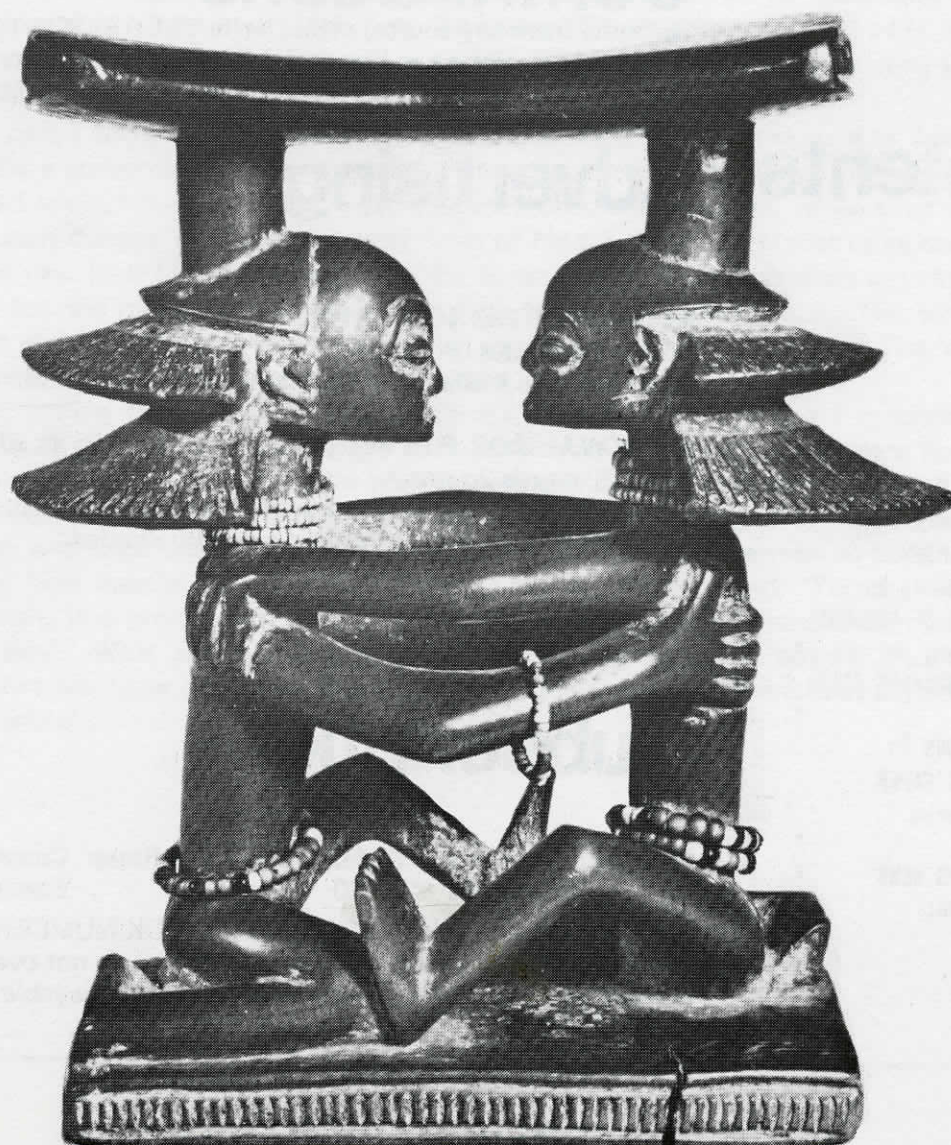


Lunch

Number 18/25p
March 1973

Antony Grey: Ten years at the Albany Trust
Homosexual woman tells all / Come back
Kinsey



Lunch

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

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Editorial

I went to the 500-strong mass meeting at the Caxton Hall on the 2nd February, while the Anti-Discrimination Bill was receiving its second reading; out of curiosity, sympathy, dimly feeling, "After all I am a woman and mustn't lose touch."

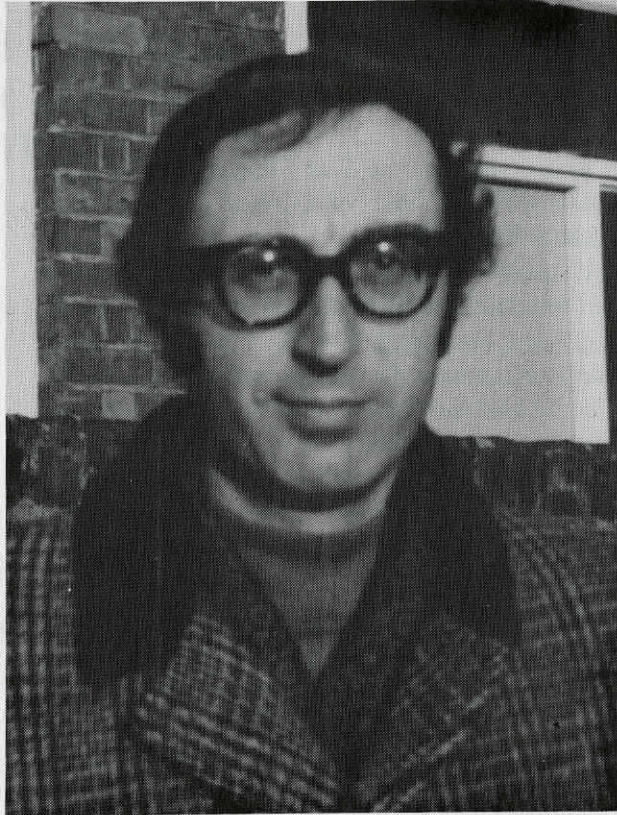
Individuals, evidently unaccustomed to public speaking got to their feet to make some heartfelt personal statement about what women needed, some practically moved to tears. Some of them had happily unconcerned babies gurgling in the arc TV lights fixed to their hips. It was moving to be caught up in a real drama. Women's Lib—a conventionally sneered at catchphrase, invariably followed by the stock clichéd reaction to fictitious bra-burning, chest-thumping, cigar-smoking, women. Cavewomen. Yes, a very few, but many more ordinary women struggling to gain equality of opportunity on behalf of those who hadn't the guts, energy or freedom to kick over the traces. Those present were not the ones to worry about so much as the rest of the 52 per cent of the population, existing with no freedom to choose.

In the past I too had been guilty of dismissing Women's Lib as a non-cause, imagining it as merely a convenient way for frustrated housebound wives to focus their aggression. And it had seemed ludicrous that most husbands obediently babysat while their women attended such therapy sessions—a cheaper form of bingo? Of course it's far more complex. Interesting new facts began to dawn—that the Roland Bells of this world are not the worst offenders but the most Blimplike avuncular men, sitting on all-male committees who turn to women and have the sort of attitude which implicitly says "I like women. That's why I have them at home." Repressive tolerance indeed.

Further linking that experience to Lunch and homosexual liberation I suddenly felt: 'there is GLF, CHE, and whichever gay publication you can name, paying mere lipservice to the cause of women yet taking for granted women's support for THEM and their cause. Where were they? And our soul sisters the radical feminists? Surely not *all* at work! The handful of men who were there appeared to be straight. And my God, women *do* have a cause! As Audrey Wise (labour candidate for Coventry) said on February 2nd, "This movement is not anti-men, it is pro-women. We are pro-people, trying to extend freedom but in a constructive way." What we require is not Gay Lib or Women's Lib, but PEOPLE'S LIB, realising that one blow struck for the liberation of the oppressed, liberates us all, since 'No man is an island...'

Interview with Antony Grey

PART TWO: ON COUNSELLING



Last month we published an interview with Antony Grey on the homosexual situation today. As promised, the sequel on counselling follows below.

Q: You must have been responsible for counselling hundreds of gay people. Counselling is obviously an enormous problem. How do you feel that it can be adequately met?

AG: I think that first everybody wanting to help must get quite clear in their own minds just what it is they are trying to do, where their functions begin and end, and how they link up with other individuals, groups and services in the field. As overall resources—including professional skills—are so very scanty, effective co-operation and the absence of rivalry between everyone concerned is essential.

Public Ignorance about Homosexuality

Once again there are enormous difficulties of mutual incomprehension, because most conventionally-minded non-gay people (including a great many professional people) simply assumed until very recently that homosexuality was not merely an abnormality or even just a neurosis but actually a disease. One of the most significant figures that

always sticks in my mind is that although by the time the law was changed two-thirds of the population approved of removing criminal penalties from consenting adults in private, no fewer than 93% of the people questioned in that National Opinion Poll said that homosexuality was an "illness". This was in spite of all the work done by Kinsey, Hooker etc, in America, the decisive rejection of the "sickness theory" by the Wolfenden Report, and later researches by Schofield and others, all of which have demonstrated that there is no discernible psychological or neurotic difference between individuals who are homosexual and those who are not, and that nearly all the difficulties experienced by gay people come from external pressures or individual personality problems. Obviously there are homosexual people who *are* neurotic or psychotic or just plain mad, and who need dealing with on that basis. Equally, there are a great many more—the vast majority—who are not in any sense ill, but who are certainly suffering from severe difficulties, inhibitions and problems which are inflicted on them by their environment, by society, and by their life experiences. It is essential for anyone helping homosexuals to be able to distinguish these various situations. It is just as absurd to believe that *no* gay person is ever mentally disturbed or emotionally ill as to imagine that *all* homosexuals are.

Q: So there is still a formidable gap in knowledge, even on the part of many professional helpers?

AG: Yes. Things are moving slowly forward, though. I recently attended a BMA symposium where most of the 80 or so doctors present rejected the sickness theory, but they remained puzzled as to what to *do* about homosexuality, and a good many of them didn't seem to be aware that any of their patients were homosexuals! As I pointed out there is often the greatest reluctance on the part of gay people to tell their GP this, even when they seek treatment for "depression" or other emotional troubles. And this is quite understandable while ignorance remains so widespread. Even if the sickness theory is beginning to lose ground, the notion that all homosexuals are out to make converts and, unless restrained, will corrupt young people who would otherwise be sexually "normal" is still firmly lodged in the minds of most policemen and judges. One of the most disturbing things about the IT case was the assumption (stated quite explicitly by one of the law lords) that homosexuals are people who "corrupt" one another. Why is the fact that one is homosexual, rather than heterosexual, in one's emotions, feelings, or even in one's sexual behaviour, necessarily a corruptive thing? This surely stems from the old Manichaean heresy of seeing the body, and especially sex, as dirty and evil and nasty in itself—which is a strain of Christian thinking which the church today has done a good deal to break away from, although it hasn't entirely succeeded yet.

Homosexual Causation Theories

Q: A lot of people still get terribly worked up over whether homosexuals are born or made. What's your view?

AG: I'm not an expert scientist, and the literature isn't definitive on the point. Most people nowadays seem to believe in the decisiveness of conditioning—and especially parent-child relationships in infancy and early childhood—but some recent researches would appear to indicate that there are some discernible genetic and hormonal differences between homosexuals and non-homosexuals. Knowledge is an open field, and of course it's always possible that some decisive discovery will be made that will clarify the whole uncertainty. Personally, I don't think being certain about causation is half as important as the crucial moral question: 'regardless of how people become homosexual, or whether their homosexuality is alterable, *what right* has society to seek to change them?'—if they do not *want* to change, that is. It would be really evil to compel people to change, against their will. Of course, some people are thoroughly miserable because they loathe being homosexual, and however mistaken one thinks they are to feel that way we should surely not oppose or discourage efforts to help them become more heterosexual—that would be as immoral as *forcing* anyone to seek to change who didn't want to.

Behaviour Therapy

Q: Aren't such people still being offered aversion therapy? What is your view of this?

AG: The figures produced by the practitioners of aversion therapy (or behaviour therapy, to be more precise—because aversion treatments are only one of several techniques that can be used) seem to indicate that a proportion of those who submit themselves to such treatment *can* have their attitudes and behaviour altered by it; but only if they are very strongly motivated towards such change in the first place. And as such an attitude isn't at all typical they are a highly self-selected group, and even so the "success rates" only average about 30%. The majority of behaviour therapists would, I think now be the first to agree that homosexuality isn't one of the more successful fields of application for their techniques. To my mind—leaving aside the theory of the whole thing, which is highly debatable—the really significant thing is not that they have a relative success with a proportion of the people they treat, but that so many of those who seek treatment are not very much altered by it.

Q: But don't those who've had it tend to be emotional cripples afterwards?

AG: I haven't seen enough of them to be able to dogmatise about that. I remember one very sad case of someone who certainly became a nervous wreck after aversion treatment, but I don't know what he had been like before: another told me that it had had no effect at all on his sex drive but permanently put him off gin-and-ginger, his favourite drink up till then! I personally view the whole idea with a lot of reserve. Obviously, if one doesn't believe that homosexuality is an illness at all, one doesn't favour this type of "treatment". At the same time, having discussed it with some of the therapists involved, I'm quite

certain that they are completely sincere in their wish to help their patients to become happier people.

Q: Do you think more research is needed into homosexuality?

AG: I'm strongly in favour of much more research into all aspects of sexuality and sexual behaviour. But I think that up to now, far too much attention has been given to looking for "causes" of homosexuality (as meaningless as looking for "causes" of heterosexuality), and not nearly enough thought and effort has been put into the sociological questions of majority prejudices about and treatment of sexual minorities—how far these social pressures produce disturbed behaviour, and so on. Much more has been done on this in America, notably by the Kinsey Institute team and Dr Evelyn Hooker, and a good deal in Holland. Britain is quite backward in this respect.

Bisexuality and the Norm

Q: How significant do you think bisexuality is?

AG: Enormously significant, not only in the more obvious sense that a great many people (including a lot of married people) are overtly bisexual and some experience enormous difficulties and complications in their lives because of this; but also because both Freud and Kinsey agree in saying that bisexuality is potentially innate in everyone. If this is true, it has two very important implications: first, that exclusive heterosexuality and exclusive homosexuality are *both* inhibitions (or neuroses); second, that repressed homosexuality accounts for a great deal, if not all, of the fear and prejudice directed at gay people by those who can't accept their own bisexual component at a conscious level.

Q: Didn't Ann Dally say in a recent broadcast that things are in fact more intolerant now than they were when every middle-class schoolboy was sent off to cloistered one-sex boarding schools where any homosexual feelings were brought out, even in children who later were heterosexual? But now that homosexuality is so sensationalised, the pressure is on to have boyfriends or girlfriends as early as possible, so that people's transient homosexual feelings are much more repressed and wrongly thought of as "unnatural"?

AG: This stems from a complete misapprehension about the nature of human emotional response. If you are considering what is "natural" and "unnatural", there's a strong case for saying that the consciously overt bisexual person is more completely "natural" than either the exclusive heterosexual or the exclusive homosexual. Freud, in a famous phrase, described the infant child as a "polymorphous pervers" — which I'm sure will not endear him to all mothers! If you look at studies done on birds and animals, such as those by Tinbergen, you will find instinctively antagonistic species foster-mothering one another: their aversion is overcome if they are together from birth (a form of behaviour therapy, perhaps). And human sexual responsiveness is pretty spontaneous until it is repressed by being punished or being told "this is not a proper object for affection or sexuality". And the supposedly transient adolescent form

of homosexuality that people are supposed to pass through in their schooldays—"just a phase", and so on—is really the first sign of natural bisexuality coming out. The notion that it is something which most people work through and then get right out of their systems is really just a very dubious conventional way of looking at it: and so is the idea that homosexuals are "stuck" in a sort of "arrested development". What happens to the boy who is strongly emotionally homosexually orientated at adolescence is that because of all the hoo-ha that's made about it, and because he finds out how "dreadful" and "disgusting" it's supposed to be, almost unavoidably he suppresses his latent homosexuality—because the homosexuality becomes such an overwhelming problem. I'm not necessarily advocating that the world would be a better place if everybody became gaily and completely bisexual—but I do think that a much greater degree of understanding and spontaneous acceptance of people's different sexual patterns and variations of tastes in society is needed.

Preparation for Counsellors Themselves

Q: What about the people doing counselling? Do you agree that "only a gay person can help a gay person"?

AG: Obviously there are great advantages in having shared at least some of the problems, pressures and experiences of someone you're trying to help. But there are also great pitfalls for the gay counsellor—dangers of over-identification, of seeing the other person too much through your own eyes and your own life-experience. Professional training as a therapist or a counsellor may not always be necessary, but everyone wanting to help a gay person (or anyone else) *effectively* needs to have attained a certain quality of self-awareness, the ability of critical detachment and a capacity to empathise without either swamping or being swamped by the other's concept of him or herself. No, I don't think that *only* a gay person can help another gay person, or that a non-gay person cannot sometimes give more effective, expert help if they are suitably trained and aware—if only because I myself have helped heterosexual and bisexual people in some difficult crises and don't feel I shouldn't have presumed to try because I was gay. But I do believe that gay people *who have prepared themselves adequately to do so* have a major role to play in counselling and befriending.

Q: What sort of preparation do you envisage?

AG: Well, 'Friend' is operating a selection and training scheme for its team of Befrienders, and it is essential that anybody wanting to do this work should be willing to undergo some training and to work in co-operation with a group which has professional skills available as a support when necessary.

Relationships in General

Q: What sort of help do you yourself feel is most widely needed?

AG: Having been involved for about ten years with helping and counselling people, and having done a lot of refer-

ring—trying to get people to the right sort of professional help, where it exists—I'm increasingly coming to the conclusion that the whole notion of counselling and befriending gay people can't be confined to solving their problems about homosexuality, that what you've really got to look at is their total situation in life and their difficulties over relationships in general. But even this doesn't go far enough. A great many people's problems originate and must be resolved *within themselves* rather than in their relationships with others. When you get people who are lonely, isolated and inhibited; who have never had any relationship, or who have had an unhappy relationship which has broken up; when they come into a counselling situation, there is a very real danger of an "instant transference" arising where an extremely strong emotional tension is set up between the person needing the help and the counsellor. This presents enormous risks for both, and in the long run for the counsellor even more than for the "client"—because while the person being helped will work through the situation and outgrow it, the counsellor who is involved in such situations continually over a period of months or years is dealing with a series of people who can involve and emotionally drain him, and sometimes emotionally exploit him as well without always realising that they are being emotionally manipulative. I believe that anybody doing counselling needs a really skilled, trained therapist or other professional adviser behind them to give sufficient insight for them to be able to do it successfully.

Skills Required for Helping

Q: So counselling needs definite skills?

AG: Yes, indeed. First of all there is the diagnostic assessment; whether the person you are trying to help is capable of self-help and of achieving better integration into the gay community or straight society or both, or whether they have such a deep difficulty, problem or illness that they will need therapy of some kind—which only the minority do. But if they fall into the larger, more usual, category, one then has to aim at bringing them to a state of greater self-realisation before they can begin helping themselves. So many people arrive on one's doorstep feeling that their problem has been so embarrassing and difficult that it's become quite unbearable by the time they pluck up the courage to seek help for it. And they sit down like a sack of potatoes and say "Here I am, now tell me what to do!" This is the biggest single temptation the counsellor is faced with—because if you once start telling them what to do it's fatal to the counselling situation. Instead you must make them reach their own conclusions through a process of supportive help which brings them by successive stages to a much greater degree of self-understanding and ability to cope with their own lives.

The only really valuable and ultimate function of counselling is to bring people to a state of greater ability to liberate themselves. If you look rationally at this thing about "relationships" which gay people especially are apt to go on and on about so much—about never having one, or not being able to sustain one—well, honestly, if you haven't got a reasonable degree of self-awareness and

enough insight and ability to *live with yourself* as a person, you're not going to make a success of any relationship with anybody else, however much you want to. You must have enough of the right kind of self-love (which isn't at all the same thing as selfishness). One of the great problems of so many gay people is that they fundamentally *dislike* themselves; perhaps because they have had such a load of guilt thrust upon them by their parents, society, or by their own (often false) concept of what being gay means, and they simply cannot conceive of themselves as being particularly likeable people. So they either project all their problems onto everybody else—or, alternatively, are utterly smug and think they're absolutely marvellous and expect everyone else to adore them. The amount of emotional fantasising that goes on amongst gay people is rather depressing. A good many of us need to think a lot more carefully about what we really mean by "love", and would do well to stop talking about "love" when in fact we only mean "sex".

Q: Didn't you once say that the whole of our society is suffering from a "collective nervous breakdown"?

AG: Yes, I think it is. To be very old-fashioned—though I'm not so sure it *is* being old-fashioned—I believe this is basically a spiritual thing in society. We've lost our old beliefs in orthodox religion. We're beginning to find out that sheer undiluted materialism doesn't seem to work very well. There is a great hunger, amongst the younger generation at any rate, for new mystical, psychic and spiritual insights. The Archbishop of Canterbury said not long ago that the topic he's most frequently asked to talk about nowadays to groups of young people is meditation and mysticism. I think this is very significant because people

CHE ELECTIONS

RESOUNDING VOTE OF CONFIDENCE FOR CHE CHAIRMAN

Allan Horsfall, 45-year-old founder of CHE and its Chairman since 1970, has been returned to the national Executive Committee with a poll-topping vote. His new term of office on the EC is for three years.

Also elected onto the EC for three years in the annual elections are Jackie Forster of SAPPHO fame, Revd. Dennis Nadin of the CHE Church Working Party, and Ted Clapham from Tyneside who was co-opted onto the EC a year ago to handle discrimination and harassment.

The two places for one year each, caused by the resignations during 1972 of Roger Baker and Alun Williams, are filled by Michael Steed, CHE Treasurer for the last eighteen months, and Peter Naughton, recently co-opted to be in charge of fund-raising.

Jackie Forster and Dennis Nadin are entirely new to the EC; the others were on it before. The EC therefore now consists as follows:

have tried various escapes—through drugs, through revolutionary activities, through dropping out; all sorts of different ways—but in the end they're brought back to the realisation that one has to look within for one's real security in life, and that this is ultimately a matter of one's philosophical and spiritual beliefs. And where counselling is concerned, I foresee it developing away from the current emphasis on therapy, and deliberately in the direction of carefully chosen awareness-raising and meditation techniques and practices.

Q: After all, being gay is only one facet of one's personality

AG: Yes, and if one uses one's homosexuality rightly it needn't necessarily be a burden or a tragedy—or a profession or a career, either, which unfortunately it seems to be for some people: it *can* be a strength. Look at some of the people who are strongly vocationally motivated in the helping professions, in teaching and in the churches who one knows perfectly well have homosexual temperaments and who may or may not completely sublimate them but have certainly used them to advantage. One of our greatest weaknesses in Western thinking is that we draw such hard and fast lines between black and white, good and bad. It's terribly difficult to disentangle motives. I don't believe there is such a thing as a purely unselfish, altruistic action, and there would be something very peculiar about it if there were! The sort of emotional affection that one can express through helping other people to achieve things within themselves that they didn't know existed may well be sublimated sexuality: so what? Equally, I can't see what is "wrong" in relationships which reach a point of awareness between people in a helping and helped capacity where there is a conscious and mutual emotional-erotic response.

Until 2/74: Ike Cowen, Peter Naughton, Glenys Parry, Michael Steed.

Until 2/75: Peter Norman, Tony Ryde, Martin Stafford, Liz Stanley.

Until 2/76: Ted Clapham, Jackie Forster, Allan Horsfall, Dennis Nadin.

One existing EC member who failed to be re-elected in the latest elections is Bernard Greaves of Cambridge, famous for his campaign against the police in that city. For the last year Bernard has been the EC member with special responsibility for political action; he deserves a big vote of thanks for his very hard work for CHE.

The new EC will hold its first meeting at the beginning of March, when election of officers and designation of functions for the next year will take place.

OVERHEARD AT NATIONAL FILM THEATRE:

"They say that *The Last Tango in Paris* should have been called *Come Dancing*."

Travel with William Riffaugh

Now we really are part of Europe (and so much has been discussed about the cost of being in the European Economic Community) let us this month look at one aspect of travel—what used to be called L.s.d.

Before setting off on journeys the problem facing most people is not "how much shall I take?" which is everything that you have saved plus money put aside for the less pressing bills—but in what form.

Travellers' cheques provide a guarantee that there will be no financial loss should they disappear. If you are on holiday with the ordinary package insurance deal remember that most policies limit to £50 the actual cash that is covered. So if you have cashed cheques for the weekend's expenses, train tickets and to pay your hotel bill be warned that whatever is in your wallet over £50 you will have to just bear the loss for it if it's stolen.

This is where I find such cards as Diners Club, American Express and, to a limited extent, Barclaycard, handy, as they can be easily carried and the number of outlets abroad where they accept them is quite considerable.

For hiring a car abroad, buying airline tickets to fly on to another country, dining out or buying presents and souvenirs, such cards can be a Godsend!

They stop you worrying whether pocket money will run dry before the holiday ends. Although a fee is usually charged for the international cards readers must set against this the amount they save on commission charges when exchanging British money into local currency to pay for their various needs during the holiday as all items billed when debited to your account in Britain will be converted straight and no deductions are made as at banks and exchange bureaux.

In addition, because the bills are sent back to the head office of the credit card company in the country where the business is transacted and only later transferred to Britain, there's a useful breathing space before having to meet the cost of these extras. At the end of October I was in Helsinki and it was on January 11th that I received my Diners Club account for only the first lot of my transactions in Finland. During this trip I even charged the cost of my picture postcards at the Stockmann store to Diners Club. You know how much of your spending money cards can take up! At this store the system is that whatever item you want is sent up to the export department straight away by an assistant. When you have done your rounds of the store you go to the office and

make out one bill for all the items and this is charged at a later date to your account in Britain.

I cannot praise too highly the importance of these *international* credit cards.

During the same visit to Finland my package tour return flight had to be postponed by one night because of freezing fog at Helsinki airport. The individual traveller is responsible for meeting the extra costs which arise from such incidents. The hotel used was the five-star Vaakuna and you can guess what sort of dent an extra unbudgeted night for two can make in the money set aside for buying duty-free articles at the airport! But when you know the bill can be charged to your credit card you can have a restful night knowing your money is safe for the spirits and cigarettes at the airport. Incidentally Helsinki airport is the only one I know (their could, however, be others) which takes such a credit card for items in one of the duty-free shops.

Still with money in mind, I can give you an interesting comparison in exchange rates. Last August I flew on one of the Court Lines Lockheed Tri-star jets to attend a Clarkson Tours press conference at Amsterdam airport.

I cashed a £5 travellers' cheque at the Algemene Bank Nederland exchange office in the airport terminal on August 14th at a rate of 7.83 guilders to the £. After a 2.60 guilder charge for the transaction I walked away with 36.55 guilders. Nearly seven shillings in old money had gone down the drain!

The following day at Thos. Cook & Son's exchange desk at the company's office at Dam 19—in the shadow of the war memorial which stands like a sore thumb (local people have another word for it) in front of the Amsterdam Royal Palace—I cashed four £5 notes at an exchange rate of 7.75 guilders to the £ and had only one guilder deducted from the whole transaction. It pays to shop around when it comes to exchange rates!

With summer holidays in mind I want to spotlight two interesting ones which have come to my notice. DFDS Seaways have introduced an all-inclusive cycling holiday found Funen. The 10 days holiday (seven nights are spent in Denmark) start at £72 and are available from May 1st to September 30th. The operator states: "This unusual holiday is ideal for those who want to take full advantage of Danish food without putting on the inches! You cycle round the beautiful island of Funen, pedalling a maximum of 30 miles a day. All hotels are arranged with vouchers for your mid-day meals." Children between four and 12 years are charged just more than half the adult, while the single room supplement is £4.50p.

For music lovers, and especial interest to the CHE Music Group, Brompton Travel operates opera tours.

Dearest at £169 (single room supplement £15) is a visit to Milan, Rome, Naples and Positano with seats at the opera. The tour lasts from May 16th-31st and flights go to and from Milan. The holiday includes travel by train (from Milan to Naples by the "Freccia del Vesuvio" and from

Rome to Milan by the "Superrapido"—claimed to be the fastest train in Europe). Meals are taken on the train and so will help pass the time while crossing Italy. Three tours to the Bayreuth Festival (where evening dress is desirable) costs between £130 and £145 (single rooms being £9 and £10 extra).

Independent tours—with no opera seats included in the price—to Milan, Venice, Rome, Naples, Florence, Vienna and Munich—start at £79 (seven nights at Hotel Mennini, Milan) with £8 single room supplements.

Without detracting from these tours I can point out that often the cheaper package tours offered by the larger operators allow time for a visit to the local opera house if a stay in the big cities is included in a holiday. However, the passengers likely to go on such a holiday as offered by Brompton Travel are quite likely to be intellectually nearer the music lovers among this column's readers.

Can I mention one tour that always grabs me with envy each spring? It is operated along the canals of Holland when the bulb-fields are in bloom. Living on a botel with all food and some excursions included in the cost (overnight stops being made at Amsterdam, Arnhem, Dordrecht, Gouda, Haarlem and Zaandam) a double cabin with upper and lower berths and a private toilet costs £81 per person.



Stand Up
but not for Jesus!

One of the reasons why I have never actually committed myself to joining CHE, apart from a lingering disbelief in the efficacy and potential of so unobtrusive an organisation, is the hovering presence of the Christian Church over its every action. I have never understood the passionate desire of ordinarily liberal and open-minded people to flagellate themselves on the altar of a faith which has for so long oppressed them and their like. Do they not know why homosexuality, masturbation, extra-marital sex, even the enjoyment of the act itself, have been so vigorously condemned by those who have everyone's moral welfare at heart but their own? The arch enemy of homosexuality, sexuality itself, the fulfilment of the individual, has been the Christian faith, and the warped minds which upheld it. Today we are told, by apologist theologians whose knowledge of Biblical and Christian history seems meagre against even mine, that these persecutions of the past were errors,

misreading of the Gospel. It is an unimpressive argument. The Church has changed the face of its dogmas in retreat from advancing knowledge; at each stage of the shifty story, the Bible has come magically to acquire new meanings which had occurred to no one, particularly the theologians, before. We are told that arguments which held force in Biblical days are now archaic, as the need for them has passed: but are moral truths subject to the laws of mortality? How can a religion be accepted as a valid pattern of life which is capable of such a wide range of contradictory interpretation?

This, of course, is all very well; I believe that life is finally without meaning, that we should follow the wider laws of nature, and not the conventions of an elaborate and unsatisfactory mythology, and no doubt I see Christians under the bed. Ultimately, it is impossible and futile to argue with faith, which has nothing to do with logic and very little to do with moral judgements. I could be asked why I trouble to attack the beliefs of others, instead of participating in the common cause, that of dispelling ignorance of and prejudice against homosexuality. It is because I believe that there are dangers for homosexuals, or for anyone else concerned with liberating the mind from habits of thought imposed by anachronistic morality, in being associated with the Church, because, sooner or later, the Church will extend its deceptively benevolent paw to channel us all into the paths of acceptability, servility, and to destroy the questioning personality. Whatever the superficial motive of the Christian might be in supporting such movements, he always has a conversion at the back of his duped mind.

Christianity is not the religion of change; it allies itself with the establishment at every opportunity. Its adherents are free to indoctrinate schoolchildren in the intricacies of its fatuous fairytales; its unremittingly harsh precepts are the basis of English law; it is the poisoner of a country's liberal conscience. Has it escaped notice that Muggeridge, Whitehouse, Longford, the Dowager Lady Birdwood, indefatigably petty-minded prudes, are all so perfect little Christians? When I see Christians involved in a campaign for homosexual equality, I reach instinctively for a serviceable blunt instrument; I want to know what motivates them. Not the motives which appear on their pamphlets, or in their speeches: these are invariably obscurantist. I am not interested so much in what they plan for society as in what their designs are on the homosexual. I am not willing to participate in a squalid confidence trick intended to tempt us all back to the fold. CHE might have a useful future, I don't know. Its stance seems to me confused and hesitant, its attitude towards heterosexual society both patronising and uncertain. If these defects were organic in the structure of CHE they could be overcome. But I suspect that they are not, that they are instead the direct result of the Campaign's close involvement with the Christian Church. No advance is possible hampered by superstition. Until its influence is at least less apparent, CHE and I will admire one another at a prudent distance.

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HURRY! HURRY!

CHE ANNUAL CONFERENCE: PLEASE REGISTER NOW.

CHE members who have not already registered to attend the first CHE Annual Conference should do so without delay. (Date and Details on page 32.)

MAIN TOPICS TO BE DISCUSSED:

*Is there a gay lifestyle? Discussion of a paper specially written for the Conference by Roger Baker. Essential reading for all gay people. Should produce a lively discussion.

*The future structure of the homophile movement. Proposals devised by CHE and SMG members for greater co-operation between different homophile organisations, including a discussion on CHE's own structure.

*The Law and Homosexuality: A paper prepared by Michael Steed and other interested members, which presents alternative CHE strategies: should we press for sweeping reform of the entire field of sexual offences, replacing antiquated uncertainty with a single coherent statute? Or do we avoid our dispute with the rest of society by instead identifying all respects in which there is now discrimination in statute or common law and drawing up a bill which will eliminate these? To what extent is the whole concept of a specifically "sexual" offence meaningful anyway? A discussion which goes far beyond the usual narrow arguments about the age of consent.

TEACH-IN ON HOMOSEXUALITY IN SCOTLAND

George Square Theatre, Edinburgh
Thursday 8th March 2pm-9.45pm

Afternoon chaired by Rev. Tom Scott.
Dr. Michael Coulson Edin. Chairman SMG
Dr. Jock Sutherland, The Andrew Duncan Clinic Edinburgh
Suki J. Pitcher

The Rev. John Gray, Minister of Dunblane Cathedral
Fr. Fabian Cowper, RC Chaplain, York University
Michael Steed, Lecturer Politics, Manchester University

Evening chaired by Councillor George Foulkes
Documentary Film
Prof. Morris Carstairs, Dept. of Psychiatry, Edinburgh University
Nicholas Fairbairn Q.C.

Prof. John Gagnon S.U.N.Y., Kinsey Institute
Denis Lemon
The Rev. David Levison, Convener Church of Scotland Moral Welfare Committee
Glenys Parry

Details from Michael Coulson 031-225 4395 (1-10pm)
Followed by Disco at Heriot-Watt Students Association. 10pm.

BIG SOCIAL EVENT.

On Saturday evening there will be a grand something for everyone PARTY at the Central Pier Ballroom, including disco-dance, revue, cabaret acts, and lots to eat and drink. For those who want to get away from all the excitement, the adjacent Lounge Bar will remain open until 2 a.m.

The conference will also include:

- * A key speech by one of CHE's leading vice-presidents
- * A brains-trust on Women in Society
- * A report from the EC on CHE's progress and work to date.
- * A buffet reception, with entertainments, on Friday evening

The conference is only open to members of CHE and SMG. If you want to come but haven't yet joined CHE nationally, please fill in the form on page 32 and send it to the CHE office with £2 which includes the conference registration fee (50p) to cover the cost of mailing all the discussion papers to delegates in advance, and £1.50 for a year's CHE membership - entitling you to receive CHE BULLETIN free every month, as well as all CHE's other benefits.

Even if you can't attend the conference, why not register to receive the discussion papers? It's worth 50p just to get Roger Baker's paper on the gay lifestyle.

If you are already a CHE or SMG member please register using the form you were sent recently. If you've lost it, the CHE national office will send you another on request.

PRESS RELEASE FROM CHE'S HEAD OFFICE.

REFRESHER COURSE FOR SPEAKERS ON HOMOSEXUALITY

Centre, Broadley Terrace N.W.1

SATURDAY MARCH 31st 10am-6pm

DOREEN CORDELL : Casework
IKE COWAN : Legal Aspects
REV. TONY CROSS : Church Attitudes
MICHAEL LAUNDER : Friend
ROSE ROBERTSON : Parents' Attitude
TONY RYDE : Law Reform Situation
DR T. SCHLICHT : Medical
A WOMAN : Female Homosexuals

This course is to help inform those intending to speak on homosexuality, but should also be of general interest.

Cost £1, including lunch. Students 60p.
Send remittance and s.a.e. for programme to Jonathan Marks, 107 Plimsoll Road, N4 2ED.

Women show graffiti talent

LONDON—The men who really ought to know say the whole glory for colorful naughties on restroom walls should really belong to the folks who hang out in the ladies' tea rooms.

The Council of British Ceramic and Sanitaryware Manufacturers said some graphic sketches in ladies' rooms "are done with draftsman's skill."

The council quotes the Duke of Bedford, who undoubtedly was clued in by the Duchess of Bedford (assuming, of course, that the Duke keeps his silver slippers inside the men's loo), as saying: "It is peculiar that as soon as women get into loos, they all go berserk. Men are not half so bad."

CHE DISCO

FRIDAY 23rd MARCH 1973

8pm-Midnight

CONCERT HALL,
FULHAM TOWN HALL
(Opp. Fulham Broadway Tube)

ADMISSION 35p at door

(Last connection with
trains 11.59pm)



Male nudes oust girl strippers

PARIS, Saturday. -Strippers at the Narcissus night club in the Pigalle district have filed a complaint with authorities about "unfair competition, indescribable equalisation of the sexes and abusive dismissal."

The object of their anger is 12 husky young men who will become the new strippers at the club in March. It is switching its name to Man.

"The traditional strip act has been completely debased by the excesses of fashion," said nightclub owner Helene Martini, who complained about St Tropez where the thing is to go around without a bra.

The new strippers are at least 6ft. tall, under 23 and can dance. Picked out of 120 candidates, they include two college graduates, an architecture student and three have families. (AP) Evening Standard 3.2.73.

Tut, tut—a royal boob

Daily Mirror, Feb 5, 1973

What a gay day for King Tutankhamun. Doctors who thought there was something queer about him made a wrong diagnosis—and that's official.

Some doctors who saw King Tut at the British Museum claimed in their paper, The Lancet, that he had an exotic tendency called Klinefelter's Syndrome.

In short, Tut was more like a real mummy complete with

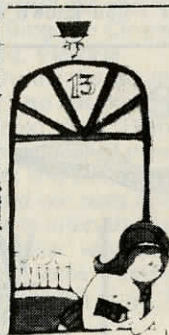
bosom. Other doctors have pointed out that this was a fashion of the time, dating from Tut's predecessor Akhenaten, who was a bit that way inclined.

Now the argument has been settled by Professor Ronald Harrison of Liverpool, who carried out a post mortem on Tut.

The King was a man all right.
End of fairy story.

SYMBOLS USED IN THE GERMAN MAP FOR MEN

► To find out where the girls are, men visiting unfamiliar cities generally consult cab drivers, hotel bellboys or friendly waiters. Now, because of an enterprising German printer, visitors to Berlin, Cologne, Frankfurt, Hamburg and Munich are spared that embarrassment. For about \$1.80, they can buy a "city map for men" that shows where to locate streetwalkers, transvestites, dance halls, singles bars, homosexual joints and other attractions. What if a foreigner does not read German? No matter. Drawings, unmistakable in meaning and identifying each diversion, are appropriately placed on the map: a saucy girl clad only in G string and stockings always signifies a Scharfer (piquant) Striptease; a pert redhead beckoning from a window marks the site of every Bordellbetrieb (bawdyhouse); and two applauding tourists with drinks at hand of course designate what the map calls a Nightclub mit Show.



Bordellbetrieb

TIME, JANUARY 22, 1973



Lesbierinnen



Homos



Transvestitentreff

Gay Lib joins sex talks for fifth formers

Daily Mail, Thursday, February 8, 1973

A HEADMASTER may be asked for a report on a classroom conference attended by five members of the Gay Liberation Front.

The one-day sex-education conference was organised for 100 fifth-formers—girls and boys—at Coleshill Comprehensive School, Warwickshire.

The invited speakers included doctors, sex educationists and a homosexual who explained his viewpoint and

By KEITH COLLING

answered questions from the pupils.

The headmaster, Mr Thomas Wilson, said last night: "The homosexual speaker brought some friends. Pupils asked us to allow all aspects of sex to be discussed. One or two parents asked that their children should not attend. We did not write to the Gay Liberation Front and we have not had a homosexual speaker before."

Mr Louis Power, secretary of the school's Parent-Teachers Association, said last night: "I would not like my own children to have been there. If I had known about

this I would have objected. This was not the best way of explaining homosexuality. The matter will be discussed at the next meeting of the association."

Local magistrate Mr Dennis Prosser, chairman of the school governors, said: "This will be discussed by us and the head may be asked to make a report."

A 17-year-old girl who attended the conference said last night: "What the Gay Lib men had to say was worth hearing. They were pleasant people and put their viewpoint forward in a rational manner."

A Gay Lib spokesman in Birmingham said: "The children were tolerant and liberal in their attitude. They seemed very interested."

'Butler hacked to death'

THE TIMES 9.2.73.

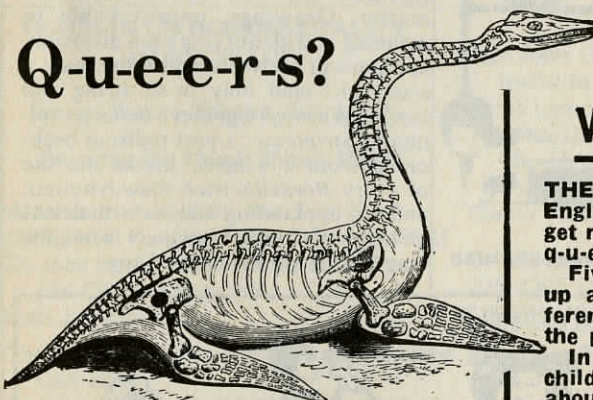
Police called to the London home of Lord Bernstein, chairman of Granada Television, found the body of his butler in the basement flat hacked and stabbed to death, a jury was told at the Central Criminal Court yesterday.

In a lavatory pan they found a meat cleaver and a kitchen knife, Mr John Buzzard, for the prosecution, said.

Moustapha Bassaine, aged 27, a Moroccan, pleaded not guilty to the murder of the butler, Mr Julian Sese, aged 65. He also pleaded not guilty to stealing £80 from Lady Bernstein's bedroom at the house in Wilton Crescent, Belgravia.

Mr Buzzard said an Irish waitress called Jean Fitzgerald told the police she had known Mr Bassaine just over a year and had lived with him for a while in north London. She said in a statement that he gave her money which he said had been given him by homosexuals with whom he associated. Mr Bassaine told her one particular man friend who gave him money was called Julian, and that, Mr Buzzard said, was quite clearly Mr Sese.

One of the five Q-u-e-e-r-s?



Warn them!

THERE is one word in the English language calculated to get me blazing mad. It is spelt q-u-e-e-r-s.

Five of these creatures turned up at a Midlands school conference on sex. One addressed the pupils.

In heaven's name, school children should be **WARNED** about homosexuals, not asked to **LISTEN** to them. Could not the subject have been dealt with by someone who was not himself a confessed homosexual?

I don't believe that pansies are men who can't help being odd and should be pitied. What they want is a lecture on self-discipline.

Any strange men thinking of writing me cross letters need not bother. I shall burn them.

NEWS OF THE WORLD 11.FEB

The **JOHN FIELD** column

HONORABLE MENTION FOR R.G.A.

—Evening Post, Friday, Feb. 2

Homosexuals have got the support of Reading University students in their civil rights campaign.

They have passed a motion declaring their support and it was proposed that the motion should be further discussed at the next National Union of Students' conference.

"It will be the third attempt to get it discussed at an NUS conference," said Mr Gus Sargent, who proposed the motion.

CONSENT

Mr Sargent said the NUS represented about 24,000 homosexual students who were isolated and discriminated against.

"Under the 1967 Sexual Offences Act the age of consent for homosexuals is 21. For heterosexuals it's 16.

"There should be no discrimination between the ages of consent."

Mr Sargent said that being a homosexual was like being black. "White people never understand what it's like to be black," he said.

COUNSELLING

The next NUS Conference is on February 24. The students want to hear discussed the need for counselling and befriending of homosexuals, social facilities and the creation of equality for them so that "it is no longer a clandestine activity," said Mr Sargent.

Reading's equivalent of the Gay Liberation movement, a national campaign for the freedom and equality of homosexuals, is Gay Alliance.

It is a movement which was originally formed by the students, but now, said Mr Sargent, it is an all-embracing town movement.

"There are more townspeople in it now than students," he said.

The aims of Gay Alliance are the same as those which the students want discussed at the next NUS Conference, and the motion of support also recognised the work done by the alliance.

Relating the problem to Reading, Mr Sargent said: "There is no great problem of police harassment as they have in London. But there is a general air of hostility which means that many homosexuals are isolated. It's the usual syndrome where he can't mention it to his best friends and parents."

GAY NEWS FROM BRISTOL

The newspaper of the Bristol Area students, which has a circulation of about 15,000, recently published an article headed 'Gay News' which described what it's like to be a gay person today; covering a typical gay club and organisations such as GLF and CHE as well as the gay publications: Gay News, Lunch, Come Together and GIN. The 2,000-word article carried photographs of a Gay Liberation demonstration in Trafalgar Square, a picture of two men kissing and a cartoon, and included a section on the relationship between student Unions and the gay rights movement which involves the possibility of getting a gay rights motion passed by the NUS at their April conference.

Growing University Support for Gay People

On January 17th the General Meeting of the University of Bristol Union passed a motion without opposition, calling for Trade Union support for homosexuals who suspected that they had been dismissed for being gay. The motion instructed the Union's Executive to produce a report on homosexuals and to send it to the NUS for their next conference. Trevor Locke (member of the Union's Executive), said that the student movement in this country could do a great deal of good by supporting gay rights and trying to attack social and legal discrimination against homosexuals. Similar motions have been passed at other universities.

A First for Exeter

A speaker from Bristol Gay Soc addressed 200 students at Exeter University, the first time that homosexuality had been discussed publicly there. Students asked questions and commented, and one student declared himself to be gay and outlined the isolation he felt as a gay person living on a heterosexual campus. There is no gay group, either in Exeter town or in the University but Bristol is trying to help in the formation of one.

—Gay Students' News Service

Gay cinema*

Dear Time Out, — FEB 16-22

On Monday evening two of us, both keen film buffs, went to see an excellent double feature 'Family Life' and 'Dulcimer' at the Biograph Cinema, Wilton Road, Victoria.

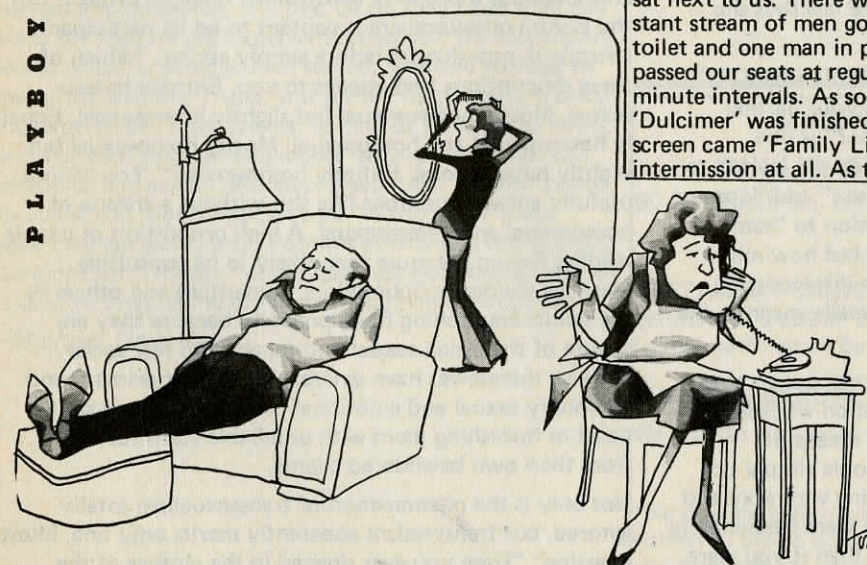
During the showing of 'Dulcimer', no less than 8 different men sat next to us. There was a constant stream of men going to the toilet and one man in particular passed our seats at regular five minute intervals. As soon as 'Dulcimer' was finished, on to the screen came 'Family Life'. No intermission at all. As the film

started some hundred or so men were standing in the gangway either going to the exit, or the toilet, which was now doing a brisk trade. Ten minutes later it became a losing battle between the soundtrack and the noise in the cinema. They did, however agree to turn the sound up. By this time we had lost some twenty minutes of film, and gained yet another stranger in the next seat. I would like to state that I know of the reputation of the cinema, but those who don't and just go there to see the film, are in for a bit of a shock. If gay people are really trying, as I believe some are, to get the straight world to accept them, the goings on in this building are not going to help them in any way.

Maybe it's time a further attempt was made to have a gay cinema in London run correctly as in New York. As an ex-cinema manager I would be pleased to help in a venture of that sort, and not have London's oldest and nearly last reporting cinema used as a homosexual brothel.

Yours,
Michael Long,
57 Jasmine Grove,
Penge, SE20

PLAYBOY



"My husband is turning into a vegetable and my son is turning into a fruit."

Come Back Kinsey!

In its latest bid for respectability, Forum, which regards itself as a highly responsible sex education magazine, has launched what it calls "the most important sex survey ever carried out in this country". It is likely to produce some very misleading results. The survey is to be based on a questionnaire sent out to Forum readers, to be filled in without supervision. The wording of many of the questions is profoundly unscientific, and yet it claims to be going to make "a true assessment of the pattern of sexual behaviour in Britain".

The need for an authoritative sex survey is overwhelming. Many of the assumptions on which social workers and others still rely are based on the findings of Kinsey's famous American reports, now some 25 years old and in many respects out of date. The value of Kinsey's conscientious pioneering work cannot be over-emphasised, but in the past quarter of a century two generations too young to be questioned by Kinsey have grown up through a sociological revolution.

I imagine the legalising of male homosexual conduct in this country would be enough alone to produce startling new statistics about the incidence of homosexuality, and of bisexuality in marriage, wildly at variance with Kinsey's cliché "one in twenty". Forum's very first question, "What is your sex, male or female?" makes me wonder whether any progress has been made at all, for it betrays a total denial of any possible incidence of transsexualism, in Kinsey's day almost unrecognised even among the professionals but now the cause of great concern to a sizable number of people. There really are human beings who cannot properly answer a question like that in the terms in which it is posed. Ask April Ashley. The law says she is a man. She says she is a woman.

There are 145 questions on the Forum questionnaire. Number 40, "Which sex and how old was your partner when you had your first sexual intercourse?" is one example of their unscientific approach. You are invited to answer the question in relation to "same sex" and "opposite sex". To answer, if applicable, in relation to "same sex" must imply homosexual experience, but how many female homosexuals ever refer to "lesbian intercourse", and what in any case does "intercourse" really mean in the male homosexual context?

Question 55 wants to know how many times a week you would like to have sex. There is no indication whether they mean sex with another person or by means of masturbation. But in any case, mature people simply do not think in these terms. If you were feeling very sexy and you had a willing partner with whom you were passionately in love the answer might be rather higher than if you were lying in hospital with a bad bout of 'flu. The question makes no provision for rational assessment, and is unlikely to tell us anything of value. But properly worded it could have shed some objective light on the highly subjective

Michael De-la-Noy

topic of promiscuity. Do people, for example, tend to need sex less frequently, as I suspect is the case, if they are in a happy emotional frame of mind in a happy "married" situation? If so, should we not be trying to bolster both permanent heterosexual and homosexual relationships?

The amount of guidance given to people filling in the questionnaire is minimal. For example, they are asked to rate the strength of their sex desire from 1-10, as if one's libido were a stable factor anyway. They are told that 1 is "absolutely overwhelming, all-embracing". That is all. It would be ludicrous if the results, to be produced "by a specially programmed computer", were not in danger of being taken seriously. The most experienced interviewers one could recruit would need special skills to assess ratings in relation to sexual desire.

Question 110 asks, "With how many people have you had homosexual/lesbian experiences?" and naively invites you to answer None, One, Two-three, More than three. If all that this survey is going to tell us about homosexual experience is that most people who have had a homosexual experience have had more than three such experiences it will hardly be a major breakthrough in our knowledge of socio-sexual behaviour. Most of the male homosexuals I have interviewed have had hundreds of experiences by their early twenties. What we need to know is why, and does it matter, and should such behaviour be accepted by society at large?

Kinsey had a rating for homosexuality (as opposed to homosexual conduct) of 0-7, which took no account however of repressed homosexual desires, and there is room in this area alone for a properly constructed research project. But the Forum questionnaire is content to let its participants struggle to question 99 before simply asking, "Which of these descriptions best applies to you, Entirely heterosexual, Mostly heterosexual but slightly homosexual, Equally heterosexual and homosexual, Mostly homosexual but slightly heterosexual, Entirely homosexual?" You cannot usefully answer questions like this without a criteria of homosexual and heterosexual. A high proportion of people reading Forum are more than likely to be consulting Marriage Guidance Counsellors, Samaritans and others in the sexual counselling field, precisely because they are unsure of their own sexual nature, and too few social workers themselves have any real idea about primary and secondary sexual and emotional orientation. I can see no point in furnishing them with unreliable statistics culled from their own bewildered clients.

Not only is the phenomenon of transsexualism totally ignored, but transvestism apparently merits only one, blunt, question: "Have you ever dressed in the clothes of the opposite sex for sexual reasons?" There are many myths about transvestism; my own experience leads me to think that practically all transvestites are men, most are heterosexual and many are married. But not a scrap of evidence

produced by this survey will help me to know if I am right or wrong, or aid social workers to counsel the wives of transvestites, or help society to accept in practice the art form they so enjoy in pantomime and drag. What is meant by "sexual reasons" anyway? Danny La Rue wears women's clothes on stage, for all professional purposes he is indulging in transvestism while on the stage, and of course he is wearing clothes of the opposite sex for sexual reasons or he wouldn't bother to do it. But this doesn't mean he is getting any personal sexual gratification. I have known transvestites who dressed in drag to relieve themselves through masturbation and others who simply put on women's clothes in order to feel relaxed.

It cannot be stressed too strongly how unrepresentative this survey will be if the questionnaire is sent only to readers of Forum. Three thousand posted at random to householders picked with a pin in telephone directories, undesirable though that might be, would produce a far more comprehensive cross-section of society. There will be no control at all, for it will be perfectly possible for a Forum reader to order half-a-dozen questionnaires and fill them all in himself, giving different answers on each occasion—or even the same answers. The very nature of the questions, divorcing as they seem to do sexual activity from the emotional framework of a person's environment, offers a very narrow interpretation of sexual behaviour. Even if the survey were to produce immaculate statistics these would be virtually worthless unless they helped to evaluate the life-style of the people concerned.

Until teachers, social workers and the mass media are supplied with some reliable facts about the life-style of homosexuals, for instance, all the legislation in the world will fail to relieve the depths of paranoia and sometimes even suicidal depression in which so many homosexuals, married and otherwise, still live. Or do they? Are they any worse off than heterosexual exhibitionists? We desperately need a properly programmed survey, financed perhaps by one of the wealthy Trusts, and staffed by properly trained and experienced interviewers, to help us all come to terms with our own and our neighbours' socio-sexual lives. Our emotional and sexual responses present the weakest points for social and psychological stress. In too many tragic cases they are giving way. Forum's efforts just will not do, but a modern "Kinsey" could open up, not before time, an invaluable programme of research and public education.

—Michael De-la-Noy

GIVE PRIORITY TO GAY RIGHTS MOTION AT EASTER N.U.S.

On January 20th a working party of the Homosexual Students Association met at ULU to discuss the gay rights motion for the Easter Conference of the National Union of Students. Representatives of Reading Gay Alliance, Bristol Gay Students Society, GAYSOC, and the LSE GLF went through a long document outlining policy and action in favour of gay people which will be presented by several colleges to the NUS Conference at Exeter.

To have the motion discussed it has to gain a sufficient number of priority votes—we estimate 80, from the 700 constituent organisations of NUS—and further plans were discussed to ensure these were obtained. If every reader of Lunch got in touch with the President of the Student Union of their nearest college/poly/university/institute and asked him/her to give priority to the gay motion (Vote ☐, it's STV), we'd have no problems.

Finally the meeting discussed plans for a National Gay Student Conference on Saturday February 24th in conjunction with the NUS. This will have speakers and discussion sessions and will be held in the Small Lounge of University College Union, 25 Gordon Street, WC1H 0AH. Details from: GAYSOC, at UCL.

—Jamie Gardiner

[See also the yellow page in Leeds Broadsheet #14.]

URGENT FOOTNOTE

The last day for giving priority to the NUS gay motion (Number 122) is MARCH 9TH. So please act quickly. 14 universities are presently supporting it. The National Union of Students Conference is to be held from 2-6 April in Exeter.

MICHAEL deHARTINGTON

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TESTAMENT CAIRO 1898. A new story, fierce and unforgettable, of a soldier's passion for young boys. Only 400 copies, each signed by Robin. £3.31 Post paid.

THE HOMOSEXUAL IN LITERATURE

We publish a series of catalogues of Rare & Secondhand books

[We operate a 24-hour Ansafone service. It is really quite human so please do not join the ranks of those who panic and hang up when they hear the recorded announcement.]

PLEASE TELEPHONE AS BUSINESS IS BY APPOINTMENT

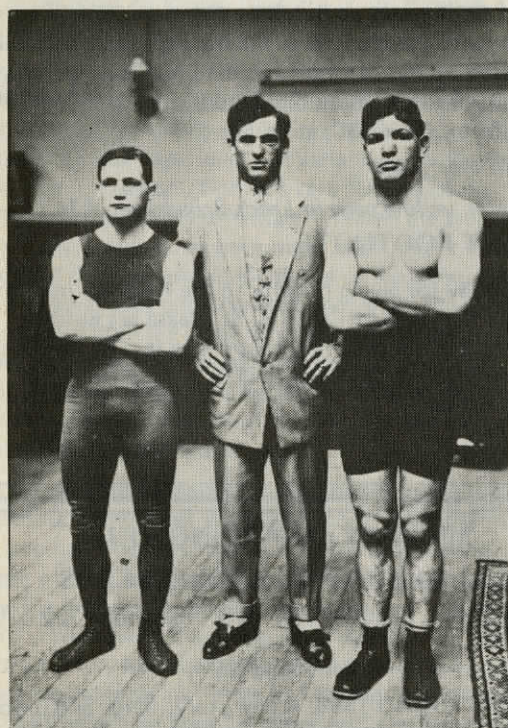
We also buy books on the homosexual subject

GAYNESS BOOK OF RECORDS

SOME NEW FACTS AND FIGURES

Following publication this week of the eagerly awaited GAYNESS BOOK OF RECORDS (Redwood Press: £1.10) many people in the gay world have been looking for things to do to get themselves into print. We are grateful to the compilers, Norris and Ross McWhirther, for giving us permission to publish the following extracts:—

BUTCHNESS It is commonly accepted that the most butch person of recent times is "Big Harry" Hunter (born Emily Primm) who works as a bricklayer's mate in Wapping, E London.



CAMPNESS The world record is held by "the campest queen of New Orleans" Miss Ada Camp who was observed to use the phrase "well, my dears" 137 times in 10 minutes, and once, while being moved on for loitering, hit 11 policemen with his handbag.

COMING OUT Earliest The claim by Martin Mary Whitehouse Stafford (born 1903) to have told his parents that he was homosexual at the age of 3 years, is possibly the earliest example of "coming out".



Latest Historically, it appears that the phrase "Kiss me, Hardy" moments before his death may have been a case of "coming out" on the part of Horatio Nelson. Some historians doubt this.

DENSITY Highest On 23 November 1971, at Victoria Station, London SW, 4 out of every 5 people questioned had had homosexual experiences, or were having homosexual experiences at the time.



Lowest

In the Russian Women's Athletic Team for the 1972 Olympic Games, Munich, it was found that no homosexual experiences had taken place or were ever likely to.



Greatest Circulation

GAY PUBLICATIONS

The French publication "Le Monde Homosexuelle Illustré" (en couleur!) is claimed to have sold 1,850,000 copies in its first month of publication. The American magazine "How to get it" boasts a weekly readership of 4,000,000 but we have checked with the printers that only 20,000 copies are produced.

Lowest Circulation

In the summer of 1972 a new magazine "S&M for Men" sold only 3 copies—all to members of the Police. The remaining stock of 99,997 was confiscated by the force.

HOMOSEXUAL

Most

Arguably the most homosexual person in the world is Miss Dolly Heiniger of Denmark, who hasn't spoken to or about men for the last 26 years.

Least

Mr Jack A Nory of Los Angeles, California, USA has reputedly married women of the opposite sex 27 times in the period 1944-1972. Only 15 of his divorces have been granted. Cynics point out, however, that he may be looking for the right man.

Most repressed

Mr Larry Ambrose Grayson (born 1903), a camp British entertainer, has repeatedly told the press that he is not homosexual.

Least repressed

Mr Larry Ambrose Grayson (born 1903), a camp British entertainer, has advertised to millions of television viewers that he is homosexual.

ORGAN

Largest

We have had a number of claims varying from 7 inches to 45 inches. So far we have not been able to verify these claims, but it should be rather good fun.

Smallest

Claimants have not been very quick to come forward.

ORGANISATIONS

Highest membership

The greatest number of homosexuals belonging to any one organisation is 100,000 claimed jointly by the National Union of Teachers (UK) and the David Cassidy Fan Club (USA).

Lowest membership

The following organisations claim that they have no homosexual members or employees: the Russian Women's Athletic Team, the British Broadcasting Corporation, the FBI, Manchester United Football Club, the Dominion of Canada, the Biograph Cinema, the Sweet pop group, the Society of Civil Servants, Liberace, the National Hairdressers Federation, the People's Republic of China, the Greater London Council, the Evening News, Georgie Fame and Alan Price, the Independent Television Authority, Uganda, Private Eye, the Young Generation, the Conservative Party, Peter, Paul and "Mary".

SEXUAL EXPERIENCES

Most

Mr Tony (Hello Sailor) Fenton (born 1952) claims that he "picked up" 8 clients at Piccadilly Circus, London on 4 May 1972 and went to bed with each of them. He claimed that he received a total of £135, two proposals of marriage, a kick in the b——, and a rather doubtful rash.

Least

It is reported that Henry James Farrington (born 1805) did not have an erection until he reached the age of 97, by which time he was too old to do anything about it. There are some cases on record of complete sexual abstinence (see under Whitehouse, M; Longford, L; and Richard, C).

—Alex Baker

A HOMOSEXUAL WOMAN'S STORY

Here is the second in our series of autobiographical articles which demonstrates not only a great personal courage but also the appalling hardships some homosexuals have had to suffer in the face of abysmal ignorance.

I was born the illegitimate child of a member of the aristocracy. For obvious reasons I was placed in an orphanage and adopted at the age of four months by a childless middle-aged couple who brought me up in a small town in North Wales.

My life was very sheltered, and typical of the religious upbringing in Wales in the early thirties. My parents were very kind to me but there was always a lack of closeness between my mother and myself. We were never able to discuss things and as I grew older sex was never mentioned.

I was a lonely child, and found it difficult to make friends because of being adopted. Other children's chance remarks made me feel different. An inquisitive child, I liked to find out things for myself, and spent most of my time reading, but all my books were carefully scrutinised by my parents before I was allowed to read them, so they mostly consisted of Bible stories or classical novels. As time passed, I stopped trying to make friends and went everywhere alone.

By the age of nine I could run, climb and fight as well as a boy, and the boys started to include me in their games. They were my only friends and I was always to be found with a group of them.

As we approached adolescence, it was becoming apparent that the boys no longer looked on me as a girl. They were seeking new girlfriends and leaving me out. Again I was lonely, I didn't belong, no-one asked me out on dates and I had no girlfriends I could turn to for company.

So I took to spending my evenings in the local cinema, where I could lose myself in dreams and be anyone I wished, and imagine the wonderful things happening on the screen were happening to me.

During one of these evenings I met a girl. We became good friends, and spent a lot of time in each other's homes, during which we would play at being film stars, imagining incidents where I was the hero, rushing in to save her from a fate worse than death, and where she was always grateful and it would inevitably end with me sweeping her into my arms and kissing her. Our friendship lasted two years until she was killed in a road accident going home from school.

Her death was a great shock, and it was several weeks before I was able to resume my schooling. On my return a boy asked me out. I was thrilled. My first date ...

I arrived much too early, but I was so afraid he would think I wasn't coming. He took me to the pictures. Now I sat in the best seats at the back, I kept hoping the girls in the class would see me.

On saying goodnight he started to kiss me and make other suggestions. I was afraid, but he assured me all girls did this after a date and that was why they always had boy friends. I didn't want to be thought different, so I gave in to his wishes. As I had been a virgin this was a great conquest for him, and it didn't take him long to tell his friends. Suddenly I was popular. Boys I didn't even know were asking me out. Girls became my friends hoping I would get a boy for them. I had the pick of the school. I was important, I had an image to live up to. From the time I was thirteen until I was sixteen I had had sex with nearly two hundred boys.

At sixteen I met a boy who I became very fond of. I stopped going out with other boys and courted him. We were having sex but planned on getting married as soon as possible. Our parents weren't keen on the idea, and discouraged our friendship. When I became pregnant we decided to keep it a secret as long as possible, hoping our parents would change their minds, and agree to our getting married. Shortly after this my boyfriend failed to keep our prearranged meetings. Since I had no word of him, I went to his home and asked his mother where he was. She refused to tell me. Only after I said I was pregnant would she tell me that he was in hospital seriously ill. She consented to taking me along to see him, but he was too ill to recognise either of us and a few weeks later he died, without admitting he was the father. His mother refused to believe the child was his, and barred me from the house.

Now the only person I could turn to was my mother. She was disgusted. My father, flying into a rage, packed my things and turned me out. I had nowhere to go. I drew out the few pounds I had in the post office and caught a bus to Wrexham. From there I travelled to Cardiff, staying in a Salvation Army hostel, while I looked for work. I stayed there a while until my condition couldn't be hidden any longer. The officer of the hostel asked me where I was going to have my baby, so I told her what had happened. She made arrangements for me to go to the unmarried mothers' home in Cardiff where I remained until my baby was adopted.

On leaving the home, Matron fixed me up with a job in an orphanage where I was very happy and became friends with a girl that worked with me. We were very close, and I found on many occasions I was very jealous if she became more than friendly with a man, although our friendship was strictly platonic.

At nineteen I met a boy I really liked. He liked my friend and took us everywhere. At eighteen he went off to do his National Service. We wrote frequently. On hearing he was being sent overseas he asked me to marry him. (Ever since the birth of my child I had a fear no one would want to marry me when they knew I had had an illegitimate child. He knew and was ready to marry me. So I accepted.

My girlfriend didn't like this at all, even though I promised to return to work while my husband was overseas. On the day of my wedding my friend sent a telegram saying her mother was ill (I found out later this wasn't true). Throughout my wedding day my thoughts were with my friend. I kept wishing she was able to share it with me. Two days later I realised I had made a mistake. I didn't want to be with this man. I wanted to be with my friend. On my return to work our friendship continued. We were a lot closer and I was very happy with her. Even on our days off we chose to go everywhere and do everything together. Then one day I received a letter to say my husband was coming home. Suddenly my friend changed. She was cold towards me and chose to go out on her own. Shortly after she left. I didn't see her again for years, by which time she was married with a family. She now lives in London.

After she left I was terribly lonely. I never knew it was possible to miss someone so much.

I welcomed my husband's return, and we set up home together. I was happy enough but constantly thought of my friend and daydreamed of what life would be like if she lived with us.

A year later my son was born. I had no time for daydreams. Now I was tied my husband took to going out alone, sometimes staying out at night. I would wait up all night for him. It was obvious he had other women. He boasted about them, threatening to leave me. I was terrified of being left alone to cope. So I granted his every wish regarding sex in the desperate hope that it would hold him. Year after year I became pregnant, each birth making it harder for him to leave. I had no sexual feelings: intercourse was just something to get over as quickly as possible. It kept the peace.

In 1964, it was discovered I had cancer of the womb. After months of pain, discomfort and constant worry it was decided to operate. A few weeks later I went into hospital for the operation, which was successful. As the time drew near for me to return home I began to feel more and more depressed. For the first time in years I had been happy. I had also become emotionally involved with a nurse on the ward. The thought of leaving her was unbearable.

On arriving home I found now that I had to act in order to be pleasant to the children, or smile, while deep down my whole self was being torn to shreds.

As time went on, it became safe to resume married life, only this time I found myself making excuses. Only when it became impossible to lie any longer would I agree to intercourse (where before I had just grinned and borne it). Now I froze if he touched me, and only by imagining he was either my friend or the nurse could I relax. I was in a terrible state. Never before had I thought of women in a sexual way; now I thought of nothing else. I thought I was going mad (I had never even heard of the word 'Lesbian', let alone knew what it meant). I was so ashamed. I thought everyone knew what I was thinking. I was afraid to go out. For months I remained in this torment,

until I could stand it no longer and took an overdose of sleeping tablets. A neighbour called unexpectedly and rushed me off to hospital, where I remained unconscious for two days. On waking I found the same nurse, whom I had become attached to, bending over me. My pleasure knew no bounds. I quickly recovered only to be sent home again.

By now I was desperate. I needed someone to talk to, but there was no-one. By thinking, worrying, the problem became overpowering. I again tried to commit suicide, this time using the gas oven. Again I was prevented by my husband sensing something was wrong and returning home earlier than expected. This time my husband took me to hospital.

Several days later I was seen by the psychiatrist, who prescribed tranquillisers which calmed me down enough to be able to return home. I saw the psychiatrist once a week, each time making excuses for my condition, until on one visit he gave me an injection and under this drug I told him the truth. Then for the first time in my life I was told about homosexuality. Until then I had thought I was the only one to feel this way. But now it was explained to me, even knowing there were thousands like me, didn't help. I was frightened to death now. Even straight friendships were impossible. I was afraid to be too friendly, afraid to touch another woman even in the most innocent of gestures. I broke off with all my friends and remained aloof from everyone.

I was still seeing the psychiatrist, who when he saw my condition admitted me to the psychiatric wing of the hospital. Here it was decided to cure me of being a homosexual. I was given treatment. An electric current was attached to my wrist by means of a leather strap that looked like a dog's collar. Attached to this strap were wires which led to a control box. This box controlled the extent of the shock to be given. I was then placed on a bed, soft lights were switched on, and sweet music played, all to give it a romantic atmosphere. I was shown highly colourful pictures of women scantily dressed, then, when in the opinion of the doctor I had looked long enough to cause a sexual arousal, the electric shock was applied. This treatment was carried out two or three times a day, for several weeks, until at one session I could stand the pain and torment no longer, and I wrecked the control box. After this the treatment stopped for a while.

Then I was moved into a room which I shared with another woman; she was very feminine, married with children. As I got to know her better she told me she was a lesbian. We became very close and the doctor, realising this, moved her to another hospital. Now the treatment took a different form. Instead of pictures, I was asked to think of this woman while suggestive ideas were put to me. Any response on my behalf resulted in a severe electric shock. This treatment carried on for weeks, each session making me more and more agitated, until once again I became violent, wrecking everything. Two days later I was transferred to a hospital in Southern England, where, on admittance, my nail file, scissors and any other sharp

objects I had, were removed from my possession. I was placed under constant observation, only being allowed to mix with the other patients if a nurse was present.

Over a period of months I was given hypnosis, tablets to remove any sexual feelings, injection upon injection, abreactions, until I couldn't even think straight. By the end I had no feelings and my spirit was broken. They had won.

They were sure I was cured. Just one last test. Ink blots on cards were given to me. I had to say what they looked like. They looked like many things, from butterflies to bats. I couldn't help it if the last one looked like two naked women facing each other, he'd asked me what I saw. He just smiled. Next morning I was informed I was being sent to a Civil Mental Hospital where I would be committed. My husband, on hearing this, immediately took me home.

We moved up to Hampshire to live where I gradually got better and got myself a job, and in the process met and became friendly with a boy who was gay. At last I had someone to talk to and I got a different picture of homosexuality than the one the doctor had told me. At last I was able to accept I was gay.

Now it was impossible to remain married, but I had no grounds for a divorce. A few years later my husband supplied these grounds and I got my divorce.

Life hasn't just stopped being hard because I got my divorce. I still have problems, but I accept these. In my straight life I had problems too, and it wasn't long before I learned the problems of gay life.

I met and fell in love with a divorcée. We were members of a local group, and very active in organising fund-raising events. For two years we were extremely happy, then out of the blue we were asked to resign from the committee. It was felt that we were too close (though we had been very discreet for the children's sakes). We objected strongly to no avail. At the same time I was working in a junior school and the headmaster received a letter stating that it wasn't nice for me to be in such close contact with young girls, and unless I was dismissed the mothers would keep their children home. I lost my job. Teenage boys living in the area started to make our life hell. Whether I was with my friend or alone, they would call out loud enough for everyone to hear, "Lesbian", "Queer", and stand in a group making it impossible to pass, pulling at us, and making suggestive remarks. My friend had a nervous breakdown because of this and left the district, not only ending our relationship but also our friendship. Several months later I left the district myself.

My children know I'm gay now. They don't love me any the less. They've seen what my life was like before, and the change in me now.

I'm happy. I have peace of mind. I haven't got a partner or a special friend. I may never find one, but for the first time in my life, I belong — it may only be to a minority — but I belong.

Even after all my ups and downs, I have only one regret, that I was never told the meaning of homosexuality while I was at school. Life has been a hard teacher and it would have saved myself and my family so much heartache and despair.

I've made sure this time, that my children know the full meaning of homosexuality, and they accept it, as another way of life.

My children live a full, heterosexual life. My eldest daughter is married very happily. Her husband has thanked me for giving her the *full* facts of life. They feel free to discuss matters of sex with me, and have no problems.

My other daughter is engaged, and getting married at Easter, and my son is at present too busy studying for his degree to be courting seriously.

—B.M.M.

Reviews

Theatre

SMALL CRAFT WARNINGS

Tennessee Williams is, to my mind, the best living dramatist. Beside him John Osborne is a pygmy, David Storey a dwarf, and Sam Beckett a pair of lips crying out in the darkness of the Royal Court.

And yet, like many another American playwright, Miller and Albee among them, he seems to have started his career by writing a couple of brilliant first plays and then gone steadily, even briskly, downhill. First the tender, lyrical *Glass Menagerie* and the devastating *Streetcar Named Desire* (still the best post-war play?) only to follow these with the *Rose Tattoo* and (must I mention it? Yes) *Camino Real* and others best forgotten. Yes, downhill all the way.

At least that was my opinion until I saw *Small Craft Warnings* at the Hampstead Theatre Club.

Small Craft Warnings deals with some human flotsam washed up in a shore-bar on the West Coast of the US. Among the regulars at the bar is Violet, a lady with chipped nail-varnish, dirty nails and a penchant for putting her hand on gentlemen's cocks (in public that is). And Bill, a well-hung but ageing stud who refers to his 'definite personal asset' as Junior. For the last six months Bill has been living off Leonie Dawson (or is it Elaine Stritch?). Miss Dawson is the only beautician I know with a trailer-caravan fitted with stereo, gigolo and colour TV.

Leonie Dawson is one of Tennessee Williams' greatest parts. It fits Miss Stritch where it touches. Not that Miss Stritch does not give of her best—she does—but, to my mind at

least, Leonie Dawson needs a warm voluptuousness beyond Miss Stritch's capabilities.

The bar (Monk's Place) is run by (yes, you guessed it) Monk (Peter Jones)—although not for long if he takes as little money as he rang up on Tuesday night. At the end of an evening's hard drinking the till registered \$00. A 20 dollar bill placed on the counter by Miss Stritch at the end of a season's hard drinking will not go far when he has to pay his bills. And he really must put an end to his little habit of pressing bottles of Bourbon on passing policemen if he is to make a living.

Into the bar stumble two gays, Quentin and Bobby. Quentin is a Hollywood screenwriter (well, re-writer actually and hotter up of blue screenplays) who has picked up Bobby fondly believing him to be straight. He drops him very quickly when he finds he isn't.

Quentin, as played by Tony Beckley, is one of those bitter, tight-lipped gays one would prefer not to know. Mr Beckley is well suited to the part; he has the lips for it. Bobby's lips are not nearly so tight and decidedly prettier. Bobby, by the way, is the only character in the play who seems to respond unselfishly, undemandingly and uncomplicatedly to affection; and who seems capable and willing to face life happily on his own. He left (for Mexico) on his bike after consuming a Coke. Goodness knows what he would have done on a double whisky.

The play is awash with liquor and sentiment, and those two words 'love' and 'loneliness' crop up every now and then as they do in all Mr Williams' plays.

The characters search for the 'solace of companionship'. Most of them long to make some 'temporary arrangement', some of them making it for the night, others moving on to some other town, some other bar.

But all in all it is a small masterpiece. Not the best of Tennessee Williams' work but as good, and better, a new play as I have seen for quite a while. And if we are about in sixty years' time, I dare say we shall see it in the repertoire of the National Theatre given the same loving treatment as an 'Uncle Vanya' or a 'Month in the Country'.

Yes, you can come home, Tennessee Williams. All is forgiven.

—Peter Winter

Books

NEW TRANSLATION OF A CLASSIC

I doubt if I am the right person to review this new translation of Lautréamont's *Les Chants de Maldoror*. I don't enjoy surrealist writing, and if it is true, as the blurb to Alexis Lykiard's new translation asserts, that "its influence on the imaginative arts in many countries has been enormous, and it is now accepted as a classic of French literature" I can only accept the fact and admit I don't know why. Apparently it has even been hailed as a work of

genius by Verlaine, Maeterlinck and Andre Gide, who wrote, rather typically, "Here is something that excites me to the point of delirium". I can only report that it bored the pants off me.

First published in 1868, *Maldoror*, we are further told in the blurb, "unveils a world, half vision, half nightmare, of angels and gravediggers, hermaphrodites and pederasts, madmen and strange children", and on the very first page the author himself offers this portentous, and let me add pretentious, warning: "No good for anyone to read the pages that follow; only the few may relish this bitter fruit without danger". Shades of *Dorian Gray*? Even greyer shades of Huysmans' *A Rebours*? Gosh, how those 19th century daredevils did drag it out! "May it please Heaven that the reader, emboldened, and become momentarily as fierce as what he reads, find without loss of bearings a wild and sudden way across the desolate swamps of these sombre, poison-filled pages." And so on. My pulse racing, I skipped to page 45. Horror-struck I read: "How nice he is, this child seated on a bench in the Tuileries Gardens! Moved by a sudden purpose, a man comes and sits beside him on the same bench, with questionable demeanour. Who is he? No need to tell you, for you'll recognise him by his devious conversation. Let us listen, let's not disturb them." And then (gentle reader, you will have to take it from me, for space, as they say, does not permit) there follows a three-page monologue on Life, the poor little boy only managing to get in the odd, "No, no, I didn't mislead you. But I would like to acquire what I desire by other means".

Nothing strange about *that* child.

—Michael De-la-Noy

LAUTRÉAMONT'S MALDOROR translated by Alexis Lykiard. Published by Allison & Busby. £2.50 (paperback edition £1.00).

DOWN AT THE DILLY

There are few studies available on male prostitution. Mervyn Harris's short book (126 pages) is thus a pioneer effort. To do his research he made friends with various Dilly boys over a period from September 1969 to October 1970 and so gained entry into their particular world. His findings are written up in an easily readable fashion, focussing on the boys whom he got to know, quoting life-stories, conversations, letters, and his own research diary of the period. It is refreshingly free of jargon, but also makes little reference to other connected literature, and there is no bibliography. Mr Harris writes more as an intelligent observer of the scene than as a sociologist. His work is basically impressionistic rather than statistical. It would be most interesting to follow up what he has done by more detailed investigation, but in this twilight area of illegality progress would obviously be difficult. This study is concerned with male prostitution round Piccadilly Circus; one would like to know something about the numbers of boys involved and also to what

extent the phenomenon exists in other areas of London and in other British cities.

Much of what is documented is familiar in fictional form in John Rechy's novel *City of Night* and in Andy Warhol's film *Flesh* (both of course with reference to the United States). The Dilly boy, aged between 16 and 23, has no conception of himself as a homosexual or even as a prostitute. What he does is simply an easy way of earning money, getting a roof over his head for the night, and having a certain sort of freedom—freedom at least from the monotony of a job on the lowest rung of the economic ladder and the emptiness of small-town life. He dissociates himself from his body. In his sexual contacts he exhibits no emotion, but remains as passive as possible. He tries to give as little as he can for as much as he can get.

The typical Dilly boy is from a working class background and is not from London. He is attracted first, Dick Whittington-like, to the big city, but when he finds that its streets are not paved with gold he sells himself, or rather his body, for the paper in men's pockets. Life on the Dilly is an escape from the lack-lustre horizons of home. An interesting parallel exists in the recruitment policies of the Armed Forces. They also offer the idea of escape to a new exciting life and attract many boys from small towns where life offers little, as an article in *New Society* discovered a few months ago whilst examining the background of the soldiers killed in Northern Ireland. Mr Harris's research is based on the plausible assumption that 'the values of the Dilly boys are an extension of the values inherent in the larger society, only carried to a further extreme. The boys want a greater share of the goods produced by society but are corrupted by their situation. For oppression creates a psychology in the oppressed so that those exhibiting criminal behaviour express an emotional complicity with the ruling class and its values. They envy and admire their masters and are polluted by their ideas and values' [pp.124-5].

The boys easily fall into the deviance and rootlessness of Dilly life. Most of them have been at a remand home, detention centre or Borstal. But by their early twenties their role as a male prostitute is virtually finished. They grow out of their emotional immaturity, learning a lot about themselves and human nature in the process. Some return to their home environments and settle down to a job. Some may be helped on to their feet by former clients, many of whom retain a certain interest in them even after their sexual relationship has finished. Others, if they remain on the Dilly, go into other forms of deviancy or crime.

From the CHE angle, it is interesting to note that the passing of the Sexual Offences Act appears to have made little difference to the situation on the Dilly. Since social attitudes towards homosexuality have not changed so as to allow most men to let their sexual preferences be publicly known without fear of losing their jobs, etc., the need for uncommitted sexual encounters remains.

And there will always be men who cannot make the kind of voluntary sexual contact they want, because of age, physical unattractiveness, or whatever. We have a long way to go yet.

—David Blamires

THE DILLY BOYS by Mervyn Harris
Published by Croom Helm, £2.95

FURTHER REFLECTIONS ON THE NOVEMBER CHE NATIONAL COUNCIL

CAN CHE BE MORALLY NEUTRAL? Readers' Reactions

There is too much venom and vitriol and too little tolerance and reason in the conduct of important parliamentary business, said the Bishop of Sheffield according to a recent *Church Times* report.

Perhaps it is necessary for political conferences to have a bit of drama in order to catch attention and keep people on their toes. But the unseemly personal attacks—the normal currency of political debate—were given an additional cutting edge at the London meeting of the National Council by a cattiness characteristic of a homosexual sub-culture which in this country is only just beginning to emerge and integrate. This is a cattiness born out of sexual frustration and self-discrimination.

It was my first National Council Meeting. I was attending as a spectator, undeterred by the fact that my ticket didn't arrive till after the conference due to the backlog of mail resulting from the one day rail strike.

My first impressions of the CHE National Council were of evidence of a great deal of valuable work being done locally by individuals and nationally by the executive and more quietly by the secretary. CHE is very much alive, but the best thing I can say about the personal attacks is that they served as a morbid kind of entertainment; and despite my tendency to go to sleep during conferences I was kept wide-awake during these particular exchanges!

Not that Martin Stafford and Liz Stanley, the subjects of these attacks, had not themselves added to the fire beneath their stakes. Both had met attack with attack, opposition with vindictiveness. Liz had taken criticism of her editorship of the Bulletin too personally and had replied in kind rather than with mature detachment. Martin had responded to extreme with extreme: he had laid complaints with Lord Longford and the Director of Public Prosecutions against the visual calumny, purporting to be a naked photograph of Lord Porn, which was published by Gay News (which Martin wrongly tends to identify with GLF).

Martin argues against the grossness of conduct and inhumanity of disposition of some homosexuals. But is his own violent attack on the GLF wing of the gay liberation movement not itself gross and inhumane? Would

it not be better to treat the militancy of GLF with understanding rather than with disloyalty and in-fighting? And correspondingly would it not be better to treat Martin Stafford as a gay brother doing what he sees as right, rather than with utter hostility which in turn only makes him more hostile?

Martin's paper "*Can CHE be morally neutral?*" submitted to the Bristol meeting of the National Council and published in the December issue of *Lunch* is excellently written and very carefully thought out. The question was again raised at the National Council meeting in London what Martin saw as his particular job on the executive committee. Martin is too modest to claim it for himself, but surely his contribution is as a trained ethical theorist.

Admittedly a training in philosophy, such as Martin's, is no qualification to set up as a moral authority, but it does give one a facility for thinking deeply and carefully, and philosophers like Bertrand Russell have had some original things to say about contemporary moral issues. And as homosexuals are given greater freedom in society so we ought to respond with greater responsibility by taking the trouble to establish worthwhile moral values for ourselves.

The trouble is the standards Martin tries to set for us are unrelated to the particular circumstances of homosexuals and to the particular stage of development which many of us have reached.

Martin thinks homosexuals ought to subscribe to the same basic standards of public decency and personal responsibility as everyone else at least professes. And he approves of personal relationships of a relatively stable nature and is inclined to condemn promiscuity.

But there is one big difference about homosexual relationships which affects the application of the usual standards. Homosexuals do not have to concern themselves with the likelihood of producing children. It is the responsibility towards their offspring which makes the establishment of permanent unions vital for heterosexually adjusted people. Promiscuity is not so damaging among homosexuals as it is among married people.

That is not to say we should attack the institution of the family as London GLF sometimes tries to do. On the contrary we should respect our heterosexual and bisexual friends' responsibility towards the possibility and desirability of having children. For we homosexuals must give ourselves a proper rating: our social opinions *matter*.

The quality of our relationships and humanity is also important. But as Dr Sengers, a very knowledgeable Dutch counsellor of homosexuals, said to me in my interview: "One can't say that a long relationship is necessarily better than a short relationship. What matters is whether the relationship is one in which each builds up the other."

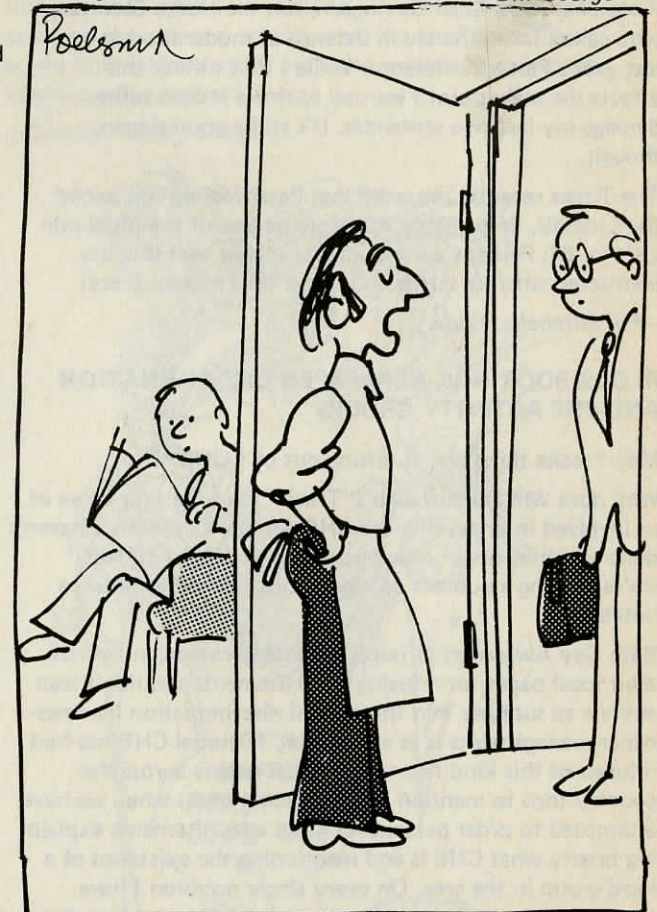
Of course a deeper, spiritual (but not only spiritual) and constructive relationship is more likely to produce and be produced by a relatively stable relationship. But depth cannot be measured in months and years.

Furthermore many homosexuals like myself have exper-

ience so many upsets and rejections in the past we are no longer capable of sustaining a permanent union. For us promiscuity and even cottaging are our only means of obtaining empathy. Are we to be condemned by a puritanical line of thought to complete isolation?

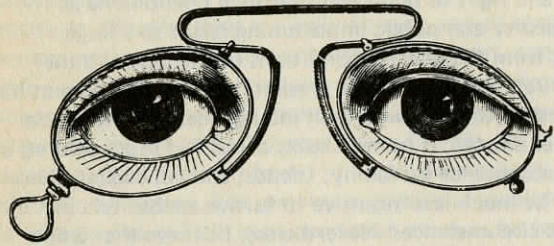
Martin does touch on this point: and full credit goes to him for his fairness to another point of view. He says, "It is fair and right to point out that such phenomena as promiscuity and public importuning result to a large extent from the adverse conditions of the past and the inadequate facilities of the present, and on this account have some claim to be viewed with indulgence. If better social facilities existed; if homosexuals could feel more assured of ready acceptance by family, friends, and colleagues, there would be much less incentive to furtive encounters in squalid circumstances. Nevertheless, I believe that while many resort to this degrading expedient through habit or desperation, CHE should regret this less seemly aspect of homosexuality, and direct its resources to working for a society in which such practices would be unnecessary."

Perhaps Martin Stafford's position, when he is not over-reacting, is not so unacceptable after all. —Bill George



I DON'T CARE WHAT THE NEIGH-
BOURS TOLD YOU, WE REALLY
DON'T NEED ANY CHILDRENS
ENDOWMENT POLICIES!

Dear Sir...



MILITANCY IN DEFENCE OF MODERATION WRONGLY ASCRIBED

I should have checked my facts before writing the letter published in February's Lunch. It was the Conservative Party chairman, Lord Carrington, not the Home Secretary, who called for militancy in defence of moderation at last year's Party Conference. While I don't think this affects the main point I wanted to make it does rather damage my last two sentences. It's still a good slogan, though.

The Times recently reported that Peter Mahon has joined the Liberals. Presumably therefore he was of the Moderate Left in '67. Perhaps we should just accept that it is the instructed who are our friends—and take it from there!

—Bill Mitchell, Middx.

BLOCK BOOKINGS, NEWSPAPER DISCRIMINATION AND CHE ACTIVITY GROUPS

May I make three points arising out of LUNCH?

Why does William Riffaugh ("Travel") assume that those of us involved in organising the CHE Annual Conference haven't done anything about block bookings in hotels? In fact we're making a number of block bookings in Morecambe hotels.

Bath Gay Awareness Group's admirable campaign against their local paper for refusing advertisements shouldn't lead anyone to suppose that this sort of discrimination by newspaper managements is at all unusual. National CHE has had refusals of this kind from many local papers across the country (not to mention a few national ones) when we have attempted to order personal-column advertisements explaining briefly what CHE is and mentioning the existence of a local group in the area. On every single occasion I have received such a refusal, I have written back to contest the decision, asking the reason for it and pointing out that many papers *do* accept our ads without being inundated with letters from offended readers. As often as not, this second letter is ignored altogether, and appeal to the Editor rarely has much effect. The CHE Executive Committee is

considering submitting a resolution to the NCCL about this matter.

Next, I'd like to make it clear that the "CHE Activity Groups" listed on page 27 are CHE *London* Activity Groups and not national ones. In particular, it would be most unfortunate if anybody got the idea that the London "Political Action" group constitutes the only political action CHE is doing. The national Executive Committee is, of course, continually pursuing a variety of political actions at a national level, most of which we try to keep members abreast of in CHE Bulletin. As always we need all the help we can get, and I'd be pleased to hear from CHE members wherever they live who are keen to help the EC on this (or any other) front. Please write to me at the national office in Manchester. No disrespect to LPAG of course, who I'm sure are doing useful work at a *local* level in London.

—Paul Temperton
General Secretary, CHE

LONDON CHE — OVER-SOCIAL SLEEPING BITCH?

I must ask for the use of your columns to express my dissatisfaction with the way CHE is developing and to put forward some thoughts for discussion on how we should move in the immediate future.

Firstly, I would like to see the EC or a small sub-committee, sitting down and actually thinking out a coherent plan of campaign for, say, a year. By this I mean fixing a target which should be achievable within that year, and then working out a logical, progressive set of actions aimed at achieving it. Then the plan should be circulated to all Groups, not for endless discussion, but asking them to co-operate in carrying out the scheme and encouraging them by all means possible to do this.

In order to help, each EC member ideally should be responsible for a number of Groups which he can visit and keep in close touch with throughout the year. What complete nonsense it is, in a Campaign which is supposed to be national, for each Group to be completely autonomous and be expected to Campaign by itself!

Further, can we not obtain the services of some non-homosexual who has drive, initiative, imagination and tact as well as belief in what we stand for to act as Campaign Director? Because we naturally see things through homosexual-tinted glasses we are too inward-looking and end up by not seeing the wood for the trees.

All this is not to say that we should ignore the majority of our members who are interested almost exclusively (at least in London—I cannot speak for the provinces) in social activities or who cannot openly be seen to be homosexual. We must cater for these members and this is just as important as Campaigning—but what disappoints me is that in London CHE we have concentrated almost exclusively on social activities.

Please, will anyone who remotely shares my views get in touch so that we can try to even the balance between Cam-

paigning and socialising and waken the sleeping dog that I fear CHE is becoming—certainly in London. Let us try to get away from the constant bitching and jockeying for power that goes on in London and start fighting for what we are all, by virtue of being in CHE supposed to believe in. God helps those who help themselves. It may not be easy to try to do something constructive for a change but when was anything worthwhile easy?

—Tony Naylor
Croydon CHE Group

THE GAY TRIALS

I'm glad that Peter Norman (Letters, Lunch 17) thought my reports on the Gay Trials "very funny". Some of the participants accused me of exhibiting too flip an attitude towards the proceedings; and I could only point out in all humility that a more serious approach on their side might have elicited a more serious response from the Gay Press as a whole.

After all, if one is going to attempt to send up the presiding Magistrate (and abuse him, too) one is surely lacking in humour to take umbrage at being mildly sent up oneself. A case of the pot calling the kettle black (and, for the benefit of those readers who have not followed the argument thus far, I rank for this purpose as the kettle).

More fundamental is Peter's second and related point concerning the extent, if any, to which gay trials of this type help to dissipate the anti-gay prejudice of the British Bench, so bringing us "nearer to a situation where some poor devil caught in a cottage or in a park is likely to get a fair trial."

Peter feels they do nothing to dissipate judicial prejudice, and I'm reluctantly bound to agree with him. At the two gay trials I covered, it was painfully obvious that the attitudes of the defendants and their supporters did a great deal to reinforce the Court's anti-gay prejudice, and this can only result in making the lot of future gay defendants harder, not easier. (Such a state of affairs, incidentally, squares ill with the defendants' oft-professed concern for the welfare of their gay brothers and sisters but that, as the actress said to the bishop, is another bunch of grapes.)

Let us, for one heady moment, assume that defendants will in future give serious thought not just to how they can best get off the hook (a natural enough preoccupation in the circumstances), but to how they can do so in a way that reflects credit as much on them personally as on the entire homophile movement. Anyone feeling genuine social concern will acknowledge that these twin aims are not only complementary but, as Peter Norman implies, should be seen to be so.

Obviously, there is no pat formula for achieving them, but it must be pretty clear to most that the *least* effective way of securing a fair trial is to take a verbal poker to the embers of the Magistrate's latent prejudices and stir up the very flames that he is hopefully striving to keep under wraps. It's surely a little *faux-naïf* to suppose that one will thereby achieve a fairer trial than if one had tried instead

to dissipate any Bench prejudice by more charitable and, yes, unprejudiced means.

If you bring a saucepan to the boil, you can hardly complain of the hot water.

—Bob Sturgess

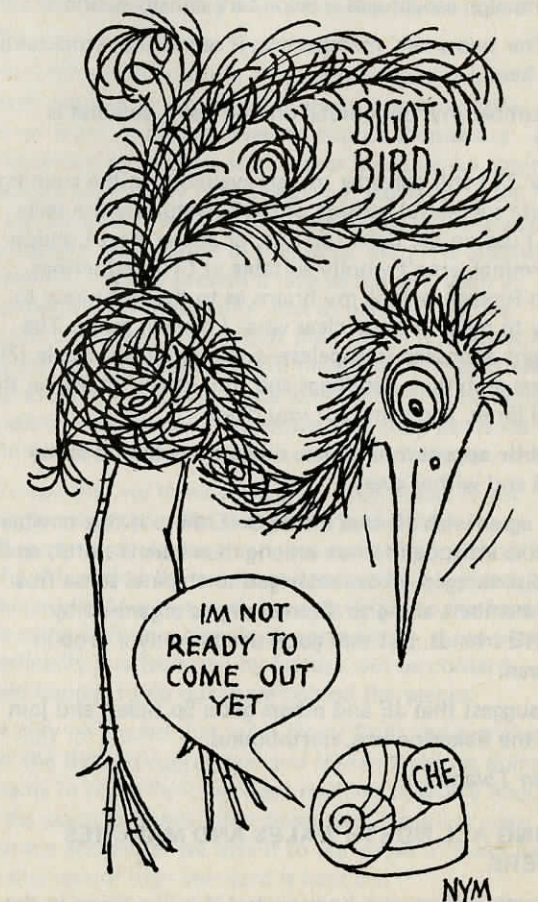
CLOSETED R.G.A. HALLOWEEN PARTY?

I was somewhat disturbed by the article on the Halloween party held by Reading Gay Alliance. One begins to wonder whether homosexuals have got absolutely nowhere despite the 1967 Act and the emergence of gay organisations and press.

How can one have 'come out' if in the next sentence one mentions the necessity of proving the press had not invaded the party? 'Come out', surely means acknowledging one's homosexuality to anyone, gay or otherwise. To go secretly to a party frightened of any publicity is hardly that.

And if it is on such occasions that RGA's reputation depends (as suggested by the writer) then one really *does* begin to despair. If groups are to succeed they must establish forward-looking reputations, advancing the homosexual cause on the national as well as on the local level. This seems quite incompatible with ones won by aged royalty reigning behind closed doors.

—Robert Tindall, Lincoln.



NYM

LIFE BEGINS AT 40

John Everitt's timely letter in this month's issue of *Lunch* will assuredly have given fresh hope and renewed confidence to numbers of sincere and genuine middle-aged members of CHE, and subscribers to *Lunch*, who daily regret that because they are no longer in their starry 20's, count for little in the Gay World.

Advancement in to late 40's and early 50's need not mean that our interests and powers are in any way seriously diminished, only perhaps that we do not so easily conform to the dashing, virile 20's image, imposed, be it said, mainly by gays themselves.

In time, the sane and reasonable influence of bodies like CHE and magazines like the wholly admirable *Lunch* will break down the barriers to friendship and love which hamper the fuller life desired by CHE members like John Everitt and myself.

As a measure of self-help I suggest we come together and prove that for us life can begin at 40 and later.

—*Hopeful, N. Yorks.*

SEXLESS CHE?

John Everitt's *cri de coeur* (*Lunch* 17) for more sex in CHE touched me. Unlike him, my reasons for joining CHE were less noble—I joined merely to extend my hunting grounds. The campaign aspect was a secondary consideration.

Now after two years' membership it seems that stocktaking time is here.

I can number my 'conquests' on one hand, so what is wrong?

At only 33 I still consider myself available, in the running, and quite successful outside of CHE. Naturally the techniques I use on the Bakerloo line, or at the West London Air Terminal, aren't wholly suitable at CHE gatherings, but I'm forever racking my brains as to the technique to employ to make it quite clear what I have in mind. The forthright approach is hopeless—too many respectable (?) members grab their handbags and run, others choke on their gin and limes, and some cut you dead.

The subtle approach is worse; suggestions fall on stony ground and wither away.

I must agree with JE that inside CHE there is this terrible bourgeois attitude that sex among members is sinful, and to be discouraged. I have managed to channel some frustrated members along to discreet orgies organised by non-CHE friends, but that good deed is only a drop in the ocean.

May I suggest that JE and others get a 5p ticket and join me on the Bakerloo line, northbound.

—*Vivian Toland*

CALLING ALL NORTH WALES AND MARCHES READERS

As a North Walian who knows what it is like living in the

wilds of the provinces I was wondering if any of your readers in North Wales—which I frequently re-visit—and the border counties would be interested in holding a get-together there at a suitable venue during the coming months? It is not meant to be a formal CHE meeting, but could usefully promote the organisation, and provide the opportunity for a friendly evening over a drink.

Likely venue is Llandudno, which the local council promotes as the "Queen of Welsh resorts", as it is fairly centrally located on the North Wales coast. Actual choice of meeting town will depend on where readers who want to attend actually live.

If any *Lunch* readers in the area are interested perhaps they might like to contact me, as I am prepared to sponsor such a gathering.

—*G. Williams (Chairman, London West End CHE)*
c/o CHELIC, 22 Great Windmill St, W1

P.S. Marches are the counties on the England/Wales border.

HOTEL POLICY DISCRIMINATES AGAINST MALE HOMOSEXUALS

William Riffaugh's article on travel failed to make one point which I think is vitally important in such a feature in a gay publication. Are any of the hotels and hotel groups he listed going to be exactly keen to welcome homosexual guests? Let any male homosexual try and book a double bedded room and arrive with a companion of the same sex and see what happens.

This experience recently happened to me in a London hotel where, when asked whether the double bed as booked was for single occupation and the answer was that the gentleman with me was sharing, I was simply given a twin bedded room. When I challenged the matter I was told that company policy is against two men sharing one bed. By this time, it was too late to try to find another hotel.

I am awaiting a reply to my letter of complaint; the polite simple letter of acknowledgement of my letter ends, 'assuring you of our best attention at all times'. But only if you are straight.

As for the CHE Conference: no doubt we shall hear more of the Morecambe saga in due course—but I quite understand that any hotel manager might blanch at the possibility of a hotel substantially full of gay customers—unless he had a vested interest and was hoping to have first choice himself.

—*Alan Swerdlow, Liverpool.*

WHAT A FAG

That illegible cutting last month from the *Daily Mail*, Jan 16, should have read: "Starting its television serialisation of Tom Brown's Schooldays, the public broadcasting service was fortunate to have the service of the eloquent Alistair Cooke to explain to American viewers the transatlantic differences of the word 'fag'."

CHE AND ITS POLICIES

At the Birmingham National Conference last September, the rather stagnant discussion on policies was enlivened by Bernard Greaves, who favoured us with pleas for the abolition of the whole concept of an age of consent and for the granting of sexual rights to pedophiliacs, trans-sexuals, and transvestites.

CHE's policies are important not only in themselves, but also as part of the front that we present to the outside world. It is therefore vital that, in particular, such far-reaching extensions as Mr Greaves proposed, should be the subject for continuing discussion amongst members, who should make their views known through their groups or individually.

With this in mind, a brief analysis of the present situation follows with regard to the points raised by Mr Greaves.

In current general attitudes to homosexuality, there are three main areas of hostility: promiscuity, pedophilia, and drag.

1) The promiscuity, real or imagined, of gays is a cause of resentment because many heterosexuals would wish to be as promiscuous as they imagine homosexuals to be, but don't get the opportunities: so they naturally envy what seems to them the greater sexual opportunities and experiences of gays. Only the fully sexually satisfied or the very well-balanced will not show at least something of this failing.

It therefore seems unwise to harp, in public, on such matters as police harassment of cottagers, since it can only give the impression that we are seeking, or insisting on, greater sexual licence and freedom than is available to heterosexuals.

2) Pedophilia—the sexual love of children—is a completely separate condition, and homosexuals in general have no more predisposition towards it than have most heterosexuals. The strong, even violent, antagonism so commonly displayed towards it is totally out of proportion to any actual harm that may arise. Cases of rape or actual bodily harm are, as Anthony Storr says, extremely rare: and the only traumas occasioned by such experiences are usually due to the fuss made by other adults, which to a child will seem disproportionate and incomprehensible. Thus the antagonism obviously contains considerable repressed elements. One can feel a good deal of sympathy for pedophiles, and be willing to aid them, individually, in any way possible, while still realising that to actually take them onto our platform, as it were, to call for sexual 'rights' for them, would be tantamount to committing suicide as a campaign, and would immediately lose us practically all the public sympathy we may have at the moment.

3) The biggest obstacle to our being accepted as a normal part of society, as ordinary guys and gals, is the prevalent notion that gay men are all poofs who like to drag up. Avoiding, like the plague that they are argu-

ments about sexist roles, etc., which are irrelevant to CHE's policies as set out in their latest orange leaflet, the fact remains that this myth presents a totally false picture of gay men in general, and is based on the demonstrably false premise that homosexuality is a sexually intermediate condition.

We expect people to accept the ordinary gay man, but to draw the line at the very effeminate and the drag queen, for which they will continue to feel what, under present conditions, is a perfectly natural and reasonable contempt. And since a large number of gays do not seem to appreciate the point, may I emphasise that homosexuality and transvestism are two wholly separate orientations. The homosexual is orientated towards a member of his, or her, own sex, whereas the transvestite inclines to (what he fantasises as) the opposite sex.

It seems to me that it is in these areas that we must be most particular about our public image. We simply can't afford, in an uphill fight such as we have, to allow an unfavourable image of us to be presented to the public at large. I am sure I am not the only member of CHE who would like to feel certain that when Mr Greaves, or anyone else, speaks as a CHE representative he or she keeps strictly to agreed CHE policy.

And while on the subject of our public image, there is another matter which I feel ought to be brought up, that of the selection of those who are to represent us publicly.

In CHE, as no doubt in all such organisations, only a small proportion of members are willing to actually take on work, and even fewer to expose themselves to the public gaze, there is a natural tendency to accept gratefully all and any offers received. However, if we are out to achieve such of our stated aims as integration into society, eradication of prejudice, etc., it is absolutely essential that we present a face which will seem in accordance with those aims. Just as political parties, and not only they, ensure that their image is as attractively put over as possible, CHE must ensure that, if asking for integration into society, those who are seen to be doing the asking should look like people that their audience could reasonably be expected to want to integrate with.

To say that we think someone's appearance is not likely to make them the best public spokesman for CHE is not to denigrate them, but is merely to recognise the hard fact that the public will judge by superficial appearances. If we put usefulness to CHE and the homophile cause before personal aggrandisement, those of us superficially less favoured by Nature will be content, indeed happy, to do our share behind the scenes.

It may be argued that, with Tony Ryde representing us on the BBC 2 programme, and Vivian Waldron doing the same in Hyde Park, we have nothing to worry about. But the point is, surely, that these two occasions were fortunate accidents: we owe it to our cause to make sure that this sort of high standard is kept up.

—*Michael Harth*

NEWS FROM CHE LIVERPOOL

Mr Dick Crawshaw MP for Toxteth Liverpool recently addressed a well-attended group of the Liverpool CHE, holding its first meeting at new premises—the Archway Club.

Mr Crawshaw began by stating that he was glad to be invited as it would be a good opportunity to meet gays and prove or disprove his ideas of homosexuality.

The main topic of discussion was the age restrictions and the problem this poses for the young homosexual. But Mr Crawshaw could not foresee any future reforms on this subject or others raised, such as equal social rights and equal job opportunities, for at least ten years.

The discussion could happily have gone on all night, and very nearly did. Mr Crawshaw enjoyed the meeting and left hoping to be invited again.

—Ron Price



LONDON CULTURE!

ART GROUP

It is proposed to form an Art Group to cover such activities as drawing, sketching, painting etc, as well as art appreciation, visits to art galleries, and anything else members would like. Will those who might be interested in joining either write to the Art Group, care of the CHE London Office, or give their name and address by phone to 01-476 7980. Offers of help in organising would be particularly welcome.

WRITERS' GROUP

is now meeting regularly once a month, and is functioning mainly as a writers' workshop where members discuss each others' work. This is not as ghastly an experience as it may sound, and has already proved of value to at least some of us. Anyone doing creative writing of any kind is welcome to join us. We meet in members' homes. For current details and any further information, phone Michael Harth at 01-476 7980.

We are also hoping to sponsor a collection of short stories. The deadline for this will be around the end of the year.

Anyone is welcome to submit their work, but all stories must have some gay relevance. Full details in next month's LUNCH, or obtainable from Michael (as above).

CHE WINE MAKING

Details 903 0305.

ADVERTISEMENT — NO DRAG

From our Cruising Correspondent

I was just gazing indigently at my reflection, when this complete stranger approached me and asked: 'Do you fancy doing a striptease?'

Taken aback by his boldness, I responded feebly: 'It would depend on the temperature.'

'You interest me strangely' he continued, transfixing me with his eye. 'Would you describe yourself as experienced?'

'Modesty forbids me to enlarge on that aspect of my career,' I felt compelled to utter.

'Perhaps you could divulge certain mathematical abstracts known to the vulgar, I believe, as vital statistics?'

'I should be happy to do so,' I rejoined. 'But before that, could we discuss remuneration?'

'Lucre!' he moaned in tones of deep derision. 'Did you not apprehend that this was to be a charitable enterprise?'

'You mean you had the nerve to ask me to expose myself for a Good Cause?' I exploded spasmodically.

'It's for CHE,' he explained succinctly.

'I didn't know they were starting their own stag parties,' I said coldly.

'Not at all,' he cried. 'The CHE Players, not content with producing an original play by one of their members, are also planning a Gay Revue.'

'You don't get *me* in gold lamé,' I interrupted hastily.

'Nothing of that sort is—'

'Or sequins.'

'You're basking up the wrong hollybush,' he assured me.

'The idea behind the show is to look at various aspects of gay life as it really is, and to avoid the usual caricatures. All the songs and sketches will be original material.'

'You mean no drag?'

'No drag.'

'No camp?'

'No camp.'

'No naked orgies?'

'Perhaps we could discuss that at my place,' he agreed nonchalantly pausing at the next chemist's shop. 'But before that let me say that the group is still looking for one or two more people interested in joining in, and particularly wants one more male actor or actor/singer. Volunteers please contact us as soon as possible. Phone 01-476 7980.'

FIRST NATIONAL CHE WOMEN'S CONFERENCE JANUARY 27th 1973

It has been said that homosexual women or lesbians, whichever word you prefer, experience different problems in society from their male counterparts. The distinction between the sexes cannot be ignored even though men have a great deal in common in the eradication of prejudice and so on. For a long time the word homosexual has been regarded by the masses at large as male only and the subject of lesbianism and its specific problems has been largely neglected. Judging from the numbers of women belonging to CHE in comparison to men, this attitude has carried through to our own organisations. At last, through this conference, something has begun to change the situation.

The conference began in the morning with a round-up of the areas and groups represented. Girls had come from as far afield as Edinburgh, Southampton, Cardiff—in fact geographically speaking the British Isles were well covered. Representatives of magazines like Sappho, Lunch and Arena 3 were also present.

The initial discussion generally covered the female reactions to joining mostly male groups and the pros and cons of separate women's groups—either as a preliminary to joining the main groups or as entities in themselves. Personally, I'm all in favour of CHE remaining mixed and gay women, despite their present minority, making a place for themselves, instead of more segregation. However it was agreed that groups were not everyone's scene. Could they somehow be made more attractive to women?

This extended into means of advertising and, equally important, how to *keep* the women when they had replied. (So CHE men, if you want some cookery lessons I think a fair exchange for motor maintenance can be worked out!)

At this point it was (gratefully) dinnertime and most of us descended in groups on the university refectory—taking the opportunity to get to know a few people better in the process.

Returning in the afternoon the conference divided into five discussion groups. Numbers of people had increased steadily throughout the day and everyone found that at least one group subject appealed or had a particular relevance to them. These were as follows: 1) Problems of married gay and bisexual women; the children of gay parents. 2) Coming to terms with one's homosexuality; relating to each other and gay men; relationships with heterosexuals. 3) Where gay women go for help; specific problems relating to the caring professions. 4) Women's Lib, Radical Feminism and the relationship to the gay women's struggle. 5) The problem of isolated gay women in provincial towns.

The breakdown into smaller groups enabled those who were too shy to speak in front of the conference to express opinions and make suggestions. When the conference resumed one person from each group reported back what had been discussed. A number of points raised were equally relevant to the situation of the male homosexual—the exceptions being particularly the first and fourth discussion groups.

In summing up the need for separate women's groups while numbers were so unbalanced was reiterated, but it being for the common good that gay men and women work together.

Early in the evening those who didn't have to go home re-assembled at Withington Town Hall for the disco rounding off, what most would agree, was a very successful day. I think I can say on behalf of everyone there, many thanks to Liz and Glenys for taking the time and care in organising the conference. Let's hope it will be a precedent for future meetings.

—Hilary Stafford

WOE TO MORECAMBE!

Each year our town handles
Its quota of scandals:
We've vandals, and call-girls, and vice.
But a seaside resort
Needs all kinds of support,
So we let them disport, for a price.

If a wog clientèle
Books in at a hotel
We take it pretty well, it appears.
But there's limits, of course,
As I'm glad to endorse,
And they come into force when it's queers.

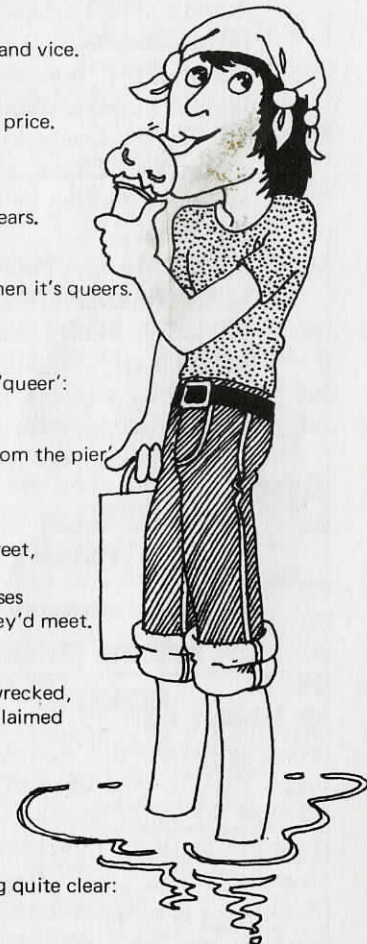
We had never inferred
C.H.E.'s 'H' referred
To a word that politely says 'queer':
But now each Councilman
Will adhere to our plan,
Which is 'Ban all the poufs from the pier.'

Why, no decent soul in
Our town would come rollin'
If they were patrollin' the street,
For no ages or classes
Would be safe from their passes
As they sized up the arses they'd meet.

We've got to protect
Those whose lives could be wrecked,
And ensure each erection is claimed
By accommodation
Whose affiliation
Is heterosexually aimed.

Homosexual lust
Calls forth such disgust
That we must make one thing quite clear:
We won't have a blot
On this fine beauty-spot,
So we're not having poufs on the pier.

—Michael Harth



FOOTNOTE ON TRAVEL

By popular demand we are compiling a LUNCH GUIDE to hotels, B & B's etc, sympathetic to gay couples. Please, if you can, help by sending in as much currently accurate information as possible (prices for double room, amenities, name, addresses etc), suitable for both sexes—nationally and internationally. More details later.

Diary March

- TUE 6 GLF Disco Fulham Town Hall.
 WED 7 Bristol Gay Students Open Meeting. The Lansdowne Clifton Rd. 7.45pm. CHE Liverpool Annual General Meeting.
 THU 8 SMG Edinburgh Teach-in on Homosexuality 2pm.
 SUN 11 Preliminary meeting Jewish Liaison Group 5pm. CHE Music Group Duke & Sylvia Dobbing Flute & Wine. Inf. Rodney 992 1068.
 TUE 13 Middlesex Hosp. Med. Sch. 'Medical & Moral Aspects of Sex Education.' 5.45pm. GLF Disco Fulham Town Hall.
 FRI 16 CHE Bradford 'Homosexuals & the Family' 7.30 Central Library. Rose Robertson & G. Parry.
 SUN 18 CHE Players Coachmakers Arms Marylebone Lane London W.1. 7.15pm.
 WED 21 Inaugural Meeting of CHE Railway Group 7.30 CHE Office.
 THU 22 DISCO White Lion Putney High St. SW15 given by CHE Wandsworth/Richmond Group.
 FRI 23 CHE LONDON DISCO Fulham Town Hall 35p. 8pm. GAYSOC Disco at U.L.U. 8pm.
 SUN 25 CHE Spring Walk. Inf. Joe 800 3109.
 SAT 31 CHE London 'Speakers on Homosexuality' Teach-in at Centre. (see advert).

April

- SUN 1 CHE Windsor Annual General Meeting 4pm. Inf. Mike Windsor 51062.
 MON 2 N.U.S. Conference at Exeter. Support Gay Students
 FRI 6 }
 SAT 7 } CHE MORECAMBE CONFERENCE
 SUN 8 }

ON SATURDAY APRIL 7th there will be a piano recital given by Peter Katin's pupils at the pianists home. Details from CHE Music Group. Rodney 992 1068
REGULAR GLF DISCO'S
 Mondays 8pm Crypt St. Mathews Church Opp Brixton Town Hall. 15p. (incl. free home made beer).
 Wednesdays 8pm Bull & Gate Highgate Road nr. Kentish Town Tube. Admission Free.

FUN BALL

THEME : THE DECADENT THIRTIES
 The Porchester Hall, Queensway, W.2.
 Thursday March 22nd 7.30 to 11.45pm.
 Tickets £1 in advance £1.20 door.
 Cheques to Mr. J. Watson.
 55 Bloemfontein Road London W.12.

Campaign for Homosexual Equality

The Campaign for Homosexual Equality has developed from the North-Western Homosexual Law Reform Society into a nationwide organisation. The 3000 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

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

ACCOMMODATION required by young man, mid-twenties, shortly moving to Maidstone and district. Please send details to Box No. Mar/1.

HOLIDAY '73: Is anyone interested in a hotel-cruise—Rhine/land, mid to late summer? If so please write to Box No. Mar/2.

CHE MEMBER (TV director, 20's) has room to let (from February 25th; about £6 pw inc) in his house in Hastings. Suit responsible male, early 20's. Write fully: Box No. Mar/3.

SOCIAL GROUP FOR HOMOSEXUAL MEN AND WOMEN meeting weekly in London—weekends in East London, midweek in other locations. Come along and make new friends in congenial surroundings. Write for details to: S K Group, c/o Albany Trust, 32 Shaftesbury Avenue, W1V 8EP.

BRISTOL GAY STUDENTS SOCIETY—for all young people. Regular meetings, socials, guest speakers and theatre visits. Mixed, lively atmosphere. Write to: Trevor Locke, Gay Soc, University of Bristol Union, Queens Road, Bristol BS8 1LN. Telephone Bristol 35035.

BIT INFORMATION SERVICE: 24 hours a day, 7 days a week, mostly free Information & Help Service (Office open 10-10, then emergency only). BIT needs £50 a week to survive. If you can help, send donations to BIT Information Service, 141 Westbourne Park Road, W11.

BOX FEB 2. Please contact us. Sorry we've mislaid your address. Mail awaits you!

CHE Groups

LONDON CHE OFFICE: 22 Gt. Windmill St. W.1. Telephone 01.437 7363.
 GROUP 4 2nd Wednesday 7.30pm. Inf. Robert Buggs 609 2995.
 GROUP 6 3rd Tuesday Inf 402. 8053.
 GROUP 8 3rd Thursday 8pm Inf. Basil Ferron 876 1009.
 CENTRAL LONDON 1st Wednesday 3rd Thursday. Inf. Office 437 7363.
 CROMCH END Inf. Derek 340 8375.
 CROYDON Inf. Alan Heathcote. 62 Highlands Crt. Highlands Rd. S.E.19.
 EALING 2nd & 4th Tuesday 7.30pm. Inf. Office 437 7363.
 EAST LONDON 2nd Wednesday Leyton - stone. Inf. Tony 500 6032
 ENFIELD 2nd Sunday Inf. Phillip 804-8780 or Michael 888 0800.
 HIGHBURY & ISLINGTON 1st Sunday 7.30 Jonathan Marks 107 Plimsoll Rd N.4.
 KENSINGTON 2nd Tuesday 7.30pm. Inf. Marie 748 9369.
 LEWISHAM 1st Monday. Inf. Len Kelly 692 6397.
 LONDON MONDAY. Every Monday 7.30pm. Inf. Angus 560 2739 or John 589 6438.
 STEPNEY 2nd Tuesday Inf. Michael 476 7980.
 STREATHAM Inf. Ian Clayton. 56 Hillbury Road S.W.17.
 WANDSWORTH/RICHMOND 2nd & 4th Thur. Inf. C. Micklewright 46b Chartfield Avenue S.W.15.
 WEST-END 1st Tuesday, 1st Wednesday. Inf. Office 437 7363.
 YOUTH GROUP. Inf. Mike or Jim 385 7246.
DETAILS OF FOLLOWING CHE GROUPS
 from CHE 28 Kennedy St. Manchester 2. Telephone 061 228 1985.
 BLACKBURN/BURNLEY PORTSMOUTH
 BRISTOL SHEFFIELD
 BOLTON S. DURHAM/YORK
 CAMBRIDGE S.W. HANTS
 EAST LANCs S.W. WALES
 GUILDFORD STOKE ON TRENT
 LEICESTER TYNESIDE
 NORWICH WIRRAL
 NOTTINGHAM WOLVERHAMPTON
 OXFORD WORKERS.

BIRMINGHAM Carrs Lane Church Centre. Inf. Douglas 021 706 9818.
 BRIGHTON Inf. John Gough 9 Quayfil Ho. 24/25 Broad St. Kemp Town. Tel. Robert Brighton 575096.
 BRADFORD Thursdays. Inf. CHE P.O. Box 47 Bradford BD1 5YZ.
 CARDIFF Mondays 7.30pm Chapter Arts Centre Cardiff.
 CHILTERNs 1st Monday 3rd Tuesday 4th Wednesday. Inf. Alan 01 864 5119.
 EAST KENT 2nd Friday Inf. R. Weller 54 Minster Drive Herne Bay Kent.
 LEEDS Inf David Morley Leeds 7686. Details Leeds Group Newsletter.
 LIVERPOOL 1st & 3rd Weds. Inf. Gordon Gibb 8 Huskisson St. Cathedral Mansions L8 7LR.
 NORTHAMPTON/BEDS. Inf. Alan Northampton 22861
 SHROPSHIRE Two monthly. Inf. Fred Yockleton 673. Philip Telford 592125
 SOUTH ESSEX 3rd Wednesday Basildon Inf. John Shaw Sth Benfleet 3706.
 SOUTH HERTS Inf. John Kernaghan 21 Park Close Old Hatfield Herts.
 TEESIDE 30 Hazel St. Middlesbrough Inf. Eric Thompson.
 TUNBRIDGE WELLS 4th Sat. Inf. Ross Burgess Tunbridge Wells 33175.
 WINDSOR Inf. Peter Saunders Tel. Ascot 24138.
 WOLVERHAMPTON Inf. Denis W. 752673.
 YORK 2 & 4th Thursday. Inf. York 20724.

Women's Groups

CHE CAMBRIDGE WOMEN. Inf. Gay Gordon. 29 John St. Cambridge.
 CHE LONDON WOMEN Inf. CHE Office 437 7363. Tuesdays 6-10pm.
 GAY WOMEN Mondays Crown & Woolpack 394 St. Johns Street. N.1.
 LESBIAN LIBERATION Wednesdays 8pm 14 Radnor Terrace SW8. 01 622 8495.
 MANCHESTER GAY WOMEN .Alt. Mondays Inf. Liz Stanley 061 881 3683.

Other Groups

BATH GAY ALLIANCE. Thursdays 8pm Inf. John Bath 63168/Hugh B. 4738.
 BRISTOL GAY STUDENTS. Inf. Trevor Locke 35035. Univ. Union Queens Rd. Bristol BS8 1LN.
 GAY CAMBRIDGE CHE/GLF Inf. Bernard Greaves 29 John St. Cambridge. 52661 or Pat Cambridge 55772.
 KENT GAY ALLIANCE. Inf. Brian Hart 16 Westbourne Gdns. Folkestone. Tel (STD 0303) 54698.
 GAYSOC. Inf. s.a.e. University of London Malet Street. W.C.1.
 RGA READING GAY ALLIANCE Inf. Rm 7. 30 London Rd. Reading, Berks.
 SOUTHAMPTON STUDENTS Inf. s.a.e. D. Porter Flat B 56 Westwood Rd. SO21DP.
 POLITICAL ACTION, LONDON. Inf. CHE Office 437 7363.
 FELLOWSHIP IN CHRIST THE LIBERATOR Communion service 8pm Sundays W. Kensington. Inf. FCL 61 Earls Court Square S.W.5.
 JEWISH LIAISON Inf. Timothy Goldard BM JH 6 London WC1V 6XX.
 SK GROUP Inf. C/o Albany Trust 32 Shaftesbury Ave. W.1. Social group for men & women meets East End. W/ends.
 SMG SCOTTISH MINORITIES GROUP 214 Clyde St. Glasgow G1 4JZ Aberdeen/Glasgow. John Breslin 041 771 7600
 Dundee Len McIntosh 0382 452433
 Ed. Mike Coulson 031 225 4395.

GLF Groups

OFFICE: 5 Caledonian Rd N.1. 837 7174
 MONDAYSCo-ordinating Cmte 6pm.
 Harrow Gay Unity. Inf. Alex 864 2291
 TUESDAY T.V. & T.S. All Saints Vestry Clydesdale Rd. W.11.
 THURSDAYS Camden GLF Forresters Hall 5 Highgate Rd. Kentish Town.
 South London GLF Minet Library Knatchbull Rd. Brixton. East London GLF 103 Market St. East Ham. West London GLF Fulham Town Hall.
 SATURDAYS Get together Albion, Caledonian Road N.1. (near office).
 LEEDS GLF. Inf. Gay Lib Office 153 Woodhouse Lane Leeds. 2.

CAMPAIGN FOR HOMOSEXUAL EQUALITY

FIRST ANNUAL CONFERENCE—MORECAMBE

6-8 APRIL 1973

This will be the first truly national **grassroots** Conference in the history of the British homophile movement.

There will be three main discussion themes:—

- Is there a gay lifestyle?
- The Law and Homosexuality
- Future structure of the homophile movement

Also many other topics and **EXCITING SOCIAL EVENTS**.

For full details please see the feature elsewhere in this issue of LUNCH.

REGISTRATION FEE for the conference is 50p. All women and men, gay or not, are welcome to attend provided that they join CHE.

EXISTING CHE or SMG members should already have received details. Please do **not** use the form below if you are already a CHE or SMG member.

IF YOU HAVEN'T JOINED CHE PLEASE SEND YOUR ANNUAL CHE SUBSCRIPTION AND CONFERENCE FEE with this form:

To: CHE, 28 Kennedy Street, Manchester M2 4BG

I wish to attend the first annual conference of the Campaign for Homosexual Equality. I am **not** already a member of CHE or SMG.

Name:

Address for correspondence:

I enclose £2.00 for one year's annual subscription and conference fee.

Signed:

Date:

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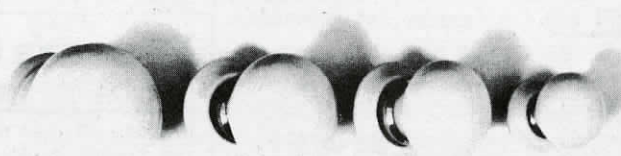
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TUESDAY—SUNDAY 7PM—11PM
CABARET: WED/FRI/SAT/SUN 9PM ONLY

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MEMBERSHIP BY PERSONAL INTRODUCTION ONLY
BUT SHOWING YOUR CHE CARD MAY HELP

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