

# Lunch

Number 19/25p  
April 1973

Gerard Reve/Bad homosexual press  
Is there a gay life-style?



# Lunch

LUNCH is an independent  
homosexual monthly magazine for men and women

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# Editorial

Sam Green is Liberal counsellor for Crossgate Ward in Durham. He is a member of the Gay Liberation Front and was elected despite the full publicity given to this. On 'World in Action' he was shown in the ward with his constituents. There was an interview with his mother and a discussion among a number of councillors about the issue of homosexuality. It was a strange programme, exhilarating and depressing. The picture formed was a paradoxical one of public acquiescence and private intolerance.

Educated intolerance can also take many forms and there was a more subtle variety to be found in the last of Jonathan Raban's excellent articles on London in *The Listener*. In discussing contemporary urban life-styles he referred to two Earls Court pubs, 'each colonised by a specialised clientele whose members make themselves instantly recognisable. One pub caters to transvestites, the other to gay males, especially those who are hunting for sadist or masochist partners'. This is the start of an extravagant piece of science fiction that seems to seek to out-Anthony Burgess Tom Wolfe. The article

ends with a monitory reference to Isherwood's Weimar Berlin, 'Earls Court' he says, 'is not so far from those jackboots and painted faces'. While Jonathan Raban is not exactly attempting a Whitehousean equation of Permissiveness=Fall of the Roman Empire/of Great Britain/of Democratic Germany, the cliché'd implication that the more extreme manifestations of sexual deviance are in some way decadent, and that their freer expression marks us out as rotten and ripe-for-fascism, is disturbing and offensive.

Perhaps more unfortunate even than this conclusion are the metropolitan nature-notes which precede it. We are told of the transvestite pub. Where is this? There is a well-known pub in Earls Court with two *transgestite* clients: their manners and gestures and not their clothing mark them out as different. And we get a glimpse into the Gothic world of the rival pub, with its queer Hell's Angels stirring 'like fretful bullocks', and serried ranks of motor bikes outside. To quote: 'Their owners wear one-piece black leather suits, thin as contraceptive sheaths, with invisible zips and black jockey caps. They look like something out of a nasty future and the only break in their smooth too-menacingly-human-to-be-human outlines is made by the grotesque bulges of their huge codpieces'. Had our intrepid urban explorer entered this banal drinking-place and spoken to some of the small percentage of clients who do indeed dress in leather (though scarcely as bizarrely as he suggests) he might, on a representative night have met—not the Neo-Nazi thugs of lurid fantasy—but Senior Civil Servants, an Anglican Dean, possibly even one of England's more distinguished legal academics. Moreover many of these arrive in full regalia, not by motor-bike, but by taxi or bus. As for the feud between the two groups isn't this a poor fiction? While Jonathan Raban's account of dehumanisation involved in city living is undoubtedly both striking and valid in many respects, role-playing (which we evidently need to understand better, as he suggests) is surely a more complex and interesting topic than might appear from this article.

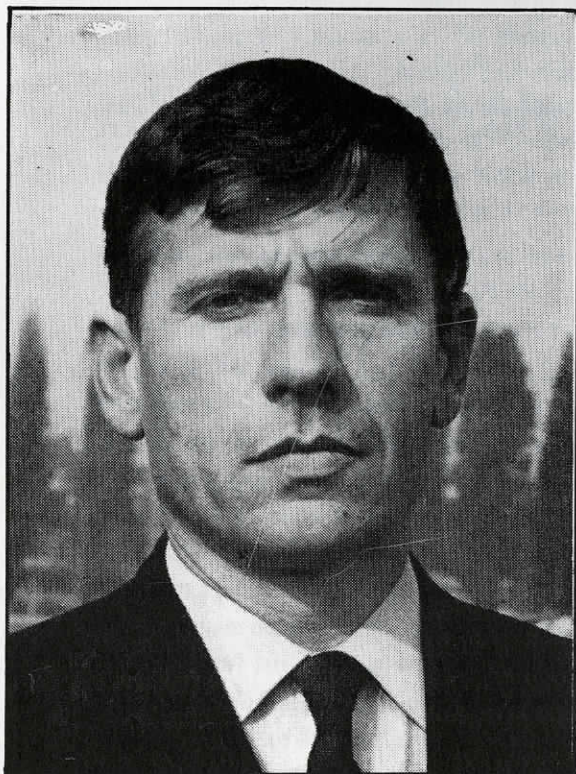
# DIVINE INTERCOURSE with Gerard Reve

Gerard Kornelis Franciskus, Marquess van het Reve is often acclaimed as Holland's leading novelist.

Though currently untranslated into English (apart from some early work actually written in English), in his native land he is a well-known and controversial public figure, having been prosecuted over a supposedly indecent passage in his novel *Nearer to Thee*; and having also appeared in a TV programme which included, amongst much else, a mock-marriage to a boy-friend in a Catholic Church. He is a devoted but idiosyncratic Catholic.

He is in his late forties with a strange and magnetic personal presence, an extraordinary command of idiomatic English, a thick, mournful accent, and an unnerving capacity for making outrageous assertions in a totally expressionless voice which only afterwards breaks to a broad grin. Then you hear a boyish laugh, full of Schadenfreude; and see gold canines, slightly predatory. Interviewer: PETER BOSTRELL

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G. R. I grew up in a Jewish neighbourhood, in a very sad suburb. Not so poor that I could say that I grew up in a slum (with my mother going out as a charwoman or sewing in a garret!), but in decent poverty. Not colourfully romantic at all. Though in quite a different sense I *do* belong to a romantic tradition, for if I were asked to classify my *work* (aside from any question of its merit), I should claim to belong to the tradition of decadent Romanticism. I respect

the work of Genet, for example, though also the precision of Turgenev. So far as the homosexuality in my work is concerned, it is the motive, not the theme. Paradoxically, my novels are not about homosexuality. It is a great misunderstanding to suppose that they are, but a misunderstanding from which I profit. They think it's porno...hot stuff! And I've been used for years by the two so-called "Progressive" broadcasting companies in their programmes because they think 'He's the great Demolisher, he's the great Revolutionary'. Whereas in fact I'm not a Radical of the Left but of the Right. You see, the problem is that within our minority—larger perhaps than we sometimes think but still a minority—most of that minority consists of mediocre people, and mediocre people who adopt the prejudices of other people who hate and despise homos. Like the phenomenon of Jüdische selbsthasz [Jewish self-hatred].

Q: Yes, you internalise a public stigma and express it as a sort of self-mistrust.

G. R. Having struggled and fought for some years in the public arena, I've now stopped. And in my books—in which homosexuality is only one aspect of the whole of human suffering, misery and incompetence—they may nevertheless open people's eyes to see that there is love like our love, more or less the same: hope, despair, jealousy, and so on.

## THE CATHOLIC CHURCH AND BLASPHEMY

Q: You're often spoken of as relating two sorts of suffering, one religious and redemptive, the other sexual. Is that right?

G. R. Well, it's hard nowadays to speak to people of religion. I certainly don't consider myself an orthodox Christian. But I do believe in the validity of the religious symbols. So when you reject the Cross, that symbol of the double polarity, the vertical polarity of God, the horizontal polarity of Man, and you choose instead the Hammer and Sickle, you get the same polarity: the hammer being the phallus, the male principle and the God of Heaven—thunder; crossed with the sickle, symbol of the Earth, of the harvest, the Goddess Ceres and the female principle. Man is religious whether he likes it or not. I favour the great mystery religions of antiquity of which a quarter or a half per cent survives in Catholicism. The Great Goddess who will eventually conquer all...

Q: How do you reconcile "Godsvrucht" [the fear of God] with what your Church still regards as sinful sexual deviance?

G. R. Yes well, but the Catholic Church (which I entered in 1966) is different from what outsiders think, namely in that it has a very precise opinion about matters. Often to a ridiculous degree: so that they know exactly from what moment on the foetus has a soul... (sheer madness!) Though for the people who need to know that's very helpful. But the Church in fact is always 50 years behind.

It condemns Freudian psychiatry: even though every psychiatrist, Catholic or not, practises it. People want the comfort of a concrete absolute opinion about things.

As a religious artist the Catholic Church does represent to me a limitless garden of symbols... And you are still free to sin and repent.

Q: So even blasphemy could become a sort of religious activity?! Wasn't there a famous scene in your novel *Nearer to Thee* in which you made love to God in the form of a donkey?

G. R. What a business that was! I was tried in court over it several times! And then eventually acquitted victoriously!

Q: And what was the scene about?

G. R. Mmm...well I was reflecting upon the moment in which I might succeed in finishing off the book which would make all other books superfluous, and that God Himself would come along and ring the bell and stand in front of the door in the shape of a one-year-old mouse-grey donkey. And He would say, 'Gerard, that book of yours, did you know that in certain passages I had to cry'. And He comes in and He stumbles up the staircase and I have my will with Him in His secret opening three times. Then I present Him with a free copy. Dedicated to the Infinite One, without words... It's a very beautiful passage. Very moving.

Q: Aren't His hooves tied or something?

G. R. That's right, otherwise He tramples too much when He reaches His...miracle. When the miracle happens He might wound me. Very beautiful. Anyway I defended the passage in a great speech of one hour and a half. First of all I was acquitted, but on such poor grounds that a couple of Protestants considered it a victory—that the meshes of the Law had been too wide for me. Then the Public Prosecutor rejected the verdict. And I didn't accept it either. I went into Appeal because I didn't accept the grounds of acquittal and then I went to the High Court and there I was acquitted again. The verdict involved a change in actual jurisprudence. The law against blasphemy in that form can never be applied again. Then the Prosecutor went to the Attorney-General and it reached the Supreme Court... And the very good sentence of the Supreme Court was confirmed by the Supreme Council (which only destroys or confirms a previous sentence).

Q: Wasn't it all tedious by this stage?

G. R. Yes it was exhausting but it was good because I was forced to formulate my views about these things.

Q: And didn't it take a lot of courage?

G. R. Well, you risk nothing. A fine of 100 Guilders, that's all. We are a tolerant country. And yet nonetheless there are millions of people in it who take religion in such a way that they would never buy a book of mine. In their eyes I never won the case so that you could say that in a larger respect altogether the case is still un-won.

Q: Because these people still haven't understood what it was all about?



Reve

G. R. Yes.

Q: Weren't you also involved in enormous controversy over a television programme?

G. R. Yes. I had won the State prize and it was celebrated publicly by a sort of interview and public festivity offered to me in a Catholic Church. And I said, 'Everything must be in it; there must be music, and juggling, and acrobats... It was very beautiful, very moving. And that also was very much misunderstood. In the end a band marched in and played the title of my book, *Nearer to Thee*. Very beautiful.

Q: And a friend sang those special "vulgar" Amsterdam songs?

G. R. Yes, that's right, it was the Singer Without a Name.

Q: I'm sorry, I didn't catch her name.

G. R. That is her name: The Singer Without a Name. She sings fine stuff, eternal, good sentimental stuff. Of its kind.

Q: And the shocking grand finale was your walking down the aisle hand-in-hand with a boy-friend.

G. R. Yes. I saw a recording of it recently. I couldn't watch it without tears.

## PRIORITIES

Q: Why aren't your books available yet in English? Even though you have been discussed in the *Times Literary Supplement*? (August 1972)

G. R. Well, for ten years I corresponded with English and other publishers and little came of it. So now I simply write as well as I can, and though there are in fact still negotiations about translation-rights going on at the moment I do basically leave the whole thing to my airs or hairs,—how do you say?

Q: Heirs?

G. R. Yes. I don't care about fame in that way. I care about quiet, isolation, money. Money not for itself but because it grants power to be alone. It's the last wall against the transistor radio and the problem of your neighbours. My latest novel has already sold 100,000 copies which means in English money £20,000. And as a matter of fact I shouldn't mind living for a brief time on the South Coast of England. I've changed my mind very often about the English. They aren't like the French (who are a terrible, cantankerous lot). They're irritating, no doubt: the fact that they look on you with such condescension that you were not born British—that fills them with such overwhelming pity that they are ready to look after you for the rest of their lives! Very endearing, really!

#### CHANGING ATTITUDES TOWARDS HOMOSEXUALITY

Q: *Your books had explicit homosexual content only after a certain time didn't they?*

G. R. Yes. Well, I was married, and I didn't want to admit it. When I finally admitted it to myself I was 29 years old.

Q: *And what precipitated the recognition? Did you fall for a man instead of a woman?*

G. R. Well, you know the story. You see you grow up today in an entirely different atmosphere. People don't necessarily like homosexuality but you can at least mention the word. You can say, 'I know someone who is queer'. And they may answer, 'Well well, is that so. I suppose there must be some nice people among them. Some gifted artists even I believe have been queer. And, do you know, I know a boy, a ladies' hairdresser and when my sister's aunt fell down the stairs he was so nice. Two days after it he remembered to send her some flowers'!

But twenty years ago it was a very different story: 'They should all be arrested and castrated. Or burnt.' I remember even as late as 1962 or '63 at the Writers' Congress in Edinburgh, that Communist monster Hugh MacDiarmid got up and said that Western literature was a drain and a sink of perversion and sodomy and lesbianism. Then I spoke up and said that lesbianism and sodomy were subjects like any other subjects. And realities, because 5 per cent or 10 per cent of people were homosexual. And that I, as a practising homosexual myself would never let him prescribe whether or not to write about it. And when I said that in front of the whole congress I thought that if I don't say it, if I don't stand up in front of the microphone and say it, then my whole life is in vain. And so when I spoke the whole audience in the hall actually swayed...

But it was entirely misconstrued and no one really understood it and jokingly in the papers they said that there had even been a Dutchman who got up and said that he was a homosexual. They missed the entire point.

#### WHAT MADE HIM LEAVE THE EMANCIPATION MOVEMENT

So I do really feel alone or lonely, both among Catholics

because I'm different to them but also among homosexuals. I can't stick drag parties. A homosexual is a man in love with another man. He's not a woman. And they mistake a homosexual for a woman because, basically, they despise women. They have a low opinion of women and therefore they act out a very biased view of the role of 'Woman'. They imitate the second-rate qualities always: cheap coyness, coquetry, silliness.

Q: *And spite?*

G. R. Neglecting entirely the qualities which make women great: magnanimity, compassion... So I've left the emancipation movement, not because I'm against it but because I couldn't cooperate with these people any longer. I said that we must limit our aims and be more militant. Get proper psychological help and social aid and so on. But we should also be forming Building Societies. And here in Holland the Government would subsidise us. Perhaps we should in fact be creating political, economic, and even military power. A Church, a Union, a Party! That would see the end to dismissals on the grounds of discrimination. And, finally, conceivably, our movement ought to have an essentially religious character. How about the Church of the Beloved Disciple, for example?

And then there was a second matter which decided me to stop altogether helping existing movements. The Roman Catholic Church in this country is the first Christian institution which became at all tolerant. Not because it's such a great or intrinsically liberal church but because it's a humane and practical Church. And they can use anybody you know: even half a million homosexuals.

Anyway they organised a big conference to investigate the whole matter. It was held in the official Seminary in the South of the country where there are some 500 young boys studying. And the symposium involved well-known people, writers, and moral theologians. (You know the sort of guy who talks for half an hour and comes to the conclusion eventually that if it stays dry there won't be rain...).

Well, there was also a member of the Board of the Emancipation Society. A girl, very active and 'intelligent' but really very stupid, and I had a talk over coffee with her before the session began and said, 'Now listen. This Church is powerful. It represents a few million people. Lots of people leave it and some give money but no longer go to Mass. Nonetheless to millions of people the opinion of the priest is the one true viewpoint. And if their boy happens to become homosexual or is caught with another boy or simply involved with the Police or whatever—the first person they approach is the Priest. (Also of course he costs nothing!). And his opinion is important. Therefore it's vital that we help the Church achieve a tolerant and developed standpoint.

'What we'll have to make clear to the Church is that within the love of two men—or two women—is something of the great Love with a capital L. We must somehow set them thinking. And they must, where this is the only form of love possible, sanctify it, guide it, and if not *de jure* at least *de facto*... endorse it. But it will be hard. Think of it: this Church will not even acknowledge love between a man and a woman that are not married and it doesn't recognise divorce, officially. 'So', I said to her, 'Don't come with the attitude prepared that the whole business of marriage is doubtful, the attitude, 'Should monogamy forever in fact be our ideal?'

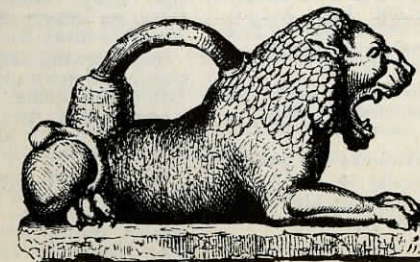
Because I believe that you have to be realistic in your demands, and you can't expect a Church to recognise homosexual 'free love' which in *no* respect accepts 'free love'. But at that point the formal discussion began and when my turn came I said that all love is Divine and that we must always respect and honour it. And that it is the duty of the Church in some way or other to solemnise the love between two men or two women. How? It's a difficult point. The central thing is the Church's obligation to *attempt* to give this love its deep and real blessing and to protect it. Against the mob.

At which point, this silly creature, this girl, began to interrupt and say, 'Is that really right? Is it in fact true that a permanent love-relation between two people is the ideal for ever and ever? Isn't it rather the case that these matters are nowadays too much discussed but not in fact really *real*?'

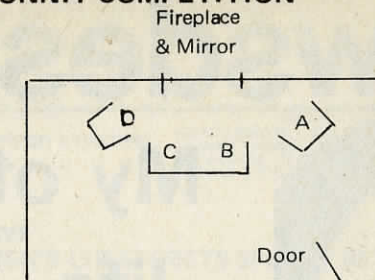
And I thought: Fuck you. What were you delegated for? I thought, I really must give up. I thought, Fuck you...

And now let's all go on foot to the local Church and light a candle to the Holy Virgin, The Mother of God. . . The old Jewess...

*Since the interview Gerard van het Reve has said of Lunch that he finds the title puerile and the cover to No 13 'really horrid'. And after reading some numbers ventured that he could hardly blame outsiders concluding 'They'd all much better be burned, bloody pansies'. 'These people', he adds, 'are alien to me and I have little in common with them'.*



#### WHODUNNIT COMPETITION



Poppy McDougal, the Women's Lib leader, has just been found dead in the games room of the newly-opened CHE premises in Central London. Poison in her Guinness.

Four men, liberated homosexuals all, are seated on a sofa and two armchairs round the fireplace in the lounge and are discussing the murder. Their names are Smellie, Fotheringay, Qualtrough and Cox. They are, not necessarily respectively, an interior decorator, a failed playwright, a navy and a harpist.

- i. The waiter has just poured out a glass of whisky for Qualtrough and a Pimm's No 1 for Fotheringay.
- ii. The interior decorator looks up and in the mirror over the fireplace sees the door close behind the waiter. He then turns to Cox, who is next to him, and starts talking.
- iii. Neither Smellie nor Fotheringay have got any sisters (familial).
- iv. The failed playwright is a teetotaler.
- v. Smellie, who is sitting in one of the armchairs, is the navy's brother-in-law. The failed playwright is next to him on his left.
- vi. Suddenly a hand is seen stealthily putting something in Qualtrough's whisky. It is the murderer again. No-one has left his seat; nobody else is in the room.

Who is the murderer?

What is the position of each man, and where is he sitting?

First correct entry opened on 17th May wins 6 month's subscription to LUNCH or a WH Smith £1 token (Please state preference and enclose 5p in stamps with entry)

CONGRATULATIONS! Winner of last competition—Simon Metcalfe

#### FRIEND

Michael Launder has had to retire from being in charge of National Friend due to work commitments. He has done a tremendous job in establishing a network of branches all over England where people can go for help and counselling. The new National Organiser is Rev Ted Clapham, and his assistants will be Barrie Kenyon and Vivian Waldron.

TONY RYDE RESIGNS... reluctantly from being CHE Vice-Chairman. His commitments for the next six months force him to resign from the CHE Executive Committee but this doesn't mean he no longer supports CHE. He will be available in the future to resume an active part in any capacity in which he can be of help.

# Newsdesk



## My other love life, by Joan

EVENING NEWS, Friday, March 9, 1973

JOAN BAEZ, the folksinger, had a lesbian love affair 11 years ago. "One of the nicest whatever you want to call it—loves of my life—was a woman," the 32-year-old singer said today. "It was something that happened when I was 21, and not since then. I'm more male orientated now."

Miss Baez has a three-year-old son but is separated from her husband. She said she

was "bisexual" in an interview published today in the Daily Californian at Berkeley. Later, she told reporters, "I'm not sure if the term 'bisexual' is the right one. I may have been wrong in talking about it. But I know it's important to a lot of people. "If you swing both ways, you really swing," she said. "I just figure, you know, double your pleasure."

## 'NOT NORMAL?'

DAILY EXPRESS

**QUOTE** from a Durham councillor in this week's ITV documentary on a fellow, but homosexual, councillor. . . . "Frankly, I find it disgusting. I mean it's not normal, is it? Not to a normal, working man, is it? I mean, if I was in a pub, I wouldn't ask him to have a drink with us. It's not that he's ostracised or anything, but it's not natural, is it?" No. But if ever I'm in your pub, councillor, don't ask me to have a drink. Because you sound like one long, smug, normal yawn. I think I'd prefer sparkling and witty conversation with a chap as queer as a 40p piece. March 7 1973 BY JEAN ROOK

(SOUTHERN EVENING ECHO FEB 23 '73)

## 'Gay' army girls say

SAN FRANCISCO, Friday.

TWO teenage members of the U.S. Women's Army Corps have caused a storm by marrying each other.

Astonished army officials at Ford Ord, California, yesterday started immediate discharge proceedings against the girls as undesirables.

Gail Bates, a 19-year-old black girl from Washington, DC, and Valerie Randolph,

an 18-year-old white girl from Baltimore, were "married" three weeks ago at San Francisco's Helping Hand Centre by the Rev. Ray Broshers, chairman of the San Francisco Gay Alliance.

The army say they only

## 'I will'

learned of the wedding when the two were hauled before their commanding officer for being absent without leave.

The army now have another problem. The Gay Alliance say they want the WACS to have a "general" discharge, rather than an "undesirable" one.

If not, they threaten to organise a protest march against a San Francisco army post.

## 'Alpha', here we come

NEW YORK CITY—Time magazine says in its Dec. 11 issue that a primary problem for astronauts involved on a flight to Mars would be where to put their sex drives.

"NASA psychologists agree that pornography (which suffices as an escape mechanism for nuclear submarine crews on 60-day missions) may not be enough," Time says.

"With an all-male Mars crew, they believe, homosexual activity is inevitable," the magazine asserts.

ADVOCATE

SUNDAY TIMES 18 MARCH  
WOMAN'S ROLE: "... All replies from women, homosexuals and people who do strange things will be fed into the computer."—Jane Firbank, Forum editor talking in Campaign magazine about a Forum survey. (Angela Barratt, St. Peter's Street, London, N1.)

## T.V. PUTS A NUDE ON ICE

SUNDAY MIRROR, March 11, 1973

By PHILIP DAVIES

**A** FILM in which a naked homosexual chases a young priest across a graveyard to rape him is being temporarily withheld by Scottish television.

An official of STV, which made the £6,000 twenty-six minute colour production last June, said yesterday: "The time isn't ripe for showing it at present."

"This doesn't mean we have banned the film."

"At some time in the future viewers will get an opportunity to see it."

"We will decide when that time has arrived."

The man who appears nude, mime artist Lindsay Kemp, 32, said: "They have taken cold feet."

"They are frightened that if they show the film they will upset some viewers."

## Pure art

Scottish television spent two weeks shooting the story entitled A Film As Much For As About Lindsay Kemp.

The opening sequences showed Kemp nude in his Edinburgh home. Kemp told me: "The film was pure art and very beautiful."

"I am not saying it would be suitable for tea time audiences. But I wasn't commissioned to play Larry the Lamb in toy town."

## Kingsauna Sensation . . .

By CHARLES LANGLEY

THREE cheeky raiders caught customers with their pants down during a raid on an exclusive Westminster sauna bath.

Businessmen fumed as they were trapped in the steam room while the gang took wallets and cash from their discarded clothing.

The gang, armed with iron bars and ammonia bottles, entered the sauna in Chestow Place, London, W.2. last night and forced staff to hand over the takings. Then they searched through jackets and coats taking about £30 in cash and valuables as well as the £70 takings.

According to witnesses the gang then drove off in a getaway car to wait for the heat to die down.

From Evening News, Feb 24'

Funny the way so many of my friends seem to have lost their watches lately . . .

## Gayest place in town

THE PLAY that is almost literally rolling them in the aisles in Paris these days is La Cage Aux Folles at the Palais Royal. It is without question the greatest farce since Charley's Aunt.

The night I went there was not a dry eye in the house. "Folles" is French slang for homosexuals and the action concerns two homosexuals who run a drag night club in St Tropez and who have lived for years as a happily married couple.

One of them, however, has a heterosexual past as a result of which he bore himself a son. The farce begins when the son arrives to announce that he is about to marry the daughter of a distinguished and highly conventional MP and that the prospective in-laws intend to call on the bridegroom's parents.

The two "Folles" have only two days to change the character of their marriage from the unusual to the usual. The result without a trace of vulgarity, is quite brilliant.

The play has been written by one of France's greatest comedians, Jean Poiret, and he plays opposite an equally remarkable comedian, Michel Serrault. EVENING STANDARD 9.3.73

(From The Law Society's gazette 28 February 1973.) ANTECEDENTS

We have recently acted in the Inner London Crown Court on behalf of a client accused of driving whilst having in his blood more alcohol than allowed by statute.

Our client's antecedents - a statement prepared by the Metropolitan Police to inform the court of the defendant's history and previous convictions and taken into account in sentencing should the defendant plead or be found guilty - included 'is known to associate with Homosexuals'.

The inclusion of this information is outrageous, has no bearing upon the case and is no more an illegal activity than 'association with accountants' or 'associating with police officers' for that matter. Paul R Stanley, London, WC2.



"Of course Dad doesn't mind our being alone together. He thinks you're a girl."

Surely the 'Croydon Advertiser' usually so particular about its classified advertisements, couldn't really have meant to publish this personal ad although we're sure many of our readers share the gentleman's wishes:

GENTLEMAN, mid 30s, with own house, wishes to meet similar for friendship with view to marriage. Please enclose s.a.e. to Box

## WOMEN'S LIB EFFECTS SPEEDY SEX CHANGE FOR OFFENBACH

From E Standard Mon, March 5

A PROSPECTIVE Parliamentary candidate is to lead tomorrow's fight for Women's Lib in a pub.

Mr David Offenbach, prospective parliamentary Labour candidate for Harrow Central, is to give her services free of charge as a solicitor tomorrow on behalf of the Women of Harrow.

ROSE QUEEN—or—'what you missed at Stalybridge'. My 'At Home' is on Saturday, 24th February at 7.30 pm. Entertainment will be provided by the Boys' Brigade Company. Several other Queens have been invited and it is hoped that they will be able to attend.

By courtesy of St George's, Stalybridge, Parish Magazine, February 1973!

## Youngsters must be given facts

IT'S GREAT to read that a school in Haringey is to be given a talk on homosexuality. It's about time youngsters were told some of the facts about this subject rather than to be told lies about it by the "queer haters".

Just as heterosexuality produces in a man that strange tenderness towards a woman, so homosexuality produces an equally wonderful tenderness in a man for another man.

In times of poverty and disease and incredible infant mortality it was necessary for the human race to work and breed. Church and state simply had to encourage marriage and condemn the non-breeders. The more children, the greater the security for one's old age.

Nowadays with overpopulation fears and with the increase in longevity due to advances in science, it is not necessary to marry just

for breeding purposes. In other words, we live in an age when even homosexuals could be allowed to marry.

The homosexuals have always been regarded as third-rate citizens. Not only are they denied the basic human right of marriage, but they are forbidden to make love openly (like heterosexuals do, such as kissing and cuddling in public parks). They are still prosecuted by the mass media. Almost every week a TV comedian denigrates the image of the homosexual who can't very well fight back.

When complaining of inhuman treatment in prisons last year, a prisoner (interviewed on the radio) said that he even had to share his cell with a homosexual. Imagine the uproar there would have been had that prisoner complained about having to share with a man of a different colour! — A. H. W. N10. (Name and

## Out of the Closet

The diabetic patient entered the office of TV's Dr. Marcus Welby last week with a raft of problems: dizzy spells, headaches, a surge of excessive drinking, irritability and the impending breakup of his marriage. The diagnosis: not another run-of-the-medical-show rare disease, but an inability to cope with a confused sexual identity. *Welby* thus became at least the fourth show this season to deal with the once-closeted subject of homosexuality.

Last fall, in ABC's award-winning TV movie *That Certain Summer*, a divorced father was forced to explain his homosexuality to his shocked son. In the same week, NBC's *The Bold Ones* dealt explicitly with a young girl who was torn between her old boy friend and her new-found lesbian lover. ABC's Lawyer Owen Marshall put a girl on the witness stand in order to clear her of a charge of lesbianism. "It may just be for rating purposes," says *Welby* Producer David O'Connell, "but many producers feel homosexuality is a facet of life—and we should depict it."

The subject has been explored by talk shows and documentaries for years, and even a few regular series have gingerly touched on it. CBS's *Medical Center* once featured a scientist discriminated against because of his sexual tendencies, and ABC's *Room 222* portrayed a high school boy accused of being gay. But the real breakthrough probably was made, as in so many other areas, by *All in the Family*. Last season Archie Bunker discovered that one of his buddies at Kelsey's Bar, a tough ex-football star, was "one of those."

TV's treatment of homosexuality is still skittish. Homosexual characters hardly even touch one another. It is as if the networks were earnestly trying to be adult—but not too adult. Some homosexuals, like Novelist Merle Miller (*What Happened*), applaud a show like *That Certain Summer*—a good drama by any standards—for its realistic and compassionate approach. Gay activists, however, complain that even *Summer* did not go far enough.

Last week the activists picketed ABC's New York offices, charging that the *Welby* episode treated homosexuality as a disease. The network did delete several lines of dialogue in deference to this charge. The general viewing public, for its part, seems unconcerned by the new frankness, proof perhaps that the networks' worry about airing the subject may be only another example of TV's unnecessary condescension toward its audience. (TIME, MARCH 5, 1973)

## Homosexual adults not prosecuted

*Guardian* 7/3/73  
By our own Reporter

The Crown Office in Edinburgh confirmed yesterday that it is not general policy to prosecute homosexuals for acts by consenting adults in private, although such acts are still illegal in Scotland.

Dr Michael Coulson, chairman of the Scottish Minorities Group, who gave details of a teach-in on homosexuality to be held tomorrow at Edinburgh University, said representatives of the group had discussed official policy with the Lord Advocate, Mr Norman Wylie.

Mr Wylie had given this assurance and also said that, generally, homosexuals had nothing to fear from reporting instances of blackmail or robbery to the police.

Mr Wylie, however, had made the point that he could not give a guarantee that in all cases prosecution would not be appropriate.

## Are You Being Served? BBC 1

FROM 'THE TIMES' MARCH 15

### Stanley Reynolds

When Archie Bunker, the American Alf Garnett, learnt that one of his drinking pals, six-foot-four and a former football star, was "one of those", a new trend was started on American television. Homosexuals, according to *Time* magazine, are cropping up all over the place on television drama. Marcus Welby, MD, had one recently for a patient—for diabetes, not sexual leanings. And that is, apparently, the whole of this new thing in American television. Homosexuals are being treated like human beings. Unfortunately that is not the situation here. Indeed one often thinks English comedy would fall completely apart if that old keystone, the traditional mincing, pansy figure of fun were withdrawn. He leapt upon the set of *Are You Being Served*, BBC 1's new comedy series, almost at curtain's rise last night. John In-

## RICHARD SHEARS'



SPECIAL-INTEREST travel is for ever expanding. After offering tours for chess players, opera fans and ghost hunters, the tourist industry is now courting the homosexual. Two New York travel agencies announce trips aimed at the gay market—one taking in an uninhabited island off Panama, the other Europe.

Daily Mail,  
March 13, 1973

## HOW GAY IS GAY?

IN HIS article in *TV Times* (January 4), Professor Eysenck objected to the word "gay" being used to describe homosexuality.

The popularity of the word among homosexuals arises because it is the only word available that is neither clinical, such as "homosexual", nor derogatory, like "queer" or "bent".

It is, of course, true that it is in some ways an inappropriate word because homosexuals still suffer from a great deal of prejudice and discrimination.

BERNARD GREAVES  
Executive member  
Campaign for Homosexual  
Equality,  
Manchester M2 4BG.

(FROM TV TIMES FEB 17, 1973)

man, as Mr Humphreys, the assistant in men's wear, gave us the standard head-shaking poofter with the slight northern accent which has been so popular lately. A very good job of it he did too. But one wonders what is the difference between this and, say, Willie Best doing his eye-rolling cowardly Negro routine in the Hollywood comedy of the 1940s except that our sensibilities will no longer tolerate this cruel stereotype of the black.

Actually there is some fine character acting in *Are You Being Served*? The situation is a large department store and the rivalry between men's wear and the ladies' apparel department which has just moved into the men's floor. But what could have been rich play between Mollie Sugden's hoity-toity chief of ladies' wear and the men, led by Frank Thornton as Captain Peacock, the head floorwalker who fuses over a display handkerchief like a butler with a bottle of vintage port, was ruined last night by vulgar knockabout and silly jokes—old silly jokes.

MELODY MAKER, March 3, 1973



SANDGATE: latest Geordie rave

SANDGATE

On the other hand, there is no mistaking the fact that this is an unashamedly theatrical band. The point is not so much to do with the Bowie-Bolan-Glitter syndrome, and wee Keith Nichol's pigtails are far removed somehow, from the sick transvestism of Alice Cooper. Their faces look more like

clowns or wooden soldiers than parodies of femininity. When I start talking about their camp gestures, Keith corrects me gently.

"We admire people like David Bowie because they do it so well," he says. "We realised there wasn't room for another group like that so we found a different approach altogether. It's feminine rather than effeminate."

He was right. The first time I heard Sandgate, stumbling across them by accident one night when I'd popped into the Marquee for a drink, I was captivated by this petite little bird guitarist they had, the kooky chick with the steel-rimmed specs and the jerking puppet-on-a-string movements while her fingers flew fluidly over the strings of her axe, producing lucid, strangely masculine lines

that sang above the pit-boot stomping of the band. It was something of a shock to discover, after the gig, that "she" was a feller.

Even now as I watch the band he's become metamorphosed again into that cheekily sexy little nymphet and I can't help fancying the girl he seems to be still, despite everything.

One of their songs tells of the life and times of a homosexual. The song is sympathetic, completely non-camp: "I wanna take off all my clothes, I wanna rest my eyes and doze. He's going out to take some sun, He thinks he'll take an easy chair right out there." It's really just a song about some guy sun-bathing.

At one point, singer Paul Geleman turns his back to the audience and pushes his fingers up into his long silky hair like Marilyn Monroe and beats his hips from side to side like a stripper—and there is no hint of parody in the gesture, nor queerness either. The movements are purely feminine as Keith says, unraunchy, even unsuggestive. KARL DALLAS

Mr James Owles, who is 21 and a former president of the Gay Activists' Alliance, a militant group concerned with homosexual civil rights, is running for the Democratic nomination for a seat on the 43-member Council, New York's legislative body.

As his candidacy indicates, attitudes towards homosexuality are changing rapidly. Partly because of political pressure from homosexual organisations over the past three years, and partly because of the new permissiveness, many homosexuals have "come out of the closet," and many liberal groups have begun to support the "Gay rights" movement.

Although discrimination and harassment persist, there have been breakthroughs. For example, the city has ordered the police to stop raiding Gay bars and baths.

"I'm a candidate who happens to be Gay, Owles told his audience, "and I'm seeking to bring Gay people into the political process because oppression of Gays can only be ended through political action."

He said his platform includes legislation to remove all barriers to sexual acts between consenting persons and to end discrimination against homosexuals, especially in housing

and jobs. As he spoke a leaflet was circulated which said: "Support New York's first openly Gay candidate."

The audience's reaction reflected a sharp political split between moderates and activists within the Gay movement. The moderates urged the candidate to modify his demands and to tone down his militancy because he would alienate the "straights."

"I'd like to remind you," Mr Owles said, "that the radical Gay Lib movement with its militant, angry demonstrations brought us media attention and other benefits that the conservative Gay groups who wear suits and ties and behave politely never got."

Another young man added: "The Gay Lib movement by being outspoken has given us a new sense of personal value. When you go into Gay bars now, you don't see that tired, beaten look on everybody's face."

It sounded like the Civil Rights debates in the black movement five years ago.

Another moderate who was well-known in the theatre, asked why Mr Owles's campaign staff did not include "straights as well as Gay people." Mr Owles replied: "Bobby Kennedy's hard-core

supporters were all Catholics. Any black candidate's staff is made up of blacks. Mine have got to be Gay at the beginning. Later on, we'll get the straights in."

"For the sake of the movement," the moderate retorted, "I'm not sure I want to see meetings and demonstrations rallying support for 'New York's only openly Gay candidate.' And do you want to know something you'll all think is really tacky of me? I think the problems of the poor and the drug addicts and crime in the streets are infinitely more important than the Gay issue, even for the vast majority of Gay people."

That produced a violent outcry from the activists, and one made an impassioned speech ending: "Gay people suffer more than any minority in this city."

The candidate himself conceded, however, that in order to win he would have to stress many non-homosexual issues.

"As a Gay person, I'm just as concerned as every straight with the quality of life in our district," he said. "I'm concerned about inadequate housing, health care, education, drug addiction—all those issues."

Gaily  
forward  
Mr  
Owles...

by Jane  
Rosen

THE  
GUARDIAN  
19 FEB, 1973

# Is there a Gay life-style?

Roger Baker

A suggestive and explorative paper to be presented at CHE's first annual conference: Morecambe, 1973.

*This is an abridged version of the paper written for the CHE Conference. I have cut out some over-emphatic repetitions and some of the specific examples used to support statements which otherwise might appear too general. In its original form the paper left a number of relevant subjects unexplored, among them the youth/age problem (with its relationship to pederasty), questions of gender identification (which leads us into the reasons why men may dress in the clothes associated with women) the whole fascinating area of gay culture (as a different thing from life-style, of course). Although I think my basic start-off points apply to all homosexuals, it may be that in exploring them I have failed to consider the special needs of women. This is because I don't know much about women and, unlike a great many men, I have the greatest hesitation in suggesting what women need/don't need, should/should not be etc.*

—Roger Baker

There are, I believe, three major experiences that all gay people can claim to share.

- (a) the need to keep one's sexual preferences a secret
  - (b) the awareness, often suppressed or rationalised, that society firmly casts the homosexual in the role of outsider
  - (c) a heterosexually-orientated conditioning
- Together, these three facts have imposed on all gay people restrictions and evasions which the individual must handle. The way in which he/she does this could be termed a gay life-style.

## Secrecy

This is certainly the most familiar experience and in the context of homosexual dialectics needs little itemization. But two points are worth emphasising:

First is that the need for secrecy means denial of spontaneous expression, emotional and physical. It is curious that a light industry has grown up to persuade heterosexuals to release their emotions and expressional needs, yet the majority of gay men and women exercise, in their everyday life, a degree of self-restraint that would be unthinkable to the heterosexual were he/she asked to do the same. This ranges from gentle demonstrations of affection which are considered charming and natural among heterosexual couples of all ages, to an inability to share personal pain or personal happiness in family/work situations and only to a

limited extent in social ones. I cannot see that self-restraint of this nature can be in any way improving to the personality. It leads, in fact, to a general sense of wariness and suspicion among gay people and an emphasis on the bantering nature of so many homosexual contacts; and to general difficulties in securing and developing relationships.

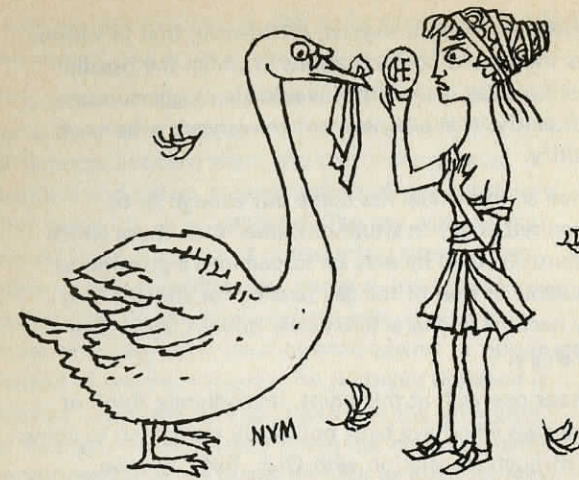
Second, the need for secrecy dictates to a large extent the type of social outlets available to gay people. Some men have even expressed an unwillingness to attend CHE meetings in case they may meet someone they know, indicating a nervousness of letting even another gay person know that they too are gay. Secrecy encourages the existence of gay clubs. And a point must be established here. In London and in the provinces, gay clubs are *less exploitative* of their customers than their exact heterosexual counterparts. The undesirable element about gay clubs is that they are the *only* places where homosexuals may meet and enjoy each other's company in comparative safety. The heterosexual has many alternatives and uses his/her clubs for a specific purpose—ie sexual contact. I regard it as tragic that so very many homosexuals who seek only companionship and the ease that comes from being with their fellows should be forced to seek these reliefs in circumstances where they are least likely to find them.

All the homophile organisations that have been formed during the last two and a half years are helping to break this limited social pattern; but they must still fight the discovery neurosis of so many potential adherents.

## The Outsider

This concept is, perhaps, less firmly grasped. It is, clearly, a legal fact. While homosexual men (and to a lesser extent women) are specifically restricted in law and are prevented from doing things allowed to heterosexual men and women, then the gay person remains an outsider, a special category. I cannot help adding that while the law also continues to discriminate on the statute books between men and women, as well as between gays and straights, then a society that enjoys equality for everyone is very far away.

It should never be forgotten that the homosexual is in the minority, and in any society a minority group so radically different from the majority tends to be considered an outsider, or even an outcast. In our society the homosexual is both. At worst he/she is regarded, to borrow Lord Arran's ornithological image, as a bird with three wings.



CAN'T YOU READ!

But often realisation that the homosexual is an outsider is intuitive. The homosexual disobeys the unwritten laws of society in many ways: in a refusal to marry and thus ensure continuity which in turn leads to a charge of evading responsibilities that twist of logic which projects economic expediency as a moral obligation. The homosexual relates to his/her own sex, which defies not merely the role-playing ever-increasingly demanded but also challenges the assumed attributes of men and women. Detection of any or all of these things can produce a reaction which, if not actively hostile, can range from the simple sneer through queer-bashing to a compassionate tolerance which is perhaps the hardest thing to bear.

The need for secrecy is directly linked to an awareness of being an outcast. For if gay people did not think that discovery would lead to hostility/rejection etc, then there would be no need for secrecy. And those who have achieved a certain degree of liberation and live quite open lives as homosexuals should not forget that if it should ever come to a crunch then there are definite laws which can be invoked to remind them of their true position.

## Heterosexual Conditioning

The two influences outlined above are factors which the homosexual finds out for him/herself as the limited outlets of the gay world are explored (Query: how many people reading this actually know the details and implications of the 1967 Sexual Offences Act?).

But a third element is now thrown in which makes adjustment to homosexuality so difficult that a great number of homosexuals never come to terms with it. Heterosexual conditioning.

Everyone received this; automatically, naturally. One can hardly criticise this as such. Apart from a gut feeling that homosexuality is unnatural (contrary to

the bible/nature/society etc), a feeling supported by the law, it is only just over five years since homosexual men ceased to be criminals. And society, of course, makes no provision for teaching its children about criminal life-styles.

However, it does mean that heterosexual standards and values are deeply ingrained into the developing homosexual and sooner or later he/she is going to discover undisputable facts about him/herself that just do not equate with the patterns of behaviour that have been projected onto him as natural and eternal truths. That security means marriage and children; that men are dominant, aggressive animals, that women are passive, receptive creatures; that love-at-first-sight means happy-ever-after; that emotional fidelity equates with sexual fidelity. The gay world contests and often rejects all these, and other, heterosexually-based assumptions. By its very existence, for a start. But unfortunately the inhabitants of the gay world largely fail to accept this and attempt, sometimes successfully often pathetically, to impose received notions of heterosexual behaviour onto the gay world.

It can also be recognised in the often-heard statement that homosexuals are no different from heterosexuals which is patently untrue. And attempts to prove this lead to the pursuit of distorted behaviour patterns, and an attempt to imitate the male-dominated, authoritarian structures of straight society.

## Towards an alternative

Few would disagree that the major influences outlined here have a repressive and undesirable effect. Release from them, should therefore have a liberating and healthy effect. But to what extent is this possible? To take secrecy first.

Theoretically, the gay organisations, overtly or by implication and example, encourage coming out. But there remains a substantial amount of objection to this.

The objections may be: 'I would lose my job/flat', and in certain cases this is probably quite true.

Then: 'I couldn't tell my family/parents/friends I've known for years', which is at best debatable. I would never seek to dismiss or minimise the difficulty of coming out to family and friends particularly if the individual is young. But love is not love that alters when it alteration finds: and the experience of the increasing number of gays who have taken this step in their personal lives supports Shakespeare's perception. Through increased self-awareness and greater self-confidence achieved by mixing more freely with other gay people on a social/creative level, through CHE and GLF and other groups, more men and women are encouraged to come out.

But an extraordinarily large number of gays object to coming out on quite different grounds. In effect the argument runs: 'It is of no concern to anyone else/why should I wear a badge when I buy a newspaper/what I do in bed is my own business and no one else's'.

None of these (and other, similar) statements is true. By taking this line, the individual is admitting that he is happy to mould himself, or be moulded, into a role cast by the unthinking assumptions of others whose values (albeit admirable) have a different basis, and to be treated (for well or ill) as though he were other than he is. The newspaper seller doesn't care whether he sells his papers to a Roman Catholic, a Conservative or a vegetarian. Yet there are, surely, occasions when the Roman Catholic, the Conservative or the vegetarian will find it necessary to state their position. To hide, or evade the issue, is a betrayal, and such an attitude has no place in a politically orientated gay organisation.

What one *does* in bed is, of course, a matter of interest to nobody but oneself (and presumably the person one is in bed with). What is of concern is that it is being done with a person of the same sex. Those who believe that homosexuality can be reduced to mere genital activity have perhaps the saddest, most limited and repressed view of all.

#### Inside and outside

Coming out has undeniable beneficial effects on the individual. But it does not solve the second problem—that of coming to terms with being an outsider. In fact, coming out has the back-lash of making it easier for society at large to recognise the outsider—which is, I think, why the liberal/tolerant representatives of majority culture are so unnerved by the existence of CHE, GLF, etc. The very existence of these organisations brings home and underscores both the actual number of homosexuals and the extent of their very real problems and grievances.

Black people live with automatic identification: generally the homosexual prefers not to. It places the individual in a position which, though more honest than that of his closeted brother/sister, is much more difficult to handle. For he must often face, and be prepared to face, open hostility frequently motivated by nothing more than the evidence that this person is gay.

There are a number of individuals who have come out in the fullest way possible—with family, friends, at work. They claim this has made no difference to their relationships and that they have encountered no hostility. If this is true, then they are blessed in their family, friends and colleagues at work. This experience does not alter the view expressed above. And does not mean that everyone else can follow their example with

confidence. I would suggest, diffidently, that in various ways they avoid confrontations in which the possibility of hostility is present. I would also suggest, more confidently, that a benevolent tolerance is a form of hostility.

If then an individual has come out enough to be recognised as gay in situations *other* than those which he controls, then he may be forced into a position as untenable as that of the gay passing for straight, and may become uncharacteristically defiant, aggressive and angry.

Perhaps one will, at this point, immediately think of those gays who have been politically motivated to come out through association with GLF. But I am also referring to those gays who have become detectable unconsciously, such as the effeminate queen of the show-biz stereotype and the midnight cowboy. The tension that arises from their knowledge that they are detectable, without badge or banner, merely encourages them to emphasise this through dress, behaviour, speech.

Let no-one put-down or criticise the pansy and the stud, the drag queen and the radical femme, the transvestite and the transsexual, the GLF activist or the CHE spokesmen. Let no-one deny the very real pain and suffering that the overt gay can experience in confrontation, for simply having the courage and conviction to make an honest statement about himself, to make real the theories of others. To dismiss these men and women as freaks, hysterics, show-offs, or martyrs is as uncomprehending as it is cruel.

#### Pathways

I do not think that any meaningful liberation for homosexuals can be achieved while society is based on the currently predominant principles. But I do not believe either that the homosexual should take it upon him/herself to 'change society' as a homosexual. Apart from being a ludicrous impossibility, this attitude implies wanting to change things which the *majority* find quite convenient and helpful. (Incidentally, I regard present society as one almighty fuckup and believe that the application of some of the basic principles of gay liberation to society as a whole would be beneficial but this is a separate argument).

The current principles of society which is sexist, male- and heterosexually-dominated, are inimical to the needs and potential of gay people. I do not think that the way towards a satisfactory gay life-style is to seek acceptance by this society, by emulating its standards, conforming to its behaviour patterns, by seeking a pat on the head from church and state for wearing a suit and being exclusively pair-bonded for 200 years.

Homosexuals should not wish to be accepted *by* society, but should seek to be accepted *into* society.

This means that homosexuals should accept themselves for exactly what they are, should be alive to the differences between them and their heterosexual brothers and sisters, should explore all their potential that, presently, is so inhibited. The gay community should acquire a sense of community; support each other in every possible way, rise and insist that known gays should be able to do certain jobs, should help those who have been discriminated against or oppressed instead of merely shrugging 'he probably deserved it anyway'. Gay people should examine the principles of love/sex/morality upon which our heterosexually-conditioned lives are based, and ask whether certain rules are in fact 'natural', or merely expedient; whether certain accepted 'eternal truths' are indeed either eternal or true. For example, the idea that a single-sex bonding should bring up children contests one of these 'eternal' and 'natural' truths in a very deep way—ie that children should have A Mother and A Father. In their book *Growing Up Straight*, which tells parents how to prevent their kids growing up bent, Peter and Barbara Wyden actually make the point that a strong distinction between the roles of mother and father—he playing very male, she playing very female—will help!

Dennis Altman suggests that (in America this is) young people coming to terms with their gayness will gain a much greater sense of community, a greater sense of belonging by reading the gappress and listening to the Mattachine Society's radio programmes than from any amount of individual 'counselling' from doctors/

psychiatrists/social workers. This does indicate a way forward: homosexuals young and old, still feel not just apart from society as a whole, but with no alternative security. Community projects, a gay sister/brotherhood must be attained—but with its own identity, its own standards, its own values.

A gay life-style that is an example to the young, a consolation to the old and a living, creative experience for all gay men and women cannot be achieved until gays are happy being gay. Fear, guilt, self-hatred must be rejected; emulation of the stereotyped roles of straight society with the consequent development of relationships that are possessive and exploitative must be avoided; we must seek a greater variety of social outlets; we must seek to be recognised *for* our difference, not in spite of it.

—Roger Baker Ed. We invite readers to comment.

# JEFFREY

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# CHE

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# NASTY TALES

The barriers to sexual liberation and equality in this society are of course strengthened by the various 'straight' media which continue to perpetuate the role game, representing women as mindless sex-objects—toys for the aggressive male to play with. These roles constitute the very foundation of this society structure: and in order to ensure its future all people who do not play the game, and who therefore threaten the structure, are put down in every conceivable way. Thus it is that gay people are abused in nearly every piece of 'straight' reportage. Examples seem never-ending, and in most cases the abuse is ruthless. It's not only what they say which is insulting but the way in which they say it. A report on a trial of a man who has raped a woman will be described objectively, with no apparent bias against the rapist. Yet another article might be printed alongside reporting the trial of a man 'convicted of conspiring to corrupt public morals by publishing advertisements by and for homosexuals' where the whole style of the writing will automatically tend to condemn the moral convictions of the man in question, and thus imply his guilt.

## HOMOSEXUAL 'GROSS INDECENCY'

The fact that the term 'homosexual offence' has become common usage is sufficient evidence of the depth, and the very basic nature, of the alienation which is levelled against us. It is no less than a preposterous social evil that the word 'homosexual' has become synonymous with 'offence'. An act can only be called an offence if the person or persons involved in it are forced into any behaviour against their will. I have searched through well over a hundred newspaper reports of 'convictions for offences of gross indecency'—yet only a very small number of these mention any evidence to suggest assault. (ie: that any one of the persons involved did not consent to take part). So the label 'gross indecency' is merely a matter of opinion on the part of the heterosexually orientated 'law' the only real 'gross indecency' involved here is the insulting use of this term by heteros to describe homosexuality. The fact that gay sex may occasionally occur 'in a public place' is no more reason for the 'law' to intervene than when heteros have sex in a similar place. But the fact that ninety-nine percent of arrests seem to take place in public lavatories late at night clearly indicates an act of very gross indecency on the part of the police who persist in gleefully harassing innocent homosexuals who have a right to be left alone. Some policemen undoubtedly use gay people as an outlet for their aggression, to work off their guilt feelings and frustrations perhaps due to their

## Martin Grant

own suppressed homosexual inclinations. Ironically, the 'law' forces gay people to meet in closets—where the law is waiting for them! I call upon all heterosexuals to think about that for a moment (if any are reading this) and then let them try to defend the 'fairness of the great British judicial system'.

If there is to be any justice at all, heterosexuals have far more suspect behaviour to answer for: There are millions of heterosexual offences taking place every day within the bounds of the 'law'. A man may legally 'possess' a woman, and a woman 'possess' a man—for life—by means of the oppressive, if not perverted, alliance called 'marriage'.

On the subject of words and their power to condition us into certain pre-structured patterns of thought, I think it strange and wrong that we use the word 'straight' to describe a society which is clearly bent—bent on distortion, perversion, and eventual self-destruction. Alas! the odds are stacked heavily against our straightening out the distortions. Alien conditioning has sunk very deep into all strata of modern living. Even the dictionaries are rigged. Recently a new edition of Chambers twentieth century dictionary was published and some of the new definitions were printed in a Sunday Times supplement in which I was astounded to read this:

**kink, n. . . . - adj. kinky, eccentric (coll.): mad (coll.): out of the ordinary in an attractive and sophisticated way (coll.): homosexual, or sexually perverted (coll.).**

It is no less than an outrageous travesty of moral justice that the word 'homosexual' should be printed in connection with the word 'kink'. The real meaning of this word is debatable in any context, but it would be unforgivable to use it to describe a natural healthy human relationship. What chance do we have of saving children from the mass fear of liberated sexuality when the text books themselves are false? It is in this very basic area of language and the everyday use of words that the lies are perpetuated. It is a mind-blowing thought that every day millions of 'normal' aggressive, chauvinistic men are using the word 'cunt' as the severest putdown, the 'final insult', against their fellow men. It's saying 'You're no better than a woman', thus degrading women totally.

## VICTIMS OF 'STRAIGHT' CONDITIONING

There are various kinds of media put-down used against gays—some subtle, others not. There are the small, sarcastic 'asides', such as:

## 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.*

Thus spake Lynda Lee-Potty of the Daily Mail in one of her trivial gossip columns. I suppose she cannot help her ignorance. The government and the 'law' remain the real culprits. The 1967 Act has proved a charade, a front behind which the police continue their oppression. The national dailies repeatedly come up with horrific stories of 'queer-bashing' and frightening reports of 'trials' at which the 'accused' has been fined or imprisoned by a downright medieval 'legal' system. Some are well-known, like the 'Oz' and 'IT' trials. Others slip by unnoticed. Who dares to think what terrifying assaults of 'justice' lie behind reports like these:

Wright had spent eight weeks in custody before being granted bail and during that time he had received punishment from other prisoners.

While out drinking, the two discussed "rolling a queer"—assaulting and robbing a homosexual.

They met the man in a public lavatory and went with him to a park where the attack took place. Both youths punched and kicked the man who died from inhalation of vomit.

After "a good deal of perturbed reflection," the court had decided to reduce the sentences because Robson and Murray were so young and neither had been to prison or Bors-tal before.

the dock and cried out: "I want to come out as a man. This is driving me mad.

"Give me ten years. I don't care. But bring me out a whole man. I just can't stand it any more."

A MAN promised a judge yesterday that he would take female hormone pills to try to rid himself of his homosexual tendencies. The pills retard a man's sex drive.

Much as I would like to go into each case individually, to find out the real truth behind the 'front' stories issued by the police and other 'authorities', there is, of course, no space or time. And anyway, what good would it do? These cases are over. Filed and forgotten. The damage has been done. Others are happening now. Quietly, helplessly, innocent gays are being fined and convicted in small, seedy, backstreet courtrooms all over the country. We must all concentrate on trying to seek out and stop this 'legal' prejudice. Sometimes, oppression can have far-reaching results. Recently, there has been the case of a government scientist who lost his job after the discovery of a 'homosexual offence' in which he was involved in 1949! (See Sunday Times - 23/4/72). Also the case of Christopher Swabey who has just won 'a sixteen-year legal fight to clear his name'!

And why? What was the terrible thing he did?

In 1956, he was dismissed from the Navy after a court martial in Malta found him guilty of indecently assaulting a junior officer. He was alleged to have stroked the thigh of a 22-year-old sub-lieutenant during a taxi ride.

Wow! He stroked his thigh! Now it can be told! The only possible crime here could be if that was all he did.

Then there was this, which appeared in the Evening Standard under the heading 'Rats who feel queer in a crowd'!

MONTREAL, Friday.—Homosexual rats provide a warning to the human race, Professor Fred Knelman, who heads the Humanities of Science Department at the university here, said today. The professor said tests on rats showed that when their population exceeded a certain density pathological behaviour was witnessed. Abortions became more frequent, mothers would not properly wean their young, and homosexuality and cannibalism became more frequent.

So now we're equated with cannibalism!

It is judges who say things like this . . . . .

## \* SYMPATHY

The Judge, Mr. Commissioner Rigg, Q.C., told the four men: "Any unsuspected male adult frequenting these premises might have found himself witnessing the sore of conduct you were indulging in. "I find it impossible not to feel some sympathy for you in your predicament. It is not your fault you are as you are."

I'm going to fine you £50 and I warn you that if you are ever involved in another offence like this again, you may be bound over to keep the peace in a very large sum."

Putting Langley on probation for three years, the presiding magistrate Mr Tom Merrifield said: "You will be required to reside at Napsbury Hospital for as long as the medical staff or the probation service require."

Fining them each £20 magistrate Mr. Neil McElligott commented: "This was perfectly disgusting behaviour."

\*SYMPATHY! This word is one of the most effective weapons used against us!

. . . . . And 'psychiatric reports' like this:

He added that a psychiatric report on Lewis indicated clearly that there was no cure for his homosexual tendencies "except the complete removal of sexual desire."

Which result in tragedies like these . . .

In August last year a Southwark Council child-care officer killed himself two days before he was due to face criminal charges alleging indecency against three boys under his care at the council's children's home, The Hollies, at Sidcup.

**SHAME** and embarrassment killed 22-year-old clerk Daniel Cummins.

He gave up a struggle against his homosexuality and took an overdose of drugs, a Westminster inquest heard today.

He was found dead in his flat in Nottingham Place, Marylebone, last Saturday.

His neighbour Miss Rosemary Taylor said Cummins was depressed because he was a homosexual.

### Poisoning

She said: "He was ashamed and embarrassed and couldn't accept what he was. He was continually struggling against it."

She added: "Daniel said he told his father two years ago that he was a homosexual. He never heard from his father not even on his 21st birthday."

In a statement to the police Burnette said: "I felt like putting a gun to my head, not for what I did but for what I am."

These men were murdered by society. That means you, me and everyone who has at some time or another accepted, and played along with, heterosexual conditioning. Self-oppression is the greatest problem of all because its roots lie deepest. So many gays feel unable to pursue their natural inclinations at all times: instead they assume the roles thrust upon them, and are quite content to refer to themselves as 'queer', thereby agreeing with the hetero myth that they are 'sick'. It is deeply depressing to realise that the strength of society's condemnation is so great that many people not only suppress their gayness but also hate themselves for being gay. How many times do we read pathetic quotes like these:

### In the toilet

Pleading, "I had been drinking very heavily and I bitterly regret what I did,"

I..... a married man with three sons, told the court: "I am thoroughly ashamed of myself. I have disgraced my family."

Mr M. D. Shaffner (prosecuting) said the offence was committed in toilets in Thornes Park, Denby Dale Road. When he was arrested S..... said: "I wish I was dead."

Mr P. M. Way, in mitigation, said S..... was deeply ashamed and disgusted.

He was sorry for what he had done and felt he needed help which would make him stop committing these offences.

Of course, the 'accused' is often advised to say these things in order to win favour with the court and 'get off lightly'. But, perhaps the saddest and most infuriat-

ing of all are those pathetic letters from suppressed gays to the 'straight' press asking how they can be 'cured'.

Who can feel anything but nausea and pity for a letter like this. . .

**I AM 30 and happily married with three children. But I'm alarmed because lately the idea of homosexuality has been attracting me. How can I conquer these impulses? I can't discuss this with my own doctor—I've known him so long we're like old friends.**

. . . or anything but desperation at this reply to it from 'a doctor'?

**I'm sure your doctor would be sympathetic. He could put you in touch with a psychiatrist to help you. Just talking about this sort of problem can often produce a cure. But see somebody—another doctor if you're determined not to see your own. And don't wait too long.**

We must protect ourselves from these dangerous heterosexual 'authorities' who fear our sexuality and dare to tell us we should be 'cured'. We must defend ourselves against their treacherous lies! We must make sure, all of us, that we do everything we can to re-educate the victims of 'straight' conditioning. Whenever we read an article which puts us down we should write and complain, and if possible personally track down the individual(s) responsible and demand a published apology.

Mr. Greaves told the meeting he had taken up with police at Cambridge alleged cases where officers, posing as council workmen, had drilled holes in the ceilings of lavatories to "spy" on homosexuals.

Since his investigations he had been told of similar cases in Norwich.

We must not remain silent, for silence suggests the acceptance of guilt. The few clips reproduced in this article provide more than satisfactory evidence to anyone who doubts the need for the CHE and the GLF or any other movement formed to fight oppression.

## Contrasted use of 'NASTY'

A KISS in a lift led to more kisses and then "without words being spoken a couple went to the bedroom and sexual intercourse took place," a detective told a court today.

Appearing in the dock at Wallington was 23-year-old housewife, Mrs. Janet Smith,

of Bovington Square, Mitcham who admitted indecently assaulting a 12-year-old boy, said by Det. Sgt. Ron Noon "to look more like 15."

Mrs. Smith, a brunette with a child of 18 months told the court: "I am very sorry. It was only on the spur of the moment."

### NASTY

She was given a conditional discharge for 12 months and told by the woman chairman Mrs. M. Forsdick: "You landed yourself in a very nasty position."

"If any problems arise over this, do seek the voluntary help of the probation service."

## Choose your group!



### HARPY TRIO AT MUSICAL SOIREE!

Only 'Sensational! Stimulating!' could describe the performance of a surprise 'ladies' Harp Trio at the first Music Group Subscription Soirée recently of a piece by the eighteenth century operatic composer Grétry, appropriately titled 'Danse des femmes'. This was duly encored to the accompaniment of embarrassment and bravely suppressed laughter from this unique ensemble and their ominously deep voices. An enriching experience and hopefully these eminently gifted girls (all professional harpists in drag) will come again sometime.

Earlier we had heard an hour of music for solo harp, brilliantly played by David Watkins. His repertoire ranged from Baroque to contemporary classics, and represented many different moods. A pity, though, that we were not treated to a Bach transcription, for virtuosity's sake. A three-movement Suite especially composed for David was of a light-weight nature, technically demanding, and even contained a short nocturnal parody. He excelled in making his pianissimos successfully inaudible on occasion.

The disclosure was made that a magnificent virtuoso display amounted to nothing more than the result of a complex mechanical action and the skilful operation of the harp's seven pedals so a familiar orchestral sound, the glissando, was thus simply explained.

Altogether, a splendid evening, tinged with an extraordinary, yet subtle, erotic element.

—A Vincent-Jones

### LONDON SOCIAL ACTIVITY GROUPS

There are several groups already in existence for members interested in DRAMA, A Revue Group,

POETRY, Writing, Music, Foreign Languages, Motoring Walking, Wine Making, Railways and now a Gay Film Unit. The latter isn't really in the same category as all the rest, as it has been set up to make films relating to the gay experience by people who are more or less pros.

During the last few weeks CHELIC has received enquiries from members as to whether a PHOTO GROUP existed in CHE. It appears there are a few members with equipment, both 8mm and still cameras, who would like to form such a group. If you would like to become a member, please write to Martin c/o CHELIC, wherever you happen to live.

What about the following for Special Interest groups—Swimming, Yoga/Table Tennis/Badminton/Painting/Drawing/Bridge/Chess/Sauna etc. Any member interested in any of these suggested activities or who knows of any other pursuit suitable for Group activity please write to CHELIC.

### MOTORING GROUP

On Saturday March 3rd the Motoring Group joined forces with the Windsor CHE and spent a very enjoyable day together. After lunch in Windsor members toured the Castle, (we hope our activities around the sentry boxes will result in Windsor recruiting a lot of new 'tall' members). 'Up the Guards'. Members then walked to Eton, and tea was laid on by David, from Scotland, who lives in a small cottage. Everyone squeezed into his very warm parlour, and emerged a couple of hours later having stuffed themselves full of delicious sandwiches and cakes and drinking endless cups of tea. The happy band then went on to the Noah's Ark, Windsor's second Gay pub. (We had a pre-lunch drink at the Ship earlier), and later adjourned to Mike's pad for a very pleasant party which went on in true CHE spirit until the early hours of Sunday morning. Our thanks to David and Mike for a splendid day.

# Reviews Books

## NOT UNDER THE BED

In his article in March ('Stand up but not for Jesus')—the temper of which makes the Spanish Inquisition seem a liberal institution—Robert Jones suspects that he sees 'Christians under the bed'. He will naturally

be astonished to discover one not hiding there, but standing up in the assembly of his co-religionists and acknowledging that he is a homosexual. That is what David Blamires is doing by putting his name to the pamphlet 'Homosexuality from the Inside'. Yet again, Christianity which (in Robert Jones' opinion) 'allies itself with the establishment at every opportunity' seems capable of inspiring in some of its adherents a more liberal and heroic temper than the Robert Joneses of this world are capable of recognising. If Mr Jones *really* wants to know what motivates 'Christians involved in a campaign for homosexual equality', he might find some of the answers in this 45 page booklet—maybe they are motivated by both their sexuality *and* their Christianity. But perhaps Robert Jones' simplistic equation of 'Christianity' with 'the Church' will prevent him from recognising that possibility.

David Blamires' pamphlet is evidently designed to take the discussion within the Society of Friends a few strides further on from 'Towards a Quaker View of Sex'—that remarkably enlightened booklet of 1963, which is why this particular essay is written by a declared homosexual. I believe that it *will* move the discussion forward, though I am not sure that the best way of educating liberal-minded 'straights' is by the printed page. David Blamires himself hints at a better way when he declares: 'It would help a great deal if more homosexuals were courageous enough to identify themselves, in appropriate circumstances, so that people could recognise that among their friends and neighbours, relatives and colleagues, there are many ordinary, inconspicuous individuals who happen . . . to be homosexual.' I hasten to agree, but am bound to ask: what are these 'appropriate circumstances'? Isn't it likely that, as well as an education by pamphlet, we need an education by *involvement*, by 'gays' and 'straights' meeting on a basis of genuine equality? Antipathy towards the homosexual will persist until he is known and respected. Could not something be done within the Society of Friends to provide for such meetings so that the 1,000 gay Friends are liberated to be themselves within their religious community? I plead, of course, with all churches to do so, but am more hopeful that it could happen among Quakers.

My chief misgivings about 'Homosexuality from the Inside' are not over the sketchiness of some of the key sections—that is inevitable in so short a compass—but in the vague liberality of David Blamires' moral attitudes. When he writes: ' . . . people should be encouraged to develop their emotional natures and stop repressing their feelings which are, in the right

place, perfectly positive and enriching', I am not happy. This is too blank a cheque in the present confused moral situation. I believe, for example, that the adoption of a so-called 'gay life-style' (a la CHE conference discussion prompter) might well lead to a marked deterioration in emotional and moral health. Again, I am far from happy to find him quoting with implicit approval a typical chunk of GLF manifestos. We shall certainly need a much more profound investigation of values to be spelt out in a morality and a politics for 'gay' people. It just will not do for brothers and sisters to lay about them with that blessed word 'sexist'. If that is where it stops then 'Liberation' like 'Patriotism' will quickly prove to have been 'not enough'.

To speak more plainly, I find too little here which upholds a specifically *Christian* standard for homosexuals who are followers of Jesus Christ. I hope I am not misreading the booklet if I describe David Blamires' attitudes as a reluctant endorsement of some of the relational *modi vivendi* prevailing in the sub-culture. He writes of those whose sexual relationships are casual: 'There is a price to be paid for everything in life, and the price of insulating their sexual desires from everything else may be one they have decided to pay' and 'It is clear, however, that such people are settling for what can actually be obtained rather than aiming at an ideal of mutual involvement and caring which may be totally beyond their reach'.

Now, I appreciate the candour and compassion which prompt those words, but the Christian who seeks to minister in this situation has a painful task. He must not heedlessly increase the guilt already crippling so many gay people, yet he cannot allow that 'price' to be paid without warning of the hells which await those who have abandoned the struggle for integration. Nor can he allow that any Christian should *settle* for anything short of committed relationships of true and tender mutuality. These aims must be upheld by 'gay' and 'straight' alike or we must cease to call ourselves Christians. Perhaps it is time that 'gay' Christians met and considered what values, standards and guidance are appropriate in this sadly neglected area of human conduct. An ethics for 'gay' Christians is very much needed.

Enough, however, of the buzzing of bees in my own pastoral bonnet! David Blamires has written a brave and useful booklet. I hope that his 'standing-up to be counted' among Friends will not cause him much suffering. It is the sad fate of those, whether 'gay' or 'straight' who are concerned to help homosexuals that they become targets for gossip, innuendo and condescension within the religious communities to

which they belong. I hope Friends will prove more mature than that and recognise, in this courageous Friend, that they have one who has paid them the Christian compliment of 'speaking the truth in love' so that the whole Body of Christ can grow up into a better understanding of the situation of 'gay' brothers and sisters. A Quaker injunction in the London Yearly Meeting Handbook says: 'Let us not be too much afraid to take a friend into our confidence'. Well, that is what David Blamires has done. I hope Friends will respect and love him for it.

—Tony Cross

HOMOSEXUALITY FROM THE INSIDE by David Blamires

Published by the Social Responsibility Council of the Religious Society of Friends, 20p.

### FUEL FOR MRS WHITEHOUSE?

For four years, from 1967 to 1971, Kenneth Leech was a curate of St Anne's in Soho. His prime concern in that time was with the lot of the rootless young persons to be found living in that area, many of them drug addicts, and these two books are based on his experiences with them.

*A Practical Guide to the Drug Scene* was originally published under the title *Pastoral Care and the Drug Scene* and was specifically aimed at priests and allied workers. Essentially the book falls into two parts. The first section provides a comprehensive account of drugs; their origin, nature, use and effects. Similar surveys can be found in a number of worthwhile books on drugs which are now available but this book stands up to the comparison very well. The account is clear yet detailed, for example we are given a precise description of most of the commonly employed pills to facilitate identification, and in his description of addiction he takes account of the issues of race, sex, age, and so forth, of the people concerned. This encyclopaedic knowledge combined with his cool, sane, balanced judgements must commend itself to the reader.

The second part of the book is more controversial. In effect, he is trying to define the role of the priest in dealing with these contemporary problems. He discusses the claims made for mystical and spiritual insights gained under the influence of drugs, he analyses the social structure of the drug scene, he stresses the need for appropriate pastoral care, and finally states what he believes his vocation to be about. Reactions to this second half are bound to be coloured by our own beliefs but, in any event, we cannot fail to admire the man for his genuine concern for people, his obvious integrity, and his

willingness to grasp nettles which others in his position have so often ignored.

*Keep the Faith Baby* has a wider coverage and less sharp focus. It deals with a whole range of issues which he encountered at St Anne's describing his fights with bureaucracy in attempting to get a better deal for drug addicts and the abuse he received because of his liberal views. However, this book does not deal solely with drugs but provides a description of many of the changes which occurred in the youth culture in the late 1960s: the growth of the underground press, the development of communes, the movement of young gays from the West End clubs to Earls Court and Chelsea, and so on. This fascinating account is made more alive by his own direct contact with many of the leading persons involved. There are some surprises. I did not know, for example, that Paul Simon, of Simon and Garfunkel fame, was associated with St Anne's and wrote and sang there.

This book has great interest and many merits yet in some respects it worries me. He does not analyse all the situations clearly enough so that the book is open to misinterpretation. He seems to link drug taking with homosexuality; 'My own initial contacts were with a club frequented by young male homosexuals off Wardour Street . . . Use of amphetamines by kids in the club was closely related to the confusion about sexual identity.. it was only when they were 'blocked' that they could act out their homosexual role'.

Many readers might question these statements. Kenneth Leech himself is too wise to make glib explanations of cause and effect. Indeed much of his work has been to deny such explanations, but what would Mrs Whitehouse and her friends make of the extracts quoted above? I can see them being quoted as evidence that homosexuality produces drug addiction, or that the use of drugs promotes homosexuality, whichever happens to be the more convenient argument at the time. Perhaps in his next book Kenneth Leech can take his studies further and clarify his, and our, thinking.

—John Head

A PRACTICAL GUIDE TO THE DRUG SCENE by Kenneth Leech. Published by SPCK 75p.  
KEEP THE FAITH BABY by Kenneth Leech. Published by SPCK. £1.90.

### REFLECTIONS ON GENET

It was, I believe, Virginia Woolf who said of James Joyce that she was unable to hold him in very high esteem as a writer since no writer who was very good

could be so boring: and everyone now knows how wrong she was. However, à propos Jean Genet I am prepared to make the same comment. Genet is enmeshed inseparably in his past way of life. His background dominates and overpowers his writing. He is the victim of those who have been fascinated by the potential dichotomy of the bathos of his existence and the high level of his art. Such people, in particular, of course, Sartre, have woven specious theories to the effect that the baseness of Genet's life has somehow purified him and made his work glow and vibrate in a way that writers who lead more ordinary existences are unable to achieve.

*Reflections on the Theatre* and other writings by Genet is a volume slight both in form and substance. It consists of a series of letters to the director of one of his plays, *The Screens*, on an occasion when it was being produced in Paris. The greater part of the contents of the letters relate to the actual details of the production, and if one has not seen the play, not much is gained from Genet's comments on the production. Out of context his directive that 'all the other women will have umbrellas and will be dressed in the same way, with skirts made out of yellow or greenish rags' has little significance. The publishers seek to suggest that Genet's remarks go beyond the staging of the play itself and have some application to the theatre and drama in general. However, such remarks are few and not particularly original; I quote two. 'Shame is less prone to be shaken than is glory' and 'I have been at pains to indicate that the stage and life are opposites'.

The remaining two pieces are described as essays. One is entitled 'The strange word Uoh . . .' and consists of an unconvincing dissertation as to why the only place in a modern city that a theatre can be built is a cemetery. The second piece has a lengthy title, part of which relates to the lavatory. There is a depressing predictability about Genet's works. What a refreshing change it would be if he could escape from his own anal complex. Why cannot pieces of paper be thrown into a wastepaper basket for a change rather than 'chucked into the crapper'. This last piece is a form of philosophical monologue to the effect that 'It will not be long before nothing will matter anymore'. True to Genet, this piece ends with a description of an erect member.

This volume has done nothing to alter the suspicions that I have always had on reading Genet that the impenetrability of his style conceals a scarcity of original ideas and covers up for a lack of lucidity of thought.

—John Mallory

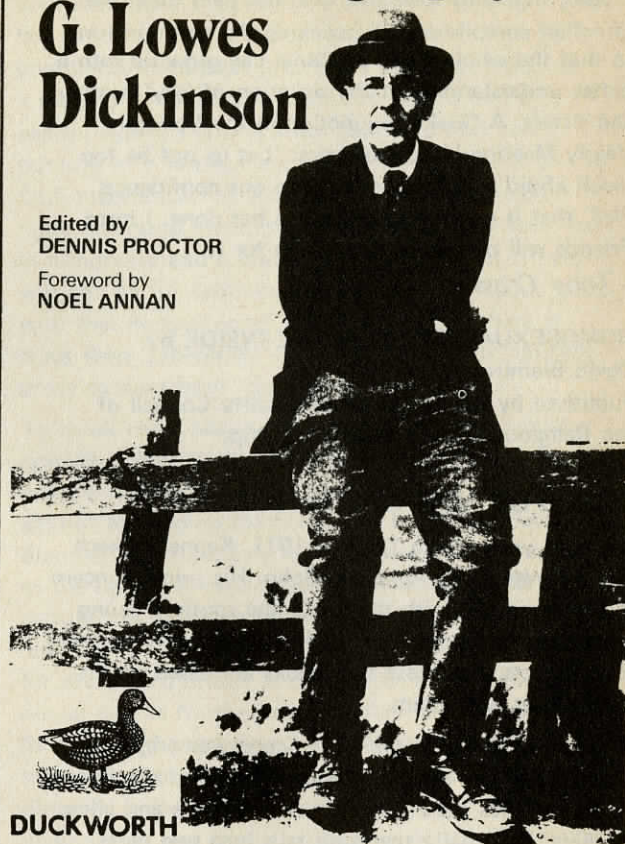
#### REFLECTIONS ON THE THEATRE AND OTHER WRITINGS BY GENET

Published by Faber and Faber, price £1.00.

## The Autobiography of G. Lowes Dickinson

Edited by DENNIS PROCTOR

Foreword by NOEL ANNAN



DUCKWORTH

Friendly, modest and drily humorous, Goldsworthy Lowes Dickinson (1862-1932) remained for most of his working life a Fellow of King's College Cambridge, known to the outside world as a philosophic critic of the political structure of modern society and an early advocate of some form of international organisation to prevent future wars.

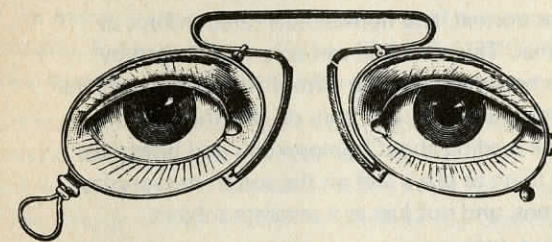
Underneath this quiet exterior lay the agony of what he himself described as 'a woman's soul shut up in a man's body'. He embarked successively on no less than five prolonged and intense love affairs with men, not one of whom shared his homosexual orientation. 'If anyone values anything I have done', he once wrote, 'they should value also the passions that have alone made it possible'.

Forty years on, this can at last be done. Dickinson completed this autobiography in 1927, but it was far too intimate for publication during his lifetime; and the official biography by his friend EM Forster in 1934 had again to suppress a great deal of what is essential for an understanding of the man. It is only now that Sir Dennis Proctor, himself the fifth and last of Dickinson's 'young men', to whom Forster handed over his own role of literary executor, has been able—with the addition of some other previously unpublished pieces, including some of Dickinson's intimate private writings and his privately printed poems—to prepare it for final publication.

(to be reviewed in next month's LUNCH).

IN UK ONLY £4.95 NET

# Dear Sir...



#### HOMOSEXUALS TOO INWARD-LOOKING

We wrote to Mary Renault inviting a contribution. She replied: 'Thanks so much for your kind invitation to write for LUNCH.'

I'm so sorry, but I honestly won't have time, I mean, of course, I would have if I put aside the work I am doing, but this makes one lose one's thread and one's impetus, and I always try to lay off articles and so on while I am doing a book. (I have just made an exception for the TLS, but I can't think of any other periodical I'd do it for).

Aside from that, my own belief is that a more tolerant attitude to homosexuals is best achieved through material addressed primarily to the general reader, as Iris Murdoch, for instance, did it so well simply by including a homosexual couple in her cast of characters in a perfectly natural way, in, I think, *A FAIRLY HONOURABLE DEFEAT*, and showing them coming through their ordeal with more credit than most of the heterosexuals. I have never written anything specially directed to homosexuals and don't think I would however good the company I wrote in, because I think most of them, indeed probably all, need to be more outward-looking and have already more solidarity than is good for them.

I've not had the magazine, but will thank you in advance whether I get it or not. The censors here have greatly broadened their outlook over the last few years, but if the paper mentions homosexuality on the covers, they will probably hold it up. The customs recently embargoed *THE CHARIOTEER*, though it was released for distribution as soon as it reached the Censors' Board.

Yours sincerely

—Mary Renault

#### COME BACK KINSEY, INDEED!

Michael De-La-Noy makes a fully warranted attack on the design of the 'Forum' sexuality survey. However, in passing he makes a distorted reference to the Kinsey rating scale and I offer the following comments with the Kinsey tome open in front of me.

Kinsey and colleagues described the ratings 0 to 6 as a seven point 'heterosexual-homosexual rating scale'. In the text it is made clear that sexuality is the predominant interest and that heterosexuality and homosexuality are regarded as terms that are too rigid—a balance occurs for each person and furthermore a given individual may change whilst growing older.

It is a distortion, Michael, to describe the rating as 'for homosexuality (as opposed to homosexual conduct) . . . which took no account . . . of repressed homosexual desires . . .'. There are two errors here. First, to describe it simply as a rating for homosexuality; second, concerning the 'repressed homosexual desires' bit. Kinsey and Co, go on and on about the 'psychic' aspect which I interpret as relating to realised and unrealised thoughts, imaginings and daydreams about sex. The following quotation makes the matter clearer. 'Individuals who are rated 3's stand midway on the heterosexual-homosexual scale. They are about equally homosexual and heterosexual in their overt experience and/or their psychic reactions. In general, they accept and equally enjoy both types of contacts, and have no strong preferences for one or the other. Some persons are rated 3's, even though they may have a larger amount of experience of one sort, because they respond psychically to partners of both sexes . . .'

It is important to be clear about the Kinsey ratings because it is on the basis of the Kinsey analysis that we can build an unassailable case for abandoning legal and social distinctions between hetero-, bi- and homosexual persons.

—Ray Edwards,

Central London Group, CHE

Michael De-la-Noy writes: And I wrote my article with the Kinsey tome shut in front of me! I quail before such erudition, and if Dr Edwards is right, I'm glad for him and ashamed for me.—Ed.

#### HETEROSEXUAL CONDITIONING

I was interested in John Head's article 'Research Into Homosexuality', but I would question very much whether we really need much more research upon the lines he indicates. Even if all the money was forthcoming, and all the research which he suggests could be undertaken, I doubt very much whether we should

learn much more than we already know, nor would it get at the root of the problems confronting homosexuals.

Heterosexuality, bisexuality and homosexuality have been with us since the beginning of time, or as long as there has been life on this planet, in one form or another, and so it will continue. The real trouble is most people ignore it even when it happens before their very eyes. Animals have no inhibitions about sexual behaviour, they follow their natural instincts. It is only humans who get all hot under the collar and start talking a lot of nonsense, and try and prevent others from behaving naturally.

A child is born without sexual inhibitions or colour prejudice. These are things it acquires from others, and the indoctrination begins early. Most people in a free society are shocked when they see young children being indoctrinated in political ideas, instilled with views regarding human relationships and sexual behaviour. I will stick my neck out and say that every homosexual problem stems from the moment that a person becomes aware that his or her nature is not in full accordance with this indoctrination.

There is no subject more constantly hammered home than the heterosexual relationship. Ninety five per cent of all fictional works are based upon or around heterosexual relationships. This includes books, magazines, plays, films and television; to say nothing about advertising, the church or the state. Recently I asked a man who reads on average three fictional books a week, and has been doing so for some years, how many times he had come across a homosexual situation or relationship in any of the hundreds of books he must have read. The answer was 'Never!'. What a shocking and absurd situation.

If there is to be further research, then I think it should be on how best to tackle this ridiculous situation. There has been a great deal said about trying to influence doctors, teachers, psychiatrists, sociologists, ministers of the church, and politicians, but we hear little or nothing about trying to influence writers. One of the reasons why most of us know so much about heterosexual situations is because we are constantly confronted with them through the Arts, but this is not the case when it comes to homosexuality. Even those writers, (few in number) who have tried to deal with this subject, still tend to typecast their homosexual characters, and to some extent the situations into which they put them. They seem unaware that homosexuals and bisexuals are as varied in all aspects as are heterosexuals. Each homosexual and bisexual is an individual. No two are alike. There is no set type or pattern, and each homosexual relationship and

situation is different just as it is with heterosexuals, nor are they a separate section of the community, peculiar from all the rest. They are part and parcel of the whole. Heterosexuality, bisexuality and homosexuality all form a part of sexuality but we shall never get homosexual equality so long as the great majority of people look upon heterosexual relationships as normal, and homosexual relationships as abnormal. This situation can only be changed by people becoming familiar with different homosexual situations, and they can only do this through the Arts, by reading about homosexuals and bisexuals, seeing them in plays and on the screen in everyday situations, and not just as a separate subject.

*Edward Johnson*

### NO ROOM AT THE INN?

Alan Swerdlow's letter ('Lunch', March 1973) sounds off-putting perhaps. But many hotels *will* take double-room bookings for two male friends travelling together. Experience from splendid four-posters in the Forest of Dean, through the 'George Hotel' at Huntingdon, even to the extremes of a hastily converted derelict croft on the Scottish island of Foula (population 32!) prove his misgivings to be unfounded. Admittedly, London may present difficulties, but many very acceptable hotels within a short radius of London are available. And, surely, Alan, given enough incentive you can convert a twin-bedded room into a 'double' room for the night by whipping the mattresses and sheets onto the floor, with a hasty reshuffle before your morning tea is brought up? Try harder next time!

*—Allan Crossley, Manchester*

### THE KING-DOM OF LOVE!

Robert Jones believes 'that life is finally without meaning.' I can fully accept his belief: it's part of him. If life means 'nothing' to any individual, only that individual can know.

But does not death mean even less? Not only Christians believe life means something; but as 'one of them' may I offer a very individual reply to just one or two of Robert Jones's points?

My love affairs with no-one (boy friends, girl friends, wife, men friends), but no-one have been to me as my far longer love affair with Christ. Superstition?—no doubt. Unanswerable faith?—yes. Flagellating myself on an altar of oppression?—maybe. Warped mind?—probably.

Arch enemy of individual fulfilment?—No, a thousand times no!

What motivated me to join CHE? I believe passionately

in its main objective: the equality in society of the homosexual.

But even more, I am convinced that the real wonder of a Kingdom of Love as portrayed in the reported teaching of Christ is for ever being obscured by the whole wide Christian Church because of her mis-application of her moral mission within the vast field of human sexuality. Every human is another glimpse of God: every human need another of His commands.

So I too object to much that I hear propounded in Christ's Name. Can not the CHE help me to speak back to the Church? I too abhor superstition and magic. I have already written enough to illustrate the Church still has plenty. But she also puts up with daft Christians like me.

Daft because we cannot help loving Christ, whatever the quality or lack of it in our own existence, and however much this may merely be the result of our earlier conditioning. Daft because we believe this mystic monarchy of Love to be universally available. Has CHE really no use at all for such madness?—and could none of our problems (like whether life has meaning) be solved by such love?

I find Robert Jones's letter more admirable for its elegance than its argument; but—at this prudent distance!—I can love him and wish him well for himself.

*—Mick Sandwell  
Dorset*

### THE CHANGING CHURCH

Last November an anonymous Gaylib brother contributed an interesting article to LUNCH on the origins of Christianity and its repressive effect on sexual expression, particularly as it has affected women; in March Robert Jones bitterly attacks the Church as the oppressor of homosexuality. Granted that much of the Old Testament, maybe even of the New, is a re-telling of older myths, is that any reason why these stories should not be symbolical of very real truths? And while it would be idle to pretend that the Church has not played an active part in perpetuating the ancient Jews' hostile attitude to homosexuality, it would be a travesty of justice to imply from this that it has not produced its true Christians, most of them perhaps unheralded and unsung. It is open to everyone to decide what Christianity means to him and then to try to live up to those standards; he—just like the Muggers and Whitehouses—will probably fail most of the time. Furthermore, it would be ungracious to recognise the part played by the Church in securing what little reform has yet been made to the law on homosexuality.

In my view it is very foolish for anyone to assert that he knows the truth; he cannot do so. This is why our way of thinking of God is so unsatisfactory; our understanding and our vocabulary are alike insufficient.

I can only assert that personalising God as father has made it easier for me because it has brought the idea of the Creator within my own experience. But I don't for one moment think that God is male in the sense that I am. The really interesting thing about the Holborn conference is that no one, not even our Gaylib brother, put the obvious question: why do you think God has any sex at all? If women feel happier thinking of 'him' as feminine they should do so. Whatever the Church may think, God won't mind.

It is easy to criticise the Church. But there is no point in destroying something unless you have something better to put in its place, and try as I will I cannot find any constructive suggestion in our friends' articles. The nearest approach to one is a vague suggestion that women go it alone. Whether mere males would be allowed to participate at all, as eunuchs or otherwise, is not quite clear. The idea doesn't appeal: I'm not past it yet. 'Religious superstition' is the way in which man's finite mind tries to comprehend the infinite. The Church is changing; like civilisation, it must do to stay alive. Women can and do take a more active part in its affairs than they used and this trend will I hope become more marked. Progress is much more likely to come constructively from within than destructively from without. Gays can and should play their part. I hope to do so.

*—Bill Mitchell*

### CHRISTIAN LIBERATION

Robert Jones ('Stand up but not for Jesus'—March LUNCH) seems to have a very narrow view of the Christian Church. Certainly in the past many Christians have tended to uphold the 'status quo', but there have always been radicals and rebels within the Church who have put pressure on society for change and have succeeded in producing it. I imagine the more enlightened members of the Church back CHE, not for any patronising reasons nor because they hope insidiously to win over uncommitted homosexuals by a 'squalid confidence trick', but because they believe that the Christian Gospel is essentially one of liberation and not of repression.

Most of us are afraid to be liberated and hide behind an establishment moral code, which Robert Jones seems to equate with Christianity. But this is not the Gospel. It is, in fact, the opposite. It was to free mankind from this sort of oppression, both from

outside and inside himself, that Christ was born. This has not been fully realised in the past and it can't be denied that the Church has sometimes been an oppressive force, but we now know so much more about the psychic dynamics which underlie human behaviour, that the standpoints of the past are no longer tenable. The Christian Church realises this and is in fact a dynamic religion of change and movement and growth.

The concern of many of us who align ourselves with the Church now is to break some of the repressions and prejudices which the Church has helped to build up, and to work for a society, in which man can be himself, and where his or her individuality and sexuality, straight or gay, can be fully expressed.

Those Christians who support CHE presumably do so because they feel that the organisation is playing a small part in liberating society from the prejudice and respectability, and accepted conformity which inhibits the freedom of the individual. Which is part of the Christian Gospel of Liberation anyway.

—Bill Hurdman  
Norfolk

#### INCOMPATIBILITY OF HOMOSEXUALITY AND CHRISTIANITY

Robert Jones has expressed in a short article what a lot of gay people must feel about Christianity. It is a pity more gay people do not realise that society's hostile attitude to homosexuality derives not from its economic organisation but from the historical position of its religion. Although Christianity has lost its credibility, it still has tremendous power and influence. Churches enjoy huge subsidies through rate and tax concessions and 95% of the cost of church schools is paid by us all. The Church's restrictive influence extends to television, so that only religious programmes can be broadcast between 6.15 and 7.25 on Sunday evenings, as church services cannot stand the competition. No doubt this is also why the Church has used its influence to restrict Sunday entertainments.

Some gay people who realise that the Church cannot do more than tolerate homosexuals have gone to the extraordinary length of forming the Fellowship in Christ the Liberator, ignoring the incompatibility of homosexuality and Christianity. Perhaps this incompatibility is ignored by so many due to a conscious or subconscious feeling of sexual guilt, a feeling on which so many religions thrive.

Robert Jones should not let himself be put off CHE because the Christians among its members are vocal. This is a common phenomenon among Christians—it aids them in conversions of the uncommitted and if they encounter

hostility, they can have an enjoyable masochistic feeling of martyrdom.

Although gay people should take an active part in organisations which oppose Christianity, CHE can do no good by adopting a hostile attitude to the Church. Let everyone, of all religions (and politics) and none, work together to improve the social and legal status of homosexuals and let them work for other causes *outside* the homophile movement. Any further diffusion of gay pressure groups can do none of us any good.

—Roy Saich, Bucks.

#### UNJUSTIFIED CONTEMPT

Michael Harth in your March issue says it is 'perfectly natural and reasonable—for people—to feel contempt—for the very effeminate and the drag queen'.

Contempt on grounds of mannerism or dress is never reasonable. It derives from irrational and primitive taboos on sex and artificial gender distinctions. It is as irrational as contempt for youths with long hair or of negroes for being black.

We who have so long been oppressed for being gay should not seek tolerance by tolerating contempt for those whose gayness or whose sexual proclivities are other than our own.

—Denis Platt

## Drawings

by

# Talbot Hicks

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

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

#### NUS MARATHON— 'HOMOSEXUALS IN STUDENT SOCIETY'

The February 24th conference held at University College, London, was another of those Students' Union events that have you nursing an aching head and shifting restlessly in your chair before it reaches its eight-and-a-half hour end. It had attracted 100 delegates from 40 unions in universities, colleges and polytechnics as far away from London as Coleraine and Edinburgh.

Half the delegates were from gay organisations, and half were heterosexual union officers and members of student welfare organisations such as NightLine, which brought its own difficulties since half the delegates had come to discuss the 'Gay Rights' motion for the NUS April conference, while the other half had come to educate themselves.

(The conference had been called by the NUS and arranged by them in conjunction with the Homosexual Student Association).

Nick Sabine introduced the meeting for the HSA. He explained that the association had been formed in an attempt to make the NUS take out a policy on gay rights. Student society did not actively oppress homosexuals, but it committed many thoughtless acts. Although this was a social problem it became a political one, for instance, within the context of a gay students' family role. He concluded that no help could be expected from the major political parties.

The next speaker was a member of the Conservative Party—Ian Harvey—who, under the subheading of politics, told the conference that he thought party policies could be changed by Lords' and Commons' lobby, and stressed the danger of declaring one party support. We must form an organisation whose objects were to gain homosexuals their 'rightful place in society', that is, ridding them of oppression and victimisation. In addition public ignorance should be dispelled and 'we are the people to take the initiative' he said. He blamed the medical profession for doing nothing since the Wolfenden report and films for showing 'peculiar homosexuals' when 'most are normal'. Job discrimination was an 'offence against humanity and human rights' and, in his estimation, prejudice stemmed from religion, and more specifically, ancient Judaism.

While most left-wing students were content to wince at Ian Harvey's authoritarian manner and right-wing affirmations, it proved too much for a small group positioned in front of the platform, who didn't want to be lectured to, and who called for a different arrangement of the conference. Heated exchanges

occurred, with Ian Harvey calling Gay Marxism 'a contradiction in terms'. One angry girl, wearing a 'Super Dyke' badge, called him 'extremely rude', which was true. But by then, civility had gone out of the window along with tactics. And when Ian Harvey accused the group of being 'illogical', and somebody in drag replied, 'I'm not interested in logic', logic went out the window too.

David Hyde, of the Campaign for Homosexual Equality's Political Action Group took the platform, and gave a nervous speech, in which he asked if it was possible to form a corporate group to hammer away at prejudices, and, by changing attitudes, change society, or was it up to individuals and individual movements.

'How can we form a corporate group with a pig like him', shouted a member of the audience, indicating Ian Harvey.

Another view was that, to expect gay people to combine would mean their forgetting everything but being gay; 'You can't isolate this from class position'. And oppression did not 'fall from the sky'. It was no good hammering away at it, you had to understand its cause.

A welcome break followed. Roger Howarth took over the chair from Robert Maynard, and the conference moved on to the next speaker, Rose Robertson who spoke clearly and coolly. She condemned the over interest of heterosexuals in the homosexual sex act as an 'unhealthy tendency' that might qualify for psychoanalysis. But mostly she spoke fluently about her part in 'Parents Enquiry'.

Parents still asked 'Where did we go wrong?', and, when Parents Enquiry first started, most parents just wanted to know where to get the pill to cure their 'sick' offspring. Times were changing, and often the question now was: 'Can you help me come to terms with my child's homosexuality?'.

It seemed strange to her that you could be accepted as a successful student, but 'you try being a human being before you're 21, and we'll clap you in jail', would be the attitude. Still parents were being advised to resort to 'electric therapy', and this was abhorrent.

Sex education was discussed. One view was that there was no real sex education in this country. Another, that liberal sex education could not be put into practice. Heterosexual roles were necessary for the maintenance of the economic system, and because of the cultural context, any attempt at liberal teaching would be rendered useless.

In answer to another question whether such liberal sex education might not force children into the wrong orientation, Rose Robertson said that she was against any pressure on children, and that she felt homosexual-

ity to be 'genetic'. This was widely challenged, and she confessed it was only her personal feeling.

Had the movement helped Parents' Enquiry's job? Yes. Even though GLF had frightened people, it had made them think.

After lunch, the conference reassembled to hear David Bell bounce entertainingly through a long script on education. He thought that most discrimination against teachers came from within themselves, and produced a liberal letter from the Inner London Education Authority to prove his point.

Surveys of sexuality in young people showed glaring bias. But Schofield had shown that sexual initiation in heterosexuals was commonly at the hands of someone older and experienced. When the same thing happened with homosexuals, society called it pederasty.

He condemned teachers as 'complacent', and described the knowledge of sexuality in the young as 'woeful'. But his talk never really got to grips with sex education, and some of the audience who had come along to hear new ideas were disappointed.

At this point a group split off to discuss the NUS motion. The lengthy document was daunting, and attempts to reshape it along commonly agreed lines were doomed, as more than one political split revealed itself. Then Nick Sabine announced that the whole thing would be gone over again at the conference in Exeter, anyway, and many people gave up.

Returning to the main conference, Michael Butler, for the Samaritans, had been talking about the need for professional training in counselling. Counsellors were not 'problem solvers'. He said that they should promote confidence, and not react. It was a grave responsibility, and any prejudice held by the counsellor could colour their actions.

It was important to spot 'paranoiacs' 'psychopaths' and 'schizophrenics'.

In an amazing contribution by Dr Arnold Linken (London University Student Health) he condemned the bad name of psychoanalysis, which works, he claimed. 'I have seen homosexuals go in and come out heterosexual'.

And on prejudice generally: 'If shit were any other colour, we might have less colour prejudice'. Then he continued: 'As Freud so rightly said . . .'

The final section dealt with organisation and action. Roger Howarth took the platform, this time as Vice President of the NUS. He described prejudice as the 'rantings of reactionaries', and another facet of the 'divide and rule' nature of the boss class.

He said that NUS was not a paper organisation. It could add 'legitimacy' to the gay struggle, and even help in political lobbying. But more important, NUS was concerned with building a society without discrimination, and, in this, its contacts with the Trades Unions and Left groups were valuable. The National Executive was in full support of the aims of the conference.

It was pointed out that without NUS help less than a quarter of the delegates would have come. Others said that 'trendy lefties' paid only verbal support, and that, left or right, we should use NUS 'because it is there'.

Finishing the session, Trevor Locke spoke of the experiences of setting up GAYSOC in Bristol. He said it was important that gay students were supported by their Union, and that contact channels and publicity in the form of speakers, articles, leaflets, etc, were the main tools in setting up a group. Detailed personal accounts of setting up other groups were also given.

When the conference broke up opinions varied about its success. Many people who had worked in the cause were disappointed and thought that there had been no advance in thinking; unity had been frustrated; there had been a right wing bias in speakers; the conference had been boring and 'élitist'.

New groups felt that they had gained from the discussion and student officers and counsellors said it had given them a greater insight; indeed, many claimed to have been completely ignorant before it.

Somewhat painful, not completely successful, the conference did achieve some things. At this early stage in development, an increase in general awareness, no matter how small it appears to those familiar with the polemics of the gay cause, must be considered valuable.

One girl was struck simply by the fact of homosexuals speaking openly about their homosexuality. But the conference can only really be judged in the light of what happens next.

—Goff Sargent

## Miscellaneous

### CHE'S LEGAL STANDING COMMITTEE

As a result of a recommendation from the last National Council, CHE has now set up a Legal Standing Committee. This body is to be responsible for the co-ordination of our efforts to prevent discrimination in the implementation of the law by the Courts, the police and the prison service.

If the Committee is going to do its job properly, it needs two things. Firstly, help from people willing to do some work—anyone with legal or

police knowledge and/or administrative ability would be particularly helpful. Secondly, and as important, we need information about actual cases of discrimination as soon as possible after they occur. Without specific details and people willing to speak out against discrimination, our progress will be severely curtailed.

If you can help with either (or both) of these things, please write to the Committee at 17, Oxford Terrace, Gateshead, Co Durham, NE8 1RQ.

Mike Barnes

### FOR LONDON CHE CULTURE VULTURES

#### CHE—EUROGROUP

*Écoutez mes enfants!* We have created yet another group, the Eurogroup; for language enthusiasts. Enough people have shown interest for us to start with a French circle and a German circle. It is hoped that Italian and Spanish circles will materialise in due course.

Each language will have its own circle within Eurogroup and meetings will be held informally in members' dwellings. Conversation should be entirely in the language designated, but allowance will be made for members' different levels of ability. It is not our intention to create a Jean Brodie 'crème de la crème' élite, or a *Kunst und Kultur-Kreis*, but merely to offer CHE members a chance to be Europeans in the widest possible sense. No longer need you shy away from *il bel Antonio* when he propositions you in Roma; or fail *mit dem hübschen Heinrich* in Frankfurt, because you didn't know the lingo.

Further information from LIC (437 7363) or, *pour le cercle francais* (BB 602 1678), *für den Deutschkreis* (794 9249). *Confreres, Kameraden/Kameradinnen*, Eurogroup awaits you!!

Vivian Toland

MY FAVOURITE queer friend—  
"I'm a kept boy, darling, there  
aren't many of us left"—tells me  
he's just off to the dentist to get  
all his teeth tarted up. "Then I'll  
be a capped boy, darling."  
SUNDAY TIMES MAR. 11.73

### A CHE CRUISING GROUP?

As a result of the article in February's LUNCH entitled 'Cruising' with a difference, several members wrote to say they were interested in joining other CHE members on a Canal Cruise, and steps are now in hand to organise a holiday in 1973. Martin would be interested to hear from any other members who feel they would like to try this type of holiday for themselves, Please write to CHÉLIC, and mark your envelope 'CRUISING' 'CRUISING'.

### MORE MUSIC GROUP NEWS

Will any Music Group member who has a car and is willing to take fellow members to meetings, please contact Sec; Bill Dalziel.

Music Group AGM Thursday May 3rd at the Coach makers Arms at 7.30 pm. Your opportunity to have a say, please make every effort to attend, you will be very welcome.

### FIRST GAY COMMERCIAL: "PARTY PIECE"

#### London Gay Film Unit's First Project

Several months ago a few people got together and decided to form a gay film unit. This week, on practically no budget, it swung into action with a lot of amateur enthusiasm and a little professional assistance. This is a pilot project in the form of a two minute colour gay commercial provisionally entitled 'Party Piece'. Not surprisingly it has both a nude scene with a boy resembling a sort of butch Leonard Whiting and a brief fantasy leather sequence. Warhol and Fellini had better look to their laurels. Go and see it when it is released (hòpefully in a few weeks' time). It might be shown at the Electric Cinema, Portobello Road and the Kings Cross Cinema but plans are not yet definite.

The film has obvious weaknesses with an amateur cast but Roy Fowler (producer) and Bruce Wishart (director) have very definite ideas on where they want to take the gay visual art scene.

It took nine hours to shoot in a borrowed flat in NW3 and although enthusiasm waned under the hot lights and intense concentration required, Bruce and Roy may have a small winner in the can. Their next project could be a gay romantic or documentary film (gay horror or necrophilia perhaps!)

A great big thank you to everyone who took part in 'Party Piece' as they did so on a completely voluntary and unpaid basis.

Anyone who would like to see this gay film unit succeed should contact Roy Fowler, c/o LUNCH, especially if they have professional acting or filmmaking experience—or access to processing or editing facilities, or can supply film. Any financial support, however small, is also most welcome as hiring props, locations etc, costs money and though the unit hopes eventually to be self-supporting it needs initial capital to help its first two or three projects off the ground. So do please help by sending in a cheque or postal order if you can.

—David Hart

**FRIEND:** Homosexual Counselling & Parents Enquiry. Write or telephone for appointment to Friend Centre Broadley Terrace, London NW1. 01-402 6345 Mon-Fri 7.30—9.30 pm.

# Diary

## April

- SUN 1 CHE Windsor AGM 4pm Inf. Mike 51062  
 TUE 3 West London GLF Fulham Town Hall. Free Disco. Tyneside CHE AGM Meeting.  
 WED 4 N.U.S. Conference Exeter (until 6th). Education Group London CHE Office 7.30pm  
 FRI 6 CHE MORECAMBE CONFERENCE  
 SAT 7 CONFERENCE followed by Party at Central Pier.  
 SUN 8 Last day of Conference. CHE London Music Group piano recital by Peter Katin's pupils.  
 FRI 13 West London GLF Dance Fulham Town Hall. 50p.  
 SUN 15 CHE London Walk Godalming area. Inf. Joe 800-3109. CHE London Players. Inf. David 837 4161.  
 TUE 17 West London. GLF Disco Fulham Town Hall Free.  
 SUN 22 CHE London Music Group Inf. 794 9349  
 TUE 24 West London GLF Disco Fulham Town Hall Free  
 SAT 28 Jean Fredericks May Day Liberation Ball 7.30 Porchester Hall.

## May

- WED 2 Education Group CHE London Office 7.30pm.  
 WED 9 West London GLF Dance Fulham Town Hall.  
 SAT 11 LONDON CHE MAY BALL. Fulham Town Hall. See Ad.  
 SUN 27 East Lincs CHE Supper/Dance Southport.  
 REGULAR DISCO'S  
 Women's Liberation (Gay) Disco Saturdays 7.30pm Crown & Woolpack. 349 St. Johns St. London. N.1.  
 GLF Mondays 8pm Crypt St. Mathews Church. Opp. Brixton Town Hall. 15p. incl. free drink.  
 GLF Wednesdays 8pm Bull & Gate Highgate Rd. Free

## Personal

**CAT-LOVER:** Will anyone look after house trained well cared for neutered cat from May 28th for eight months please? Will pay. BOX APRIL/2.  
**GLF SOS** Send 50p for 8 Come Togethers, 2 GIN's, (all back issues) plus GLF Manifesto. GLF is broke. It may have helped you, please help them; donations to GLF Literature Offer 5 Caledonian Road, London, N.1. P.O.'s & Cheques please.

### SPECIAL THANKS TO:-

**HOUSMAN'S**, 5 Caledonian Rd, N1 who not only stock LUNCH but also a wide selection of papers, periodicals & stationary. ALL those who have recently given us names of likely-to-sell-LUNCH newsagents (STILL NEEDED more people to actually get them to accept copies, particularly in the provinces).

ALL our subscribers who are so quick at sending us in welcome and much needed newscuttings.

**ARE YOU INSURED?** We offer competitive quotations on all types of insurance: Car—House/Flat—Shops—Offices—Personal Accident. For Prospectus and quote (in confidence) contact Roger G Hawkins, 'Eden House', 1 Austin Street, Mountain Ash, Glam, CF45 4AF.

**ACCOMMODATION AVAILABLE.** Writer/journalist will share comfortable contemporary flat central London (EC2) with responsible male. Own bedroom, own life. £12 pw no extras. 638 9919 evenings, weekends.

**MARC & KEITH** wish to meet anyone who has recent experience of home buying on a joint income mortgage. Write c/o LUNCH.

**LITERATE, ATTRACTIVE YOUNG MAN** seeks similar (ideally, mid to late 20's) to share summer holiday and/or weekend accommodation at Morecambe Conference. Box: APR/1.

**NEW SOCIAL GROUP.** London CHE Art Group. Details available to CHE members from LIC Office.

### CHELIC

- |                              |                                                      |
|------------------------------|------------------------------------------------------|
| * A meeting place            | Monday-Friday midday to 10 pm                        |
| * A recruitment office       | Saturday midday to 6 pm.                             |
| * A shop window for CHE      | CHE London Information Centre, 22 Gt Windmill St, W1 |
| * Post restante service      |                                                      |
| * Magazines & Badges on sale |                                                      |

\*CHELIC isn't just an office, there is a lounge where visitors can relax and enjoy a cup of tea or coffee and talk. Small Groups can hold their meetings here, and friends can meet before going onto a show. Telephone messages and letters can be held for you. A notice board lists Coming Events and also has a section devoted to members accommodation needs. Tuesday night is ladies night.

\*CHELIC belongs to you and also depends on your support. To enable it to function we need regular donations of money, office materials, tea & coffee, information from all Groups on what you are doing, and help in actually running the office. How about spending an afternoon or evening doing your bit for CHELIC. You don't have to be a genius, just be on hand to answer the phone, use a pen and give and receive information.

\*CHELIC performs many useful services, please make use of these. Telephone or come in, whatever your sex you'll always receive a welcome.

Remember our telephone number is 01-437 7363. See you?

### An appeal for CHELIC

*\*Urgently wanted please! Has any reader any spare Easy Chairs? We are trying to make CHELIC a pleasant place to visit, and great changes have already been made. If you have a chair or two, please let us know and someone will arrange to collect it/them from you.*

## CHE Groups

Unless otherwise stated contact LONDON CHE OFFICE: Tel 01 437 7363  
 22 Gt. Windmill St. W.1. for Inf.  
 BLOOMSBURY 2nd Wednesday 7.30pm  
 CENTRAL LONDON 1st Wed. 3rd Thu.  
 CROYDON Inf. Alan Heathcote. 62 Highlands Cr. Highlands Rd. S.E.19.  
 EALING 2nd & 4th Tuesday. 7.30pm.  
 EAST LONDON 2nd Wednesday Leytonstone. Inf. Tony 500 6032.  
 ENFIELD 2nd Sunday. Phillip 804 8780 or Michael 888 0800.  
 GROUP 8 3rd Thursday 8pm. Inf. Vivian 370 1896.  
 HARINGEY. Just forming.  
 HIGHBURY & ISLINGTON 1st Sunday 7.30 Jonathan Marks 107 Plimsoll Rd. N.4.  
 KENSINGTON 2nd Tuesday 7.30pm  
 LEWISHAM 1st Monday. Len Kelly 692 6397.  
 LONDON MONDAY. Alt. Mondays. 7.30p, Angus 560 2739 or John 589 6438  
 MARYLEBONE 1st & 3rd Tuesday. Ken 402 8053.  
 STEPNEY 2nd Tuesday. Michael 476 7980  
 STREATHAM Sundays. 7.30pm. Inf. Ian Clayton 56 Hillbrook S.W.17.  
 WANDSWORTH/RICHMOND 2nd & 4th Thursdays. C. Micklewright 46b Chartfield Avenue. S.W.15.  
 WEST END 1st Tuesday 3rd Wednesday  
 YOUTH GROUP. Mike/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. Robert 413696 Office hours only (not Tue)  
 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. as Birmingham.  
 YORK 2 & 4th Thursday. Inf. York 20724. (Mike)

## 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.  
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 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

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 MONDAYS Co-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 44 Parkhill Rd. Chalk Farm N.W.3.  
 South London GLF Minet Library Knatchbull Rd. Brixton. East London GLF 103 Market St. East Ham. West London GLF Fulham Town Hall.  
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