

LISTINGS

Aberdeen Trades' Union Gay Rights Group, c/o Boomtown Books, 167 Kings St., Aberdeen AB2 3AE.
 Alcohols Anonymous Gay Group, London 834 8202;
 Glasgow 770 6599; Manchester 273 4630. Or contact relevant Gay Switchboards.
 Anti-Apartheid, 89 Charlotte St., London W1.
 Anti-Nazi League, PO Box 353, London NW5.
 A Woman's Place, William IV St., London WC1.
 Brothers and Sisters, Deaf Gay Group, 11 Hawthorn Ave., Rainham, Essex.
 Campaign Against Public Morals, Box BM 1151, London WC1V 6XX.
 Campaign for Homosexual Equality, 42a Formosa St., London W10.
 Campaign for Nuclear Disarmament, 11 Godwin St., London N4. 01-242 0363
 Charter 80, PO Box 353, London NW5 4NH.
 Civil and Public Servants Gay Group, Richard Savage, 22 Grove Close, Kingston KT1 2SS 01-549 0675 evenings and weekends
 Communist Party, 16 St John St., London EC1. 01-274 0843
 Employment Protection Appeal, 60 Broughton St., Edinburgh.
 Gay Activists Alliance, 5 Caledonian Rd., London N1.
 Gay Authors Workshop, 79 Micham Rd., London E6 01-471 7040
 Gay Humanist Group, 45 Telford Ave., London SW2 4XL.
 Gay Men's Press, 27 Priory Ave., London N8.
 Gay News Ltd., 1a Normand Gardens, Greyhound Rd., London W14. 01-381 2161
 Gay Post Office Workers Group, BM GAYPO, London WC1V 6XX.
 Gay Pride Defence Committee, 42a Formosa St., London W9.
 Gay Rights At Work, 7 Pickwick Court, London SE9. 01-857 3793
 Gay's Against the Film "Cruising" (GAP/C), 7 Pickwick Court, London SE9. 01-857 3793
 Gay Sweatshop, 5 Leonard St., London EC2. 01-250 1762
 Gay's the Word, 66 Marchmont St., London WC1. 01-278 7654
 Gay Youth Movement, c/o 18, Moor St., Birmingham 4.
 Gemma, Disabled Lesbians, BM Box 5700, London WC1V 6XX.
 Gay Wives and Mothers and Action for Lesbian Parents, 57 Maids Causeway, Cambridge.
 Gay Workers In Print (GAWIP), 37 Perkins House, Wallwood Rd., London E14.
 GLAD, Gay Legal Advice 01-262 2892, 7-12 nighty.
 Icebreakers, BM/GAYLIB, London WC1V 6XX.
 International Gay Association, Hirschfield Centre, 10 Fownes St., Dublin 2. 70-08-95
 International Marxist Group, 328/9 Upper St., London N1.

LesbianLine, BM 1514, London WC1V 6XX.
 01-837 8602, Mon & Fri 2-10pm, Tues - Thurs 7-10pm
 London Friend, 274 Upper Street, London N1.
 01-359 7771, 7.30-10.10 nighty.
 London Gay Teachers Group, c/o Peter Bradley, 112 Broxholm Rd., London SE7. 01-670 4798
 Lothian Trades' Union Gay Rights Group, 60 Broughton St., Edinburgh EH1 3SA.
 Manchester Direct Action Movement, 164/166 Corn Exchange Buildings, Hanging Ditch, Manchester.
 NATFHE Gay Group, 99 Tollington Way, London N7
 National Abortion Campaign, 374 Grays Inn Rd., London WC1. 01-278 0153
 National Association of Gay Switchboards, (NAGS), PO Box 449, Brighton BN1 1LU
 National Council for Civil Liberties, 186 Kings Cross Rd., London WC1. 01-278 4575
 National Gay Federation, 10 Fowes St., Upper, Dublin 2
 Northern Ireland Gay Rights Association, PO Box 44, Belfast BT1 1SH.
 NUS Gay Rights Campaign, 3 Endsleigh St., London WC1 01-387 1277
 Parents Enquiry, Rose Robertson, 16 Honeley St., London E1. 01-698 1815
 Peace News, 8 Elm Ave., Nottingham. 0602 53587
 Release, legal & medical emergency service 24hrs. 01-289 1123
 Revolution Youth, 328 Upper St., London N1.
 Right to Work Campaign, 265a Seven Sisters Rd., London N4.
 Sappho, The Basement, 20 Dorset Sq., London NW1.
 Scottish Gay Activists Alliance, First of May Bookshop, Candlemaker Row, Edinburgh.
 Scottish Homosexual Rights Group, 60 Broughton St., Edinburgh.
 Sequel, 49 Pratt St., London NW1.
 Smash the Prevention of Terrorism Act, BM RCT, London WC1V 6XX.
 Sisterwise, 190 Upper St., London N1.
 Socialist Workers Party, PO Box 82, London E2.
 Spare Rib, 27 Clerkenwell Close, London EC1. 01-253 9792
 South London Women Against Imperialism, 71 Saltown Rd., SW2.
 Troops Out Movement, 2a St. Pauls Rd., London N1.
 Wimbledon Area Gay Society (WAGS), 01-733 1498 (men) or 543 4630 (women).
 Women's Aid, 374 Grays Inn Rd., London WC1 01-837 9316
 Women Against Violence Against Women, c/o Box No 10 150 Upper St., London N1
 Women's Fightback, 4 Ellington St., London N7
 Womens Voice, PO Box 82, London E2 01-986 6222
 Women's Information Referral & Exchange Service (WIRES), 32a Shakespeare St., Nottingham. 0602 411475

Gay Switchboards

AIBERDEN 0234-572726
 Wed 7pm - 10pm
 BELFAST CARA FRIEND 2232-22023
 Mon & Wed 7.30pm - 10pm, Thurs 7pm - 10pm (lesbian line)
 WINDSOR 56521
 BOSTON CHE 0205-67527 or 60167
 BRIGHTON 0273-00825
 8pm - 10pm, 3pm - 10pm Sats
 BRISTOL 0272-29780
 Sun - Fri 8pm - 10pm, Sat 3pm - 10pm
 CHESTER 0244-312975
 7.30pm - 9.30pm every night, Sat 12 noon - 4pm
 CARDIFF FRIEND 0222-395123
 Tues & Thurs 8pm - 10pm
 CHELSEA 0206-864233
 Wed 7pm - 9pm
 COLERAINE Coleraine 5194
 Tues 7pm - 10pm
 DERBY 0332-752260
 Mon - Thurs 10pm - 2pm, 6pm - 11pm
 DUBLIN TELAFRIEND (prefix from UK: 00) 01-710088
 Mon - Fri 8pm - 10pm (Thurs women only), Sat 3pm - 6pm
 DUBLIN (Irish Gay Rights Movement) 01-706593
 Mon - Fri 7.30pm - 9.30pm, Sat 3pm - 6pm
 EDINBURGH 041-32 4149
 Mon - Fri 7.30pm - 10pm, Sat 2.30pm - 6pm
 GLASGOW 041-32 1725
 7pm - 10pm every night
 HULL 0482-22651
 Mon & Wed & Fri 8pm - 10pm
 KENT 0233-25395 ext 2
 LANCASTER & MORECAMBE Lancaster 63027
 Thurs & Fri 6pm - 8pm
 LEEDS 0532-453588
 7pm - 10pm every night
 LESBIANLINE (London) 01-837 8602
 Mon - Fri 2pm - 10pm, Tues - Thurs 7pm - 10pm
 LINCOLN Metheringham 20851
 Wed 6pm - 10pm

LONDON 01-837 7324
 Open line for national and international gay information, advice and help. ALWAYS OPEN.
 MANCHESTER 061-236 5986
 7pm - 10pm every night
 MANCHESTER FRIEND 061-236 6283
 7pm - 10pm every night
 MANCHESTER LESBIAN LINE 061-236 6205
 Mon - Fri 7pm - 10pm
 NOTTINGHAM 46881
 Mon & Wed & Thurs 7pm - 10pm
 NORTH STAFFS Stoke on Trent 266998
 Week 7pm - 10pm, Sat 2pm - 5pm
 OXFORD 0865-45647
 7pm - 9pm every night
 PLYMOUTH 0752-69558
 Tues & Thurs 8pm - 10.30pm
 PRESTON 0772-51122
 Mon - Fri 7.30pm - 9.30pm, Sat 2pm - 4pm
 PRIFSTON LESBIAN LINE 0772-51122
 Mon & Wed 7.30pm - 9.30pm
 READING 0734-597269
 Fri 7pm - 10pm
 SHREWSBURY 0743-67248
 Tues & Fri from 6pm
 SHEFFIELD 0742-307142
 Mon - Fri from 6pm
 SIBREY Guildford 501328
 Mon & Wed & Sat 7.30pm - 10pm
 SOLENT 0703-37363
 Tues & Thurs & Sat 7.30pm - 10pm
 SWANSEA LESBIAN LINE 0792-467365
 7.30pm - 10pm
 WEST MIDLANDS 021-632 6528
 Mon - Fri 7pm - 10pm, Sat & Sun 4pm - 10pm
 (women answering on Wed)
 YORK 0984-411399
 Thurs 7pm - 10pm

BOOKSHOPS

Gay Noise is on sale at the following shops:

ABERDEEN Boomtown Books, 167 King St
 BATH 1985 Longacre Hall, London Rd
 BELFAST Just Books, 7 Winetavern St
 Gardeners, Queen St
 BIRMINGHAM Peace Centre, 18 Moor St, Queensway, 3
 Prometheus, Alcester Rd, Moseley, 13
 BLACKBURN Amamus, 2 Barton St
 BRIGHTON Public House, 21 Little Preston St
 BRADFORD Fourth Idea Bookshop, 14 Southgate
 BRISTOL Full Marks Bookshop, 110 Cheltenham Rd
 CAMBRIDGE SE6, Grapevine, 41 Fitzroy St
 CARDIFF Community Bookshop, 108 Salisbury Rd
 COVENTRY Wedge Bookshop, High St
 DERBY Forum Bookshop, 86 Abbey St
 DERRY CITY Bookworm, 12 Orchard St
 DUBLIN Books Upstairs, South King St
 DUNDEE Logos Bookshop, 251 Hawhill
 DURHAM Community Co-op Bookshop, 14 Railway St, New Elvet
 EDINBURGH Open Gaze, 60 Broughton St
 First of May Bookshop, Candlemaker Row
 I.C.E., 3 Palace Gate
 EXETER GLASGOW Glasgow Bookshop Collective, Cresswell Lane
 HUDDERSFIELD Peacework, 54 Wakefield Rd
 John Sheridans, 19 Anlaby Rd
 HULL LANCASTER Single Step, 78a Penny St
 LEAMINGTON SPA The Other Branch, 42 Bath St
 LEEDS Corner Bookshop, Woodhouse Lane
 LEICESTER Blackthorn, 74 Highcross St
 LIVERPOOL News from Nowhere, 100 Whitechapel Rd
 Adelaide Bookshop, 14 Cecil Court, WC2
 Balham Book & Food Coop, 2-16 Colmore Cres, SW12
 Bookmarks, 265a Seven Sisters Rd, N4
 Bookplus, Lewisham Way, SE14
 Bread and Roses, Upper St, N1
 Central Books, Grays Inn Rd, WC1
 Centreprise, 136 Kingsland High St, E8
 Collects, Charing Cross Rd, WC2
 Compendium, Camden High St, NW1
 The Corner Bookshop, Endell St, WC2
 Crouch End Bookshop, Crouch End Hill, N8
 Gay's the Word, 66 Marchmont St, WC1
 Housman's, 5 Caledonian Rd, N1
 Kilburn Bookshop, Kilburn High Road, NW6
 Man to Man, Pembroke Rd, W11
 The Other Bookshop, Upper St, N1
 Rising Free, Upper St, N1
 Stud Gay Bookshop, Firth St, W1
 Zipper Bookstore, Camden High St, NW1
 MACHYNLETH (Powys) Quarry Bookshop, Llyngwern Quarry
 MANCHESTER Grass Roots, Newton St
 MILTON KEYNES Oakleaf, 109 Church St, Wolverton
 NEWCASTLE UPON TYNE Days of Hope, Westgate Hill
 PRESTON Freewheel, 56 Benedicts Rd, NOTTINGHAM
 Mushroom, Heathcote St
 OXFORD E.O.A. Books, 34a Cowley Rd, Coventry
 PRESTON Fly-In-Ambler, Fishergate Hill
 READING Acorn Books, The Emporium, Merchants Place (off Friar St)
 SHEFFIELD Independent Books, 341 Glossop Rd
 ST AUSTELL Goodness Gracious, Globe Yard
 SUNDERLAND Bakery Bookshop, 27 Stockton Rd
 SWANSEA Negas, 31 Alexandra Rd, SAI 5DQ
 TODMORDEN Great Bear Trading Company, 23 Water St
 Community Bookshop, Walmgate
 YORK



20p

USA Canada Mexico

no.11 Thursday January 15th 1981

BM GAY NOISE,
 LONDON WC1N 3XX

RAID!

1981 got off to a flying start in West Yorkshire. At 7.30 in the morning on Friday 2nd January, police took John Addy from his home; arresting him, his business partners and six of his employees. John Addy, proprietor of Huddersfield's Gemini Club, was held in the police station until the evening of Sunday 4th January. John's three homes were searched and ransacked while he was subjected to intensive interrogation.

This attack follows hard on the heels of the latest police raid on the Gemini Club which took place on the 21st December last year. On this occasion, police stormed into the Club at 1.30 on Sunday morning. They poured into the Club's back yard where customers go to cruise, chat quietly to each other, or to cool off after their gymnastic exercises on the dance floor. Policemen ordered everybody to put their hands on their heads and took them in this fashion to waiting police vans. On arrival at the police station, personal property, shoes and belts were taken away and the arrested men were locked into separate cells. During the hours that followed, those held were interrogated by hectoring plain clothes police men and accused of being in the yard looking for sex. No charges were made, but before each man was released, he had his

fingerprints and photographs taken for police files.

The mounting attacks upon the Gemini, its customers, staff and its proprietor has a particular significance not just for Huddersfield, but for the entire gay community in West Yorkshire and South East Lancashire through to Manchester. The club provides an essential social and sexual focus for thousands of homosexual men from Leeds, Bradford and the many small towns and villages in the area.

This is the latest, most vicious, terrorising and blatantly illegal of the recent series of police attacks on gay meeting places and the people that use them. In this case, there was no attempt to hide behind the excuse of 'breaches of the licensing law'. Of the customers arrested, none were charged - if there was no evidence to charge them, on what basis were they arrested? Neither were the proprietors charged, despite a long period of detention and a thorough search of their homes. What charges could there have been in view when this massive operation was initiated? None; but where the law itself does not forbid gay people from meeting, then the police have used force and terror to destroy the lives and the gay institutions that make them possible.

It is no coincidence that these raids were carried out just as the Gemini's licence is coming up for renewal. 'Police raid nest of homosexuals' is shock horror enough, no need to ask why they did it, or what crimes were discovered. This attack is the most recent: it will not be the last. One month previously, the New Curtain and Palace Pier Clubs in Brighton were raided and their customers interrogated. No negotiation will end them. Force and terror can only be met by force and solidarity. When the police arrive, in Manchester, in Bradford, in Brighton, in London and all other cities, gay people get frightened and they get angry. It is only anger that makes sense, only anger that enables us to understand what is being done to us.

Good relationships with the police mean only one thing, lying still while they put the boot in: good behaviour is what got us into this mess anyway. Could gay Huddersfield be worse for us if the police caught a whole heap of trouble when they barged in where they weren't wanted?

Some of us crack jokes as we are pushed into the police vans, smile to the friendly sergeant on the desk. Gay people have done all of this before, but some never came back.

Women Against Violence Against Women

WOMEN IN LEEDS are producing leaflets and posters about male violence against women and in particular about the 13 women murdered by the Yorkshire killer. The women want the leaflets to reach every women's group and centre in the country. They've been asked to raise at least £500 from anti-sexist men towards the cost of this campaign.

Meanwhile, women in London urgently need money to organise the defences of the women arrested in the pre-Christmas protests against male violence against women. Approximately

30 defendants have been refused legal aid and are also likely to be fined. Send as much money as you can to South East London Women Against Rape. Box 10, 190 Upper St., London N.1.

Below we publish a poem for Jacqueline Hill - the thirteenth woman to be murdered in five years by the Yorkshire Ripper. She died in Leeds on November 17th 1980 between nine and ten in the evening. She had just got off a bus on a well lit street in an ordinary residential area and was walking the short distance to the flat she shared with other student women.

WOMEN AND THE WELFARE STATE

In mid-February, a conference will take place in Brighton around the subject of women and the welfare state. This is the third in a series of local women's studies conferences: two years ago a day school on women's studies in general was held, and last year's conference was more specifically located around the subject of women and work. The last eighteen months have seen a massive attack, ideological as well as financial, on the welfare state. This is crucial to women, both as workers and as its principal consumers. Attacks on, for example, the NHS and the social security system are in practice direct attacks on women's jobs, health and income. So one major theme of this conference will be to discover and describe more precisely what is going on: how women's rights are being attacked and how to fight back.

But the other side of the welfare state - its repressive face - is also important. The NHS may well provide jobs for large numbers of women; it also forces them to have babies in alienating surroundings against their own choice, and to submit to sexist medical attitudes. Most doctors, for example, see lesbians as 'sick'. The conference will also be discussing the whole aspect of the welfare state: what women, as consumers of the services provided think of them, and how they could then not only be defended but also radically altered to meet women's needs, rather than those of the welfare establishment or the Tory cabinet.

The conference is mixed because it is to take place on Quaker premises. In former years very few men have attended, which has been useful since women need to discuss and organise autonomously in order to build real political strength.

The conference will take place on February 14th from 10.30 to 4.00 at the Friends Centre, Ship St., Brighton. A creche and food will be available, registration is £2.50.

Pamphlet launch and Public Meeting

On January 27th, the National Council for Civil Liberties (NCCL) is launching an important new pamphlet called *Gay Workers: Trades Unions and the Law*. This pamphlet, with a foreword by Tony Benn, will be launched at a House of Commons press conference that morning - the press conference will be addressed by Tony Benn, Alan Sapper of the film and theatre workers union, ACTT, and Patricia Hewitt of the NCCL.

That same evening, as reported in *Gay Noise* 10 there will be a public meeting to discuss the case of Gordon Wiseman, who is appealing to an Employment Appeals Tribunal against his dismissal from a lecturing job in Salford last year after a conviction for 'gross indecency'. There is considerable debate around the way the appeal should be fought, particularly since the legal arguments employed will inevitably have repercussions on present and future 'gay dismissal' cases. It is essential that our interests and concerns as lesbians and gay people figure centrally in this debate.

The public meeting will be at Conway Hall, Red Lion Square, London WC1 at 7.30 pm on January 27th. The new pamphlet will also be on sale there. *Gay Noise* hopes to carry a full report and details of the pamphlet in issue 12.

MORE GAY WORKSHOPS

Following the last series of very successful gay workshops in London, which included meetings on the PIE trial, abortion, and gays and the left, a further set begins on Wednesday, January 28th. A free poster with details of the whole series is available from Gay Workshops, 5 Caledonian Rd., London N1, and from gay and alternative bookshops.

The text was written in the week following the murder, for a women's performance group in Leeds. It tries to portray the thoughts and feelings of the women in Leeds at that time about Jacqueline Hill's awful murder and that of the other women this man has murdered, above all about the violence of men that all women suffer from.

This woman is getting on her last bus
She is paying her last fare
for her the number one, green and
cream, Leeds double decker
moves up the dark roads of the killing
city

Her number is up:
For her its the last time that
bracing her body against the sway of the
bus in motion
she moves up to choose her last seat
in the ordinary November evening of her
last ordinary day

This woman is about to die - you know,
you'll read it in the papers
the next day, and the next day, and the
day after that -
wearing, the police told us, when she
died, a grey duffle coat with
brown overcheck, blue jeans, brown
shoes, a white scarf
spectacles, and fairisle patterned mittens
- and you - the other women -
know now, that she died
and you know that she was wearing all
that

but perhaps it is not quite bearable to
think

that before the newspapers, the police
the slow stain of fear spreading like a
cloud through the guilty city
there was a moment like any other
between nine and ten in the evening
when she had not yet died
(and the bus is still moving)
and we were all doing something quite
ordinary

(and the bus is slowing down now)
and Jacqueline Hill, now the thirteenth
member of the
Ripped-up dead,
was alive, ordinary, admirable, easy to
like, tired,

was about to die, and we did not know,
and we did nothing
there was a moment when
(and she is stepping off the bus)
And I keep seeing her, the gesture
endlessly repeated, getting off the
bus

It could have been any one of us - the
short walk home
ending in no home, no warmth, no light,
only the man with the hammer
smashing into the skull, and the sharp
piercing instruments:

crossing the dark streets all this autumn I
have seen
the shadowy fall of the hammer on my
own head
and yet I too was silent, did nothing, and
the moment was his own
and quiet in the lamplight
this woman is getting off her last bus.

German Study and Workgroup on Paedophilia (DSAP)

The paedophile movement is one of the later effects of the gay and student movements in Germany. It was established about three years ago, following the success of the paedophile movement in the Netherlands.

In Germany, the age of consent for male homosexual relationships is 18. Otherwise, it is 16 for both sexes. The limits are stated in the 13th paragraph of the penal code, which has the significant headline 'Infringement of sexual self-determination'. The highest sentence for consenting sexual intercourse is 10 years imprisonment. The courts can send a recidivist - recidivism is of course normal - to a closed mental hospital for an undetermined length of time, which in reality amounts to a life sentence. The only 'choice' a convicted person has is either to spend his life in a mental hospital, or to undergo chemical or surgical castration; or to undergo a stereotaxic operation, which destroys the sexual centre of the brain.

The study and workgroup on paedophilia has existed in its present form for 2½ years. Out of the paedophile workshop AKP founded in Krefeld, which was purely a self-help group, the German study and workgroup (DSAP) developed with seven independent regional groups throughout Germany, although the centre is still Krefeld. For almost a year, the DSAP is registered as an official organisation, which wasn't possible for gay organisations either in the past or at the present time.

The group has two main aims. Firstly, the scientific study of paedophilia and child sexuality - the DSAP is a member of the association for the advance of social science sex research groups, GFSS, a group with a great reputation among progressive sociologists. Secondly, there is the political work, concerned with the abolition of repressive laws and liberation of paedophiles, gays, lesbians and children. Action includes the presence of DSAP at trials of paedophiles, help and advice for those arrested, self help and public information.

Two and a half years ago, houses of about 45 members of the AKP were raided. No legal action was taken against them as the police couldn't prove that any illegal actions had taken place. Since then, the DSAP has only had to deal with the police once, when an issue of the newsletter (similar to PIE's *Magpie*) was intercepted in a Hamburg prison. The charge was incitement to illegal action and was aimed at a poem in the newsletter, but the legal action was dropped after two months.

Editorial



SOURCES CLOSE TO GAY NOISE tell us that the Labour Party document on gay rights, *Rights of Gay Men and Women*, was passed by the National Executive Committee on December 17th 1980.

It's a good job they did tell us, since clearly nobody else was going to. Not a whimper in the lengthy columns of the national press, which cannot have nothing to do with the non-appearance of a Labour Party press release on the NEC's decision.

Apparently the Labour Party will now publish the document, but the way in which this is to be done is crucial. *Rights of Gay Men and Women* will not be published as part of the Party's 'Socialism in the Eighties' series. This would ensure it wide distribution throughout the whole labour movement, and consequently wide discussion and publicity. Instead, it will be produced independently and, probably, just one copy will be sent to each constituency Labour Party.

It is a significant and important development that this document has appeared at all. It is doubtless the result of many years of tedious and dreary committee work, pressure, persuasion, and manoeuvring by a small number of committed gay people in the Labour Party. Their efforts must not go unsung: they have provided every gay activist in the trades union and labour movement with an essential resource for continuing the struggle. This document has to be used to full effect. It must not be allowed to sink without trace in the dark recesses of Waltham Road.

The gay movement, in all its many forms needs now to confront the trades unions and the Labour Party at all levels with the existence of *Rights of Gay Men and Women*. We must demand discussion, debate, and publicity around it, whether as individuals we are members of the party or not. We must ensure, above all else, that the labour movement reaches a position where it will openly acknowledge its support for gay women and men, and its preparedness to engage in constructive and open debate with the gay movement.

Within the radical gay male movement in Germany, there is wide support and defence on behalf of the Paedophile movement. The German lesbian and women's movement generally do not support the paedophile movement, as they see paedophile relationships as male violence towards children, and do not recognise the existence of paedophile women.

The DSAP started a lively discussion in left wing newspapers about paedophilia and child sexuality, and it was the focal point of a long running discussion in 'TAZ', a radical left wing daily newspaper. The feminist Alice Schwarzer and the left wing academic, Guenther Amendt, started a counter offensive in the feminist newspaper 'EMMA'. A relatively good article appeared in 'The Spiegel', although later on, there was an article in the sex and crime magazine 'Quick', under the headline 'paedophilia and what the victims say today'.

As yet there's little known about the PIE trial within the DSAP as the last 3 issues of the newsletter have been written, typeset, but not yet printed. If anyone would like to know more about the DSAP, please write to:

DSAP,
Krefeld Postfach 3236,
D-4150 Krefeld,
W. Germany.

North London Gay Theatre

THE FIRST meeting of the North London Gay Theatre Group took place in sub-zero temperatures on December 9th: the heating failed, and as the members frantically tried to block off the entrances several of those who turned up were mentioned in the very idea that a gay theatre group could portray real gay people doing real gay things. 'Too specialised' was their verdict. 'Artistic excellence' (apparently incompatible with gay themes) was another watchword. Just what these people were interested in performing was unclear - perhaps an all-male version of *The Boyfriend*.

However, the second meeting produced an influx of new people with more enthusiasm and commitment to the idea of gay theatre. The group is in the process of reading through scripts, doing workshops, finding a name for the group, and getting to know each other. The next meeting is on January 20th at 8pm, at Thornhill Neighbourhood Centre, Orkney House, 199, Caledonian Road, London N.1. Gay women and men interested in performing or participating in any way are welcome.

We are also interested in scripts by gay writers, and these should be sent to Eric Presland, 37, Huntingdon St., N.1.

Paedophilia, the P.I.E. trial, and their implications:

a statement by the gay teachers' group (London).

(A) The Trial

Four members of the Paedophile Information Exchange are due to appear at the Old Bailey in January 1981. They are charged with conspiring to corrupt public morals. We believe that this trial could have tremendous repercussions not just for the defendants, four gay male paedophiles, but for all gay people as well. Indeed it is our apprehension about these possible repercussions that has led us to formulate this statement.

The P.I.E. Trial is a conspiracy trial. Conspiracy law is oppressive law. First, under conspiracy law you don't have to have committed the crime you're accused of conspiring to commit. Indeed there is no crime of corruption of public morals. Second, the rules of evidence are altered and weakened so that the state can bring in evidence that other courts would, rightly, rule inadmissible. For example, in this trial, paedophile fantasy letters sent unsolicited to P.I.E. could be used as 'evidence' that the P.I.E. defendants are guilty of corrupting public morals (because if P.I.E. hadn't existed, the letters wouldn't have been sent!). Third, unique among conspiracy charges, the charge of conspiracy to corrupt public morals carries a maximum sentence of life imprisonment. In all other cases, following law reform, the sentence for conspiring to commit a crime cannot be greater than the maximum sentence for the crime itself.

In this case, conspiracy charges are an admission that the Crown has no substantive case. We can be sure that if the state had a shred of evidence that any of the P.I.E. defendants had committed an offence they would have been charged with it. The conspiracy charges accordingly represent an oppressive abuse of the legal process.

We further believe that this trial represents an attack on two basic democratic rights: those of freedom of association and of speech. Why is this vague, oppressive charge of 'conspiring to corrupt public morals' being preferred? What heinous crimes have the defendants conspired to commit? They have set up an organisation, the Paedophile Information Exchange, with two aims: (a) to act as a support group for paedophiles, and (b) to be a forum to promote discussion on paedophilia. In taking the conspiracy blunderbuss to them, the government is seeking to isolate members of a greatly oppressed minority; to deny them the right of coming together to give one another mutual support; and to repress rational discussion of paedophilia, so diminishing free speech. Indeed the mere preferring of these charges has already set the government on the path to achieving

these aims. We support the right of paedophiles to organise; we uphold the right to discuss paedophilia and oppose all attempts to suppress this right. This is regardless of whether we are in favour of or opposed to paedophilia.

This trial and paedophilia itself raise many questions. Questions for our society. Questions for anyone working with the young like teachers. And because of the 'child molester' label attached to us by society in general, questions for the gay movement, and gay teachers in particular. They are questions that people usually run away from. The trial means that the running now has to stop. This paper represents an attempt by the Gay Teachers' Group (London) to face up to these questions.

(B) A Changed Professional Ethic

The old idea of pupil-teacher relations envisaged pupils as passive recipients of a defined body of knowledge imparted to them by an omniscient, remote teacher. This old professional ethic has substantially changed in the last twenty years for many reasons. Pupils view themselves and are viewed by teachers differently, with more emphasis being placed on their role as active participants in the educational process, an indication of changed attitudes to knowledge and learning. There is a movement to encourage greater responsibility and self-expression among pupils. Society, and teachers themselves, have changed ideas about the teacher's role, so that teachers are less authoritarian and more open and accountable to their pupils. We support these changes, believing that teaching and learning can best go on in an atmosphere of mutual respect between pupils and teachers.

(C) Emotional-Sexual Implications for Teacher-Pupil Relations

With this changed atmosphere it is hardly surprising that questions should arise about attitudes to emotional/sexual relationships between teachers and pupils. Despite the changes referred to there is still a marked imbalance between a teacher as a person of authority and experience, and the powerlessness of the pupil. We believe that a truly consensual emotional-sexual relationship between teacher and pupil is very difficult to achieve. Accordingly we uphold as a general rule the current position of the profession, namely that teachers should not seek and indeed should avoid such relationships. This is not to say that a genuine relationship can never arise. Where relationships do arise, we believe that same-sex pupil-teacher relationships should be dealt with in

precisely the same way as heterosexual pupil-teacher relationships.

The question of emotional-sexual relationships between teachers and pupils is further complicated because of inequalities in the age of consent. Gay male pupils aged between 16 and 21 should have the stigma of illegality removed from their lives and have granted the same legal rights to sexual expression as their heterosexual peers. The fact that there is no age of consent for lesbians does not imply that they are not oppressed. Their oppression takes many other forms (including legal ones).

(D) All Human Beings Are Sexual

We believe, along with many educationalists and psychiatrists, that all human beings are sexual from their earliest years. We believe that, provided others are not harmed, all people have a right to sexual self-expression. We believe too that all have a right to the information necessary for a joyful expression of their sexuality freed from false guilt.

(E) Child Sexuality

Children seek to give and receive warmth, to touch and be touched, in sum, emotional reassurance. Children in primary schools, for example, regularly touch their teachers, hug them, and expect warm emotional and physical contact from them in return. Indeed we believe such welcoming reception from adults - parents, teachers and others - to be essential to children's future well-being and happiness. An emotionally deprived child is set to become an unhappy adult, and unhappy adults make for an impoverished society. It is vital that children learn to express love and affection in bodily ways: if they don't learn this as children, how are they going to feel good about their sexuality as adults?

(F) Paedophilia

Paedophilia is a subject about which more prejudice than knowledge exists in our society. Yet it is a subject of great importance. We have no answers, but see that there are raised by it many questions, which require rational discussion. We believe that neither the gutter press nor the Old Bailey is a fit place for such discussion.

Paedophiles are adults whose emotional/affective/sexual orientation is towards children (this definition of course, raises more questions with virtually every word requiring clarification). Paedophiles would say they are lovers, not molesters of children. Paedophiles would say that they seek consensual relationships and that any idea of coercion in a relationship

is abhorrent to them, as it is to any caring human being. That is not to say that no paedophile ever assaulted a child, but the paedophile who assaults a child is as typical of all paedophiles as the wife-hater or the rapist is of all heterosexual men.

One clarification must be made: paedophilia and gayness are not the same thing. They are categories that can overlap, but need not. Some paedophiles are gay, some are heterosexual. Some are men, some are women. Some gays are paedophile, others are not. In some quarters, attempts will be made to propagate the equation: paedophile = child molester = queer. We reject each part of this equation. Gayness and paedophilia then are distinct issues which yet overlap.

(G) Consent

Crucial to the debate on paedophilia is the question of consent. If children can't consent, then paedophilia must be assault, 'molestation'. If children can meaningfully consent, then it may be a legitimate form of relationship. But what constitutes consent?

We are totally opposed to rape or assault and to the presence of force or coercion in a relationship. We believe that sexual relationships should be on the basis of mutual consent. But it is not so easy to define this ideal in practice.

Even between adults, consent is not an easy concept to pin down. Disparities in experience and knowledge are nearly always present, as can be self-deception. Do these invalidate a relationship, when both parties genuinely believe they are consenting, when neither feels under any constraint, but in fact wants to enter into the relationship, despite its imperfections? We believe not. It does though point out the hazards of defining consent between adults. A man of thirty-two and a woman of nineteen almost certainly have quite different experiences of and understandings about the world and expectations about marriage; yet this is not seen as any barrier to their nuptials.

Where younger human beings are concerned the whole practice of our law is to state that in sexual matters they are ignorant and need to be protected from knowledge and experience till adolescence. How accurate a representation of reality is this? Granted that we are all sexual from our earliest years it seems strange to assert that there is not, or at least there should not be, any expression of our sexuality till sixteen. Indeed it flies in the face of experience to say that no-one before the age of sixteen has a sexual feeling or seeks or indeed enjoys a sexual experience. Children can be lovers of children. They can also be

lovers of adults: the debate is, should they be let be? Crucial to the answer to that question is the answer to another question, can children consent?

It is easy to say that where children of equal maturity are concerned, consent is possible, always bearing in mind the imperfect nature of every mutual interaction. But what of a relationship between a child and an adult? The overriding new factor is the difference in status and power between them. A child is economically and socially dependent, an adult independent; a child powerless, an adult powerful. Can a loving consensual relationship be constructed between them despite all these barriers? Again it is difficult to say it cannot ever be. Paedophiles assert that it can. Many people now adult assert that as children they have had such a relationship. A few children today write that they are currently doing so.

It is difficult to reach an absolute decision when so many things are unclear: what is a child? what is an adult? What is sex? (Is it penetration? Or a cuddle? Or a kiss?) If parents are people who want to touch and cuddle and kiss children, does this mean they are paedophiles? Finally, we repeat that we accept that children do have their own sexuality (as in adults varying from individual to individual) and that subject to the qualification of not harming others, they have the right to express that sexuality. Such expression will challenge existing concepts of acceptability of behaviour (both adult and child) and challenge the current social and economic position of children in society. We should face those challenges and their implications for our political and educational activities rather than deny children's rights to their sexuality and its expression.

(H) The legal age of consent

The legal age of consent is of course an arbitrary thing. What happens to a girl in the month before her sixteenth birthday to enable a sexual act to turn from statutory rape to consensual sexual intercourse? Some human beings are emotionally/mentally capable of consent long before sixteen; some are incapable long after sixteen. Where gay men are concerned, the law demands that they remain enforcedly celibate for five years longer than their heterosexual peers. The age of consent laws then are a blunt instrument. The C.A.P.M. pamphlet, 'Paedophilia and Public Morals', points out that the law doesn't achieve its avowed aim of protecting the young, since much of the violence done to and sex imposed on children is within the family. But although we would say that the law is questionable and unequal, we

do not want to imply that consent itself is undesirable. On the contrary, we believe that it is essential that human relationships should be based upon consent.

(I) Gay Teachers and Paedophilia

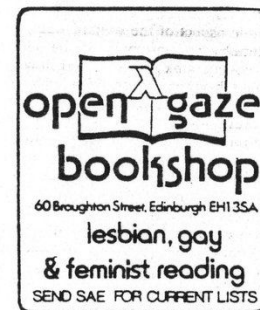
We believe that at a time when paedophiles are being attacked, it is wrong for lesbians and gay men to distance themselves from paedophiles to save their own skins. This temptation is particularly great for gay teachers. Some of us assert our right to be openly gay at school, to live without hiding or shame, with respect and dignity. Many gay teachers do not come out in school, afraid of being charged - as openly gay teachers always are - with corrupting the young. Many gay people, not just teachers, react to such smears by saying, 'We're not filthy paedophiles', hoping that if they shout loudly enough people will be diverted, and go away (and when the paedophiles are dealt with, who's next?). We believe a better approach is: (i) to support the right of paedophiles to organise,

(ii) to uphold free speech for all to discuss paedophilia, and

(iii) to tackle head on the 'openly gay teachers corrupt children' smear. As gay teachers we should defend our position without attacking another minority even more oppressed than we are.

(J) Conclusion

We have no firm answers although we have tried in this paper to indicate some of the areas it may be worthwhile to explore. It is important for our society that we seek these answers. We reiterate that the best way to get them is through rational discussion and research, not through press hysteria or the law's oppression. We could start by listening with open minds to the experiences of paedophiles and those who as children experienced sexual relationships with adults.



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SEND SAE FOR CURRENT LISTS

Gay Men's Self Defence

MOST OF US have either been queer-bashed or know someone who has. We are told to leave gay meetings, pubs and discos in groups. If we wear a badge, hold a friend's hand or even just *look gay* on the streets, we risk being beaten up or even killed. *Enough is enough!*

Following an introductory meeting on 12th January, there will be a ten week course of self defence, given by a fully qualified and experienced gay teacher.

BABYLON Franco Rosso 1980

Another look at the film London's *Time Out* described as a 'Breathless helter skelter... a must'.

A British reggae film set, and on premier release in Brixton sounds perfect. Except this isn't a 'reggae' film (in the same way that Jarman's *Jubilee* wasn't a punk film.) True, reggae music is featured a lot and the main character is a Rastafarian, but to call it such is an insult.

It is a film with a very relevant message. It portrays racist attitudes on a level rarely attempted by contemporary film-makers. Bigotry and prejudice is prevalent on the side of the West Indian community, but the film rightly shows that the initial provocation nearly always stems from white resentment. The 'go back to your own country' inanity is used most effectively.

This film's authenticity is impressive and gives the impression that it was set just a week or two ago. In fact much of what goes on probably occurred last week on the streets - but the people involved weren't acting.

The usual provocation-attack-



retaliation syndrome is used in the plot and, thankfully, there's little deviation from this (no silly comedy or drawn-out love scenes) which can harm many films. There is a curious 'dilly rent boy' scene, in which the white punter gets beaten up, which seems to bear little relevance to the rest of the film.

The acting is reasonable throughout and the film is not too long. Rosso's sharp directing and the economy of words in the screenplay help to make it very absorbing. The title though is rather misleading, for this film in no way examines or questions the Rastafarian movement. Plenty of the 'back to Africa' 'I and I' rhetoric and lots of 'erb smoking though. It was disappointing not to see an expose, to the white liberals who will doubtless go and see this film, of the sexism, chauvanism and political apathy, that is rife in the Rastafarian movement. Maybe that's being too demanding.

This is a hard-hitting but unsensational film - a rarity. It makes you rethink/rationalise your own views on racism, however exemplary you may think they are.

MANCHESTER DEMONSTRATION

The mass demonstration organised by the Joint Committee Against State Repression of Lesbian and Gay People (CASR) will be held in Manchester on the 28th February 1981 as announced in *Gay Noise 10* (a change from the previously publicised date of 21st February).

This demonstration has been called against a background of increasing state harassment, as evidenced by the number of reports of arrests, raids, attacks and murders carried in this paper (note the police harassment at the Gemini club in Huddersfield reported elsewhere in this issue.) Thus it is essential for all gay people as well as attending the demonstration, to seek support and financial assistance from their trades unions and other organisations. So far support has been received from the Campaign Against Public Morals, Communist Party, International Marxist Group, National Union of Students executive and Gay Liberation Committee, Manchester NUS, Revolution Youth, Scottish Homosexual Rights Group, and the Socialist Workers Party. In addition, Camden Social Services NALGO branch has voted to give £50 to CASR and support from the Campaign for Homosexual Equality and the National Gay Federation is hoped for in the near future.

The march will assemble as Oxford Road (Mancunian Way) to leave at 1 pm. Posters publicising the event will be available shortly, and donations to cover the cost of their production and other organisational costs are urgently required from individuals and organisations. These should be sent to CASR, c/o 61a Bloom Street, Manchester 1. Propaganda, publicity and London liason from CASR, BM Gay Noise, London WC1N 3XX

Students condemn 'licentious' Policeman

John Anzani, General Secretary of Manchester University Students' Union, has written to James Anderton, Chief Constable of Greater Manchester Police, following a resolution of a Union General Meeting. In his letter he portrays a co-ordinated campaign of arrests and victimisations, pointing out the large amount of time involved in this campaign, whilst police are not available to protect people from racist attacks. His forceful condemnation of this state harassment refers to the Stockport witchhunt and the 'licentious' dancing arrests, and Anderton's use of 'religious' justifications. John noted his union's support for the CASR demonstration in Manchester and finished by inviting Anderton to a Union General Meeting to justify his position. As yet *Gay Noise* has no information as to whether he has accepted this invitation.

THE WISEMAN CASE PUBLIC MEETING

Last year, Gordon Wiseman was sacked from his job as a drama therapy lecturer in Salford after being convicted for 'gross indecency', a cottaging charge. Gordon took his case to an Industrial Tribunal claiming unfair dismissal, but a majority of the tribunal declared the sacking was fair.

Now, Gordon's case is coming up for appeal, probably sometime in February. There is already considerable debate as to how this case should be fought. It is possible that the legal defence will be that it is reasonable for an employer to sack on the grounds of prejudice, but only if she/he can prove damage done to the employer or the employer's interests; there is no evidence of such 'damage' in Gordon's case.

Obviously, this line of argument would have enormous implications for gay people's already tenuous job rights, even if it won this particular case. It accepts the premise that discrimination on grounds of prejudice might be justifiable in certain circumstances, which is an extremely dangerous thing to do.

In response to this, the National Council for Civil Liberties has called a public meeting to discuss the case, and how it should best be fought. It is crucial that *our* interests as lesbians and gay men, whether employed or not, should be central in this discussion.

**The public meeting will be at
Conway Hall, Red Lion Square, London WC1
at 7.30 pm on Tuesday, January 27th.**

LETTERS

Dear Gay Noise,

I was very interested in the alterations which you made to my review of Brixton Faeries' *Gents* (issue 9); not, I hope, for egotistic reasons of 'artistic purity', but because the resulting difference of tone helped me to put my finger on the aspect of the paper which makes me generally uneasy.

The piece which I sent you was personal in tone. This was deliberate because the experience of a play, book etc is highly subjective. When it appeared in print, the personal had been removed. The net result was to turn a reaction to a particular event into a Pronouncement about Cotinging. Given the variety of all our sexual responses, this strikes me as inappropriate.

This is relevant to the development of the paper, which is rapidly evolving both a 'house style' and a 'line' in which the personal is secondary. While I know only too well the importance of allying ourselves as gays to the struggles of other oppressed groups, there is still *our* struggle, *my* struggle, *your* struggle. These places take not only in meetings and on demos, but in homes, at work, in chance encounters at bus stops, in lovers' meetings and partings. 'The personal is the political' is a truism, not a cliché: and while it was used as an excuse by many for a retreat into picking fluff from their navel in the early '70's, to go to the opposite extreme is equally wrong. Reading what I thought I had written, I felt my feelings had been co-opted. This is, I suppose, better than being told they are irrelevant, or wrong, or non-existent. But this marginalising is a habit of the straight left you could do without.

To put it no higher, it would make a more interesting paper if it were (dread word!) more 'pluralistic'. Collective unanimity may be wonderful to behold, but I for one Don't Believe It. There has never yet been a collective devised which didn't agree to disagree, within its general framework, and the disagreements are sometimes more productive than the concord. (for example *Body Politic's* editorial debates).

There is a danger for all radical gays who achieve some kind of solidarity within the alternative gay movement, which is to forget what it felt like before. Like most gays, I came out because I wanted to assert the validity of my own experience. I decided I wasn't going to let a straight world tell me what I did or did not, ought or ought not, to feel. The experience of all gay people is valid (which is not the same thing as saying that all interpretations of that experience are valid), and I hope in time the paper will open up to reflect that, and find some grassroots (sic) in the process.

Happy New Year,
Eric Presland,
London.

The Collective Replies:

Eric obviously feels that he was making a personal statement in his review; however the collective agreed with his comments and therefore decided to change the review from first person to third person throughout.

The collective has 'Three rules of thumb' by editing material into either a dissenting article, a signed personal account or an unsigned article in third person - whether reviews or reports of demonstrations.

We totally agree with Eric's points about promoting diversity within the paper and feel the need to strengthen this diversity by actively encouraging articles which reflect personal experience.
Gay Noise Collective.

Dear Gay Noise,

I was delighted to receive my GN through the post rather than relying on meeting a GN vendor in some pub, meeting or social event, but I was rather disturbed that you felt it necessary to disguise it in a large brown paper envelope and lavish a 17p stamp on it. Why not send it at the much cheaper printed paper rate? I'm sure that anyone who is liberated enough to consider subscribing to GN would not break out in a cold sweat if the post-man did discover the nature of its contents. *Awaiting further developments, comradely greetings,*
Tom Kallaway
London E5

As a matter of policy all 'Gay Noise' personal subscriptions are mailed in envelopes; however from this issue all single copies will be folded and sent in smaller (cheaper) envelope. We apologise for this but feel subscribers will understand the need for drastic economies. Organisations subscribing to GN will continue to be sent the paper in a large envelope with the Gay Noise sticker prominent on its' front.
Gay Noise Collective.

Creches Against Sexism

C.A.S. GROUPS exist in Bristol and London. They were started by men who wanted to do something practical about the oppression of women and children and who enjoy childcare.

Creches aren't their only activity, but they are, at the moment, the main one. The London group would like it's collective to become part of a network of committed anti-sexist men's groups.

They also produce two stickers, 'Men say No to male violence' and 'Men say No to Sexist ads'. These come 12 to a sheet and cost 20p per sheet or £1.20 for 10 sheets. These and further info. can be obtained from London Creches Against Sexism, c/o Bread and Roses, 316 Upper St., London N.1. tel 01-673 0091 (evens and weekends)

Dear Gay Noise

At the unemployment demonstration in Liverpool in November the Gay Noise contingent (of which I was one) used slogans which I believe were incorrect - referring to ourselves as 'poufs' and 'queers'. Perhaps in a very limited number of situations slogans like 'We're here because we're queer' might be regarded as progressive, but certainly the demonstration in Liverpool was not one of them. And in no situation would it be sensible to claim that dykes and poufs united can smash the state.

It took many of us years to break through society's ideology to discover that we are not 'queer', and that is why we are angry, and that is why we fight against our oppressors, and that is why we go to Liverpool to try to unite with our potential allies. Then, to proudly proclaim that we are queer, that we are poufs, to ordinary working class people and trade unionists is arrogantly demanding a level of political awareness that many of us are only in the process of achieving ourselves. Indeed, the sexist abuse we received clearly demonstrated how absent that political awareness is.

We were rightly angry with Neil Kinnock's use of the word 'pervert' at the CND rally and yet, at the next big demonstration of the Labour Movement a month later, we use the same reactionary language ourselves - this is not the way to educate the British working class, and we need them as comrades. We went to the demonstration in Liverpool because we know that dykes and poufs united can not smash the state (sadly).

Much love
Gregory Carey

Cinders at Midnight...

Remember what happens to Cinderella at midnight? It seems that the scientists involved with the 'Bulletin of the Atomic Scientists' have a rather more dramatic change in mind for Cinders.

The team are about to announce the latest time on the ingenious 'Doomsday Clock' where midnight assumes a worrying significance - the annihilation of 'life as we know it'. It was last moved forward for two successive years during the Korean war when the United States debated atom-bombing the Communist North.

The time stood at nine minutes to midnight between 1974 and 1979. The council were so disturbed by the world situation last year that they moved it forward by two minutes.

And this year? Quoted the Bulletin's international editor Walter Patterson last week 'I fear the council has taken a very gloomy view'. So what to expect? It could very well be that we have only five minutes left. Protest to survive.

LETTERS



Dear Friends,

Belatedly, I'd like to pick up on the points made by your feminist typesetter in *Gay Noise* October 23rd. 'I have not seen - here or anywhere else - any refutation of the feminist argument against paedophilia... I have not even seen a statement of what the feminist argument is'. It is admittedly difficult to refute an argument which hasn't been expressed - except as a general fear of paedophiles replicating adult male domination over women, by laying the same trips and similar sexual demands on children.

However, in the last few months, I have participated in two workshops with feminists and gays (In the Edinburgh SHRG workshop I facilitated, half the participants were women who'd come in especially from Glasgow). Like some - though far from enough - other paedophiles I know, I've also had deep discussions with the mothers of boys to whom I'm close, and who are feminists.

Dear Gay Noise

After reading reading your editorial in *Gay Noise 10* I went scurrying from the room in search of my back copies of *Socialist Worker* and *Socialist Review*. Could it be that the SWP considered anal sex a 'bourgeois indulgence and a particularly French one at that'? Well, being both in the Socialist Workers Party and gay, I'm sure you can understand my anticipation while delving into *Socialist Worker* to locate these revelations. The piece that you are referring to in your editorial is an article on the forthcoming French presidential election, where Colouche, one of the candidates is quoted. The quote and not the article is what you are referring to. That particular quote was added to show the level of the debate that is taking place and because it was said by a candidate who is expected to get 12% of the votes.

You know full well that the SWP does not hold such a position. In every issue under 'Where We Stand' we state, 'We are for an end to all forms of discrimination against homosexuals.' The SWP is the only revolutionary socialist party that has a consistent policy on gay liberation and also a consistent presence in gay struggles.

You have, in my opinion, done yourself no good at all by printing an editorial which is both slanderous and the type of falsified attack that one would expect to get from our political opponents, but not from the *Gay Noise* collective who claim to be socialist.

Yours fraternally

Francis Short

And I've tried to read everything I can, in several languages, by women on the issue.

In my own book *Indecent Assault*, I tried to make an essential distinction between the nature of men's relationships with boys and men's relationships with girls: a distinction Tom O'Carroll does not make in his book *Paedophilia: The Radical Case*. I believe there is a feminist anti-patriarchal analysis which supports the former - much less certain that there's one which supports the latter. But even here, I realise I'm wrong. The lesbian feminist Jane Rule, in an article for *Body Politic* ('Teaching Sexuality' June 1979) concluded, from her own childhood experiences with a woman lover: 'If we accepted sexual behaviour between children and adults, we would be far more able to protect our children from abuse and exploitation than we are now. They would be free to tell us... what is happening to them and to have our sympathy and support instead of our mute and mistrustful terror... Children are sexual and it is up to us to take responsibility for their real education. They have been exploited and betrayed long enough by our silence.'

For feminists who are concerned to take the debate further, I'd recommend

Well, Francis, we know that the Socialist Workers Party is against 'all forms of discrimination against homosexuals'. In this the SWP occupies the same position as the Communist Party, the International Marxist Group and more recently the Labour Party, to say nothing of the Liberals. We do not want to split hairs, but we are in the business of fighting the oppression from which specific forms of discrimination flow.

Our oppression has deep material and cultural roots, and must be constantly and openly challenged if the struggle against specific forms of discrimination are to be successful. This means getting our heterosexual comrades in the socialist press to consider carefully their humour and their cultural assumptions relating to sex and sexuality. When Socialist Review attacks stalinists for being dressed in uniforms and wanking over pictures of Marshall Stalin we will attack this. When Socialist Worker uncritically quotes Colouche as saying that if you don't vote for him, you will have Giscard, Mitterand and Marchais up your arses for the rest of your lives, we will attack it. Just as sharply as when we read in the Socialist Workers New Year issue a joke that reads 'Princess Margaret has left her body to the nation and says they can have it whenever they like'. We do not consider that by attacking the promiscuity of princesses the socialist press can advance the struggle for sexual liberation. It didn't even make us laugh. And nobody, not even you Francis, can accuse us of lacking a sense of humour.

Gay Noise Collective

reading Pat Califia (a woman) on the age of consent, in Oct. 16th and Oct 30th issues of *The Advocate*; Christine Rochefort's various writings (unfortunately mostly in French); and material published by the Jeugdemanceptie workgroups of the NVSH in the Netherlands (all in Dutch).

Those who want to see Paedophile rebuttals to some feminist arguments could do worse than look at David Thorstad's 'Man-boy love and Feminism' in the latest issue of the *NAMBLA News* (photocopies available from me for 40p).

I think the debate has undoubtedly generated most thought and analysis in France - especially over Leila Serbar's recent polemic 'Le maman et le pedophile'. Earlier this year the French homosexual review Masques published a part-rejoinder to Sebar by a woman, her thirteen year old son and the son's adult lover. For those who read French, I think the most radical pro-paedophile analysis of patriarchy has been carried out by Rene Scherer in his *Emil Pervert*.

I got a great deal out of discussions with women at the Edinburgh workshop I mentioned above, in particular with one woman who expressed the fear, not that man/boy sexuality involved coercion but - on the contrary - that it's real threat lay in collusion. Once again, women were confronted with the superior facility engendered by male-orientated sexuality. Lapine-Pougrin in France has I believe coined the term 'phallo-misogynie' to describe this. Tony Duvert has just published a critique of this position among others. Drastically boiled down, his argument (mine too) is that man/boy love constitutes one of the major threats to indoctrination of the young male into a dominant role in his relationships with women. But it is also perceived by some women, in particular mothers, as a threat to their control over their own son's sexuality. How to redress the imbalance of 'gender power' socially ascribed to boys over girls - without de-sexualising them, or restricting their freedom to make non-ageist relationships with other males? - that it, I think, the key question.

Can anti-patriarchal men who love boys make common cause with feminists (especially mothers) who want to regain a nurturing role with their own children? Can we both escape the rebuke of children, in later life, that we have tried to channel their feelings - whether in a repressive or 'libertarian' direction? I can't answer this last question with any certainty, nor can any of us. But from my own experience - and from the experiences of women and men in various Dutch and Belgian groups I know of - I'm convinced that this is where paedophiles and feminists could meet. Can we try?

Roger Moody
218 Liverpool Rd
London N1

Lotte Cash's Fighting Fund

As you may have heard, the considerable tensions in the Gay Noise Collective to which I have alluded in the past are now out in the open. The tensions, as I have repeatedly stated, most certainly stem from the unflinching rigour I have sought to impose on monetary matters. There are, or rather were those on the collective, brought up on free school milk, who have not yet realised that the source of their illusions has dried up; that the udders of the cow that was social democracy have been squozen dry, that there is now only one thing for it, — the abattoir. (This may sound a little harsh but I do think it makes sense, don't you.) As long as the 'cow' remains, people like the wets on Gay Noise Collective will continue to 'suck for socialism', so to speak.

A consequence of the activities of such suckers is that, as fast as the source dries up, they themselves become incontinent. That is to say, they leak. And leaks are not in the interests of the efficient running of this newspaper. Now of course, I have no personal reason whatsoever for wishing to impugn the honour or dignity of people in the suck/spend/piss school of thought, but when they not only leak their incoherent disagreements but spread rumours about my past, then I have to make a stand. I have identified one of the people concerned and he has been sacked. I will explain the circumstances, though, I must admit, I have to brace myself.

You will recall a picture in the centre pages of the last issue of a delicate, cherub-like innocent child, surrounded by barbed wire and various expletives. I myself found this picture extraordinarily powerful and moving, if a little tasteless. Do you know, the leading wet concerned has started a scheme whereby a group which calls itself 'Homosexual Posters' reproduces this picture by the thousand and puts it out entitled 'Portrait of Lotte Cash as a Young Man'. This is a calculated insult.

I was brought up in the Midlands by very hardworking parents. My father was an insurance man and my mother a shopkeeper. From a very early age I exhibited artistic talents — particularly in the area of dress and fashion. My financial insights were, even at a tender age, prodigious. I would always tell mother how much father spent at the pub and I had a keen, solicitous eye on the shop till. As you might expect, they found me a difficult child, and until the age of ten I had a play pen with 6ft metal bars, but they drew the line at barbed wire and being respectable people, they never swore at me. (Neither is there any truth in the rumour that I had Barbara, a cousin with terrible dress sense, put in a mental home.)

I hope these modest autobiographical revelations have done something to quash the well meaning if misguided and thoroughly evil intentions of that fraudulent Homosexual Pokers group. After all, it is so important that gay organisations respect each other. It is even more important that I, Lotte Cash, emerge, not as some kind of star, but as someone who can be trusted, looked up to, perhaps even quoted from time to time, in the areas of cash control, art and psychology. It is to this end that I have personally ridded the collective of the 'milkers' and appointed the very talented and hard line Mr Lunn as my assistant permanent secretary. On these pages he gives a complete breakdown of the Gay Noise finances and the way they have gone out of control. He is also organising the 1981 tour of myself and my staff so that the financial truths and precepts which I have elaborated in these columns may be rammed home with all the feeling and force of a personal appearance. I hope you are looking forward to seeing me as much as I am to seeing you.

Yours,

GET THIS MUCK OUT OF GAY NOISE

My employer has brought me back from Washington, at not inconsiderable inconvenience to all and sundry, to formulate a complete and detailed study of the GAY NOISE finances. I have not been made happy by what I have found — however, it is my brief to provide details in a clear, and necessarily harsh light. First, costs. The production of each issue costs at least £350: that is £180 for printing, £100 for typesetting, and about £70 for sending the paper out via the Post Office.

Clearly, this is a considerable outlay of funds, (most of which the collective does not possess) and it has left the collect collective with debts which arise from the production of the last three issues.

As far as can be ascertained, income has come so far from direct sales (I gather they go out selling GAY NOISE in pubs and clubs), limited advertising, small bookshop sales, (most of which take 3 months to be paid), and massive donations. In response to this shaky and unreliable position, my staff and I have formulated some detailed plans to improve the income and its sources.

ADVERTISING

This needs expansion. It is a more secure form of income for the paper. In order to pursue it, we are presently sending out letters and promotional material to many organisations, commercial, creative and undefinable, suggesting that they advertise in GAY NOISE.



NOW

CIRCULATION

The success of the advertising appeal is clearly linked with the paper's circulation, which also needs to be expanded — it stands at about 1500 currently. Readers and supporters can contribute to this by taking bulk orders to sell at a discount in their local gay meeting places. An increased circulation will also make sense in terms of the economy of scale. A 1000 increase in circulation will cost us 25% more, but increases our income by much more than that.

INDIVIDUAL DONATIONS

Do not avoid this paragraph. A Bankers Order form appears in the paper, simple to understand and essential to fill in. My Research Unit informs me that the entire month's printing costs could be covered by two hundred readers committing £2 per month each to the collective's finances (It could also be covered by one person committing £400 per month, but I am told this is unrealistic).

Similarly useful are subscriptions. Taking out a subscription means that you receive your GAY NOISE promptly by post. More importantly it also means that GAY NOISE receives a lump sum to go into the finances.

MUCK CLEARANCE

One of the more creative members of my staff (that is how he is described at any rate) has come up with a scheme which involves visually assassinating public figures. You will see here a picture of a certain Rev Ian Paisley. The photograph, you will see, is divided into 100 squares, each of which has a grid reference. The scheme is that for each unit of £5 received in donations and bankers orders, the square of your choice will be removed. So for a total of £500 Ian Paisley will be completely eliminated from the pages of GAY NOISE. A progress picture will appear in issue 12, though I hope there will be none of him left.

LOAN FUND

Finally I am devising a scheme which might bear some resemblance to something of old called the National Debt. It will give wealthy individuals the opportunity to lend large sums of money to GAY NOISE at terms most favourable to the collective. I would administer this fund myself. I should add perhaps the late piece of information that the newspaper, after months of homeless wandering, has at last found itself an office. The collective has yet to move in, though when they do — a matter of days I am told — a telephone will be required. Cost £75 — any offers?

With the consent of Mr Cash, I shall be reporting in future issues on developments in the GAY NOISE Exchequer. I must stress that the situation is crucial. It is not my intention to associate with lame ducks, and while I think this newspaper has massive potential, its current foundations are looking distinctly webbed.

I urge you to support GAY NOISE in all ways possible; you can start by dipping into your pockets.

Mr Timothy Lunn BA (dropped out)

Help advertise us!!

Gay Noise badges, stickers and back numbers are now available. We've produced a 1" metal badge with the 'Gay Noise' logo printed on the front — it looks as good on a badge as it does on the cover. Also available are peel-off stickers (size 1" and 2") with the logo and Marx/Engels hand in hand. And you can now obtain back numbers of Gay Noise for reference or otherwise. Order us now!!

ORDER FORM:

No. req. Price

BADGES:

25p each including p&p
Discounts: 5... £1 etc
20... £3 etc
including p&p

STICKERS:

1p each, minimum order 25p,
including p&p
Discounts: 100... 75p
every further 100... 50p

BACK NUMBERS:

25p each including p&p
orders of 10 or more: one third discount

NAME:

ADDRESS:

Write to BM Gay Noise, London WC1N 3XX. State badges, stickers or back numbers on top left hand corner of envelope.

Music For Outsiders: Psychic Youth Rally at Heaven

MOST ELECTRONIC music provokes extreme reactions - you can love it or hate it, it will inspire you or bore you. This gig was stunning. Set in the cavernous depths of London's biggest gay disco, it defied accepted norms of performance and became an extravaganza of modern music for moderne people.

Arriving late, we missed the first two bands. The audience was a motley collection of punks, Steve Strange clones, a few hippies and those "unaligned" straight looking people who always seem to make up the majority of rock audiences, no matter what fads, fashions and youth movements come and go. Mostly, the crowd seemed bewildered and lost within Heaven's subterranean atmosphere.

A *Certain Ratio* were amazing. Using a wide variety of instruments and tapes, and utilising Heaven's bad acoustics to good effect, they created a noise that rose and fell and built to breathtaking peaks. *Throbbing Gristle* ambled onstage, and built on, rather than competed with, the previous set. The intensity of their bleak industrial rhythms was mirrored in the speed glare of Genesis P Orridge and the remnants of the audience stood transfixed and hypnotised as the music overtook our sensibilities. The bands complemented each other extremely well and built up such an intense atmosphere that it came as an unpleasant shock when suddenly it was 3 o'clock and time to crawl outside into the cold reality of late night buses and taxis.

The whole gig had the atmosphere of an event: a unique experience which surprised and enchanted in its unexpected intensity. And when *Genesis* thanked people for spending 'an evening at Heaven', he reinforced the idea that such events must be viewed in their immediate context. Take the music away from its setting and it becomes meaningless. The sounds were on the very fringe of accepted musical norms, and the use of a venue which is outside the established rock circuit was a wise choice. The two suited each other well and the rally for the new underground or *Psychic Youth* found an ideal playground for itself in the darkened cavern of the building. And the sophisticated house light show, swirling dry ice, and William Burroughs movies only enhanced the effect. The use of the house disco light show was an excellent move, as it involved the audience with the music, rather than simply distancing audience from performers by only using onstage lighting.

All in all, an inspiring and amazing evening, the like of which stands like an oasis in the present rock scene which has slowly stagnated and lost direction since the heyday of '76/'77.

DEATH CULTURE IN BRITAIN

Mrs Whitehouse, having failed to persuade the Director of Public Prosecutions to prosecute the play 'Romans in Britain' under the Theatres and having failed to launch a private prosecution, has now brought a summons at Horseferry Road magistrates court against the play's director Mr Michael Bogdanov. Brought under the 1956 Sexual Offences Act, he is accused of having 'procured the commission by a man of an act of gross indecency with another man'. This refers to the brief scene in the play of homosexual rape.

Mrs Whitehouse said she considered it of the 'utmost importance that the courts should have the opportunity to adjudicate on the play'. *Gay Noise* thinks that it is of the utmost importance that neither she nor the courts do have that opportunity.

The suppression of artistic freedom is not a new phenomenon in these islands. Until the late '60s all stage plays had to be vetted by a stage censor delicately known as the Lord Chamberlain, and of course we are still saddled with the vagaries and whims of the British Board of Film Censors.

The removal of the Lord Chamberlain did not signal a new period of theatrical freedom of expression and experiment. His role has in many ways, though more subtly, been taken over by the Arts Council of Great Britain which, in terms of drama, has always operated a

discretionary process of funding theatres and theatre companies.

The latest round of cuts in Arts Council support, announced just before Christmas, are alarming in that they appear to directly affect those companies and organisations most directly involved in producing work which questions social and sexual and economic norms. Many companies, including *Gay Sweatshop*, have lost the relative security of annual funding and been demoted to project funding, that is non-automatic funding on the basis of each production planned. Project funding is also considerably more limited than annual funding.

Furthermore, the Arts Council's deliberations, like Whitehouse's legal forays are subject to no democratic control. Many of the decisions are made by individual drama officers - for example, Counteract were told of their demotion to project funding by Johnathan Lamede, Arts Council Drama Officer, one month before the decision was made - and there is no system of appeal.

The principle of artistic freedom has never, unsurprisingly, been accepted by our guardians of our artistic input. However, they are now making strenuous efforts to limit what freedom there is even further. Their efforts have to be resisted, though while discriminatory laws and autocratic funding bodies exist, this will be difficult.

Literary Awards for Two French Gay Novelists

Is French culture moving towards gayness? At first sight it does seem so. The two writers Yves Navarre and Joceline Francois have been awarded literary prizes. Yves was given the Prix Goncourt for his novel 'Le jardin d'acclimatation', (the Zoo), and Joceline received the Prix Femina for her lesbian novel 'Joue-nous Espana'.

The financial side of these awards is very important, as the books which receive them become best-sellers overnight. So it is relevant (even if Navarre's book is dead boring) to understand why the literary establishment chose to concentrate on gay books this year: there is sufficient gay market to justify it. Gayness sells OK.

This phenomenon isn't confined to the book trade, but it is true of the restaurants, bars, fashion houses and hairdressers in Paris. This trend is not as strong yet outside the city. The new situation is certainly connected with the fact that an increasing number of people are coming out of the closet and that the gay movement is a reality at least as far as Paris is concerned - and this allows the

gay French intelligentsia to produce some gay high culture.

Should we understand from all this that the gay movement can be absorbed by French society? This is perhaps a possibility for the '80s, and the future of the French gay movement depends on a great many things: particularly on the strength of the labour movement in relation to the French bourgeoisie, and the place of the gay movement within these struggles. This mustn't mean that we have to trust the labour movement and wait in the ghetto in the meantime. We make our own history, even if sometimes its 'global context' seems to get a bit out of hand.

We shouldn't have nightmares about integration. These attempts at co-optation also mean that we have achieved something. To be integrated we have to be visible, we have to exist, and the attempt to bring it about is the result of our existence being recognised. The danger of integration is the price that has to be paid by every growing movement, and we should not this fear hamper our continued growth.

Gay Asians In Britain

In the four countries of these islands, people of Indian, Pakistani, or Bengali origin from Asia or Africa can best survive in an atmosphere of mutual support which is achieved in either the extended family situation or in tight-knit communities of settlers. The close community spirit reinforces traditional values and norms, defending arranged marriages. This atmosphere propagates the traditional ideas of male dominance and the traditional asian family is hence a viciously patriarchal institution. The woman is never in a sufficient position of strength to resist her oppression and she is seen as just another male appendage. The only power she is delegated is that which is used to condition children into accepting rigidly defined male (oppressor) and female (subservient slave) roles. This form of conditioning occurs in British society but in the asian family, conditioning is more intense and respective male/female roles are more lucidly defined.

Asian parents exercise considerable control over children. Most adolescents are expected, at an age suitable to their parents, to marry a partner chosen and approved of by the parents. In an extended asian family, the male adolescents are usually favoured in terms of career choices and the choice of marriage partners.

A woman's life is shaped from birth by her family - she is totally conditioned to play the submissive role in the present family situation and in her future family, arising from an arranged marriage.

She will be closely watched by the local community and informal networks will guard against her forming relationships of her own choosing. She will undergo an arranged marriage and then live with the man who has chosen her for the rest of her life. In her family's eyes, she will be of no 'use' to them financially or otherwise. Hence a boy is preferred at birth to a girl. The woman's focus of servitude changes from serving her immediate extended family to her husband and his family. The arranged marriage system does not allow for marriages external to race (or caste in the Hindu system). It is a racist, sexist institution that must be dissolved. Hopefully, the progression of further generations will see to this, and will also deal with the hideously oppressive treatment of children, especially girls.

The subject of sex and sexuality is never discussed (except within a heterosexual context). The sexuality of women and other expressions of sexuality that are rendered deviant by the community are totally denied, and suppressed absolutely, usually in terms of guilt conditioned feelings within the individuals themselves.

Gay men are never likely to encounter any opportunities to express

their sexuality openly. Gay fantasies and the occasional sexual experience lead to strong feelings of guilt. This guilt and pressure from the community and the family will force the man into an arranged marriage. Arranged marriages are seen as a cure. When the 'cure' fails (sic), guilt feelings and unsatisfactory expression of his sexuality will result in difficulties for his wife. She is seen as the obvious one to blame, and in his eyes she has intruded upon his life, rather than the fact that *her* life has been totally destroyed and remoulded so that she can serve him.

Because of the denial of female sexuality and the absolute repression of 'deviant' sexual emotions, together with the atmosphere of total servitude, asian lesbians have to overcome a great number of difficulties in actually comprehending the importance of their sexuality.

Asians who have come out as gay face oppression from a multitude of sources. In these islands, we face racist oppression in terms of discrimination and blatant prejudice, and coming out means another source of oppression (from British heterosexist society). To have taken the step of coming out, we have challenged our background and religious tradition and are a threat to the propagation of the extended family system. Hence we face hostility from family, friends and our community. Our acceptance of some new 'western' ideas and rejection of certain traditional values causes a 'culture conflict', and many young asians (especially) cannot fully identify with any existing sets of values. Being gay increases the levels of culture conflict. We face racism within the gay community, both of a fascist nature (for example recruitment of gays in pubs by fascists) and a patronising sort ('black boy' fetishes).

Asian lesbians face further oppression from the sexism and racism of British society, the male dominated (white) gay community and scene, and the particular sexism of the asian community.

Gay people must be made aware of the needs of different cultural and racial groups within the gay community and the rapid growth of fascism both within the gay community and in this society as a whole. The gay movement must fight to defeat fascism and react positively to gay people from ethnic minorities, for example by materially supporting the formation of gay and lesbian groups.

If anyone is interested in helping form a gay asian group, could they please contact:

Gay Asian Group,
c/o *Gay Noise*,
BM *Gay Noise*,
London WC1N 3XX

'No Discrimination' Advance in Scotland

Lothian and Strathclyde Regional Councils have adopted a position of 'no discrimination against known homosexuals' in their recruitment and promotion policies.

Written assurances have been given to SHRG by Strathclyde's Director of Manpower (sic) Services, Mr. R.M.O. McCulloch, and the Secretary of Lothian Region Labour Group, Cllr. William J. Taylor. In Lothian, the Labour Group instructed the Chief Executive, Mr R.G.E. Peggie to establish whether or not there was a principle or practice of discrimination. In his report to the Group, the Chief Executive made it clear that no one - whether applicant or staff member seeking promotion - is discriminated on the grounds of his or her homosexuality. Only two of the 18 Regional Departments sometimes take sexual behaviour into account: Education and Social Work. Neither Department would employ a man or a woman who had a known history of sexual offences against children, whether heterosexual or homosexual.

G.A.A. National Meeting

The G.A.A. have called a national meeting in Edinburgh on the 24th January to discuss, among other things, local coordination of issues surrounding the delayed PIE trial and the Manchester Demo in February. The meeting is at the 'First of May' bookshop, starting at 2pm. Phone 031-225 2612 for details

Carol Channing To Play Lear

NO. BUT following the sell-out success of the benefit concerts for *Gay Noise* and Campaign Against Public Morals, Eric Presland, Steffan Roberts and Dave Solomons are taking the show on an extended tour of London's *Gay's the Word* on Thursday January 29th at 8pm. Admission is free; leaving costs rather more.

The show is entitled *Accidental Birth of an Activist*, until somebody thinks of anything better - which shouldn't take too long. The new title is intended to disguise the fact that Mr. Presland is touting much the same old tat as he always has - sketches, original songs and parodies extracting the urine from the mentionable and unmentionable aspects of gay life. Despite the tiredness of the material, the musical accompaniment of Mr. Roberts and Mr. Solomons provides a much-needed touch of distinction.

The show will be also performed at the CHE Winter Fair and various London Gaysocs. However, those institutions are as yet unaware of the fact. Details to be announced.

Indecent Assault by Roger Moody 80p G.L.F. Information Service

Roger Moody is a radical journalist involved in various pacifist and Third World causes. He is also a paedophile and has written articles in defence of paedophilia. He was arrested in Nov. 1977 and charged with indecent assault and attempted buggery with a 10 year old boy, and tried at the Old Bailey in March 1979. He was acquitted after Lee, the boy he was alleged to have assaulted, withdrew much of the evidence that the police had persuaded him to give.

The pamphlet tries to do two things. Firstly it gives an account of the structure of the prosecution of paedophiles. The way in which the police bring enormous pressure and suffering on children to 'confess' to sexual relationships, while sincerely (sometimes) thinking that they are 'protecting' children. Secondly he gives a moving account of his own feelings and mental conflicts during the period between his arrest and trial.

He suggests that there are political motives for his prosecution - probably his name came into the hands of the police after the early raids on the PIE executive and certainly illegal raids were made on the homes of his friends. He is very good at exposing the double-speak language of the police which helps them to carry out their function. 'We have reason to believe' - they have little reason and less belief but no matter. 'There is a matter of assault on children'. This is the first inversion. There has been no complaint, no assault and they know no children. It is I who am assaulted.' He also gives examples of how the police illegally interview children against their will in the pursuit of their 'protection'.

The strongest point of the pamphlet is the account of his own feelings during his prosecution. He had two terrible dilemmas. He was a paedophile and normally open about it, but to be open in court would damage his chance of acquittal. Secondly the basis of his defence was to contest the truth of his friend's statements as presented by the police. How to show that the police had suggested and constructed this account for the boy, without this being an attack on the boy himself. In the end his skilled and sympathetic barrister managed to do this and the boy withdrew many of the allegations in his police evidence.

In what is intended as a personal account of a particular event it may be unfair to criticise him for not covering wider political issues but one point must be taken up. In the pamphlet the names of the police stations and officers are all fictionalised, not, as the joke has it, to protect the guilty but because, 'I find it too easy to point a finger at individuals who (so long as they are not corrupt in

the usual sense) can legitimately claim that they are merely doing their job'. It is odd that someone who can expose the need of the police for a language of 'assault' and 'indecentcy' to describe consensual and loving sexual relationships can happily accept 'a normal use of corruption'. The notion of 'one bad apple' is a handy one to protect the police from the need for any self criticism. But police officers use the language of indecency etc knowing that it is falsified even by their own experience in dealing with paedophiles, cottagers etc. They know that the figures of arrests of these people fluctuate not according to the sexual activities of the population but according to the ambition, whim and bigotry of police officers. The police who can operate with such language are as corrupt as the police who accept backhanders of well-used banknotes. It was not just officers doing their job that led to his being re-arrested ten days after his acquittal - just for walking down the street holding hands with a boy.

The Passage Pindrop Object Records

More dark noises from Manchester. More angst, more concern, more loathing. Four young experimentalists articulating/communicating a certain disillusionment. You better listen hard.

The Passage lack a superficial warmth, but they possess something far more important - passion. They're frightened of the future. Let's be specific:- 'In all the talk, and all the teaching, we only learned one thing, the way of the locust.' LOCUST. They're disappointed and angry:- 'This is the best of all possible times, but the worst of all possible states'. LOCUST.

Fear and anger. Two conditions that feed off each other. Two of this band's many obsessions. Love is another:- 'You think you need me around, so we can share being alone.' CARNAL. And the games that go with it:- 'You know the rules' (same every time, always bodies, never minds, it's the way of the World'. CARNAL.

Their noise rumbles, with an undercurrent of foreboding. It's sparse and echoey. It sounds impressive when it's anxious, which is most of the time. There is a kind of diversity. The ethereal, voyeuristic 'Watching you dance' is typically moody. The embittered and frenetic 'From the heart' and '16 hours' are comfortless and anti-formal.

This music has no place in conventional entertainment. It moves, annoys, inspires and disturbs. The Passage attempt to be uncompromising in a world of compromise. Without music like this, the silence would be deafening.

CHE London Winter Fair

ARRANGEMENTS FOR the CHE Winter Fair and Disco to be held at London's Portchester Halls, Bayswater on Saturday 31st January are well advanced.

The Fair will open at 11.00 am and the Main Hall will be used to house the usual stalls and side-shows organised by the local CHE groups and other organisations. Refreshments will be provided by members of Streatham CHE and a bar will supply those requiring more stimulating beverages. A creche will be organised by Men Against Sexism.

Meanwhile the Small Hall will be used as a theatre/cinema. The Brixton Fairies and the new North London Gay Theatre Group have both agreed to perform and Rosa von Praunheim's widely acclaimed progress report of gay life in America *Army of Lovers or Revolt of the Perverts* will be screened during the afternoon.

As at last year's fair the Gay Wrestlers will be displaying their talents throughout the afternoon.

By 8.00 the stalls will have been cleared away and the Disco, provided by Danny Franco, will commence, finishing at 11.45 pm.

Portchester Halls are near Queensway, Bayswater, Paddington and Royal Oak tube stations. Entrance to the fair alone is 60p, to the fair and disco £1.00 and to the disco (after 9.00 pm) £1.30.

Next issue musts!

Mon. Jan 19th.

First copy meeting, discussion of previous issue.

Weds. Jan 21st.

Business meeting 7.30 pm

Sat. Jan 24th

Final copy meeting, 10.00 am

Tues. Jan 27th

Paste up 9.00 am

Weds. Jan 28th

Fold up meeting 6.30 pm.

Advertisements, alterations to listings, and entries for Events must reach us by Weds. Jan 21st. Other copy must be in by Sat. Jan 24th. All copy must be typed, double-spaced please.

**ISSUE TWELVE OUT ON
THURSDAY JANUARY
29TH 1981**

EVENTS

JANUARY

Thursday 15th

Alcoholics Anonymous Gay Group Newly formed meets 7.30 pm every Thursday in Church Army Hostel, Plymouth Grove. Tel. Philip (06) 273 4630 or Friend (06) 236 6283 for information - MANCHESTER

Gay Noise Benefit Disco Cabaret and DJ Colin Peters at South Bank Poly Students Union, Rotary Street. SE1 8 till late. 50p. Everybody more than welcome! - LONDON

CHEHAM Group discussion meeting. 'CHE campaigning prospects for 1981' with speaker Harry Coen. National EC member 8pm. Oriell Hall, Oriell Place NW3 - LONDON

Saturday 17th
CASR Planning meeting of the Joint Committee Against the State Repression of Lesbians and Gay People (CASR). Manchester Gay Centre 61a, Bloom St. 2 pm - MANCHESTER

Sunday 18th
Irish Gay Group meets every 1st and 3rd Sunday at Friend, 274 Upper St., N1 at 3pm. All Irish Lesbians and gay men welcome. Tel 359 7371 evenings for details - LONDON

Monday 19th
CHE Group discussion on the age of consent. Hunters, 7-9 Oxford Arcade 9pm - CARDIFF

CHE London Monday Group Discussion with Peter Bradley about Gay Teachers' Group, its achievements and aims. Upstairs bar, The Chepstow, Chepstow Place, W2 - LONDON

SWP Gay Group Public Meeting What happened last time? The story of sexual liberation last time round and its defeat at the hands of fascism and statism. Prince Albert, Warfield Rd. 8.30pm - LONDON

Saturday 24th
GAA National Meeting First of May Bookshop 2pm. Lunch from 12.30. Accommodation Available. Phone (03) 255 2612 for details - EDINBURGH

Monday 26th
GAY MEN'S SELF DEFENCE 10 week course starts today. Details from Tony Landsberg, 36 Foulden Rd. N16. Send SAE - LONDON

Tuesday 27th
GORDON WISEMAN Public meeting. An NCCL called meeting around sacking of Gordon after 'gross indecency' conviction. Conway Hall, Red Lion Square. WC1 7.30pm - LONDON

Wednesday 28th
LONDON GAY WORKSHOPS First of a new series will discuss gays and self defence. Venue to be arranged. Details from Gay Workshops, 5 Caledonian Rd. N1 - LONDON

Help make a Noise! Subscribe now

NAME: _____

ADDRESS: _____

Please send me one* copy of *Gay Noise* fortnightly for:

Six issues (£2 including postage & packing)

Twelve issues (£4 including postage & packing)

Twenty four issues (£6 including postage & packing)

Institutions — twice the above rates

Make cheques and POs payable to *Gay Noise* Collective and send them with this form to *Gay Noise*, BM Gay Noise, London WC1N 3XX.

Signed _____ Date: _____

* For orders of five or more no charge is made for postage or packing and a discount of a third off the cover price is available.

BANKERS' ORDER FORM

Standing Order

To _____ Bank Ltd. (please fill in the name of your bank)

Branch address _____

Please make payments and debit my/our account no _____ in accordance with the following details:

Pay Lloyds Bank Ltd., Brixton Branch, 409 Brixton Rd., London SW9 7DQ, for account of *Gay Noise* Collective, Account No. 03040962, the sum of £ _____ p (figures) _____ pounds _____ pence (words)

Payment to be made monthly/quarterly until countermanded by me in writing.

Payments to commence on the _____ day of _____ 1981.

Signed _____ Name _____ (Caps.)

Address _____

Date _____

Return this form to *Gay Noise*, BM Gay Noise, London WC1N 3XX.

Thanks.

Classified

SMALL ADS will be accepted on the following terms. Rates: 15p per word. Minimum rate £2.00. An address or phone number must be included with each advertisement. No ads will be accepted from Escort Agencies. No box number service will be available.

PERSONAL ADS will be accepted on the following terms. Rates: £2.50 per box of eighteen words. 15p per word thereafter. A box number will be given to each ad. No addresses or phone numbers will be printed in ads. We will refuse to print ads that seem to us to be ageist or racially or religiously prejudiced. Wording such as "non-camp", "non-effem" or "discrete" will not be acceptable. Boxes will be kept open for four weeks. TO SUBMIT A Small Ad or Personal Ad please fill in the form:

NAME: _____

ADDRESS: _____

Small Ad _____ Personal Ad _____
Please tick relevant space.

Wording: _____

Enclose a cheque/PO for £ _____
Cheques and POs (crossed) and made payable to *Gay Noise* please.

TO REPLY to a box number seal your reply in an envelope addressed to *Gay Noise*, BM Gay Noise, London WC1N 3XX, with the box number marked clearly on the front. Please mark the top left-hand corner of the envelope "Ads". WHEN OPENING a box number remember to enclose a large envelope addressed to yourself. Replies will be forwarded once a week.

GUY 22, seeks older guy for a loving relationship, if you like new wave music please write. Reply to GN111, BM Gay Noise, London WC1N 3XX.

SHORT HAIRED Guy into New Wave wants to meet others. Leeds or anywhere - I'm 24 and Fair Eastern. Reply to GN112, BM Gay Noise, London WC1N 3XX.