

They were a bit, ken, 'thon wey'

Brian Dempsey

Part 2

Gay Liberation Front Ball

Says Mary to Malcolm,
"If you come then ah'll come
Dressed up in nothin' at all."
So Mary and Malcolm
Came only in talcum
To the gay people's fancy dress
ball
The gay liberation
All over the nation
They had a fancy dress ball
They sent invitations
To folk of all stations
To Mary and Malc first of all
Now Malcolm and Mary
Were feeling cheery
With lots of whisky and beer _
_ They then had some brandy
Which made them feel dandy
They thought the world had gone
queer
With these spirits they rumbled
Then staggered and stumbled
Of glue someone gave them a sniff
Then Malcolm, the braggard
He stoated and staggered
Nearly fell over a Cliff
Of this situation
The gay liberation
Took advantage and gave them
some grog
With flesh they were smitten
Now they dirty up Britain
Polluting the place with pornog!

From the album *Tinny Can On My Tail*,
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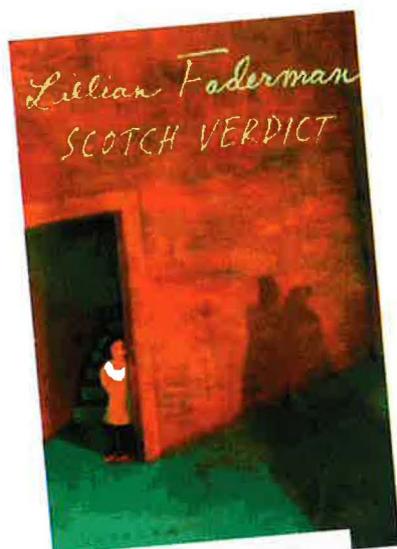
The first part of this article looked at some of the theoretical issues around lesbian, gay, bisexual and/or transgender (lgbt) history and also gave some examples of what we already know about the history of lgbt people in Scottish history. This part focuses on sources that may prove useful for future research. At first glance the prospects of finding sources for lgbt history with a Scottish bent

seem unpromising, given that very few book-length treatments of lgbt life in Scotland have been attempted, and that Scottish concerns get scandalously marginalised or ignored entirely in supposedly "British" lgbt histories. There is, however, a huge range of material waiting to be exploited by the enterprising social historian willing to do a little digging in the libraries and archives.

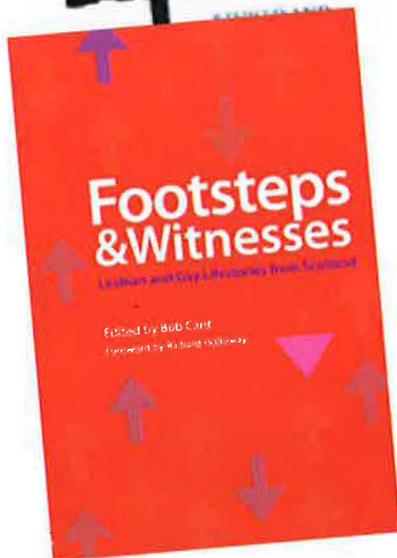
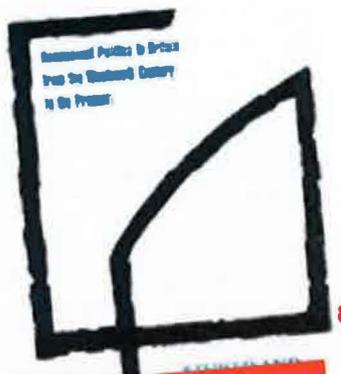
Published sources: Non Fiction

The leading writer on 'gay' life in modern Britain is undoubtedly Jeffrey Weeks and his works, including *Coming Out* (1977) and *The World We Have Won* (2007), are important contributions to the topic. Turning to specifically Scottish material one of the earliest contributions was Lillian Faderman's 1983 book *Scotch Verdict*, a treatment of the 1812 Pirie and Woods case (described in Part 1 of this article). The publishers Polygon made a major contribution with two anthologies of short pieces of both fiction and non fiction called *And Thus Will I Freely Sing* in 1989 and *Crazy Jig* in 1992. More recently the Edinburgh bookshop Word Power has taken up the challenge, producing a greatly expanded volume of Bob Cant's groundbreaking oral history collection, originally published by Polygon in 1993, called *Footsteps and Witnesses: Lesbian and gay lifestories from Scotland* and also Ellen Galford and Ken Wilson's *Rainbow City: Stories from Lesbian, Gay, Bisexual and Transgender Edinburgh*. Researchers may also find my own pamphlet, *Thon Wey: Aspects of Scottish lesbian and gay activism 1968-1992* useful (available free at www.linsert.org).

Recent years have seen a small but growing body of academic articles on Scottish 'gay' history. Roger Davidson and Gayle Davis have produced a number of valuable articles on homosexual law reform in Scotland in the 1950s and 60s as well as work on possibly related social



coming out
JEFFREY WEEKS



questions such as abortion, prostitution, and sexually transmitted diseases (see bibliography at www.linsert.org). I have written articles on 19th century Scottish sodomy cases and a survey of the treatment of sodomy in legal writing in Scotland, the former in particular offering possibilities for further research on the lives of those people briefly caught in the terrible spotlight of criminal prosecution.

Published sources: Newspapers and magazines

Examination of mainstream newspaper reporting on lgbt issues reveals a confused approach. On the one hand newspaper editors and owners were often hostile to the idea of even mentioning that same-sex love and same-sex sexual activity existed in case the

Oscar Wilde

very mention encouraged immoral ideas in the newspaper's readers (certainly nothing positive should ever be published), but on the other hand few journalists can or could resist what they see as a scandalous story. Reports of 'queer life' became more common in the 1950s but, even as far back as the 19th century, such stories can be identified if one knows how to spot them.

Of course approaches change over time. The use of search terms like 'bisexual' and perhaps even 'lgbt' may produce a number of references for articles published in recent years, but searches of older material may have to deploy less positive terms like 'sodomy', 'indecent', 'immoral', or 'unnatural' (this is not to suggest that more recent coverage is always more positive or balanced. Garry Otton's 2001 book *Sexual Fascism* and his reg-

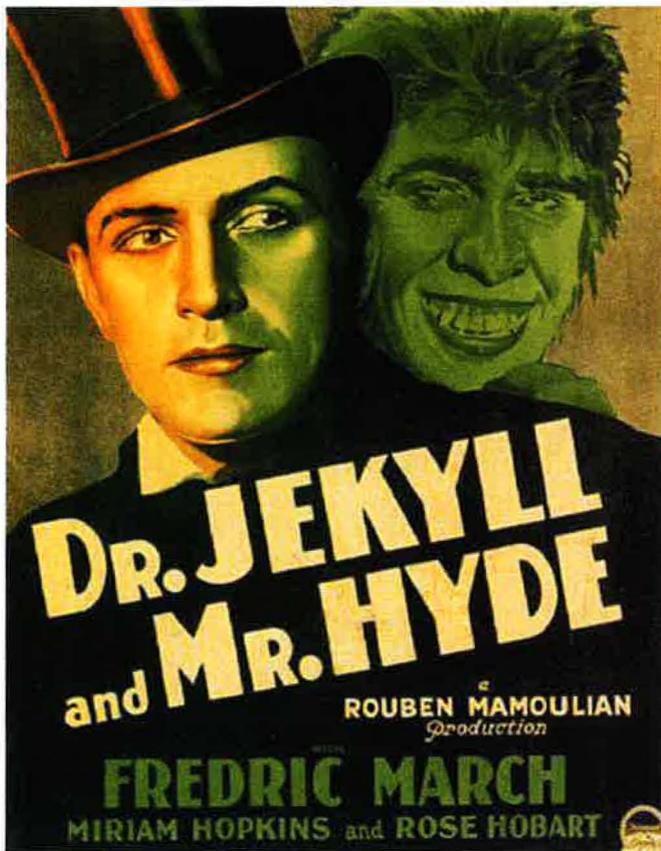
ular column in the magazine *ScotsGay* chronicle much homophobic material in modern Scottish newspapers). Even then, many stories touching on lgbt life will not have these terms in the headline and laborious (though rewarding) searching through each edition of a newspaper may be necessary unless the names of people caught up in a major story are known.

One approach would be to identify where criminal court reports or short news stories appear in the pages of the newspaper in question (surprisingly difficult at times) and then try to remain sensitive to any possibility of relevant materials being hidden behind the headline. Another would be to take a known point of interest, for example the Scottish connections to the Boulton and Park case of 1870, the Oscar Wilde trial of 1895, the *Well of Loneliness* trial in 1928, the Wolfenden Report of 1957, the enacting of 'Section 28' in 1988, and so on: not only might there be interesting and relevant articles, editorials and letters about the particular subject but such events often seem to encourage coverage of similar cases. Searching for coverage of a sodomy case in Dundee in 1870 in *The Dundee Advertiser* I happened across a short report, described in Part 1, of cross-dressing 'foolish girls' who were convicted of breach of the peace.

Many of the journals aimed at an lgb and/or t readership are noted in my *Pink Papers: An Annotated bibliography of lesbian and gay journals*, available free at www.linsert.org. The leading British 'gay' journals, which did often run reports from Scottish correspondents alongside articles which tended to mislead by failing to note that England is not a synonym for Britain, were *Gay News* (1971-1985) and *Gay Times* (1984 to present). The two longest lived British lesbian titles were *Arena Three* (1964 to 1972) and *Sappho* (1972 to 1981).

There is a wealth of material available in the long-running *Gay Scotland*, journal of Scotland's main 'gay rights' organisation (the organisation was called the Scottish Minorities Group (SMG) 1969 to 1978; then the Scottish Homosexual Rights Group (SHRG) 1978 to 1992, and finally Outright Scotland 1992 to c.2003). *Gay Scotland* was first produced in the 1970s as a newsletter and then as a publically-available monthly magazine (1982 to 1998 and 2002 to 2003) and is available in a number of public libraries. Local gay rights groups also





"Some may consider that Robert Louis Stevenson's *Strange Case of Dr Jekyll and Mr Hyde* and other 'gothic' texts can sustain a 'queer reading'.

produced newsletters which may or may not have made their way into local libraries and there is a whole range of (usually short-lived) magazines listed in *Pink Papers*, including *The Tartan Skirt* for the transvestite/transsexual community, *Red Herring*, a radical lesbian journal published in St Andrews between 1975 and 1976, and various 'scene' journals.

Published sources: Literature

The use of Scottish literary material to reveal something of 'gay' life is generally underdeveloped. This may be because there is little to find or because there has been limited literary criticism research on Scottish LGBT-relevant literature but some possible starting points are given below.

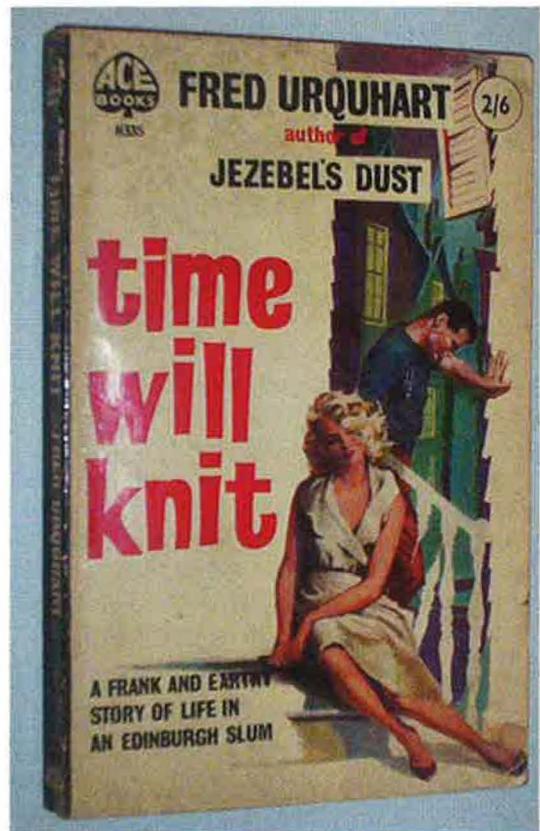
Some may consider that Robert Louis Stevenson's *Strange Case of Dr Jekyll and Mr Hyde* and other 'gothic' texts can sustain a 'queer reading' (see, for example, Richard Dury's introduction to the 2004 EUP edition). As Jekyll's lawyer and friend Utterson seeks to understand the perplexing relationship between respectable Jekyll and morally-repugnant Hyde, the possibility that the younger man is blackmailing Jekyll over some homosexual liaison seems to be counte-

nanced. All the important relationships in the novella are homosocial (ie. between men) and Stevenson makes explicit reference to the classical story of the love and trust between the two youths Damon and Pythias.

One pre-WWII novel that touched slightly more openly on matters homosexual was Fred Urquhart's *Time Will Knit* published in 1938. Urquhart was gay and had worked in an Edinburgh bookshop: one of the younger characters, Walter, laments that he is accused of having a 'dirty mind' for reading certain titles in the bookshop where he works,

That's the trouble with people in our class – they don't know anything about psychology and things like that. Especially sexual-psychology. They, naturally, divide human beings into two species, man and woman. They don't realise that these species are subdivided into numerous other species. Men-loving men, women-loving women, narcissists, masochists, sadists – oh, ever so many different sub-stratas.

While the introduction of terminology drawn from the world of sexology may seem slightly 'clunky' (it was



Fred Urquhart's *Time Will Knit* published in 1938 touched slightly more openly on matters homosexual.

Urquhart's first novel) it was nonetheless an act of some bravery. Walter himself is only too aware of 'what happened to Uncle Arnold', a gay pacifist in WWI who lost his partner to conscription. Uncle Arnold could not bring himself to live a lie by marrying a good woman, lost his head, 'interfered' with an apprentice at his workplace and was consigned to a mental institution where he killed himself.

Much of Urquhart's output is informed by his sexuality. A particularly touching and understated short story, Robert/Hilda, explores possibilities of cross-dressing and personal identity in the fictional East Lothian town of Curlerscuik. Urquhart's papers are held by Edinburgh University's Library (ref. GB 237 Coll-49). As mentioned in Part 1 of this article, the work of Scots Makar, Eddie Morgan, was also informed by his sexuality. Collections of Morgan's papers are held in the Scottish Poetry Library in Edinburgh and in the University of Glasgow's archives (see: <http://special.lib.gla.ac.uk/collection/morgan.html>).

There have been a number of novels published in the last thirty years which reveal aspects of gay life. Some highlights are Simon Taylor's 1992 historical novel *Mortimer's Deep*, set in late 12th and early 13th century Scotland

which accurately reflects the changing attitudes to homosexuality in the medieval church; the more earthy *Delilah's* by John Maley (1989), giving a 'warts and all' glimpse into life at a down-at-(high)heel Glasgow gay bar, and Louise Welsh's *The Cutting Room* (2002), with its central character Rilke engaging in casual gay sex as he unravels a mystery set in Glasgow's second-hand bookshop and auction house milieu. Joseph Mills' 1989 *Towards the End* paints a sympathetic and engaging picture of a young working class gay man finding his identity in Glasgow.

Fiction reflecting the position of women-loving women in Scottish society is harder to find. One example would be Iona McGregor's 1989 novel *Death Wore a Diadem* which has a number of vivid female characters, including young Christable MacKenzie and her lover Eleanor Stewart, caught up in a murder mystery surrounding a visit of Eugénie, Empress of the French, to Edinburgh in 1860. Patricia Duncker's 1999 novel, *James Miranda Barry*, tells the story of 'James Barry', who studied medicine at Edinburgh in 1809 and practiced successfully as a surgeon for many years but who was revealed to be either a woman (the niece of the Irish painter James Barry) or perhaps an intersex person in whom female characteristics predominated on his death. Inspired to some extent by the true story of American musician Billy Tipton, the novel, *Trumpet*, by poet Jackie Kay (1998) explores the life and relationships of Joss Moody, a married, black, Scottish jazz musician who is revealed to be biologically a woman on his death.

Physical Archives

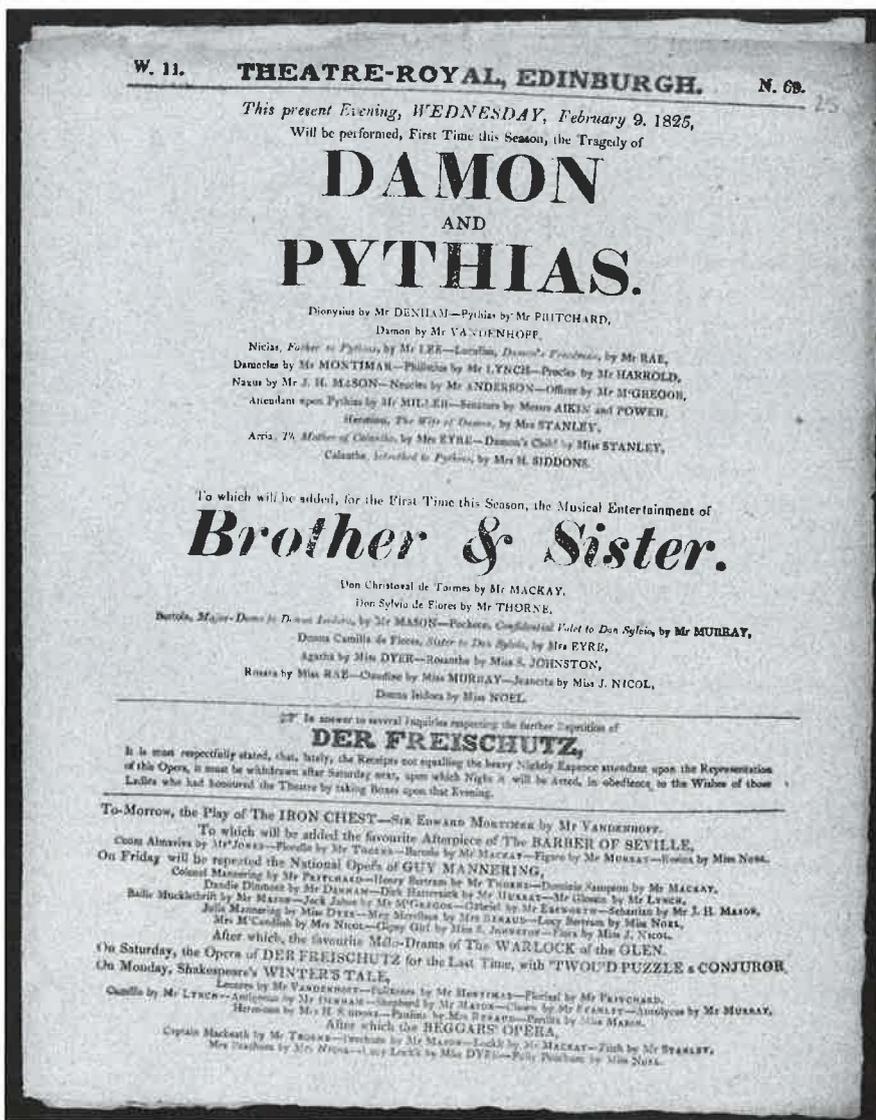
While Scottish libraries and archives contain a wide range of materials relevant to lgbt lives and history, and many individual archivists are very keen to reflect lgbt lives in their collections, the institutions are somewhat behind best practice in relation to making such materials available to researchers and the general public.

The UK National Archives at Kew have a very useful guide called *Gay and Lesbian History at The National Archives* (<http://tinyurl.com/la6ttj>) which, in the absence of a similar guide for Scottish archives, can be referred to for ideas on locating sometimes elusive documents. A splendid recent initiative

by Sheffield Archives has resulted in a useful and accessible publication called *Sources for the Study of the History of Lesbian, Gay, Bisexual and Trans Communities* (available as a PDF on their website). This serves not only as a guide but also as a means of requesting additional material to make Sheffield's archives more representative and also to raise the profile of lgbt studies and show a commitment to serving the local community. Lgbt

terms like 'gay', 'lesbian', and 'homosexual'. However, the problems identified in relation to uncovering older material discussed above in relation to newspapers are also relevant here.

The most important collection at the NLS is the papers of long-time gay activist Ian Dunn (NLS, Acc.1.1905: www.nls.uk/catalogues/online/cnmi/inventories/acc1.1905.pdf). Ian was a founder and leading light of SMG, SHRG and Outright Scotland, active



(National Library of Scotland/licensed via www.scran.ac.uk)

people pay taxes both nationally and locally and it is about time that publicly funded libraries and archives in Scotland took action to make their collections more accessible.

The National Library of Scotland (NLS)

The NLS has a range of materials of interest to the historian of 'gay Scotland' which can be found by searching the catalogue with obvious subject

in international campaigns in the International Lesbian and Gay Association, founder and long-time editor of the magazine *Gay Scotland* among many other things. His life and work was certainly not without controversy over such issues as the relationship between 'gay' politics and other issues (Ian was a prime mover in demands that gay organisations must condemn Apartheid South Africa), the role of dominant personalities in small unfunded pressure groups, and the

fraught issue of childhood sexuality. The NLS holdings contain both political and personal papers and many photographs.

Recently, gay activist and former bookshop co-owner Bob Orr donated a significant collection of papers, including correspondence and ephemera, relating to Edinburgh's lesbian and gay bookshops. The shops, important sites of visibility and support, started first as Open Gayz, a bookstall in the Edinburgh Gay Centre, then progressed to the basement-level Laverender Menace shop in Forth Street and finally the street-level, large-windowed, West & Wilde in Dundas Street. Individual items in the collection are not yet listed but the collection is identified as NLS, Acc.12766.

The newspaper and magazine holdings of the NLS are extensive. As well as general titles there are a number of interesting and under-researched lgbt titles which can be traced through my pamphlet *Pink Papers* noted above. The only significant Scottish title still being published is *Scots-Gay*.

The National Archives of Scotland (NAS)

The records of the Scottish Minorities Group (1969 to 1978) and the Scottish Homosexual Rights Group (1978 to 1992) were sorted and deposited in the NAS by former assistant keeper of the records of Scotland and long-time gay activist, Cecil Sinclair in 1993 (for some details of Cecil's activism see his obituary, *The Scotsman*, 29 October 2004). These holdings are at NAS, GD467.

As well as minutes of local and national committee meetings extensive collection of records contain policy and research papers, newsletters, leaflets and other ephemera. The highlights of the collection include voluminous correspondence with politicians, including the then back-bench MP Robin Cook and the flamboyant Solicitor General Nicholas Fairbairn, both patrons of the organisations. SMG ran a befriending service which would develop into various local lesbian and gay switchboards and also ran popular discos and gay centres

in Glasgow and Edinburgh – papers relating to the success and often farcical failure of these ventures are in the collection.

The collection also includes files on relations with other groups of various types in Scotland and internationally, often focussed on the struggle for decriminalisation of sex between men and other legal issues such as blackmail and police raids on public toilets. A small number of files containing per-



Dr James Miranda Barry, graduated and worked as a doctor by disguising herself as a man (1795 - 1865).

sonal details of private persons contacting the organisations are closed until 2043. It is to be hoped that the papers of SMG/SHRG's successor organisation, Outright Scotland, will be collected and deposited in the NAS in the near future.

There is, however, very little lgbt material that has been identified so far in the many private collections of papers in the NAS (but see the case of *HMS Seahorse* uncovered by Ian Strange, mentioned below). The reasons for this may be at least three fold – that there is little material contained in the various papers, that the cataloguing process does not reveal the existence of such material as there is and/or that few people with an awareness or interest have looked for the material.

That said, there is a huge amount of government papers and papers from other public-bodies which contain exciting material for the historian. These include various criminal court papers and the UK National Archive leaflet mentioned above is particularly useful here *mutatis mutandis*. As a relatively serious offence, accusations of sodomy had to be reported to the central prosecuting authorities in Edinburgh, the Crown Office. The NAS, AD14 volumes contain the Crown Office papers and those where the individual was charged with sodomy or, after the introduction of s.11 of the Criminal Law Amendment Act 1885, gross indecency, can now be identified easily on the online catalogue.

Some of these bundles of legal papers contain glimpses into cases of apparent consensual activity between adults and others are of assaults, either on adults or children (see Dempsey 2006 in further reading). It should, however, be noted that the narratives and details contained in these papers are not first-hand, even if they appear to quote the individuals involved, but were produced by officials for a particular purpose which might have led them to omit or even manipulate details that would be of interest to historians. People may have been willing participants but, for good reason, chose not to assert that when discovered. Because of the sensitivity of the contents these papers are generally closed for seventy years.

The bundles contain precognition papers, the locally-obtained statements of the accused and the arresting officers, as well as any witnesses. There are often medical reports of examinations carried out on the accused and any victims and notes about how to deal with the case. In several cases there are suggestions from Edinburgh to the local authorities that they might release the accused on bail on the understanding that he would 'clear out' of the district in order that the authorities could avoid the publicity attendant on a trial. The High Court minute books (NAS, JC8, JC11, JC12, JC13 and JC14) record the details of the verdict and sentence and the Small Papers series (NAS, JC26) occasionally provides additional detail of the trials.

Some bundles contain fascinating insights into the wider context of the case. One vivid and complex example is the 1885 case of John James Moore aka 'Brother Alphonse' (NAS, AD14/85/310) who was accused of sodomy with several youths in Dundee. These young men had come under Moore's sway while he was active in his guise as 'Brother Alphonse, evangelist and Ex-Marist Monk' on the Scottish 'anti-Popery' circuit, specializing in performing mock Masses for the entertainment (if not the enlightenment) of his anti-Catholic audiences. A small and apparently well researched booklet exposing 'Alphonse' as an impostor and a convicted thief was privately printed and circulated in late-1884 before the sexual allegations were raised. The case even resulted in a question in the House of Commons by the 'Home Rule' MP for Sligo, Thomas Sexton, presumably as much for its sectarian aspects as for any interest in the moral integrity of Dundee youth.

There are almost certainly many less easy to find cases where the person suspected of sodomitical practices was prosecuted in the sheriff court for some lesser offence such as breach of the peace or general indecency. Women have so far been conspicuously absent from research on the criminal records which reflects both their legal and prosecutorial near-invisibility for sexual offences, but gender transgressive women, such as those who cross-dressed in public, are likely to be found in the records of the lower courts if someone did but look.

As well as the sheriff court, the records of the Youth Court, the Justice of the Peace Courts and the Kirk Sessions in particular may contain relevant material but these records are generally unindexed. The disciplinary records of poor houses, prisons, young offenders' institutions, the army, and other single-sex institutions are likely to contain some references to same-sex intimacy or assault. Some relevant information may also be contained in the court papers relating to divorce cases (sodomy became a ground of divorce in 1938). Finally, notice should be taken of Scottish Office papers regularly released under the thirty-year rule, especially as the

anniversary of decriminalisation of male homosexuality approaches in 2011.

LAIC

Glasgow plays host to what is "the UK's largest and most significant collection of materials about lesbian lives, activism and achievements", the Lesbian Archive and Information Centre (LAIC). Set up in London in 1984, LAIC transferred to the Glasgow Women's Library in 1995. Due to a disgraceful failure of proper public funding, the collection has been

the earliest. For information and some resources see www.womenslibrary.org.uk/laic/laic.html.

Hall Carpenter

The UK-wide Hall Carpenter archive (HCA), housed in the London School of Economics, and the related Lesbian and Gay Newsmedia Archive at Middlesex University are key resources for anyone researching lgbt life in the UK and both hold significant amounts of Scottish material (see: www.lse.ac.uk/library/archive/gutoho/hall_carpenter_archives.htm). Named after the

... recording the stories of the LGBT community in Scotland

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National Museums Scotland

National Museums Scotland have agreed to take our recordings and

Archiving

OurStory Scotland archives stories, documents and artefacts of the lives of the LGBT community in Scotland. We are building up collections in museums and libraries, and ensuring that the material is accessible for exhibitions, performance, publication and research.

OurStory Scotland is concerned to rescue the evidence of our lives, and to have our stories recognised as an integral part of a diverse Scotland. Preserving this history will ensure a legacy for generations to come, keeping our stories alive. [Contact us](#) if you too can contribute.

Why do we collect?

LGBT people in Scotland have experienced social exclusion and marginalisation, and the images and representations of this community have tended to be stereotyped and discriminatory, and constructed about rather than by and for our community. Our lives have often been maligned or suppressed, hidden or silenced. Where we do appear in public representations and media

The Mitchell

OurStory Scotland is based at the Mitchell in Glasgow, where we hold regular meetings. The Mitchell, founded in 1877, is the largest public reference library in Europe.

Archives

generation upon generation upon generation upon generation upon generation upon generation upon

A page from www.ourstorystotland.org.uk/archiving/index.htm

unavailable for some time because of a planned move to the Mitchell Library. Funding applications have been made both for obviously relevant things such as the creation of a catalogue and employment of a dedicated archivist but also to finance the refurbishment of the space on offer at the Mitchell library, an unnecessary burden that could perhaps have been more appropriately taken on by Glasgow City Council.

One innovative service that is currently available is LAIC's 'Reminiscence Box' which provides original and duplicated material to community and youth groups to provoke discussion. At the Women's Library access was women-only during usual opening hours with men allowed access by appointment at other times. The move to the Mitchell Library is not expected to happen before 2010 at

author Marguerite Radclyffe Hall and the author, socialist, and early gay-rights campaigner Edward Carpenter, the HCA suffered varied fortune in its first ten years but has had a secure and supportive home at LSE since 1988, the very same year as the notorious Section 28 was brought in as an attack on lesbians and gay men as forming 'pretended families'.

The archive contains materials relating to SMG and SHRG as well as to UK-wide groups which had a presence in Scotland such as Gay Liberation Front (GLF), the Labour Campaign for Lesbian and Gay Rights, and a huge collection of UK and international journals. Once the holdings in Scottish archives are complete, the HCA's holdings of Scottish material should be strengthened by donations of relevant material to plug some surprising gaps. Volunteers at the Archive

produced two books in 1989, *Inventing Ourselves: Lesbian Life Stories* and *Walking After Midnight: Gay Men's Life Stories*. Particularly useful is an information leaflet at www.lse.ac.uk/library/archive/leaflets/hall_carpen-ter_archives.pdf.

Political Song

The Centre for Political Song, part of the Research Collections at Glasgow Caledonian University, was established following a suggestion from Labour politician Janey Buchan, who was also a long-time patron of the Scottish Homosexual Rights Group and Outright Scotland. The Centre, for example, received a copy of the CD of the opera *Harvey Milk* from Outright Scotland. This is based on the life of the openly gay San Francisco's City Supervisor (councillor) who was assassinated by a homophobic oppo-

nent. Unfortunately it seems that there is little other lgbt-related material, despite the fact that one of the most high-profile gay musicians of recent years, Jimmy Somerville, was born in Glasgow. Somerville's numerous hit songs, with their openly gay and politically-informed lyrics, had a significant impact on many young people and the lgbt community more generally. Especially important as early 'gay rights' documents in themselves are several Bronski Beat songs such as *Smalltown Boy* about young gay people having to leave home to find safe places to be themselves. This phenomenon of having to leave the places where they grew up for the anonymity of large cities is a recurring theme in many lgbt lives.

It may be that popular attitudes to same-sex scandals can be glimpsed in instances of flyting or popular bawdy songs. One example of a popular singer taking up the theme is found in Matt McGinn's 1972 song *The Gay Liberation Front Ball* which can be heard delivered in McGinn's inimitable style on www.mattmcginn.info/. In 1971 the Gay Liberation Front had engaged in a highly successful disruption of a rally of the Festival of Light, a Conservative movement led by Mary Whitehouse and Malcolm Muggeridge and supported by Cliff Richard (presumably the Mary, Malcolm and Cliff of the song) which sought to build a mass movement against 'permissiveness'. It is not known whether McGinn, who was associated with progressive trade union and anti-racist struggles, knew

any gay people and it is more likely that he was reacting in support of people who were under attack from Conservative establishment forces. Nonetheless, the supportive nature of the lyrics and the fact that McGinn chose to include it on a commercially-released recording as early as 1972, was a significant statement of support for gay people at the time. Some of McGinn's papers are in the Mitchell Library.

Online resources

Increasingly materials, or at least catalogues and information about the location of materials, are becoming available online. Links to the sites

and Museum in Glasgow, the first exhibition of its kind at a major Scottish museum and the group has also created a reminiscence box of memorabilia, artefacts and stories which is housed at Glasgow Museum's Open Museum service. A very informative article on OurStory Scotland by James Valentine called *Narrative acts* is available at <http://nbn-resolving.de/urn:nbn:de:0114-fqs0802491>.

Also of great interest is Ian Strang's site *LGBT History Scotland* (www.lgbthistoryscotland.org.uk). Ian makes available the texts of a number of SMG/SHRG/Outright documents housed in NAS as well as a very useful bibliography of relevant news stories in the press, often with links to the

Web sites which would inform research into contemporary lgbt history include Equality Network : www.equality-network.org,

below and others are available at www.linsert.org.

OurStory Scotland (www.ourstoryscotland.org.uk) maintains a very useful site with news of events such as exhibitions, storytelling and drama, as well as a small online 'virtual' exhibition and a splendid 'links' section. The project collects oral histories of lgbt people, particularly important as the first generation of our modern activists now stretches back to include people who were adults in the 1960s. OurStory is archiving oral histories, along with written and visual stories which form a national collection of lgbt life stories called the *OurStory Scotland Collection* in the Scottish Life Archive at National Museums Scotland in Edinburgh.

In February/March 2008 OurStory Scotland organised the exhibition OurSpace at Kelvingrove Art Gallery

text of the entire article. There is also a history of the impact of AIDS in Scotland and a rare transcription of an early document from the NAS called *Homosexual Practice on the HMS Seahorse* dating from 1761 (NAS, GD248/165/8).

The Edinburgh oral history project, Living Memory Association, hosts the web pages of their lgbt project *RememberWhen* (<http://livingmemory.org.uk/rememberwhen/>) which was active between 2004 and 2006 and led to the publication of the *Rainbow City* book noted above. The website has a wide range of extracts from interviews with a number of lgbt people, three of which are available to download to an MP3 player (with a transcript for those of us who don't quite know what an MP3 player is let alone own one) with all the interviews and the physical archives collected now in the hands of

the City Museum in Edinburgh.

The London-based LGBT History Month campaign (www.lgbthistory-month.org.uk) has a dedicated Scottish section, though this does not have its own web address so must be accessed via the link on the 'UK' site. The campaign encourages local projects which promote and celebrate LGBT history. As well as news of these events the site has an extensive - if somewhat random - selection of resources, perhaps the best of which is a sixteen-page walking guide to *Edinburgh's LGBT History Paths* (<http://tinyurl.com/6lwlav>) which takes you past the final resting place of Percy Jocelyn, disgraced Bishop of Clogher (Old Calton Cemetery) and

regular newsletter though sadly little in the way of online resources. Sites which would inform research into contemporary LGBT history include Equality Network (www.equality-network.org), Stonewall Scotland (www.stonewallscotland.org.uk), the International Gay and Lesbian Association (www.ilga.org) and the controversial activist Peter Tatchell (www.petertatchell.net).

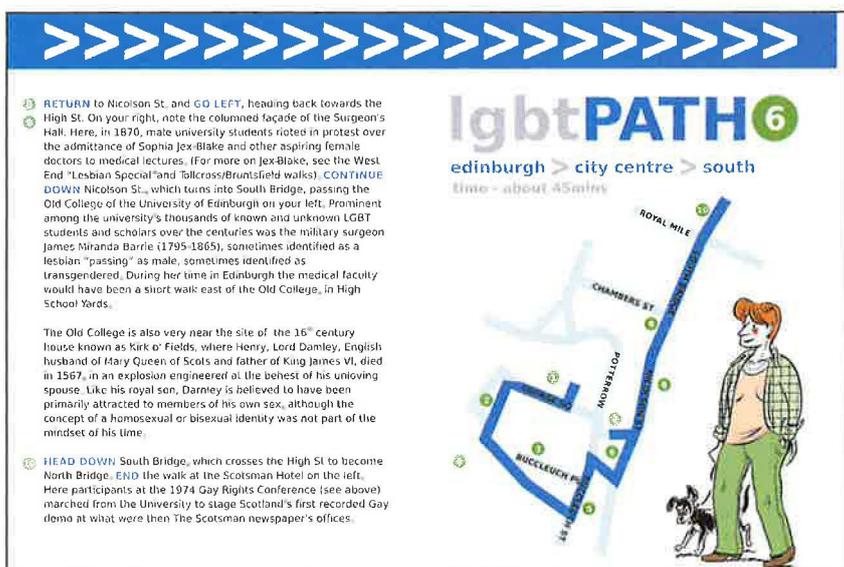
The Future

This article is a modest contribution to encouraging the preservation and use of materials which can illuminate the lives of people living in Scotland. Having been neglected and often sup-

as well as other repositories of Scotland's history to make the LGBT-relevant material they hold more identifiable and accessible to researchers. A proper mapping exercise of who holds what is urgently required.

Some LGBT organisations are making efforts to preserve their own history with a very good example being the Equality Network (see particularly their 'about us - history' section at www.equality-network.org). The records of LGBT student societies, advice lines and switchboards, trade union groups, and charities also need preserving, always with the necessary protection for personal information of clients and members. The donation by Bob Orr of material about the community bookshops noted above may prove to be a model and anyone with material to donate should not hesitate to contact either the LGBT history organisations listed at www.linsert.org or the libraries and archives themselves. It is all too easy to throw out those slightly grubby badges and tattered magazines, newsletters and leaflets; as the OurStory Scotland archive volunteers point out, [...] we can only save what has survived, what has not been thrown out, so before you clear the attic of all your old LGBT material contact us.

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A page from the 'history paths' www.lgbthistory.org.co.uk

Hector 'Fighting Mac' Macdonald (Dean Cemetery), past the Randolph Crescent gardens where Ms. Pirie and Ms. Woods had their school, and the site of the legendary Fire Island disco on Princes Street. Such walks were pioneered by Sister Athletica de Bain of the Order of Perpetual Indulgence, Edinburgh Branch, though this does not seem to be acknowledged on the leaflet.

There are many more archives with a presence on the internet and for a selected list see www.linsert.org. Some examples include the International Homo/Lesbian Information Center and Archives (also known as Homodoc - www.ihlia.nl.english) with its online catalogue and free newsletter *Relevant*, and the ONE National Gay & Lesbian Archives (www.onearchives.org) with a catalogue of its immense archive of American material from many different organisations and a

pressed, positive efforts need to be made to ensure researchers have access to this material. Work also needs to be done to ensure that LGBT history is not just 'gay and lesbian' history but that bisexual and transgender lives are recorded as well as those further marginalised by, for example, poverty, race, and disability. It would be good if the dominance of Edinburgh as a site of LGBT history was reduced, not by doing less history there but by doing more history elsewhere. Nor should 'gay history' be ghettoised - the lives and experiences of bisexuals, queers, lesbians, gay men, transsexual people, and all the rest are part of Scottish social and political history and ignoring these experiences hardly enhances more general studies.

Some effort needs to be made to coordinate, though not interfere with, the various LGBT history and archive initiatives going on at present. Similarly, an effort should be made to encourage and help libraries of all different types

Further reading

Brian Dempsey, 'By the Law of This and Every Well Governed Realm, in *Juridical Review*, 2006, 103-30.

Gay and Lesbian History at The National Archives: An Introduction www.nationalarchives.gov.uk/catalogue/RdLeaflet.asp?sLeafletID=357

Edinburgh's LGBT History Paths - <http://tinyurl.com/6lwlav>

Ellen Galford & Ken Wilson, *Rainbow City: Stories from Lesbian, Gay, Bisexual and Transgender Edinburgh* (Edinburgh, 2006)

See also "Bibliography", "Links" and "Resources" at www.linsert.org