

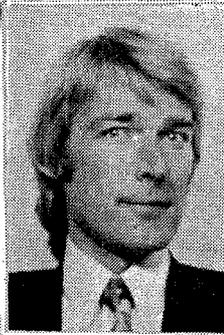
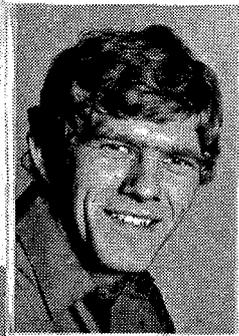
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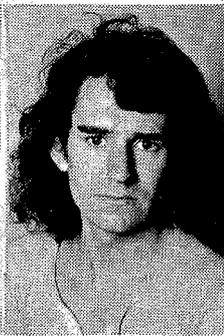
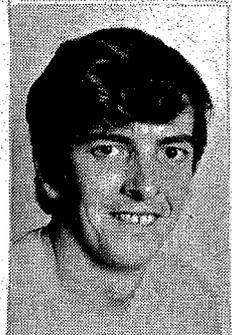
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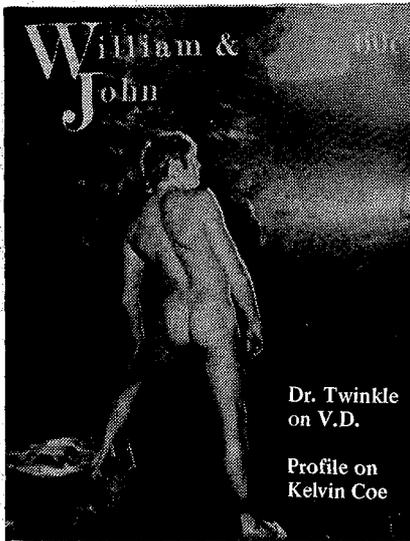
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CAMP INK

Volume 2, No. 2/3 Price 25c Dec 71/Jan 72

Articles represent the views of the writers and are not necessarily the views of the Campaign Against Moral Persecution.

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The Australia-Wide Society was formed in July 1970 to work towards a better understanding of homosexuality and a redefinition of the homosexual's place in the community.

CONTENTS:

3. The Editors
4. A Short History of Gay Liberation
7. Viewpoint. The Birds and the Bees and Population Dynamics
by Lawrie
8. Inside Looking Out with Axel
10. On Holding Hands by Min and Sue
11. Other Voices - Council for Civil Liberties
12. World Cruise
13. Sydney Scene - Our Demo
18. Melbourne Scene - The Matter Concerning Michael
19. Adelaide Scene - Grounds for Hope
19. Act Camp - Chicken and Champagne Picnic
20. CampusCamp - Discussion on Legalising Homosexuality
21. Chrissie Tucker
22. Minnie Drear
23. Perth Scene - Double Thinking
23. Melbourne Scene - Alive and Throbbing
24. Letters
26. Books

THE EDITORS

In this combined Dec/Jan issue of CAMP INK, we have devoted much of the space to the First Homosexual Demonstration in Australia.

In America there was an interval of twenty closeted years between the formation of the first homosexual organisation and the first public protest by homosexuals AS homosexuals. With this in mind, the New South Wales Branches, which organised our demonstration, were understandably anxious lest no-one turned up. BUT WE DID. And we were beautiful, standing there carrying our placards and our helium-filled balloons. And if you don't believe us, look at the pictures inside.

Despite the fact that reporters and photographers were having a field day, this will be the first that many of you have heard about the demonstration, since the words and the pictures they took, presumably, were not violent enough to warrant reporting. Non-violent solidarity is not news.

Why are we having a combined Dec/Jan issue?

Frankly we need a holiday (it probably shows), but more importantly our printer also goes on holiday in January, as do most other printers.

In addition, it will give us the much-needed time to catch up, so that you will get all further issues at the beginning of the month.

This will quell the rumours that some states are receiving last month's issue, or left-overs not used by other (supposedly favoured) states.

We have had fun in this issue playing around with the extra length. Or, as our American cousins would say, "A gay time."

We hope you have the same for Christmas and the coming year.

A SHORT HISTORY OF GAY LIBERATION

Gay Liberation in its present form is generally regarded as beginning in New York in June 1969, when the police raided a homosexual discotheque in Christopher Street, Greenwich Village. Staff and customers were arrested, allegedly for the sale and consumption of alcohol on unlicensed premises, but instead of merely accepting police persecution as on all similar occasions previously the homosexual crowd which assembled showed unexpected resistance. They chanted 'Gay Power' and threw pennies, rocks and bottles at the police. For the next seven nights riot police were called out to face hundreds of homosexual men and women who had flocked to Greenwich Village from all over the city, parading and chanting. In this new wave of militancy GLP was born. From New York it has spread to many cities around the United States. Towards the end of 1970 the idea of the Front crossed the Atlantic to London where a start was made in the radical London School of Economics. Here its weekly evening meetings, held in a lecture theatre, currently draw an average of two or three hundred homosexual men and women, and from this base branches are rapidly forming in other parts of England.

In its short history GLF has already attracted a good deal of publicity. Novelty, aggressive tactics and radical politics make a heady combination, with the result that the movement can muster widespread if intermittent support from urban homosexuals, especially those under thirty, who feel that the time has arrived to stand up and be counted. Militance breeds militance, and once an individual homosexual is exposed to GLF ideas and energy it is doubtful whether he (or she) will ever again feel the same inferiority about his sexual orientation. Many who formerly would have hesitated to join a homophile organisation or in any way to proclaim publicly their homosexuality, are understandably less reluctant to do so in the company of hundreds or thousands of others.

The process snowballs. The annual Gay Parade in New York, held in June to commemorate the Christopher Street riot, last year attracted some 10,000 marchers, and the London GLP is working towards the day when it too will be able to make a similar show of strength.

But GLP is merely the latest, if the most vocal and radical, phenomenon in the struggle of the North American homosexual to achieve acceptance by a society which would rather pretend he did not exist, and to win for himself an equal place in that society. The struggle goes back to the decade following the Second World War. A key event was the publication in 1948 of the Kinsey Report on the sexual behaviour of the human male, which revealed to a surprised public the widespread incidence of so-called sexual deviation within America, with 37% of males over the age of puberty having at least one homosexual experience involving orgasm, 10% pretty exclusively homosexual for at least three years, and about 4% as exclusively homosexual all their lives. No one has so far seriously disputed Kinsey's findings, which therefore make homosexuals, men and women, a substantial minority group — about one in twenty adults.

The first major American homophile organisation was the Mattachine Foundation, founded in 1950 in Los Angeles. There followed One Inc. (which published the first serious homosexual periodical) and the Daughters of Bilitis, as an organisation for women homosexuals (lesbians). These pioneer organisations went quietly, preoccupied with exploring and explaining homosexuality (what are the causes? why are we this way? — rather as if Martin Luther King had devoted his attention to debates over which gene on which chromosome causes black skin) and counselling homosexuals in difficulty with the law. As time went on, however, discussions leading to arguments and counter-arguments, it became increasingly obvious that the 'experts' disagreed and that there were no final

answers to these problems. But at this stage there was no thought of tackling head-on the multitude of laws, policies and attitudes which collectively hang like a sword over a homosexual's head and make him or her the object of vilification and irrational prejudice. Significantly it was only those countries such as United States and Australia whose legal codes derive from English law which made homosexual practices, at least among males, a criminal offence. Most European nations, whose legal systems are based on the Code Napoleon of 1810, have no laws against homosexual behaviour between consenting adults in private, the only major exceptions being East and West Germany and the Soviet Union (since Stalin).

In the 1960's the mood began to change. Books and plays in increasing number began to take up the theme of homosexuality, at first cautiously and then with unprecedented openness — *Another Country*, *Last Exit to Brooklyn*, *The Boys in the Band*, *The Killing of Sister George* and *Midnight Cowboy*, to name only a few successes. Homophile organisation multiplied — by the end of 1968 there were over forty in the United States. There was the beginning of concerted action by regional and national networks of homophile organisations, with the first North American conference held in 1966. In 1968 it resolved:

The homosexual, in our pluralistic society, has the moral right to be a homosexual. Being a homosexual, he has the moral right to live his homosexuality fully, freely, and openly, and to be so and to do so free of arrogant and insolent pressures to convert to the prevailing heterosexuality, and free of penalty, disability, or disadvantage of any kind, public or private, official or unofficial, for his non-conformity.

This statement contained in essence the philosophy of what later came to be known as Gay Liberation. The old questions of the 1950s, the agonising

over origins, rehabilitation and cure, had now given way to the positive approach: 'Here we are, regardless of how or why we got here, now let's take it from there'. Homosexuality, it was argued is a moral and valid sexual identity, neither an affliction to be cured nor a weakness to be resisted, in no way inferior to or less desirable than heterosexuality. Fortified with this ideology, homophile organisations embarked on techniques of confrontation, openly demanding an end to discrimination.

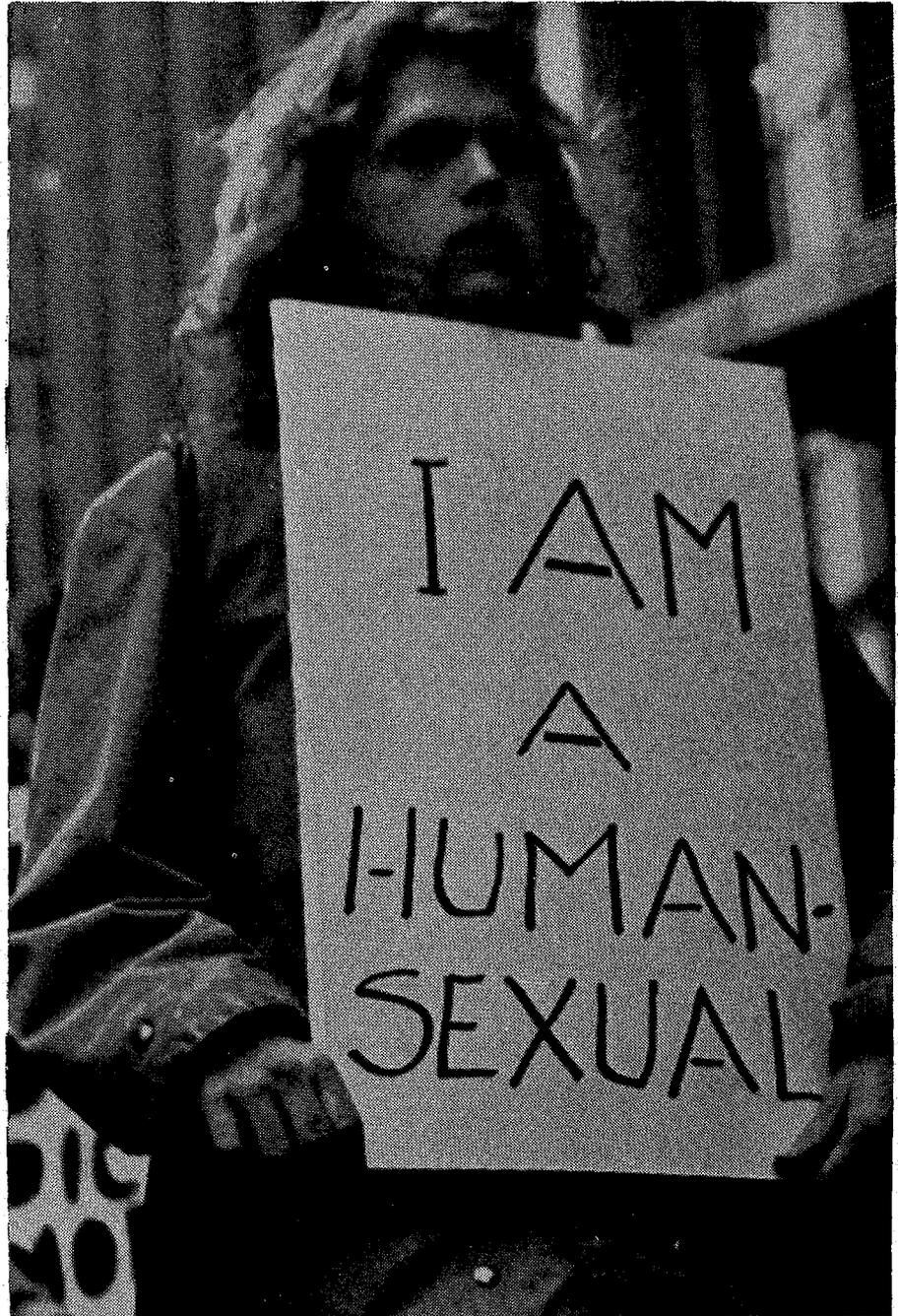
Aggressive action was fostered initially by the Mattachine Society of Washington D.C., founded in 1961. Militant attitudes led to the introduction of the picket, first used against the Civil Service Commission for its refusal to employ or retain known homosexuals. There was also protest against other forms of institutional victimisation, as in the armed services where homosexuality meant undesirable discharge, and confrontation with police and city officials over persecution at local level. Other targets have been sexual education in schools, in which homosexuality has been portrayed as something undesirable; medical school lectures with the demand that homophile representatives be included among the speakers as informed participants in the consideration of their condition; and psychiatric clinics where homosexuality is invariably treated as a 'sickness' or 'abnormality' ideally to be 'curbed' or 'helped' toward heterosexuality. An exception among research psychologists is Dr. Evelyn Hooker of the University of California, who concluded on the basis of a careful study of the homosexual community in Los Angeles that 'gays' are in fact about as well adjusted as 'straights' (heterosexuals). Those who have problems with regard to their homosexuality are much more likely to be employment problems than emotional problems.

In some of its more extravagant manifestations Gay Liberation has perhaps reinforced the accepted stereotype of homosexuality as frivolous and irresponsible. But altogether the militant homophile movement in the United States has some remarkable successes to its credit, and there is no reason to doubt that this trend will continue. Although police harassment and even extortion are still rife in many cities, homosexuals have a degree of freedom in some major centres, notably San Francisco which has more homosexuals per capita than any other city in America. With some seventy

gay bars and restaurants, as well as specialised movie houses, bookstores, churches and journals (the weekly *Gayzette*, the fortnightly *Advocate*, and the monthly *Vector*), and a continuous round of organised social events, San Francisco's gay sub-culture draws homosexuals from all the United States and beyond. There was a promising breakthrough in October 1969 when the National Institute of Mental Health Task Force on homosexuality recommended that existing state laws against homosexual acts between consenting adults in private be abolished (as was done in Britain in July 1967), and that blanket employment discrimination against

homosexuals be ended. However, the climate within the Nixon administration is unfavourable to any reform within the sensitive area of sex law and policy, as shown by presidential reaction to the Commission on Obscenity and Pornography, and it is unlikely that anything will be done in the foreseeable future.

Despite this setback, however, the militants have shown their strength, and when confronted with responsibly organised protest an increasing number of public authorities have shown themselves prepared to negotiate with homophile representatives. Similarly, the major Protestant churches have



been challenged to re-examine traditionally harsh religious attitudes and teachings on homosexuality, with regard homosexual acts as always sinful. Public statements to date have not been notably adventurous, calling for tolerance and an end to discrimination rather than the full acceptance to be themselves which alone would satisfy the gay militants. It may be that the church as a whole will find it very hard to say 'right ahead' to homosexuals. Nevertheless, there is ample evidence that attitudes among the clergy and theologians generally are now more favourable

than those of rank-and-file church members, and sympathetic studies such as *Time for Consent* by the Anglican theologian Norman Pittenger can undoubtedly play a major part in educating the public about homosexuality.

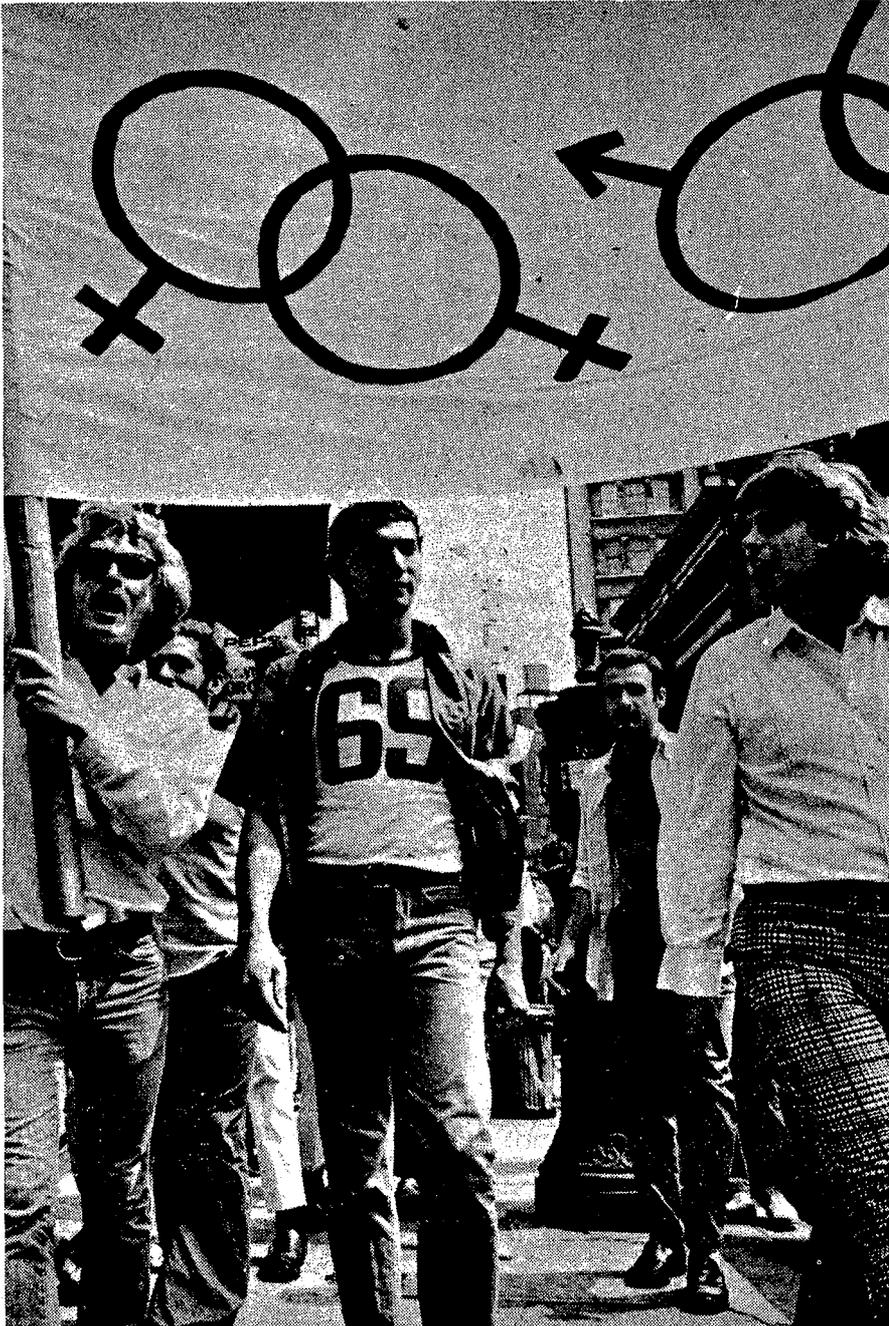
In the balance it appears that the greatest handicap for the homosexual in his struggle for equality is not that he is so easily coerced or forced into hiding, but that he cannot be readily identified as such from outward appearance and can readily hide or slip back into pretended heterosexual roles. Because he lacks visible

identification he can (borrowing a phrase from another Civil Rights movement) too easily 'pass for white'. For the leaders of GLP and other homophile militant groups, the problem is therefore not only that of confrontation of established law and prejudice, but also the mobilisation of the numbers which are known to exist. Too many homosexuals have no interest in fighting for acceptance by the wider society, provided their own-sex life is reasonably undisturbed - an attitude summed up by a middle-aged homosexual interviewed by the *Advertiser* (12.5.71): 'I think we have the right to rebel quietly, but I'd be the first person to faint dead away if there was anything like a Gay Liberation Front in Adelaide.'

In Australia Gay Liberation has scarcely begun. This is not because of lack of need. Together with the United States it is one of the last major 'western' countries in which homosexual activity is still a criminal offence.

Yet assuming the approximate validity for Australia of Kinsey's figures, there are something like a quarter of a million exclusive male homosexuals in the country, as well as an unknown number of lesbians, which together add up to a substantial minority group. Homosexuality as such is not a legal offence, but certain sexual practices in which homosexuals engage are illegal and are liable to harsh penalties, for 'indecent', 'unnatural offences' or 'sodomy'. Those who support the maintenance of legal sanctions against what they choose to regard as 'unnatural' and 'disgusting' behaviour cannot even claim the virtue of consistency. Female homosexuality is beyond the scope of the law, while the 'abominable crime of buggery' (so described in the NSW Crimes Act) is apparently less abominable in some states than in others, being punishable by 14 years in NSW, Queensland and WA, 15-20 years in Victoria, 21 in Tasmania, and a mere 10 in wowsler South Australia.

However, even in Australia's intolerant climate the tide is beginning to turn. As in Britain and the United States, the 1960s saw a youth rebellion against social injustice, traditional political and social institutions and archaic moral codes. In this less inhibited atmosphere of what critics labelled 'the permissive society' homosexuality is at least becoming a topic of almost respectable public discussion.



VIEWPOINT?

In VIEWPOINT we intend to raise controversial issues.

If you wish to raise some issue or if you agree or disagree on the issue raised, please let us hear from you.

With your help VIEWPOINT will become an exciting and important monthly feature.

The Birds and the Bees and Population Dynamics

To most active homosexuals engaged in frequent discussion the arguments against homosexuality are common knowledge. To start with let's examine these arguments.

"It's an unnatural act," the pillars of the establishment will argue. If "unnatural" is a synonym to "unusual" then such an analytic statement leads no one astray. However, "unnatural" can have wider connotations, from "immoral" to "human"; for example, "contraceptives are an unnatural device for birth control". A remedial argument in this case would be to beg the question: "If I am a product of nature, then am I not natural in all that I do?" Truly, if all things pertaining to plants are botanical then all things relating to nature are natural, including human behaviour.

Another similar argument against homosexuality is the exclamation, "It is not biological. Men and women were made to biologically satisfy one another." Or, "Reproductive organs were made for the purpose of reproduction." The latter argument is synonymous to the ludicrous statement that hands were made for moving food to our mouths and not to play pianos.

On introducing the term "biological" we are entering the definitive realm of science, and to be most scientific one may as well look at life at the atomic level.

Since the publication of Watson and Crick's "novel", *The Double Helix* (1954), a revolution has radiated

through the life sciences. The maintenance of life does not depend on "opposites" but rather on a double helix, the DNA molecule, which consists of two parts not opposing one another, but rather anti parallel.

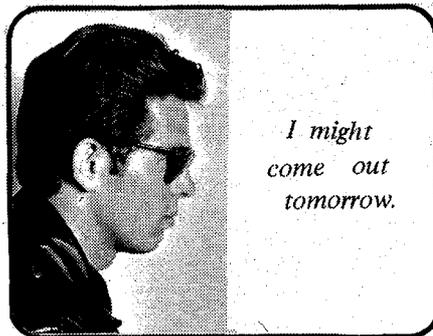
The tragedy of the statement, "Homosexuality is not biological or natural", is that man is being implored to ape nature — a hardly Christian or even human request. It would be stupid for us to ask rabbits, lions, lillies or monkeys why they copulate; and we certainly could not expect them to articulate, "For the survival of the species", or "For the eventual dominance of the superior class insects". Man is a set apart; we set our own rules and if there is anything in this age unbecoming about *Homo Sapiens* it is overcrowding. In nature populations will tend to be regulated so that there will be an harmonious economy of demand and supply. Overwhelming numbers are unnatural (unusual) and end in catastrophes, e.g. lemmings.

However, no longer should we appeal to Mother Nature to guide our conduct. Only humans will solve human problems and homosexuality should not be regarded as a problem. It is a matter of fact and a part of nature.

I am not requiring everyone to be a homosexual, but rather those that have no behavioural alternative should not be deterred from expressing their inclinations by society at large. Homosexuals should be given as much freedom as heterosexuals if the sexual distinction is to be made. Homosexuals are beneficial to our crowded human communities. No reproduction, no pollution, no war, no poverty: just a love of the gift of life one has been given.

Who will keep the race going? Don't worry. Most people are heterosexual and procreation can be regulated to those who believe that love and happiness is a man, a woman and kids.

Where do homosexuals come from? From heterosexuals. True love never dies, but always appears on human faces. Homosexuals, like heterosexuals, can express "true love"; hence



*I might
come out
tomorrow.*



Malcolm Muggeridge, member of Council of Reference; 'I don't like Homosexuals, I just don't like them'.

11 Festival of Light Time Out September 24-30

homosexuals will always arise.

As for the psycho-biological explanation of homosexuals arising from dominant mother-passive father; genetic; epigenetic hormone imbalance; child molestation: these "explanations" are suspect and inconclusive. When the world is more crowded and the moon too arid to occupy, scientific thought will explain homosexuality as one of those density dependant factors which (according to Prof. Nicholson, head of C.S.I.R.O.) control populations from reaching critical levels.

What about evolution? Humans did not evolve as individuals, but rather as members of communities. Human behaviour should not be judged at the individual level but rather on a communal level. Not all the members of every community were inclined to breed, and if this tendency in some is due to genetic factors it would have been selected out of the species after a million years of "natural" selection.

In an age when clerics tend to be crowd pleasers rather than disciples of a doctrine, people are not wont to enter novitiates or seminaries. What parish priest would preach about homosexuality over a Sunday pulpit to a dominantly heterosexual parish only to relieve the loneliness of his homosexual parishioner? Or what educationalist would include homosexuality in a series of sex talks? The homosexual in this age should not be expected to relinquish his appetite for human affection and become ascetic and sour just to please the confused morals of the day.

As a homosexual, I pray for the day when camp society will become an integral part of society at large and no longer have to apologise to the birds and the bees and the people next door.

Lawrie.

Inside Looking Out with axel

WHICH FAG IS WORSE? This thought was provoked by an Age Poll conducted earlier this year. It showed that 52% of the Australian population thought that homosexuals were neither harmful nor dangerous, compared to 51% for cigarettes. And on a couple of other issues — abortion was 62% pro, so they are still ahead of us; but communism rated only 22% in favour — yet in a referendum the voters declined to outlaw that. Another poll to hand, by the ACT HLR Society, of Canberra males, showed 62% support for HLR.

The only other surveys of attitudes to us are those of Duncan Chappel and Paul Wilson. And as I have said before, their latest survey shows 56% support for HLR. Full details of this are written up by Wilson in the December 1971 issue of *Australian Law Journal*.

DEFINE YOUR TERMS — WHAT DO YOU MEAN BY CAMP? Bryan Magee and others have popularised figures like 'one in twenty' but they have no evidence to back their claims. So I went back to Kinsey, whose surveys of sexual behaviour in the US in the early 1940's are the only ones ever that can legitimately claim any statistical validity. Kinsey repeatedly stresses that his figures for homosexuality are almost certainly underestimates by 5% or more, and even so found that —

4% of males are exclusively homosexual throughout their lives.

8% are exclusively homosexual for at least three years between 16 and 55.

13% are more homosexual than heterosexual for at least three years between 16 and 55.

25% have more than incidental camp experience or reactions under the same conditions.

18% are at least as camp as square for three years between those ages.

30% have at least incidental homosexual experience for at least three years between 16 and 55.

37% at least of the male population has at least some overt homosexual

experience to the point of orgasm between adolescence and old age.

So shall we say at least 70 federal MP's one in three have broke the sex laws? Look around you brothers. Either you're sitting next to one, or it's you.

SISTERHOOD TOO is a widespread phenomenon. Kinsey presents the figures for lesbianism in a different format, so they are not directly comparable. But it looks as though the incidence of lesbianism is not significantly different to that of male homosexuality. More like one in five than one in twenty.

CAN CANT. Senator Cant (ALP WA) tried to stop the meeting with the ACT HLR Society by saying it had no right to be held within Parliament House. Why not face the real issue? Senator Greenwood, the A-G, has refused Senator Murphy's request to refer the matter to a Joint Parliamentary Committee on Law Reform. But that Code is coming early next year, and they will have to be counted sometime. On the latest count we have 22 definite votes, and a lot that would like to come on side. So don't just sit there looking, get onto your MP — write, ring up, visit his office, join the party.

LET'S HEAR IT FROM BUNGLES. John Gorton has declined to give his views on reform of homosexual and abortion laws. 'Such questions are not election issues and, if they aren't election issues, they are not politics and, if they are not politics, they are private.' What next? — secret ballots for MP's, or (hope springs eternal) could 'private' mean a conscience vote for Jolly John and his mushrooms?

IT'S NOT A PARTY, IT'S THE HANGOVER of a bygone era. Senior Liberals in Canberra (notably Sir John Cramer, 74 year old RC and MHR for Bennelong,) advised Tasmanian Liberal, Dr. Bob Solomon, against attending the ACT meeting. But he went, with 18 ALP MP's. Government Ministers believe the ALP can be labelled as pro-camp, causing them to lose votes! Cynical power considerations, or a cover for 'poofster hating?' One could tell the Libs(?) about justice individual rights, liberalism, public opinion, discuss with them the role of the church in the secular state, even crisis management. Waste of breath, I fear.

Cromwell addressed the Long, or Rump Parliament thus: 'This nation

has suffered extremely in the disappointment of their expectations of that justice which was due to them by your sitting thus long . . . It is not for the profit of this nation, nor for the common and public good, for you to continue here any longer. You shall now give place to better men.'

GO WEST YOUNG MAN but not quite yet. SuperTonk, WA Premier, promised HLR in the last election campaign. After a period of silence, it may be coming. Opponents are playing the fallacious and dishonest 'it will lose votes' lines, one executive member even said that the ALP should not buy into an argument that did not concern the workers! But F. E. Chamberlain, ALP State Secretary, is on side, as is another executive member who said bravely, if ironically, 'If it is right in principle it is right whether we win or lose votes. I would be surprised to find anyone in the labor party who would abandon a principle because it was unpopular.'

Tom Hartrey, MLA for Boulder-Dundas said 'I think it would be quite wrong to let people who are mentally afflicted have the same legal privileges if not rights as normal people. You will never get people in Australia to swallow it.' (I'm only quoting.) Pity about Tom — I once spent seven hours drinking with him in a Kalgoorlie pub, and despite his Catholicism, he said he enjoyed our discussion enormously. But he didn't know I was camp.

PUTTING THE FACTS STRAIGHT the Victorian Attorney General, George Reid said that 'any lessening of penalties or charges would be an encouragement to acts of homosexuality.' Pretty sad when an A-G has to take pride in finding one of his laws that apparently has a deterrent effect. 'In (Reid's) view (HLR) is a sign of degeneracy in any community.' In Victoria, it will be a party vote too (if it ever comes up) — leave conscience out of this. Reid might have quipped.

KNOW THYSELF, my Old School Motto, was taken as an exhortation to masturbate probably because we knew no better. Now sex education is coming in — Women's Lib; the Australian Science Education Project's 'Male and Female' segment; WA, Tasmania and now NSW are planning high school courses, SA has given the job to outside bodies, and Queensland (surprise?) is opposed to the notion. And the opposition? Well-known obscurantist, Gordon Jackett, MLA, said to teach contraception and facts

about abortion was an invitation to licence and promiscuity, and restraint is what they should teach, 'a principle held by every responsible person.' QED.

In Exeter, UK, a father kept his two daughters home from school, because the sex education course 'encouraged homosexuality and masturbation'. The booklet for the course said homosexual relationships were 'not necessarily harmful and often provide lasting and enriching experiences'. Also 'The great majority of people masturbate at some time'. The NSW Committee is prepared to discuss their course with interested parties, and I can think of no better way of eradicating the ignorance and prejudice about us than this. Shall we do something about it?

CAUSE AND DEFECT. Dame Zara Holt told a lesbian couple who wrote to her newspaper column that it was caused by defective genes, but otherwise they were normal. She did say people who whispered about them were stupid and should be ignored.

On the other hand **Man and Woman**, one of these serialised 'sex education' rags has told its avid readers that 'The man who is mother-dominated to the point of being homosexual, impotent, or otherwise sexually handicapped . . . is clearly beyond changing. Sexually handicapped! And what is so good about being father dominated? or anyone dominated?'

FAIR FACTS FROM FAIRFAX. The dear old Sydney Morning Herald has to date totally failed to mention the existence of CAMP. It may be pure accident, but I begin to wonder. There was a rumour about that there was an SMH office memo pointing out it was a Christian newspaper and mention of homosexuality was to be discouraged unless the Church or the Sholls of this world mentioned it. I haven't managed to substantiate that one, but I have it on very good authority that one of the SMH's leading New York freelance contributors has been told not to bother sending pieces about gays in the US unless she sends them up. Freedom of the press means freedom to not print what you don't like.

GAY CAPITAL OF THE WORLD SF may well be (see Camp Ink October), but the law there still outlaws homosexuals as rigidly as any uptight little Australian State. The Brown Bill, first attempt to remove the stigma of criminality from oral and

anal sexual acts to reach the floor of the Californian Assembly, was defeated in October by 25 votes to 41. Much of the debate hinged on Biblical exegesis - would you believe? - and Governor Reagan had said that he would refuse assent even if it was passed. Another attempt next year. Makes you wonder just how important the law is, though.

IN DEEPEST DEEP NORTH a Mr. Tom Aikens (North Qld Labor Party) is member for Townsville South. He advocates the lash for homosexual acts, castration for offences against children. The **Townsville Daily Buttetin** loves him. A recent editorial attacked liberal church attitudes to camps. 'It would be both morally and socially retrogressive to legalise any aspect of such reprehensible activity,' boomed the free press. 'It is not a question of one section of society condemning another, for, indeed, who is in a position to cast a stone. But in considering the welfare of society, is homosexual practice, or any aspect of that practice, less harmful than murder?' Remember the Mayor of Willoughby a few months back? I was joking - then. But here it is again, same lousy logic, same hysterical equation.

THE CURE IS to take God three times a day after meals. The 'Warringah (non-denomination) Church of Christ' (sic) has been busy attacking the Melbourne Anglican synod et al. Homosexuality is gross immorality, filth, a disease, and was rife in Sodom and Gomorrah (so what else is new already?). 'What a shame,' they write, 'that the cure of this type of disease is being hidden and not preached by these false prophets. God's cure calls man to repentance and to turn away from all wickedness and evil.'

ABSENCE MAKES THE HEART Leo Abse was one of the heroes of the passage of the 1967 UK Sexual Offences Act. Remember his bold attack on the bill's critics and their 'fear that if you alter the law, that if you do not have the external tabus against it, they will perhaps not be able to control their own emotions.' Four years later moves are being made by the Campaign for Homosexual Equality (CHE) and the Gay Liberation Front (GLF) to lower the 21 minimum age there. However, 'there are many arguments that can be advanced against the reduction of the age, since many psychiatrists, among others, would take the view that in late adolescence there are considerable numbers of teenagers who are not

irrevokably committed to homosexuality, and are oft times able to work through their difficulties to achieve a heterosexual role.' This is Abse again, showing his child molesting potential. Or is it a do-gooding square trying still, under a liberal guise, to endorse his morals on the rest? Or jealous of missing out when he was young?

WHEN THE GLORIOUS REVOLUTION COMES where will we be, my brothers and sisters? Australia's pro-Peking line Communist party (there are 1½ others) thinks Women's Lib is revisionist with its non-class based ideology. So is the anti-Peking and anti-Moscow Communist party with its revisionist attitudes to sex. The revisionist **Tribune** has 'published stories about sex about homosexuality and like matters even to the extent of talking about homosexuals as a force in the revolution.' (Punctuation is revisionist.) Come the revolution, women will be free to work in the fields, but us? Sex is a bourgeois plot, opiate of the masses. Cuba savagely represses camps. Under a true revolution, no one will want to be camp. We'll just disappear. It'll be just like heaven.

JESUS CHRIST SUPERCAMP. Demos at the New York premiere of the show of almost the same name because it showed Christ as effeminate and homosexual. Which reminded me of a debate in Sydney about the traditional artist's image of Him. Men of God everywhere protested that He did not appear effeminate in their stained glass windows. He was a man, not a weakling said one. You know what he means; aggressive, dominant, good at sport and great company down at the local over a few glasses of wine. None of this effeminate stuff about love, and pacifism, and gentleness, certainly not 'queer.' The full male chauvinist bit, in other words; the archetypal sex role player. Or could it be that God is now being made in 'Man's image?'

THE VIRGIN MARY LIBERATION FRONT is hereby formed. And the Holy Ghost is declared Male Chauvinist Sexist Pig for March. You see the HG saw this Virgin, and without even asking he implanted his seed. He didn't even pleasure her with an orgasm. Immaculate! But she remained a Virgin - is that against the order of nature? And having sex with a spirit is unnatural? If deviance is a statistical concept, this was the deviant act to end all deviant acts.



LICENCED TO BE LOVED ON THE PREMISES was Shaw's definition of marriage. Today that holy sacrament of the Church is losing popularity. A recent poll in the US shows the percentage of the population under 35 that is unmarried is increasing — up 5% for men and 8% for women in the last five years. It is now 56% and 45% respectively. But on the otherside of the fence it is catching on — the picture is of Abraham and Jay being married by a Methodist minister in SF. Maybe the Church will start advocating camp marriages to rescue this vital and lucrative industry from possible extinction.

THE CHRISTIAN FAMILY is the nucleus of society, or so they would have us believe. THE Christian family consisted of three virgins, Mary, Joseph and Jesus. Mary was either an adulteress or raped by an intangible, Joseph didn't seem to care at all. And Jesus — for him at least there is some excuse if you believe that old environmental causation line. I mean his relationship with his father was abnormal, to say the least.

Such is the basis of Christian notions of sexuality. And at this time of year, that is what we are celebrating. Enjoy it.

observed that people here are more likely to react to girls holding hands. A certain type of person that is. He has extremely short hair — either oiled or in a crewcut — looks like a skinhead or a rocker — is conventionally dressed and usually has pimples for good measure. He is usually accompanied by one or more friends who look similar to him and he yells out names at lesbians. You can pick the people who will yell out at you and if you want to avoid trouble just let your girlfriend's hand go whenever you see them. Frequently however people call you a lesbian, but they're not quite sure. One day my girlfriend and I were walking through Central railway holding hands when a man called out "Les" to us. My friend turned around and yelled back "That's right". The man stood dumbfounded and said "Well, you can't tell these days, but what am I supposed to say." But all his cocksurenness was gone and it sounded like an apology. In another such incident a boy said contemptuously "What have we here? Lesbians?" That's right" was the reply. He went trotting off down the street clucking "What, what, what" to himself.

The girls (secretary-types) have their own reactions to us too. They tend to giggle and start whispering when they see us. They never yell things out at you but they make their whispering, pointing, and staring obvious. A lot of people who see us, don't react to us, but look away and look embarrassed. These are the vast majority of people and I suspect that in many cases they refuse to recognise what they see. They deny the experience of lesbianism because, like Queen Victoria, they don't like to think that it exists. Now there is a moral to this story. I feel people have to come to recognise the existence of lesbianism. Some people are actually so unaware of the nature of sensuality and love that they don't feel love can exist outside the limits of the protestantetic the sooner these people see with their own eyes that it exists the sooner it will be accepted, the more people start seeing homosexuality the more likely they are going to start getting educated (I hope). None of us want the next generation of homosexuals to go through exactly what we went through.

Like Radcliffe Hall in adolescent thinking, you're the only lesbian in the universe, or knowing you're a lesbian and not knowing where or how to make contact with others.

Holding hands in public is a step towards educating the public, towards having lesbianism recognised as something that exists. After people realise that it exists, perhaps next generation, they will accept it.

on holding hands

by mim and sue

In Europe there are overt displays of homosexual behaviour in public. In Australia it's only just starting. My first experience of holding hands in public with a member of my own sex came when I was about nineteen. I was at that time in love with a rather aggressive young lady who grabbed my arm one day in Newcastle's main street. Naturally I freaked. I had all sorts of fears that men with crewcuts and bike chains would take as much pleasure in beating up lesbians as they do "poofas" and being about as physically aggressive as a potato chip this prospect inspired me with considerable anxiety. So, I resisted my girlfriend. However, despite my hesitation, her strength prevailed and we walked "joyously" down the street while I stared at the pavement hoping nothing would happen. Fortunately nothing did happen. Whether this is a reflection on Newcastle or the social apathy in the

year 1969 (when it happened) I don't know.

My courage rapidly grew, and very soon I was doing all manner of camp things in public — kissing in the park, arabesques in the art gallery, pirouettes on the pavement, holding hands in the street. I began to notice that many uncamp women linked arms in public, so we felt our behaviour was not significant unless we actually walked round holding hands — which we did. One night I saw two very conventional girls walking along the street and I wanted to shock them. So I said to my girlfriend "let's freak these two by holding hands". However just as I said this they joined hands in blissful union before my very eyes. Which goes to show, it's not an entirely unfriendly universe.

As time progressed I moved to Sydney. I now walk around holding my girlfriend's hand quite frequently. I have

Other Voices

Other Voices is designed to inform *Camp Ink* readers of the aims and objectives of groups and organisations within Australia.

We hope to make *Other Voices* a regular feature. Its success will depend on the interest shown by *Camp Ink* readers and the representatives of other groups and organisations.

CIVIL LIBERTIES AND YOU

What happens if you are wrongfully arrested — perhaps as an innocent bystander at a demonstration — and you cannot afford to pay for legal advice? Or you want to read a certain book but cannot because someone in authority (who has himself read the book) says, 'No, this will deprave you'? Or you can't get satisfaction from a government department and you are refused reasons or any right of appeal? Or your freedom to live your life as you please, so long as you don't interfere with other people's freedom, is denied by officialdom?

More and more people are turning to the Council for Civil Liberties for assistance on such matters. The C.C.L. cannot guarantee that its help will be effective in all cases but at least it tries and it has a number of successes to its credit.

No other organisation is active in this broad field. Australians tend to take their civil liberties for granted: it's a free country, isn't it? Broadly speaking, it is — but you come up against all sorts of arbitrary and unnecessary restrictions from time to time.

ACHIEVEMENTS OF THE COUNCIL FOR CIVIL LIBERTIES (C.C.L.)

The C.C.L. was established in New South Wales in 1963 because of the obvious need for such a voluntary organisation, and since then it has amply justified its existence. For example:

- The 1965 publication in Australia of *The Trial of Lady Chatterley* (a banned book) was made possible by the C.C.L. guaranteeing responsibility for the defence if any prosecutions were launched. This successful challenge to censorship was followed by a liberalisation of the system.
- The C.C.L. has given legal assistance, at inquests, to the widows or parents of persons shot by the police or who have died while in police custody.
- Ken Buckley's recent book, *Offensive and Obscene: A Civil Liberties Casebook* discusses a number

of cases taken up by the C.C.L. These include charges of vagrancy (in effect, the 'crime' of being poor), a case where a man was arrested for swearing in his own home, and another where an invalid pensioner was denied a fair trial by a magistrate — 'a travesty of justice', as a judge said when the C.C.L. arranged for an appeal against the magistrate's judgement. In yet another case, the C.C.L. successfully defended an aborigine who had gone to a police station to make enquiries; a detective there told him he was 'a cheeky black bastard', allegedly punched him in the jaw and charged him with using insulting words. After the aborigine was acquitted of this charge, a jury awarded him damages against the detective for malicious prosecution.

- For the benefit of ordinary law-abiding citizens (including motorists) who may find themselves in trouble with the police, the C.C.L. published a booklet, *If You Are Arrested*. Over 70,000 copies of this have been sold.

- Another C.C.L. publication is a booklet *The Right of Peaceful Assembly*, written by a past-president, R.M. Hope, Q.C. (now Mr. Justice Hope). The right to demonstrate peacefully is very important, no matter what the object of a demonstration may be and the C.C.L. has arranged for the legal defence of many demonstrators whose rights have been unjustly restricted.

- The C.C.L. has been concerned by cases of children being sent to institutions for indefinite periods for minor offences, sometimes without their having been represented by a lawyer in a Children's Court.

Besides such individual cases, the C.C.L. presses for reform of the law and administration relating to civil liberties. It considers that migrants who are refused naturalization after the prescribed period of residence in Australia shall be given the reasons and a right of appeal to a tribunal; an Ombudsman should be appointed to deal with citizen's complaints concerning government administration; and the use of bugging devices should be outlawed except in cases of court-approved investigations involving national security. Complaints against policemen should be investigated by an independent tribunal, not by other policemen. At present, such complaints are examined only within the police force; the public has no knowledge of the charges laid or the names of the police officers concerned, and there is often a strong suspicion of 'whitewash'.

Representations on these and many other subjects are made to governments and other appropriate bodies. Publicity is also given to injustice, often with telling effect.

How can any voluntary organisation cope with such a wide variety of matters? The C.C.L. has only one paid employee, an executive secretary who works in the office. All other work is done by members in their spare time. In fact, when a member of the Committee who is a lawyer takes a C.C.L. court-case he charges no fee. The case may go on for several days, so that this can hardly be described as 'spare time'. In other cases, legal costs are often considerable in amount and funds are needed for this purpose.

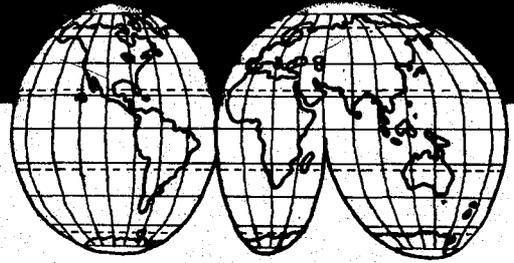
C.C.L. MEMBERSHIP

Apart from donations, the C.C.L.'s sole source of income consists of the subscriptions of \$4 per year (\$1 for students and persons receiving social services) paid by members. This income does not go far. There are about 1,500 members, who are entitled to frequent Newsletters to keep them in touch with activities between meetings.

How about joining? Membership is open to anyone who agrees with the aims of the Council. The postal address is Box 930, G.P.O., Sydney (phone -7551). To make its work and influence more effective, the C.C.L. needs many more members and more money. Its constitution stipulates that it must be non-party and non-sectarian, and this is strictly observed. The composition of the present Committee — elected at Annual General Meeting — demonstrates this, for it includes a member of State Council of the Liberal Party, a Labor member of the Commonwealth Parliament, a Labor member of the N.S.W. Legislation Assembly, and an Australia Party candidate in the 1970 Senate elections. Most members of the Committee have no political affiliations: by occupation, they consist of eleven lawyers, five university teachers, two parliamentarians (one of whom is a doctor), a chartered accountant, a research worker, an advertising executive, a housewife and a T.V. personality.

The C.C.L. needs your support and Australian democracy needs a thriving and vigilant organisation of this kind. You as an individual may need its services at some stage. Be in it!

WORLD CRUISE



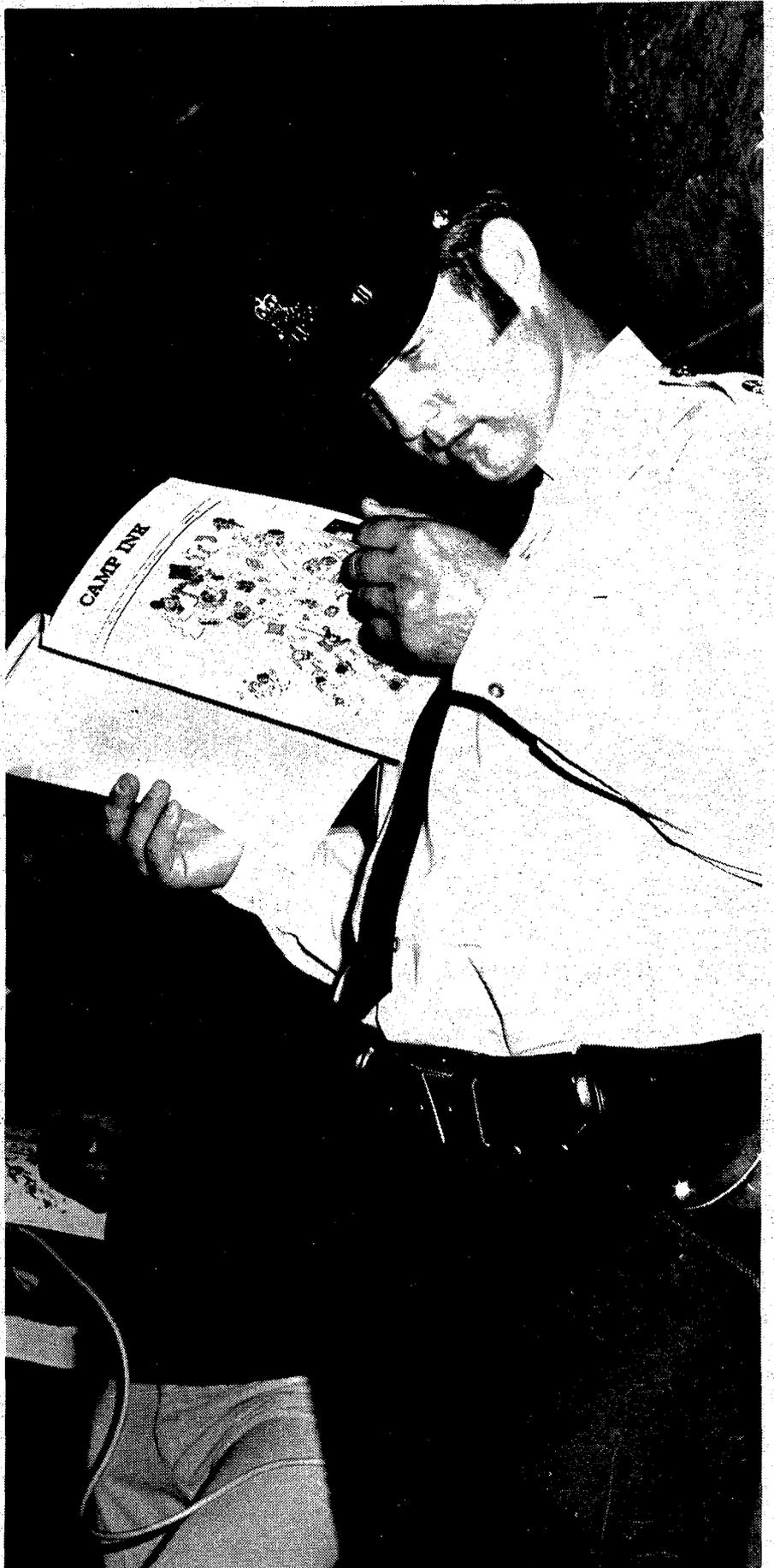
This list is as accurate and comprehensive as the information available to us allows. We are aware of the many gaps (especially concerning the African nations). If you can help us fill in gaps and correct inaccuracies, please write to Box 5074, G.P.O. Sydney, 2001.

area	implicitly punishable	punishable as youth protection only	age limit
Aethopia	yes		
Argentina		yes	22
Australia	yes		
Austria	yes		
Belgium		yes	21
Brazil		yes	?
Bulgaria		yes	21
Canada		yes	21
Chile	yes		
China		yes	16
Colombia	yes		
Costa Rica	yes		
Cuba	yes		
Czechoslovakia		yes	18
Denmark		yes	18
Egypt	yes		
Eire	yes		
England		yes	21
Finland	yes		
France		yes	21
Greece		yes	17
Holland		yes	18
Hungary		yes	20
India	yes		
Iceland		yes	18
Italy		yes	16
Japan		yes	13

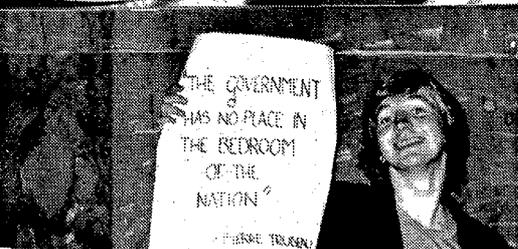
area	implicitly punishable	punishable as youth protection only	age limit
Lebanon	yes		
Luxembourg		yes	14
Mexico		yes	?
Norway		yes	21
Pakistan	yes		
Panama	yes		
Poland		yes	?
Portugal	yes		
Puerto Rico	yes		
Romania	yes		
Switzerland		yes	20
Scotland	yes		
USSR	yes		
Spain	yes		
Sweden		yes	18
Syria	yes		
Turkey		yes	15
USA except Illinois, Idaho, Colarado & Connecticut	yes		
USA (Illinois)		yes	21
USA (Idaho)		yes	21
USA (Colarado)		yes	?
USA (Connecticut)		yes	21
West Germanv		yes	21
East Germany		yes	21
Yemen	yes		
Yugoslavia	yes		

Sydney Scene

**OUR
DEMO**









We had the sign "I'm a Lesbian and I am beautiful", which we brought in with us on the bus. This guy and his girl saw us at the bus-stop and sort of clutched each other. They weren't quite sure what it was all about. On the bus everyone stared at us or pretended not to, and one old lady came up to us and said, "Are you really lesbians?" We said we really were and she said, "Go on, you can't be. The only lesbian I ever met pinched me purse". After a while we sort of got sick of being stared at so we turned the posters the other way.

I felt as if I was on show. When we carried the balloons down George St., and middle-aged matrons stopped to look, I felt I should explain. Then when Gary and Greg held up that banner with "Queens" my first thought was, "They are going to give us a bad name" — then I thought "No, that is what it's all about" and I forced myself to go and stand behind that banner. I know Jill felt the same way about it. She forced herself to go and stand behind the banner. Hell, stuff it all that was OUR problem. If we got freaked out by some queens saying they were queens then we were as badly in need of liberating as the squares.

To the average middle-aged matron that passed by looking at the posters "Love your drag!"

It was a really high-camp demonstration, unlike any other demonstration. There was absolutely no hatred involved. At the apartheid demonstration you thought of racism and Sharpeville, and you could really feel the hatred, but at our demonstration there was no hatred. We didn't hate the squares. It wasn't like the moratorium where there was something you had to hate. There was an incredible feeling of morale; of comradeship; of feeling that you were actually doing something. I wanted to talk to the people that walked passed and explain what we were doing. I've never felt like that at a Moratorium. Demos should be fun — this was! If the Czechs can morally defeat the Russians with jokes then surely we can win a moral victory with humour.

A fun and continuously funny experience was that unique (so far) Look at the pictures. Everyone is smiling. I enjoyed every minute of it, and really enjoyed being part of it. Preparing for the whole to-do was entertaining; a community 'Laugh-in' script-writing affair at Balmain with wit spread, not like caviar as Noel Coward suggests, but like marmalade as he abhors, on balloons and on posters. If you thought air-pollution was American paratroopers over Vietnam, you should have seen the messages on the balloons that were sent skyward a la Lord Mayor of Sydney.

"Would you like a balloon for the children, Madam?" Some of the comments may even have made their way into suburban homes. "What does 'Show me a prick and I'll bang mean, Mummy?" Driving those helium-filled balloons into town in a panel-van won't be forgotten in a hurry. Four queens in the front and balloons leering over into the driving section, foisting their comments into the conversation and completely filling the back with their remarks.

Even when the veteran demonstrators arrived; those women-libs and civil-rights demonstrators of many boisterous protestations, it still remained a fun demonstration, and still we managed to get the message across. The people read our slogans, and laughed, and probably retained the sentiment for a long while. They will probably regard homosexual equal rights with a less furtive glance from now on. It isn't something sinister and ugly that is likely to leap out.

As demonstrations go we certainly did not play by the established rules of long harangues, marches through traffic and deadly-dull seriousness. We got our message heard not with a shout but a laugh. Professional demonstrators would probably say "it wasn't cricket", but on that particular occasion it did not matter. Tom Hughes had left his hat at home, and the Liberal Party was forced to field a liberal candidate.

*David Widdup
(or Minnie, if you like).*

Brothers and sisters in ways different from society's usual role, eighty of us laid siege to Liberal party headquarters on 6-10-71 with helium filled balloons, banners, song and placards in a demonstration of our opposition to Mr. Cameron as Liberal candidate for the Federal seat of Berowra. Cameron being the arch enemy of homosexual law reform. Mrs. Cameron spoke up for her husband's sexual prowess, when she read a placard saying "Cameron is lousy sex anyway." Such a pity Mrs. McMahon wasn't on hand to speak up for her husband's.

Most of them took our pamphlet and read the placards. A few very old men with closed minds, stayed that way, and refused to read anything, hiding in their own closets. Claustrophobia must be a problem for them.

A member of the force has been captured in a photograph straining earnestly over a copy of Camp Ink, presumably trying to read it. One upright gentleman wanted balloons for his children. He couldn't read their slogans in the night light. Perhaps in the morning his family did.

After a hearty rendering of "Our Song" we let the balloons drift heavenwards, hoping that our cause might receive some intercession from on high.

We left quite a few bewildered but thoughtful Liberals behind us, as we headed up George Street. Fortunately Cameron lost the preselection.

Bob Hayward.

Inside it was brilliant. You could hear "Cameron Out" quite distinctly at the strategic moments. The Liberal Party people were a bit confused but they thought it was a real hoot. They really enjoyed it. It probably went a little way towards making them relate to different people; to screaming queens etc.

At first, as we walked into Ash Street, we were all a bit wary of the media, and then we got used to the cameras, and weren't afraid. As the night wore on people got more confidence. Two members walked hand in hand across Martin Place plaza. One kid ended up by ringing his parents and telling them he was camp.

Riding to town in a van full of helium balloons (That's Camp!) and walking along George Street with an armful at 6 o'clock is even more so. (Even felt self-conscious?). But the passers-by seem to like it. It's all a bit of a giggle!

Well, there they are. (You couldn't miss those placards). I'm handing out balloons as we go down the lane.

We're here! Unfurl the banner! (So this is coming out? it's all so simple, no traumas at all!). Calling across the laneway in nervous comradeship. One of four pigs present decides to display his power: "Keep on the footpath, on the footpath." (Cold disdain here).

The voters start arriving. "Boos" for Cameron, cheers for Hughes. It's all very friendly, they walk up and down reading the placards. Someone even asks for five balloons for his children (They're "Adult Literature Only").

We chant - "In Hughes, Out Cameron" and "2-4-6-8, Gay's just as good as straight." Flashlights are popping. Someone spots a T.V. camera. Greg and Gary are high-kicking behind a bright pink banner with the bold black legend "QUEENS".

Things slowly quieten down; the voters are all inside, and the small groups of spectators have left the upstairs windows. With a final solemn(?) rendition of "God Love Australian Queens" we release the balloons and gradually disband.

I like this coming out! Such a sense of freedom. I shall have to move to a larger closet!

Cass Radley

I saw the Director of the company I work for. My first reaction was to hide behind a poster or balloons, then I thought 'What the heck' and stood there. I don't think he saw me anyway, but I wouldn't have cared if he had.

Selling magazines the next day, and seeing the gay-bar queens, they were all uptight. They didn't want to be associated with anything like street demonstrations. It was as if they wanted the whole thing kept closeted.

Melbourne Scene

The matter concerning Michael

At 9 a.m. on 28th August 1971, Michael was asked to accompany two police officers to Richmond Police Station together with a person Vosser, at that time living with him in his flat at Richmond.

Vosser, a youth of 19, was an Assyrian whom Michael had "picked up" in the Hotel Australia bar. Vosser had been at that time selling newspapers in front of the Hotel Australia.

Michael and Vosser were questioned concerning a cheque book stolen from Vosser's uncle, and some 8 forged and uttered cheques to the value of about \$800.00. They were then placed in separate cells for some 3-4 hours. (Note: Vosser was later charged with the offences relating to the sealing of the cheque book, and forging and uttering the cheques).

Police questioned Michael concerning the double bed which has been slept in by two people but no admissions were made initially. Only after his confinement and being advised of admissions by Vosser did Michael make any admissions to the police. He was then charged with buggery and gross indecency with the person Vosser. The police searched the flat in Richmond and on the following day confronted Michael with the photograph of a nude boy aged about 19. Michael made certain admissions to the police concerning the photograph thinking that he was protecting Vosser from "further trouble" and was subsequently charged with two counts of gross indecency with a person unknown, the subject of the photograph.

No complaints were made to the police by any persons at any time, concerning homosexual activity.

On Monday 30th August 1971, Michael appeared before the magistrate at Richmond Petty Sessions and was committed for trial in the County Criminal Court, on the following counts:-

1. Buggery with the person Vosser.
2. Gross indecency with the person Vosser.
3. Gross indecency with a person unknown.
4. The subject of a photograph.

He was granted bail of \$1,000.00 but was unable to arrange such a large bail. (Note: Michael subsequently advised the writer that he had a brother and sister-in-law living in Melbourne who would have gone bail

for him, but he would not let them know of his difficulties).

Michael was held in custody in Pentridge Remand Section from that time, until his trial in the third week of November 1971, a period of nearly 12 weeks. At his trial Michael was found not guilty of buggery, not guilty of gross indecency, but guilty of attempted buggery, all with the person Vosser. He was granted a two year \$200.00 bond to be of good behaviour, and was then returned to Pentridge to await trial on the other two charges of gross indecency with a person unknown.

A Melbourne C.A.M.P. (Five) representative was present at the time Michael was sentenced, Friday, 19th November, and through a sympathetic barrister obtained introduction to Mr. Neil Roberts, the defending barrister.

From discussions with Mr. Roberts it was apparent that Michael would remain in Pentridge Remand Section until such time as the remaining charges were prepared and submitted by the Crown Law Department for trial in the County Court.

As there were 174 people on remand, it was estimated that this hearing would occur some time late April or May.

The Society Five representative visited Michael at Pentridge on Monday 22nd November and was able to get through to him his predicament and the reasons for FIVE's interest. This representative pressed the point that Michael had a lot of friends to assist him in FIVE if he would give FIVE his trust.

On the following day the representative discussed Michael's position with the Public Solicitor (Mr. Martin Everly) and the Crown Law Department (Criminal Preparations Branch). The Crown Law Department advised the representative that if "nolle prosequi" entry application was not received the matter would be lodged for hearing in the County Court and they were confident that it would be heard within three weeks, before the Xmas recess. On speaking to Martin Everly he advised the representative that he was preparing "nolle prosequi" entry applications on behalf of Michael and saw no reason why Michael's application should not be put in concurrently. Likewise he agreed with the application for reduced bail, so that Michael would be covered both ways.

The representative wrote out the necessary applications and again visited Michael in Pentridge, advising him what FIVE was trying to do and

what FIVE hoped to gain. The signed documents were delivered to Room 5 of the Attorney General's Department, and the bail application to Mr. Eddey of the Supreme Court Prothonary's Office.

On Wednesday Pat Moran returned from Ballarat and the representative of FIVE spoke with him that evening. He asked to be involved but would require instruction by a solicitor before he could act. He suggested Andrew Groves, who the representative then rang and advised of the matter. Andrew agreed that whilst visiting Pentridge on Thursday, 25th, he would visit Michael and get his agreement to act for him.

This representative now considers the case is in the hands of the Legal Working Party.

The representative also telephoned David Connolly on Wednesday evening and advised him of Michael's plight. David said he would call in on Michael over the next few days.

Meanwhile it would be desirable for FIVE to have temporary accommodation and give him a chance to not only re-establish himself, but to regain his self respect through the full support of the members of FIVE.

"Any member failing to receive information (membership cards etc.) from the club, please get in touch with the Secretary."



Oh! For the fifties when silhouette and backs of heads were enough.



Adelaide Scene

GROUNDS FOR HOPE

It may appear strange that South Australia, with its new Dunstan-fostered reputation for political liberalism and reform, should be the last mainland state to have its own branch of C.A.M.P. — though in a state which has also spawned a Moral Action Committee to fight alleged moral corruption and permissiveness, this is not because of a lack of need. Until recently C.A.M.P. membership has been small and isolated, advertisements in national newspapers have caught the attention of only a small minority of Adelaide's homosexuals, and it was not until the middle of 1971 that a few concerned members set about trying to contact others with the aim of establishing an autonomous branch. To boost membership, effective publicity was organized at Adelaide and Flinders Universities; and finally on October 12th and 13th evening meetings were held in the Anna Menz Room at the Adelaide University Union to form both an Adelaide CAMPUS CAMP and a South Australian branch. So we are speedily reproductive in groups if not in other ways.

At the second meeting, attended by over forty members and friends, a provisional committee was set up, which is now at work drawing up a constitution and preparing a program of activities and publicity. These proposals will be discussed at a general meeting of S.A. members next February, when a permanent committee will be elected, working groups organised, and the state branch will become fully active. The Adelaide CAMPUS CAMP will also get under way at the beginning of the 1972 university year, operating on similar lines to CAMPUS CAMP in Sydney. In the meantime, the main need of the S.A. branch is to increase its numbers, to get its members to know one another through social functions, and to contact those local members of the national body who missed the inaugural meetings. Because of the relatively small size of Adelaide, the branch will seek initial publicity as a group rather than through individuals, and the names of all members are being kept with strict secrecy. Our address is Box 1204K, G.P.O. Adelaide, S.A. 5001.

The formation of the S.A. branch coincided inauspiciously with a blast from the Anglican Bishop of Adelaide

against the Melbourne Anglican Synod's well-publicised decision to endorse the report of its Social Questions Committee on homosexual law reform. Bishop Reed, agreeing with Sir Reginald Sholl, claimed that the church should do nothing to encourage people to sin by committing homosexual acts and that the recommended legislation would be socially disastrous by further undermining the sacred institution of (heterosexual) marriage. The opportunity for public debate on the subject was then effectively gagged by the refusal of Adelaide's morning paper to print critical letters from C.A.M.P. members. By contrast, the reaction of the state government to the Melbourne Synod's decision provides some grounds for hope. The government is not planning to legalise homosexual acts, announced the Attorney-General, Mr. King, but it is about to appoint a Criminal Law and Penal Revision Committee, which will consider all aspects of the criminal law. If, as many observers believe, this committee will recommend the abolition of existing laws against male homosexual behaviour as part of its wider proposals for law reform, then South Australian homosexual men may yet be the first in Australia to do what they do legally.

ACT CAMP

CHICKEN AND CHAMPAGNE PICNIC

The weather was glorious, the location quite secluded and the assembled company of 48 people drove out to one of the many nearby spots amongst the pines.

After a meeting at a central car park in the city, all drove out to the pre-determined spot. Unfortunately, yours truly "Betty B" (who had most of the food in his car) got lost on the way and arrived terribly late. The resulting abuse hurled at him on his arrival is not fit for printing!!

The newly-formed social committee (and helpers) spent the previous day cooking 31 chickens to feed the horde. Many thanks must go to those lovely people who helped set up the luncheon table. When all was in readiness they advanced en masse to devour the offered goodies.

After lunch, the many and varied sporting events began, in the form of a "tug-of-war" (between the boys and the girls: Winners — the girls!?) You fellas will really have to do much better next

year. Only 10 tiny demure ladies completely overwhelmed the "guys" and won themselves a beaut bottle of the lovely "Mardi Gras" (Vintage — October 1971). Then followed an exciting three-legged race (with some really exciting entrants!!!). Next a "piggy back race" with those who had been carried on the first lap, being carried back on the second. Some of the resultant bruises and scratches are still in evidence.

To say that the function was a chicken and champagne picnic is not really the truth; the champagne came only in the form of prizes for the various events, together with some beaut additional treasures bought from the local five and ten.

All in all the day was a tremendous success — all were happy and gay (although not all were gay); grog flowed freely; the nearby creek was cold but very refreshing and did not deter many from taking the plunge.

Thanks must also go to those people who helped clean up (after a pleasant warning from the local ranger).

The Social Committee hopes to make this an annual event with (we hope) many more people attending. Not to say this will be the only function of its kind throughout the year, as we have many things planned over the coming months. One thing we **MUST** organize for next time is a special prize for the best picnic hat — you wouldn't believe some of the chapeaux the "girls" were wearing!!

By the time readers see this, the social committee will have already held their first and subsequent functions in a local church hall, which with the help of the Canberra lifeline organization was made available for our use on Monday nights, twice a month. We are very grateful to that Church (which at the moment, for obvious reasons, will remain unnamed), and hope that similar organizations will eventually come to our aid.

Fuller reports of these evenings will appear in future issues of Camp Ink. Our first evening was a film evening held on the 22 November. Many people were invited to attend (not all of them being actual members of A.C.T. CAMP: One of the aims of these evenings of course is to eventually recruit as many as possible to the ranks).

The following week, the 29 November was the first General Meeting to be held since the inaugural meeting in September. Another film evening followed on the 6 December; these films are initially being loaned to us from the National Library Film Collection. We hope to obtain others from some of the embassies around Canberra.

CAMPusCAMP

DISCUSSION ON LEGALISING HOMOSEXUALITY

SCENE: The University of New South
Wales Science Theatre
1 p.m. Wednesday, 20th
October
An audience of 400

DISCUSSIONEES: Prof. Alex Carey,
Miss Ann Deveson (well known for her
'OMO' commercials) direct from his
soapbox in the Domain and at great
expense the lovely John Webster and
the Rev. Ted Noffs from Kings Cross.

Prof. Alex Carey — attacked the social
and legal attitudes in Australia to
reforms of any kind as opposed to those
countries where sexual discrimination
laws have been liberalised, e.g. England.

Carey spoke of statistics showing
that the current English law was enacted
whilst there was only minority support
by the public, a much smaller minority
than the up to 48% of the Australian
population who are in favour of reform
of sexual discriminatory laws such as
abortion law reform and homosexual
law reform. This is because the
Australian people elect illiberal
governments who impose illiberal laws
on minority groups: totalitarian laws,
in the strongest meaning of that phrase,
against all those with different social
or moral values.

Ann Deveson observed that the problem
facing homosexuals were do-gooders
"who treat homosexuals as sick people
rather than as human beings exhibiting
alternative sexual behaviour— as I see it."
She referred to the fact that her T.V.
documentary on Lesbianism had tended
to re-assure people that
"HOMOSEXUALS ARE HUMAN."

BUT SOUND AND REASONED
ARGUMENT against LEGAL
OPPRESSION were unlikely to "sway
'Mum in Gladesville' ever fearful that at
any moment her little Willy might be
'knocked off' ". This is why it was good
that several homosexuals were prepared
to come out and just say "I'm
homosexual."

But the "fear" is best illustrated in
Miss Deverson's anecdote of the Judge,
who having seen her documentary,
asked:

"Tell me what do they do"

Another point in favour of law
reform was that as long as the law exists
"the police must enforce it and it must
be exceedingly uncomfortable to patrol
public lavs., particularly Australian
public lavs, which are not very
asthetically pleasing."

NOFFS' point was that rather than
"institutionalise" new laws on
homosexuality it was time to review our
attitudes to morality in general and in
the meantime there should be "no
suppression of homosexuals."

ENTER:- JOHN WEBSTER — to the
loud applause and amusement of the
400 — only direct quotes would do him
justice.

"I am of course an authority on
sex".

"Society has always needed a
scapegoat . . ." and for centuries it has
been the Jews and always the
homosexual or sexual deviate."

"I am opposed to legalising
homosexuality because you should not
need permission to do something that
comes perfectly naturally."

Webster first became interested in
this subject as a student. "And being a
student I began to investigate and found
not only an interest but a deep desire to
share in the experiences. (laughter).

I'm opposed to legalisation because it
would build ghettos where homosexuals
were "identified" in terms of type — the
they open their mouths and say I'm
against it" and then to be found
the same night boozing with their mates
(much applause) talking about the one
that got away, girls of course, and they
always wake up in the morning having
been so drunk that they got into bed
together not really knowing what
happened except that beer makes you
sore in the oddest places (general
hysteria).

There was no need for apologies re
homosexuality. In fact no-one is
HOMOsexual, HETEROsexual, or
BIsexual — we're just SEXUAL.

— "Not only is homosexuality a
spiritual thing — it has meaning — a
reason for its existence."

Society needs the Homosexual . . .
not only that but occasionally we need
a good gang bash."

One grows tired of those who say I
want to legalise homosexuality because
I'm sorry for these people. I think
they're sick. THIS IS RUBBISH.

— Sex is the greatest joy, the finest
sport, keeps you in condition better
than any of those other ball games
(shrieks and applause).

. . . "Picture for yourself someone
who is completely masculine, what a
bloody brute, then picture yourself
someone who is completely feminine,
what a creep, and just imagine the two
together for all/eternity. What an
eternity of boredom!! And think what
the kids are going to be like!! And this
is the position today. Most people have
not realised their sexual potential. We're
hemmed in by our moral structure built
by man . . . our current values of
Morality are Rubbish . . . it's time to
be free of them all, . . . we cannot
separate homosexual law reform from
the other issues of the REVOLUTION.

"This has nothing to do with pie in
the sky religious values" . . . "You
don't have any sex problems in
heaven they've got no organs up
there other than Jews' harps. And
there's no problem in these either;
everyone's allowed to poke around with
their things to their heart's content
(considerable mirth).

(To the audience) — there is no need
to be kind to homosexuals. You are all
of you potentially homosexual and
looking at you from here I should say
over 99% of you have already indulged
in homosexual practices . . . you can
come to my confessional later
(laughter) Having read the Kama
Sutra etc. I'm looking for just that one
position that's different.

Webster summed up with the point
that legalisation would make for
authoritarian government. "For instance
in England it is legal for consenting
adults over the age of twenty-one but
not if you are in the Merchant Navy
(laughter and applause) not if you are in
the army, navy or airforce — that would
put the Kitcheners and the Gordons
right out because most of our great
military leaders were homosexual —
that's why they became military leaders
so they could fool around without
anyone finding out."

. . . "And if you're under 21 you're
not supposed to have any relationship
of a homosexual nature, if you do you
get a heavier sentence than before."

. . . "My sex life started when I was
6 or 7 — I had basic knowledge of
anatomy long before I was eight years
of age — you don't have to wait till 21
to join all those tent builders and have
erections.

So no legislation is wanted at all.

And as Alex Carey summed up

"We should not legalise
homosexuality anymore than we should
legalise heterosexuality. We don't want
the government to do something, we
want them to stop doing something;
stop oppressing homosexuals."

edited by Barry Charles.



CHRISSIE TUCKER

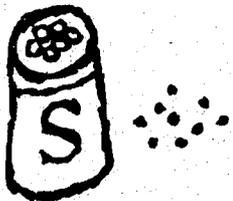
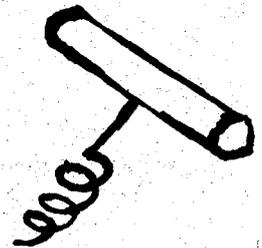
As soon as you've donned your trizzy little aprons (plastic frillies for the boys, striped butches for the ladies) why don't you stun your friends and your palette with the following delicacies, created just for you by Frantic Fanny. For starters, let's have a bash at some grog:

CHRISTMAS GLOG (Dangerous to make, but expensively delicious)

- | | |
|---------------------------|-----------------------|
| 25 cloves | 1 lb seedless raisins |
| 25 cardamon seeds | 1 bottle brandy |
| 2 oz. cinnamon sticks | 2 bottles claret |
| 2 oz. chopped orange peel | 2 bottles port wine |
| 1 lb. blanched almonds | 1 lb. lump sugar |

Method: Put first four ingredients into a fine cloth bag, place bag, almonds, and raisins in a large bowl. Pour in enough brandy to cover the lot and let stand for 24 hours. Then transfer the bag to a large metal bowl (or saucepan), pour in the wines, heat to just below boiling point then simmer for 15 mins. Remove bag. Add to the wines the contents of the first bowl. Then place a fine mesh grill over the lot and put the lump sugar on the grill. Pour the brandy still left in the bottle over the sugar, light it with the end of a long paper taper, and let the sugar burn completely. When the last flame dies, remove grill and ladle the Glog into punch glasses. Serves 20. You may live to tell the tale, but it's all fair dinkum!

Having thus dispensed with breakfast, let's move on to a particularly sumptuous main course dish:

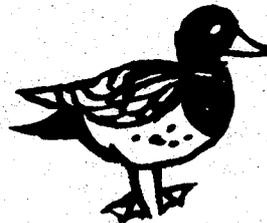


STEAMED DUCK WITH RED CURRANT JELLY AND CHERRIES.

- | | |
|--|-------------------------------|
| 2 ducks, portioned and rubbed with salt and pepper | Dash of thyme |
| 3 carrots, scraped and sliced | 2 cups red wine |
| 1 teaspoon sugar | 1 cup cherry juice (or water) |
| 2 sliced onions | 1 lb. pitted sour cherries |
| 1 clove crushed garlic | 2 tablespoons kirsch |
| 1 bay leaf | 1 jar red currant jelly |

Method: Preheat oven to 325°. Arrange all ingredients except for last 2 in a large, heavy casserole, cover and bake for two hours. Have another drink. Add kirsch and red currant jelly, shove it back in the oven with the lid off, turning the meat to absorb the jelly. Serve when jelly has melted. Serves 6 ordinary people or 3 gluttons. And I know it's expensive, but isn't that what Chrissie's all about.

If you feel like a bit of a change from the Olde Xmas Pud, try filling the corners with the following, served with rum sauce, just for laughs.



ALMOND PUDDING

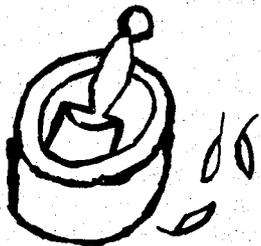
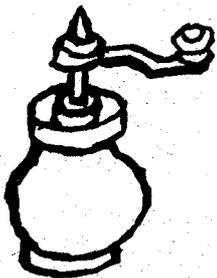
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| ½lb. butter, creamed | ½lb blanched almonds, ground |
| 5 egg yolks | ¾ cup sugar |
| 5 egg whites | Grated rind 1 lemon |

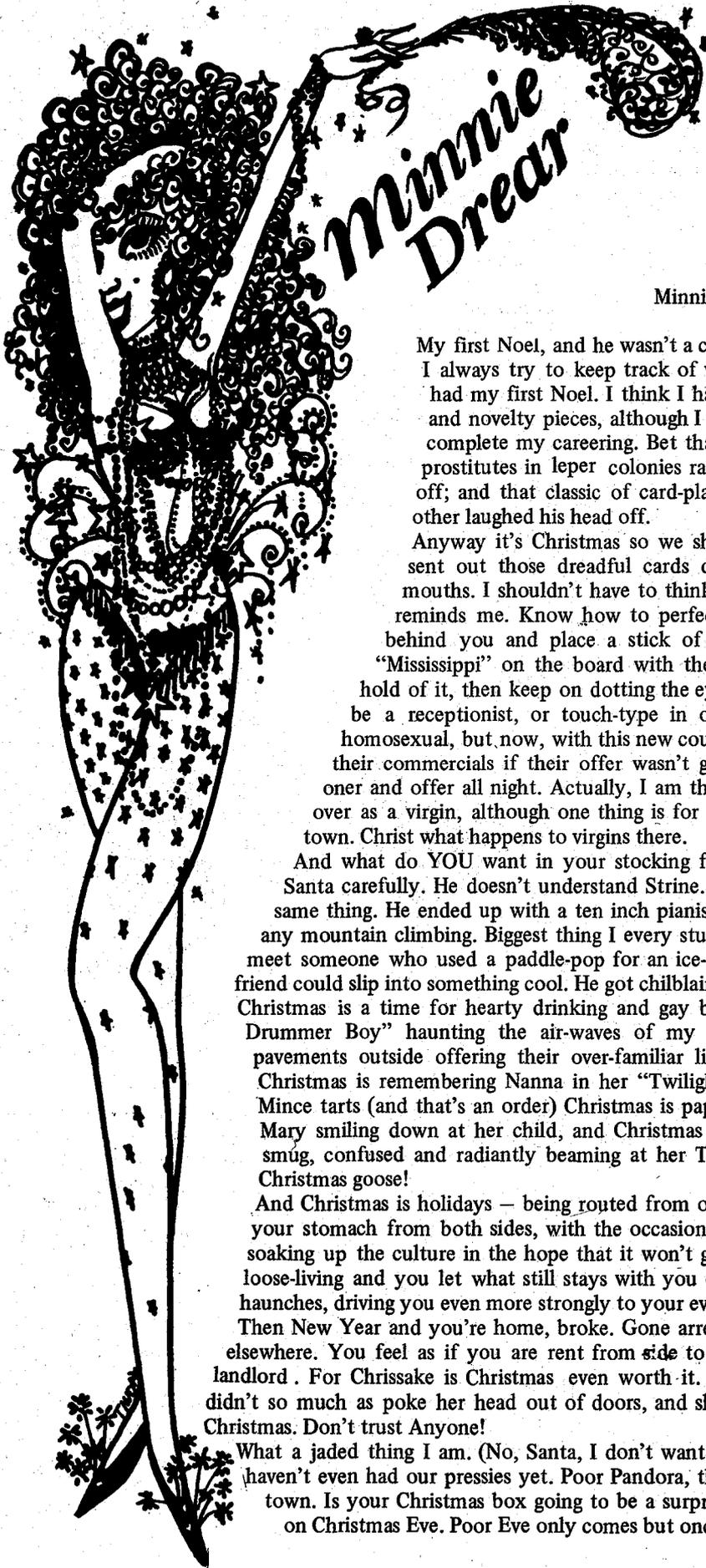
Method: Combine creamed butter with everything except the egg whites. Beat whites till stiff, stir in carefully. Pour into a mould, steam (in a large pan partly filled with water) for about an hour. Serve hot with:

RUM SAUCE

Combine 1 pint of slightly softened ice-cream with four tablespoons of dark rum. Add whipped cream for the final gorge.

At the end of this lot you'll either be stark staring mad or drunk or both. Alternatively, you'll be gloating because you served take-away pizzas and beer and saved yourself all the bother. Anyhow, a mad, Merry Chrissie to you all.





Minnie Drear's First Noel.

My first Noel, and he wasn't a coward. He stuck it out with the best of them. I always try to keep track of what comes in my direction, and last week I had my first Noel. I think I have gone through most of the Christian names and novelty pieces, although I still have siamese twins and an albino leper to complete my careering. Bet that brings on an absolute plague of leper jokes; prostitutes in leper colonies raising their prices until their business dropped off; and that classic of card-playing lepers, one threw in his hand and the other laughed his head off.

Anyway it's Christmas so we should forget about things like that. Christ, I sent out those dreadful cards done by people with paint brushes in their mouths. I shouldn't have to think of Pakistani refugees for months yet. Which reminds me. Know how to perfect your sex technique. Set up a blackboard behind you and place a stick of chalk in your behind then carefully write "Mississippi" on the board with the chalk, making sure you are keeping a firm hold of it, then keep on dotting the eyes. Virgins to whores overnight. You too can be a receptionist, or touch-type in only eight hours. I used to be a practising homosexual, but now, with this new course, I'm a perfect bugger. I wouldn't be doing their commercials if their offer wasn't genuine like lesbians, honour an offer, one and offer all night. Actually, I am thinking of going to a new town and starting all over as a virgin, although one thing is for certain, Bethlehem isn't going to be my new town. Christ what happens to virgins there.

And what do YOU want in your stocking first thing Christmas morning. Be sure to tell Santa carefully. He doesn't understand Strine. Last year, my friend and I wanted much the same thing. He ended up with a ten inch pianist, and I got an ice prick. And I don't even do any mountain climbing. Biggest thing I every stumbled on but that's another story. I did meet someone who used a paddle-pop for an ice-prick. He'd sit on it on hot days, so that his friend could slip into something cool. He got chilblains in the end. Had to give it up.

Christmas is a time for hearty drinking and gay bars, and the beat, beat, beat of the "Little Drummer Boy" haunting the air-waves of my trannie. Cheap carols flaunt themselves on pavements outside offering their over-familiar lines to anyone who looks like taking them.

Christmas is remembering Nanna in her "Twilight Home", and Christmas is a load of tarts. Mince tarts (and that's an order) Christmas is paper-paste-press-outs of a coy, confused Virgin Mary smiling down at her child, and Christmas is Packer-paid-press prints of Sonia looking smug, confused and radiantly beaming at her TWO children. And what about a marvellous Christmas goose!

And Christmas is holidays — being routed from one end of the country to the other, flattening your stomach from both sides, with the occasional kicking up of your heels. Holiday tours — soaking up the culture in the hope that it won't grow. Putting on weight with over-eating and loose-living and you let what still stays with you on your hectic journey settle firmly on your haunches, driving you even more strongly to your ever recurring destination.

Then New Year and you're home, broke. Gone arrears in your rent, and you have other diseases elsewhere. You feel as if you are rent from side to side, or you'll have to be to pay the vicious landlord. For Chrissake is Christmas even worth it. Bet She often asks that, up there. Poor girl didn't so much as poke her head out of doors, and she was lumbered. That's the true meaning of Christmas. Don't trust Anyone!

What a jaded thing I am. (No, Santa, I don't want to become an expensive, Chinese dildo). We haven't even had our pressies yet. Poor Pandora, the minute she opened her box, it was all over town. Is your Christmas box going to be a surprise, Joanna, for Gawd's sake don't do THAT on Christmas Eve. Poor Eve only comes but once a year (frigid bitch). One thing's for sure, if

Aunty Peg sends me a subscription of "Time", again for Christmas, she'll cop two "Readers' Digest" subscriptions. Actually what she could do with, is a subscription to the "Review". The poor, old thing usually reads the dailies and thinks the world is ruled by Sonia's slits. She was dreadfully upset when she read that Sonia was visiting Ted Heath when he was negotiating entry to a common market. Naturally, Sonia wasn't present when Mr. Heath and Billy discussed their common interests. She'd have been hit in the head with a squash racket, if she'd stayed.

I should not be waxing political at this party time. I know that they have all buried the hatchet, very carefully, because the split is pretty bad, and at the moment the country is being led by one big happy Christmas party; so jovial and gay, and is it Santa or Jolly John with the hearty laugh? And here I sit atop the

phallic pine at Camp Inc., Sydney typing out my lines. It was small sacrifice to pay, being the Christmas fairy for the tree. Another member had to put his nuts on the festive table.

I would like to wish you all the best for the New Year. Remember to keep your legs crossed. (Actually I can during the entire performance. I've been told it's like doing push-ups over a well.) Don't drive if you have imbibed too heavily, and be careful not to chew off more than you can handle. Many people have been known to choke. Have some thought for the less fortunate people of this world, the poor and the drunken squares. It is not for nothing that Fathers' day comes nine months after Christmas, in September. And to you all I wish

Happy Christmas

Perth Scene

DOUBLE THINKING

The WA ALP Executive was treated to a choice piece of doublethink a few weeks ago.

The septuagenarian State member for the Kalgoorlie district, who no doubt thinks that the only sexual activity permissible outside of the marriage-bed is a visit to the Hay St. brothels, delivered the following erudite opinion:-

"Homosexuals are people suffering from an aberration. I think it would be quite wrong to let people who are mentally afflicted have the same legal privileges, if not rights, as normal people. I agree that there is nothing to be gained by repressing these people. But they should not be treated as people who are not afflicted."

Luckily the rest of the executive was not very impressed with this brilliant piece of logic, but moved to have the question of law-reform submitted for closer study.

Just before the recent By-Election we wrote to each of the five candidates, asking them their opinion on a change in the laws on homosexuality. Replies were received by the two Independent candidates (both in favour of law-reform), the Liberal candidate (answer: hasn't studied the subject sufficiently to give an opinion - in other words human rights are not very important if you aspire to a seat in the House). No reply by the DLP - understandably, as a six weeks' old foetus is so much more important than an underprivileged human being. The

successful ALP man (reduced majority) didn't have the guts to reply either so now he can take his seat in good conscience and discuss the weighty problems of daylight-saving in WA.

The Campaign in WA is gaining members every week, but unfortunately the Ladies are conspicuous by their absence, apart from a few brave souls. We like the girls and find them pleasant and stimulating company and would very much enjoy having them at our meetings and socials. We are also convinced that our movement would gain enormously by having the female point of view, both homo and hetero, so why the cold shoulder? If it is because Lesbianism appears immune from the law, read ACT Camp in the October issue of Camp Ink. You need our support as much as we need yours. Ladies, if you don't like our type of social and educational activities, remember that we can't alter our programme unless you make suggestions.

Our chairman was able to have an excellent letter published in the Daily News, setting out the aims of the Campaign in detail. The free publicity should boost our Membership.

Negotiations are well in hand on our clubrooms and may be finalised before the December issue goes to print. Keep your fingers crossed, boys and girls.

Hadrian.



I'm never coming out.

Melbourne Scene

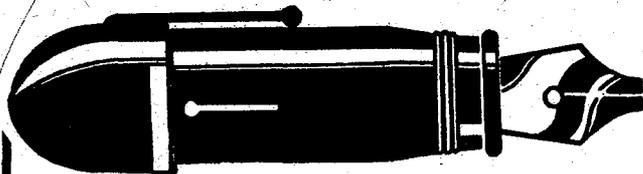
ALIVE AND THROBBING

Melbourne branch of the Movement, sends her greetings to our brothers and sisters throughout our fairland. Far from becoming a dreary stagnation, we are alive and throbbing at the clubrooms at 21 Queensberry St., Carlton - put that address in your well-thumbed address booklet, you interstate brethren who plan a visit to the queen city of the South these holidays.

But - the Action goes on - advertisements in newspapers, membership growing, public speaking appointments, the development of valuable counselling facilities and contacts.

Our A.G.M. reinforced the need for the Society (or movement perhaps, but who cares about terminology) to see itself as a catalyst for change in a largely hostile down-under Antipodean society. Our new executive has as helmsman, one, Nigel MacCormak with Alan Clegg (Vice-P), Ted Williams (Sec) and seven conveners of working committees. Unity in diversity our aim, as always.

Some of the Melbourne brethren witnessed the recent Anglican synod's recommendation of the liberalization of penalties. One hopes that eventually some dreary little public service clerk will delete those "abominable" clauses from the statutes. Of course, we are aware that our task will not end there.



letters

The Editors,

After the Anglican Synod came out in favour of legalising Homosexuality, Mr. Reid, the Attorney General, said that he could not see any law changes in the immediate future; his own thoughts being, that such laws would lead to a degenerate society. It's enlightened thinking like this that leads us to believe that we have an ostrich government. The problem simply does not exist, so let us sweep it under the carpet.

As any reasonably well adjusted homosexual knows, this is the kind of thinking that turns us all into dirty perverts, not worthy of the consideration of the law, but they have managed to come to terms with their environment and themselves.

I shudder to think of the number, who simply cannot cope with their sexual problems, due in some way to some religious hang up. This is the fault of the religion, not Christianity. (Even though I am not Christian, I use the word, because this is a Christian country.) To me, Christianity and the Christian religion, are two very separate things. When taken on the surface, the biggest things in this religion are love, forgiveness, and salvation. As we all know, there are homosexuals, they do exist, and no amount of under-carpet-sweeping will solve the problem. Yet the Church has for countless years pretended that they do not, and only very recently have some of them realized the enormity of what has been done in the name of the church.

It's hard enough for a boy of the age of 19 or 20 to suddenly discover because he wants kicks or a change, or for some other reason, and morally club them to death using a bible as a club, forgetting, conveniently, all about Christian love. It's very easy to condemn, particularly when to accept with love means that one takes on an enormous responsibility; that of helping to educate dear old John Q. Public, that homosexuality need be no more depraved than "normal" sexual conduct.

"Joy, beauteous spark of the gods.
Love, a shaft of light from heaven."

Schiller (Ode to Joy)

No mortal will ever attain to full perfection in expressing such divine love, but that is no reason for failing to try, particularly if one professes to hold such ideals. In the Christian moral ideal, the principle of love comes first. The Christian ethic is an ethic of love and it is such, because the Christian world is a personal world. All those who profess to be Christian, need only remember that Christ Himself commanded his followers to love. That is in the sense of respecting one's fellow man. What Mr. Reid, and all who think like him, don't seem to realise, is that nobody is asking them to become homosexuals, but rather, are insisting on living their own lives, and expressing their own selves, in their own way. We don't mind if they don't agree with us, but in the name of God, how dare they insist that we agree with them. By what right does one man tell another, that he cannot do such and such, or must do so and so?

One human being, expressing love

for another human being through the sexual act, is the most beautiful thing in the world, regardless of the sexes of the participants, and may God pity the fool who says otherwise, for he knows not love at all; only convention and the society dictates.

Reluctant though I am to start quoting the bible, for as Shakespeare wrote "Even Satan can cite scripture to his own use."; here are a few passages from the other side of the ledger.

Ecclesiastes 4: 9 - 12.

Matthew 7: 1 - 5.

John 8: 3 - 11.

These are only a few but are worth reading because we so often hear from the fire and brimstone experts.

During a discussion I overheard recently about famous homosexuals throughout history, people began dropping the names of Plato, Leonardo Da Vinci, and so on, when one of the group leaned forward and said; "I don't want to be accepted because anybody famous was homosexual, I want to be accepted because I'm me."

A homosexual must learn to accept himself as he is, not throw away his religion because it doesn't seem to fit; it's his fellow man who doesn't fit.

And to the bible bashing man who condemns the homosexual, all I can say is that I'm glad that the founder of your religion wasn't so exclusive.

Rodney C. Houghton

The Editors,

I note with interest the diversity and spontaneity of counsel offered as a solution to Gerard's plight. Several resultant alternatives appear to be at his disposal.

Firstly, he could divest the superficialities of his quest for pure love and rechannel these and other innate drives into an organisation both sharing and sympathetic toward his sensitivities. On the other hand, he could throw his cultivated ideals and moral stoicism to the wind and pursue fleshly desire with gay abandon.

Failing these, he could defer his present exploits whilst psycho-analysing and re-evaluating his spiritual and temporal existence. Meanwhile, the years slowly advance and he inadvertently slips into the jaws of the frustrated, infirm and redundant philosophers.

Gerard's disposition is by no means unique. The answer to his problem lies within himself - his conscience and ours. It is incumbent upon us as a concerned faction to offer more than just comic vulgarisms or vague hackneyed predications.

THOTH

To the Editors:

With regard to your editorial (Vol. 1 No. 12) where you condemned these "leaders" who condemn homosexuality on the points that it is sinful or curable etc.

Could we not send to these people some of the unhappy homosexuals who have been victim to these peoples' outbursts. I mean those homosexuals who have ended up in a mental hospital or prison simply because of the views of these irresponsible people.

Perhaps then they may try to learn more about it and possibly think again.

M. BURN

The Editors,

I am a typical mid-twenties, lower middle class, pie eating, beer drinking, heterosexual Australian male. So there dummies. I have been drawn into the homosexual forum because me bloody sister is a bloody queer. For bloody years I have been trying to seduce her girl friends and now she tells me. Now all I get is "if he ever turns let me know" from her "boy friends".

All I used to know about queers was that my sister had one for a teacher; that I used to have to fight like hell when wrestling at the Police Boys' Club for some instinctive reason; and not to put my left foot on the Archibald Fountain. I could quite easily dissociate myself from the bastards. Then sis drops the bomb shell.

Didn't we have mutual fun as children playing "show you mine for a look at yours"? I could not understand.

At first I was hostile. What low creature could have seduced her? I mean a big brother is supposed to hit the fella that got her into trouble. If the first bird that sis had was butch I'd probably have gotten the shitter knocked out of me. (I am small see.)

Then I thought it was a phase she'd get over like menstruation. But I found her to be very happy, and so were her friends. So I had to change my attitude.

Since sis made her debut and went public I can tell anyone I like that my sister is a lesbian. As she says I get a lot of mileage out of that one. Unfortunately the tar brush has splashed a bit on me so that I no longer feel 100% male, and that the 5% or whatever should be allowed its freedom.

She reckons she gets a lot of mileage out of that one when I act the screaming queer. ("Have you ever seen an elephant mince?", she says. I am fat too.) And she tells her poofta friends about me and my first best friend Milton: our going for long Sunday drives and drinking grog together and not seeing birds much, and there they are laughing at such an "unnatural relationship". (To them, the bastards.) So it cuts both ways.

Well, why am I writing? It's to give you a square's point of view.

First, I reckon you're doing a great job. Secondly, listen to you intellectual leaders. See I don't know much about you people. After getting over the first hurdle I don't really want to know much. Who really gives a stuff?

As a hetero I can only endorse you're leaders views. Like stick together and present a united front. Flourish as a minority group. (Jews, Liberal Party, Wogs, etc.) Don't squabble in public, you'll only confuse us bastards.

Go public. A lot of my friends know queers and you don't hear much criticism really. As my sister Minnie says when advising friends, "Tell those of your friends and relatives that can take it." That way we are forced to take your stand. Don't tell your poor old granny though because her Victorian morals might force her to divorce you when she'd rather just suspect you're queer. An added advantage is that going public prevents you working the same beat as, say, your dad. "Incest to injury", as Minnie would say.

Next you've got to be generous. If you want to give within the full meaning, (say

you feel you can't go completely public) why not set up a fund at Camp Ink where you poofers send all your donations. This means that Camp Ink sends say \$10 to St. Marys Seventh Day Church at Cronulla saying, "Enclosed our cheque on behalf of a mutual member." Similarly a news story might say that Camp Ink members gave \$3000 to "Freedom From Hunger Campaign".

Then I reckon you've got to form sub-clubs and frequent some places. Why not set up the Bondi No. 2 Surf Life Saving Club. The day-to-day possibilities are limitless. You could have "Billet a Queer" Travel Clubs all over the world; or an Artificial Insemination Donation Club for those that don't swallow.

What I'm saying is that by presenting a respectable image of yourselves you will bring respectability to your beds, also you'll get the chance to meet other UM., ER, AH SOUL mates legitimately. Get your image out of the shithouse plus yourselves if that's what you do. On that theme in Wellington they are changing a public toilet into a restaurant.

I don't know who is responsible but I can guess he will have a lot of sentimental reunions. "Listen to our tune as the toilet flushes".

You all know my sister. She is a post graduate research fellow in chemistry, she is an aspiring poet/authoress, a strong CAMP INC supporter and CAMP INC columnist. She's gone public, she has convinced me you're not that depraved.

Mike Drear

This letter is quite genuine. Our Minnie does have a brother and, by the look of it, serious comments liberally sprinkled with banal witticisms are a family trait. One might say the family trait is a banal fixation (ED).

The Editors,

Some time ago I asked you to send me a collection of back issues of CAMP-INK and to enrol me as a member. Since then I have read and re-read the issues trying to clarify my thinking on some of the points discussed.

Frankly, I am most impressed by the whole development and have a few ideas which I think may be worth discussing.

Why not invite anyone who is outspokenly hostile to speak to us? Do it, of course, publicly, politely and assuring them of every courtesy and an attentive hearing with full freedom to join in the subsequent discussion at will.

This would be good PR as indicating that even when denounced from on high we don't scuttle back into the wood-work but stand up and ask the fellow to come over for a talk. There is also a slightly intimidatory aspect: if you hate homos don't shout too loud or you'll get an invitation.

After issuing the invitation, consider the possibilities:-

- a. He squibs it. OK but we can criticise any future public utterance from the point that he deliberately passed up an opportunity to improve his information on the subject.
- b. He comes and is quite adamant and there is no meeting of minds. OK again, but at least we have gained some insight into the way his mind works, the arguments

he used, the ones that give him most trouble to answer. Know your adversary.

c. He comes and is reasonable. This may modify his future public statements. If, however, it does not what we can compare what he said then with what he is saying now to his dis-credit.

It seems to me we couldn't lose anyway. I haven't gone into the final possibility which is that he might recant and embrace homosexuality on the spot. Perhaps a volunteer should be kept standing by in case.

The next idea would be to encourage through CAMP INK a nation-wide clip campaign (not a proposal for compulsory circumcision but a way of bringing views to the attention of politicians, etc. without the tedium of writing letters.

The idea is when you see a newspaper reference to the need for law reform you clip it out, pin it to a sheet of paper, add "this is also my opinion" or words to that effect, add name and address and post it to the premier, attorney-general, chief secretary, local member, or whoever.

I think letters to politicians do have some effect especially if they are numerous but there is no way of getting people to write them on the required scale. Sending clippings however is quick, easy, effortless, and probably at least as effective. And anyone wary about using his name could be re-assured by being reminded that he is not required to say he is a homosexual but only that he favours law reform.

Favourable references are pretty frequent these days especially in the Australian. It is only a matter of waiting for the next one, clipping it out, signing it, and posting it.

As I see it the crux of the problem both for law reform and for social acceptance is that the homosexual has to be humanised. At present he is thought of by the general public only in terms of two or three unflattering stereotypes... merely as a set of genitals in drag or something to that effect. For people to "come out" is one way of correcting this but it is important that the individuals themselves should be good ambassadors and anyway, moral courage aside, they can never include people who depend on bosses or customers for their livelihoods.

I would think though that the CAMP organisation or at least the subscription readership of CAMP-INK is now big enough to provide a highly significant sample of the homosexual scene even if with a middle class bias. With Liberal Governments in power this is not really such a bad fault.

The idea would be to arrange an anonymous but collective coming out in the form of a survey based on a questionnaire to be sent as an insert in all subscriber copies. These would be returned without names, addresses, or initials since as each subscriber would get only one copy of the survey form no question of padding the returns would arise.

The final result of the survey could be very helpful in many ways; as a news item in itself, as a corrective to the stereotype view of the homosexual, as evidence for any law reform commission, for mutual information, and so on. With suitable commentary it could even become a booklet rather like the one the Civil Liberties people published on what one should do if arrested. Called "Fifteen Hundred Australian Homosexuals" it should sell well as it sounds like a beautiful bit of porn.

I've given some thought to the type of questions to be asked. I think there should be a fairly searching enquiry into homosexuality itself but also questions should try to make the homosexual become a person in terms of education, occupation, income, social status, general interests, other clubs or organisations, religious observance, politics, charitable donations, and all the other things that go to making up a real live person.

No doubt the result would be to bear out the Wolfenden finding that homosexuality runs through every section of society, but perhaps that is the point that needs to be made. Wolfenden can be brushed aside on the grounds that it only applied to the Poms and Dinkum Aussies don't do that, but this survey would be local as well as up to date.

The only other idea I've had is to send Mr. Askin a pair of homosexual white mice.

IAN

Dear Editors,

Gay-Lib constantly asks us to "come out; let the people be less ignorant about us". Some people come out and play up to the stereo-typed roles that others have of homosexuals. A few wear Camp Inc badges and lesbians may wear a ring with the Greek letter for "L".

Another technique of informing the straight ignoramuses around us is to talk to them. If you are smooth enough you will probably succeed in spreading peace and good will and even love between homos, heteros and bis, i.e. everyone.

Like other minority groups, homosexuals also have their peculiar fashion trends. One that needs popularization if the not-too-flashy ring on your smallest finger. If confronted with a not-too-friendly straight, it is a thing so ambiguous in meaning that you can deny your homosexuality. Anyway, so few people know of homosexual fashion trends that you need not worry very much. Australian men, in particular, are not very fashion conscious, especially about jewellery. A second advantage is that this symbol of your partner preferences can be removed quickly and easily if you prefer not to have it noticed at certain times.

All this ring displaying is very fine, but what if straight people also start wearing a fairly plain, little-finger ring? If this happens, have your jeweller put a Greek letter, any Greek letter, on one side of your ring. Screw your ring as desired, displaying as much of this homosexual symbol as you wish.

And why a Greek letter? Because it is ambiguous, unusual (so there won't be so many straights with it) and because Ancient Greece never had it so bad, homosexually, as we have it now.

Greg

The Editors,

What an agreeable surprise (once again) to read Stephanie Bennett's Letter on sour grapes. How right that lady is.

Just as pleasing (I should any readers of Camp Ink have missed it) was the publication of four poems by Stephanie in the latest edition of "Expression Quarterly".

The Writers' Guild apparently see what Stephanie has to offer — so do I. Such a pity Camp Ink doesn't.

In all respects to both, never having met Stephanie or John Ware, I wonder how the poetess will react when we finally approach her and ask, "Baby, can you grace our

columns with a little ol' poem or two?"

I hope she tells us to go take a fast train to hell.
E. James

We are sorry if Stephanie Bennett took offence at our refusal to publish her poetry. But this is no reflection on Stephanie or any other poet. It has been and must continue to be our policy not to publish poetry or fiction until we have enlarged Camp Ink to the extent where we have the space to allow proper presentation.
Eds.

The Editors,

Being a migrant I am sorry to say that with my experience of the Australian scene I must admit that Australians (whether camp or square) are LOUSEY SEX.

With a mass of reading matter available at your bookshops, (even though for squares the approach is always the same), it's amazing how crude and unromantic I have found Australians to be in bed. On the continent even a "one night stand" can be an unforgettable experience and at least your Lover will have the courtesy to greet you when you meet again and not the snub one gets in Australia.

So please, dear aussie camps, do try and improve your technique; and it would not be a bad idea to have an article in Camp Ink on this subject to alleviate the usual heavy reading one encounters in each issue.

"Let's Love and be Gay"

The Editors,

To argue that C.A.M.P. is an organisation designed to give homosexuals the rights at present afforded heterosexuals is, I hope, wrong. As a well-educated, middle-class, white, anglo-saxon, protestant male of convict ancestry I would then be free to exercise all the heterosexual privileges of discrimination against you Jews, you

hetero-married ladies, and against bog-ignorant Irish-Catholics, over-populous, coloured persons. It is my earnest hope that Camp Inc aspires to give homosexuals privileges that deny these discriminations. It is my earnest hope that these privileges will

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simultaneously be afforded to heterosexuals, and other less-gifted people; women, Jews, Catholics, and you filthy niggers.

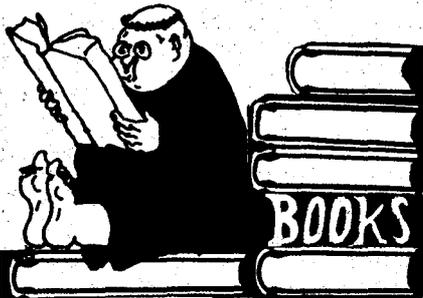
Ours is a fairly specific kind of discrimination. It would not be beyond imagination to visualise for myself an existence where I denied that I was homosexual, married a W.A.S.P. socialite, had a couple of small wasps, and eventually

became Prime-Minister. It would be much harder to bleach a negro or graft a foreskin on a Jew. We as a homosexual society must at the same time insist that the people we represent are different, want to be different and we must insist that difference does not give anyone the right to discriminate. Vive la difference.

I would like to see evolve through all its grotesque, embryonic mutations a society (C.A.M.P.) that is completely structureless; that should allow for no discrimination; which should indeed make such discrimination unnecessary, and in fact impossible. In Communist countries (and I apologise to all you filthy reds) or in Orwell's "Animal Farm", where the pigs became more human, we have seen that imposed structures have led to status, which has led to discrimination based on status. C.A.M.P.'s structureless society will I hope eliminate this possibility.

You may unfairly argue that human nature is discriminatory by the very character of the animal we are. This I believe to be false. I might have impeccable taste, but I do not discriminate. It is true that man is discerning. We choose our friends and I have made many friends at Camp Inc, and got off with some comparative strangers. However, I hope I have been equally polite to all members, and I hope I have listened as sincerely to all points of view intelligently and unbiased by any prejudice due to friendship or any lesser discriminatory practice. If I have been guilty of discrimination within Camp Inc, then Camp Inc has not fulfilled its promise to me, yet. Any imposed structure will immediately make me a tyrant God knows how it will affect Minnie Drear, and I pity Camp Inc's chances for improving the wider community.

David Widdup.



What better than to lie in the sun reading the best camp poems. Would you believe that Shakespeare was a raving Queen? He wasn't, but his love for a young man inspired some of the greatest poetry ever written. Most critics favour the idea that the sonnets were written for Shakespeare's patron, but Oscar Wilde, in his essay "The Portrait of Mr. W. H." formulates the theory that the sonnets were inspired by Will Hughes, a star actor, whose identity is gained from the sonnets.

Ivor Brown, a noted critic, dismisses Oscar Wilde's theory, by saying that Oscar Wilde would want to claim Shakespeare as a homosexual

because he was one himself. Presumably Ivor Brown would claim Shakespeare as a heterosexual because he is hetero, or perhaps it is the objective viewpoint of that lucky species, the celibate. Personally, I think Shakespeare was bi, but he sure had the hots for some young bloke. It seems pretty stupid to dismiss the theory of a man who had first class honours in both literature and classics, just because he was a poofster. That's discrimination against poor Oscar at the lowest level. He would have been incredibly incorruptible when it came to matters of literature.

Most heterosexual critics would prefer that the sonnets were written for a patron rather than being inspired by genuine love for a young man; professional prostitution of art being preferable to any homosexual attachment. This idea is based on the equation of homosexual love with immorality, but it won't wash. They hadn't invented K-Y then.

Wilde's most cogent argument against the patron theory, is that the

writing Shakespeare hoped would immortalise his beloved are the plays, and not the sonnets, which were not meant to be published. At the time of writing the sonnets, Shakespeare's plays were being performed all over Europe. Southampton knew that the characters of the plays would live forever. Also there was no need to promise Southampton immortality. He had fame in his own right.

As far as can be determined the sonnets were written about the time Shakespeare wrote his greatest comedies. Being the producer as well as the playwright, Shakespeare wrote with an eye to casting. "Much Ado About Nothing" required a sweet Beatrice, "As You Like It" starred a "heavenly Rosalind", and "Twelfth Night" needed a pretty and clever Viola. For these star roles, Shakespeare would have needed a very beautiful actor who was brilliant enough to deliver the lines with excellent timing, because these were comedies. He needed a beautiful, young boy who really understood the

plays. In those times of truly great performances, women did not appear on the stage. Who could blame the playwright for loving the beautiful, young actor, who inspired his art and wit, and portrayed the characters so well. The plays were hits. Even the porcine, chauvinistic, hetero Ivor Brown concedes, "... he (Shakespeare) was more than knee-deep in love with Beatrice, Rosalind and Viola; they were by no means negative causes of much ado: they were fashioned as he liked them; they spoke as he willed."

I doubt Shakespeare ever got off with the young actor. In sonnet 20, he admits that nature had "prick'd" his beloved for woman's pleasure. The meanings of prick have lasted in our language quite well, unaided by dictionaries. It is amazing what has been passed on by mouth over the generations that has never featured in a dictionary. Try sonnet 151 if you really want the best in double meaning, but before reading that one, read some of the other beautiful poems, and some time read Oscar Wilde's essay.

CHILDREN'S SECTION

Some of you might have nieces and nephews, and if you are in the habit of giving them books for Christmas, and sitting up in bed with them reading them the stories, then I could suggest nothing better than a good Enid Blyton. Enid was a prolific writer and wrote many charming and innocent stories, however, beauty being in the eye of the beholder; the camp adult can still derive some pleasure from the books.

"Five Go To Camp" is in the Sydney Camp Inc library, to give you a brief outline of the plot and characters would be an exact reproduction of the book. That's the way she wrote. Another in the "Famous Five" series is "Five Go To Mystery Moor" and opens with the very fem, Anne and George staying at Captain Johnson's Riding School. The boys had gone to camp. George as you might have guessed is really Georgina, but only answers to the name of George. She is referred to politely as a tom-boy, but if you've read "Five Go To Smuggler's Top", you will know that George has the typically Freudian Lesbian background. Also at Captain Johnson's Riding School is Henrietta, who, as you might have guessed would only answer to "Henry - or Harry to her very best friends!" At the beginning she is vying with George for Anne's friendship.

With that kinky lot of Captain Johnson's (I have my doubts about him.) He sends the girls out camping in a tent. In fact the whole story is intense, anyway, with that kinky lot, is Timmy, a large sort of dog. Georgina is quite openly referred to as Timmy's mistress.

On page eighteen - but all of them, small or big, were excited to hear about the coming of Julian and Dick", and so the "Famous Five" are together again, George, Anne, Timmy, Dick and Julian. Henry is just a ring-in for this particular book. "Julian" is the name of Billy McMahon's son, for you lovers of trivia, or even those who



don't even care about the Prime Minister. I shan't tell you the story. It would only spoil it. Enid maintains interest and suspense throughout the

book and I recommend it to eight year olds or older. For the younger ones there is always the even camper "Noddy".

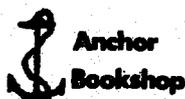
"Five Go To Mystery Moor: published by Hodder and Stoughton.

In "Sex is for Everyone" by Doctor Twinkle, who writes a column for one of the Sydney evening dailies, I looked for our lot under his chapter on "Kinky Sex" among Voyeurism etc. We weren't there. He had given a complete chapter to Lesbianism and Male Homosexuality. He insists that it is all quite healthy and not necessarily kinky. He mentions that animals engage in homosexuality and have survived. He even asserts that most humans have, or should have some attraction for their own sex. He disapproves of the churches' over-reaction to homosexuality and claims that the Catholics don't like it, because it wastes sperm (surely the world's most over-produced commodity) and doesn't make babies. Pity he couldn't publish his ideas on homosexuality in the paper he writes for.

"Maurice" by E. M. Forster has been published posthumously. It is the "usual" in camp novels viz. boy meets boy, they have an affair, one turns out camp, the other comes out square.

Unless you are completing a set of E. M. Forster books, I wouldn't recommend it greatly. It was written in 1914 and was not to be published during the author's lifetime, supposedly to protect the innocent if it was construed as autobiographical.

David Williamson.



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