasons falsetto of the early 60s to Alice Cooper—and the world of fashion (think of the recent vogue for massive soles and heels in footwear where sexual identities have been as wilfully mixed as one of the plots of Shakespeare's comedies), that the 'gay' world is viewed increasingly with, if not the urgent fascination which Burroughs and Genet demand, at least with interest and concern. Are the different modes of vision that this literature and these styles invite sympathetic, or are the 'gay' elements in them likely to be interpreted as symptoms of social and cultural malaise.

Particularly interesting then will be the work of Burroughs and Genet, both of whom present homosexuality in largely negative terms in the context of a society riddled by drug-addiction, crime, cruelty and exploitation (both personal and impersonal). I cannot offer the kind of complex dialectical analysis that Genet has received from Sartre, and that Burroughs has yet to receive, but I should like to make some suggestions on the significance of homosexuality in their total visions and the sort of intellectual currency they enjoy. Is it possible to reconcile the apparent growing tolerance of homosexuality with the emergence of the reputations of these two writers who are concerned with the overt savagery of homosexual life?

If ours is an age of *anomie*, where the individual is neither inner- nor outer-directed, in the absence of an authentic self, it is not surprising that people are attracted by the demands that being gay seems to make on one's role-playing capacity. At a fundamental level the homosexual is seen as having to choose constantly between two roles. First the theatrical camp of the gay bar and club which, belonging to the most active and significant area of our contemporary urban culture, contains an infinity of sub-roles. Secondly the homosexual can decide to 'pass' through every social context in the straight world, without revealing or expressing by word or gesture his sexual orientation. In either situation the queer becomes, to some extent, the type of modern man, an ideally tragic figure close to being the hero of a certain radical critique of our society—a man alienated from his own sexuality. This 'heroic' element is something that homosexuals have not refrained, rightly or wrongly, from exploiting. Before certain homosexual activities were legalised I remember an intelligent and articulate gay friend of mine arguing seriously and cogently that a lot of homosexuals did not want the law changed. I think this suggests an appeal in acting out certain risks and dilemmas of the collective consciousness, a feeling of being in the vanguard of sensibility, that provided both a justification of and context for one's 'gayness'. The

homosexual, from this point of view, has some of the function of the nineteenth-century dandy in relation to the culture at large. There are, after all, many important overlaps between the Victorian Bohemias of London and Paris, and the cosmopolitan 'gay scenes' of, presumably L.A. and New York, certainly Amsterdam and Tangiers. In Burroughs and Genet these role-playing characteristics are set against worlds devoid of meaning and community—veritable deserts—they are part of a world-view whose note is apocalyptic. Both give us oblique parodies of religious accounts of experience and their novels contain the *Totentanz* imagery of that other historical era which contains all the ingredients of *anomie*—the fourteenth and fifteenth centuries (standing in the same relation to the Black Death as we do to the Great War and Auschwitz). It is a feature of the novels that they neither decry straight society for having forced the homosexual to act out these roles, nor do they often suggest that the world at large is anything but an inverted one. There are for example no pilot communities where different sexual identities might be compatible. They are in a sense 'gay power' books in that they enact a rival mode of existence that is the distorted image of the status to which the homosexual has been reduced by a society unable to accommodate him. The necessity for 'gay power', and the degree to which the homosexual has been admitted except on 'Uncle Tom' terms are separate issues and are perhaps best resolved by the gay themselves.

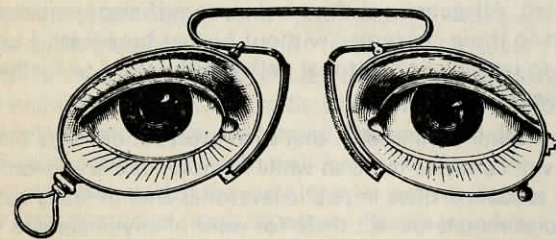
This tragic vision of our urban landscape informs much lesser work—the self-pitying tone that threads through Rechy's *City of Night*, which offers as a vision of the integrated self a boy-and-his-dog. It also operates in the far more successful Schlesinger film *Midnight Cowboy*, whose claim to more than cult significance depends on there being a sense in which Burroughs' and Genet's judgements on our civilisation are the right ones. The question remains whether the homosexual feels these putative truths about our society more intensely because of the pressures his condition creates along the lines suggested above.

Any analysis of the tendency towards role-playing must raise the issue of relative promiscuity between homo- and heterosexual worlds, the viability of lasting relationships in each. It is the issue which E.M. Forster dodged at the end of *Maurice*, by allowing Maurice and Alec to "still roam the Greenwood", a point that Peter Conradi made in his review of the book for the December '71 edition of *Lunch*. Such an "agrarian Eden" as they are permitted to inhabit is a fictive one that scarcely carries conviction in contemporary Europe. It is an issue which Angus Wilson has continued, in fictional terms, to probe searchingly, less in the idyllically conceived pair, David and Gordon, of *The Middle Age of Mrs Eliot*, than in the presentation of Marcus and Jack in the masterly *No Laughing Matter*.

Leaving this issue aside, and simply noting the kind of disaster that suburban marriage has become, it is perhaps worth considering the positive aspects of a society traditionally more promiscuous. A 'balanced homosexuality' must make the best of its traditional mores if it is to achieve social parity. Bryan Magee has already commented on the fruitful aspects of social mobility and the absence of any truly *negative* snobbery in the gay world (snobbery there must be, no doubt, but I believe it is honestly less amongst homosexuals). I wonder whether the extent of our role-playing should necessarily be a source of apocalyptic despair? The American sociologist, Erving Goffman, describes society as a place where our humanity is fulfilled through the complexity and subtlety of the roles we adopt. If many 'straights' feel a continuity between their world and that of Burroughs and Genet, such rapport should be felt to be a source of optimism too.

—Simon Edwards

Dear Sir...



Sutton By-Election

Dear Ruan,

Your readers may be interested to learn of the experience which our group had over the Sutton by-election and hopefully it will encourage other groups to take the same action.

We circulated all the candidates with a questionnaire prepared by Michael Steed for use in elections and had replies from the Liberal and Labour candidates, both of whom gave the right answers! In addition, we received a very sympathetic letter from Graham Tope, the Liberal candidate (now the M.P.) and he has agreed to come and speak to the group later in the year.

While the response from Mr Tope was so good, he is not, of course, a typical M.P., being a radical Young Liberal, and it seems very sad that while we have many friends in the Liberal Party we are conspicuously lacking in Labour Party support—with all respect to Ian Harvey, one does not expect to draw much support from the Tories.

—Tony Naylor
Croydon CHE Group

DO THE FACTS REMAIN?

May I comment on Tony Somerton's letter in *Lunch* for December?

The 1967 Bill could have been killed by hostile members of either party (the most hysterical speech against it, as I recall, came from Mr Peter Mahon, the Labour Member for Preston South), and I am quite sure of two things. One, Tory back-benchers would have had no compunction about defeating the Bill if they had wanted to. Two, the Government would have accepted Parliament's decision with equanimity, however much individuals like Roy Jenkins might have regretted it personally.

I conclude therefore that back-bench Tories accepted that the change had to come and being unwilling to appear to do so simply abstained to let the Bill go through.

It is not the Moderate Left, but Moderates, who are our friends, and although I am far from committed to the Conservative cause I welcome the present Home Secretary's call at last year's Conference for militancy in defence of moderation. Until I have irrefutable evidence to the contrary I accept that he meant what he said without qualification.

—Bill Mitchell, Middx.

Dear Editor,

I'd like to pick up three points from last month's *Lunch*. First, a criticism—you had two articles on Longford without any mention of his public apology to homosexuals, made in the House of Lords debate on his Report. I know that doesn't make the Report any better, but the apology deserved mention if only to make readers aware of it.

Second, an apology to Laurence Collinson if he thought I didn't hear his remarks at the London Medical Group seminar. Laurence made a great speech, and when I said no-one was hostile, I meant no-one who spoke from the floor was hostile towards gays.

But most important, I want to comment on the Gay Trials. Bob Sturgess's reports (and I'm sure the trials themselves) were very funny. They probably made good theatre, and possibly were well thought-out for satirical effect.

But who was there to see, apart from the defendants' own supporters? Police, court-officials, perhaps a few straight Pressmen, and the odd member of the public. Does anybody really believe they saw the event as satire? To them, I'm sure, the defendants were a bunch of queers behaving as stupidly, irresponsibly and selfishly as usual. So what was the point? Are we nearer to a situation where some poor devil caught in a cottage or in a park is likely to get a fair trial in a magistrates court, where he's not afraid to fight the charge if it's a false one, and where magistrates stop handing out sentences with little sermons which imply that homosexuality itself is against the law? I doubt it.

— Peter Norman, SW7

Ed.—Point taken about Longford. Thanks for bringing it to readers' notice.

I liked Paul Temperton's comment in the January Lunch: "Londoners are the most parochial people in the world. They believe that the world ends at Potters Bar."—These Mancunians are wrong again; this particular parochial Londoner has always believed that Potters Bar was on the wrong side of the Antipodes!

Nigel Sinnott,
Editor, The Freethinker,
103 Borough High St, SE1 1NL

No Sex Please, We're CHE !

Is CHE chary of sex? In its praiseworthy endeavour to present the image of a responsible, respectable movement worthy of notice by both Church and State, does CHE tend to forget that its members are all sexual creatures and a great number of them sexually needy?

Since I joined the campaign eighteen months ago, I have gained a great deal from it: I have made very many new friends and greatly enjoyed working with them for a cause I believe in. And for the first time I have come in close contact with women homosexuals whom I have come to like and admire. For these things I am grateful. But one area of my life has *not* benefited. My sex life. Even at 50 plus one has a sexual drive. This is no joke, believe me.

Much is heard in CHE circles of the superiority of permanent or semi-permanent relationships over casual encounters. Many of us don't need telling about that. We have known the blessed assurance of sleeping night after night within arm's stretch of a loved one. But for us that time is past. We look back not with vague nostalgia but with bitter longing ("Christ, if my love were in my arms, and I in my bed again!") And eager though we may be to accept again "the deep peace of the double-bed after the hurly-burly of the chaise-longue," it is not easy to find a partner if one is an ageing (or aged) homosexual. CHE say firmly that they do not exist to find partners for their members. Right enough. But if one must forgo the double-bed, need one also be denied the chaise-longue? By implication, this is just what CHE is doing. There is a subtle pressure—an indefinable atmosphere—about the campaign which does not perhaps stop our sexual activity but makes us feel guilty about it. The very idea that sexual activity outside a recognised relationship can be fun or—at least—a welcome relief is, we feel, frowned upon. Am I not right?

Some of us are luckier than others because we have friends dating from our pre-CHE days who are not averse to occasionally sharing our beds. But increasing involvement in CHE affairs tends to our neglect of them—and of the sources from which they came. Others are without even these birds of passage. Complete sublimation is not within the reach of all. Pressure mounts. What is to be done?

There are CHE members who are affectionate and generous. At dances and parties there may be close dancing and even hugs and kisses. This is delightful and one is grateful. But one longs for more. And yet to attempt to improve upon the occasion would be to impose on one's young friends'

generosity. It would be tantamount to an attempt at incest! I don't think I am alone in feeling this.

Why don't the "oldies" console each other, you may ask? Unless however two homosexuals have grown older together, it is rare for anyone over 45 or 50 to feel other than a platonic affection for people of similar age. This may be decried as a "youth cult", but, like homosexuality itself, this inability of the older homosexual to be drawn physically to anyone in his own age group is not a perversion—or a matter of choice: it is a fact of life and has to be reckoned with.

Is there anything at all that can be done?

"People only go to gay bars and frequent cottages because they haven't the opportunity of meeting fellow homosexuals in the kind of milieu that CHE now seeks to provide." True or false?

—John Everitt

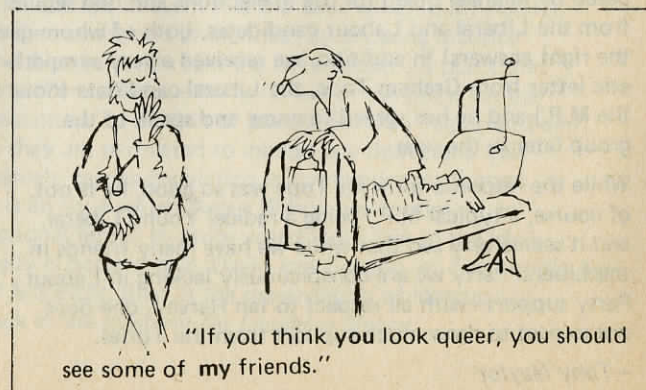
CHE and Sauna Baths

I was concerned to read in your news section in the January edition an account of a prosecution brought against two men for an alleged offence in a public lavatory. I fail to see the news value of such an inclusion unless it was to inform your readers that the cottage in question is under surveillance, in which case the names of the accused could have been deleted. Allegations of this kind cause sufficient embarrassment to those concerned without further broadcast. I urge you to review your editorial policy with regard to further articles of this nature.

It is, I think, well known that such prosecutions take place and will continue to do so while homosexuals are forced to seek sexual partners in public lavatories and, in many cases, to consummate the act there for want of anywhere else to go.

I had hoped to stimulate some action by my recent letter proposing CHE's involvement with a gay sauna bath. I should be interested to hear from anyone who has any thoughts on the matter. Letters may be sent to the London Information Centre, and perhaps if there are enough people with similar views we may have the start of a ginger group (forgive the pun).

—T.R. Blackburn, N8



CAN CHE BE MORALLY NEUTRAL? Readers' Reactions

Martin Stafford speaks of those who hold different opinions from his own as "foisting" their indifference onto everyone else. Yet he writes in a style which seems to express his own desire to foist, or force, his authoritarianism on to others. I hold opposite views to Martin Stafford's, but I agree that many radicals and liberals are as oppressive in their approach to other people's attitudes as he is himself, in other words we don't yet all practice what we preach. Intellectual aspirations are often ahead of their emotional fulfilment.

Martin Stafford speaks throughout in such loaded terms of those he opposes. He calls them "fanciful theorists" because they are attempting to explore the human psyche further, and have described their perceptions in terms which may or may not prove valid. But he does not see his own thoughts and feelings about "moral norms" and "deep-rooted convictions" as possible theories—let alone fanciful. I once held opinions quite different from those I now do; at that time I felt them to be "deep-rooted"—I now experience them as "oppressions"—social distortions of my actual emotional needs. This doesn't preclude the sincerity of my opinions at each change in my life. Martin Stafford speaks of nothing but the polarities "personal relationships of a relatively stable nature" and "promiscuity". Although he does qualify stable nature with "relatively" he doesn't seem to recognise flexibility: each person's needs change throughout one's life. Martin Stafford may need a stable (or what is conventionally termed "stable") and exclusive relationship, and might well feel more secure if everyone else needed the same, but we cannot impose our own emotional needs on others. People who are part of a couple-relationship may feel superior to those whom they consider promiscuous because it seems that the promiscuous exploit or use each other, but a couple relationship is just as open as an one-night-stand for one person to gratify emotional needs at the other's expense. One partner may constrain another into exclusivity, or may manoeuvre the other into an undesired role. It's quite obvious that these emotional constraints do not operate either in a stable or a "promiscuous" relationship if both partners are open and harmonious in their desires.

Promiscuity is discussed by homosexuals so frequently that it seems we accept it as our particular "problem" or "fault" as Martin Stafford describes it, greater for us than for heterosexuals. Surely it is a human activity common to people of *all* sexual orientations. Homosexual people have not had to bear the economic constraint of child-rearing and so they have fortunately had more freedom for change, and perhaps thereby more emotional honesty, in their relationships. If we consider some people to be "promiscuous", we are separating ourselves from them, saying they are "different", perhaps "disturbed", perhaps "pitiable". People have said these things about homosexuals too. Recognising emotional needs that differ

from our own and accepting them is neither "apathy" nor "indifference". If these needs are destructive to the person concerned, and to third parties, we must explore the psyche until we understand why we need to assert our egos in non-creative ways, until human aggression, hopefully, recedes, and emotional needs become fulfilling and not sterile. I hope he will read Dr W. Sengers on long relationships in "A Different Kind of Loving" (same issue).

Martin Stafford talks of "the inhumanity" of his opponents' "disposition"—but his repressive, and putting-down attitude to those with whom he does not sympathise, and doesn't understand seems an expression of the same. He talks of "personal responsibility" and denies the individual "the right to formulate his own moral values". How can anyone be responsible towards values which are not "personal"—with which one does not identify or sympathise? Martin Stafford shows by his own example one cannot. One can apparently be only prejudiced and vindictive and speak only in biased terms, as himself, or "indifferent" and "apathetic". Where are tolerance and humanity? Cannot we accept certain attitudes but not condone them? Certain needs may be valid and significant for one and not for another, but one cannot devalue the other's humanity and identity by dismissing them.

Anyone who reads in this the danger of accepting "anything", of loss of "standards"—fears of violence, rapine and murder—should bear in mind what I said about our need to recognise and understand destructive and aggressive emotions. Hopefully, people will learn to transform these into creative energy as human awareness and perceptions expand. This may seem "unrealistic", and it can only come about if we desire it, ie, exercise here and now creative emotions.

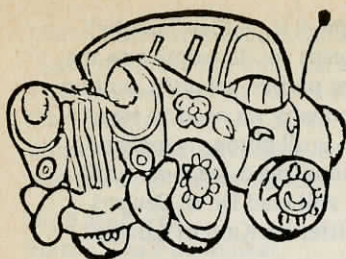
Because Martin Stafford desires publicly accepted standards ie. rules, he does not question a public which denies us, as homosexuals, acceptance. He feels we should accept the public's terms, but what sort of society denies one section of its people its own identity, its full humanity—in fact its right to formulate its own values: one of which is that homosexuality is good for those who wish to express their sexuality thus.

—Gillian
Gay Activist Women
Women's Liberation Workshop

CHE ACTIVITY GROUPS

Details of the Groups listed below are available to CHE members on application to the CHE Office, 22 Gt. Windmill St, W1, 437 7363.

DRAMA	POLITICAL ACTION
MOTORING	REVUE
MUSIC	WINE MAKING
PHOTOGRAPHIC	WOMEN'S GROUP
POETRY	WRITERS



THE CHE MOTORING GROUP

Since their first trip last July, Motoring Group members have enjoyed several trips into the country and made new friends with members of CHE groups in Windsor, Cambridge and Manchester.

In 1973 we will continue to spread out over the country and hope to forge links with more CHE groups. Our activities will include day and week-end trips to places of interest, and picnics, barbeques and other social events. At Easter members will be visiting the mecca for Gays, Amsterdam, to sample for themselves the much reported delights of that interesting city.

Whenever possible joint activities are arranged with CHE groups in the areas visited, and on week-end trips their members are invited to provide us with overnight accommodation, our members contributing towards their costs.

Membership is £1 per annum, and open to all London CHE members, whether or not they can drive or own a car. Passengers pay £0.0½p per mile to their respective drivers for each trip. Drivers live near to their passengers, or the route from their home to the venue passes close by.

If you would like to become a member of this popular group, please send your subscription to:—

The Secretary, CHE Motoring Group,
c/o CHELIC,
22 Gt. Windmill Street, London, W1

CHE WINE MAKING

Next meeting of the wine making group is on Thursday February 15th when the making of a red table wine will be demonstrated. 7.30pm. Details 903 0305.

SUBSCRIPTION CARDS

Subscription cards for the Music Group's first series of soirées are now available, price 50p. It has also been found necessary to alter the price of seats at the soirées to 40p, and 50p for guests. All these from the Secretary, Bill Dalziel, 204 Hammersmith Grove, London W6 7HG. All cheques and P.O.s to be made payable to CHE Music Group, and crossed.

CHE MUSIC GROUP

**Soprano who hid in the loo, or
The trials of a concert hall manager**

Speaking at a recent CHE Music Group gathering, Bernard Sanders-Crawley, Manager of a famous Concert Hall, told

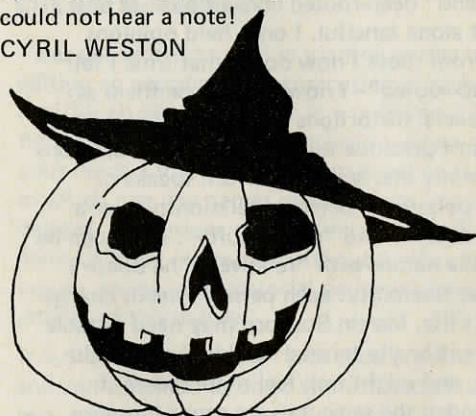
of the soprano who, making her debut on the concert platform, suddenly developed an attack of nerves five minutes before her appearance, and locked herself in the loo.

He also referred to the idiosyncrasy of a famous pianist who upon entering the Hall on the night of the Concert would go straight to the gents to ensure that he would find a fresh, unwrapped roll of toilet paper. He insisted that no hand but his own came into contact with the paper once it had left the factory.

But a Manager's anxieties are not concerned merely with washroom antics. Imagine being told 30 minutes before the house lights are to be lowered that a famous international artist is still circling over London Airport because of landing difficulties.

There are, fortunately, lighter moments. Take, for example, the evening when an audience sat in complete silence for 20 minutes as they watched a pianist play upon a soundless piano. This was Jonathan Routh, the BBC 'stunt' man, up to one of his practical jokes. No-one dared admit they could not hear a note!

CYRIL WESTON



READING GAY ALLIANCE

Will anyone turn up to our Halloween Party?

3.30 and a whole room to transform from bare walls into something that would give atmosphere and act as a setting for an occasion of GHOULS, WITCHES, and WIZARDS. Suddenly a host of helpers arrived and dumped sundry articles such as scissors, stapleguns and purple paper into my lap. Amid giggles and sometimes sheer desperation we managed to decorate our Club Room into a most convincing Witches' Cave.

For many weeks all tickets had been sold out, and a 'House Full' notice had to be displayed. We had to work hard as we had sold a number of tickets to other branches of CHE Groups, and GLF. The reputation of Reading GA was at stake. At **5.30** we adjourned to our Social Convener's flat (Johnny), to eat, and change for the games and dancing ahead. What a job! Twenty characters of all shapes and sizes assembled in one flat trying to be first with the bathroom, or the Leichner No.2. Witches changing sex and coming up Wizards, Beauty turning Beast, etc.

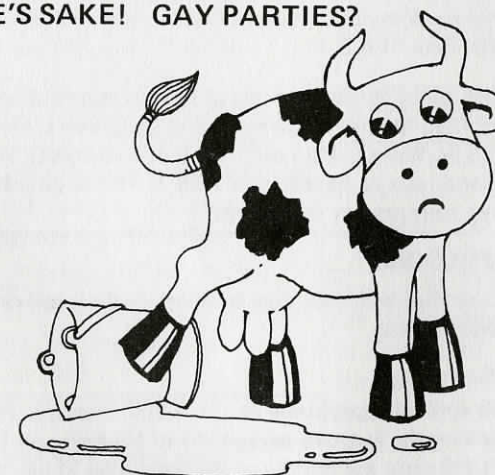
At **8.00** my pumpkin arrived and off I dashed to open the Hall.

At **8.30** friends started to arrive and by **9.00** it seemed the place would burst at the seams. The standard was, I must say, very encouraging. For many it was the first occasion, and I feel they need medals for the courage it must have taken some of them to 'come out'. At **10.30** the Photographer arrived, and after doubts had been dispelled, and proof given that we had not been invaded by the Press, many people had photographs taken, and some of us again, again, and again. (Please, I want some souvenirs!)

So to the Buffet provided by the Landlady of the Tavern who, as on other occasions, surpassed herself. (Oh, that all the groups had the co-operation of the Proprietor that we in Reading enjoy!) The Buffet was followed by a parade of Costumes which would have graced any West End production of Macbeth or similar show. Judging this sort of thing is extremely difficult and the Landlord, with only two prizes, did a marvellous job. Congratulations to the two Witches who won. To give the others encouragement, the Landlord told me afterwards that he would have liked to have given a prize to everyone.

2.00am. Bar closed. Time had run out, and for us all Pumpkins and Coaches arrived and we said goodbye. We at Reading trust all enjoyed it, especially visitors from other groups. Thanks of course go to our Landlords, Sheila and Ernest, also to our very able convener Johnny, and a host of helpers, without whom the night could never have been such a success.

FOR CHE'S SAKE! GAY PARTIES?



"Do come along. You'll have fun. Meet lots of nice people!"

Yes, one does meet lots of nice people, though meet, perhaps, is the wrong verb; 'see' is nearer the truth. They are the ones with partners who have fun wherever they are.

I have been to so many of these CHE functions, and they really differ so little from each other. Some wear badges proudly boasting their membership to CHE, others adorn their breasts with badges reading 'HOST'. The organisers go to great pains laying on food and drink, thinking out games to play so that members get to know one another.

So what's the complaint? It reminds me of the cow wanting to produce the very best milk so that her farmer can boast of it to his neighbours, but as soon as filling the bucket she, unthinkingly, kicks it over.

Thus with CHE parties. Everything laid on but the essential object: to make the shy feel less lonely. Surely this is one of the reasons for CHE's existence? Yet who takes notice of them?

The pattern is always the same. Those who already know one another jigger up and down in front of each other to the rhythm of loud music—if rhythm is what it is called. "A lovely evening!" they proclaim as they bid their hosts goodnight. "Let's have another soon, darling." And off they go with their partner to end the happy evening together, while I return home to weep for the shy, lonely ones who, when not acting as wallflowers, walk slowly to the bar to buy another drink, not because they need it, but to give them an excuse for talking to someone, usually the barman, who takes their order. And that probably amounts to the sum total of their conversation throughout the evening.

So please, go up to the shy ones and talk to them. Soften the music so that the conversation is not a series of "I beg your pardons" or "What was that?"

Organise simple games—not something thought out by the Times Crossword Expert. Have group dances—play Musical Chairs—even 'Ring-a-Roses'—anything that gets people together. Yes, even Blind Man's Buff. Get people to laugh, bump into one another, apologise, cut the ice. For CHE's sake make the parties "fun" and get away from those "Monkey on a Stick" dances. Make the lonely ones no longer feel strangers. If only for an hour or so get a smile on someone's face.

Before pointing the accusing finger, let me assure you that I do my best to circulate, and talk to the lonely. *But I am one person.* And all the time I am thinking, "If only the music would stop making conversation a torture."

I have seen so many newcomers suddenly disappear from the scene. Is it because they are overlooked in the noisy crowd by those identified as 'HOSTS' who, from all appearances, are themselves only wallflowers, speaking only when THEY are approached? A HOST should introduce guests to each other and even dance with them.

So it's now up to you, my dear, well-meaning Party Organisers. "REMEMBER THE COW AND THE BUCKET OF MILK!"

—Cyril Weston

EVENING NEWS, Friday, January 19, 1973

SURPRISE

CHE, in case you didn't know, stands for Campaign for Homosexual Equality.

They wanted to hold a conference for their members. The usual resorts where conferences are normally held have turned them down.

The homosexuals seem surprised. Are you?

Diary

February

- FRI 2 CHE London 1 A 'Wake' Jo McVay Abbott on Friend. Inf.Grif. 736 6602.
- SAT 3 GLF Disco Surrey Halls Stockwell 7.30-11pm. 50p. CHE Brighton Wine & Cheese Party.
- THU 8. CHE Wandsworth talk by Frank Himsworth Methodist Minister. Graham Collier concert at Cranfield College of Technology.
- FRI 9 CHE Kensington Musical Wine & Cheese evening Leighton House 8pm.
- TUE 13 Brighton, Stanford Arms Preston Circus. Gay Cambridge talk by Bernard Greaves.
- FRI 16 Graham Collier Concert Newcastle Univ. Theatre CHE SW Hants Bournemouth. Talk by Bob Sturgess
- SAT 17 Sappho Disco Euston Tavern NW1 8pm 50p. Aquarius Love Ball Porchester Hall 7.30pm.
- SUN 18 CHE Music Group Illustrated talk 18th Cent. Harpsicordists. Inf. 743 9666. CHE Brighton 2.30pm: Rose Robertson on Parents Enquiry.
- MON 19 CHE CABARET, REHERSAL CLUB ARCHER ST. W.1.
- TUE 20 30p. 9.30pm. Doors open 7.30pm come
- WED 21 early and get in the mood.
- THU 22
- SUN 25 CHE Walk Details Joe Carter 800 3109/Vivien 370 1896. CHE Music Group 'Sex in Music'.
- TUE 27 CHE East London Party Rehearsal Club 8-11pm 35p. incl. refreshments.

March

- THU 8 SMG Teach-in. Heriot-Watt Edinburgh Univ. Followed by Disco. Details SMG 214 Clyde St. Glasgow GL 4JZ.

REGULAR GLF DISCO: Monday evenings Crypt St. Mathews Church. Opp. Brighton Town Hall 8pm. 15p.

CHE DISCO

FULHAM TOWN HALL
FRIDAY MARCH 23RD 8.0PM

Please note your diaries

SAPPHO'S MASKED VALENTINE DISCO: Saturday 17th Feb. 8.00pm Upstairs Room, Euston Tavern, corner of Judd St/Euston Road, London NW1. Opposite St Pancras Station. Tube King's Cross/St Pancras. 50p admission. Bar extension. Prizes. Penalty payment for no mask. Full Moon.

Campaign for Homosexual Equality

The Campaign for Homosexual Equality has developed from the North-Western Homosexual Law Reform Society into a nationwide organisation. The 3,000 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-FRI noon-12pm. SAT: noon-12pm. CLOSED SUNDAY.

Personal

Guy, 24, seeks own room in central flat, up to £7 per week. Box/FEB 2

FLAT, UNFURNISHED, wanted immediately for two friends. Max. £20 week or Leasehold/Freehold. Good refs. Box FEB 3.

CHE CAMPERS. Free use of land in peaceful countryside for CHE Members, Campers and Caravaners. Ideally situated in S.W. Wales within easy reach of two coasts, and popular inland resorts. Details Box FEB 1. This is on private land, and your privacy is assured.

APOLOGIES

Christmas and New Year have taken their toll on accurate proofreading.

So

We apologise profusely to (1) A.G.B. Norfolk (letters page) for tacking the last two paragraphs of his letter on DUMMY RUNS onto the middle of the following letter.

(2) to Michael Harth likewise for making a hash of his letter on RADICAL RETHINKING BADLY NEEDED, pasting it up out of sequence.

(3) To Brenda Lukey for not giving her sole credit for last month's LUNCH cover.

(4) to CHE BIRMINGHAM, where a crucial sentence was left out which should have read: "CHE will run a series of films in the Art Lab, in conjunction [with GLF. Birmingham has also been running an information and counselling service in conjunction] with local professional people." Sorry Denis!

CHE Groups

LONDON CHE OFFICE: 22 Gt. Windmill Street W.1. 01.437.7363.

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.

CENTRAL LONDON 1st Wednesday 3rd Thursday Details Tim 437 7363.

CROUCH END 2nd Tuesday 7.30pm. Inf. Derek Brockfield 340 8375.

CROYDON. Details Alan Heathcote. 62 Highlands Crt. Highlands Rd. SE19.

EALING 2nd & 4th Tuesday 7.30pm. Details Jim Brown CHE Office.

EAST LONDON 2nd Wednesday, Leytonstone. Details Tony 500 6032.

ENFIELD 2nd Sunday Details Phillip 804 8780 or Michael 888 0800.

HIGHBURY & ISLINGTON 1st Sunday 7.30pm. Jonathan Marks 107 Plimsoll Rd. N.4.

KENSINGTON 2nd Tuesday 7.30pm. Details Marie 748 9369.

LEWISHAM 1st Monday. Details Len Kelly 692 6397.

STREATHAM Details Ian Clayton 56 Hillbury Rd. S.W.17.

WANDSWORTH/RICHMOND. 2nd & 4th Thursday 7.30pm. Details Charles Micklewright 46b Chartfield Ave SW15

WEST END 1st Tuesday 3rd Wednesday Details CHE Office 437 7363.

YOUTH GROUP Details Mike or Jim 385 7246 (evenings).

STEPNEY 2nd Tuesday Details Michael 476 7980.

Women's Groups

CHE WOMEN. Details CHE Office Tuesdays 6pm-10pm.

GAY WOMEN Mondays Crown & Woolpack 394 St. Johns St. N.1.

LESBIAN LIBERATION Wednesdays 8pm 14 Radnor Terrace SW8. Tel MON/TUE WED/FRI Evenings 622 8495.

SAPPHO 1st Monday 7.30pm. Euston Tavern. NW1. Corner Judd St./Euston Rd.

BIRMINGHAM. Carrs Lane Church Centre Details Douglas 021 706 9818.

BRIGHTON. Inf. John Gough 9 Quayfil 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.

LEEDS Inf. David Morley Leeds 7686 Details Leeds group newsletter.

LIVERPOOL 1st & 3rd Wednesdays. Inf. Robin Bloxside 051 709 6104.

SHROPSHIRE Two monthly. Details Philip Telford 592125/Fred Yockleton 673.

SOUTH ESSEX 3rd Wednesday Basildon. Details John Shaw Sth Benfleet 3706

SOUTH HERTS Hemel Hempstead, Hitchin Watford. Details John Kernaghan 21 Park Close Old Hatfield Herts.

TEESSIDE 30 Hazel St. Middlesbrough Inf. Eric Thompson.

TUNBRIDGE WELLS 4th Saturday. Inf. Ross Burgess Tunbridge Wells 33175.

WINDSOR Maidenhead/Sunningdale/Windsor. Inf. Peter Saunders Ascot 24138.

WOLVERHAMPTON Inf. Denis. W. 752673.

SOUTHAMPTON STUDENTS. Meet weekly Details s.a.e. D. Porter Flat B, 56 Westwood Rd. Southampton SO2 1DP.

BRADFORD. Thursdays Inf. CHE Bradford P.O. Box 47 Bradford BD1 5YZ.

DETAILS OF OTHER CHE GROUPS from CHE 28 Kennedy Street Manchester 2. Telephone. 061 228 1985.

BLACKBURN/BURNLEY S.W. WALES

BRISTOL S. DURHAM/N. YORK

CAMBRIDGE TYNESIDE

EAST LANCs WIRRAL

LEICESTER BOLTON

NORWICH GUILDFORD

NOTTINGHAM NORTHAMPTON

OXFORD PORTSMOUTH

SHEFFIELD WOLVERHAMPTON

S.W. HAMPSHIRE WORKERS GROUP

STOKE ON TRENT

Other Groups

BATH GAY ALLIANCE. Thursdays 8pm. Inf. John Bath 63168. Hugh Bath 4738.

BRISTOL GAY STUDENTS Society. Univ. Union Queens Rd. Bristol BS8 1LN.

GAY CAMBRIDGE CHE/GLF Group Details Bernard Greaves 29 John St. Cambridge C.52661 or Pat. C.55772.

KENT GAY ALLIANCE. Details Brian Hart 16 Westbourne Gdns. Folkestone. Tel. (STD 0303) 54698.

GAYSOC 1st & 3rd Friday. 7.30. inf. s.a.e. University of London Malet St W.C.1.

RGA READING GAY ALLIANCE. Details Rm 7 30 London Rd Reading Berks.

POLITICAL ACTION Details Derek Brookfield. 340 8375.

FELLOWSHIP IN CHRIST THE LIBERATOR Communion service 8pm Sundays West Kensington. Inf. FCL 61 Earls Court Square SW5.

GAY RELIGIOUS. Alt. Sundays. Details Brian 278 1701

JEWISH LIAISON. Inf. Timothy Goldard 14 Addington Drive N. Finchley N.12.

SM6 Scottish Minorities Group. SMG 214 Clyde St. Glasgow G1 4JZ

Aberdeen/Glasgow. John Breslin 041-771 7600. Dundee Len McIntosh 0382-452433. Edinburgh Mike Coulson 031-225 4395. (1pm-10pm any day).

GLF Groups

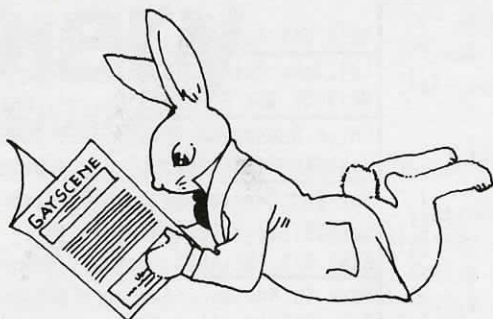
OFFICE 5 Caledonian Rd N.L. 837 7174.

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 Forresters Hall 5 Highgate Rd. Kentish Town.

SUNDAYS Religious Liberation 18 Duncan Terrace Islington 2.30pm. Counter Psychiatry 8pm 33 Matheson Rd. W.14.



HARVEY'S

113 ST MARY'S ROAD SOUTHAMPTON
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Every Friday and Saturday Night
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Drawings

by

Talbot Hicks

*Unframed male nude drawings in line and sepia wash.
Each approx. 11 inches deep x 7.*

Write first to:
Richard Chaplin, 13 Cormont Road, London, S.E.5.

GAY NEWS

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National Homosexual Newspaper
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friend

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