

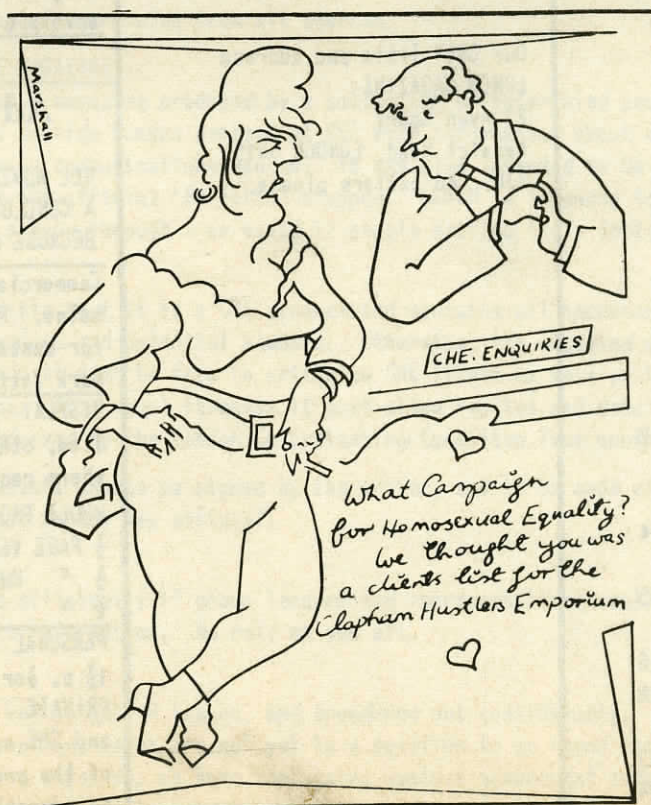
LUNCH

25p

NO.8

MAY 1972

**GEORGE MELLY - BLATANT BISEXUAL
AMERICA'S GAY CHURCH
MILITANCY IS A NONSENSE
SOLIDARITY TO CHE SISTERS**



NEWS

LETTERS

PICTURES

EVENTS

DIARY

Lunch



NUMBER 8 MAY 1972

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EDITOR Gini Stevens
ART/PRODUCTION Bill Dawson
PHOTOGRAPHY Alan Louis
DISTRIBUTION Marc Connard
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Correspondence

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EDITORIAL

May's LUNCH contents appeal to REASON - not MILITANCY. (See George Melly, Hugh Corbett). Another recurring theme is that some of us don't mind standing up to be counted after all. By the time No. 8. is out, we shall have seen those famous t.v. programmes on BBC 2 (finally giving CHE some well-earned publicity). Lucky we're not all timid and retiring.

THE LUNCH FRONT

As most people are aware, we are trying hard to cater for all your tastes, which isn't easy. April, particularly, was beset by accidents. First, LUNCH went to the printers late; there was Easter; there were delays. You know the sort of saga. Then the production manager took a well-deserved Cornish Holiday (see article) - telling everyone but the editor! - but returned in agony, and almost immediately was rushed to hospital for a minor operation. Excuses, excuses. Women. Never on time - I know!

Our eventual aim is to get LUNCH out by the last Friday of the month, which means your forbearance until we succeed. We are ambitious. We feel LUNCH fulfils a need. Teamwork is improving. Everyone has been wonderful and rallied to our various pleas for help. Thank you. We now have several typists to call on. Thank you for buying LUNCH and pushing it, if you do. If any of you can afford to buy two, and flog one to a friend - that would be a help. Profits are ploughed back into improving the magazine; no one makes a penny out of it - rather the reverse.

APPEALS:- WE NEED:-

- 1) People to go round chivvying groups into telling us their plans and news, as far as possible in advance.
- 2) Someone to be in sole charge of getting us advertisers, and advertising.
- 3) Help in soliciting good articles from all sources.

BACKGROUND AND AIMS OF THE MAGAZINE

LUNCH began humbly as a magazine produced by a collection of interested people - all members of CHE. It's prime aim was to provide London members of CHE with information about activities, give notice of group meetings and act as a communications medium. It was also intended to be a forum for individual ideas. We kicked off where the official 'Bulletin' stopped. LUNCH is intended to pay for itself, and so far has just managed to scrape through - or would if people settled their debts.

POLICY

LUNCH must clearly state that it is a CHE product and contains all necessary information about the organisation for new readers and potential members. Otherwise, the magazine must remain totally independent of all factions. It must be free to criticise CHE itself as well as individual movements within the main organisation. With equal firmness it must allow replies and debate on contentious topics. (This policy was endorsed by the London Co-ordinating Committee last month).

All individual statements should be signed by the writer, and it be made clear that the views are those of individuals, and not in any way official.

COMMUNICATIONS

Can only be achieved efficiently if group leaders and representatives realise the importance of continually feeding us with information. We rely on you all.

PROGRESS

We have come a long way in only 8 issues, and broadened out considerably. We appeal to readers nationally to send us information, as we are not yet in a position to go round the country collecting it. Lack of funds, barely meeting expenses; we have kept going against monumental odds. We mean to continue.

One of our mistakes has obviously been to overlook the importance of publicity. It's a slight sock on the jaw that the Bulletin doesn't even acknowledge LUNCH exists - even, thrives. We'll have to remedy that. Unpaid voluntary labour can sometimes restrict one.....Love and Peace. Gini.

KNOW YOUR E.C. Roger Baker

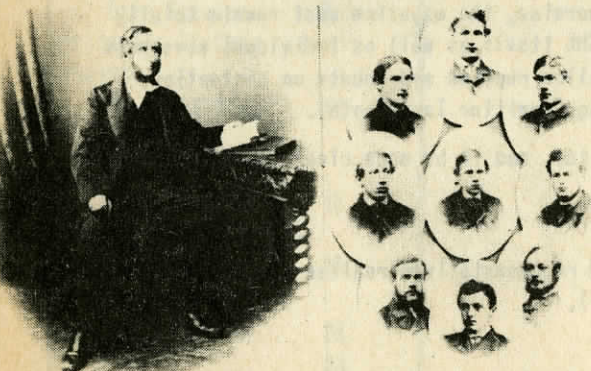
If you don't know what they are doing, there's a tendency to think they aren't doing anything. The purpose of these notes therefore is to indicate the various areas of responsibility handled by the members of CHE's Executive Committee at the present time.

EVOLUTION

Originally, the letters C.H.E. stood for Committee for Homosexual Equality. This committee consisted of a group of people who had been involved in homosexual law reform, gay politics and help services for a number of years. The group of men who started the whole thing would co-opt people, who seemed able to help in a realistic way, into their sessions. But in 1969 and 1970 the organisation began to grow and cries of democratization were heard.

Clearly, then, if CHE was to become an effective organisation, its structure had to be altered. The main title changed from 'Committee' to 'Campaign' and the Executive Committee is now elected by the total membership - that barely one-quarter of this membership bothered to fill in their ballot papers last time deserves comment - but not, perhaps, here. With the exception of Allan Horsfall, Alun Williams and Michael Steed then, the present E.C. consists of people so elected.

EC PEOPLE



Allan Horsfall: (Bolton) Chairman of CHE and an experienced and seasoned campaigner (see Montgomery Hyde's book *The Other Love*; has always been prepared to stand up and be counted, to travel and speak. A leading figure in the Esquire Clubs committee, and constantly trying to secure premises for a gay club in the North West.

Alun Williams: (Stockton on Tees) the oldest member of the CHEEC is a minister of the Unitarian Church and applies pressure here in the direction on homosexual equality. Considering all things, he is surprisingly radical in his views and lends his considerable experience and humane wisdom to the Committee's deliberations.

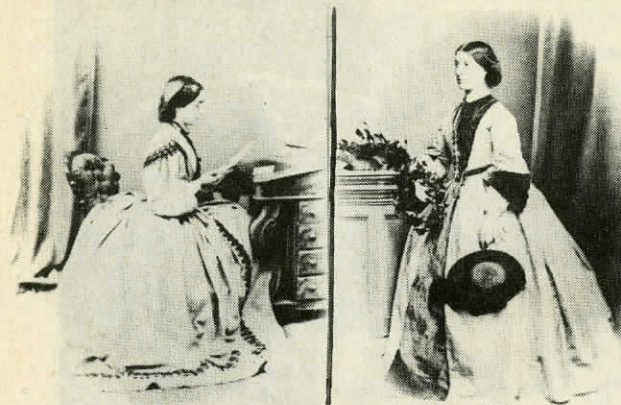
Michael Steed: (Tadmorden) CHE's Treasurer. He has straightened out the financial position and made projections of future budgeting etc. to which we must conform. The balancing of stable overheads with potential income, making it possible to allocate sums of money for special projects, is a delicate task. Michael is also in charge of the speakers' list and has been working on the structure of CHE.

Ike Cowen: (Nottingham) CHE's legal adviser, is a lecturer in legal studies and secretary of the Law Teacher's Association. He has framed constitutions for individual groups, sorted out the problem of people under twenty-one and started the Nottingham CHE group as well as an independent gay club in the area.

Tony Ryde: (London) Vice-Chairman of CHE and fundraiser. Until this month Chairman of London CHE. Tony's work is such that results are not instantly visible: he put in, for example, a tremendous amount of preliminary work, lasting several months, on the BBC-TV film on CHE before anyone else heard of the project. He is constantly liaising, and mixing with people at all levels, from the House of Commons to GLF.

Michael Launder: (London) formulated CHE's befriending service and is organiser of FRIEND now that it is being set up in other towns. Deals with all referrals from outside sources; and all CHE members with relevant problems. He is the first person with whom members experiencing difficulties are put in touch.

Peter Norman: (Liverpool, now London) main responsibility is group welfare - setting up of new groups and student groups; trying to sort out difficulties they sometimes meet, finding new conveners in various parts of the country and ensuring that they get off to a good start. Very involved with the NCCL.



Glenys Parry: (Manchester) very active in Manchester University's Homophile Society. Special concern with sex education. Approaches to schools in the Manchester area have met with a good response.

Liz Stanley: (Manchester) working on a policy programme budgeting system for CHE, which means a detailed analysis of our aims, breaking them down into workable parts. This ensures correct priorities, that the most effective policies are implemented and involves studying them in practice over a period of time.

Bernard Greaves: (Cambridge) political action and the setting up of meetings at conferences. His impact at the Easter Young Liberals' Conference was well covered by the press; (see Newsdesk) his Cambridge group's approach to local headmasters also achieved nationwide note.

Roger Baker: (London) press officer, which means liaising at local and national level, and writing handouts for distribution to the press. Also in charge of CHE's written material which ranges from letter phrasing to the creation of all types of leaflets and booklets. Is currently programming a series of pamphlets on various topics for CHE to publish.

Martin Stafford: (Manchester) a member of the original Committee and recently elected on the majority vote. So far has committed himself to no work at all, though pressured by the rest of the committee to define his term of reference. This he is not prepared to do until after the National Council in June, where he will lead a discussion: Can CHE be morally neutral? It is assumed that if the NC decides some moral objectives should be incorporated into CHE's policy, Martin will choose to work in this field.

I hope these notes will serve to inform individual members interested in any of the above areas, which EC member to approach with help, advice or criticism. All except Martin Stafford are involved with CHE work at other levels, supporting local groups, sitting on subsidiary committees and working parties.

CHEESECAKE

COFFEE OR BEER SET?

The first CHE meeting I braved, a skulking, lone woman into an Oxford Street pub - I was led upstairs and left to sit among the soiled table-cloths, rancid butter and dregs of a city luncheon. The members cleared the tables, made a space and rearranged it.

Then our group moved to Baker Street; luxury, central heating, shaded lights, carpets, plastic-coated tables. This room was large and luckily had a good group attendance.

Next I went as a guest to a pub near Charing Cross. I really admire those people for being loyal to CHE. How did they survive last winter? I sat shivering in coat and scarf, trying not to stamp my feet on the cold linoleum. It was like a French railway carriage. We sat in formal rows lining the walls, with the chairman at a table in the middle. This did not seem to damp the spirits of the regulars, who were very friendly, and appeared to gain strength from the dirty stories served free with the beer downstairs.

In complete contrast I went to a new group in Kensington where we sat in cosy groups on silken cushions sipping fresh coffee from china cups.

Will we soon be choosing our groups for their setting? Will the difference in meeting places form a class barrier? Will we divide into coffee or beer groups?

We need our own premises. Help us help each other help ourselves. Raise money! Let's find a London home for CHE.



GEORGE MELLY

GEORGE MELLY IS WELL-KNOWN AS A JAZZ SINGER, 'OBSERVER' FILM CRITIC AND WRITER. HE IS ALSO PRESIDENT OF THE HUMANIST ASSOCIATION. HE GENEROUSLY ALLOWED THE EDITOR OF LUNCH TO INTERVIEW HIM:

'I don't regard myself as a bisexual in the operative sense any more. I went through a longer period of homosexuality than most, if it's taken that, whether suppressed or not, most of us experience a homosexual period from about thirteen to seventeen. Mine went on till I was twenty-two; then I had a bisexual period till I was about thirty-two (but with an increasing emphasis on heterosexuality); since when I'd say emotionally I feel about 75% hetero-, 25% homosexual, if you can make these distinctions. I've shifted gradually towards heterosexual feelings, with perhaps a slight resurgence of homosexual feelings, in the last five years. To use the crudest geiger counter - who do you look at in a sexual way in the street? Up to twenty-two it was almost exclusively at boys, then it was at girls as well; then I looked more at girls - and recently I've begun to look a bit at boys!'

Q: But it's rather difficult to tell the difference sometimes.

'Nevertheless you know there is a difference even under the decor. A certain difference of movement, a certain stance and so on.'

Q: (He has three children - the eldest sixteen, the youngest eight). Do they know - or is it tacitly understood?

'I don't sit them down and say 'Daddy has certain bisexual feelings. The eldest knows, presumably, because he's read Owning Up which says I was homosexual at that time. I don't think they know what it means, but when they do, I doubt they'll care. One of the things now, surely, is that it really doesn't matter so much - at least I hope not. When I first wrote in Owning Up that I used to be a

homosexual, there were great incises of breath from people saying "How on earth can you possibly admit to that?" (It was published in '65). Things have changed very fast. There was no Gay Lib then. There weren't even these various rather respectable homosexual reform groups. Unless one was a raving queen, in which case it was perfectly obvious, people were terrifically reticent about their sexual feelings.

I don't think there's any point in wearing little badges saying 'I'm 25% homo- or 75% whatever' either but when we break down the feeling that normality equals one thing, it's to the good, because so many people have gone through life totally miserable, holding this belief - or at least pressured by society into appearing to hold it, which is ridiculous.

When Gielgud in 'Veterans' makes that marvellous speech when someone says 'Why didn't you marry?' and he says, 'I was never available! I thought everybody knew except the king of course. When he gave me my knighthood, he didn't know - kings never do. Queens - they're very well-informed.' or something to that effect. (Here George imitates the tight-lipped fruitiness of Gielgud brilliantly.) The idea of Gielgud admitting that some years ago would have been unthinkable on the stage. In fact people were terribly nervous when he went back on after that famous arrest in '63. They thought he'd be booed, but of course everyone took it.

ABSURD TO LEGISLATE AGAINST EXISTING CONDITION

Then when they altered the law, you know, people like the disgusting John Gordon said, 'This is a Buggers' Charter!' There was this great belief that people would start raping each other in the street. Whereas all the law really does is admit through legislation a condition or set of ideas which exists.

There are an enormous number of anomalies about homosexual reform. To make an Age of Consent anyway is an arbitrary thing. Probably the age fixed is too young. In some cases sixteen is too old by definition; in other cases it's not old enough. There are people who aren't mature at sixty! I'd push it a bit lower now I think, because people mature much earlier and tend to sleep together sooner.

But the homosexual Age of Consent is totally different - it's twenty-one. And illegal, even for consenting adults in the Forces, Scotland and Northern Ireland - well practically anything's illegal in Northern Ireland! The Forces law is presumably meant to protect guardsmen from the approaches of suave, well-dressed gentlemen around Belgravia. Not that all guardsmen are queers, but it's an undoubted fact - as occasionally emerges in the police courts - that guardsmen are not particularly well-paid, and certain of them are very prepared to make their living being wound down and eventually going to bed with elegantly corseted gentlemen. It's so famous one probably finds it in Victorian pornography and ditto in the naval ports. By making a law against people doing it in the army you're really legislating against a condition that already exists, which is absurd.

COTTAGES: FOR BIG GAME HUNTING

But the most appalling thing that really ought to be changed is that now homosexual acts are legal in private, the homosexual act, however mild is illegal in public - in parks, or respectable CHE meetings (although in the latter case a charge of procuring would be difficult to prove).

Personally I find the idea of picking people up in 'cottages' squalid and rather smelly, but if that's other people's particular thing, I don't mind. But these places are open for big game hunting on the part of the law, who are handsome young fellows - not dressed up as policemen - who cruise about 'cottages' smiling provocatively at nervous elderly gentlemen, then jump on them. This seems to me a most cruel activity. It may put their arrest books up; just as jumping on hippies may produce a quantity of cannabis on one of them; very satisfactory when it comes to 'How many arrests have you made this month?' It seems a monstrous thing to do - an exploitation of people's needs, most of which are usually harmless. Furthermore, a friend of mine who was entirely heterosexual - a silly generalisation - who slept exclusively with women, was arrested for smiling at a policeman in a lavatory out of pure friendliness and advised to plead guilty by his solicitor, which he did, and was fined a small amount. But why the hell should he plead guilty, or be arrested at all for smiling in a public lavatory? Human kindness is thin enough on the ground!

Q: If, instead of being successful, a good writer, jazz musician etc, you had been a timid fifth rate non-starter having to conform, would like have been different? Tallulah Bankhead could declare she was a lesbian and get away with it; famous black jazz performers have always been acceptable. You were okay if either beautiful or famous - public figures.

'That's a very if/or question! Whatever success I've had is probably because of a refusal to conform. I know elderly people, definitely homosexual, who have hidden it the whole of their lives.'

Q:(I explained that one of the things CHE had done was enable people to talk openly, sometimes for the first time.)

'That's undoubtedly true. There have been endless people who 'lived a lie' - forced to join in jolly chat about girls' tits, or to say, 'Yes, filthy queers ought to be gaoled!' probably. Then, if discovered, often they were reduced to total despair, suicide or imprisonment - for what is natural to them.' Unnatural' or 'normality' are words to pause over. A terrible warping of the spirit must take place if you get up every morning one thing and pretend to be something else.'

'I hope the whole question of sexuality is boringly overexposed. Then people can stop talking about it. We are doing just that because there are still many people appalled by the thought of ideas like these being discussed, but ideas must be brought out into the open. A lot of people are too scared to talk about themselves. Personally as soon as one can stop actually going on about sexuality it'll be a great relief! Probably the worst homosexualophobes, (if that's a word!) are those most afraid of their innate homosexuality.'

'I agree it's tiresome to categorise but there are still categories. If everybody was bisexual you wouldn't have to define it. You could say 'I'm more bisexual than he is, or less'. In fact there are people who never go to bed with women, men who never go to bed with men, or women who never go to bed with women. I think bi-, homo- and hetero- are the best; they're just Greek words. I don't object to 'gay'. And 'queer' has become rather like 'darkie'. But then many people call each other 'nigger' without disparagement.'



CHILDREN NEED PROTECTING FROM ADULT SEXUALITY

I feel very strongly about sexual prejudice and legal persecution arising from it; as I do about colour and - censorship. Not that I'd wipe out the whole thing and let any child go and see 'One hundred and twenty days of Sodom' in glorious technicolour! I think children do need a certain protection from some aspects of sexuality. I had no experience that affected my childhood, perhaps because I was a middle class child. But a lot of my working class friends who slept in the same room have had their whole lives blighted by listening to their parents fucking. 'What is Daddy doing to Mummy? Why's she groaning? Is he hurting her?' To a child who doesn't understand this, I think it's a harmful thing. It's fine to talk from a smug middle class position - like, if you've got no money and live in one room, do you therefore not fuck? But it is a fact I wouldn't expose children to. I don't think it's what they want or need.

I'm against the hippy philosophy that they'll grow up feeling marvellous because they've seen everybody poke communally. I don't believe it on evidence. My son, Paddy, who's sixteen, started nosing round the communes, so I met several children - very beautiful but in a terrible mess. They may turn out perfectly adjusted people in ten years' time. It's impossible to say - but I doubt it rather. They might be ultra conformist. But to date it seems that the idea of communal free sexuality from X years up isn't too good for children.

Q: What sort of father are you - autocratic?

'For a start I'm no good at it. I wouldn't be autocratic if I could. I'm even rather weak. Diana's much less manipulable than me; a fact which the children instantly recognise, coming always to me with requests - if possible when she's out!

DRAG

'How does the homosexual scene strike me? Well, starting from one end - I go along to my friendly neighbourhood drag pub once a week, because I find it very funny. Now it may be that eventually the whole Drag question will be considered terribly Uncle Tom (or Auntie Tom as I prefer to call it!) The other night Mrs Shufflewick and Florence did an absolutely extraordinary act about the Easter Story, which as a Humanist and Secularist delighted me on both counts. It was a) outrageously gay, b) tremendously blasphemous. There was a marvellous description of them entering the tomb on Easter Day.' (Here his voice becomes pure camp) 'Florence said "There was nothing there dear, absolutely nothing - but a neatly folded crêpe-de-chine Marks and Spencer nightie." The other one says "She was always a tidy woman!" For me that whole concept ~~seet~~ me absolutely rolling about the floor and when Jesus was saying "You - you're going to betray me, you silly bitch!" and Judas returns "Why do you always pick on me when you're on the piss?" This seems inventive, very courageous, funny and trad. joke homosexual, although I can see that serious militant homosexuals might find it oppressive.'

Also one has to be aware that transvestites are not all homosexuals of course, and that Drag comes out of the Music Hall tradition. It's usually the more boring ones who just imitate women. Undoubtedly from the point of view of serious homosexual reform, drag queens are probably in the way because they are accepted as a joke.

Then there are people - not public performers - who come on very camp. I've several friends like this, whose company I adore. They're very malicious and funny. I don't think someone like Kenneth Williams does any harm deliberately playing on the thing, using the words 'gay, camp, queer' all the time; nor that very overt Frankie Howerd type open camp - because they create an area of tolerance. Of course you might say 'Ah - but tolerance for an inferior joke creature who's somehow pathetic - not for a full human being who happens to be homosexual!' At least I do know they create an acceptance among people who would have been very prejudiced against homosexuality. Maybe in a way accepting us for human beings.

On the private level I know principally two sorts of homosexual - the ones that use it as an act, although not on the stage, but who are very funny, witty, excellent raconteurs and often very clever - usually very reactionary. They vote Tory and favour hanging. I think it's because they have to balance what they know to be unacceptable by hyper-acceptability in other respects. They also tend to go on about sex rather more than most heterosexuals. They're always saying to fag hags who they love to have around, "Has he got a big chopper, your new man dear?" and all this stuff - they go on like that a lot, but I do love them very much. (Of course you do meet the compulsive heterosexual too - "My God look at those tits, Christ those legs, God I'd love to lay her!" Are they insufferable! Probably latent homosexuals!)

Then there are the other sort - serious homosexuals, often intellectual, but not necessarily, who live very serious homosexual lives with their partners, who aren't in the least funny, who don't send themselves up, who tend to be rather puritanical about homosexual jokes. They just are human beings who happen to prefer emotionally and physically, to live sleep or whatever, with their own sex - at equivalent levels of involvement.

LESBIANS AND MALE FANTASY

Perhaps Lesbians don't come one so strong. I know far fewer of them. Although I know a lot of bisexual women who've had occasional affairs with girls. Of course one can pick out obvious collar and tie jobs, but now there's a confusion with the lesbian wing of women's lib. I've always found them much less easy to recognise - and more aggressive - than male homosexuals. Lesbianism is always introduced as something tremendously attractive to a male heterosexual. (Males

playing with each other haven't the same appeal!) It's always featured in pornography - a male format anyway - as an active part in heterosexual male fantasy. The male is only supposed to enter for them immediately to abandon playing with each other and want to leap on him. There are all sorts of elements involved. The fantasy of the man in bed with two women, who also play with each other, is a very strong one. The last extremely funny case was in one of Kingsley Amis's books The Green Man, where he finally gets his girl friend and wife into bed together, thinking 'Now this is what I've always really wanted more than anything else!' Whereupon they totally ignore him and he can do nothing!

FRIGHTEN THE HORSES

My one evening with a CHE group I found fearfully respectable! For a time it was like making jokes in church. Then it loosened up - a bit. I based my talk 'Frighten the Horses' on an original quote of Mrs Patrick Campbell's, travelling near the end of her career with a show which included a number of blacks (mostly homosexual). A respectable elderly English member of the cast came up and said 'Mrs Pat, don't you realise that these black chaps - a lot of them are - well - queers?' To which she replied, 'I don't care WHAT they do as long as they don't do it in the street and frighten the horses!'

MILITANCY SHIFTS THE MIDDLE

Q: Do you think campaigning for sexual equality is a non-cause?

Not at all. I think absurdly wild claims are made, as happens with, say, the most violent edge of Women's Lib, like Valerie Solanus' Manifesto S.C.U.M. (Society for Cutting Up Men) or with Black Power. This is not necessarily a bad thing because it forces people on the right, to move into the middle, those already in the middle, to move over slightly more towards the extreme.'

Q: Polarisation has bugged the gay scene. I believe GLF is even forcing people into CHE.

'That's true of course. Militancy shifts the middle. Though it can sometimes make absurd statements, over-compensate or overshoot. It forces those who haven't thought about it at all, even to oppose what's said; therefore to think about it and reach a more rational position. I'm never against the hysterics. Actually I rather like Gay Lib. It's refreshing.

THE LIBERAL POSITION

Q: Do you feel the Gay Lib. form of militancy constitutes a sort of tyranny - the idea 'We want to be more equal than you!'

'It would, just as Black Power would, if it worked. But I don't think it will, because I don't think there are enough homosexual fascists to make it! Perhaps it's more likely to work with blacks, since there are a lot more of them. Even there I'd object to it. From Black Power has come a terrible searching of the 'liberal' position. When one thinks how smug one was as a white liberal ten years ago! The same applies to Gay Liberation.'

Q: Yet liberal has almost become a pejorative word.

'Well if I have to define my position vis-a-vis certain things, I'd say liberal. I refuse to just change the meaning of words to suit fellows screaming at me. I know what I mean by liberal. If they want it to mean something else, they can use it in that way. I won't.

I'm more in favour of a nicer generation; at any rate a lack of colour mattering, than the idea of just turning everything on its head, which both Gay Lib. and Black Power seem to want to do. They even speak the same rhetoric, which I always mistrust because it hides thought. There's nothing more boring, if you're trying to talk to somebody, than when they yell and shout. Actually individually I've never met a single person one couldn't talk to in Gay Lib. or Black Power; it's only when they get together and excite themselves and start screaming 'fucking male chauvinist pig!' Well they can do that as long as they like, but if they do it means I can't get through to show in what degree I am or am not, a male chauvinist pig. (Certainly I probably am one in some ways) I dislike the whole tendency to think that shouting constitutes an argument. One can sometimes lose one's temper and shout but as a programme I don't like it or disruption.

My wife works for Release, which by extreme radicals is considered rather middle of the road. I think one makes an emotional choice in the cause one selects, as with religion. A certain amount of revolutionary zeal is to do with age. Most extreme radicals are young. It would be difficult for me to feel an

ardent Trotskyite sitting in this room, surrounded by objets d'art, whereas when I lived in a single room off the Fulham Road it was easier. I've very little aggro I fear. Occasionally I explode, like at the magistrate who refused to give Richard Neville bail, on that famous occasion. The thing is I don't really like aggro. When I do experience it - afterwards I feel ashamed - down not up. Some people seem to glow on it. Instead I feel 'How silly - I've missed a chance to say something sensible. I've lost my temper - to what end?' I think aggro can be an act of self-indulgent exhibitionism in many cases, or due topsychological difficulties. Basically I believe in reason.



CAPTION COMPETITION!



M.C.C. started in October 1968 when Perry preached to a dozen people in his own home, three of whom had arrived in response to an advert. in the Advocate' newspaper. Troy Perry is 32, and coming to London this August; I hope to hear from him soon - we have not met - and I am at present in touch through friends in Washington, D.C. I understand that he is willing to talk to any who are interested, and I am prepared to do my best to convene a meeting, or meetings, if you will write to me c/o LUNCH. Obviously we need at least one gay priest if we are to get anything started - please volunteer! At any rate come and meet the Reverend Troy Perry. Do write, so that we can be sure the meeting hall is big enough!

LUNCH

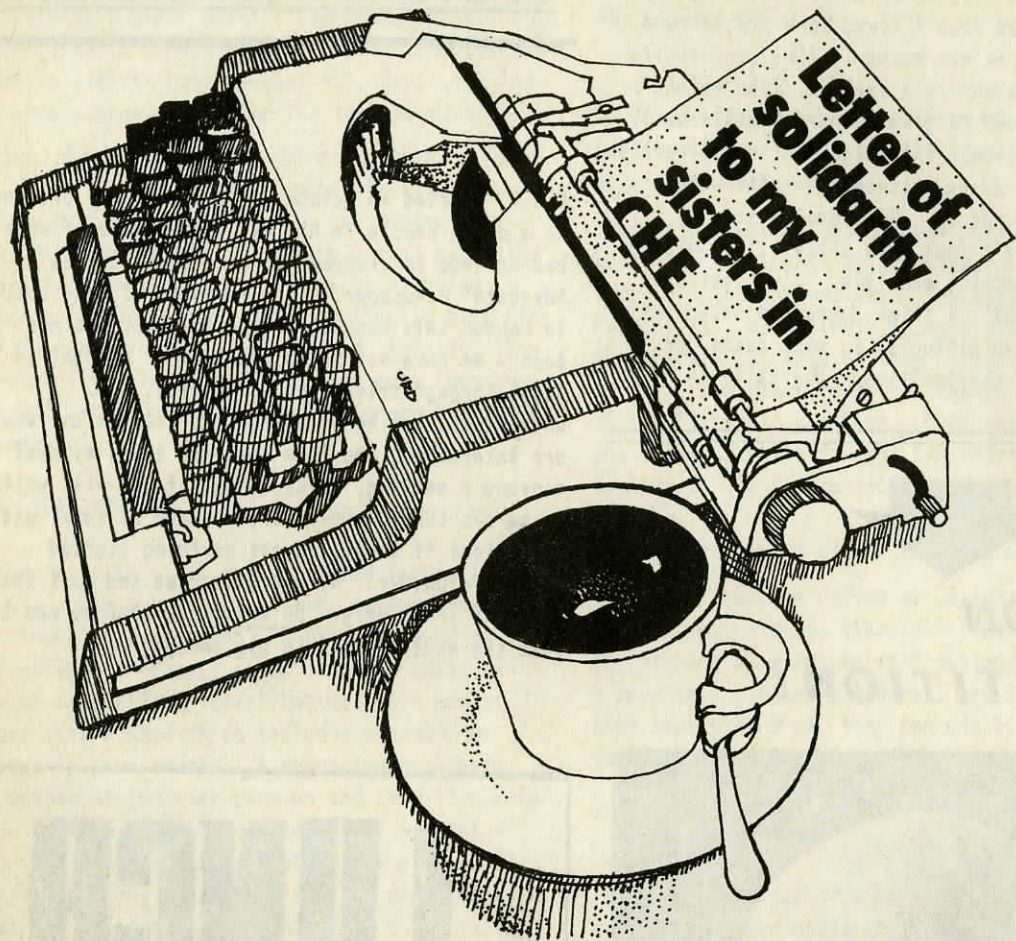
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Full details page 2



WE ASKED A RADICAL FEMINIST FOR HER VIEW OF WOMEN'S LIBERATION. FOR REPLY SHE SENT LUNCH THE FOLLOWING ARTICLE, WHICH REALLY NEEDS NO INTRODUCTION.

Sara Phillips

This was to have been an article about the Women's Liberation Movement in Britain, but one look at LUNCH convinced me that something far more personal was needed.

WOMEN NEVER DETERMINE POLICIES

Many women have been pushed into the Women's Liberation Movement out of dissatisfaction with groups like CHE. For literally hundreds of years, right up until the present, women have been active in pressure groups of all kinds, political parties and philanthropic organizations. And almost without exception, although generally few in number, women have done the dirty work. We have arranged speakers, taken minutes, done the books,

made the coffee and sandwiches, turned up in rotten weather, typed letters and news-sheets, licked stamps, etc., etc. But women have never determined policy, been in the limelight, taken credit for what we have done. The few outstanding women who have made an impact on society have been written off as battleaxes, witches, frustrated old spinsters (not to mention lesbians - ugh), and are written out of history.

RELEGATED TO SUBORDINATE ROLE BY PATERNALISM

We have played a supporting role in men's organisations. Even in an all-female Women's Institute the men took the decisions, invisibly.

All discussion of politics, sex or religion was strictly forbidden by the generous 'fathers' who permitted its existence. Right now, all over the world, women are supporting male organizations out of the goodness of 'our kind and gentle hearts'. We are working for them, not ourselves.

In CHE too it seems that with 6% or even 50% the same must happen. In my experience women may even predominate numerically (women constitute 52% of the population of Great Britain), but somehow our concerns are always 'side issues'. They are dealt with after 'the bulk of the population' has preferentially taken up most of the time, space and money available.

CHE'S AIMS ARE MALE

We women also feel guilty about concentrating on our own oppression. After all, we are taught that our womanliness consists in 'giving ourselves', caring for others, putting ourselves last. Lesbians must have, to some extent, rejected this traditional image of the female, but in an organization like CHE, built around male objectives, women would still find their place where all women still are - firmly underneath.

MALE DISCRIMINATION REQUIRED

The discrimination to which we are born, which allows us to be content to remain underneath, is so deep, and has lasted so long, that in order to get rid of it I believe that we must over-compensate in favour of women. What we think important would have to be given priority over men's issues, women promoted, educated and trained in preference to men, etc. But how many men would put up with this kind of discrimination against their sex, necessary though it might be for the humanising of the human race?

WOMEN SQUANDER ENERGIES ON MEN

While women are still expending their emotional and physical energies for overwhelmingly male organizations, they are not using these energies for themselves and other women. Organizations and movements concerned with women first, suffer from lack of support because their sisters' energies are going into making male enterprises successful. Men's efforts are successful, but the women who

made the success possible never manage to share in it. They get lost somewhere along the way, when the goal is in sight and we are no longer needed.

SHOULD WOMEN EMULATE MEN?

The sisters in CHE are working for a change in society's attitudes towards them. But public attitudes towards lesbians will never change unless the status and importance of the whole class of women changes. Lesbians, just as heterosexual women, have worth in society only in relation to their attachment and protection by a man, or by how much we are prepared to give up being women altogether and try to copy the male rulers. This may be why men are incapable of seeing the lesbian's sexuality as valid and capable of survival without reference to them. Like their straight sisters everywhere, lesbians are ignored, trampled over, dismissed as a joke or regarded as an extra spicy sexual challenge. The attitudes of CHE's men to women seem little different from those of men at large, but space prevents my mentioning every instance of LUNCH writers insulting and denigrating women.

WOMEN MUST FIRST RESPECT THEMSELVES

We, all women, must reject this image, respect ourselves as human beings (with a valid sexuality yet to be discovered), refuse to live humbly in the shadow of a protective and exploitative father/husband/ideology/organization. We cannot demand respect from others when we do not yet feel it for ourselves. Together I hope that we can build our own self-confidence as females, develop an understanding of our different experiences of women's oppression, work together to make ourselves strong and capable of commanding the changes in society we need in order to live full, human lives. To do this we need our own organizations where we decide, where we refuse to play a subordinate part, where we are free to develop our potential as women and build the sisterhood we need.

Let's get together and do this soon. Yours in sisterhood.

SARA PHILLIPS

* Further reading: 'The Grand Coolie Dam' by Marge Piercy - 10p (available from Women's Liberation Workshop).

Militancy Is A Nonsense!

HUGH CORBETT

When Tom got into trouble with the police he sought the advice of a remarkably sagacious doctor. Perhaps, Tom suggested, he should be sterilised to avoid further trouble. 'It's your behaviour that must be sterilised', he was told.

All who are interested in reform of the laws relating to homosexual behaviour should reflect upon the doctor's words.

Laws are framed, justifiably, in the interests of the majority. Even if one in twenty of the population is homosexual, the figure represents a minority. And a minority that makes a nuisance of itself arouses hostility, not sympathy. Clamour about discrimination, equal rights - the voicing of demands is not only moronic but destructive. The only RIGHTS individuals possess are those within the law of the land. If one CHOOSES to flout or violate them, one does so deliberately and at one's own risk. Fair enough.

Anyone critical of a law is entitled to speak his mind; but if he aspires to a change, he must speak responsibly. Demands and aggressiveness generate obduracy. Why ensure inflexible opposition by gauche presentation of a case? Militancy is a nonsense. Suggestions and a cooperative attitude are likely to win cooperation in return.

THE HOMOSEXUAL IS NO EXCEPTION

Homosexuals, as such, have no rights save those conferred on them by law. As citizens, they share exactly the same rights as any other citizens. If homosexuals feel deprived and aim at integration and acceptance in relation to legal, social and business sanctions, they must show themselves ready and deserving, and convince sceptics and critics that they are responsible citizens possessing reasonable standards of decency and morality; that they have dignity as well as respect for the sensibilities of others.

The homosexual is not a being entitled to particular consideration, though some, with their arrogant assumption of so-called rights, chip on shoulder and tiresome readiness to resort to any form of exhibitionism, create the impression that they regard themselves as very special. Why should homosexuals assume they 'have a right to the same freedom of social contact and public expression of their feelings as heterosexuals?' Surely this is a matter that impinges upon good taste and the views of the majority? Not so long ago men and women would not have dreamed of giving public expression to their feelings. So the pendulum has swung to permissiveness. Can anyone claim that public thoroughfares are improved by the litter of heterosexual couples demonstrating their emotions in public feeling of each other? If THAT is what homosexuals are anxious to share on equal terms, by right, it's unlikely that they will be granted such concessions in any civilised country.

SHOULD CHE FOLLOW GLF?

There are those in CHE who advocate the pursuit of a militant policy. It has been suggested that CHE might take example from GLF which DOES something about the homosexual cause. More important, does GLF do anything FOR the cause?

The vulgarity of frenetic faggots frolicking through the streets demonstrating defiance, bad taste, disregard for the susceptibilities of others, and adherence to the bogus and the base can only provoke dismay and disgust in beholders. Authorities observing such antics must regard the participants as unstable, immature and irresponsible.

Thus a handful of extremists can drag an honest cause into disrepute. There is nothing which bars the tattiest transvestite from twirling the most moth-eaten feather fan behind closed doors. Making a public spectacle of the act is embarrassing - for only stars have star quality - a fact which eludes most exhibitionists.

If only agitators would appreciate how easy it is to destroy, how difficult to construct, they might moderate their activities.

MODERATION ABOVE ALL

The aim of CHE members SHOULD NOT be to demand this and that, and trumpet about rights, but to advocate and exemplify behaviour that would preclude any possibility of another Labouchère Amendment being attached to any Bill.

Moderation and discipline are the key to any successful campaign for the homophile cause.

I venture to predict that if CHE embarks on a policy of militancy, the organization will forfeit sympathy, support - and membership.

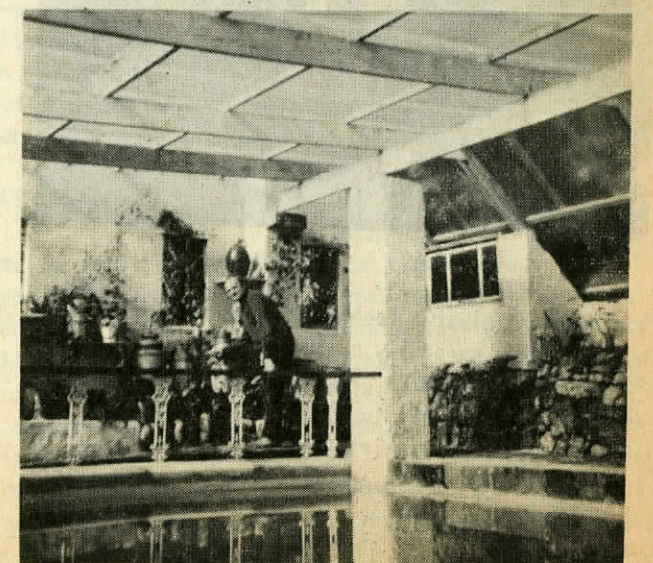
Cornish Holiday

BILL DAWSON RECENTLY SPENT A WEEK'S HOLIDAY IN A CORNISH CHALET (SEE ADVERTISEMENT). THE NAME OF THE PLACE HAS BEEN OMITTED AT THE OWNERS' EXPRESS REQUEST TO PRESERVE THEIR OWN AND THEIR GUESTS' PRIVACY.

The house was originally a Georgian rectory that became redundant when two parishes merged, and was bought shortly afterwards as a retreat from their busy lives by a London architect and a dedicated Cornish potter.

To satisfy the demands of an increasing circle of friends and acquaintances who descended on them, John and Michael built on a terrace of five self-contained chalet-type bungalows on one side of the large garden. Each chalet is completely private, with its own walled courtyard for secluded sunbathing. There are also two similar units inside the house.

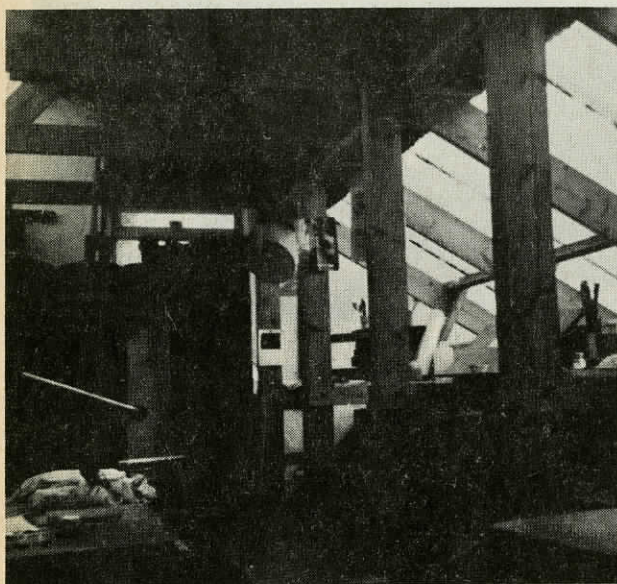
Another attraction is a covered swimming-pool surrounded by a mass of potted plants, complete with sun terrace. Behind the pool is a sheltered area with a built-in barbecue perfect for long summer evenings.



Close by is the dual-purpose garden studio, on two levels. Upstairs is John's designing and painting studio, and below, a sauna bath and relaxing area, complete with books, paintings and objets d'art including contemporary sculpture by John and Michael.

The house, typical of its period, is solidly built of local stone. Besides the two living units and a dining-room for everyone's use, it contains a lounge which is large and sunny and offers a wide selection of books, television, radio and record-player - a welcoming and comfortable room in which to relax.

Dinners are provided on three or four evenings a week according to demand, at fair prices which include wine, cheese, fruit and coffee. The unpretentious cooking is good and satisfies hearty appetites gained in the bracing air. At meals John and Michael join their visitors - 'It's one of the best ways we get to know everyone'.



Somehow that elusive feeling of being very much at home has been carefully nurtured. To call it a 'Guest House' would be grossly unfair. 'Sometimes we hardly see our visitors', says John, 'but afterwards we receive letters praising our respect for privacy. There is complete freedom here; but at the same time everyone knows they will be welcome to join us if they wish. We have utter respect for privacy'.

The West Penwith Peninsular is varied, and all the Cornish beauty spots are within easy reach; among them Mousehole, Lands End, Sennen Cove and St. Ives. But the house itself is well off the beaten track.

Should you long to retreat into the peace and quiet of the real countryside for a week - or longer - there is the answer.

Costs are reasonable. Rates vary according to the time of year. Even in winter there are usually two or three visitors who find the seclusion conducive to studying or writing. It takes about 6 hours by train from London (they will meet you) or 8 hours by car.

Alone, or not, it is a unique place, and John and Michael are determined to keep it that way. 'A house is a house is a house', Miss Stein said, 'but though a home is instantly recognizable, there is no infallible recipe for making one'.

America's Gay Church

pete goodwin

METROPOLITAN COMMUNITY CHURCH

One Sunday afternoon, a couple of months ago, I remarked to a friend that I'd like to hear the Reverend Troy Perry preach. All we knew about him was culled from a few sensationalised articles in the popular press and the January issue of Life magazine. Neither of us expected to find anything more than just another camp gimmick - but how very wrong we were!

Churches in America are rather different - some, anyway - from those that most of us are accustomed to over here. We found it easily - complete with carpark and polite young attendant. I'm not sure its original function had been a church; it was a large well-lit hall seating three or four hundred. All the seats were packed by the start of the service, and pretty soon we were being welcomed as visitors - quietly - by those near us.

I was struck by the wide cross-section of population that formed the congregation - young and old, white and black, male and female, straight and gay, the lot. A rather badly lapsed member of the Church of England, I found the form of service disturbingly strange at first - I understand that the Rev. Perry started his ministry as a Pentecostal Southern Baptist - but the cheerful and genuine sincerity of congregation and minister rapidly made me feel at home, a sense of belonging to a group and a pervading feeling that Christianity really does mean something after all, that I hadn't previously thought possible. After the service my friend couldn't stay, so I went alone to the coffee bar in the basement hall under the church. A coffee bar with a difference, where one didn't feel a stranger at all, with everyone mixing and talking and none of the standard defensive attitudes that I have become painfully accustomed to over the years.

A couple of Sundays later I found my way to the Washington D.C. branch of the M.C.C. - a small church of some fifty members which holds its services in a private house in 7th Street S.E. The address and phone number I got by a call to the Mattachine Society - and here's a passing thought if, like me, you've tried to get the Manchester CHE number from the operator: it's high time we tried to get some sort of voluntary information service readily accessible! The service itself was simple and fairly informal, with about thirty of us sitting on the floor or standing as the occasion demanded.

CHURCH OF THE BELOVED DISCIPLE

In New York City the following Sunday, still on my pilgrimage, I went to the afternoon communion service at the Church of the Beloved Disciple, on 9th Avenue at 28th Street. The Western or American Orthodox service, based on a 5th century Mass, was naturally a complete contrast with the evangelical flavour of the Metropolitan Community Church, but the same message came across loud and clear: genuine Christianity is wholly compatible with being gay.

POSSIBILITY OF GAY CHURCH IN BRITAIN?

If I haven't said enough of my personal reactions it's at least partly because I'm scared of over-working words like 'sincere' and 'genuine' and of giving the impression that I'm suffering an 'instant

conversion'. However, I'm sufficiently impressed by the experiences of three Sunday services to have felt an awakening of religious feelings that I had thought were withered and atrophied beyond recall. Some of the people to whom I've spoken since my return have expressed enthusiasm, others no interest or a fairly marked revulsion; to the latter I can only say, try it before you reject the idea out of hand.

A Church of England theologian expressed the opinion that a gay church movement would be good, provided it was not a separatist movement, but was working in the long run towards integration with an enlightenment of the established churches. He added the suggestion that services would need to be held in private homes initially, to avoid conflict of pastoral jurisdiction with local priest and vicars or parishes. Doctrinally, he noted that, although both churches mentioned are ecumenical and hold open communion for visitors, they are not free-for-all; they have specific articles of faith to which members of the church are expected to subscribe, and courses of instruction in the Christian faith.

Why a 'gay church' at all, when so many parish priests are known to be sympathetic? For most of us, the fact of being homosexual is probably our best kept secret, whether it really matters or not. It colours our lives and reactions to people and institutions. Many have dropped out of regular church attendance because, rightly or wrongly, we feel frozen out or like a pork chop in a synagogue - because we can't subscribe to the straight and narrow views that we imagine the bulk of the congregation hold about our homosexual natures. Perhaps all these feelings of exclusion are irrelevant, but they're very real for many of us. I also know that the feeling of relief and 'belonging' on entering a church and knowing that my secret had temporarily vanished seemed more than sufficient justification for a gay church.

VOLUNTEERS INVITED FOR OFFICE OF GAY PRIEST!

The Metropolitan Community Church currently has some 5000 members in twenty-three branches, "from Honolulu to Washington D.C., from Dallas to Chicago"; in February the Reverend Troy Perry was quoted as saying: "when the Church first started, I didn't know what God had planned. I knew it was good. I knew it would move out of Los Angeles. Now I'm positive that it will move into foreign countries before another year has passed." The ^{turn} p.11.

NEWSDESK

GAYLIB at Covent Garden

Evening Standard 27.3.72.

After the scandal of the orgy scene and those naked virgins in the opera Moses and Aaron a few years ago, the Royal Opera tonight enters the era of Gay Lib.

The new production of Verdi's Nabucco has a scene in which some very attractive girls surrounding the throne of the villainess Abigail are, to put it mildly, bi-sexual.

They are seen making love to each other—quite energetically—while Abigail smiles down approvingly. Then one of the girl starts to caress Abigail.

It is all rather sensuous and not the sort of thing you usually see at the Royal Opera.

First time

The scene is the work of the distinguished Czech producer, Vaclav Kaslik. This is the first time the opera has been produced at Covent Garden for 125 years. The Queen Mother saw the gala premiere on Thursday. Tonight the critics attend.

Elena Suliotis, the striking young Greek soprano who sings Abigail, is not at all put out by the caressing going on.

She just smiled and said: "What's nice is that the young English girl always whispers 'excuse me' before she starts."

GAYSOC

LONDON UNIVERSITY GAYSOC

The primary aim of the former London CHE Students' Group (now Youth Group), the creation of an official Homophile Society in London University, has been achieved. The first meeting indicated that there was ample support for GAYSOC. At the meeting, unanimous support was shown for the concept of GAYSOC as an 'umbrella' organization, capable of containing many diverse elements, all of which would benefit from the opportunities and facilities made available by its official status.

CHE and GLF members all agreed that future GAYSOC meetings would benefit from the presence of non-student members of both organizations. Certainly, at the inaugural meeting, no difficulties were encountered over the admission of non-students into the ULU building. Naturally, non-students, and therefore non-members of the Union to which GAYSOC belongs, cannot vote on GAYSOC matters, even though some may be given honorary membership at the discretion of GAYSOC's General Meeting if their membership is thought to be essential to the fulfilment of the Society's objects.

This does not prevent non-students from playing a constructive and valid role by contributing to discussions and attending GAYSOC's social functions. Regular information sheets on future GAYSOC activities will be handed out at CHE Youth Group meetings and sent with newsletters; or information may be obtained by writing (enclosing s.a.e. please), to GAYSOC, University of London Union, Malet Street, London, W.C.1.

MIKE HUTCHINSON
ROBERT MAYNARD
GRAEME WOOLASTON

YOUR CHOICE

RESULTS OF SOCIAL EVENTS ACTION GROUP QUESTIONNAIRES

Thank you everyone who filled these in. It would be most helpful if you could return the rest, completed, those who haven't already done so. William Blackledge is grateful to anyone who volunteered to help organise events and is contacting them shortly.

Events listed in order of preference	Able to help	Willing Spectators
1. Film society	16	56
2. Classical Record Recitals	19	52
3. Riverboat trips	16	44
" Dinners	14	44
4. Dances	7	42
5. Coach/Railway Outings	12	41
6. Ideal Home Exhibition for Bachelors (*)	4	39
7. Art/Photography Exhibitions.	16	37
" Coach/Rail Outings to Stately Homes	12	37
8. Drama Group	23	35
" Cookery Demonstrations	4	36
9. Car weekends (e.g. Amsterdam)	14	31
10. Fashion Shows	4	28
11. Sports Days/Swimming Galas	7	25
12. Folk/Poetry Events	5	23
13. Football Matches (*)	5	20
14. Car Rallies	10	17
15. Pop Group	3	14
16. Male Voice Choir (*)	5	13
17. Ten-pin Bowling Teams	7	11
18. Cricket Matches	4	7

(Ed - * You should be ashamed - you male chauvinist pigs - you. 6. And Spinsters? 13. Female wrestling? 16. And Female!)

Other suggestions:- Coin/antique collecting etc; Musical Comedy evenings; Discussion Groups; Card Evenings; Theatre outings; Opera/Ballet outings; Party Holidays; Transport or Railway Society; Quiz Matches between groups; Chess; Ski Club; Visits to places of interest in London; Rambles; Debating Society; Stamp collecting; Tarot; Mutual Home visits; Lectures on V.D. the Law; Films re CHE's work; Visit Piano Museum and Recitals; Exchange visits with out-of-town groups; CHE String Quartet; and yes - Orgies!

BUILDING FUND NOW STANDS AROUND £450

The January MASKED BALL made a profit of £21.88; The February GAY 90'S EVENING made a profit of £11; Group 8's NEW YEAR'S EVE DISCO produced £30.

QUAKERS MAKE 14 AGE OF CONSENT

CHILDREN should be allowed to take part in lawful heterosexual and homosexual acts from the age of 14, a conference of Quakers decided yesterday.

More than 80 delegates, including magistrates, and marriage guidance counsellors, passed a resolution which would lower the age of consent for these acts to 14.

Mrs. Marjorie Jones, one of the organisers, said last night that the age of 14 was picked "because we wanted to fix it at puberty."

Mrs. Jones, a member of the Penal Affairs Committee of the Society of Friends Social Responsibility Council, said:-

"The law is out of touch with reality on the age of consent—certainly in regard to homosexuality."

The conference—at Oxford—was also "unhappy" about the present law on prostitution. Delegates discussed a minute sent to the Sexual Law Reform Society suggesting soliciting could be dealt with by the laws of highway obstruction.

"We would like to see some moves towards a position where women are not brought to court as common prostitutes, fined and sent to prison," it concluded.

News of Two Groups

SOCIAL RESPONSIBILITIES GROUP

The following terms of reference have been agreed by members of the legal group, now that it has become autonomous:

To look at social problems which impinge upon the homosexual community and affect all facets of life and

- i) to embrace research into the causes and effects of existing and future legislation with a view to possible parliamentary reform,
- ii) to assess the public's image of the homophile with a view to improving it where necessary by dissemination of information,
- iii) and any other aspect which this study group considers necessary.

To reflect the intended range of inquiry, the study group will be called the 'Social Responsibilities Group'(SRG). It is hoped the new name will encourage additional CHE members to take a more active part by joining this group as it is thought by existing members that the word 'legal' deters prospective members. SRG firmly believes in the need to undertake work which will live up to the 'Equality' in CHE's title.

PROGRESS AND RESEARCH PROJECTS

- a) Comparison of court charge sheets from two areas of London, to determine the uniformity in the law's application,
- b) Projected meetings with magistrates,
- c) Obtaining details of discrimination in employment through the London Federation of Trades Councils,
- d) Reviewing the syllabus of sex education at secondary schools in one London borough, with specific enquiries as to how homosexuality is handled.

In addition SRG seeks approval for asking the Metropolitan Community Church, based in America (see elsewhere in this issue), to consider the setting up of a mission in Britain to meet the spiritual needs of homophile members, for which SRG will readily undertake the liaison work. Before sanctioning this request the London Co-ordinating Committee asked for more details at their last meeting.

The Study Group stresses that it does not see itself merely as a referral agency for giving legal advice in times of stress.



LIAISON WORKING PARTY REPORT

Information on CHE and its aims has now been sent to more than twenty similar organizations in foreign countries. The response has varied considerably but much has been learned about the types of organization which exist.

The Scandinavian organizations ('Forbundet af 1948' in Denmark and Norway, 'RFSL' in Sweden, 'Psyke' in Finland) have proved the most welcoming and a dialogue continues with them which we hope may lead ultimately to a reciprocal membership agreement.

There are many groups in North America and we are in contact with some of the oldest - 'One' in Los Angeles and the 'Mattachine Society' of New York. Also worthy of mention is 'CHAT' (Community Homophile Association of Toronto) which has succeeded in obtaining financial support from the Canadian Federal Government!

We have had less success with German and French organizations (the most helpful being 'Arcadie' of Paris, who are primarily a publishing organization). We would be pleased to hear of any contacts any CHE member could put us in touch with.

METROPOLITAN COMMUNITY CHURCH

The first of what has since grown to be the Universal Fellowship of Metropolitan Community Churches was founded by the Rev. Troy Perry in October, 1968. Aimed primarily at the local 'gay' community of Los Angeles, the growth of membership was great enough to support further foundations in San Diego, San Francisco and Phoenix within a year.

The second year of its existence brought recognition as a full member of the Californian Council of Churches and new foundations in Miami and Chicago with a total membership approaching 1,000. Early this year the figure had grown to 2,000 and M.C.C. had bought their own church building in downtown Los Angeles at a cost of \$60,000. Expansion continues in the rest of the U.S.A. with new groups in Dallas, Oakland, Philadelphia, Portland and Atlanta. 'Friendly relations' also exist with the like-minded Church of the Beloved Disciple in New York.

The Church provides an extensive counselling service, and although same-sex marriages are illegal by States law the Church often gives ceremonial blessing of such relationships. The Rev. Perry has become a well-known spokesman for the U.S. 'gays' with many speaking engagements at conferences, on T.V., etc.

(Ed. For additional details see article on America's Gay Church, elsewhere in this issue)

ADVANCE WARNING - JUNE 23 - MASS MEETING

A MASS MEETING FOR ALL LONDON MEMBERS, TO REVIEW PROGRESS AND INFLUENCE FUTURE DEVELOPMENTS IS PLANNED FOR JUNE 23RD IN THE HOLBORN ASSEMBLY HALL. FULL DETAILS IN NEXT MONTH'S LUNCH.

GAY NEWS

GAYNEWS is on the way. We wish them well. Their aims are similar to ours, but naturally their vast circulation and fortnightly appearance will enable them to reach a far wider public of non-aligned gay people. All to the good. We trust it won't mean LUNCH becomes redundant and we rely on your continuing support. Love and Peace!



TERRI GARDNER, voted by Abelard (see letters column) the best female impersonator. For a number of years, Terri has worked a very popular double act with Barri Chatt, ranging from comedy and glamour routines to a vivacious old time music hall act. Photograph from Drag, by Roger Baker (Triton Books £2.25p)

Nationwide Group News

BIRMINGHAM

The AGM was held in March. A regular meeting place has been found. Talks and social meetings have been arranged. Dinner and Theatre Clubs have been formed - a charter flight to Amsterdam is proposed. Two sub-committees exist - one for campaigning, the other for social events. Liaisons made with local counselling service and psychiatric hospital.

ILFORD & LEYTONSTONE GROUP

The first meeting was held on 7th April, for which 'The Society of Friends opened wide the doors of their meeting house.' Tentative steps were taken and a vow made to bring more of our 'homophile bretheren into the fold!' For many this meeting was their first contact with CHE. We welcome any new members or guests.

LEEDS


This group is now firmly established. At present we hold formal meetings in the premises of the Yorkshire Council of Social Services; Social Gatherings are in members' homes or the bar of Leeds Playhouse. We have an amicable liaison with Leeds GLF. Female members sometimes outnumber males! And all mix well. We feel confident that the isolated incident recently publicised in the People will not damage the good relations we have established with the Samaritans. With GLF, we have given talks in schools and had good write-ups in the local press. We are forming different cultural groups amongst members, for those interested in Music, Art, Discussions etc.,

We would like to arrange exchange visits with other groups during the summer, but unfortunately members are slow in offering accommodation - so far we can manage about six people.

LIVERPOOL

We would like to thank Peter Norman for being a charming convener and at the same time welcome Robin Bloxsidge (of EC fame) who is taking his place.

Sunday 28 May
 ▲ ♥ ►
 join Group 10
 in a visit to
**HAMPSTEAD
 HEATH
 FAIR**



meet at 3pm
 Outside Classic Cinema
 South End Green NW3.
 please bring Picnic Tea

LONDON YOUTH GROUP

Recent successful meetings have included talks by Roger Baker, Dr. J. Bancroft, Michael Brown, Michael Butler, Richard Fowler, Dr. J. Fluker, Rev. Murray Grant, Antony Grey, Ray McClelland and Dr. Theo Schlicht - Future guest speakers: Avril Fox, Antony Grey and Rev. John Hester.

LONDON WOMEN'S GROUP

We are giving a talk to Kenric in May 'Introducing CHE' with Tony Ryde as speaker. We have arranged an exchange of publicity with Sappho and Arena 3. Our members now regularly attend six London Groups.

S.M.G.

Members of CHE are honorary members of SMG whilst visiting Scotland. There are groups in Glasgow, Aberdeen and Dundee. The SMG (Scottish Minorities Group) is pressing ahead with its Campaign for Law Reform effective at 16. Some M.P.'s (on personal interview) are backing us, and David Steel MP is now one of our Vice-Presidents. Our pamphlet, 'Introducing SMG' is available free from the Nat. Secretary, 214 Clyde Street, Glasgow C.1.

TRANS-PENNINE

Our chief disadvantage as a group covering a large area is keeping up established contacts. We recently met the Huddersfield Samaritans. After initial hesitancy on their part, valuable discussions followed and we hope to establish the group's befriending service. Reluctantly we decided to take action on the Reuben book - now the public library are considering taking it off their shelves and also stocking C.H.E. leaflets. We hope to unite the North West in a grand 'jamboree' - June 11th provisionally - to give CHE as a wider organisation a sense of community.

LONDON GROUPS FORMING: ANYONE IN AREA, INTERESTED, CONTACT THE FOLLOWING CONVENERS:

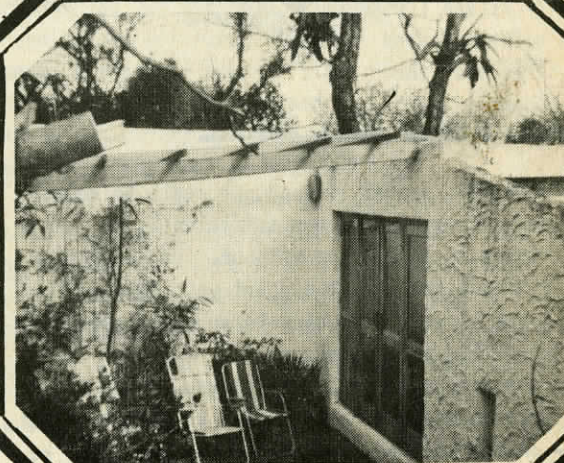
NORTH LONDON - Jonathan Marks, 107 Plimsoll Rd. N4.
FIRST MEETING 3.0pm 7th May

KILBURN - Alan Louis, 35 Montrose Ave. Queens Park N.W.6. First Meeting 7th May 3.0p.m.

EALING (WEMBLEY/CHISWICK/SHEPHERDS BUSH/W.HAMMERSMITH) - Harold Goldspink, 16A Queens Parade, W.5.
 TEL: 997 4505.

GROUPS STILL LACKING HARROW, PUTNEY - VOLUNTEERS?

BACHELOR chale HOLIDAYS IN CORNWALL



Situated in the heart of the Cornish countryside within reach of spectacular coastal scenery with sandy bays and cliff walks; romantic fishing villages, quaint pubs, stone circles & ancient settlements; the Minack Open Air Theatre - all these and many other delights.

The terms are less than for the average family self-catering holiday. Write for a detailed brochure to Box CH, Lunch Magazine 25 Upper Montagu Street London W1P 1RQ.

DEAR SIR...



NON-GAYS. STAND UP AND BE COUNTED!

I make this appeal through our media to welcome all non-homosexuals who are sufficiently enlightened to be reading with us. We understand your difficulties and we support your courage in coming out of your seclusion in your struggle for respectability and acceptance.

We are not prejudiced against you - many of our best friends are not homosexual. We do not reject you - on the contrary, we ask you to join us. We hold out our hands in friendship.

We shall not condescend to convert you, nor insult you by seeking your cure. We merely invite you to reject the rigidity of the roles society has forced on you. We acknowledge your instability, we understand your insecurity, we feel with you the despair of those who will not understand.

Leave your ghettos and join the minority. We can offer you emotional security, intellectual detachment, psychological stability. Adjust with us. Throw away your hang-ups and step from your twilight existence into the brightness of our world.

Stand up and be counted, non-gay brothers and sisters. You have nothing to lose but your neuroses.

Remember - gay is not only good. It is the BEST.

L. HERZFELD,
London, W.14.

Ed - E1 W.H.Smith token for this letter.

IN DEFENCE OF MICHAEL LAUNDER

I do not feel that I can let Henry Robertson's vilification of Michael Launder (FRIEND IN THE DARK, LUNCH 7) go without challenge.

Undoubtedly, as hindsight shows us, Michael was ill-advised not to prepare himself for the mostly irrational hostility displayed by a few of the FRIEND volunteers, but to imply that he deliberately 'hoodwinked' any of us would be a gross distortion. Mr Robertson apparently did not hear Michael say at the first meeting that he and Mike Butler would try to select from the questionnaires (which incidentally I found both brief and simple to complete) subjects for future discussion. As Michael clearly explained at the second meeting, because of Mike Butler's other commitments and indisposition, the selection had not been made and no great purpose could be served by such discussion at that point.

Rightly or wrongly, Michael Launder had become the focus of Initiative for FRIEND, so it was no great surprise to me when he outlined his ideas on how FRIEND should operate. Hardly autocratic, since he was not promulgating a dictate, but nonetheless it would be ludicrous to expect so loosely structured an organisation as FRIEND to be governed by a committee (for that is what the dissidents at the second meeting seemed to want).

More laughable still would be the suggestion that ALL who volunteered for FRIEND should necessarily have a voice in deciding its mode of operation. Neither volunteering nor enthusiasm, are necessarily qualifications of suitability for befriending - there must be some selection for volunteers. Who better to make that selection initially than Michael Launder and Mike Butler, with all their experience in this field? Who else should decide how they are to operate than the befrienders themselves? I have no doubt that there will be a ready dialogue between those selected and FRIEND's main driving force.

I for one am fully prepared, until he shows himself unworthy of it, to put my trust in Michael Launder, his integrity, knowledge and experience. With respect, I suggest that those interested less in politicking, more in providing a much-needed service to our less fortunate brothers and sisters, do likewise.

JO. MCVAY-ABBOTT
London, S.W.5 9DG.

L E T T E R S

DRAG BRIDGES THE GENETIC GAP

Hello,

Since labels seem important as wrappings (or trappings) to the content, I am a bisexual - meaning, of course, the dilemma of making love to a Nell Gwynne (bare-shouldered to remind us what women were before females took over!) or a 'Nell Gwynne' with 'male' on the birth certificate.

Regarding the discourse between Mr. Collinson and Mr. Sturgess - thought is separatist even in a shared 'ideal' like the human cell - and all divisive dualities is it not? Divide and rule is more than Roman it seems!

What confuses many heteros is the Gay Terminology, the difficulty (in the printed word) of determining the 'genetics' whether gay or butch. This is particularly confusing in adverts where 'Gay' may mean no more than hetero trendiness in outlook and dress.

On Drag - some are drags - but it does seem this very popular area of activity does a P.R. job the politico GLF and philosophical CHE don't quite match or perhaps appreciate. Sex objects the objection perhaps? One has only to see the crowding of Drag acts to realise no prejudice or fears contravene the straight public in seeing a man as a woman - which is some advance from even 15 years ago, when 'Soldiers in Skirts' was censoriously banned. There is also an esoteric significance in Drag - even to the symbolism of the human predicament. But I wonder if there are many homo-Drag - or are they mostly gay-looking heteros - or equally happily married transvestites? Drag I suggest has immense potential in the social, psychological and metaphysical sense. Worth exploring, boys and girls. And my nominee for the Drag act in all dimensions is Terri Gardner. Whether he is concerned with GLF/CHE is his personal affair - but I'd like to see him featured as a future Monthly Profile.

Influencing the 'polarised' public? With the ever-present pursuits and permissives and obsession with sex as a problem (sic), plus the traumas and Yellow Press reportage on 'homo hassling' - 'Youth exposed to depravity in Fun Fair' - 'Peculiar goings-on behind bushes in Hyde Park', etc., etc., it could well be militancy may sickeningly hinder the equality aim. But who is sickened by Drag in comparable numbers - it is neither Porn, obscenity nor depravity, but bridges the Genetic 'Gap' as - dare I say it - a symbolised Art form. Also not enough mention of famous historical homos - since 'Gods' are still the order of the day, allied to current findings on the (so-called) problem of homosexuality which is only a 'problem' because SEX is!

So may we have a codex of genetics - say Abelard and Heloise (for butch and gay) - and why Gay and not LOVE Liberation Front? And since 'straights' have conceded lots of ground in dress and hairstyles why don't the 'Heloise' factions be gay? Egad, ma'am some indeterminate heteros cursed with a pretty face do better - even to a 'see thru' shirt.

Finally a moral reproof perhaps to those who exploit the homo scene lustfully, pervertedly, and/or for financial gain. This is one area the straights quietly, naturally or as bigots use against sexual equality - and this is sex object mania less (still) acceptable than blue films, wife swaps, and other definings of The Great Sex problem!

Oh anyone ever thought esoterically why there are homos - or heteros with women's faces - or the two in one to percentage oddly declared 'normal'. Now shared chores and other 'adjustments' are being experimented with, this enigma (some call it Karma) could be explored by all at all levels. Caught on the cyclic hop genetically - in timelessness - timed to a body!

Not one Nell Gwynne at the Masked Ball - ah well Restoration will come despite the Quant 'In' Theory! 'ABELARD',
London, N.W.6.

LETTERS

CAMPAIGN TO LIBERATE THE GAY - HOMOPHILE EMPLOYMENT AGENCY

The 'social misfit' image that we as a body have is partly brought about by our own actions. How often does one turn on the television to watch the news or a documentary programme only to be confronted by various strange beings uttering war cries of 'Gay Lib'. No doubt their intentions are good and one has to admire them for having the courage of their convictions, BUT how much ill feeling do they produce by their well-intentioned, but utterly brainless actions?

A few weeks ago on a David Frost programme on various aspects of marriage, a very emotional girl shrieked to the world that her husband was gay, that she was bisexual, and that they both went their own way - good for them! - but is that really what 'Liberating the Gay' is all about? Isn't such action guaranteed to infuriate public opinion and to brand the majority with the stupidity of the minority?

If one is to try to lessen public opinion against us, a careful plan of campaign is necessary. Those who appear before the public should be responsible individuals; ordinary man/woman in the street types who could discuss the subject rationally. THEN perhaps the general public would realise that we are just like them.

The major problem is, who would have the courage to stand before the world and confess! In the March issue (6.) the editorial stated that the reason for a general unwillingness to appear in public might go deeper than "I'm a teacher or I'm a civil servant" excuses, but does it? Certainly in the teaching profession, it would, in all cases, be suicide to make such an admission and possibly for many other professional people. Nevertheless there are those with no such ties and thus would be free theoretically to 'go public'. I wonder just how many, if any, are extrovert enough not to mind being held up to public ridicule and scorn (at first anyway)? (Ed - Roger Baker, Tony Ryde, Allan Horsfall, Glenys Parry, Rose Robertson - for a start! See BBC-2 Open University 'Measure of Conscience' May 3rd)

There are, of course, other reasons apart from one's job that hamper such action, like the effect on immediate family:- a father in one of the professions, who was a banker or a solicitor, could quite easily be affected by the public knowledge that one of his offspring was homosexual. That father might have been aware of the situation within the family confines for years, but as soon as the public are brought in, tension would arise.... or - son of banker appears on telly; next day dad goes to office, first customer says "Wasn't that your son on the box last night? It must be awful for you and your wife etc.," The conversation might then go on to compare the boy to some hypothetical son of a friend of a friend who is mongol and has been a trial to its parents from birth. By the time such a conversation ended the father would be wondering if he had given life to some sort of Frankensteinian monster. The customer would then go out and spread the 'sad news' around the neighbourhood as quickly as his vocal chords and feet would let him. Result? - PROBLEM.

A possible answer might be to set up a homophile employment agency, providing an employer (homophile or sympathetic to the cause) who would have prior knowledge of, and be unaffected by, a homosexual employee. Anyone willing to change employment for this reason would - one assumes - have no other reason for declining a job. Such an agency might have drawbacks since it might tend to have the opposite effect from integrating homophiles into society, but with care this could be guarded against. Who knows, it might even produce a more stable breed with less chance of the individual being 'found out'!

MICHAEL K. NATTALLI-FLORIS
Surrey.

LETTERS

REUBEN - CHE MEMBERS IN DISTURBING LIGHT

Isn't it really about time that the hysterical and irrational outbursts which have greeted Reuben's book came to an end, for don't they reveal CHE and its members in rather a disturbing light?

O.K., so what the book says about homosexuality is a load of tripe - some of it funny, some of it ludicrous and some liable to make one angry. But this goes for the rest of the book too. I cannot see any sensible person taking it seriously. (Ah, but what about the less sensible ones?). Show me one slow-witted individual whose knowledge of sex comes solely - or even mainly - from Reuben's book, then I'll start to worry. Can it do anything graver than cause less enlightened readers a few sniggers at our expense?

As for banning the book, I should have thought that we all knew enough about suppression to be wary of advocating it, whatever the circumstances. The more difficult course, but surely the right one, is to counter with the correct view - to give limelight to enlightened opinions. What about CHE producing something on, for example, 'What it means to be homosexual in Britain today?' This obviously means more work, is slower and less effective, but hell - what price integrity?

Another facet of the petition that disturbed me was the number of people (I hope my experience was not typical) who signed it without even having seen a copy of Reuben's book, let alone read it. To put one's name to a document calling for the suppression of anything is a serious matter; to do so only on the basis of hearsay and the outpourings of a vocal few is scandalously irresponsible.

And now I am asked that, if I am unable to do so legitimately, I should 'surreptitiously' attach a sticker to copies of the work in bookshops and libraries! That CHE should presume the right on my behalf, which clearly I do not have, to deface property other than my own, I find grossly insulting.

The whole affair is reminiscent of a sulking child's behaviour, rather than that of mature people, bent on creating a healthier society.

JULIAN GREENLEAVES,
London, S.W.19.

PROBLEMS?

I wonder if you know anyone who can advise me: have been a member of CHE for a year. I am 22 and live at home. I have not yet told my parents I am Gay. Recently I met another gay boy who lives in digs. I hope eventually to share with him. Meanwhile I should like to entertain him at home sometimes. As my parents have always been fair to me I don't want to deceive them, yet from casual remarks my father makes I am sure he is intolerant of homosexuals. J.K. London.

Ed - I asked a qualified CHE counsellor's advice on J.K.'s problem, who agreed kindly to reply to this and any similar problems members may wish to write about. (Genuine only please as he is busy and doing it for CHE) Please address these to Leslie Hall, c/o LUNCH, 25 Upper Montagu St. W.1. Initials only will be used when letters are printed. Please send s.a.e. for personal reply.

Answer: You are quite right in wanting to be honest with your parents, but know it is often difficult for even the most understanding to accept their child is a homosexual. I would suggest bringing your friend home first, just as a mate. Later think of the best approach if he gets on with them. You may find it easier to confide in your mother first and ask her advice as to how best to approach your father. Try to be calm and patient. A lot depends on your both remaining socially acceptable in their eyes.

Fruit cake

A RESOLUTION at the annual conference of the Young Liberals urged that party members of the same sex should be encouraged to dance with each other at the Annual Ball.

I know most political parties have some pretty queer ideas but surely this takes the fruit cake.

Daily Mail 5.4.72.

CHE GROUPS REGULAR MEETINGS

Please notify us of any changes as we plan to print this monthly.

LONDON

GROUP 1. 1st Friday in month. Chairman: G. Williams 736 6602
GROUP 2. 3rd Friday in month. Two Brewers, *Monmouth St. W.C.2 7.30 p.m. Chairman: David Bell. Details from sec. Martin George 62 Manor Drive N.20. Send s.a.e.
GROUP 3. 1st & 2nd Tuesdays at *Two Brewers (as above address) Information ring 723 6931.
GROUP 4. 2nd Wednesday in month. Coachmakers Arms, Marylebone Lane, W.1. Chairman: Bill West. Sec. Robert Buggs 609 2995.
GROUP 5. YOUTH GROUP. Information from Memb. sec. Tom Barry 979 8215. Activities Sec. Jim Haley 385 7246.
GROUP 6. 3rd Tuesday in month, Royal Scottish Co. Fetter Lane. Chairman: Ken Glazier. Sec. Charles Murdoch 289 3695.
GROUP 8. 2nd & 4th Thursday 8p.m. Two Brewers (*Group 2) Chairman: Basil Ferron 876 1009.
GROUP 9. 3rd Friday in month. *Two Brewers. Sec: John Davies 20 Conway St. W.1.
GROUP 10. 2nd & 4th Mondays 7.30. *Two Brewers. Chairman: John Saxby. Sec. Angus Easson. For information ring 560 2739
GROUP 11. 4th Thursday in month, *Two Brewers. 7.30 p.m. Chairman Peter Robins. Sec. Charles Micklewright.
GROUP 12. 1st & 2nd Thursdays. 7.30 Two Brewers or *Coachmakers Arms, Marylebone La. W.1. Chairman Geoffrey Baggott 638 9919.
GROUP 13. 2nd & 4th Fridays. 8.0pm Coachmakers Arms. Convener Richard Nicholas 603 0507.
CROYDON. Unitarian Church Hall, Friends Road, Croydon. Information Tony Naylor. 16 Monley Rd. Catford. S.E.6. 598 1815.

ILFORD. 1st & 2nd Fridays. 7.30p.m. Soc. of Friends Meeting House, Bush Rd. Leytonstone. Convener Peter Wright 599 7489.
KENSINGTON. 1st Friday in month. Sec. Marie Clifton. Chairman John Stanton 937 2704. Ring for details.
LEWISHAM. 1st Monday in month. Coffee Rm. St. Lawrence's Church Bromley Rd. Catford. S.E.6. & every Wednesday, chairman's house. Rose Robertson, 16 Monley Rd. Catford
ELSEWHERE
BIRMINGHAM. Carrs Lane Church Centre. B'ham 4. Convener Denis Platt. 0902 752673. Information Douglas. 021 706 9819.
LEEDS. Convener Henry Giles - Leeds 628607. Secretary David Young. Information David Morley 7686. Details in Leeds Group Newsletter.
LIVERPOOL. 1st Wednesday in month Chairman Robin Bloxidge. Information Gordon Gibb. 120 Edinburgh Road, Liverpool 7. L7 8RE.
SMG. Every Monday. 23 George Sq. Basement Edinburgh. Convener Ian Dunn. Sec. Michael Coulson. 9 - Moray Place, Edinburgh 3. Information National Office 214 Clyde Street, Glasgow G14JK. 041 7717600
SOUTH ESSEX. Last Wednesday in month - Basildon. Information Chairman John Shaw. South Benfleet 3706.
SOUTH HERTS. 2nd Tuesday in month Convener John Kernaghan 21 Park Close, Old Hatfield, Herts.
TRANS-PENNINE. 1st Wednesday in month 8.0pm Merchants Hotel, Darwen St. Blackburn. 2nd Thurs in month 8.0pm Huddersfield & Kirkburton Central Labour Party 2 Station St. Huddersfield. Convener Ted Clapham. Details CHE HQ Manchester.
WOLVERHAMPTON. Alternative Tuesdays & Sundays. Convener Denis. Details CHE HQ Manchester.

GLF & OTHERS. REGULAR MEETINGS

GLF LONDON OFFICE. 5 Caledonian Road, N.1. 837 7174. *
CAMDEN GLF. Thursdays 7.0pm Foresters Hall. 5 Highgate Road N.W.5.
EALING GLF. Tuesdays. 8 Courtfield Gardens, W.12. Information, Bill 997 5898.
HARROW GLF. Mondays. Ring Peter 864 1953 or Alex 422 7890.
NOTTING HILL GATE, GLF. Thursdays The Vestry, All Saints Church, Powis Square, W.11.
SOUTH LONDON GLF. Thursdays Minet Library. Knatchbull Rd. Brixton, S.W.9. 7.30pm. Information - Ian 672 1341.
WEST LONDON GLF. Thursdays 7.30 1st Floor, White Lion, Putney High Street. S.W.15. Wednesdays DISCO 8.0pm.
NIGHT WORKERS. Thursdays 2.0pm 93a Goldbourne Road, W.10. 969 3173.
ACTION THEATRE WORKSHOP. Tuesdays 7.30pm. 1 Colville Terrace W.11
AWARENESS GROUP. Fridays. Contact office *
CHURCH RESEARCH GROUP. Sundays 2.30pm. Contact office *
COMMUNES GROUP. Fridays. Contact office *
COUNTER PSYCHIATRY GROUP. Sundays 8.0pm. 24 Ivor Street, N.W.1.
INTERNATIONAL LIAISON GROUP. Sundays 2.30pm. At GLF Office.
OFFICE COLLECTIVE. Mondays 5.0. GLF Office.
TRANVESTITES & TRANSEXUALS. Tuesdays 8.0pm. The Vestry, All Saints Church, W.11.
WOMENS GROUP. Wednesdays 8.0pm The Wheatsheaf, Islington, N.1.
CARDIFF GLF. Every Wednesday 7.30 Blue Anchor pub. St. Mary Street Headquarters RIB Information 58 Charles Street, Cardiff. Tel. 24 hours - Cardiff 44441.

SWANSEA GLF. c/o Pidgeon Hole G. Student Pidgeon holes, Union House, University College, Singleton Park, Swansea.

JEWISH LIAISON GROUP. For details contact Simon Benson, 37 Loveridge Road, London N.W.6.

SAPPHO. 1st Monday in month. Museum Tavern, Museum Street, London W.C.1. Magazine meeting with guest Speakers. Sappho address c/o BCM/Petrel, London W.C.1.

Diary

MAY - IMPORTANT DIARY DATES

MON 1 SMG GAY MAY DAY PARTY, 23 George Square, Edinburgh (Address under Nationwide)
WED 3 CHE subject of BBC 2 Open University Programme at 7.05p.m.
FRI 5 - SUN 7 Come Together at Birmingham (GLF).
GAYSOC meeting. Contact Robert Maynard 370 2129.
SAT 6 All day GLF TEACH IN on Homosexual Liberation at L.S.E.
MON 8 Group 10 Michael Launder; SMG Film Bryan Magee 'HOMOSEXUALS'.
WED 10 Group 4. Talk by speaker from Dr. Barnardos.
FRI 12 West London GLF Dance Fulham Town Hall 8.00p.m.
SUN 14 Croydon CHE Car Treasure Hunt. Details Alan Heathcote, 670 9536; South Essex CHE Day Trip to Brighton. Meet 1 p.m. 42 Club, Kings Rd. Information Fred Hunnable, Rainham 57394.
Tues 16 Group 6 Bernard Greaves - Cambridge CHE, on campaigning.
WED 17 Liverpool CHE Party at the Gazebo.
THURS 18 Trans Pennine CHE social evening Lancashire.
MAY 21 Trans Pennine, join Leeds CHE for Mystery Tour of Dales.
MON 22 Group 10. Speaker on VD and its social consequences.
SUN 28 Group 10 invite visit to Hampstead Fair. 3 p.m. All CHE welcome (see advertisement)

*JUNE

SUN 11 Trans Pennine CHE North of England JAMBOREE at Southport.
SAT 17 Croydon Group Coach Trip to Bluebell Railway.
FRIDAY 23. Mass meeting. Holborn Assembly Hall. (See NEWSDESK)

CHE

The Campaign for Homosexual Equality started life in 1964 as the North Western Committee for Homosexual Law Reform, changing its name after 1967.

Organising CHE on a national scale began mid 1970. Now well over 2500 members meet regularly in more than 30 groups all over the country for serious talks, discussions and a wide variety of social events.

Each group within CHE is autonomous and sends two chosen representatives to a National Council. National policy-making is undertaken by an Executive Committee whose members are elected on a democratic basis. Membership of CHE is open to everyone, homosexual or not, costs £1.50 per annum and includes a National Bulletin. For full information write to The Secretary C.H.E. Kennedy Street, Manchester 2.

CHE in London

In the London area over 600 members meet in 13 groups. In addition to their involvement in CHE nationally, each group contributes to a central London Committee which exists to coordinate various projects, which include Legal Studies, Central Premises, Fund Raising, Large-Scale Social Events, Outside Speaker's Panel etc. Further information from Roger Baker, Flat F, 23-24 Great James Street, London WC1; Membership enquiries to Wilmot of Mar, 19 Ansdell Terrace, London W8.

PERSONAL

ADVERTS MUST COMPLY WITH USUAL STANDARDS ETC. FREE TO READERS; ANYTHING BEING SOLD SUBJECT TO COMMERCIAL RATE OF 1½p PER WORD, 20 MINIMUM.

MEMBER PLANNING HOLIDAY by car to visit Prague & Vienna music festivals would like to meet someone interested in joining him. Tel. 01-351 1722 evgs.

GAY READING-THE HOMOSEXUAL Handbook-281 pages, 72p; The Occasional Man-hard Male Homosexual-55p; Art Adonis-photo album £4.50; Repatched by return-price inc. post & packg. FREE list of other Gay books on request. Write direct to Paperback Centre(C), 150 Merton Road, Wimbledon, SW19

TAROT THE LIFE-ENHANCER, private consultations; lectures to groups. Tom Clarkson, WOKING 62866 LUNCH IS SELF-SUPPORTING even small donations are a big help - Thank you anyway for buying a copy.

BRIDGE PLAYERS wanted to play regularly Sunday afternoons/evgs in London area. Tel. Charles Murdoch 01-289 3695.

LUNCH BACK NUMBERS- only limited supply available, and only of the following issues: 2 (October), 3 (November), 4 (December), all at 25p each post pd. No. 6 (March) available at 18p each post pd.

Would members please send me press cuttings, books, etc. to help form a Resource Centre. Jonathan Marks, 107 Plimsoll Rd. London N4 2ED.

TWO MEMBERS, recently moved into a flat in South Kensington, have a spare room. £8 weekly, furnished, including fitted carpets, central heating, & use of usual facilities. Ring 589 6438 - evenings (CHE members only)

CORSICA: semi-retired and A.T. supporter (40s), lives in own small villa near sea in beautiful surroundings. Would be happy to welcome any compatible man in need of rest or change. Visiting London during May. If interested, please make initial contact through Roger Baker.

LOVELY 16th CENTURY HOUSE - Teign Valley, close Exeter, Dartmoor and sea. With complete seclusion; warm relaxing atmosphere extended to all. Bed/Breakfast/Dinner - home produce. £12-£14 per week, £5 weekends. Trains can be met. Sarah Barnes CHUDLEIGH 2288.

Stop Press

LONDON MANAGEMENT COMMITTEE ELECTION RESULTS.

CHAIRMAN	V. Waldron
ADMIN. OFFICER	G. Baggott
SECRETARY	Incognito
TREASURER	J. Davidson
FUND RAISER	?

The Editor thanks Group 4 members for their great example last month, set by volunteering 5p. over the LUNCH members' price for April issue. Now that's real magnanimity!