

## GAY RIGHTS, RELIGION AND SOCIETY IN TRANSATLANTIC PERSPECTIVE (ENGLAND, SCOTLAND, UNITED STATES)



## Documents and Papers

Master ETT – Master Genre

## **The Destruction of Sodom and the Cities of the Plain**

### **Genesis 19:1-30 (New Revised Standard Version)**

The two angels came to Sodom in the evening, and Lot was sitting in the gateway of Sodom. When Lot saw them, he rose to meet them, and bowed down with his face to the ground. He said, 'Please, my lords, turn aside to your servant's house and spend the night, and wash your feet; then you can rise early and go on your way.' They said, 'No; we will spend the night in the square.' But he urged them strongly; so they turned aside to him and entered his house; and he made them a feast, and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, 'Where are the men who came to you tonight? Bring them out to us, so that we may know them.' Lot went out of the door to the men, shut the door after him, and said, 'I beg you, my brothers, do not act so wickedly. Look, I have two daughters who have not known a man; let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof.' But they replied, 'Stand back!' And they said, 'This fellow came here as an alien, and he would play the judge! Now we will deal worse with you than with them.' Then they pressed hard against the man Lot, and came near the door to break it down. But the men inside reached out their hands and brought Lot into the house with them, and shut the door. And they struck with blindness the men who were at the door of the house, both small and great, so that they were unable to find the door.

Then the men said to Lot, 'Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city—bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.' So Lot went out and said to his sons-in-law, who were to marry his daughters, 'Up, get out of this place; for the Lord is about to destroy the city.' But he seemed to his sons-in-law to be jesting.

When morning dawned, the angels urged Lot, saying, 'Get up, take your wife and your two daughters who are here, or else you will be consumed in the punishment of the city.' But he lingered; so the men seized him and his wife and his two daughters by the hand, the Lord being merciful to him, and they brought him out and left him outside the city. When they had brought them outside, they said, 'Flee for your life; do not look back or stop anywhere in the Plain; flee to the hills, or else you will be consumed.' And Lot said to them, 'Oh, no, my lords; your servant has found favour with you, and you have shown me great kindness in saving my life; but I cannot flee to the hills, for fear the disaster will overtake me and I die. Look, that city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!' He said to him, 'Very well, I grant you this favour too, and will not overthrow the city of which you have spoken. Hurry, escape there, for I can do nothing until you arrive there.' Therefore the city was called Zoar. The sun had risen on the earth when Lot came to Zoar.

Then the Lord rained on Sodom and Gomorrah sulphur and fire from the Lord out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground. But Lot's wife, behind him, looked back, and she became a pillar of salt.

Abraham went early in the morning to the place where he had stood before the Lord; and he looked down towards Sodom and Gomorrah and towards all the land of the Plain, and saw the smoke of the land going up like the smoke of a furnace.

So it was that, when God destroyed the cities of the Plain, God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot had settled.

Now Lot went up out of Zoar and settled in the hills with his two daughters, for he was afraid to stay in Zoar; so he lived in a cave with his two daughters.

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*J. Terrell*  
NEW ABRIDGMENT

OF THE

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*Barnett*

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By MATTHEW BACON,  
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THE FIFTH EDITION, CORRECTED;

WITH

Many Additional NOTES and REFERENCES of and to  
MODERN DETERMINATIONS.

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Q V O L. IV.

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## S M U G G L I N ' G.

must be strictly complied with. In the Case of the *King v. Fletcher*, a Smuggler, before Smuggling was made a Capital Offence, it was holden, that a Statute which creates a new Felony, must always be construed literally and strictly. I agree, that this Statute does not intend to fix the making of the Proclamations at the very next Market Towns; but it plainly intends, that they should be made near the Place where the Offence was committed, and not at the Distance of thirty or forty Miles. *Foster, J.* The Undersheriff seems to have acted uprightly, and with a good Intention: But the Statute has not in Fact been complied with; for, although the Word *near* does not import the same rigid Exactness as the Word *next*, it certainly excludes the Distance of thirty or forty Miles, when there are so many Market Towns much nearer. The Jury were directed by the Court to find all the Issues for the Crown, except that in which it is averred, that the Proclamations were made in two Market Towns near the Place where the Offence was committed, and so find that Issue for the Defendant.

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## \* S O D O M Y.

1. **S**ODOMY, so called from the Prevalence of this Crime in the City of *Sodom*, is an unnatural Copulation between two human Creatures, or between a human and a brute Creature.

2. The Word *Buggery*, by which Name this Offence is likewise known, is derived from the *Italian* Word *Bugeriare*, which signifies *to pierce a Hole through*.

3. If any Crime deserve to be punished in a more exemplary Manner this does. Other Crimes are prejudicial to Society; but this strikes at the Being thereof: It being seldom known that a Person, who has been guilty of abusing his generative Faculties so unnaturally, has afterwards a proper Regard for Women.

4. From that Indifference to Women, so remarkable in Men of this depraved Appetite, it may fairly be concluded, that they are cursed with Insensibility to the most extatick Pleasure, which human Nature is in the present State capable of enjoying.

5. It seems a very just Punishment, that such Wretches should be deprived of all Taste for an Enjoyment, upon which they did not set a proper Value; and the Continuation of an impious Disposition, which might have been transmitted to their Children, if they had had any, may be thereby prevented.

*Puff. Law of* 6. By the Levitical Law not only the Man or Woman guilty of Bess-  
Nature and tiality was to suffer Death; but the Beast was likewise to be put to Death.  
*Nations, b.* This is said to have been ordained, not because the Beast had offended:  
2. c. 3. f. 3. But for the following Reasons, that the like foul Passion might not be  
excited in another Person, by the Sight of the Beast; that the Beast  
might not, by remaining alive, keep up the Remembrance of the Wretch  
who had suffered; and that the Beast might not, as sometimes happens,  
bring

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bring forth a Monster, the Sight of which would be offensive and hateful to all good Men. A fourth Reason is added in a Note upon the Passage; namely, that the divine Author of the Levitical Law, to make Mankind sensible how detestable this Crime is in his Eyes, would have every Creature put to Death which had contributed to the Commission thereof.

7. It is laid down by *Coke Ch. J.* that the least Degree of Penetration; *Inst. 59.* maketh a carnal Knowledge.

8. It is said that, as every Indictment for Sodomy must contain the Words, *Rem Veneream habuit et carnaliter cognovit*, some Kind of Penetration, and also of Emission, must be proved; and that Emission is *prima facie* Evidence of Penetration.

9. It must be allowed, that Penetration may be without Emission; and it is easy to conceive, that it would in some Cases be difficult to prove Emission where it has in Fact been. It seems then a little strange, to make the Proof of Emission necessary to the Proof of Sodomy.

10. It is indeed said in one of the Books cited by Mr. Serjeant *Harw-3 Inst. 59.* kins, that Emission is an Evidence of Buggery: But it is not said, that the Proof of Emission is necessary upon an Indictment for Buggery.

11. *Hale Ch. J.* goes further; his Opinion being, that Proof of Emission is not necessary upon an Indictment for Buggery. *1 H. H. P. C. 628.*

\* 12. The Patient in this Offence, as well as the Agent, is guilty of Felony; unless he be under fourteen Years of Age. *\*Page 570 3 Inst. 59. 1 H. H. P. C. 670.*

13. Although this Offence can be committed by only two Persons; yet if any other Person be present, abetting and aiding, he is a Principal. *3 Inst. 59. 1 H. H. P. C. 670.*

14. It appears from divers Authors, that in antient Times the Punishment of this Offence was Death; but they differ as to the Mode of inflicting it.

15. According to *Britton*, a Sodomite was to be burnt. *Britt. lib. 6: c. 9.*

16. In *Fleta*, it is said, *pecorantes et sodomitæ in terra vivi confodiantur.* *Flet. lib. 6. c. 35.*

17. With the latter agrees the *Mirror*; and it is added, *iffint que Me-mirr. c. 4. moire seont restraine, pur le grand abomination del fait.* *f. 14.*

18. About the Time of *Richard the First*, the Practice was to hang a Man, and drown a Woman, guilty of this Offence. *3 Inst. 58.*

19. The Practice of punishing this Offence with Death had, for some Time before the making of the Statute of the 25 *H. 8. c. 6.* been discontinued.

20. By this Statute, after reciting, that there is not yet a sufficient Punishment appointed, for the detestable and abominable Vice of Buggery with Mankind or Beast, it is enacted, "That the same Offence be from henceforth adjudged Felony; and that the Offender, being thereof convicted, shall suffer such Pains of Death, as Felons are accustomed to do according to the Order of the Common Law of this Realm; and that no Person, offending in any such Offence, shall be admitted to his Clergy."

21. This Statute was repealed by the 1 *Mar. c. 1.* But it was revived, and made perpetual, by the 5 *Eliz. c. 17.*

22. A Man was found guilty, of having committed Buggery upon a Girl eleven Years of Age, and had received Sentence of Death: But the Judge, before whom he was tried, reprieved him, in order to obtain the Opinion of the Judges, whether this was a Case within the Statute. It is said, that no Opinion was given; because the Judges were not unanimous: But *Fortescue Aland J.* who reports the Case, affirms, that *Fortesc. 91. Rex v. Wiseman.*

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that a great Majority of them were of Opinion, that this is a Buggery by the Law of *England*. He adds, that the Earl of *Macclesfield*, then Chancellor, to whom he wrote upon the Occasion, was clearly of Opinion, that this Case is not only within the Reason, but also within the Words, of the Statute; and that he was surprized, there should have been any Difference of Opinion among the Judges. The Reporter does moreover cite several Authorities to shew, that under the Word Mankind, which is the Word used in the Statute, all Females as well as Males of the human Species are comprehended.

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## SODOMY AND IDENTITY

Foucault's linking of Sodom with the 'act' of Sodomy is to my mind a little deficient. The accusation of being a Sodomite did not entirely dissipate with the advent of the homosexual, for one thing. But more significantly, and as my opening comments suggested, the designation 'Sodomite' suggests that the issue has always been, to a lesser or greater degree, sodomite as *immigrant*, as refugee, as a displaced *citizen* from a kingdom at the edge of the map. In short, of Sodomite as a category of identity and not merely deed. This may be a kingdom that God himself has moved into the margins because of certain 'acts' (which actually never transpire in the text, limited as the Sodomites are to some taunts and a spot of trespass), but the figure of the 'Sodomite' suggests that identitarian politics are at work long before modernity's medicalization of the sexual impulse. In practice, the so-called aberration of Sodom is not merely bizarre, distasteful or dangerous but spatially confusing, cosmologically incomprehensible. This is underplayed in the literature, but prominent in various far-flung corners of culture.

Take for example a well-known British periodical, *John Bull*. In a 1925 edition a particularly anxious reader, one Harold Begbie, complains of a teashop in Coventry Street, London, where boundaries have allegedly gone askew. 'Painted and scented boys congregate every day without molestation of any kind' he laments, 'sit[ting] with their vanity bags and their high-healed [sic] shoes, calling themselves by endearing names.' These pressing concerns over gender roles predictably give way, however, to worries of a more international flavor. 'We...conquered the Germans', Harold goes on with a flourish, 'and now in London there is an outbreak of this deadly perversion...which will surely rot us into ruin...we shall as surely perish from moral rotteness as Sodom and Gomorrah.'<sup>1</sup> The security of the realm rests it seems on clearly defined bodily limits, gendered and sartorial. For Begbie, Sodom and Gomorrah are referenced not just in response to a sexual misdemeanor, but to help ground the identificational ideas that are in play. He does not resort to medical codes, to confession, to Foucault's sense of a sex turned into discourse, but to cosmological reasoning. This cosmological reasoning relies on identities circumscribed by, predictably, dividing lines.

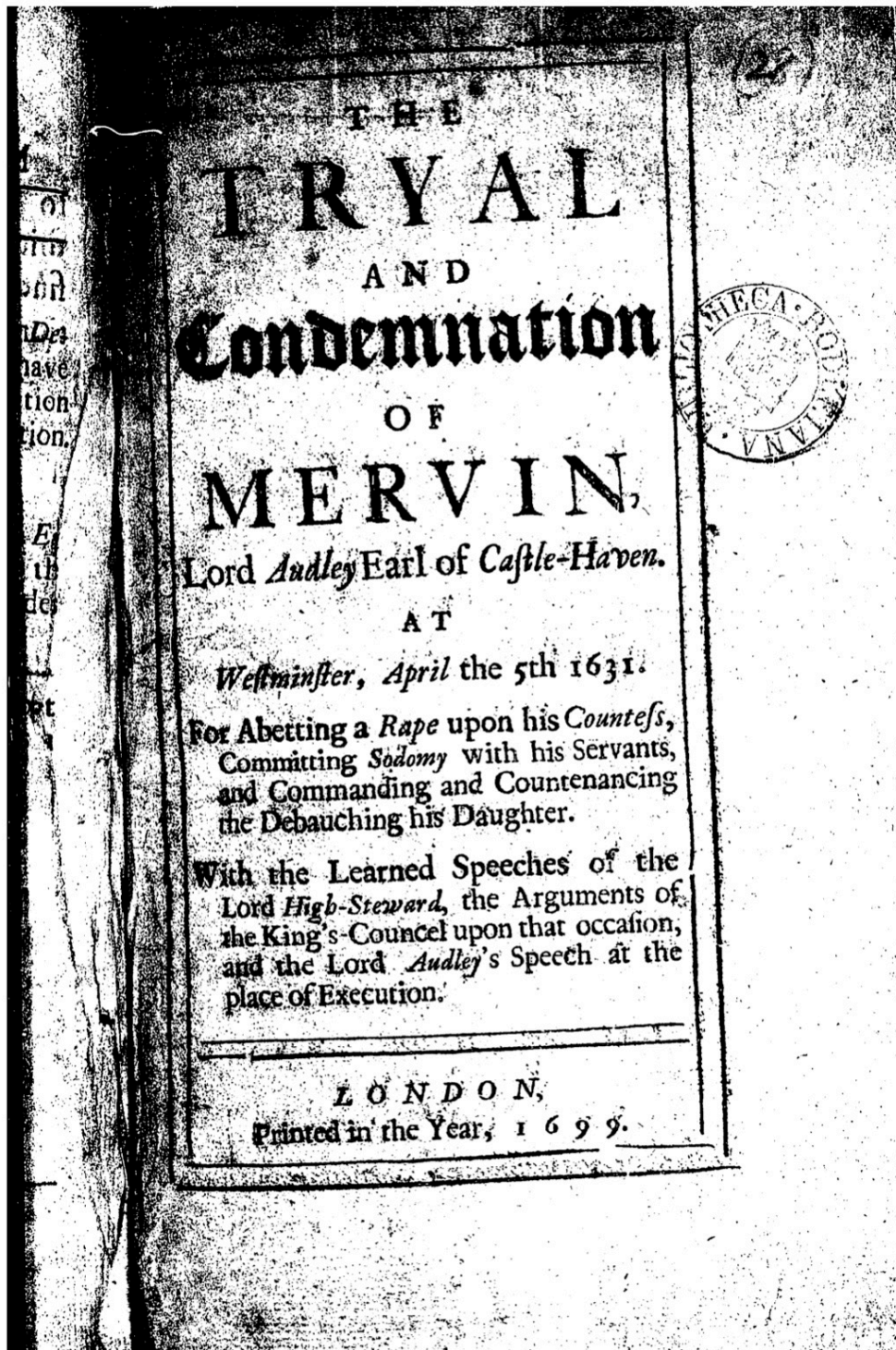
The possibility of invading others and the dangers of 'our' border being invaded are materially affected by the Sodomites of central Soho, charming accessories and all. In other words, the linear issues of foreignness, difference and the potency of the body as a political and cosmic site underwrite Begbie's bombast, in which Sodom, sex and conceptual geography all combine in powerful ways. The regulation of the body, or its compromise, affects the state machine in its principle activity of reassurance: preserving the national border.

Christopher Meredith, "The Gridlines of Sodom", published in French translation as "Les lignes qui quadrillent Sodome", *Homosexualité et traditions monothéistes*, ed. Rémy Bethmont & Martine Gross (Geneva: Labor et Fides, 2017), p. 153-173.

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<sup>1</sup> Harold Begbie was in fact a conservative critic of the time and a prodigious writer on matters of Christian theology. He wrote the item referenced above under the pseudonym, 'A Man with a Duster', apparently without irony. Cited in Matt Houlbrook, *Queer London: Perils and Pleasures in the Sexual Metropolis, 1918-1957* (Chicago, IL: Chicago University Press, 2005), 224.

# LORD AUDLEY'S TRIAL



# THE PREFACE.

**T**IS no less deplorable than wonderful, that in this Nation where the purest Religion is profess'd, and where Vice and Immorality

are punish'd by severe Laws, Wickedness should ascend to such a height, as equals, if not exceeds, all the Barbarous Regions of the Earth. Time was, when gross enormities in this Island, like Batts and Owls were obscur'd by Night and Darkeness, and those that committed them were asham'd to own their Crimes, or suffer their Examples to infect the open Air. They were contented to go to Hell alone, without Usurping the Office of Belzebub, or loading their Souls with the Guilt of Tempting their incautious Brethren; but now the most Scandalous, Inhuman, Unnatural, and Beastly Offences, stalk abroad at Noon day, and he thinks himself a Puny in Wickedness, and scarce worth the Damning, that can't boast of numbers of Souls that he has lead to Destruction.

Ravishing Women, was a Crime rarely heard of among our Ancestors, and though no Age has been so happy; but it has produced some Monsters in Morality, as well as Nature; yet now this Sin is grown so common, that scarce a Sessions passes, wherein there is not one or more Convicted of Rape, and that in the most scandalous manner too, upon the Bodies of meer Children. [ . . . ]

Another Abomination that shocks our Natures, and puts our Modesty to the Blush, to see it so commonly perpetrated, is the Devilish and Unnatural Sin of Buggery. A Crime that sinks a Man below the basest Epithet, is so Foul it admits of no Aggravation, and cannot be express'd in its Horror, but by the Doleful Sighes and Groans of the Damned. A Sin that caus'd God Almighty Pluere Gehennam de Cælo, to Rain down Hell-Fire upon Sodom and Gomorrah, and turn a Fruitful and Pleasant Country, into utter Barrenness and Desolation.

This Sin being now Translated from the Sodomitical Original, or from the Turkish and Italian Copies into English; not only in the Infamous Example of that Monster Ri---by, and other Notorious Sodomites; but hearing also that there is at this time several taken up at Windsor, and others of the same Gang now Committed to Newgate, who were engag'd in a more than Beast-like Confederacy among themselves, for exercising this Unnatural Offence: I thought I could not more oblige the Publick, than (having this Tryal lying by me in an Old Manuscript which was never yet Printed,) to Publish it at this Juncture, that by Reading the Sin, so Tragically Deline-

ated in its Horrid Shape, and ugly Visage, by the Grave and Learned Sages of the Law, and in the Death of a Noble Peer, other Men might be terrify'd, and scar'd from those Sins that are attended with nothing but Infamy and Death in this World, and Eternal Damnation in the next. And,

Now, seeing I have some Paper left, give me leave to tell the Miscreants of our unhappy Days, that the preceding Sins of Sodom, which spawn'd the Unnatural Sin of Buggery, were the same that now Reign among our English Debauchés, and as they would avoid the Effects, so they ought to be careful in removing the Cause, or without the help of Prophecy, 'tis easie to foretel their Ruine.

Pride, Luxury, and Irreligion, were the Infernal Parents of Sodomy, and that of their Destruction: And he must have neither Eyes, nor Ears, that knows not how egregiously the same Vices Reign amongst us also. Pride is in its Achme, and nothing so much admir'd as Ease and Softness, Courtship, Address, and Entertainment, And that Delicate Infamia, Effeminate Madness, has banish'd all manly Vertues. Instead of those Noble Cha-

95 *rafters of Vertue, Wisdom, and Courage,*  
*the great things in Vogue, and the only*  
*obtaining Bonne Graces, are, that the*  
*Fop Eats and Drinks nicely, manages his*  
*Whore, his Snuff-Box, his Wigg, his*  
*Comb and Glas discreetly, mouths his Oaths*  
*finely, and handles his Knife and Fork to*  
100 *Admiration!*

*But the great Qualification they Boast of,*  
*and which wholly imploy's our Modern Wits,*  
*is in Belching out Blasphemy against the*  
105 *God that made them, and throwing bit-*  
*ter Scoffs and Prophane Jest's upon Reli-*  
*gion; and having no other way to demon-*  
*strate their Courage, they shew it in this:*  
*That they dare venture to be Damn'd to*  
*be accounted Contemptibly Witty. But*  
110 *if they are not already so far sunk into*  
*Beast, as they have lost the benefit of*  
*Thinking, I wou'd fain stop their Career*  
*by a few Modest Questions, viz. Whether*  
*they can the better indure Eternal Tor-*  
115 *ment, because they don't believe them?*  
*Or, whether they can extinguish the Flames*  
*of Hell, by going Merily and Laughing*  
*thither? You all know that Ri--by's other*  
*Heinous Crimes was Accompanied with hor-*  
120 *rid Blasphemy. See your Faces in his Glas*  
*at the Bar, on the Pillory, and the Brink*  
*of Hell, and if that will neither shame nor*

125 *fright you; let me beg the favour of you to*  
*leave the Kingdom, for that will be the best*  
*Office you ever did, or can do for England,*  
*and the Obligation shall be gratefully ac-*  
*knowledg'd by*

*Gentlemen,*

*(If it ben't a Shame*  
130 *to Stile you so;)*

*Your Humble Servant,*

*The Prefacer.*

## ALAN BRAY ASKS WHETHER THE MYTH OF SODOMY MADE THE REALITY OF SAME-SEX INTERCOURSE INVISIBLE IN EARLY MODERN ENGLAND

The individual could simply avoid making the connection; he could keep at two opposite poles the social pressures bearing down on him and his own discordant sexual behaviour, and avoid recognising it for what it was. This may be a difficult idea to grasp. It is not a common-sense view: one assumes that what people do and what they think and say they do bear some relation to each other, deliberate hypocrisy apart. But in some respects this is not always true. In present-day society, for example, homosexual relations are not restricted to people who identify as homosexual. This is part of many people's personal experience, but is not an insight incorporated into the generally accepted notion of a homosexual minority in society; it is not the common-sense way of seeing things. This is not to say that the mental adjustments that make this possible were in operation in the sixteenth and seventeenth centuries, but their existence today in the historian's own society should alert him or her to the possibility that such adjustments could have been operating in the earlier period being looked at. For the moment I ask no more than that it should be accepted as a working hypothesis that this was one of the means by which the conflict between individual desire and social values was being solved. What evidence is there?

It will inevitably be very difficult — although not impossible-<sup>^</sup> — to directly illustrate a mechanism of this kind, as by its very nature it leaves few if any traces. And yet if we begin by looking for signs of its influence rather than for it in itself, it turns out to be a good deal easier to see at work than the more limited responses already discussed. If we are ready to recognise them, the signs have been manifest from the beginning. For when one looks at the circumstantial details of how homosexuality was conceived of and how it was expressed in concrete social forms, it becomes obvious how very easy it was in Renaissance England — far more so than today — for a cleavage of this kind to exist, between an individual's behaviour and his awareness of its significance.

There is an example of this actually at work in the case of Meredith Davy, which was mentioned in the last chapter in a different context.<sup>^</sup> The circumstances seem straightforward enough at first sight: a labourer hauled before the magistrates after sexually abusing the young apprentice with whom he shared a bed. On closer examination however they do not seem at all straightforward, at least in some respects. We shall need to come back to these in a moment, but there is one surprising circumstance among them which is very pertinent here. In view of the hatred and loathing with which homosexuality was habitually referred to, one naturally expects that Meredith Davy would have gone to great lengths to hide his sexual interest in the boy; not to have done so would surely have been wildly dangerous. It therefore comes as a considerable surprise to read it quietly mentioned in the depositions, almost in passing, that Davy was not alone with the boy when he was forcing his attentions on him: throughout the whole time this was happening there was a witness, a servant who slept in the same room with them, to whom the creaking of the bed and the groans and cries of the boy were quite audible as he later gave evidence; and this was repeated on Sunday and holiday nights for something like a month. This is so much at odds with what one would expect that it is difficult to believe Davy was seeing himself in the same light that we see him in, or that he thought that the intense hatred with which sodomites were spoken of was likely to be turned on him. It is perhaps this which best explains Davies' bewildered behaviour before the magistrate, simultaneously protesting his innocence and unable to answer the detailed evidence of the other servant and the boy himself: he 'denieth that he ever used any unclean action with the said boy as they lay in bed together; and more he sayeth not.' What more was there to say?

Images of homosexuality were not alone in effectively concealing homosexual behaviour. The same effect was produced by the social forms homosexual behaviour tended to take: the village community, the educational system, the theatres, the conventions of prostitution, and above all the influence of the household; none of these were distinctive of homosexuality. Mediated as homosexuality then was by social relationships that did not take their form from homosexuality and were not exclusive to it, the barrier between heterosexual and homosexual behaviour (despite the impression contemporaries gave to the contrary) was in practice vague and imprecise. There was little or no reason for homosexual relations to influence people's lives outside the strictly sexual sphere. It is not then difficult to understand the instances one comes across of figures who combined a lively progress of homosexual adventures, possibly for many years, with an otherwise entirely conventional life.

## Victorian Police Action Against Suspected Sodomites

### POLICE—YESTERDAY.

**GUILDHALL.**—George John Challis, who were charged a few days ago with being found, disguised in female attire, in an unlicensed dancing-place, called the Druids' Hall, and conducting themselves in a manner to excite others to commit an unnatural offence, were again brought up before Sir Robert W. Carden, for further examination relative to that charge.

The prisoner Campbell was cross-examined the inspector and sergeant with great adroitness, with the view to shake their evidence, and succeeded in showing a discrepancy in their statements with regard to certain portions of the disguise he had on at a particular hour in the evening, and which he urged was an important point established in his favour, as he should prove that the inspector was mistaken in his identity.

Sir R. W. Carden : After all, Campbell, it is entirely a question of character, and if you can show me that you are a respectable person, it will have more weight in my mind than anything you can elicit from the officers.

Campbell : I wish to ask the inspector another question—Was I dancing when you entered the hall?—Inspector Teague : You were not; but I afterwards saw you dancing with a man.

Campbell : How do you know it was a man?—Inspector Teague : Because he had a beard and whiskers.

Sir R. W. Carden : That is no criterion; for Campbell has rings, and yet he is not a woman [laughter].

Campbell : I had but one dance all the evening, and that was with an elderly lady who knew what I was.

Sir R. W. Carden : I should think it must have been an elderly lady, for no young female would have danced with you [laughter].

Campbell : That may be; but I merely mention the circumstance to show that the inspector was mistaken.

Sir R. W. Carden : It seems to me very extraordinary if these immoral practices have been going on for some time, as the inspector and sergeant intimated, that they should not have taken greater precautions to apprehend the parties before; or, at all events, to have come prepared with a clearer case. It does appear exceedingly improbable, if Campbell is what he has represented himself, and a clever fellow, that he should have been guilty of the conduct imputed to him in an assembly of 100 persons, and while aware that two policemen in uniform were present, watching him. If the police suspected such immoral practices were going on there, it was not the way to detect them by going in full uniform.

Inspector Teague : I went into a place of that description once in private clothes, and nearly lost my life through it; and I will never go again without my uniform, unless ordered to do so.

Somers, who identified Campbell as the "female" who robbed him about seven or eight weeks ago, was then recalled, and said, although Campbell was like the person, he would not swear he actually was the same party; but he was sure the female had on a muslin dress and a white veil.

Campbell : I hope now, sir, you will hear my witnesses, who will satisfy you of my respectability.

Sir R. W. Carden : I understand you are a lawyer; am I right?—Campbell : Yes, sir, I belong to the Scotch bar, and have taken out my certificate, but never practised.

John Bestow said he had the care of Druids' Hall for the Ancient Order of Druids, and he occasionally let it for meetings, lectures, and dancing. On the evening in question it was a ball masque, and admission given by tickets issued by Harris, who took the room.

Sir R. W. Carden : Is not money taken at the doors?—Bestow : I never saw any. I believe Harris gives the balls, and always loses by them.

Sir R. W. Carden : There was music there on the night of the ball in question?—Bestow : Yes, sir. There were four musicians.

Sir R. W. Carden : And the place is not licensed—Bestow : Certainly not, sir.

Madeline Vincent said she attended to the refreshment department in the ball-room and saw the prisoners there, but saw nothing disgusting in their conduct, and never told the police that she had. She had said their conduct was disgraceful because they made such a noise, but that was the only impropriety she saw or complained of.

Joseph Brundell said he was formerly in the City police, and for eighteen months he was on duty near Druids' Hall. Harris got up several of these balls, and the prisoners frequently attended them, dressed in female attire. Witness on such occasions had noticed disgusting conduct on the part of other men towards the prisoners, while in their company.

Sir R. W. Carden : Do you mean to say that you saw these things going on for eighteen months, and reported them to your sergeant?—Brundell : I did, sir, and he told me not to interfere unless I saw such conduct take place in the public street.

Sir R. W. Carden : You are bringing a very serious charge against the sergeant, and one that ought to be investigated by the commissioner, for it is monstrous that a house of this character should be allowed to exist in the city of London for two years, and no steps taken to suppress it.

Inspector Teague : It is very difficult to catch them in the act, as they had men placed at every outlet to keep a look out.

Sir R. W. Carden : And so they have at the West End gambling-houses, but the police there always interfere.

Inspector Teague : But the police go in with a force, and it is not safe to do so without proof.

Sir R. W. Carden : And surely you can have force where it is required. If you always wait for direct proof there would be very little chance of detecting or preventing crime.

The landladies of all the different lodgings occupied by the prisoner during the last twelve months came forward and stated they always considered his character irreproachable; but that he had a sort of mania for masquerades, and they had seen him dressed for every one he had attended since they knew him, and on no occasion did he ever wear a muslin dress or a white veil. He always kept very regular hours, except when he went to such places, and he always let them know where he was going.

Sir R. W. Carden : There is no evidence, Campbell, with regard to the dress and white veil. I therefore think Somers must have made a mistake. The charge of felony against you is consequently dismissed.

Campbell : Will you grant me a private interview, sir?—Sir R. W. Carden : No, certainly not [laughter].

Campbell : Or, if you would see one of my witnesses privately, I should be able to satisfy you of my innocence on the other charges.

Sir R. W. Carden : You have not satisfied me yet that you are the respectable person you wish me to believe. Your own witnesses know nothing of you beyond your having lodged with them for the last twelve months; and it is my intention to remand you again, but I will take bail for your reappearance.—Bail was subsequently put in.

# HOMOSEXUALITY AND BIBLE TRANSLATIONS

## The Example of 1Timothy 1:9-11

Geneva Bible (1599)	King James Bible (1611)	New International Version (1978)
<p>Knowing this, that the Law is not given unto a righteous man, but unto the lawless and disobedient, to the ungodly, and to sinners, to the unholy, and to the profane, to murderers of fathers and mothers, to manslayers, To whoremongers, to <b>buggerers</b>, to menstealers, to liars, to the perjured ...</p>	<p>Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, <b>for them that defile themselves with mankind</b>, for menstealers, for liars, for perjured persons ...</p>	<p>We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, <b>for those practicing homosexuality</b>, for slave traders and liars and perjurers ...</p>

## Religious Homophobic Picketing





Rev. Fred Phelps in October 1999. Matt is Matthew Shephard, a student beaten and tortured to death in 1998 because he was allegedly gay. Phelps' church members picketed Shephard's funeral with such placards.

## Anita Bryant in Indiana, 1977

**RALLY *for* DECENCY**


**OCT. 7th** INDIANA FAIR GROUNDS COLISEUM **8:00 P.M.**

  
**DR. JERRY FALWELL**  
Pastor of  
Thomas Road Baptist Church  
Lynchburg, Virginia

  
**DR. DON BOYS**  
State  
Representative

**OUR GOALS:** TO REINSTATE SODOMY AS A FELONY IN THE STATE OF INDIANA — TO STRENGTHEN THE LAWS ON RAPE, PORNOGRAPHY, CHILD PORNOGRAPHY, ETC. — TO ELECT RESPONSIBLE LAWMAKERS LOCAL, STATE AND FEDERAL. WE ALSO OPPOSE ABORTION ON DEMAND AND E.R.A.

**MARCH for DECENCY** Downtown  
Indianapolis to Monument Circle  
**October 8th • 10:30 A.M.**  
MARCH AS A CHURCH, SCHOOL,  
SUNDAY SCHOOL CLASS, Etc.  
MEET AT OHIO AND WEST STREETS

  
**ANITA BRYANT**  
IN CONCERT  
SINGING INSPIRING SONGS  
TAKING A STAND FOR DECENCY

Advertisement in *Indianapolis Star*, 1st October 1977