



Nº4

GAY NEWS

10p

THE INDEPENDENT NATIONAL FORTNIGHTLY
NEWSPAPER FOR HOMOSEXUALS

Gays go to Parliament

Graham Chapman Interview

Personal Ads



GAY NEWS

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Editorial

As you will see on page three, Gay News went to the House of Commons to discuss the House of Lords' decision in the International Times case with MPs and other interested people. Immediately the formal meeting ended, the seated rows broke up into absorbed small groups talking over all the aspects of the subject. These informal discussions went on until closing time in the St. Stephens Tavern, and Gay News talked to everyone. "This", said the MP who organised the meeting, "is the real value of all these gas-works get-togethers."

He is right — there was a thousand times more real communication in these informal talks than in the whole 'get-the-attention-of-the-chairman-if-you-can-game-we all sat through first. The important question is — why waste time playing these games? Apart from speech-making addicts, professional chairmen, and people who ease their liberal consciences by attending meetings and sitting silent, who really thinks that anything worthwhile is achieved by the submitting-your-question-in-proper-form game, or that old fun-trip, going-through-the-proper-channels?

Gay News tries to play only the minimum number of these games, those essential to getting the paper out — with the bank, for example, and the GPO. (Have you played what-to-do-if-your-telephone-is-being-tapped? Can anyone tell us the rules?) We deal as efficiently as possible with these conventional business procedures, because the paper must be printed, paid for and distributed, but we waste no time on 'correct' business procedures, and even less on 'correct' business people, who seem to think it essential that a letter should sit on their desks for weeks before being attended to. Gay News belongs to everyone who reads it and works for it — and we make the decisions.

The point is that we think as individuals, and work as a group, without outside control. This gives us a ready answer to a recent Evening Standard editorial, referring to the printers' strike (issue July 28): "What is the matter with the newspaper industry? Why was it not only the first but the only industry to shut-down for five days at a time of grave national crisis? Why do so many people who work in this industry — the highest paid in the country — seem to care so little about their work and their role in society that they are ready to withdraw their labour with such apparent indifference to the effects of their actions? ... The loss of goodwill to the papers was vast, as advertisers and readers alike were driven to another means of communication." We know what our work is; we chose it. And our role in society, whatever it is, is not that of a small cog in a large profit-making machine. And that last sentence quoted answers the Standard's own question: what is wrong with the industry is that the advertisers come first, the money men — before the readers, and way ahead of those who actually do the work, including in most instances the journalists as well as the print workers.

As a fortnightly paper, we were not affected by the strike — (it was nice to see a paper rack in a straight newsagents displaying Gay News prominently, in the space usually occupied by The Times!). We may even have reached a few unsuspecting non-gay people: "Gay News No. 3? I'll take double this time, love," said a friendly newsman in High Street Ken. "Sold out the last one — well, people had to read something!" Sales of issue three are already up on the previous two — how long before we can increase our print order? We need more subscribers, more outlets, more workers, and more money, but we're here, and we're busy

communicating. Every time you buy a copy, every letter and article you send us is part of the individual communication pattern we are building. Everyone we talk to about the gay world, every story we research, is another step towards breaking the barriers which keep gay people in hiding and the rest of the world in ignorance of the truth about homosexuals. It is on this level, with individuals telling it like it is, that progress is being made towards liberation (in the true sense of the word, not just as a slogan).

We know, too, that we must live with the imperfect present situation — one day, we won't need to find each other through personal ads, but as things are now, this kind of contact is the only way for many gays. This is why we carry small ads, and we shall continue to do so. Another handicap we must fight is the different fears we all have of one kind or another. Some gays cannot tell their families; many fear police harassment, or victimisation at work; the activities of gay libbers who have 'come out' scare a lot of people, while those who are 'out' face daily hostility from the ignorant and cruel (who are often frightened and unsure of themselves). What we must learn and learn to rely on as a community, is that we have weapons with which to defend ourselves; there are ways of educating ourselves and those who misunderstand us; and, with a lot of help from our friends, the obstacles in our path can be overcome. The success or failure of Gay News depends on the individuals involved in the paper, and we all know it — how about extending this belief in individual responsibility and group co-operation to a few more of the situations we as homosexuals have to face? No one is ever going to find an easy solution to the problems of conditioning and ignorance which we face, and no doctors, or sociologists, or MPs, will ever solve the problems for us. We are the people who know the truth and, difficult though it is, we must make the attempt to communicate it.

Obviously, you can't do things you are not into, and every individual must decide on his or her own action — but we must work out where we are at, together, and act accordingly if we are to remove the labels put on us by others, and win the freedom to which we are entitled. Perhaps our aim is similar to one stated by Jung: "to bring about a state in which (everyone) begins to experiment with his own nature — a state of fluidity, change and growth, in which there is no longer anything eternally fixed and hopelessly petrified".

— an organic entity rather than a closed structure with a unified ideology. In our present state of affairs that is, to say the least, a point of some tactical worth. We are aware that within one movement there are various political viewpoints — Liberal, Marxist, Radical, Feminist, Situationist — being expressed. We welcome this. We believe that a consideration of all our revolutionary theories and the establishment of a dialogue between the various points of view is of great service to our growth as people and as a movement. All this demands that we guard against a takeover (either practical or ideological) by any faction within the movement. If the London Rad. Femmes are attempting such a takeover they can be assured of our undying opposition.

We might add that the behaviour displayed to the sisters working on 'Spare Rib' shows a monstrous lack of solidarity. Surely we should not publicly criticise actions in other areas of struggle? Surely this sort of thing tends to suggest that the various people's struggles are not linked to each other, when what we ought to be suggesting is that they are?

We are hoping that the alarms are exaggerated. If they are not we shall fight every attempt to wreck the gay movement, whoever it be made by.

Power to the People
Leeds GLF XXX

The Albany Trust,
32 Shaftesbury Avenue,
London W1V 8EP.

Dear Friends,

Thanks for asking me to tell you what I thought of your first two issues. It's nice to be billed as a "Special Friend", and I hope I'll go on being that even if I'm a candid one as well! So here goes.

Well, I think your "egg" symbol just about sums it up—as the curate said, good in parts. Mostly very good. It looks good, feels good (full marks to your choice of paper, type and layout design) and a lot of it reads good; though I agree with your correspondent who pleads for a more wideawake proof-reader. You've elevated gay journalism head and shoulders above your oh-so-trivial predecessors and have given us, for the first time, a sincere, serious minded yet lively and entertaining newspaper by gay people.

I nearly added "for gay people", but stopped short, saying to myself: "I hope not". At least, I hope not just for gay people. For if Gay News is to fulfil its most sorely needed function, it will not only tell us more about ourselves but (and more importantly for the betterment of things) also really increase understanding of us in the non-gay world. What this movement needs most of all—and most urgently in Britain—is improved communications: amongst ourselves, yes, but primarily the initiation of a meaningful dialogue with the wider community, too many of whom view us through the distorting mirrors of myth, stereotype, ignorance and prejudice.

That's why I very much hope you'll keep your powder dry and not squander talent, energy, strength and hard-won bread tilting prematurely at windmills. For instance, I believe it's more vitally important, for the sake of many thousands of gay people who don't even know yet that you exist, to consolidate Gay News and ensure its regular publication and wide circulation, than to get caught up in a fruitless hassle with the more antiquated elements of the British establishment over such relative trivia as small ads. Not that I think the recent ludicrous IT judgment can be allowed to stand—indeed it must be strenuously fought, and will be—but I want you to be around providing battle reports, not clobbered into silence.

Your wise philosophy of not forgetting that we're all, whether gay or straight, *people* confronted with many of the same rather lousy human predicaments in our living and loving, I like. Your concept of Gay News belonging to all its readers, and not just to its regular writers, I like too—creeping censorship is the occupational disease of even the most conscientiously fair minded editors. Certainly I and, I hope, my friends and colleagues in Albany Trust, NFHO and elsewhere, will try to keep Gay News readers informed about what's going on around our scenes. You've already shown quite a flair for lively reporting and trenchant comment. It's clear that some of us won't always be pleased at what we read, but where we disagree or feel mistranslated, I'm sure your columns will be impartially open to all coherent viewpoints.

Times change. Much of your VD article originally appeared a few years back as an Albany Trust pamphlet, and became a constant best seller. Yet an influential well-wisher criticised it as a great blunder because he thought it would spread the idea around that most homosexuals were promiscuous and probably disease-ridden. I said I hoped that any who were the former wouldn't necessarily also be the latter, which was why the pamphlet was written. Thank goodness we can be more matter of fact now.

Two noticeable gaps. So far the world scene hasn't featured except for the rather pointless piece about cottaging in Canada. Surely that's not the most significant aspect of gay life there or anywhere else. It exists and needs reporting, I agree; but there's so much else you haven't yet touched upon which could have been featured first. Most of your readers won't be aware at all of the existence of an influential homophile movement in North America and some European countries which has chalked up some really significant achievements in civil rights progress for gay people during the past 25 years. (The notion that campaigning for homophile recognition is something that didn't exist until about a couple of years ago is just plain wrong.) Second, I hope there'll be lots of discussion in Gay News, as time goes by, not only about what gay people are doing, but about what they could be doing but aren't (such as treating one another with more consideration than is often the case; and not talking about "love" when they only mean "sex").

That's enough from me for now. Keep right on!
Love and peace,

Antony Grey.

GAYINTERNATIONAL,
Raamgracht 13,
Amsterdam Centrum,
Gay News,

A group of friends, living in Amsterdam, have formed a group called GAYINTERNATIONAL. We are working at presenting opportunities to gays in England to find contacts in Amsterdam — and the rest of the Continent, in fact — and vice versa. This is being done by sending a newsletter to those interested. We feel that Amsterdam is an ideal centre to operate from, because of the relaxed and informal attitude here, and, at the same time, circumventing

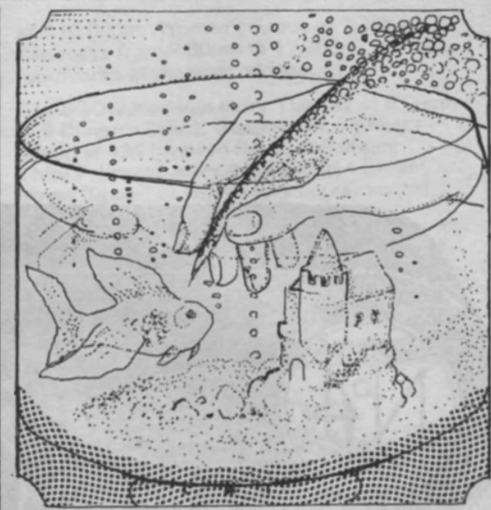


Illustration by Jean-Claude Thevenin

the harassment and persecution that such an organisation will find, if it were based in England. Through this service, Englishmen may in fact safely establish local contacts!

If any of your readers are interested in the group, they should write to us, including an International Reply Coupon for postage, and we will gladly send them information.

D. James.

Park Avenue,
George Street,
BIRMINGHAM B12 9RU

Dear Sisters and Brothers,

I was interested to read the various articles about the Radical Feminists in GAY NEWS Number Two. I knew nothing about the *Spare Rib* incident, and it's good to have a newspaper which brings such events to our notice. But I'm a bit worried all the same that you may not be as much in danger of creating sectarian rifts as you say the Radical Feminists are.

Some of your criticisms are perfectly valid. The Radical Feminists — at least, those who presumably belong in some measure to this group and were at the Birmingham come-together — can be very aggressive in their manner, ready to put down disagreements or even nervous questionings in a manner that is male chauvinist. There certainly is a danger — a right-wing danger — in a pre-occupation with individual change which ignores the necessity of changing circumstances and of reaching out to oppressed sisters and brothers less well placed to explore and liberate themselves than all but a minority. In so far as the Radical Feminists think that everyone in GLF should do what *they* do, there is an element of the fascist freakiness that we all know so well — "do your own thing, so long as it's my thing".

But it does not help any to put down the Radical Feminists in precisely the terms that validate their anger. Your correspondent Simon Manson as well as featured writer Doug Pollard and rather more obliquely Denis Lemon all got at the Radical Feminists because they wore frocks, put on garish make-up and were generally a bit of a sight. That is precisely the language of male chauvinism that the Radical Feminists object to and are put down by. Of course the Radical Feminists don't look 'normal'; of course they are going to affront all those who cling to rigid definitions of the sex role with their appearance. It is very important indeed to see that this is an absolutely crucial aspect of gay politics. It is not a question of tolerating the Radical Feminists, but of realising two crucial things — one, that we must learn from them, their difficulties and, in fact, remarkable successes in thinking through and acting out what it means to overthrow sex roles; and two, we must see that the affront they are to straight society is a political action in which we are all implicated and from which in the last analysis we shall all benefit.

The GAY NEWS put-downs of the Radical Feminists are all the more inopportune in that the article by the Radical Feminists themselves (—and why call them a faction so glibly?) implies the degree to which they do put alternatives to violence and chauvinist aggression into their thinking, how they intend not to be drawn into situations where 'male egos oppose each other', how they are prepared to go deeper than the make-up and dresses that GAY NEWS so gleefully jibes at.

As I say, there are important arguments to be made about the Radical Feminists, about the role of individual liberation and radical action, about the way in which sex roles are to be broken down. But the arguments are not at the level of attacking the life style of the Radical Feminists from which we have a lot to learn and which is working for us in its impact on the political scene. The argument is more about the need to be generous towards those who have never come out, those who haunt the ghettos, those who lead double lives, and the need to find ways of living with each other in a movement that is emotional, sexual and political. Above all, we've still got to learn to love being gay, to love other gay people, and to think of ourselves as *we* gay people, not isolated individuals who happen to be gay.

Richard Dyer.

Nottingham Street,
London W1.

Dear All,

I have issue No. 2 in front of me — and frankly I'm rather sad.

I don't quite see, for instance, the point of what I consider a rather revolting picture on the front of the newspaper, I am open-minded, and am not in any way a 'prude', but I do feel that it was in rather bad taste.

In fact, to be quite honest, the whole newspaper spells 'G.L.F.' — an organisation that appears to have one great big chip on its shoulder. The Biograph Review, does it have to be written in such a school-boyish way? Or is it a school fourth-former that actually does write it?

I am all for a gay newspaper, as all gay people seem to be. But we do want one with a pretty high standard of journalism. Gay News is very young — and it will improve — at least I hope it will. This can't be done without the help of others — that means us — so perhaps if you do print this, it will spur up some enthusiasm.

George Copeland.

Your Letters

ALL LETTERS RECEIVED BY GAY NEWS ARE LIABLE TO BE PUBLISHED UNLESS YOU STATE OTHERWISE.

Epsom,
Surrey.

Dear Gay News,

Thanks for the first two issues of G.N., they were more professional-looking than I expected. Inevitably as a 'straight gay type' I find the extensive coverage given to the Rad. Femmes rather tedious but I daresay I'm in a minority there anyway.

I'm enclosing a cheque to help things along, hope plenty of other people are doing the same! Looking

forward to bigger and better issues - keep it up (I meant the paper).

A.F.T....

Leeds Gay Liberation Front,
Liberation office,
153 Woodhouse lane,
Leeds, Tel. 39071

Dear Gay News,

May we comment on the various articles concerning the Rad. Femme faction in London GLF? There are things happening in the Capital which give us cause for great concern. Most of all we are extremely worried at the prospect of GLF (or even our GLF group) being 'captured' by any faction whatsoever. GLF is a movement not an organisation

Half a Loaf~ Or Only a Nibble

Offered at the House of Commons

Speaking of anomalies and loopholes in legislation at a meeting called to consider the implications of the recent House of Lords' decision in the International Times case, Bernard Levin said: "The only thing worth doing is to pass a small simple act . . . to improve the situation for some people . . . not to talk of ideal and perfect societies. Half a loaf is better than none". Will Hamlyn, MP set up the meeting to discuss how parliamentary means could be used to improve the situation, but a GLF member commented: "All Mr. Levin is really offering us is a small nibble".

Many of those present seemed to feel that traditional democratic processes could achieve very little, particularly, as Raymond Fletcher pointed out: ". . . it now seems to be the judges who make the law, not Parliament". "I voted, as I thought, in the interests of a minority when I supported the 1967 act," said Joan Lester, MP, "and now I find that, under that act, such things as contact through advertisements can be made illegal." The heart of the matter is section 8 of the 1967 Act, under which the consent of the Director of Public Prosecutions is not required if the charge is incitement - incitement, in the case of contact ads, to commit acts which are not in themselves illegal if both parties are over 21. Leo Abse, MP, said at the time that he "was not happy" on this point: "Police use of incitement charges may well be open to criticism". They were certainly criticised at the meeting, as was police activity in other areas, including harassment and spying in connection with cottaging, and selective prosecution under the obscenity laws.

The conspiracy laws were also criticised for their many loopholes - there have been contradictory decisions, some seeming to indicate that if a jury can be convinced by the prosecution that something is 'immoral', or a 'conspiracy to corrupt public-morals', other relevant cases and precedents can be ignored. Bernard Levin said that it was a problem of singling out some actions and excluding them from

the conspiracy laws, and that legislation should be attempted which would prevent such decisions as that in the IT case, and also define 'conspiracy' much more closely.

Does the present state of the law mean, for instance that a social worker who runs a group, or a counsellor who puts a homosexual client in touch with a gay organisation, is 'inciting' people to commit immoral acts? "Phew", said Michael Butler of the Samaritans, when asked to comment later, "that would make the job of counselling gay people almost impossible. A psychiatrist told me that he could interview and analyse his patients, but if they had no social contacts with their own kind, his job was totally lop-sided and inadequate. The Samaritans' general policy is that if someone wants social contacts and the counsellor feels it would be useful, the branch should have addresses of groups to which the client can be referred, and he would be given them."

Other points raised during the meeting itself included the problem of judges who are "out of touch", particularly with young people, and the general need for "public education", considered in the long term, to produce a climate of opinion in which legislative improvements could be introduced by sympathetic members of parliament. The need for more control over police activity was stressed, particularly by Bernard Greaves, who quoted evidence of malpractices by Cam-

bridge police, and by the editor of 'Janus', who was concerned about police victimisation of some publishers, while others were untouched.

Some speakers were unsure that parliamentary action could really achieve anything of value, and felt that "the gay world is moving towards a violent stand, like that now happening in N. Ireland", and that there was an increasing tendency for homosexuals to come together and not to rely on others to speak for them. "Gay people should live their lives openly, and that will help to change society at the grassroots".

While some people present apparently endorsed this view, it was felt by others that in trying to improve the present situation, less ideal methods were essential, such as contact

ads, and Denis Lemon of Gay News confirmed the paper's intention to continue running ads. Antony Gray of NFHO said that in his view, advertisements were a comparatively 'trivial' issue, and that he felt that increased activity in parliament could really lead to improvements - By the law of averages, he calculated, there must be 30 gay MPs, so "Where are they?" Will Hamlyn, closing the meeting, felt that this might be an under-estimate, but that legislative improvements would, at best, be slow to come, and that there was a lot more to be achieved by individuals coming together and taking action at all levels.

Perhaps one comment on the meeting is "Never mind your half-a-loaf, Mr. Levin - we are going to make our own bread".

I am Not a Woman

After a happy ending to a court appeal, a serving soldier, James Heath, aged 22, whose home is in High Wycombe, Buckinghamshire, now has to face a Court Martial for allegedly committing 'unnatural practices' with 27 year old Carlos D'Almeida. As the law stands at present it is still an offence for a member of H.M. Armed Forces to have anything but strict heterosexual relationships (thus explaining the Armed Forces encouragement of serving men to take full advantage of female prostitutes in the area in which they are stationed). These regulations are stringently enforced in the ranks, although many attachments between officers are generally tolerated if the parties involved are discreet enough about it.

The seemingly happy ending occurred at Aylesbury Crown Court where Carlos D'Almeida appealed successfully against a deportation order, recommended by High Wycombe magistrates on June 7, six months after he was refused entry to this country from Singapore.

The story really begins in Singapore in the June of last year, where James Heath was stationed with the Army. He was introduced to Carlos one evening as a woman and to continue in James's own words: "We met in a discotheque, and during the evening Mr. D'Almeida told me: 'I am sorry, I am not all I appear to be.' I laughed, thinking that it was a normal woman's reply meaning that she was not an easy pick-up. I was still laughing and then he said: 'I am not a woman.'"

In court James went on to say that they lived together for six months in Singapore, and this year he introduced Carlos to his parents as his fiancée. "We were hoping to get married,"

he added. According to the London Evening Standard, Carlos has now 'won the chance to discover whether he is a man or a woman after a soldier revealed his affection for him.' Unfortunately for the couple, the Army has now stepped in and their private lives face further interference and unhappiness because of James's court martial.

The whole case is now sub judice and apparently The Sun newspaper is being sued by one of the parties involved. Knowing the treatment given to similar 'delicate' subjects by that paper, it is not surprising that this should be happening to them.

We of Gay News are not quite sure at this stage of the proceedings what possible help we might be able to give James and Carlos, but we certainly wish them well and hope that they will eventually have a lasting 'happy ending' together.

Constables in Leather

I thought you might be interested to hear of intense police harassment in this city. We have just got a new Chief Constable, who is reputed to have pledged himself to "clean up" the city.

Police are keeping an almost continuous watch on 'gay' toilets in Glasgow. They have young police constables in jeans and leather jackets 'trolling' around. After dark they have police hiding among the bushes in Maxwell Park. If two chaps as much as sit down on a park bench together they are questioned. If you park your car in certain places your number is taken.

As everyone knows this is a city which is notorious for crimes of violence, no doubt the police find it easier to persecute the persecuted, rather than doing their proper job of preventing the serious crimes, which take place all the time now. It's no wonder that true criminals never get caught when the police are 'not

available'.

D. McDonald.

PREACHING TO THE INVERTED

The Rev. Troy Perry, founder of the Metropolitan Community Church, Los Angeles (largest gay christian group in the USA), will be in London for a week from September 20th. Dates include an open meeting on Friday September 22nd at Holborn Assembly Hall, 7.30 for 8.00pm (Small admission charge at door to cover cost of hall). Watch this space for further happenings, including plans to publish Troy's autobiography in Britain: 'The Lord is My Shepherd And He Knows I'm Gay'.

"You're no Trouble, it's Just these Kids with Nothing To Do"

London Gay Lib's last dance before the summer break was held at Fulham Town Hall on July 28. There were no arrests, no scenes in the street, and only one small incident inside the hall, when a small group of youths tried to walk in without tickets at about 10.45 pm.

Organisers and management staff reasoned with the ring-leaders, who seemed ready to back down, until one of them lost his temper and pushed a Gay Lib steward. A brief but vicious fight took place between this youth and a roadie from one of the groups, who seemed ready to use more force than the situation demanded. No gays were involved, and they were quickly separated.

The group of youths was escorted out by hall staff, and the management called the police, but this action was nothing to do with the dance organisers. "We wouldn't call the police" said a GLF steward. "We don't want anything to do with them."

"You people are no trouble at all," commented a member of the staff. "You just want

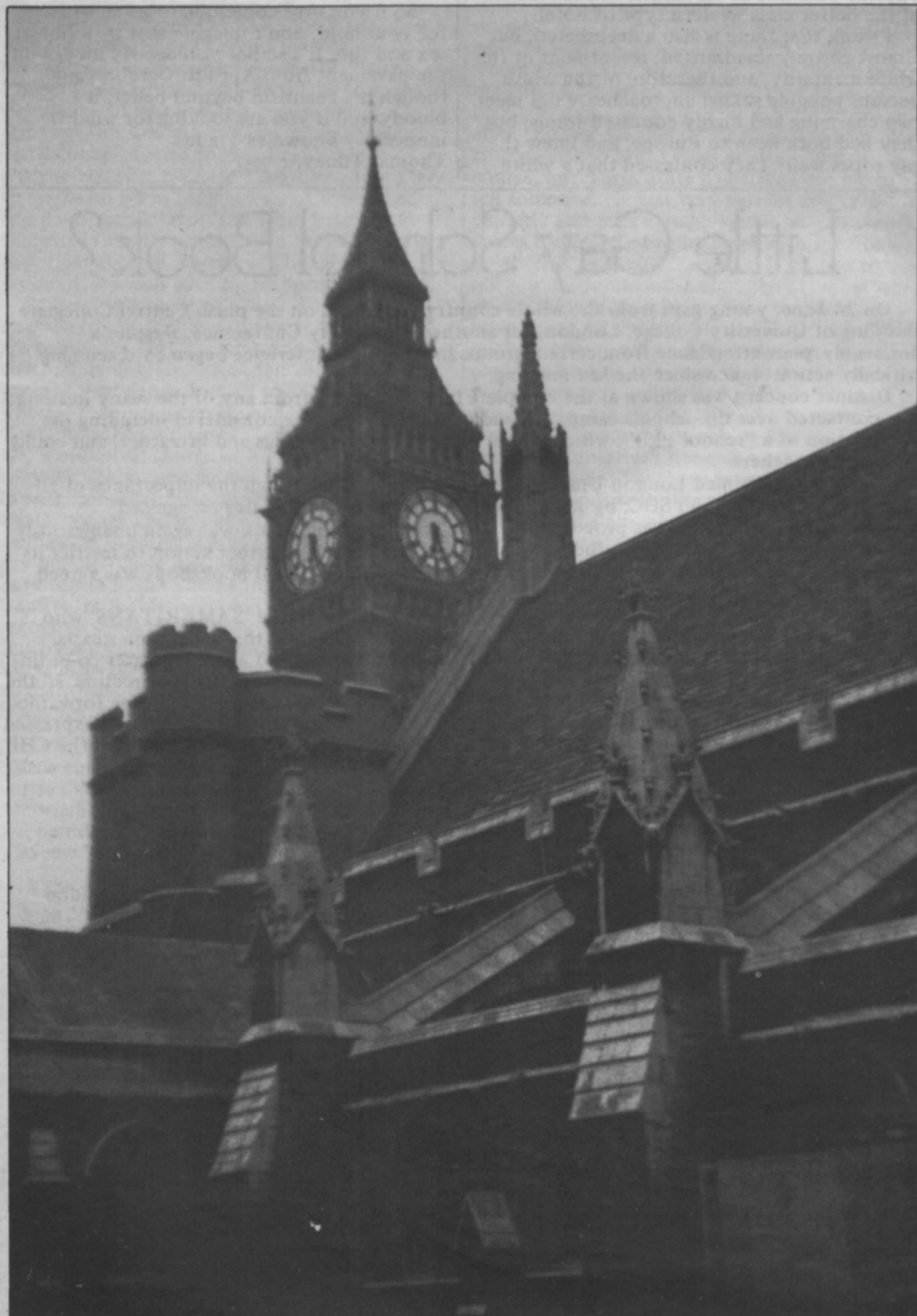
to enjoy yourselves. It's just these kids with nothing to do. They think they're being big."

Gay News asked if other dances attracted similar trouble. "Only the coloured people we used to have here. They had fights among themselves, which you don't have, and the local yobs used to come round outside. Of course, we had to ban the coloured dances in the end. It would be a shame if that happened to you lot."

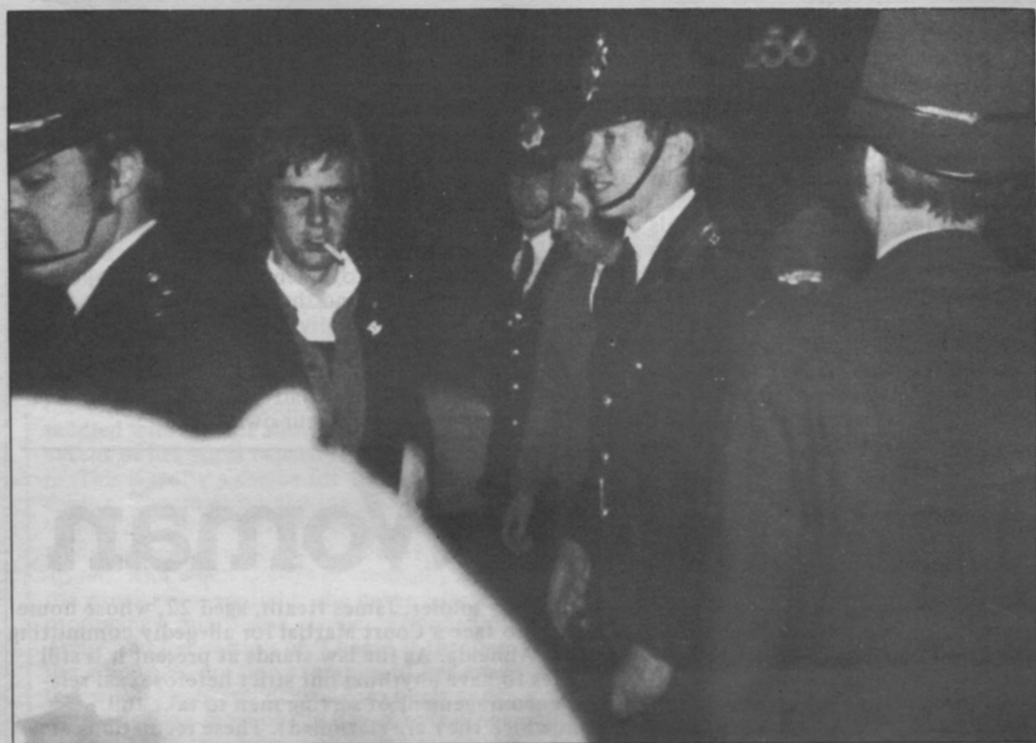
The 300 gays at the dance on Friday would agree, especially as the music and atmosphere were considered by many "the best for a long time".

Small groups of teenagers were hanging about on the corners and outside Fulham Broadway station at 11.30 pm, but were not to be seen when everyone left promptly at 12.00 pm. There was no trouble, although a panda car and a black maria were well in evidence.

The next dance is scheduled for September 1, at Fulham - let's hope that the apparently improved situation will be maintained.



The Back side of Parliament



Photograph by Denis Lemon

Earl's Court gay pub at 'closing time'. Is this increasing harassment really necessary?

The Unconventional Wisdom

Dr John Loraine has recently published a book entitled "The Death of To-morrow". It caused considerable excitement in that it has a foreword by the Duke of Edinburgh which could be taken as condoning the view expressed by the author that "unless reproductive activities are controlled there can be no future for mankind". This relates directly to family planning and, by implication, to abortion. In the chapter of the book which deals with the subject and which is headed "Reproduction and the Conventional Wisdom" Dr Loraine also touches on homosexuality although very briefly. He states: "For homosexuality in men and women the conventional wisdom has no truck". This is somewhat sweeping generalisation although it can be said to be true of a high percentage of public opinion. He is, of course, a Scot working in Edinburgh and the Sexual Offences Act does not run in Scotland. That is something which ought to be put right and it is reasonable to ask what Dr Loraine and others are going to do about it in the light of his fears about reproductive activities. The one thing that homosexuals cannot be accused of, even by the most prejudiced and uninformed of their critics, is increasing the population by over-production.

Dr Loraine asserts that "the monolithic pose of the conventional wisdom with respect to homosexuality will not endure indefinitely. The obsolescence of the approach will eventually become self-evident...". Here again the relevant word is eventually - when is that to be? Dr Loraine indicates that he is not prepared to predict when he declares "It is evident that a fog of bigotry and prejudice surrounds adult homosexuality. What period of time must elapse before the winds of change finally disperse it?" But winds of change do not blow of their own accord: they have to be stirred up.

In this context it is worth remembering that the Wolfenden Report was published in 1957. That part of it which concerned prostitution was accepted without delay: the part dealing with homosexuality did not receive legislative approval until 1967. Ten years is a long time even in the life of politics. Even then it was left to the back-benchers to initiate that legislation. The Conservatives, on the advice of the late Sir David Maxwell-Fyfe 'the hammer of homosexuals' and later of R.A. Butler, expressed the view that public opinion was not ripe for such a change. The Socialists expressed no opinion but were prepared to allow time for the Bill. It is, let it be affirmed, the function of politicians and particularly governments, to guide public opinion and not to be guided by it. And, in this direction, there is still work to be done.

For those who took the trouble to study it the Wolfenden Report effectively destroyed the popular misconception that all homosexuals were, to put it crudely "queers" and "pansies" who tended to model themselves on Oscar Wilde and to dress and behave in an effeminate manner. Society was made to realise that many of the people whom it regarded as "regular guys" in the office, commuting, in the golf club, in the pub, at football matches and who even played games, were addicted to homosexual practices or were complete homosexuals. It also realised that its children could be either homosexual or bi-sexual; which for most parents was a nasty shock.

Opposition to changing the law centred around the declared menace to the health of society, the damaging effect on family life and the suggestion that men who indulged in homosexual practices would instinctively thereafter turn their attention to boys. It was all summed up under the umbrella title of undermining the moral fibre of the nation. After hearing all the evidence the Wolfenden Committee rightly rejected all these arguments and went so far as to say "We have had no reasons shown to us that lead us to believe that homosexual behaviour between males inflicts any greater damage on family life than adultery, fornication and lesbian behaviour". This led

them, amongst other things, to recommend that it should cease to be classified as a criminal offence.

But although the law has been changed, the position of the homosexual, after five years, has not changed commensurately in society. There is still ostracism, harassment, oppression and consequent repression. Beyond the political sphere education in its fullest form is the key to reform. The Wolfenden Committee indicated the true nature of homosexuality and expressed its views as to what should be the position of the homosexual in society. Although these were ultimately accepted by Parliament they have not been reflected in the attitudes of a great many parents nor by the majority of educationalists. Until this state of affairs is rectified there will continue to be hostility and indifference on the one hand and guilt-complex and depression on the other. Education never ceases in life but for some, so far as sex is concerned, it never seems to begin. Consequently fathers feel that it is an attribute unworthy of their progeny and an insult to themselves. Mothers take it as a contribution against their own sex and resent it. There is none of the sympathy nor the affection which is given to mongrels and to children who are mentally or physically handicapped. All this is alarming because it illustrates the magnitude of the problems which confront those who want to put matters right and it also explains why society, from a basis of ignorance and prejudice, is still reluctant to accept the homosexual as a first-class citizen.

Sexually we are what we are. How we behave sexually depends to a large extent on upbringing, environment, and our own capacity to exercise self-discipline. Being treated initially as people whose parents are ashamed of them and subsequently as social outcasts is the surest way of increasing the problems of homosexuals and tends to reduce their usefulness to society and, in many cases, induces an unjustified inferiority complex and a sense of hostility to others.

It is time for parents and teachers to face up to realities. Homosexuals are not pervers they are simply different. And there is nothing wrong in being different. Society through its leaders must accept this. The politicians must continue to rectify the position first of all by changing the age of consent which at 21 is absurd. Scotland and Northern Ireland must be brought into line with the rest of the country. The exclusion of the Armed Forces and Merchant Navy from the terms of the Sexual Offences Act must cease. In addition a clear directive must be given to the police with regard to the intentions of that Act. The religious leaders must accept the fact that homosexuality is not a sin and act accordingly to-

wards the homosexual members of their congregations. The Medical profession must carry out the recommendations of Wolfenden that they should study homosexuality more deeply and instruct medical students with regard to it. C.H.E. and G.L.F. must pursue these objectives and seek to influence public opinion in order that they may be achieved.

This is the unconventional wisdom which must prevail over the conventional wisdom

which is prejudiced stupidity. To-day there are two societies - the heterosexual in the majority and the homosexual which is in the minority. The time has come to end this divisiveness so that the homosexual element can play its proper part in the daily ordering of things. It is not a question of adjusting the attitudes of two societies but of creating one society.

Ian Harvey.

Trolling in Tehran

When I set off last year on a business trip to Teheran and other Iranian cities, I had the dottiest picture in my mind as to what it was all going to be like. The only thing that I knew as a fact was that Iran is the most curiously arrogant and corrupt place from a business point of view. With all this naughty behaviour I had visions of potential gangbang at every street corner. Far, far from it dear Reader.

I suppose we all know that the slant of Moslem culture is towards an easy acceptance of homosexual behaviour both in the home and in public. I'd seen Arabs in places like Jeddah and Beirut walking hand in hand without the public giving it a second glance. But in Iran it's all very very confusing. To start off with, in the great cities like Teheran or Tabriz, where there is some degree of western sophistication, overt homosexual behaviour barely exists at all.

But paradoxically, you have only to drive for ten minutes past the Mayfair of Teheran, up the mountains behind Shemiran, and you find a selection of chaikhanehs (tea houses) complete with beautiful dancing boys who entertain largely middle aged clients. You can find the same establishments in Meshed and Isphahan. The fascinating thing is that this sort of entertainment has been provided for the past 2,000 years, but today it seems only to be seriously patronised by the elderly gents who sit quietly drinking tea and watching the gyrations of the boys, some of whom are very beautiful indeed. They retire from 'business' at around 18 years of age, and more than half of them get married on the proceeds of their work.

But the gay young things of Teheran or Tabriz would not be seen dead in such a place. To them it's all too old fashioned, stuffy and conservative for words. There are literally no gay Bars or Clubs as we understand them in the U.K. It is true that there are a few cafes where you might just have the luck to pick up something interesting, but it is very likely to be rent. You will be far luckier in the lounges of the better class western type of hotel.

I think that there is also a deepseated, but almost entirely unadmitted, resentment of the white mentality, and therefore of the white persons possible sexual approaches. I did meet two charming and highly educated Iranis, but they had both been to Europe, and knew the gay ropes well! They confessed that a white

body did not mean all that much to them sexually, and that it was white women that were in demand... not men!

This reserve is all tied up with the inevitable association of homosexuals with drugtaking hippies and wierdos who have passed through Iran on their way to and from Afghanistan, via Iran.

And that brings me to the matter of Hash and/or Pot. Unless you wish to be shot at sight or sent immediately without trial to prison, do not under any circumstances look for, attempt to buy, or even import any form of Hash. Whilst I was there for a mere 4 weeks on biz, no less than 4 people were shot out of hand because they had been arrested with it on their person.

Before I'd ever got there, people had told me the wildest stories about the goings-on in local Hammams.

I tried four in Teheran and two in Tabriz. They were about as turned on as a Sunday School Treat. In Meshed, which is a sacred Moslem city, complete with shrines of all sorts, I was politely directed to an 'unbelievers' hamman. All I saw there was a slightly deformed young man soaping his parts with rather more fervour than was entirely required... and that was about it.

But, and there's always a but, if you do have the good fortune to meet an Irani who is a member of one of the select private hammams. I'm told that these are not all that innocent, and all sorts of things can and do happen in them. I just didn't have the luck to meet a subscriber.

So if you ever contemplate going to Iran for your hold, don't imagine that it's a riot of sex and fun. It's so hot you can fry an egg on the pavement from April to October, and though it's beautiful beyond belief, it's bloody dull if you are looking for what is innocently known as Trade.

Thomas Tilney.

Little Gay School Book?

On 24 June, young gays from the whole country converged on the plush Central Collegiate Building of University College, London, for another Young Gay Conference. Despite a noticeably poor attendance from certain groups invited, the conference began by discussing critically action taken since the last meeting.

Distinct concern was shown at the complete lack of support from any of the many headmasters contacted over the schools campaign, and other methods were considered including the compilation of a "school's kit", which would contain tape-recordings and literature, and could be used by teachers.

The recently formed London University Homophile Society, GAYSOC, by whose ingenuity the conference room was procured, announced definite success with the university's medical staff, as did the representative from Bath University. Kent representatives, however, were somewhat depressed at their university's reaction, and their numbers remain minimal. Attempts had been made to enliven various "straight" discos on London and provincial campuses, with some success.

The London CHE Youth Group expressed surprise at the somewhat conciliatory attitudes of the London University Christian Union, whom they have recently met. Hugh Farlie (Bath) considered that diehard Christians were a definite source of prejudice. A possible solution was iterated by Gough Sergeant (Reading) when he suggested that a letter of St. Paul to the CHE might be found, so throwing the Biblical fundamentalists into confusion!

Tony Ryde questioned the setting up of exclusive university groups, and others thought that some students might consider that such societies would be of a transient nature only and so be reluctant to commit themselves. Advertising of such groups was also considered, and it was concluded that this should not be of a too aggressive variety.

In the second half the suggestion for a "schools kit" was reiterated, and the preliminaries towards the publishing of a LITTLE GAY SCHOOL BOOK were discussed. It was also suggested that in the case of a stubborn headmaster, the appropriate parents association might be contacted.

In universities, it was agreed that more co-operation was necessary between gay and straight students. The more introverted students must also be encouraged to "come-out".

Female participation in all gay groups was

encouraged, although the importance of all-women groups was also recognised.

Dr. Reuben's book was again unanimously condemned, and further action to restrict its distribution by local bookshops was agreed upon.

A member of the 'SAMARITANS' who attended suggested that local homosexual organisations should achieve greater co-ordination with regional Samaritan directors, so the relevant homosexual cases could be forwarded.

In conclusion, the whole meeting expressed a desire to ensure closer contact with the CHE, GLF and GAYSOC groups present. This wish was followed by an expression of overall satisfaction at the conference, and further liaisons were arranged; for instance, over combined activities in UK universities' "freshers' weeks" next October.

Thanks were extended to CHE London Youth Group, to GAYSOC and also to the conference Chairman, Robert Maynard, who showed obvious prowess in fulfilling his task.

"COME TOGETHER?" S.J.I.

Durham Gay Liberation Front is not dead, only sleeping. At present there is no demand for a GLF here: it seems that the gay population is in the enviable state of not needing liberation! The few people who still come to our meetings also attend Newcastle GLF - which is flourishing - so it was my original intention to disband the group. However, I have been persuaded to change my mind, and we are just suspending meetings until a demand for them occurs.

We have just succeeded in placing an advertisement in the Northern Echo, and are planning a publicity drive in the Durham student population next year: if we obtain sufficient interest the group meetings will be restarted, and if not then we will be sadly forced into liquidation. Chris. First published in "Muther Grumble", the North-East's Other Newspaper.

Challenge?

Challenge was founded in February by five people who felt that there was a need for a group which was neither politically oriented nor 'over-organised'. We have weekly meetings, of around forty people at present, which usually start with someone giving a talk about something of interest, and continue with a social get-together over drinks. We have a brief manifesto and a good way of showing our intentions would be to quote the first three paragraphs:

The aims of Challenge are to bring about greater social acceptance of homosexuals by means of charitable and social work within the whole community, and to combat the isolation and difficulties, so often experienced by homosexuals, through discussion and mutual help.

Challenge will have no religious leanings or political policy beyond the advocacy of equal rights with heterosexuals. Exhibitionism, hostility towards heterosexuals, and the provocative demonstration of affections in public will be avoided.

Challenge will be constructive and positive in order to further, by example, the acceptance of "gay" people amongst the "straight" majority. Advice, and where possible assis-

tance and home visits, will be available to gay people suffering from loneliness, depression or a breakdown of health, and to anyone in despair.

So far we haven't been as successful as we would wish in promoting the social work aspect but this isn't through lack of trying.

I would like to point out that we welcome interest from anybody and we will shortly be having branches as our membership looks as if it will increase quite rapidly in the near future. At the moment we meet in a room above a pub in Kilburn and charge 10 pence per person. Perhaps interested people would care to look us up on the back (information) page.

"Queer" is how I feel

I feel there must be many potential readers of Gay News who have a similar situation to mine (see below) so perhaps you will be interested in my reaction to your first 2 issues.

I am greatly heartened by the existence of Gay News and filled with admiration that the product is so together, considering all the problems you must have had. I think the design and presentation is completely satisfactory although I didn't care for the drawings, (except the one illustrating 'Hamburger Jesus' in no. 1). I approve of a radical viewpoint but you generally seem to be writing to gays who have long since come to terms with themselves and have only the Gays-in-Society problem to overcome. I mean that the contributors to, and persons written about in G.N. so far, seem already liberated. Maybe this is how it should be but read on! I hope for their sakes there aren't many like me but I suspect there are and I am far from adjusted yet. I can't add my voice to Gay Lib until I am a self assured gay. How about some encouragements and re-assurance for those like me! For example I would have been very interested in details of how David Hockney reached his apparently happy state - how did he tell his Mum? As your paper has moved me to write my feelings down you may also be interested in the non-events which have led me from total to partial ignorance; in any case it will be good therapy to precis it for myself, so here goes. It's rather sad so get out your hankies!

Nine months ago I could not have written down I AM GAY without being sickened by myself. I have known since school that I was attracted to boys but as I also liked the company of girls I hoped I could encourage a hetero urge and become "normal" (cliche no.1). I never knew anyone who admitted to being gay and felt I was the only one in the World etc. etc. This had eaten away my confidence and although I have friends I can't have a close friendship, because I can't be completely honest with them. After years of worry and a few disastrous attempts to form hetero relationships I finally admitted to myself last year that I am gay and always will be. (I still hate saying it; it seems such an inappropriate word - "queer" is more how I feel). I hadn't the courage to tell friends or parents in case they are repelled - still haven't! And so I was completely despairing and felt utterly alone, but this year things looked up. From somewhere I found the confidence to improve my career and then almost at the same time I met Mr. Wonderful! (Surge of Strings). He seemed to quite like me and he has very similar tastes in entertainment, records, clothes etc. He is about my age and in more or less the same profession. And he is gay! (Thrills). The few gay people I have met or known of so far I have found rather caricatured anyway; unattractive, probably because I was too naive to recognise them unless they were very camp. But he is a real person, sensible, sensitive and I love his weaknesses. He has gay friends and straight friends who accept him, although he is not without hang ups. Now the most banal

pop love songs seem meaningful and I can't listen to Dusty S. without becoming an emotional jelly. Is this boring you? Well one night we went to a (nice) gay club and the people were beautiful - I was amazed that they weren't all posturing ponces. You can imagine the thrill of dancing with him after years of trying to enjoy groping girls. A little later after another evening out, I mustered the courage to tell him I was gay. He knew of course, but it was quite something for me to tell someone. He was very patient and sympathetic and near enough kissed me (Heaven!). It was such a relief to be open with someone at last that on a later occasion I just had to tell him I was crazy for him. SHIT!! What a mistake! He (tenderly) told me he was still hung up on an old boyfriend. That's the end of the story. I still see him sometimes but he seems to be able to live without me as he doesn't phone nearly often enough. What should I do Auntie Gay News? I've probably shown him my weakest side - Should I have taken the initiative? Are there others like him? There can't be! My entry into GAYLAND starts and ends with him. How can I tell people what I am when I haven't even been gay? Instead am I technically a homosexual? What a sad tale! But still I will be optimistic; things must change.

It's done me good to write this down - I wonder if you'll print any of it. I sure hope he doesn't read it and recognise us or I'll never face him again so please please don't print my name or address (perhaps one day . . .). I would answer letters though.

Pin Ups and Gay Politics

I am writing to give you some of my impressions of your first two issues.

In general I preferred your first issue to the second. What I liked in the first was the air of enthusiasm and of willingness to give expression to the ideas of all gay people. But already in the second issue, one has the impression that the radical feminists in London G.L.F. are to be excluded from the realm of gay people with legitimate grievances to be heard.

Both issues were rather prudish and respectable and I hear the respectable gay establishment of CHE etc. have given you their seal of approval. I was rather surprised when a friend pointed out that in many ways the American Advocate is a better paper than Gay News. People who have seen the American paper will know that it is completely male orientated, that it carries pin ups of "beautiful" men and that it has many adverts for gay clubs and baths. It also has wide news coverage and a certain vitality about it. So far as I can gather it is the most widely read American

gay paper. (It would be nice to hear from an American sister or brother about how successful the various types of papers are).

So far Gay News has been completely male orientated and, with luck, your news coverage will become more comprehensive. But besides this the Advocate is also a sexy paper, where yours is not. I like the Biograph reviews, and I am pleased you hope to re-print "the ultimate cottage wall story" from Come Together. I hope to see more of this sort of thing. In many ways written accounts of sexual pleasure may be better than pictures of "Beautiful" people. The piece from Come Together 12 conveyed the excitement of cottaging very well. Gay News should do more to counter the oppressive respectability and anti-sex attitudes that permeate CHE and some of the diverse elements of G.L.F. In order to explain why I think these attitudes are oppressive I would like to discuss the question of pin-ups.

Curiously Mary Whitehouse and some radical elements in G.L.F. agree that pin-ups are



bad, arguing that they transform people into sex objects. We are told that we should relate to people as "whole" people and not just as a cock or a vagina. But I, for the life of me, cannot detect a difference between "having sex" and "treating someone as a sex object" - at least in the moment of sexual enjoyment. In the actual process sex is a purely physical emotional and sexual experience. Different people have different physical and emotional needs, but, so far as I can see, in the actual act of sex we can be nothing more nor nothing less than "sex objects". What is oppressive is to be regarded as nothing more than a sex object - which is often the case with women who are supposed to be totally subservient to mens' whims and tancies. But equally oppressive is the idea that we should never treat each other as sex objects. This is to give sex a mythical and exalted meaning which I can't understand.

Thus I don't think pin-ups should be condemned for transforming people into sex objects, but I do think there is a more important objection to pin-ups such as those printed in the Advocate. This is the argument that they tend to nurture and reinforce a rigid conception of what is beautiful. The worship of youth and beauty are an especially pernicious force in the male gay world. From talking to people I think that the problem facing many gay men and women is not that people use them as sex objects but that, because they are old or "ugly" they are deemed unattractive. There is nothing they would like more than to be treated as a "sex object." This is a problem G.L.F. has hardly begun to take seriously. I suspect it is a problem beyond CHE's narrow concern. And within the gay

world itself this can be the worst form of oppression faced by many sisters and brothers. We have our own Miss World competition every Saturday night in the Colherne and the Boltons.

With this in mind I think your policy keeping sex in words and not pictures may be the best one since it leaves the visual assumptions about age and beauty to the readers imagination. I hope you will look further into the problem of Gay News being sexy without being oppressive.

There is more I would like to say about the differences between G.L.F. and CHE's approach to things because I think these are important for the future of Gay News. I agree with many of your criticisms of G.L.F. and the radical feminists in London, and I have heard reports of awful things they have done to people. But your reaction to this seems to have led to over respect for CHE. However, fundamentally I feel G.L.F. has much more to offer most gay people, both at the personal level and at the level of social change, whereas CHE often seems downright oppressive to people who enjoy cottaging, promiscuity etc. I feel that approval from C.H.E. is rather like a kiss of death for any grass roots and meaningful gay paper. I hope you will become less respectable. I hope your collective will in time become less preoccupied with the mechanics of the production of the paper and have more time to talk about the oppression of gay people as it affects the sisters and brothers within the collective. I would like to explain myself more clearly but will restrain my pen for the time being.

Fraternally yours,

Bob Mellors.



Illustrations by Jean-Claude Thevenin

Conveyor Belt Sex

Unfortunately from the word go, the relationship was no.

No. in the mind of what he wanted.

Clapham Common, Hyde Park, Hampstead Heath, Baker Street toilets.

Could one develop a relationship with another person finding them in one of these spots. He supposed it was an accepted fact that if a male picked up another in a homosexual patterned joint, that it was sexual necessity first and foremost. Since it was quite easy for one to get sex this way, in these places, no bother to meet again just hop down to the bog.

Hence! "You're beautiful."

But they never meet again for someone else came along to take the momentous place.

The conveyor belt moves on.

So one gets up in the morning and looks over to the form lying somewhat detached from himself and thinks, "O no, I've done it again, I've sexed, slept, probably smiled with someone, shared something. But it was all a lie, it meant nothing. The insincerity of a passing acquaintance crippled with the background of a dizzy pickup in the jungle makes me feel sickly." This is my life, one thinks. Young and wanting not just sex but a wholesome relationship and what does one get?

Degradation being forced to go to these hunting grounds whatever form they're in; meeting someone who excites you, going home with them, acting friendly and nice. And then for the big climax, having sex, climax? sex only?

And then feeling hollow because you know instinctively that there's no true feeling, there is,

or was a sexual feeling but that's gone in the vacant morning.

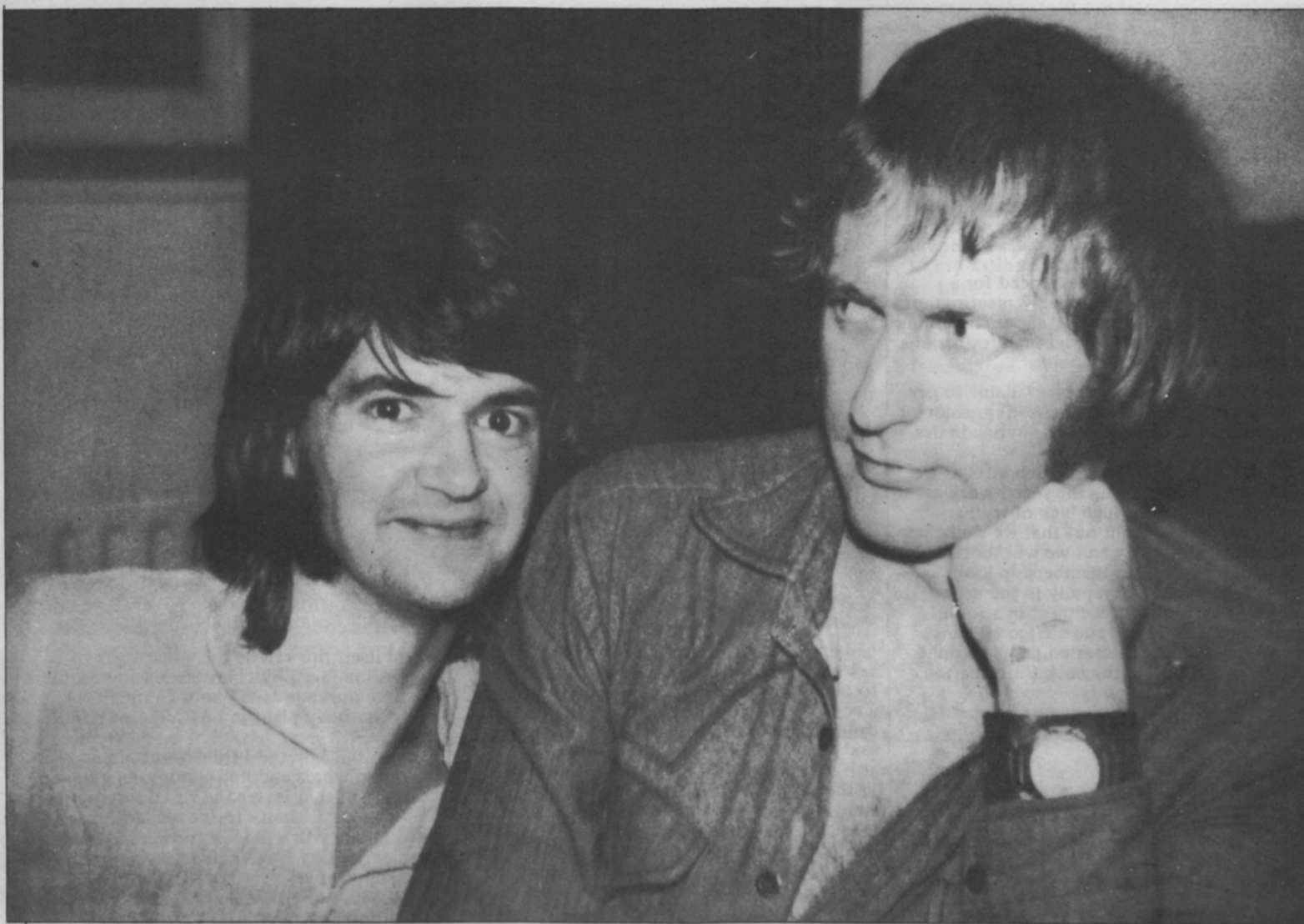
Because of the factors that the homosexual plays in - this long conveyor belt of one night, two week relationships he is trapped into being excessively free about his sexual relationships. Unfortunately, though these little bouts mean nothing. Basically nobody looks for a negative life style. But it is there.

One sees and meets older men. They are twenty-eight, forty two, one thinks, someday I'll be there. One sees nothing very encouraging. Men who have adjusted and accept this light, meaningless life.

They are happy (accept) with insincere little frolicks. Contented with just sex. Crippled inside with no real love.

Homosexual groups are good in that it has brought to the public's eye (shortsighted) that homosexuals are around and probably has dispersed a lot of myths about them (which are corny). There is also a much better chance of meeting people without showing a cock first. Ten years ago, negroes were still maids. Now they are much more. It is insane to have negroes only play as butlers in Hollywood.

Homosexuals will be more accepted in ten years time. But I feel that a lot of the problem is to do individually. Society has suppressed the homosexual. And when the law does break itself to free them it will be them to liberate themselves to a happier life. By an 18 year old boy
Anonymous
P.S. I like your magazine.



The interview took place during an evening spent by most of the collective at Graham's home; consequently the discussion was somewhat wide-ranging and occasionally rambled into some rather odd territory. What follows is an edited version, which we hope covers most of the important ground we went over that night.

Denis Lemon: Gay is no better than straight, but isn't it true that gays are possibly in a far better position to see things that heterosexuals can't; because they are somewhat outside straight society they can see better the cracks in our society.

Graham Chapman: Well, heterosexuals are oppressed too, and I think there's a very good case for a Heterosexual Liberation Front, because women . . . it's a Women's Lib thing really, isn't it? And Women are very, very oppressed. They are certainly not equal human beings at the moment, and that is very unfortunate. It's particularly unfortunate for all of us, because we all have mothers, and our mothers, in the position of being oppressed, in turn oppress us, push us with all kinds of views we shouldn't really hold. In fact, I think mothers as such, as produced by our society, are probably responsible for most of the wars we've ever had. Because they teach us to be so butch, they teach us to be aggressive towards little Johnny next door - it starts right from the cradle and goes on forever to the extent that we eventually go to war against another nation. Whereas they should have been teaching us to love - but they've never been taught to love. They are oppressed by their menfolk, they are made to feel inferior . . . that their own job is to do the washing-up, provide a home, things like that. And the men are made to feel terribly butch. The little boys are taught rather differently from the little girls, by their parents; taught to reject affection.

I saw a programme on television today about deaf children . . . and at one stage they were asking the little girls whether they had kissed the little boys and whether they had particular boyfriends, and things like that - ooh, aren't we being like adults - the girls always said, "He's my boyfriend, I've kissed him," and the little boys were all saying, "No, no she hasn't, no, ugh, awful, cissy", and all that kind of thing. What a pity! Why shouldn't a little girl kiss a little boy. Why not a little boy a little boy, or a little girl a little girl? We build into ourselves at a very early stage this awful business of sexual orientation - no wonder problems arise later. Little boys grow out of kissing their fathers very early, far too early; a little boy should be able to kiss his father until he dies.

This stupid masculine image we try and put on ourselves - butch, go out and fight, all that - that's what's ruining the fucking world. Little boys, unfortunately, aren't brought up on love, on the whole. I mean, they are to a certain extent, but it's a very limited love, isn't it?

Doug Pollard: I think they're turned out of the family far quicker than girls are, if you see what I mean. Men are turned to look outwards, away from that, whereas girls are taught inwards, towards their mother and the family structure.

G.C.: Which they're beginning to reject, fortunately.

D.L.: Boys have a master plan arranged by their parents - first the school, then the rush into "O" Levels and "A" Levels and then into university - "Otherwise you're not going to make it". The girl is usually left to make the best of what she can, and so accepts her role as a hairdresser or a Woolworth's shop-girl.

G.C.: A sideline on that is, that in my experience as a doctor, as far as women are concerned, they are always far more honest sexually. You know, the oodles of women I've interviewed for gynaecological, midwifery, or even VD reasons, they're always much more honest than the men. The men are afraid, they won't be honest, and also you feel embarrassed about asking a man whether he's ever had VD or a homosexual experience, whereas a woman, on the whole, will be much more honest about it and have less fear sexually. Men have a lot of fear sexually. I suppose it's largely to do with the fear they may never be able to raise a beat, or their cock's short, or something like that, which is a ludicrous fear, but men do have that, it's built into them, it's part of their male ego that they have to be the butch one. Because of his early education, the little boy is a little boy, and he's going to be a man, and, you know, mother gets a bit angry if he cries when he's knocked out a tooth on some stupid train or something he's been pushing around in the yard. Mother says you shouldn't cry because you're a little boy, and you're going to be a man.

That all builds up inside people eventually, people are pushed to the point of being afraid to express emotion - and we should be capable of expressing emotion and we should never be afraid to do so.

We must also be intelligent at the same time, there's no point in rushing round screaming all the time, and that's where it works out to the disadvantage of ladies, because they don't have the inhibition on emotions and on the whole aren't taught to hold back. They can cry if they want to, they can break down and have hysterics. They should have a bit more of the "shouldn't do this, shouldn't do that", perhaps, I don't know. Maybe the two things should just blend together and you shouldn't treat children as being different sexes at all. I think that's the ideal situation, actually, because children aren't different sexes, and neither, for that matter, are adults. In my

experience, going to bed with a man and going to bed with a woman is totally similar - absolutely totally similar.

Richard Adams: But do you enjoy them equally, in retrospect?

G.C.: No - obviously I prefer men. I *did* enjoy women a great deal, but then I found, partly because of their . . . the way they want you to live, which on the whole is a kind of middle-class way to live . . . that I couldn't live with that. And anyway, I don't quite know why, but I prefer men physically. I've no answer to that. I don't know why. But I do. But a woman, because of the way she's taught in her early life, is very conservative. Maybe this is something innate, because the woman on the whole is the person who brings up the family, and she is therefore more conservative. On the whole women are conservative in every way, politically too.

Maybe that's what makes them behave in that way, you know, "You mustn't do this, you mustn't do that, you ought to get a nice steady job, you ought to cut your hair shorter, and you ought to . . .", you know.

This isn't unkind, is it?

R.A.: Is that what you reject?
G.C.: . . . women's conditioning? Entirely. I'm very pro-women's lib, I really am, 'cos that would be homosexual liberation as well, it really would. "Let my son do what he wants".

Elephants Are Homosexual

D.L.: The GLF people at Spare Rib - they were very down on it because it wasn't very radical, preaching, and they seemed to miss the point that not everyone has got their head in exactly the same place as they have, and that what is important is to let people know gradually, to inform them. And that's the importance of Spare Rib.

G.C.: If you scream at people, nobody listens. You have to do it - I'm not saying calculatedly gently - but you have to do it intelligently. You have to have good arguments, reasonably publicly set out, and if you're going to get the parents of the current generation to see anything at all of what you say, they have to see something in your arguments. And if they can, perhaps their children will too. We also have to appeal to the children. I think GLF's primary concern at the moment, however, is with themselves, and trying to start a revolution that will never happen.

R.A.: The revolution is over.
G.C.: It hasn't happened. Their concern should be with getting a bloke that's worried about latent homosexuality, though he probably doesn't know he's even worried about it, in

Huddersfield, reading something in a magazine, and then saying, well, there *are* other people like me, so I needn't commit suicide. That's where their concern should be, 'cos there's a lot of people in this country now commit suicide, because they think they're homosexual, and are worried by it. And that should never, never happen, because it's a nice thing to be. It's a perfectly normal state of being - in the animal world too. Elephants are homosexual, apes are homosexual, snakes are homosexual, and in fact worms positively always are, and absolutely no-one . . . well, I think even Mary Whitehouse wouldn't worry about worms.

GLF ought to be trying to get the country as a whole, the world as a whole . . . they should be trying to get the message over "Gay is Good". I mean, that's their slogan. But although I agree with the aggressive element in it, in that it gets gay noticed, because you come up against police, authority and so on (and a certain amount of aggression is necessary in any revolution, and in a way we do *need* a gay revolution), at the moment they are going about it the wrong way. They are too inward looking, they're looking only at themselves, and *thinking*, and that has been the problem with homosexuality throughout the history of humanity. They look inwards and they think "We are different". That's exactly what GLF are doing, and that's exactly what they *mustn't* do, they must accept that they are *normal*, and go out and *tell* people that they are normal, not that "I am strange". Therefore, if you are trying to tell people that you are normal, you don't rush around in strange painted faces, and be aggressive at women's liberation meetings - you *can* do that, but you don't have to be so aggressive that you alienate people who are on the point of changing their minds. GLF at the moment has become meaningless, it's helping nobody, and that's what they should be doing, helping people. That's what we should all be doing. GLF was, but it isn't now.

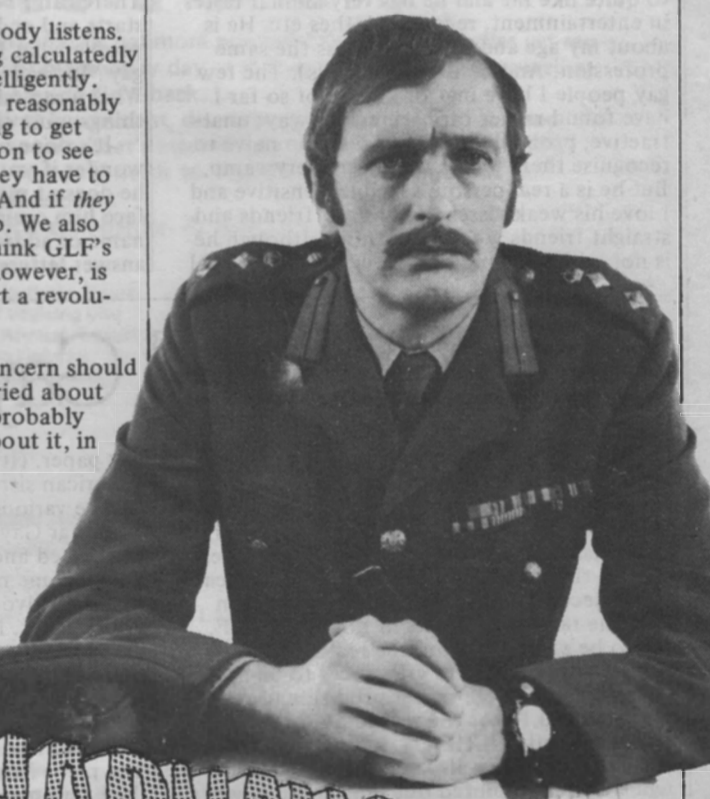
R.A.: It should also be asserting itself. The Spare Rib incident was an assertion - and an extreme form of assertion.

G.C.: I'm all for extreme forms of assertion. But GLF, as it stands at the moment, can't afford to do that because it's membership is so limited. They should be outreaching, not inwardly searching. What they should be doing is using their own kindness, and their own homosexuality for helping other people. Now, that whole element has gone, they don't do that any more. They're much more interested in themselves, and that is the appalling thing that happens with homosexuality, unfortunately, because of repression.

D.L.: In a way that's accepting the myth that they're trying to break.

D.P.: But they also seem to be saying that they are different, and therefore somehow better.

G.C.: Which of course is nonsense. Everyone's exactly the same, which is what I'm saying . . . they have to over react, they have to say O.K. I'm a homosexual, and then wander round with a handbag and go MNWEEUMP! (*untranscribable word and unprintable gesture*). There's no point to it, they're *not*, not saying they're homosexual, they're saying they're freaks - and homosexuality isn't anything to do with being a freak. It's a perfectly normal state of being. And they mustn't try to persuade people that they should be totally homosexual at the expense of loving ladies, that are quite nice things really. If only because . . . well, the basest remark would be to say that they give



GRAHAM CHAPMAN INTERVIEW

birth to nice boys. They are rather nice creatures really. I like them.
Martin Corbett: If only they'd wash the make-up off their faces.
G.C.: Oh, I hope they will, and a lot of liberated ladies do.

Algy, Biggles & Ginger

D.P.: And so-called liberated men put it on.
G.C.: Well, that's a contradiction. People from GLF have attacked me once or twice for things we do in "Monty Python" that refer to people being gay. All we are doing there is just using the word, not making any reference to it, whether it's good or bad or anything. We don't care, any of us, anyway. But just using the word. You know, we did a thing about Algy, Biggles and Ginger, and Algy was a pouf. We found that kids had been joking about that in the schoolroom; they no longer do the things they used to do in my schooldays, of sniggering about people that might be "queer", or someone touching them up in the showers, or "One of them", you know, words like that. They're open about it and they don't mind. That's exactly right.

R.A.: But do they still find it amusing? I hope so.

G.C.: Funnier. But not in the same way. You see, they found it amusing because they think they know more than their teachers, they think that they're broadminded. That's a turn-round, I think. They're more broadminded than their parents, and they don't particularly mind any of their friends touching each other up or anything like that.

M.C.: Are you going to do any more Monty Python's? And what's the future, for the coming year?

G.C.: We've got another thirteen Monty Python's coming up in September, we're doing a show for Bavaria TV. We're doing a Monty Python film, an original one this time, not like the last one, which was made totally for the States but got shown over here, which was rather a pity. The other things are more personal... I'm writing a play, and hope to finish that off by November. I never really know my future for more than a few months in advance, I know it for about a year in advance at the moment.

M.C.: Every interviewer asks this question, but... if you want to direct Shakespeare or anything.

G.C.: No, I don't. I want to write, that's all. I don't want to perform, become a great star, or anything like that. It'd be a total bore, and the risk isn't worth it. I'd like to write... on the psychological side, I suppose. Not that I know anything about psychology, or psychiatry.

M.C.: That doesn't matter, neither do most



psychiatrists.

G.C.: No, exactly, they don't. I've spoken to a lot of them - no worries there.

D.L.: In the States "Monty Python" is becoming more well-known. In England you don't hide your gayness (and you don't exploit it either). Do you think that your openness could be harmful in the States?

G.C.: I will never go there. I have been once, about seven years ago, for about six months, and I've no desire to go back. I don't see how I could. Until recently, I couldn't, I'd have to have said I was a pouf on the visa forms, and I wouldn't have been allowed in. I've no desire to go there, because I don't think it's particularly a centre of anything that's valuable at all for our society. And we've nothing to learn from their mistakes, they're all mistakes that have been made before - there's nothing you could learn from them that you couldn't learn from knowing your own past, even in the school playground, and they're still at that stage. They're still at school. I think they're appalling people, on the whole.

We then broke off the interview in order to have a few drinks and a meal, in the course of which Graham made some comments which deserve noting. We discussed the lack of communication between the various movements which work for gay people and the people they are supposed to be for - namely, the majority of gay people. Denis commented that this was a problem which CHE felt as acutely as GLF, to which Graham said "No, the problem there is that it doesn't exist! That's why I spoke of GLF being a good thing, because - CHE? Nobody's heard of it. Which was why GLF was so good in the beginning." We also talked some more about Americans, and then about Australians, about whom Graham said "I have never been to bed with Germaine Greer. You can quote me - I think



I could've, 'cos I was going through a hetero stage at the time."

D.L.: Do you think that people ever really meet each other inside the gay clubs and pubs?

G.C.: Well, I certainly meet other people in gay clubs and pubs. I think casual contacts are fine, and that's one of the things about the homosexual world actually that is admirable. People can meet each other, and have a very quick fuck (or a very quick mutual masturbation or whatever), and nothing else bothers them. They're quite happy, they've had sexual stimulation, and they don't have to see one another ever again. But unfortunately some people are devoted totally to that kind of "recreation" - better than football, I suppose - but it's a pity that so few of them get together and form a union based on some kind of love which is more than just a sexual love.

Sex is a great way of meeting people, because you go to bed with someone, or have it off with them, you know something kind of intimate about them, and used properly, that is a very good way of getting to know someone and eventually to love them. And that's the most important thing: being able to love someone, and for them to love you. For you to be able to be mutually dependent. Whether it's one person or two people or more. I'm very deeply entrenched in the teachings of Christ (and Karl Marx, but basically the New Testament teachings of Christ) - that love is the single most important thing, and the most difficult to achieve; love for another person. Because we mostly love ourselves. I hope I would always try and love someone else more than myself... but fuck knows, I can't... at the moment. I don't know how to. You're not really loving yourself unless you love someone else, you're destroying yourself. I'm sure that's true.

Well-Known Loonie

D.L.: A lot of non-gay people pick on the point that gay people never have lasting relationships, that gay people are very flippant, and use this to back up the argument that homosexuals are immature.

G.C.: I think a lot of that is because they are jealous that gay people can have a quick wank in the bushes with someone else, or whatever. There's no likelihood of a family arriving without notice - which I hope abortion laws and so on will get rid of from the point of view of women's liberation. I notice it among my own friends - "Why is it that Graham, who's been happily married to the same boy for seven years, can go off for a night occasionally with someone else, whereas I can't, because I've got a family", and there's a jealousy there, which is sometimes quite marked. Of course, the answer is that they can, if they're honest with their wives and their families. I've a family, of a kind, of people who live with me. Mind you, I'm a well-known loonie, so it doesn't really matter. I hope I'm a kind loonie, that's all. What that jealousy is based on is a fear of "But if I do this, then she will do that, in order to get back at me". And that's not love. That's nothing to do with it. But, as I said earlier, it is tremendously difficult actually to love someone else. Bloody difficult. But that's what we've all got to get round to.

It all comes back to stupid old Jesus Christ. He was a nice old bloke, really. I don't like God very much but I do like him. I've only read the doctored gospels, not the direct translations, but the truth still comes through. Incidentally, he never said anything about homosexuality, which is rather nice of him.

It got rather battered in the Old Testament. And by St. Paul afterwards. But St. Paul was a well-known loonie.

We then went on to talk about communication of ideas, theatre, humour, people "We must all realise we're all shades of things, not necessarily just one thing or another, and if we are, then we're dead. We're a mixture of lots of subtle shades, and there's no reason why we should become one thing or another for the rest of our lives." And about where Graham was born - "Leicester - the most boring town in the world", and his time at Cambridge - "... one of the most childish places in the world."

G.C.: Not long ago I went back to Cambridge to speak at the Union, specifically because it's a place I abhor, where their up-and-coming politicians go to speak. I've always hated the place. So I went dressed as a carrot, in complete carrot costume, with a rather large thing hanging down between my legs, yellow tights - the only thing you could see was the front of my face. And when it was my turn to make a speech, I said nothing. Just stood there. Stood there and said nothing. And that was my comment on the whole bloody business of people standing up and debating, trying to be clever, and eventually becoming politicians - fucking mess, there's a load of bloody idiots, and none of them have any

social conscience.

I had to go on standing there beyond the point where it became embarrassing, in order for it to get embarrassing again. So I carried on standing there for a whole ten minutes, saying nothing. They laughed initially, because of the costume. They were all expecting some enormously witty remark to come out, apparently, to explain all this. But it didn't. Then they all started laughing again, thinking, "Good gracious! He's gone on far too long. How witty. He's going to come out with some tremendous line in a minute." Well, I wasn't going to stand there all night, so I lay down and rolled across the floor to Ivor Cutler - who had been sitting through the whole thing with his fingers in his ear, until I came on NOT to speak, when he listened intently - I rolled over to Ivor and hissed "Get me out of this, Ivor." So he stood up and read out a poem, which nobody understood (I didn't). They were all totally bemused by what was going on. Then at least, I was able to go and sit down, in my carrot costume. It was a wierd evening. It really was.

By this time the alcohol had been flowing freely for some hours; and the rest of the tape of this interview is somewhat confused. There is not necessarily any connection between the above two statements.



Graham Chapman & David Sherlock in unison "getting silly".

On Hearing A Drag Queen Cackle

After the sometimes strange prominence given to certain people when writing on DRAG, persuaded, it seems, by twenty-year-old photographs, may a Drag Queen say a word of truth about himself?

In my Act I do — inter alia — the Indian Rope Trick. It has always amazed audiences. Now, another Drag Queen has shown me a new trick. If you are going bald, don't get too excited too quickly.

One night I was about to appear at a well known night club that is gay. As I combed my hair, prior to pinning it up to take the wig, a Drag Queen friend came into the dressing room. I had produced a tuft — not a few hairs — a tuft of hair on my comb. "Gord, girl, you'll soon be bloody bald."

This depressing conclusion had already forced itself upon me, since the supply of hair on the head is limited. How I hated the Drag Queen AND the comment. To add to the injury, he took my comb and gently combed through my locks just once, then screeched: "You'll soon be a bloody billiard ball." By great self control, I didn't tell him to shut his great big cakehole; that I'd had sleepless nights concerning this coming disaster, and that it needed no stressing from that bitch. I do love my long hair.

"I can help you, if you'll let me." I thought: "How like a Drag Queen." Then said: "A fortune awaits anybody who can truly stop hair falling out." But the bitch wouldn't be silenced. "I can do it, girl!" This was said with such sisterly confidence that I paused, and was told the actual names of Drag Queens who had not only arrested the fall of hair, but now had a new growth. This

was irresistible. "How much?"

I paid over some pounds and in due course the Drag Queen delivered to me some pretty pink pills: "Take two a day for the first week, then one a day."

Let me be honest with you, dear reader, I would have eaten shirt buttons once persuaded that my nightmare of baldness could be overcome. I carried out instructions. After only a few days, the hair actually ceased to come out and my long locks took on a new glow. Friends remarked on the change. Later, I bought more pretty pink pills and kissed the phial each night. Some time later I developed pneumonia.

In hospital I was made to feel important, special. Doctors called other doctors to my bed. I knew I must be something special. Could these clever men tell that I had new, strong hair? Could they know the Drag Queen had shown me a new trick? Eventually, I was allowed to get up and bath. Only then did I realise that they DID know. No pills had been taken for a long time, but 'Mirror, mirror, on the wall,' I could see how special I had become — was still becoming — that I should titillate to the grave: the pills had given me hair, they had also given me tits.

The moral of this story seems to be: "The Gods can give with two hands — hair and two tits, if a Drag Queen can be said to be a God. What a trick! Who's amazed now?"

Louis Kaydey

Where is CHE?

One thing is abundantly clear: The Campaign for Homosexual Equality in London holds a strong appeal for an amazing variety of people, from the teenager to the GOAP. This has posed problems—of direction, action, administration. The only thing all our members have absolutely in common is that they are gay or bisexual. Attitudes become polarized quickly and harden. Dialogue is abrasive but continual.

Membership increases steadily. Word-of-mouth information spreads rapidly demolishing the idea that Che is some kind of a cloak and dagger operation which gained ground in some touchy quarters. I wore my Che badge at the St. Pancras GLF dance and was subjected to all kinds of unsolicited abuse from total strangers. But Che has absolutely got to offer a home—if you like—to everyone. A sense of oppression is not confined to the articulate young. The older, inhibited, repressed or just downright shy gay is conscious of taking a tremendous step in joining.

THE GROUPS

These are the very root of the organisation, the essential framework within which anything and everything is possible. At the moment there are 11 groups based in central London with others in Croydon (very flourishing, active and successful), Lewisham, Windsor, Essex, Kent, Brighton, Reading, the Chilterns, St. Albans and Ilford. Local community groups are established in Kensington, Highbury and Islington, Kilburn and Ealing.

Each group has a minimum of 30 members. They meet once a month which is any member's minimal commitment. Some meet fortnightly, some every week. Each group evolves its own characteristic; some are rather inclined to social-type meetings, others prefer discussion and debates. Others are making definite progress towards liaison and meetings with representatives of other bodies. Any Che member can go to any meeting. Very involved people can generally make a meeting of some sort every night.

Groups set up their own social activities—parties, picnics, rallies, theatres, cinemas—anything to provide a useful and pleasant social scene for people who are a bit lonely and cut off.

YOUTH GROUP

This is the central-London group for students and young people; it is large, expanding, coherent. Runs a remarkably well-balanced programme meaning some two or three meetings a week. The programme runs on (a) meetings that could be called educational—i.e. visits from psychologists, doctors, boss-figures who talk, debate and get harassed in turn; (b) purely social activity; (c) activist events—leafletting etc. The establishment of Gaysoc at London University has meant a lot of campus infiltration, notable invasion of 'straight' discos etc. A move to approach the headmasters of 200 schools asking for permission to address senior pupils on homosexuality is under way.

EVENTS

The virtually limitless energy of a great

many members is being harnessed into fundraising activities which produces a full calendar of events ranging from dances and discos to bazaars and boat trips. Sub-groups concerned with drama, poetry, music and photography are under way. One of the main aims of Che nationally is to provide decent social meeting places for gays and it now seems likely that the first permanent club will be in London, providing facilities for meetings, rest, research, the lot. No one imagines it will happen overnight and everyone realises that only we can do it—no one else is going to help us. Hence the fundraising events which serve a twin purpose of raising cash and providing amusing evenings.

WORKING PARTIES

Several working parties are in operation, open to all members.

1. Social Responsibilities

Designed to look at social problems which impinge upon the homosexual community and affect all facets of life. To do research into the causes and effects of legislation and to assess the public's image of the homophile with a view to improving it.

2. Gay Liaison

Making contact with all homophile organisations throughout the world. Much reciprocal membership with gay clubs etc. abroad now established.

3. Speakers

People willing to go out and talk to other organisations—like Rotary Clubs, Women's Institutes, Parent-Teachers etc.—about being gay. Most invitations so far from Young Liberals, Friends, Young Conservatives, Mental Health Associations. But it all helps.

4. Religious

People with a deep religious or spiritual experience, plus those concerned with the churches of all denominations and their attitudes to homosexuality.

5. Friend

Perhaps the most important, significant and successful venture in Che so far. Essentially a befriending service, set up by Michael Lauder in co-operations with the Rev. Michael Butler who is the Deputy Director of the Samaritans. Premises for individual interviews and group work on two nights a week have been secured. Friend is advertised to new enquiries to Che and response is channelled to existing regional branches—Manchester, the trans-Pennines, Cambridge, Liverpool and Leeds. The rest to the London headquarters. About 15 new enquiries arrive each week in this way. Later Friend will be in operation five nights a week, and it is expected that within a year a national network will be established enabling Friend to be advertised to the general public. Apart from

the obvious service of help on an immediate basis, Friend is keeping a record of its progress so that eventually an analysis of the type of problems dealt with will be regularly available to professional bodies and the press.

6. Lunch

This is the London-based magazine produced by Che members. It is not representative of official policy at local or national level. Intended primarily as a communications sheet, it remains the only regular magazine with a reliable diary of all gay events—Che, GLF, SMG and others, London and national. Developing into a vivacious platform for all sorts of ideas and views. Lots of contributions needed from everyone, everywhere. Six issues, post paid, cost £1.50 from 23 Avon Court, Keswick Road, London SW15 2JU. 32 pages, pictures, news, letters, etc.

WOMEN

Implicit in the above notes is that Che involves gay women just as much as gay men. The name of the organisation has meant that initially it appealed to men. But the intake of women is now regular and growing. There is no group exclusive to women, they belong to groups along with the men.

WHERE IS CHE?

Che began in 1964, but it was only after the passing of the Sexual Offences Act that it was able to expand properly. Its history is now a matter of history. But the result is that its headquarters are in Manchester. Nationally we have almost 3,000 members—and these are members who have paid a £1.50 annual sub. to the organisation. Money used for our office and paid staff, for producing the monthly bulletin for members, for producing pamphlets, leaflets, stickers, posters, to help start new Che groups all over the country which are sometimes an alternative but mostly the only scene for gay people. We are often accused of being over-structured. This is simply the outsider's confusion. Che runs remarkably smoothly considering the number of people involved and the almost limitless range of responsibilities we have undertaken. Until we have acquired permanent premises in London, enquiries must be routed through Manchester. So write direct to the General Secretary, Paul Temperton, 28 Kennedy Street, Manchester, M2 4BG (061-228 1985). Or to Roger Baker, Flat F, 23/24 Great James Street, London, WC1N 3ES.

Roger Baker

Bonuloj Estas Gejaj

or if you're good you're gay.

Last year Arthur Bottomley, a former Cabinet Minister accused President Pompidou of being chauvinistic. He asked "What right have the French to be so arrogant as to think that French is the language of Europe? English is the language of the World." Some Labour politicians are renowned for adopting conservative attitudes, whilst others who deny Imperial nostalgia feel that the decision to enter the Common Market depends solely on financial criteria. For all that Zamenhof did, idealistic internationalism is dying and chauvinism is winning the day.

Zamenhof? Who the fuck was Zamenhof? A Polish Jew. No he wasn't gay like Tchakovsky but I'm sure Mr Bottomley wouldn't have agreed with him either. Zamenhof thought there ought to be a World Language — one which belonged to no-one yet belonged to everyone — a language that all should be able to learn. He gave it no name but people called it Esperanto. And that language is alive today with people speaking it on a wider scale than ever before. A television course shown at peak hours has just finished in Holland and one will start soon in Czechoslovakia; the Japanese opposition would teach it in primary schools and Jill Tweedie mentions that about 16,000,000 are supposed to have learnt it.

The stand taken by homosexuals now has

relevance for the Esperanto movement in that the attitude towards homosexuality is undoubtedly changing and the status quo of the future will not be determined by today's obsolescent so-called morals. Any movement which has its eyes on the future must admit that fact, for if it does not the movement has no future.

In his address to the annual British Esperanto Congress this year the new president Graham Leon-Smith said "The permissive society has entered the Esperanto movement and we should be glad. Let Esperanto be used fully and freely for all purposes and let that include discussion of and about sex."

And in August edition of The British Esperantist, Dermot Quirke the vice-president

Continued on next page.

WHO'S KEEPING AN EYE ON THEM WHILE THEY'RE KEEPING AN EYE ON YOU?

It's a fair question. As the powers-that-be get more powerful, your civil liberties get more difficult to protect. Injustice takes place every day — to the man-in-the-street as well as to minority groups. And it isn't easy to fight back.

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of the British Esperanto Association writes. "I know full well that there is not an insufficient number of homosexuals in our ranks; it is necessary only to conquer our reticence and become organised. So I request all homosexual readers that they contact me. Of course social intolerance still stops many brothers and sisters from publicly discarding their masks: I will therefore protect the anonymity of all who reply. In any case, masked or unmasked, now is the time for us to go out of our closets, to leave our ghetto and to enter the World as proud human beings".

Such a statement should not be surprising

for a movement claiming to be tolerant of other nations and cultures must be tolerant of homosexuality. Because homosexuals are human beings, and because all human beings have a right to use Esperanto, so the Esperanto movement accepts homosexuals. Homosexuals need not be thankful to Esperantists for a right which should not have to be demanded but at least Esperantists strengthen their cause by showing that they are not intolerant bigots.

For further information contact
Brian Barker,
3 Crowland Terrace, London N.2.

Fear Into Falsehood

Sex and Dehumanization, by David Holbrook. (Pitman, £2)

During the last few years, David Holbrook — poet, educationalist and now Writer-in-Residence at Darlington Hall College of Art — has signed innumerable letters and articles in the popular press, all highly critical of aspects of our culture today, aspects that may be bundled up under the heading of "permissive tendencies". His name is, in fact, automatically associated with those of Lord Longford and Mary Whitehouse. And though undeniably thoughtful and intelligent, he does share with all the critics of the permissive society a faculty for making blanket generalisations, for overestimating a situation and for exaggerating a fear into a falsehood.

Few people, I feel, would contest David Holbrook's basic thesis in this book. That there is an increasing divorce between sex and love and that in our society, advertising, pornography and entertainment often place undue emphasis on people as sex objects, especially women.

However, the method he uses to explore this not particularly original thought, and the conclusions he draws over 212 pages are highly debatable. Most important is method.

Expressed simply, what Holbrook has done is amass on one side evidence of what he calls dehumanized sexuality, and on the other side support for his own views. His targets are sexologists such as Masters and Johnson, writers such as Alex Comfort and Wayland Young, events like "Oh! Calcutta!" (which drives him into some kind of frenzy every time he thinks about it) and publications such as *Man and Woman* (A weekly magazine which builds up into an encyclopaedia of sexual knowledge), and sex technique manuals.

Evidence for the prosecution, as it were, is drawn almost entirely from the writings of a small body of psychoanalysts from what is known as the 'object-relations' school. Of course this imposes very rigid limits on his thesis. It would not matter particularly if Holbrook has made it absolutely clear that this was one particular view. But over and over again he asserts that the insights of his team of pet psychoanalysts are, in fact, something amounting to eternal truths.

Let us see how this works. Suddenly we come to a chapter, inserted for no good reason as far as I can see, and called with an arrogance only matched by its inaccuracy: "The truth about Perversion". Sorry, but we have to pause a minute here to find out what he means by 'perversion'. This is not easy. According to the glossary, the definition he prefers is that of Rycroft: "Any form of adult sexual behaviour in which heterosexual intercourse is not the preferred goal".

Perversion should then, include such activities as masturbation, exhibitionism, homosexuality, bestiality and so on. However, his chapter which is going to tell us the truth about perversion seems to refer entirely to homosexuality and in particular to female homosexuality.

He begins by attacking two articles on lesbians — one by Victoria Brittain in *The Times* and one by Virginia Ironside in *19*. His complaint about the latter, among other things is that the writer "did not consult any independent authority on psychosexual disorders. She merely consults lesbians (his italics, p. 97).

Holbrook then turns (presumably for independent evidence) to a group of papers by Masud Khan who is the Editor of the International Psychoanalytical Library. Khan is a highly respected, and to those who know and work with him, a truly charismatic figure. And his work is, naturally, highly valued in his field. However, the special study of perversion (ie. homosexuality) he has made is the result of "twenty years experience of a dozen

pervert patients". This I would have thought amounted to, in the wider context, an extremely limited and definitely biased view of the homosexual. To justify his use of Khan's material as a statement of general truth, Holbrook writes: "... this conclusion was reached from what perverts in analysis told the therapist, it is their truth, not one imposed upon them". (p. 99).

Setting aside the extremely debatable idea that a patient in analysis is quite free of imposed views, Holbrook is saying in effect that what a well-adjusted lesbian tells a writer is inadmissible, yet what an unhappy individual tells his psychologist (after twenty years of analysis?) is on the other hand true and acceptable, not just for that person but for all other gay people.

(And a passing note that on page 95, Holbrook refers to an organisation for lesbians called Kensis. This could be attributed to a proof-reader's oversight, yet Kenric is similarly misspelled in the index. Indicative that in the most literal way Holbrook doesn't know what he's talking about and, moreover, has done none of that essential independent research himself).

This method, and the unconscious attitudes it reveals, pervade the entire book. At times a touch of egregious colouring inhabits his prose as when he refers to "naked couples (having) sexual intercourse publicly on rafts in the swimming pools" (p. 21). Would it have been better for them to be clothed? or naked but not having sex? or not on a raft? or on the sea and not a pool? And when he remarks on "some photographs of a nude dancer, complete with public hair and all" (p. 27). Better if she was depilated? or not dancing? and what on earth is "and all"?

The book is extremely difficult to read because Holbrook uses so many quotations from his psychoanalytical reading. It is as if he lacks all courage to state his own views boldly without dragging in such support. A dependency problem, maybe?

All this said, I would advise everyone to try and read this book. For two main reasons. First a great deal of what he says should be said. Holbrook is concerned about dehumanisation by separation of sex from love. One of the points of gay movements, in my understanding, is to try to bridge this gap in the homosexual world. Homosexuals, above all, have been — still are — victims of this, revealed in the often expressed view that homosexuality is just a sexual thing (ie. a genital activity) and does not involve the whole person. Gay movements prove this wrong.

The second reason for reading *Sex & Dehumanization* would be as an exercise for the individual to articulate his thoughts on the subject of sex. It is absolutely no good tossing this book aside with little cries of "rubbish!" just because Holbrook is offensive. He projects a forceful argument forcefully. It needs to be answered forcefully — and thoughtfully.

Roger Baker

because of their sexual inclinations. The history of Homosexuality is dealt with in detail and is mainly recorded in the trials that have punctuated our history. It rarely concerns women as they seldom seem to fall foul of the laws dealing with anal penetration or sexual acts with animals — these acts covered by the blanket legal term of buggery. These trials are set out in the sections dealing with the historical survey, but are of more interest to the historian. The more relevant parts are those describing the 'contemporary scene.' Mr. Montgomery Hyde relates in a matter-of-fact way, defines his terms and clears misconceptions. There he covers all ground, from the idea that this century has seen a massive increase in homosexual activity, to its 'treatment' as a curable disease, and the 'homosexual professions.'

"Another widely held but erroneous belief that homosexuality is peculiar to members of particular professions and trades such as actors, boxers, interior decorators, sailors waiters, Turkish bath attendants and musicians"

The law and its contemporary attitude is portrayed as being particularly hypocritical — the punishment by prison for any 'sexual offence' is ludicrous. Montgomery Hyde shows that, far from acting as a deterrent, it actually encourages homosexual behaviour, many judges being oblivious to the fact. The first-hand reports in the opening and latter chapters give a great insight into the law's two-faced attitude, with their wholly believable details about 'bent' coppers and prison

'screws'. One of the most amusing incidents on this topic tells of the 'Hammersmith' queen, who, robbed by a guardsman of her fur coat, flew out in a rage and found a policeman, who quickly recovered the conspicuous garment and went to bed with the grateful owner himself.

On discrimination, the author says that the social structure pressurises the single man into thinking in terms of marriage.

"A bachelor is liable to be regarded as eccentric and unstable, or even unfit for posts of responsibility."

But as Montgomery Hyde says later:

"Of course, there are bachelors of unblemished character in public life, such as Edward Heath, the British Conservative Party leader, and J. Edgar Hoover, the late Director of the U.S. Federal Bureau of Investigation, but they are the exception and certainly in Heath's case the lack of a wife has been in some ways a handicap."

This book is informative, readable and a must for anyone who is gay and has bewildered parents who want to know more. The first and last chapters are strongly recommended. This survey covers all aspects of homosexuality from legal reform, drag queens and small Ads. in International Times to continental social clubs, which have made some headway in social enlightenment.

A book as good as this will help dispel a great deal of fear and prejudice and will help towards greater tolerance and understanding making, I hope, for a happier society.

David Sherlock

BIOGRAPH REVIEW

Hello all, it's your Julian again. A rather cross Julian this issue I'm afraid. Now I know not all of you are interested in my reviews from the heart, but you don't have to be nasty about them. If you knew the effort involved, and the expense, I know the Biograph isn't the most expensive of cinemas, but with the amount of visits I pay it, the money soon mounts up. Not that it's just a question of money, it really is hard work spending so many hours in that cinema. Which brings me back to why I'm a little peeved.

On Sunday 13 August the celebrated transvestite Tony Curtis performs in the explicitly titled *Not With My Wife You Don't*. Wouldn't want to dear, would you? Support is *First to Fight* with all-American boy Dean Jagger (no relations to the Queen of the pop world) in featured positions throughout the film.

Alan 'Swoon' Bates and the grand-daddy of the theatre Lawrence Olivier are the stars of *Three Sisters* on Monday 14 August I haven't seen this before, and at the time of writing I can't quite see why so many men are in a film with such a title. Maybe they are doing impersonations. Lex Barker is startling, to those who like that sort of thing, in the programme's second feature, *Wild Kurdistan*, an epic from the East.

Hulk John Wayne and Forrest Tucker (star of many a memorable second feature horror movie) appear together in *Chisum* on Thursday 17 August. This is a notable failure, with everyone just trying to prove how butch they are, and we all know dear old John Wayne's acting capabilities aren't that good. What they are showing as support features seems as if it will be much better, it's another of those lovely motorcycle films by the sound of it. The film in question is *Dirty Angels* with Lino Capolicchio in a starring role.

The biggest treat of all in the next fortnight at the Bio is showing on Sunday 20 August. Liz Taylor and Richard Burton play happy families in *Who's Afraid of Virginia Woolf*. Even if you have seen this before I recommend you to see it again. Those of you with acid tongues can certainly pick up a few tips from Miss Taylor's performance in this epic of domestic bliss.

Also showing is *Seven Golden Men*. That really sounds a goody, and it has also missed my attention in the past, even though it sounds just the type of film that I would like.

Monday 21 August has womaniser of note, Rod Taylor, gallantly supported by Carol White, together in *The Man Who Had Power Over Women*. It's not just women that Mr. Taylor has power over, to judge audiences' reactions at the Bio in the past. Ann-Margaret, the lady who tried to show Elvis Presley a thing or two till she realised that he wasn't interested, is featured female lead in the second half of the programme, *The Tiger and The Pussycat*. She is ably supported by Vittoria Gassman from Battersea.

Future attractions include *When Dinosaurs Ruled The Earth* and Rod Taylor in *Hotel*. What a super

name he has, so straight to the point. And if one believes the rumours

As you all know, a new paper just as this can do with all the mentions in the rest of the press that it can get. So when I heard that OZ had given us a little write up I was pleased to say the least. In fact I was going round to see their staff to give them all a big kiss of gratitude. But once I had read their piece I changed my mind. They certainly would get more than a kiss now. I believe a gentleman named Felix the Dennis was responsible for the piece they printed, and although he was full of praise for the rest of the newspaper, he had a little go at yours truly. Was I mad! Let me tell you Felix, my tongue is usually everywhere else except in my cheeks, and I don't quite see how a useful guide to entertainment smacks of sad old magazines and coy innuendos. I just describe what I see and say what I think. I know I'm not (quite) another Alexander Walker but I try me best. If Julian manages to miss something because of his Biograph indulgences, well all I can say is that even I (after years of practice mind you) am not as perfect as I might like to be. But I mustn't go on about my grumbles. See you in the Bio Felix.

Hasn't it been hot lately? Really not the sort of weather for the cinema some may say. Generally though one finds cinemas somewhat cooler than outside, unfortunately not at the Biograph. The temperature in that establishment always seems to be on the up.

Minor point. Dear Bio management, it's nice to know that you care about your clientele. But is it really necessary to pop round so often with your little cans of air-freshener. Such an unsuitable fragrance too, better kept for the convenience I would have thought. It's nice to know that you worry about us, but do please try aiming the cans in the air and not at the height our heads are at. Ruins ones ice or lolly.

August has some interesting films showing at the Bio. To start with on Thursday 10 August *Brother John*, with Sidney Poitier is on the screen, with *Brotherhood of Satan* as support. The latter stars L.W. Jones and Strother Martin in the leading roles. This black magic saga scared me half to death the first time I saw it.

Julian Denis Grimppoon

For The Biograph programme see Classifieds Page 11.

Committee at Arundel, Sussex. (Home of the Earl Marshal of England, Duke of Norfolk)

Norman Redman

DANGER! POLICE AT WORK

DANGER — please beware of the cottage at Marylebone Station, there is a minimum of four arrests a day there at present.

The cottages on Shepherds Bush Green are being watched and often raided by the police. A Gay News reader, on his way home from work at night, sees the police lying in wait quite frequently.

Be careful at the cottage on Charing Cross Station, another reader has pointed out to us that either BR police or the Met. police are busy there at the moment.

Please don't forget that we have warned you that the cottages in Battersea Park are under continual surveillance this Summer.

Also remember our warning about the cottage at Baker Street Underground Station. Police and Transport Police have their eyes on what goes on there. And you may be in for a beating if caught or suspected by those gentlemen in blue!

All the above information has been supplied by Gay News readers who have witnessed something unpleasant at the mentioned cottages.

LITTLEHAMPTON URBAN DISTRICT COUNCIL

DRURY WILLOUGHBY, 11, A

13th July, 1972

Dear Mr. Redman,

I have received your letter of the 27th June last, enclosing the publication you mention, and note your request that a free subscription of same be sent to the Library for inclusion on the public reading table.

The Committee are, however, of opinion that it would not be suitable and therefore prefer not to accept your offer.

Yours sincerely,

N. Redman Esq
3 Pitsea Road,
LITTLEHAMPTON, SUSSEX.

18/30

Clerk of the Council

This letter is the reply from the Littlehampton Council with reference to having *Gay News* at the local library.

This decision was reached by the Library Sub-Committee of the Foreshore and Recreational Committee.

The committee members who gave this decision were: Councillors Mr J.A. Collis, (Con), Mr L. Hutchings, (Con), and Mr R.A. Tilbury, (Lab). I am now in the process of submitting a request to the County Library Committee at Chichester. Will keep you informed.

A further request has also gone to the same

'Since Time Immemorial'

The Other Love. by H. Montgomery Hyde.

An Historical and Contemporary Survey of Homosexuality in Britain. First Published 1970 — Republished in Mayflower Paperback 1972. Price 75p.

When talking about the trials of Oscar Wilde at the time, many people said how fortunate the country was to have been purged of the horrible corruption that had been going on for so long. What they failed to realise was that it had been going on since time immemorial and that it was universal and not a

product of the country or the time. Many people still think that trial to have been a product of Victorian prejudice and hypocrisy and people talking about it today often say that it would never happen again. It can. It does and Harford Montgomery Hyde in his splendid book on the subject of Homosexuality tells how and why.

With such a difficult subject to approach without prejudice, it is refreshing to find a writer who simply presents us with the facts and leaves us to draw our own conclusions. On the other hand it is perfectly obvious that he has a very strong bias towards a more tolerant society, who do not prejudice people

Half a Loaf~ Or Only a Nibble

Offered at the House of Commons

Speaking of anomalies and loopholes in legislation at a meeting called to consider the implications of the recent House of Lords' decision in the International Times case, Bernard Levin said: "The only thing worth doing is to pass a small simple act . . . to improve the situation for some people . . . not to talk of ideal and perfect societies. Half a loaf is better than none". Will Hamlyn, MP set up the meeting to discuss how parliamentary means could be used to improve the situation, but a GLF member commented: "All Mr. Levin is really offering us is a small nibble".

Many of those present seemed to feel that traditional democratic processes could achieve very little, particularly, as Raymond Fletcher pointed out: ". . . it now seems to be the judges who make the law, not Parliament". "I voted, as I thought, in the interests of a minority when I supported the 1967 act," said Joan Lester, MP, "and now I find that, under that act, such things as contact through advertisements can be made illegal." The heart of the matter is section 8 of the 1967 Act, under which the consent of the Director of Public Prosecutions is not required if the charge is incitement - incitement, in the case of contact ads, to commit acts which are not in themselves illegal if both parties are over 21. Leo Abse, MP, said at the time that he "was not happy" on this point: "Police use of incitement charges may well be open to criticism". They were certainly criticised at the meeting, as was police activity in other areas, including harassment and spying in connection with cottaging, and selective prosecution under the obscenity laws.

The conspiracy laws were also criticised for their many loopholes - there have been contradictory decisions, some seeming to indicate that if a jury can be convinced by the prosecution that something is 'immoral', or a 'conspiracy to corrupt public-morals', other relevant cases and precedents can be ignored. Bernard Levin said that it was a problem of singling out some actions and excluding them from

the conspiracy laws, and that legislation should be attempted which would prevent such decisions as that in the IT case, and also define 'conspiracy' much more closely.

Does the present state of the law mean, for instance that a social worker who runs a group, or a counsellor who puts a homosexual client in touch with a gay organisation, is 'inciting' people to commit immoral acts? "Phew", said Michael Butler of the Samaritans, when asked to comment later, "that would make the job of counselling gay people almost impossible. A psychiatrist told me that he could interview and analyse his patients, but if they had no social contacts with their own kind, his job was totally lop-sided and inadequate. The Samaritans' general policy is that if someone wants social contacts and the counsellor feels it would be useful, the branch should have addresses of groups to which the client can be referred, and he would be given them."

Other points raised during the meeting itself included the problem of judges who are "out of touch", particularly with young people, and the general need for "public education", considered in the long term, to produce a climate of opinion in which legislative improvements could be introduced by sympathetic members of parliament. The need for more control over police activity was stressed, particularly by Bernard Greaves, who quoted evidence of malpractices by Cam-

bridge police, and by the editor of 'Janus', who was concerned about police victimisation of some publishers, while others were untouched.

Some speakers were unsure that parliamentary action could really achieve anything of value, and felt that "the gay world is moving towards a violent stand, like that now happening in N. Ireland", and that there was an increasing tendency for homosexuals to come together and not to rely on others to speak for them. "Gay people should live their lives openly, and that will help to change society at the grassroots".

While some people present apparently endorsed this view, it was felt by others that in trying to improve the present situation, less ideal methods were essential, such as contact

ads, and Denis Lemon of Gay News confirmed the paper's intention to continue running ads. Antony Gray of NFHO said that in his view, advertisements were a comparatively 'trivial' issue, and that he felt that increased activity in parliament could really lead to improvements - By the law of averages, he calculated, there must be 30 gay MPs, so "Where are they?" Will Hamlyn, closing the meeting, felt that this might be an under-estimate, but that legislative improvements would, at best, be slow to come, and that there was a lot more to be achieved by individuals coming together and taking action at all levels.

Perhaps one comment on the meeting is "Never mind your half-a-loaf, Mr. Levin - we are going to make our own bread".

I am Not a Woman

After a happy ending to a court appeal, a serving soldier, James Heath, aged 22, whose home is in High Wycombe, Buckinghamshire, now has to face a Court Martial for allegedly committing 'unnatural practices' with 27 year old Carlos D'Almeida. As the law stands at present it is still an offence for a member of H.M. Armed Forces to have anything but strict heterosexual relationships (thus explaining the Armed Forces encouragement of serving men to take full advantage of female prostitutes in the area in which they are stationed). These regulations are stringently enforced in the ranks, although many attachments between officers are generally tolerated if the parties involved are discreet enough about it.

The seemingly happy ending occurred at Aylesbury Crown Court where Carlos D'Almeida appealed successfully against a deportation order, recommended by High Wycombe magistrates on June 7, six months after he was refused entry to this country from Singapore.

The story really begins in Singapore in the June of last year, where James Heath was stationed with the Army. He was introduced to Carlos one evening as a woman and to continue in James's own words: "We met in a discotheque, and during the evening Mr. D'Almeida told me: 'I am sorry, I am not all I appear to be.' I laughed, thinking that it was a normal woman's reply meaning that she was not an easy pick-up. I was still laughing and then he said: 'I am not a woman.'"

In court James went on to say that they lived together for six months in Singapore, and this year he introduced Carlos to his parents as his fiancée. "We were hoping to get married,"

he added.

According to the London Evening Standard, Carlos has now 'won the chance to discover whether he is a man or a woman after a soldier revealed his affection for him.' Unfortunately for the couple, the Army has now stepped in and their private lives face further interference and unhappiness because of James's court martial.

The whole case is now sub judice and apparently The Sun newspaper is being sued by one of the parties involved. Knowing the treatment given to similar 'delicate' subjects by that paper, it is not surprising that this should be happening to them.

We of Gay News are not quite sure at this stage of the proceedings what possible help we might be able to give James and Carlos, but we certainly wish them well and hope that they will eventually have a lasting 'happy ending' together.

Constables in Leather

I thought you might be interested to hear of intense police harassment in this city. We have just got a new Chief Constable, who is reputed to have pledged himself to "clean up" the city.

Police are keeping an almost continuous watch on 'gay' toilets in Glasgow. They have young police constables in jeans and leather jackets 'trolling' around. After dark they have police hiding among the bushes in Maxwell Park. If two chaps as much as sit down on a park bench together they are questioned. If you park your car in certain places your number is taken.

As everyone knows this is a city which is notorious for crimes of violence, no doubt the police find it easier to persecute the persecuted, rather than doing their proper job of preventing the serious crimes, which take place all the time now. It's no wonder that true criminals never get caught when the police are 'not

available'.

D. McDonald.

PREACHING TO THE INVERTED

The Rev. Troy Perry, founder of the Metropolitan Community Church, Los Angeles (largest gay christian group in the USA), will be in London for a week from September 20th. Dates include an open meeting on Friday September 22nd at Holborn Assembly Hall, 7.30 for 8.00pm (Small admission charge at door to cover cost of hall). Watch this space for further happenings, including plans to publish Troy's autobiography in Britain: 'The Lord Is My Shepherd And He Knows I'm Gay'.

"You're no Trouble, it's Just these Kids with Nothing To Do"

London Gay Lib's last dance before the summer break was held at Fulham Town Hall on July 28. There were no arrests, no scenes in the street, and only one small incident inside the hall, when a small group of youths tried to walk in without tickets at about 10.45 pm.

Organisers and management staff reasoned with the ring-leaders, who seemed ready to back down, until one of them lost his temper and pushed a Gay Lib steward. A brief but vicious fight took place between this youth and a roadie from one of the groups, who seemed ready to use more force than the situation demanded. No gays were involved, and they were quickly separated.

The group of youths was escorted out by hall staff, and the management called the police, but this action was nothing to do with the dance organisers. "We wouldn't call the police" said a GLF steward. "We don't want anything to do with them."

"You people are no trouble at all," commented a member of the staff. "You just want

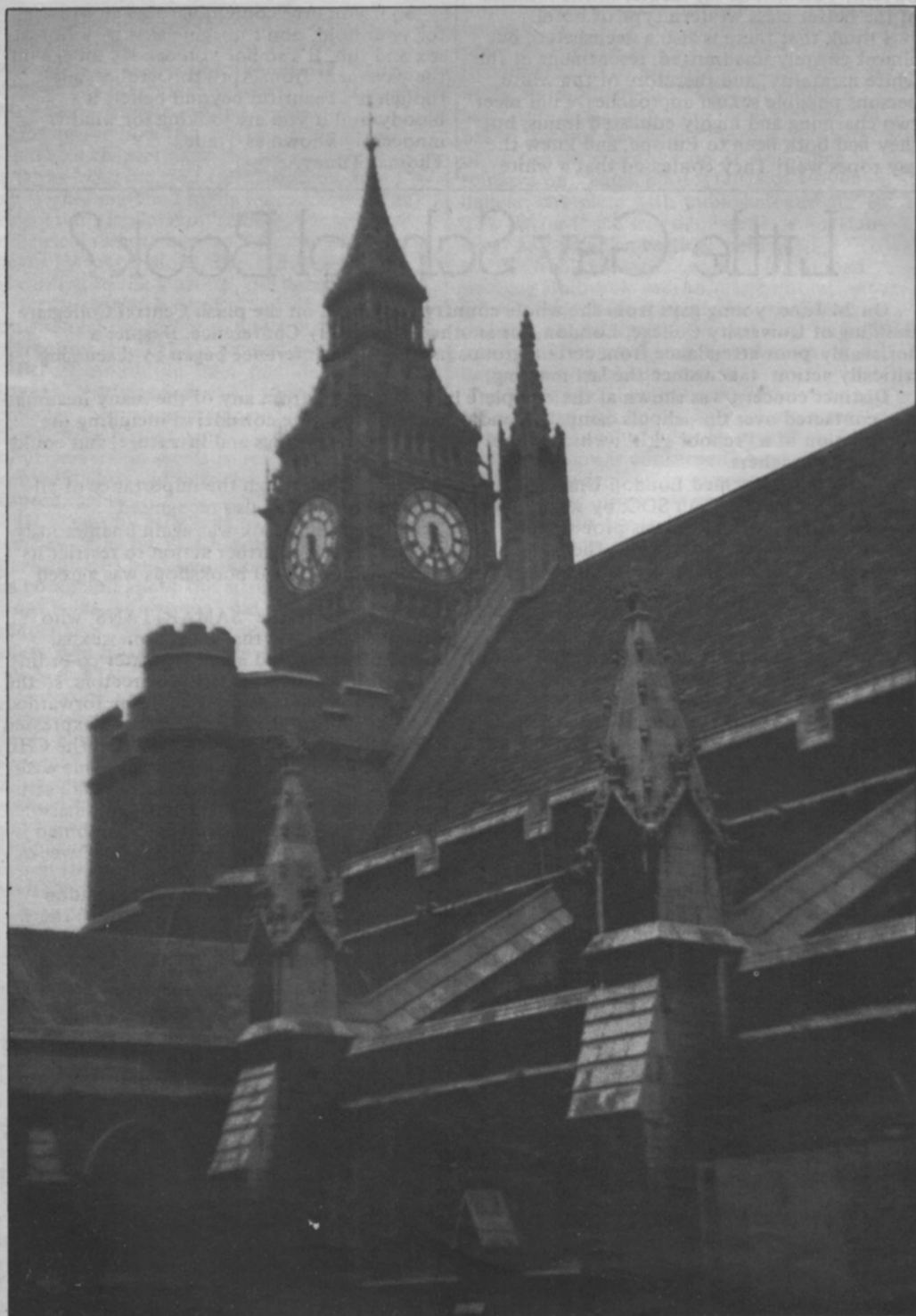
to enjoy yourselves. It's just these kids with nothing to do. They think they're being big."

Gay News asked if other dances attracted similar trouble. "Only the coloured people we used to have here. They had fights among themselves, which you don't have, and the local jobs used to come round outside. Of course, we had to ban the coloured dances in the end. It would be a shame if that happened to you lot."

The 300 gays at the dance on Friday would agree, especially as the music and atmosphere were considered by many "the best for a long time".

Small groups of teenagers were hanging about on the corners and outside Fulham Broadway station at 11.30 pm, but were not to be seen when everyone left promptly at 12.00 pm. There was no trouble, although a panda car and a black maria were well in evidence.

The next dance is scheduled for September 1, at Fulham - let's hope that the apparently improved situation will be maintained.



The Back side of Parliament



Love Knoweth No Laws*

Owing to certain pressures put upon us by the law, we hold the right to cut, change or refuse to print any personal ads sent to us. We must also warn male 'minors' (under 21) that you may have unpleasant legal nasties unloaded on you, and us, if you attempt to use and reply for certain reasons connected with the meeting of someone for immoral purposes, namely making love. Apart from those antiquated legalities, men and women are welcome to use these columns as they wish.

* Chaucer.

Personal Ads

SOUNDS. Drag-Mobile Disco/Lights. Simply the best. Built-in drag show or male floor show if desired. Pete: 01-743 9930 (5-7 pm)

Scottish Batchelor Clan. If you live in Scotland and want good company, send stamped addressed envelope for details to The Secretary, S.B.C., 1070 Dumbarton Road, Glasgow.

Hardworking young man, 21, looking for an older, steadier person to live with in London. Versatile, well educated and refined, and am not 'camp' or 'kinky', just happy. Box 11.

Genuine Gay, and 40 but lonely for young friend under 30 who enjoys older mens company. Am not camp, effeminate or kinky and seek similar. Own flat Knightsbridge. Sincere genuine replies answered. Box 71.

Genuine. Near Brighton. Lonely businessman, slim young 40, not camp or kinky, offers home and security to sincere younger man. Photo appreciated and returned/exchanged. All letters answered. Box 72.

Older Man, CHE member, passive, resident Sussex, offers occasional hospitality and mutual fun to active male. Send recent snap. Box 73.

Batchelor, 47, wishes to meet gay masculine friends between 21 and 30 in Midland area. Box 74.

It is an offence to conspire to incite males to commit homosexual acts - The Law Officers Department. Box 7.

Wanted by Martin, a poor member of Gay News. A T.V. engineer to repair my T.V. cheaply, any early evening. Phone 01-960 0314 or 01-402 7805.

What about the Gay Life in Golders Green then? Box 34.

Eccentric Queen requires urgently an Eccentric Pad. Low rent please. Write (only) to Claudia, c/o Gay News, 19 London Street, London W2 1HL.

Professional Composer seeks Younger Guy, car-camping holiday - view prolonged relationship. Beauty unimportant, good legs desirable, brains essential. Box 36.

Young Man (21) wishes to meet male 21-30 for sincere friendship and mutual pleasures. Photo if possible - returned with mine. Box 75.

Man, thirties, Huddersfield, seeks mature male friend. No age limit if sincere. Letters/photos appreciated. Box 76.

I need a crew/friend to help me sail my 16ft Sharpie. It means early starts, being wet and tired but with a compensating sense of achievement. If you like boats, are 15-25, about 9st. and interested please phone 352 1607. Ian.

Lonely male student (24) seeks intelligent masculine young guy for intimate friendship and emotional support. London area. Box 77.

TV Director/Journalist (29) fairly square type, interested in people, conversation, music (operatic, G & S, vocal) and travel/sightseeing/motoring in Gt. Britain, would like to meet similar aged up to about 27 with view to touring holiday. Write fully. All answered. Box 78.

Sophisticated Young Londoner, own Kensington Pad, needs youthful raw material for new friendship. Box 79.

Amputees (Male, A.K.) please write! I am a kind, attractive male (37) who genuinely needs another one-legged pal to share country cottage, triumph vitesse and life generally. Box 80.

Skinhead & Leather Boy, aged 21 and 25, would like to meet young friends of similar age and every lasting friendship. Please send photos, all letters answered. Box 81.

Gay Girl, 28, independent but friendly, own flat in Central London - fancy meeting for drinks, chat, etc? Box 51.

"Lets Get Together With Music" - Gay songwriter (male 27) wishes to meet gay composer (28-35). S.W. London area. For music and other interests!! Box 82.

East Midlands Gay Male 22, seeks young friends, interests include railways, sport, motoring, pop. Photo's please. Box 83.

Batchelor 40's Tall Slim, offers share of flat, well equipped, close to town, to another tall slim same age group or younger. Nominal share exs, A.L.A. Box 84.

"Like to get away for a weekend!" I'm 28, own house, and willing to accommodate suitable male under 25, No (camp) or (effeminate) please. Genuine, Photo please, All letters answered. Box 85.

Would the person who placed Box 85 please contact Ads Dept., Gay News, 19 London Street, London W2 1HL. Tel: 01-402 7805. Thanks.

27 Tall Dark seeks permanent young friend to play DAVID to my JONATHAN, London/Brighton. Write fully with photo if possible. All letters answered. Box 86.

"Peter - see you at the Drag Discotheque Aug 9 or any wednesday after - Pontrefact Castle, 48 Chapel Street, London NW1. (Edgware Road tube station.) - am doing wild go-go dancing there. John."

Socialist, Young, Jewish, looking for under 30 and 5'7", with London Pad. Reciprocal hospitality for Provincial Weekends. Box 87.

Gay Male, 26, spends most weekends in Brighton, would like to meet somebody there with whom to move around and/or relax. Roughly same age and sex. Box 88.

Gay 38, seeks longhaired gay up to 28 for close and lasting friendship. No Beards. London or 15 miles away. Slim build. Recent photo please, no time wasters, all letters answered. Box 89.

Exciting Suedehead, 29, easily switched on. Letters to Roy from masculine guy. Photo ensures reply. Box 92.

Leaving Mid-August for Majorca. Will any knowledgeable reader supply address(es) of Gay Rendezvous to prevent the frustration I had for past two holidays. Grateful. Box 93.

Gear Wanted by Leather-Lover, 24. Also friends under 30 with similar interests. Photo please, (returnable). Box 94.

Calling All Gays (Male & Female) in the Belsize Park area. How about coming together for a drink and social evenings. Write to: Garry, 40 Belsize Park Gardens, London NW3.

Man, 30, wishes to meet other male 21-30, for genuine friendship. Interests films, theatre, folk/country music. Photo appreciated. (Oxford area.) Box 95.

Business executive, 34, transferred to London shortly seeks young social contacts, maybe roommate. I'm young looking & thinking and love & can afford the nicer things in life. Lets correspond! MAX, PO Box 26017, Los Angeles 90026, USA Airmail.

Longhaired gayboy seeks young shorthaired friends Photo. Box 100.

Gay Guy (32) looking for friends around my age or younger to enjoy life with. Please write soon and send a photo. Box 101.

Gay Girl, Late 20's. Recovering, and lonely seeks warm patient, animal-loving fairly slim feminine friend. Possibly older, Hopefully lifelong. Photo if possible. Sincere answered. Box 102.

Batchelor, 50, of quiet disposition seeks companion, 40-45, for theatre trips and friendship. Box 103.

London N.8. Quiet domesticated young man required to share comfortable small flat. Own room. Available September. Box 104

Black, Young, Gay? Then young white guy (Brixton) wants to meet you. Box 96.

HELP!! Is there in Dublin a 30/40yr young opera fanatic interested in trills & big crescendos?? Box 97.

ARE THERE ANY SUGGESTIONS FROM OUR READERS WHAT WE SHOULD DO WITH BOX 69 ??????

No Rent - Refined Man late 20's wants to meet financially stable man under 45 for companionship send photo, replies in confidence. Kevin Holt, 97 Belgrave Road, Westminster, London SW1.

Batchelor, 46, seeks young companion for holiday next year to Tangiers. Pen friends also wanted. Box 106.

Could the person who placed Box 106 please get in touch with the Ads Dept., Gay News, 19 London Street, London W2 1HL. Tel: 01-402 7805. Thanks.

Homeloving 43 year old, active continental wishes to meet someone over 30 to share home and life. Phone number if possible please. Box 105.

Any personal ads containing any form of racial prejudice will be immediately rejected, and money paid for insertion will NOT be refunded. Gay News collective.

Accommodation

Young man in twenties (with large dog) requires immediately furnished flat in Central/North London. Up to £12 per week. Box 67.

Urgently Needed. 2 Large free or inexpensive rooms in Central London for Gay Social Activities, for both men and women. They will be needed continuously, but for at least 3 nights a week. Contact Gay News, Tel: 01-402 7805.

Iford Area. Batchelor offers share of flat. Prefer shared cost basis - any age/nationality considered. Permanent or short-term. Box 91.

Andrew offers share of Trendy South Kensington Bedsit, £4.50 p.w., to trendy dishy butch fella for long or short let. Ring 373 2781, ask for Room 8 only.

Young Man 20's to share luxury garden flat in Hampstead, colour TV etc. £8 per week. Philip 794 8041 after 6.00pm.

Designer, 26, would like to share in gay flat/house towards the east end of London, or Islington. Box 88.

Employment

HAIRY? Hirsute (body) young men required for small film. Any nationality/colour. Send fullest details and photo if possible. No previous experience necessary. Box 90.

Young Photographer requires attractive young models London area, top rates. If interested please write to Bob, Box 70.

Classified Ads

Gay News, wishes to thank the management and staff at the Colherne and the Boltons (at Earl's Court) and the Champion (at Notting Hill Gate) for their help in letting us sell Gay News in their establishments. Gay News will regularly be on sale in these three pubs in West London.

MAN TO MAN

Bold catalogues describe and show (For just a 20 pence p.o.)

Gay, virile, naked, handsome guys Of every type, shape, age and size In crisply detailed shots and scenes From gayest films and magazines. You'll get one magazine quite free With your first order Write and see!

LUX PUBLICATIONS (Dept. GNU), PO Box 10269, Amsterdam, Holland.

Gays Dance Close Together at Dicks Inn. See Information Page.

Have A Clean Up!

For General House Cleaning or Spring Cleaning. Phone : 723 8842 or 402 6881.

6 Berth and 4 Berth Caravans Vacant. Dover Cliff's Caravan Park. Lovely Van's, Reasonable Charges. "Leros", 71 Myddelton Square, London EC1.

Wanted for feature (now in preparation) pictures of 1940s and 1950s radio stars, at work and play. Contact David Seligman, GAY NEWS, 19 London Street, London W2 1HL. Tel: 01-402 7805.

David Delacey for your Drag or "Special" costumes. My designs or yours. Sequinning a speciality. 38 Somerfield Road, London N4. Tel: 01-226 8980 (evenings - weekends).

Gay Nude Mags £1. Gay Lists S.A.E. Johnny : BM/FBGH : LONDON WC1V 6XX.

York. Gay News available from Woof's Stall, Newgate Market, York, on Thursdays and Saturdays. We also sell all kinds of alternative/underground/radical/hippy newspapers/magazines/leaflets as well as joss sticks, incense and perfume oils (vast range), nice indian sheets/bedspreads, home-made clothes, jewellery, trinkets, leatherwork, candles, and anything else anyone makes and would like selling. Come and have a look!

Gay Books & Novels.

The Other Love by H.Montgomery Hyde, 75p. The Unrecorded Life of Oscar Wilde by Rupert Croft-Cooke, £3.50.

The Wild Boys by William S.Burroughs, £2.50. Oscar Wilde by Philippe Jullian, 60p.

The Well of Loneliness by Radclyffe Hall, 50p. Death in Venice by Thomas Mann, 30p.

I Give You Oscar Wilde by Desmond Hall, 40p. All obtainable by post from: Books,

84 Woodhouse Lane, Leeds 2. Tel: 42483. Ad 10% to cover postage and packing.

Gay Films-Books-Fotos-Slides-Sex Aids-Etc. Free Illustrated Lists S.A.E. New World Sales, 1581 London Road, Norbury, London SW16.

Oppose Imperialism, Demand Communication. For details on Esperanto, write - Brian Barker, 55 St.Peter's Avenue, Maldon, Essex.

THE UNICORN BOOKSHOP, 50 Gloucester Road, Brighton BN1 4AQ.

For many literary delights, and regular stockists of Gay News. Send for lists (enclosing SAE) or pay them a visit.

You can regularly buy Gay News at Bookends, 23a Chepstow Mansions, Chepstow Place, London W2. Send S.A.E. for their lists of fantasy/sf/comic books.

Composer Available, widely experienced all fields, film, pop, stage, avante garde, etc. Sympathetic Commissions. Phone 01-603 3646 or Box 40.

Latest Soul Singles : 20pence Each at Dicks Inn Every Monday.

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Each pretty boy (and girl) expects To sample every kind of sex And in our films and mags you'll find Their naked beauty well defined In heterosexual experiments. A postal order (20 pence) Brings photo-catalogues to you With vouchers for a free mag too!

NETCO (Dept. GNU), PO Box 10149, Amsterdam, Holland.

AGITPROP BOOKSHOP

A Gay Manifesto 5p. Gay Manifesto (GLF London) 10p. The Sexual Struggle of Youth 37½p. Oscar Wilde 60p. Come Together 5p.

and many more books, pamphlets, papers and posters at the shop or by post from 248 (GN) Bethnal Green Road, London E2.

WANTED. STREET-SELLERS to sell, you guessed it, GAY NEWS. You make 3p a copy. We can't sell them all ourselves. Contact Gay News, 19 London Street, London W.2. Tel: 01-402 7805.

JEAN FREDERICKS PRESENTS: At the HILTON HOTEL Park Lane, Miss U.K. Drag, Dinner/Dance. 8.30 pm to 3.00 am. Saturday September 30th. Blomfontein Road, London W.12. Tickets from J.Watson, 55

Wanted. Press cuttings from all national and local newspapers concerning Gay People. Gay News, 19 London Street, London W2. Tel: 01-402 7805.

WANTED. GAY NEWS, information and articles. Tel: 01-402 7805.

VIRGIN RECORDS at 130 Notting Hill Gate, W11, 24 Oxford Street, W1, 62nd Precinct, High Street Kensington (opp. Barkers) and 90 Bold Street, Liverpool; as well as selling you records at reasonable prices, also will be regularly selling GAY NEWS.

BACK NUMBERS of GAY NEWS are still available. Send 13p (which includes postage etc.) for each back issue. Write Gay News Oldies, 19 London Street, London W2 1HL, stating which issue(s) required. Did you miss out on a 'Het'?

The Biograph, Wilton Road, Victoria, SW1.

Thursday 10th August
Brother John : AA : with Sidney Poirier
Brotherhood of Satan : X : with L.W.Jones & Strother Martin.

Sunday 13th August
Not With My Wife You Don't : A : with Tony Curtis
First to Fight : U : with Dean Jagger

Monday 14th August
Three Sisters : U : with Laurence Olivier & Alan Bates
Wild Kurdistan : U : with Lex Barker

Thursday 17th August
Chisum : U : with John Wayne & Forrest Tucker
Dirty Angels : X : with Lino Capolicchio

Sunday 20th August
Who's Afraid of Virginia Woolf : X : with Elizabeth Taylor & Richard Burton
Seven Golden Men : U : with Rossana Pedesta

Monday 21st August
The Man Who Had Power Over Women : X : with Rod Taylor & Carol White
The Tiger & The Pussycat : A : with Vittorio Gassman & Ann-Margret

Thursday 24th August
Macho Callahan : AA : with David Janssen & Jean Seberg
Riders on the Rain : AA : with Charles Bronson & Marlene Jobert

Classified Ad Rates

COMMERCIAL ADS. 5p a word. No Box Number service available.
NON-COMMERCIAL ADS. 2p a word. Box Numbers 30p.
PERSONAL ADS. 2p. a word. Box Numbers 30p. (Owing to lack of space, we ask users of the Personal Ads to try and not use more than 30 words.)
SEMI-DISPLAY (Boxed Classified) £1.50 extra.
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All Ads must be prepaid.

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Please insert in the next issue

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£..... for an Ad of words.

Send to Gay News, 19 London Street, London W.2.





Information

This corner is really a long list - of places, people you might like to know about or one day need. We can only, of course, publish the information that comes to us. There's a limit to what we can find out for ourselves, and too many pubs, clubs, movement offices and so on for us to visit. So - if there's something we should know about, then you should ALL know about it. If your favourite pub or local gay group isn't mentioned, write and tell us where it is and so forth. You can see from the listings themselves the sort of thing we think is of use and interest. These aren't ads - we print all information free. The page is all yours!

Sussex GLF Summer Dance on Saturday 26th August, 8-12pm, at Co-op Hall, London Road, Brighton. Live Groups/Disco. Admission only 50p. Crash pads available.

GAYSOC: For London University students. Meets regularly in term. Send s.a.e. to Gaysoc, ULU, Malet Street, London WC1.

OPPIDAN - ADVISES AND BEFRIENDS. It hopes to have an introduction and accommodation service eventually. Write to Box No: 99 (c/o Gay News) or ring: (01) 769-7965 anytime.

LESBIAN LIBERATION. Meetings Wednesday 8.00pm, at the South London Women's Liberation Centre, 14 Radnor Terrace, SW8. All women welcome.

'CHALLENGE' is a London-based homosexual group (recently heard on 'Speakeasy') that meets each week for a drink and a chat - why don't you join us? Ring Martin at 427 8175 or Sid at 328 4647.

Meetings Fridays 6.00pm. Gays interested in classical music, theatre, discussions on homosexuality and society. Starting Friday 28 July. Telephone 01-450 4318.

GAY UNITY, Harrow. For details phone Jamie at 863 1184 or Alex at 427 7890. Meets on Mondays. **New CHE group at BARKING, c/o George Jordan,** 39a Mansfield Road, Ilford. Tel: 554 3337.

CAMPAIGN FOR HOMOSEXUAL EQUALITY is urgently seeking office premises in or near Central London, preferably with telephone already installed. 300 square feet approx. required. CHE would be happy to share with another organisation if necessary. If you have, or know of, a place vacant, write to: Derek Brookfield, 7 Briston Grove, Crouch End, London N8 9EX.

FRIEND is the advisory and befriending service of the Campaign for Homosexual Equality. Call (Mon-Fri) 01-769-7965.

Friend, Centre, Broadley Terrace, London NW1.

CHE. An All-London Political Action Group is in the process of formation. Will anyone who wants further information on this campaigning group write to: Derek Brookfield, 7 Briston Grove, Crouch End, London N8 9EX.

Women's Disco Benefit in solidarity with The Fakenham v Brannon Women. On Friday 1st September at Sols Arms, Hampstead Road, London (Warren St. Tube). Admission only 10p + collection. Bar - Bookstall - Film. Organised by Gay Socialist Women's Group.

Sussex G.L.F. Disco every Friday 8-11pm at Stanford Arms, Preston Circus, Brighton. Only 15p.

Sappho meets every first Monday in the month, at the Museum Tavern 7.30pm, upstairs room, Great Russell Street, London WC1. All women are welcome. Sappho magazine is available at 25p for single copies, plus postage. (Subs rates are unchanged) from Sappho Publications Ltd., BCM/Petrel, London WC1.

Women's Liberation Workshop - 22 Great Windmill Street, London W1. Tel: 437 6118.

CAMPAIGN FOR HOMOSEXUAL EQUALITY.

At present there are CHE groups in operation in the following areas:

Bournemouth.	Swansea/Carmarthen.
Birmingham.	Teeside.
Blackburn/Burnley.	Windsor/Reading.
Brighton.	Wirral.
Bristol.	Wolverhampton.
Cambridge.	Shropshire.
Chesham/Amersham.	Tunbridge Wells.
Croydon.	Tyneside.
East Kent/West Kent.	Stoke on Trent.
Guildford.	Crouch End, N8.
Halifax/Huddersfield.	PROPOSED GROUPS:
Ilford.	Devon.
Leeds.	Bath.
Lewisham.	Cornwall.
Liverpool.	Taunton.
London: Central-Kensington.	Leicester.
Highbury/Islington.	York.
Ealing/Acton.	Bradford.
and Kilburn.	Watford.
Manchester.	/St. Albans.
Newport/Cardiff.	Southampton
Northampton.	STUDENT GROUPS:
Norwich.	Liverpool.
Nottingham.	Manchester.
Oxford.	London.
Sheffield.	Oxford.
Basildon.	Reading.
	Kent.

Many local group organisers are wary of having their names and addresses publicised, so for the time being please contact all CHE groups via the national office: 28 KENNEDY STREET, MANCHESTER 2. Telephone 061-228 1985.

GAY LIBERATION FRONT GROUPS

At present there are GLF groups in operation in the following areas:

Aberystwyth	Essex University	Reading
Bath	Folkstone	Sheffield
Bristol	Greenoch	Swansea
Brent	Guernsey	Sussex
Bedfordshire	Higham Ferrers	LONDON
Birmingham	Hull	South London
Belfast	Keele University	West London
Bradford	Lancaster	East London
Cambridge	Leicester	Notting Hill
Cheltenham	Leeds	Hackney
Canterbury	Manchester	Youth Group
Cardiff	Newcastle	Religious Group
Colchester	Norwich	Women's Group
Derby	Oxford	
Durham	Portsmouth	
Edinburgh	Potteries	

The addresses of these groups may be obtained from the G.L.F. Office at 5 Caledonian Road, London N1. Tube Kings Cross. Tel: 01-837 7174. Also contact here for other G.L.F. information.

Gay Women's Liberation Group, Contact Gillian 837 4502. Meets Wednesdays 7.30pm.

G.L.F. Youth and Education Group meets on Mondays. Phone 837 7174 for details.

Religious Gay Lib Group, meets various Sundays at 2.30 pm. Phone 278 1701 for details.

West London G.L.F. meets every Thursday at 8.00pm upstairs at the 'White Lion' pub, Putney High Street, just south of Putney Bridge. Tube Putney Bridge, Buses 14, 22, 30, 85, 85A, 93, 220 and Green Line 718. BR Putney. Disco there every Wednesday.

Sussex GLF meets Tuesdays at 8.15pm upstairs/back bar Stanford Arms, Preston Circus Brighton. Contact: Doug Coupe, 40 Ashford Road, Brighton, or phone Ray at 686939.

Reading Gay Alliance, Room 7, 30 London Road, Reading.

Bath Gay Awareness Group. Contact Richard or Teresa at Bath 29437.

Bristol Gay Awareness Group, c/o Tony, 20D, West Mall, Clifton, Bristol. Tel: 0272-32669.

Leicester Gay Awareness Group, Contact John Page, 126 Nansen Road, Leicester LE5 5NJ. Phone: Leicester 738832.

Leeds GLF, Liberation Office, 153 Woodhouse Lane, Leeds 2. Tel: 0532-39071 Ex 57. Meets every Friday 7.30pm at O.S.A. Lounge, University Union, Ring Phil 0532-782270 for details.

SCOTTISH MINORITIES GROUP.

EDINBURGH, from 7.45pm to 9.00pm on Mondays, in the basement of 23 George Square. Check with Mike Coulson at 031-225 4395 between 1.00pm

and 10.00pm. Women's Group at 7.30pm. Saturdays from 9.30pm to 12.30 pm, coffee/food/dance at the same address.

GLASGOW, meetings every Tuesday at 8.00pm at 8 Dunearn Street, Glasgow C4. Women's Group at 184 Swinton Road, at 8.00pm. Third Friday of every month at 214 Clyde Street (library of community house) invited speakers, from 8pm.

DUNDEE, every Friday at Dundee University Chaplaincy. Social. Details from 041-771 7600.

ABERDEEN, Weekly social meetings, Details from 041-771 7600.

Drag

THE CRICKETERS. Battersea Park Road, SW11. (BR Battersea Park).

Sun. The Trollettes. Fri. Various Artistes.
Tues. Steel Band. Sat. Singalong & Dancing.
Wed. Various Artistes. Compere/Organist
Thurs. Talent Night. Kenneth Mancell.

THE DORSET ARMS. 124 Clapham Road, SW4. (Oval Tube)
Tuesdays. Michael and Bow. Thursdays. Michael.
Sundays. Michael and Bow.

THE GREEN MAN. 383 Euston Road, NW1. (Great Portland Street).

Drag Every Night Downstairs. Supper Licence to Midnight. Small Entrance Fee after 11pm.

Friday. Tony Page and Norman Cabel.

THE NEW BLACK CAP 171 Camden High Street, NW1. (Camden Town Tube) Drag Every Night.

Featured Artists include Mark Fleming, Bow, Mrs Shuffelwick, Jean Fredericks, New Dumbells, Sandy Graham, Chris Kay.

THE FATHER RED CAP 319 Camberwell Road, SE5. (Camberwell Green)

Featured Artists include Lee Paris and Lettuce, Michael and Bow, Sandy Graham

On other nights there are Boys Only, Girls Only, and Mixed Disco's.

ROYAL VAUXHALL TAVERN.

372 Kennington Lane, SE11. (Vauxhall). Thursday (Alt.) Mr. Tammy or Lee Paris with Lettuce.

Friday. Mr. Tammy. Monday. Bow.
Saturday. Lee Paris. Wednesday. Lee Paris.

Sunday. (Lunch) Bow. New Act Starting Soon
Sunday. (Night) Mr. Tammy.

ROYAL OAK. 62 Glenthorne Road, W6 (Hammersmith). Drag every night except Tuesday.

ELEPHANT AND CASTLE. South Lambeth Place SW8. (Vauxhall). Every night except Tuesday.

Friday Mark Fleming.

OXFORD TAVERN 256 Kentish Town Road, NW5 (Kentish Town) Drag on Tues, Wed, and Thurs. Resident host Perri St. Clair.

WINDSOR CASTLE. 309 Harrow Road, W9. (Westbourne Park) Drag on Wednesday and Sunday. (Lunch & Eve).

THE BELL. Pentonville Road, N1. (Kings Cross). Every Alt. Friday. Derek Rees. - Sandy Roy.

THE BUSH HOTEL. 2, Goldhawk Road, W.12. (Goldhawk Road). Every Thursday.

THE ALEXANDRA. Alexandra Road, St. John's Wood, NW8. Wednesday's Mr. Angel. Friday's Derek Rees.

UNION TAVERN. 146 Camberwell Road, SE5. (Oval). Drag on Wednesday, Thursday and Sunday.

KINGS ARMS, Liverpool Street, London. (corner of Pinder Street) Tube/BR Liverpool Street. Dicks Inn, Gay Disco every Monday

Compere Tricky Dicky.

THE ARABIAN, Cambridge Heath Road, London (corner of Bishops Way). Tube Bethnal Green/Bus 277. Dicks Inn, Gay Disco - closed for the Summer. Re-opens early October.

KINGS ARMS, Liverpool Street, London. (corner of Pinder Street) Tube/BR Liverpool Street, Buses 8, 8A, 22, 6, 47, 97. Tricky Dicky Show on Saturday Nights, 8.30-11.00.

Admission Free. Saloon Bar. Disco, Impersonations etc. Gay Atmosphere.

This is a list of some of the pubs in London that regularly have Drag Acts. Information of out of London pubs featuring drag will be added to this list as we receive it. So if your local has something good happening at it, let us know; and that goes for you landlords as well.

Nottingham - Roebuck, Mansfield Road, room upstairs

GAY NEWS will always be on sale at the following pubs:
MARSH HOTEL (Mike & Eileen) Canute Road, Southampton.
Semi-Gay. Disco every Thursday night. Also:
THE ANCHOR (Pat & Geoff) East Street, Southampton. Gay girls and boys. Disco every Fri & Sat
MARIO'S CLUB, Stenford Street, off Castlegate, Nottingham.

BELFAST

I don't know if it would be of interest to your readers, but it is a curious fact that, in spite of being in the thick of the "riot area", the older-established of Belfast's two gay bars has never, to date, been bombed, raided or threatened by any faction. Nice to know somebody loves us. S.Fruizzell.

Postage costs are very high, so when you write to us, could you please enclose a stamped addressed envelope for the reply - if you want a reply, that is.

QUEEN OF THE MONTH



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