

CAMP INK

VOLUME 2, Nos. 8/9

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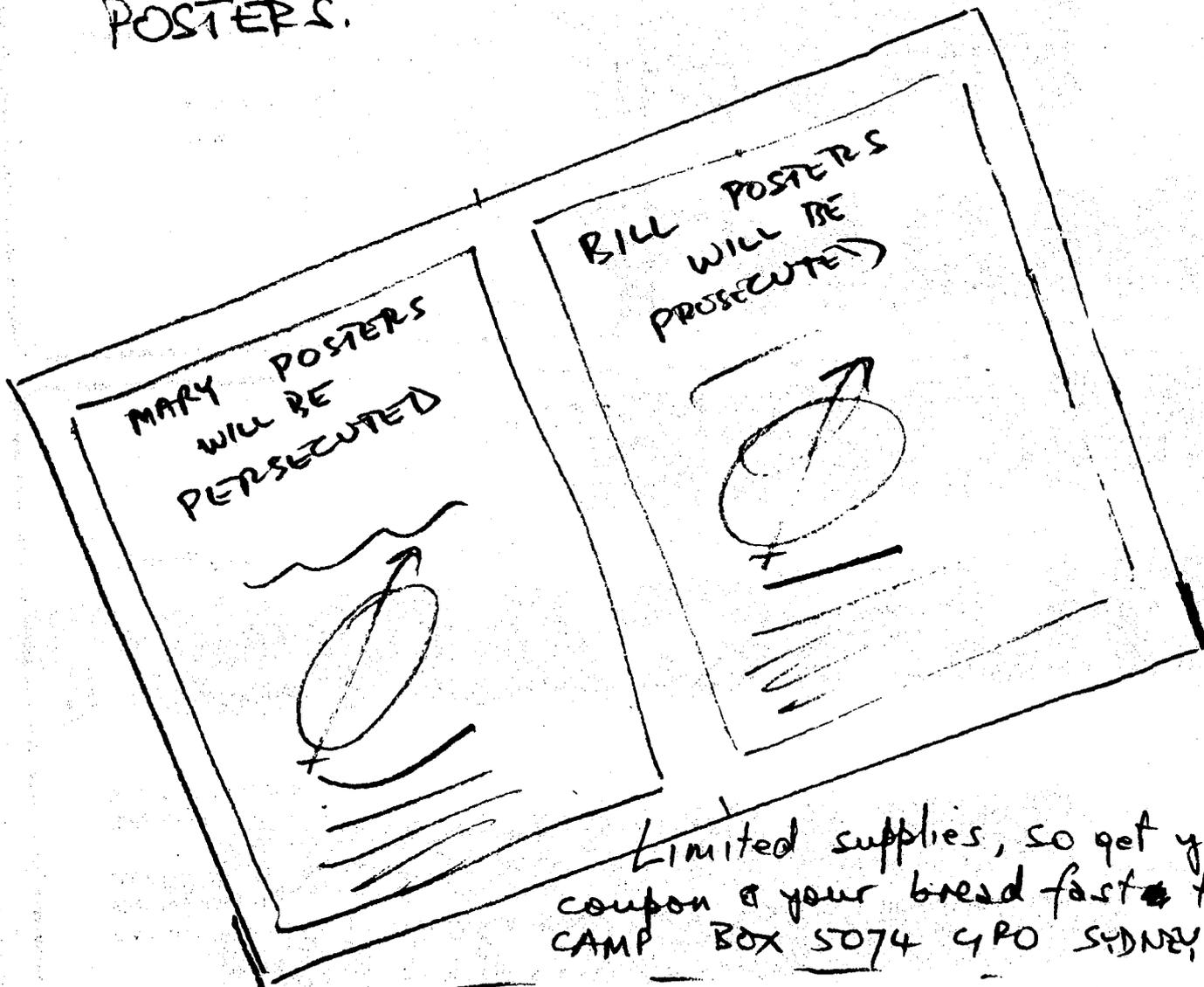
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CAMP INK

Volume 2, Nos. 8/9 June/July 1972

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

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THE EDITORS

The Australian wide Campaign Against Moral Persecution has announced July 22 – July 29 to be **Camp Sexual Liberation Week**.

During that week the Camp branches will be focussing attention on homosexuality and demanding meaningful homosexual law reform.

It is important to stress that the demand is for meaningful law reform and not simply a copy of the English example.

The passing of the English bill simply legalized homosexual acts between two consenting adults in private. The bill did nothing to alleviate the injustices to which homosexuals are subjected. Homosexuals in England are still blackmailed, sacked, murdered, bashed and harrassed.

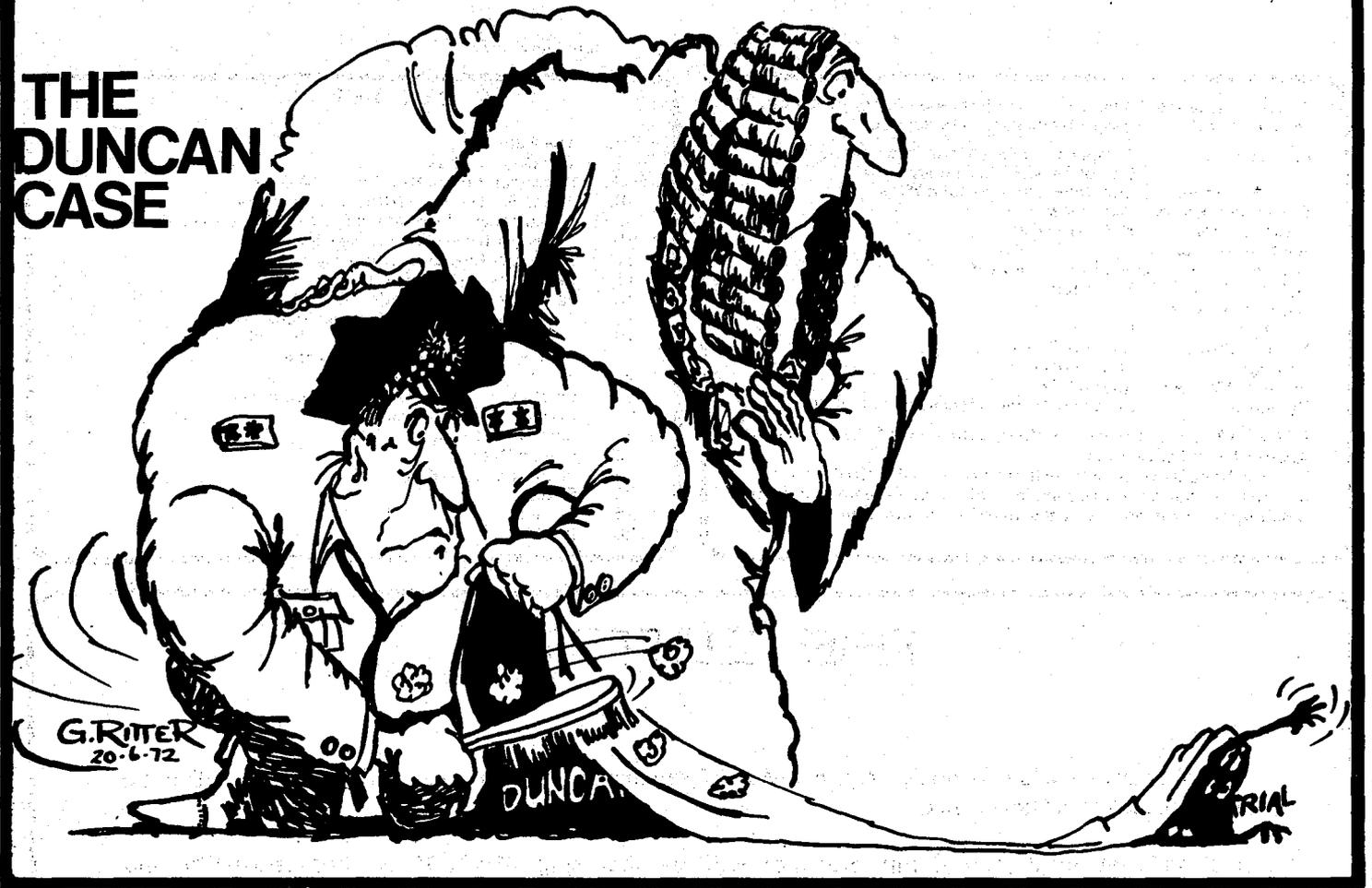
English style law reform is meaningless. Few homosexuals feel threatened by laws against consenting adults in private. Fewer still are actually charged under such a law. Workers on this journal commit more private homosexual acts each week than ever appear before the courts in a year.

In Australia we have recently witnessed the murder of a homosexual (see stories elsewhere in this issue). The unfortunate incident has prompted the S.A. parliament to call for a Private Members Bill and may well result in Homosexual Law Reform for that State.

But English type reform will not prevent further murders.

If we must copy overseas countries we would be wise to look to Holland rather than England.

THE DUNCAN CASE



'I find that the deceased was George Ian Ogilvie Duncan, aged 41, doctor of philosophy, and lecturer of law at the University of Adelaide. He died shortly after 11.00 p.m. on May 10, 1972, in the River Torrens, Adelaide. The cause of death was drowning due to violence on the part of persons of whose identity there is no evidence.'

Thus the City Coroner, Mr. T. E. Cleland, found on July 5, 1972. On one level it left the mystery of Dr. Duncan's death exactly where it was eight weeks before. But not quite. For this tragic case, after a slow start that seemed to have reached a dead end, blossomed into one of such complexity and fascination that the Adelaide Advertiser alone managed to devote over 2,000 column inches (about 60 column metres) to it, plus three editorials, four feature articles, and its front page lead story on at least ten occasions.

Duncan and one Roger James had been thrown into the Torrens by perhaps three men, James getting his

ankle broken. No other eye witnesses have come forward. This is the stalemate. But on May 20, the

Two members of the vice squad had been in the vicinity when they visited a lavatory near the City Bridge because one of them had felt sick. They had been driving home from a party held after a Vietnam protest march in which the sick man inhaled fumes from a bomb.

Advertiser produced a scoop. Three vice squad men had been questioned in connection with the drowning, some of whom had refused to answer questions and refused to appear in an identification line up. McKinna, the S.A. police commissioner promptly denied that there was any evidence of police involvement.

Next round went to the Review — not surprisingly. Their special correspondent put the issue clearly on

While at the party he had not heard of suggestions about "going down" and harrassing the homosexuals. There had been talks about homos, but not about harrassing them. (Constable Clayton in evidence to Turner and Lehmann).

the line — the scene of the death was Adelaide's leading beat, scene of many a nasty 'poofter bashing' incident. It spelt out the harassment, legal and other, of camps. It spelt out a few further rumours about the presence of an unmarked police car. It spelt out the need for an independent enquiry, with secrecy for homosexual witnesses. And it laid the case for far reaching law reforms to avoid the possibility of further murders. Homosexuality was now clearly in the news.

That provoked letters from Professor H. K. Lucke, head of the Department of Law at Adelaide Uni, to Superintendent Lenton, head of the CIB, and to the Attorney General. Lucke called for a

report about the incident, given the rumours.

The report was written and given to King, the Attorney General. The A-G was puzzled, and at this late stage, on June 2, a coroner's inquest was announced. On June 7, it started.

The next sensation was from National U. Printing further rumours that the Vice Squad was deeply implicated in the tragedy, it was revealed that some witnesses who were homosexuals, were fearful of their lives

Mr Dunstan said today (June 9), 'I have no doubt that it could be arranged to hold a hearing in camera to protect any individuals who may be afraid to talk because of their homosexuality... He would be immune from any prosecution for any personal activities as a homosexual. If it can be established that 'poofter bashing' goes on in SA, we will not allow it to continue.'

and liberty should they present their evidence. These witnesses had in fact been found by CAMP (SA) as early as May 11. Now they unveiled their existence. The Adelaide Sunday Mail espoused the cause, and after contact with CAMP (SA), they put it to Don Dunstan that only a guarantee of anonymity and an amnesty from possible prosecution for homosexual behaviour would secure their appearance before the Coroner. Dunstan, with commendable promptness, gave the necessary guarantees.

For days after, the evidence bewildered the general public. People running in and out of the toilet, a mysterious group of men, one recognised as a vice squad man, fighting and frolicking near the toilet. An aerial photo, carefully labelled, of the beat splashed across page one of the Advertiser turned the place into a leading tourist attraction. Evidence of violence before death, evidence that Duncan was a 'passive homosexual,' evidence of a uniformed policeman stationed locally - who revealed that he had been told to 'fuck off' by a plain clothed vice squad man, all created further amazement.

Then a third man declared he had been thrown into the river, about the same time, on the same night, in the

"He said to me: 'What are you doing here?' I said: 'I am having a cigarette.' He then said: 'Best get out of here. The coppers will be here shortly.'"

same place as Duncan and James. He had been driving the green and white Holden mistakenly recognised as an unmarked police car. Certainly the Vice Squad use similar cars. He had burned his clothes. He says he did not recognise any of the policemen under suspicion. His dilemma is understandable. James, the other eye witness, is alleged to be on good behaviour bond for drugs - his relationship with the vice squad is understandably complex also.

Next up were three features by John Miles in the Advertiser, which were awful in a voyeuristic way, and one in the Sunday Mail, which was very good. Then more sensations. Revelations that others had been thrown into the river a month before, started gossip about the vice squad's compulsory learn-to-swim campaign for poofters. The Moral Freedom Committee declared that had homosexuality been legal (sic), more witnesses might have come forward - and indeed one has definitely failed to do so. Council for Civil Liberties had already bought in, helping to brief counsel, along with CAMP (SA), for the secret witnesses, and calling for government money to pay the costs.

Did he then say to you: 'The only reasonable inference that can be drawn from this conduct is that you refuse to answer because you have something to hide and this conduct can only reflect discredit on the police force. Do you understand that?' - He did say that. I don't think I answered. (Superintendent Lenton interviewing Senior Constable Hudson, immediately before suspending him from duty.)

The end was naturally anti-climax. The three vice squad men refused to give any evidence at all, and were duly suspended. One subsequently resigned - the one who had been cited in the evidence as running round in a silver lame jacket! - and so Senior Constable Hudson exempted himself from disciplinary action within the force. Rumour has it that Constables Cawley and Clayton have also resigned, but their resignations have not been accepted if tendered.

Which is how the Coroner ended up where his enquiry started. But someone in CAMP remembered another drowning the previous October, and the Sunday Mail took up the cause again, contacted the family, and they duly asked for an enquiry into the death of their 19 year old son, in the light of evidence before the Duncan inquest. That is now pending. Meanwhile Adelaide had freaked out quite completely. To

initiate the new financial year, the Advertiser ran a 'Legalise Homosexuality' editorial, making it the second only major newspaper in the country to risk such a cause.

I felt sick and disgusted at my breakfast table when I read your headline: 'Homosexual Bill for SA Parl.' I could not swallow my food nor the bill. (Mary Jonats to the Editor, 'Advertiser').

For their pains they invoked the ire of John Court of the Moral Action Committee fame, but they also apparently provoked Murray Hill, a Liberal Upper House member to announce his intention of introducing a private members bill in the State Parliament. Corcoran, the Deputy Premier, announced his agreement in principle with this move, and the stage seems set for some action. The operative word is 'some'.

Naturally, it will be private consenting adults and all the usual reservations, when the Bill turns up. A call by CAMP (SA) for meaningful reform, reform that would stop any more 'Duncans' in the future, was duly ignored by the press, who were ever so solicitous for details and gossip while the murder trial was on. The next moves must be a few angry demonstration by the camp community, some real assertion of demands, before the public anger is fobbed off with the old standby palliatives of symbolic gestures of no real consequence.

In an attempt to solve the murder, the Government has offered a \$5,000 reward for information from any but an accomplice that leads to a conviction. That may work. But a call from Prof. Alex Castles, Dean of the Law Faculty at Adelaide Uni, for an enquiry into the enforcement of the laws on homosexuality and the practices followed by the vice squad in enforcing those laws, a call that had earlier been made in the Review was initially ignored by the press and then rejected by the government.

So the state of play is this. Anxious to get a conviction, there is a nine man squad assigned to investigate the murder. There is a reward of \$5,000 for information. There is a Liberal sop in the form of an HLR bill coming up. But Duncan is dead. Nothing can change that. The important, indeed paramount consideration now is to stop it happening again. That is a question that neither the SA government nor its press seem prepared to face up to.

Q: Since you have been on the Vice Squad have you paid continual or fairly close attention to this area of the River Torrens regarding homosexuals?

A: Yes, sir.

Q: How many people have you reported in connection with homosexuality in this area?

A: I couldn't say sir. It would be quite a few.

Q: Do you believe that the homosexual activities down there warrant strict police supervision?

A: Yes, sir.

Q: Are these your own thoughts on the matter or are these instructions you have received from a senior officer?

A: Earlier there were instructions received, but recently in my own mind I believe that they should be policed strictly.

Q: Would you say that you are biased against people with homosexual tendencies?

A: No, sir.

(Interview of Constable Cawley of the Vice Squad by Inspectors Lehmann and Turner of CIB, SA, on May 13, 1972.)

'When he approached the car. Constable Maynard said to me: "What does Cawley want?"'

Cawley had said: 'Would you mind taking a drive? You are bugging up our poofsters on the river.'

(Evidence of Constable Smedley, who with Maynard was in uniform in a marked police car, in Victoria Drive.)

From a policeman you can only expect the community's standards.

(Whitrod, Police Commissioner in Queensland)

He has been determined to keep violence off the streets ... He feels bitter about any policeman who tells a lie. 'A policeman must be above suspicion', he says. (from a feature on J.G. McKinna, June 1972).

'I understand that giving evidence at the Duncan inquest today you refused to answer questions on the ground that it may tend to incriminate you?' What was your answer to that? - Yes.

POLICEMEN ON THE BEAT

by lex watson

A homosexual is murdered in Australia about once every eighteen months, simply because he, and it is a peculiarly male thing, is camp. The number of bashings, robberies, and intimidation by threat in addition to that is enormous.

The vast bulk of such attacks occur in public places — parks, toilets, and so forth. The few that don't, usually started with a pickup in such an area. So you have the paradox that virtually all sexual acts in public are illegal, but only homosexual acts are illegal in private, yet most of the arrests and harassment of camps occurs in public.

In the wake of the Duncan case in Adelaide, The 'Advertiser' was sufficiently moved by our plight to advocate HLR for private consenting adult (i.e. over 18 in SA) males. Granted that must have been a major decision for them to make, but it is not unfair, in

the light of the evidence in that Coroner's inquest, to say that the press has entirely missed the point in their assessment of the nature of our persecution.

The press and many MP's when they come to debate the private members HLR bill will fail to realise that after the Sexual Offences Act of 1967 in Britain, people are still being murdered on the beats there, and little is being done about it. They will fail to reflect on the oft-cited example of Illinois where, after HLR in 1961, the police not only conducted a systematic campaign to close down all the bars because they were being used for 'soliciting for immoral purposes' — i.e. meeting friends, but they staged a massive 'clean up' of the beats too. And they will totally fail to understand that their 'not condone' stance will be used, as it has been in Britain, to close camp clubs on the various spurious grounds such as that they are a 'threat to public order'.

Decoys

The role of the police must needs be examined. Clearly in Adelaide, where the Vice Squad is a whole 12 men, they have systematically policed the beats. Misuse of police resources, which are fairly scarce? Obviously yes. But the most questionable aspect of this is this: what exactly are they apprehending?

Most prosecutions are for offensive or indecent behaviour. Question — who is offended? Answer — the police. The public virtually never complains, and the police are clearly not acting on public complaints in this operation. Yet the police have, in virtually all cases, to go out of their way to provoke the offence that they are supposedly apprehending. The average member of the general public can use a toilet on a beat and be blithely unaware of the intentions of the others present.

So what is the point? The present head of the Vice Squad in NSW defends the use of agent provocateurs on the

grounds that children might be corrupted. This is clearly absurd, first because the homosexual as child molester line is a great myth, and second for the same reasons as given above. If children are around public toilets when they are operating as beats they are either interested or bashers, or both perhaps.

We do not know whether, in the course of their duty, the Adelaide Vice Squad exceeded even these instructions, and threw the occasional person in the river. It is fairly certain that in Sydney the Indecency Squad had the practice of patrolling the beat that operated once around Lady Macquarie's Chair. When they 'apprehended an offender' - you can visualise the situation for yourself - they offered him a choice. Either an arrest, or let them throw you in the Harbour. Most opted for the latter, and the wonder is that no-one drowned - or not so far as we know.

The NSW Indecency Squad has now been disbanded, or the Parks and Gardens Squad as it was known to its friends, because it overstepped its charter and started arresting the innocent, it became too blatantly provocative in its work, and it picked up a few important people round town who said the right word in the right place. Such is the story, but even now its disbanding some five or more years ago is a mystery.

The Law

Since you cannot, in theory, be convicted on the evidence of an accomplice in most States, provocateur tactics by the police are illegal and should fail to secure a conviction. So they work in pairs, one provokes, the other apprehends. In the US they get clever and use good looking kids arrested for other offences and let off on this condition - they work for the police. We have not gone thus far yet.

Nor have we reached the sophistication of some US forces as mentioned in Laud Humphrey's book, 'Tearoom Trade', where the police use two-way mirrors, walkie talkies, lie on the roofs of 'tearooms' peering down, or the close circuit concealed TV of a few YMCA shower rooms. Australia tends to be more open about its police - the Federal Draft Criminal Code simply proposes to legalise decoy activities (ss. 113, 251) following the model of Queensland. No need for secrecy, and greater freedom for provocation by open soliciting for the police.

What this does for police morale is anyone's guess. Many dislike the duty intensely, but then a policeman's job is not a pleasant one much of the time.

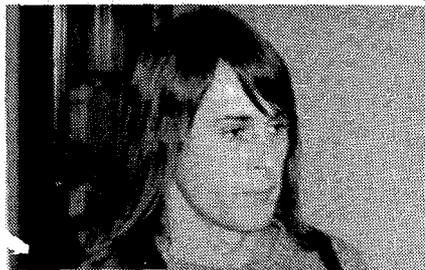
So assuming that the police were told to lay off these activities. They were told to stop enforcing the indecent and offensive behaviour laws, which cover holding hands and kissing in public too, what would happen?

Would there be an outbreak of 'poofter bashing'? Probably. But only if there was a decrease in the use of marked patrols, and uniformed policemen. The plain clothes men do nothing to reduce the bashings, and they do nothing to discourage the acts they are supposed to police. In fact the presence of uniformed police, as shown in the Duncan evidence, makes arrests harder because it stops the acts that are supposedly so offensive.

Thus one concludes the the present enforcement policies are designed to secure arrests, rather than prevent law breaking. Which is anomolous. And further, that they do not discourage the criminal side effects of violence against us.

Reform

Good old HLR is going to do nothing to this. It is work, and families -



Roger James.

parents and often enough wives - not fear of prosecution for being camp, that discouraged witnesses from appearing in the Duncan inquest. It is also unfortunate that notwithstanding the guarantees of anonymity, the police all know who the secret witnesses are. So we hope the police force are trustworthy. You can make up your own mind on that.

OK. Let us have HLR, as a gesture. It is true, as Don Dunstan says, that you cannot legislate for social attitudes. But you can give them a big help. And there are some positive things that one can do.

First, you give HLR as wide a province as possible. Then you pass a bill outlawing discrimination in employment on the grounds of sexual orientation, and at the same time throw in sex, race, colour and religion. This is probably the most important thing. Finally, you give a few severe and very explicit instructions to your police force to lay off, and worry only about discouraging violence. And then you work on social attitudes about public places.

Because just as the law has no place in the bedrooms of the nation, it also has no place in stopping people from being 'offended'. People's taste in clothes, their conversations on buses, any number of such things may be quite offensive, but we don't legislate against them. So why the sex hang-up?

But right now, the SA parliament, while it is having a little paroxysm of liberalism on HLR, might bend its mind to doing something 'meaningful'. And the easiest thing is outlawing work discrimination. It wouldn't even cost money.



Entering doorway: Shea (Vice Squad) Cawley (Vice Squad)
Lewis (Solicitor) Hudson (Vice Squad)

THE GREAT \$EX RIP-OFF

BY TREVOR HUGHES

Sexploitation is a horrible Americanism for a very real activity. There are many stories of 'sexploitation' in a big city: this is one of them.

Since the liberalisation of the administration of censorship in Australia under Don Chipp, a considerable amount of pornography has been imported and put on sale. Despite Chipp's denial that this is pornography, it can only be classed as porn, because it has no other virtue than the ability to cause sexual arousal in its beholder — even its own pretenses at 'educational' and 'artistic' values have been dropped now.

As good as all of these books are crudely produced, on cheap paper, with grotty photos of grotty people doing unlikely and dreary things, or nothing at all. They are produced overseas in vast quantity, so that the unit cost is very low. By the time they hit the streets in Australia, both the publisher and the distributor have taken huge profits, and the 'officially recommended price' — now that retail price maintenance is no longer permitted — is exorbitant. Compare any of these sorts of books with a comparable book, i.e. the usual range of Penguin or Panther type paperbacks which have similar sales, or

magazines with photos, and it is blatantly obvious that sex books are marked up like crazy. The publishers and distributors charge like the proverbial wounded bull.

'Sons of ...' and 'Ortil's ...' are a whole 80 (eighty) pages of book, most of them black and white photos, a few in colour, and some pages of text of sorts.

But you will also notice another curious thing. A quick check on prices of identical titles revealed enormous disparities at different places. Take just a few examples, which are wholly typical of the general picture. The prices given are for an 'ordinary' bookshop (very much the trad tit and bum type place with a bit of cock thrown in), a 'sex shop', and 'William and John' — Australia's first glossy gay magazine for men and boys (sorry girls, maybe next time).

	Bkshop	Sex shop	W&J
Sons of Sun and Health	\$9.95	\$10.50	\$12.95
Ortil's Naked Rebels			
Lesbian Secrets	\$2.00	\$3.90	\$3.40
Lesbian Capers			

ploitation comes from the same basic motive of our free enterprise system that brought the world slum tenement landlords, and the sort of rake off and graft that goes on with the gay bars in Australia. In the USA, gay bars pay huge sums in protection money and still make enormous profits for their owners — in New York reputedly usually the Mafia. In Australia at least one camp bar pays \$1,000 a week in protection money to the police, partly because it is not operating strictly within the terms of its licence. You pay that money through the high prices of drinks.

Third, porn is scarce. Most bookshops won't stock this stuff, the few that do don't advertise much, and in a couple of States — probably Victoria and Queensland — it is banned for counter sales anyhow. So it is harder to find, and also harder to compare prices, than with other things. You know what the 'official' prices of jeans, or underwear is, from the press and the 'reputable' shops, but not for this material.

Fourth, if you are running a 'close to the law' business like this, customers work on the 'snap it up now, it may be banned tomorrow' principle.

Finally, in the case of something like 'W&J' you can rely on a country trade which can't get to the shops, and on all those sad people who are too embarrassed to walk in and buy the stuff anyhow. So, with a private PO box, and a phony name, it is easy.

Are there solutions?

While homosexuals remain a sexually underprivileged group — and on average a homosexual (male and female) gets less sex than a heterosexual — demand for this sort of publication will continue to be high. In the short run, if you are in the position to do so, you should always shop around and check prices. (This journal can usually supply the name of a 'cheap' shop, just send an s.a.e. — Ed.)

If you have already bought one of these overpriced books, why not write to the supplier and ask for a justification for their overcharging, as compared to other shops? If you can discover the local distributor of this sort of book, why not write and ask for a justification of their price, and also ask for the official recommended price? Tell them what the retail trade is charging, and tell them their prices are ridiculous. Why not do this, even if you haven't bought one, just for fun?

The book trade traditionally has a 33:1/3% mark up over wholesale to cover retail costs (rent, staff etc) and allow a reasonable profit. Since the 'cheap' price given here represents such a mark-up, 'William and John's' profit on a copy of 'Sons of ...' is some \$5.50, and the sex shop's profit on 'Lesbians' is \$2.40. Bear in mind that 'W&J' does not, as a mail order service, have most of the normal shop overheads, and can also avoid having expensive stock on hand, and their effective, or nett profit, is higher than these figures show.

How do they get away with it?

First, sex is money. Any prostitute can tell you that. Since sex is a necessity, not a luxury of life, scarce resources command high prices.

Second, where there is money, there is capitalism, and capitalists. Sex



Particularly it is important to strip from some of these commercial operations their thin veneer of alleged altruism. The claim to be political, or educational, the inference that we are homosexuals like all our readers so how could we possibly exploit you, you are our brothers, our interests are the same — thank you that will be \$1.00, and we also have a nice line in art studies for a very reasonable price. All this usually goes with a vacuous editorial policy that says, in effect, you tell us what you want and we will sell it to you, because we have nothing of our own to say.

But the ultimate solution (don't like the sound of that already), as with prostitution, is that this sort of material should be made fully and freely available to all — to overcome the scarcity problem, and as a matter of principle too — via a State owned and run network of Sex Shops. Then the State will be answerable for consumer complaints, and the profits will go back to the people instead of to a few individuals, both square and camp, who love homosexuals and sex-oriented people generally in the same way that vampires love young maidens — they supply the life blood which they need to survive.

But a final word about the other side of the coin. These commercial rip offs of camps could not survive if camps did not support them. If you simply refused to be exploited, if you stopped and said that the obsession with the naked body, the great youth fetish, the whole perty dirty old man bit is not your idea of human dignity, not your ideal life style, that there are other more important things to worry about, like anything from loving someone to alleviating poverty and fighting pollution, then perhaps a few of these people might have to go out and find more socially productive work. Meantime a bit of price cutting and a little honesty might help.

A Cautionary Tale

from a Sydney
University Correspondent.

The Second Act

When Michael Matteson, the draft resister, was freed by bolt cutters on Sydney Uni's front lawn the Commonwealth Police concerned, despite their broad smiles in all the photos, were understandably upset. But who had done it? They set out with photos of the crowd and showed them to many academics and others in an attempt to identify the guilty ones.

So far two students have been brought to justice, and charged with the offence. The second was caught with some little difficulty — he is a Uni fresher living in one of the Uni colleges, and despite having his long blonde hair lopped, and disappearing from his known address, the Commonwealth police mounted a round the clock vigil of some days outside this College waiting for his light to go on!

Eventually they caught him elsewhere. The question is, how was he identified and by whom? And how was he found? Given that the authorities of the College involved are very unlikely to have been responsible for helping in this sort of matter, suspicion has fallen on one of the other undergraduates in the College. This latter person is widely

rumoured to be a part time ASIO agent, and it is now said that he has admitted to doing work for ASIO in the past.

All of which has nothing to do with homosexuals except for —

The First Act

which went like this.

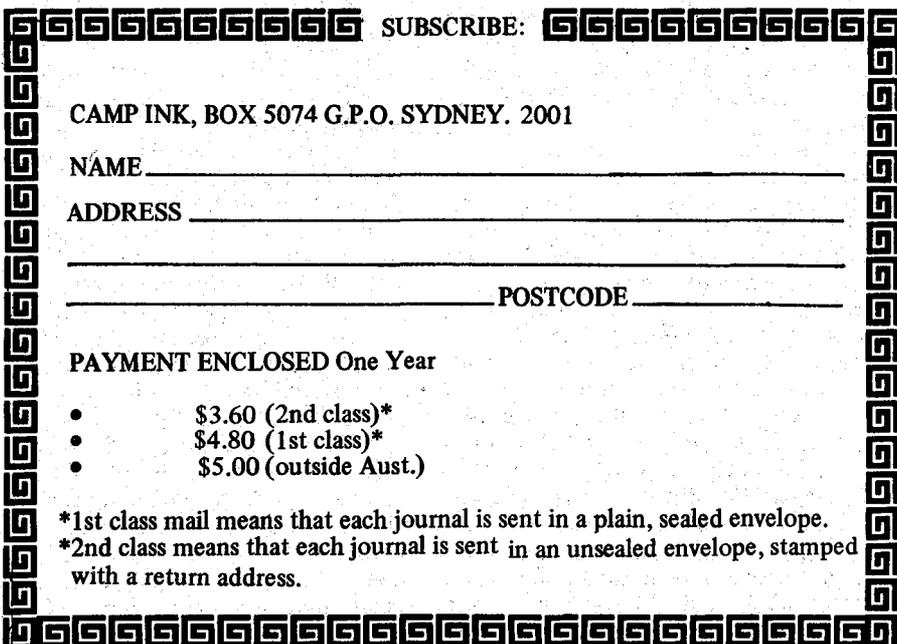
In 1971, this reputed ASIO agent was playing it very camp around the College. He sort of got in with the reputed camp crew, and played up very nicely. But he never actually got off with anyone, which puzzled a few. Closet queen was the standard diagnosis, he will come out eventually.

But now the question becomes, was he really screwed up about his homosexuality, or was he using this trick to provide information for his employers? Or was it both, on the classic theory that the most anti-camp people are probably screwed up camps?

The Third Act

Act the third is yet to occur. It will be played out when some of the others in the 1971 games come before a security clearance for Commonwealth public service employment. Then maybe we will find out whether it is used against them.

In the meantime, is ASIO providing bed time dossiers for the Prime Minister to read? After all J. Edgar Hoover provided files on the sex lives of many US people for various presidents to read, and we all know about Hoover, don't we?


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TRANVESTITES AND GAY LIBERATION

Late last year the General Welfare Committee of the New York City Council agreed to consider "INTRO 475", the homosexual civil rights bill, and to hear public testimony. From all reports it was a lively hearing with most speakers supporting the bill and urging the Council's immediate action in bringing it to the full City Council for a vote.

Notable amongst the supporters was Mr. Gottbaum, head of "Municipal Workers Union", the largest public

service union in America. There was also plenty of time for those opposing the bill to trot out the old chestnuts. Mr. Goff, head of the "Queens Catholic War Veterans Association", told the council that the bill would in effect "legislate immorality" and that people with "quirks in their personalities" are security risks.

During the hearing it became obvious that many supporters (including some homosexual activists) were concerned that the bill made no distinction

between homosexuals and transvestites. Some feared, and said so in their testimony, that if the bill was passed the city might be forced to hire transvestites.

This issue was carried over to a "Gay Activists Alliance" meeting on the night following the hearings and prompted Ted Rauch to write the following article for "Gay Activist", the newsletter of the "Gay Activists Alliance" P.O. Box 2, Village Station, New York, 10014.

Some GAA members believe that job discrimination against transvestites might be justified. Some voiced doubts on the relationship between transvestism and homosexuality. Wasn't it true that most transvestites were square? Marcia of STAR (Street Transvestites Action Revolutionaries) rose to state that, on the contrary, most transvestites were camp! How far should we go in supporting transvestite homosexuals? Wouldn't it be better to drop the whole issue for the time being and work for passage of the bill at hand? The issue of transvestism is a hot potato. Is the City Council ready for it? Are we?

Who are we? Let us stop for a moment to remind ourselves. We are homosexuals — people whose erotic expression takes the form of making love to others of our own sex. Because of our sexuality, one of the most profound elements of our love, creativity, and humanity, we are the object of social hostility — both physical and in every other way — a hostility based on the self-contempt of a square, sex-denying society. Stigmatized as social outcasts, worthy of neither human nor Constitutional rights, denied fulfillment of our basic needs for jobs, housing, and free and open association in places of public accommodation, at best pitied and "treated" by the psychiatric establishment for sexual

heresy, we have been called by some astute sociologists, the most oppressed minority in the country.

Have we forgotten all this because a bill is pending in the City Council? Are we so grateful for the possibility of a scrap of protective legislation that we are about to sell out some of our own sisters and brothers, the transvestite homosexuals? And where would this selling-out stop? Should we interrogate every transvestite who comes to a general meeting to determine whether they are camp or square? Will we decide to alter Intro 475 so only non-leather homosexuals are permitted employment? Should we now take a stand against masculine women and feminine men? Perhaps only those homosexuals with short hair should be protected by the bill? Perhaps sexual orientation should be protected by the bill? Perhaps sexual orientation should refer only to a person's inclinations and perhaps all homosexuals who apply for a job should be required to swear an oath stating they never intend to engage in homosexual activity.

The absurdity of discrimination against transvestites is clear. If we are demanding our rights, we are demanding all of our rights. All camp people including transvestites are entitled to the same rights of employment, housing and public accommodation as all square people.

The issue of transvestism brings up another, deeper question. What essentially is gay liberation all about? Is it a matter of affirming that we are the same as everyone else? Are we stressing our common humanity at the expense of our individuality? Does the fact that we are all entitled to the same human rights mean that we should conform to some common denominator? Surely gay liberation is about the right and ability to celebrate life's variety and multiplicity, the wonder and beauty of individual uniqueness rooted in the oneness of all mankind. Gay liberation implies liberation for all people. We are not only demanding our rights, affirming our pride, we are telling all people to do the same, to discover themselves, to celebrate their own unique beauty and the sense of their shared humanity. Gay liberation demands that everyone have the right to their own lives, their own feelings, their choice of sexual partners and their own styles of expression, behaviour and dress.

It was transvestites who created the gay liberation movement during the Stonewall riots. If now, as it seems, we are in danger of forgetting what the movement is all about, perhaps we should turn to transvestites to remind us.

Inside Looking Out with Axel

MUCH ADO ABOUT LITTLE

Proving itself rather more of a wonder than its greedy publishers could have wished in their wildest dreams, the Little Red School Book continues to grab the headlines. Under the head of 'Homosexuality' it says things like - 'Everybody is different - in sexual matters too Homosexuals make love just like anybody else, although of course they can't have intercourse in quite the same way. Their love and their feelings are just as real and genuine and natural as anybody else's Homosexuality between males is still illegal in Australia because of very outdated laws and ill informed public opinion which persecutes homosexuals in law our society still only recognises one kind of marriage between one man and one woman.' However -

VICTORIAN magistrate, in handing down the decision on the siezed copies of the LRSB down there, ruled it to be clearly obscene. Singling out the sections on sexual relations generally, and those on homosexuality and contraception particularly, he grandly ruled that the book had a 'tendency to deprave and corrupt.'

THE CATHOLIC RIGHT, manifested for our collective greater delectation on Earth as the DLP, has seen fit to write a letter to each and every Victorian High School principal strongly 'recommending' - in fact demanding - that the book be not allowed in their school. Their given reason is the the LRSB allegedly 'advocates homosexuality.' So long as you don't live in Victoria or Queensland you can decide that for yourself.

GOD AND THE NORTH A Brisbane dentist called Allan Russell may have set a record by sending a 600 word telegram to each and every federal MP (cost \$2,000) protesting about the LRSB and demanding Chipp's

resignation, and screeching in classic League of Rights fashion about degeneracy and commie plots and all the rest. He is even petitioning the Queen of Australia because she is apparently ultimately responsible for the morals of her people. Are you surprised that the most objectionable part of the book to him seems to be the camp chapter? I am surprised only that his telegram is almost literate.

Dr. Felix Arnott, the Anglican Archbishop, at the same time said he felt that Don Chipp ought to be canonised for his censorship policy. Felix, in his characteristic fashion said he felt it should be in every school. Lovely man, and praise be the 'high church' at its best.

THE GOD KING AND COUNTRY SYNDROME

The truth is finally out. There is a plot afoot among some so-called Christians to take over our federal parliament, using it as a front organisation for their attempt to abolish freedom of speech and irreligion. This farce goes by the name of the Federal Parliamentary Christian Fellowship, and claims 44 of the 185 federal MP's as members - all parties are represented except the DLP. Anyhow this pack of bushies, including Wentworth, Holten, Katter and Howson, and possibly Senator Cotton, and naturally the ALP's right wing, thinks Chipp ought to be sacked because of the LRSB - and they issued this absolutely amazing statement (not particularly the first sentence).

'Anything that sets out to question the importance of the law and family life is subversive. Anything that advocates licence and denigrates authority is subversive. Anything that weakens the moral tone and fibre of a nation is subversive and this book does all these things.' It goes on to say that the LRSB is animalising a fringe group of our 'above average intelligence' youth.

A spokesman for this latter day vaudeville act added that 'several' of those who actually drafted this classic piece of hysteria had actually read sections of the book beforehand. And then they ask us to be proud of our country and its leaders.

THE WHITE MAN'S BURDEN in our case is the Territory of Papua and New Guinea. While the local controller of Customs up there agonises about whether his charges are up to reading the LRSB, our federal government thinks of passing laws outlawing age old traditional customs of the rightful

owners of the TPNG like homosexuality. For their sake the sooner they get independence the better. Meanwhile this journal has a correspondent under the pseudonym TPNG who thinks we should not advocate any behaviour which is illegal - like the Thorunka business. Someone should tell him (?) his sex life is illegal.

AUSTRALIA'S OTHER ISLAND

Tasmania's new ALP Attorney General, Mr. Everett, vetoed a police move down there to have an LRSB test case. He ordered them to return 400 copies siezed without his knowledge. So now you can count them up - one CP state has banned it outright, two Liberal States have had it banned or severely restricted in sale, three ALP States have no restrictions on its sale. There must be a moral in this somewhere.

ANOTHER COUNTRY OR MAYBE

TWO In Rangoon, a pack of men set fire to some houses alleged to be occupied by homosexuals. They claimed such people were disgusting and dangerous. Now, as the ABC News would have it, there are 50 men homeless in Rangoon. In Guatemala, a law has been passed totalling outlawing practically everything they can think of defined as 'anti-social.' This includes not only homosexuality, but any argument supporting homosexual rights.

MOTHER OF THE DECADE They called it a political wedding, then there were two children and that split dress incident. As if all that wasn't help enough, now there is to be another child, conveniently timed for an election a month later, then the famous comments in an interview - 'I liked him immediately we met. He was gay, but they are too young to understand.' And she's so talented too.

'TIS PITY HE IS A WHORE but it is legal. Hamburg is about to get its first male brothel, State run of course, but it is for heterosexuals as far as I can see. Male prostitution is legal in Australia and New Zealand, actually, but it is a crime to solicit another man, paying for it doesn't make it worse. So in New Zealand a guy got off a prostitute rap because the law is only for women. So that is one good thing about the law - until it's changed.

FASCISM IS ALIVE AND WELL

The day before Remembrance Sunday, last year, I was walking past Westminster Abbey on my way to a meeting of the Conservation Society. In the gardens of the Abbey a field of remembrance crosses had been set out. Many of these were for specific named groups and the field did its job – that is, it set me remembering. I thought in particular of the thousands of homosexuals who were interned and executed by the Nazis. No one knows exactly how many – because no one has ever bothered to count. Like the Jews, they were made to wear special identifying marks. I subsequently managed to find this complete list. It makes grim reading: The following passage, from a book called “The Theory And Practice of Hell” by Eugen Kogan, gives an idea of what it was like for homosexual internees:

‘Homosexual practices were actually very widespread in the camps. The prisoners, however, ostracized only

those whom the SS marked with the pink triangle. The fate of the homosexuals in the concentration camp can only be described as ghastly. They were often segregated in special barracks and work details. Such segregation offered ample opportunity to unscrupulous elements in positions of power to engage in extortion and maltreatment In October 1938, (the homosexuals in Buchenwald) were transferred to the penal company in a body and had to slave in the quarry. This consigned them to the lowest caste in camp during the most difficult years. In shipments to extermination camps, such as Nordhausen, Natzweiler and Gross-Rosen, they furnished the highest proportionate share, for the camp had an understandable tendency to slough off all elements considered least valuable or worthless. If anything could save them at all, it was to enter into sordid relationships within the camp, but this was as likely to endanger their

lives as to save them. There was an insoluble predicament and virtually all of them perished. Unlike the Jews, these victims of Nazi persecution have no memorials and are not remembered or mourned by society. Indeed there has been such a conspiracy of silence that few people even know that these events ever occurred. On this particular November Saturday, thinking about all these things, I was moved to buy a cross with a poppy on it, like the hundreds of others that had already been set down. If I had a pink triangle, I would have put that on it, but this was a spontaneous act and all I had with me to identify the cross with those it specially commemorated was a CLF badge. I fixed this to it and put it in the ground.

Reprinted from
Come Together

**Prisoner
Distinguishing
Marks at
Auschwitz**



President's Farewell Address

On Sunday 29th May last year a small group of people met in the Perth Anglican Cathedral and started the W.A. Branch of Campaign Against Moral Persecution. Among those present on that occasion were David, Kevin, Jim, John and myself. The Campaign was launched!! For the first time in Perth a group had been organized whose aims were to cater for other than the social life of the homophile community.

At all times during those initial months (and I hope since then), a number of aims have been at the foundation of the Campaign.

- (a) To encourage all members (and homosexual members in particular) to consider themselves as sexual human beings with completely equal rights as any other member of the community.
- (b) To encourage members to never consider themselves as inferior (or for that matter superior), nor to be ashamed in any way of their private sexual lives.
- (c) To conduct a Campaign which would convey these attitudes to the total community, with the eventual hope of some changes in the attitudes.
- (d) To agitate for Law Reform.
- (e) To establish a headquarters from which to conduct the Campaign.

How have we fared in the past twelve months in trying to achieve some of these aims?

1. We have attracted a membership of some 240 persons. Of these approximately 30 are women, and a not inconsiderable number are from the country.
2. We still need to attract further members; there is no reason why we can't double or triple these numbers, especially the female membership. I hope that when you come to elect office bearers you keep this in mind.

3. Many members have changed their own attitudes. It is hard to form an objective opinion on this matter, but I do sincerely believe that the Campaign has been of benefit in this. I recall in the very early stages that even Committee members were uptight about a PUBLIC meeting. It came off with no repercussions. I then recall members reacting strongly to the proposal that we place our name on the front of the building. Nowadays of course, we don't think twice about it!

4. We have tried not to become a "secret society"!! Whilst we haven't felt the need to take to the streets with banners and "Gay Lib" signs, neither have we kept the existence of the Campaign and the club from the public eye. We still encourage heterosexuals to join and work with us; they must, however, be prepared to go the complete distance in advocating freedom of private sexual behaviour. Unfortunately, many so-called Liberals will only go so far; in other words they are willing to help but they still look on certain behaviour as "sick", "deviant" etc, and all the old cliches that we have heard for a long time.

5. We have held public meetings and discussion evenings.

6. We have held a number of social events. In many cases these are well-attended and the only criticism that I might have is that the work involved is nearly always left to one or two members. I don't think we will ever get to the stage where there isn't a job for every single member of the Campaign.

7. We have organized a petition which now contains some 200 signatures. We need about 800 more!!

8. We have established a Clubroom. This has been going for only four and a half months but must be rated a success. Brian will report on this in a few minutes, but might I say, once again, that many, many more helpers are needed if the Club is not to fold!!

9. We have been quite active in the Law Reform area. A mammoth document was sent to all 81 politicians and all news media, and we have been in contact with the Attorney-General. Supertonk has still not lived up to his election promise and we must therefore continue to apply pressure.

THE FUTURE

So far I have mentioned the present and the successes we have achieved. May I now make some quite personal comments about the possible future of the Campaign?

1. The first comment concerns prejudice and persecution, OF members BY other members. It was an extreme disappointment to me to hear a member display outright Fascist views when he asked recently: "Has the quality of the membership increased?" Not the quantity, mind you, but whether or not we had "the right type of people". I can only presume that by that remark that we should be looking for quiet, conservative homosexuals who will not rock the boat!! If this is what members really want then there is no need for a Campaign at all! We can all go back to our cosy closets and let the rest of society tread upon us as they have done in the past.

2. We must guard against the prospect of becoming a completely social group. There are signs that developments in this area have already taken place.

3. My third point is that discrimination occurs at every level; and sometimes more frequently among homosexuals themselves. If you JUST want a group of nice, quiet homosexuals, then the Campaign should not be the place to find them. All discrimination is relative. Everyone of us considers that we are normal, that we ARE the quality people. But a overwhelmingly large proportion of society considers us to be criminal, sick, offensive, depraved etc. What right have we then to turn around and consider other forms of private sexual behaviour also as sick, abnormal etc. It simply boils down to the fact that we have no place in the Campaign for prejudice of any kind, whether it be racist, sexual or what have you.

4. My fourth and final point is linked with the others; but our very existence and what we are trying to do, we must come to see ourselves as a political group. Not affiliated with any major party, but still basically political in our aims, since our overall objective is to change and re-organize society. Homosexuals simply cannot exist as human beings in a society structured along current lines of sexual hypocrisy and inequality. For this very reason we are part of a much larger movement which wants change, and our brothers and sisters in this movement are the Women's Lib, anti-censorship groups in the community.

**TO BE A WHOLE-HEARTED
SUPPORTER OF THE CAMPAIGN
ONE MUST EVENTUALLY COME TO
SEE THIS TIE-UP.**

Graham A. Douglas.

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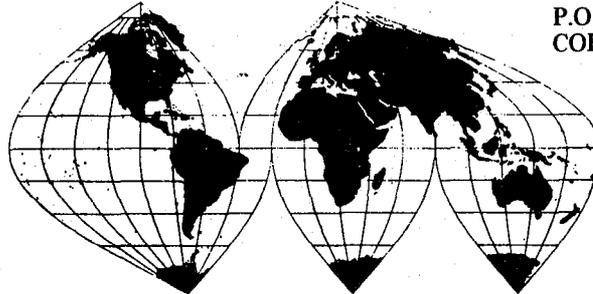
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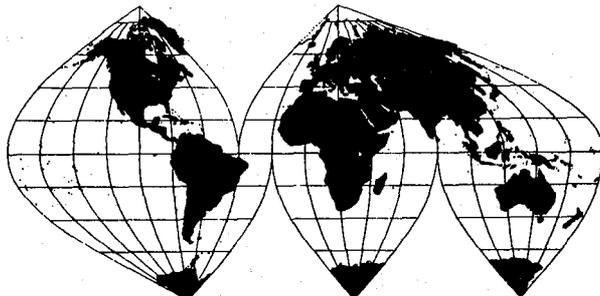
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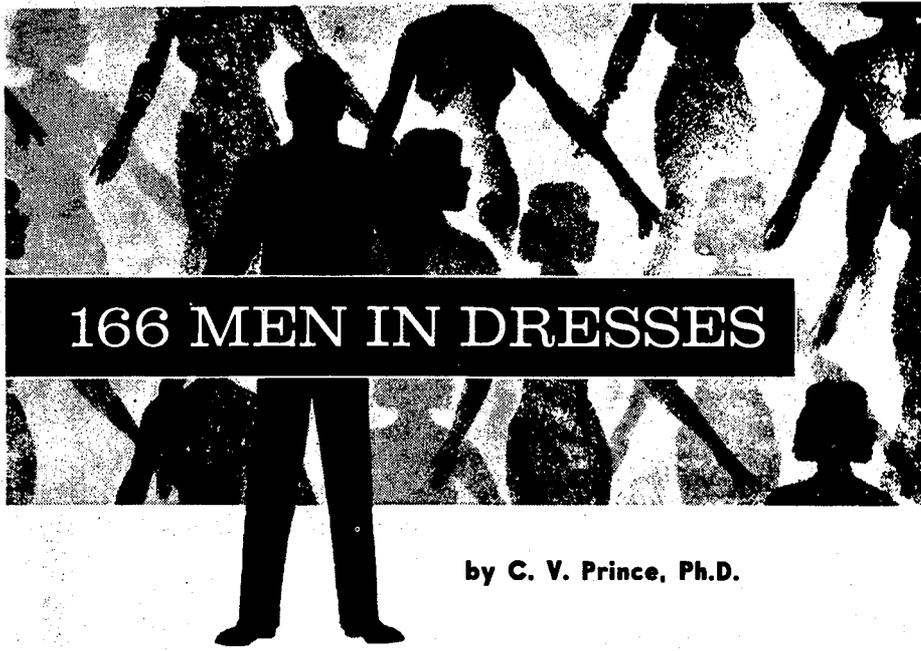
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166 MEN IN DRESSES

by C. V. Prince, Ph.D.

Transvestism, or the love of dressing in the clothes of the opposite sex, has long been known. Isolated examples turn up in history and, every now and again, in the daily press.

Unfortunately, medicine has not been in a position to learn all that should be known about this phenomenon because cases coming to a doctor's attention are usually persons who have either gotten into trouble with the law and are sent to a psychiatrist, or persons who are so upset by their activity that they go seeking support or help.

Very frequently these individuals suffer from a variety of other behavioral patterns which overlap their transvestism and cause confusion in the diagnosis and treatment.

Doctors have no occasion to see the larger number of transvestites who are better-adjusted and more stable. Consequently, the cases reported in the literature are relatively few and do not represent a fair cross section of those practicing transvestism. The conclusions drawn from the cases seen are necessarily tentative.

Transvestia, a publication written for and about transvestites, has just concluded a survey among its readers, sending out several hundred questionnaires to its subscribers. Of those sent out, 166 have been returned and form the basis of this survey.

It will be noted that all were males — primarily because it is males who are involved in this type of behavior almost, though not entirely, exclusively. Also, females in our culture are not penalized for wearing male clothing.

Before going into the results in detail a few observations are in order. First, it is recognized that, in any questionnaire sent to a group of people by mail, there is no control over the way it is filled out. Answers may, in some cases, be given because the individual wishes to paint a good picture of himself. However, names did not have to be given so that this source of error is somewhat reduced.

Other facts having to do with childhood may be incorrectly reported because they are no longer in the individual's conscious memory, or contrariwise, things may be reported as happening that really did not occur because over the years the individual was led to think that they **probably** occurred and thus eventually to think that they **did** occur. In general, it is to be expected that there has been a proportion of erroneous replies in the responses. However, it is believed that, in the most important areas, any reasonable allowances made for errors either of omission or commission would not alter the significance of the results.

The ages of those who replied ranged from below twenty to above seventy, with the greatest number in the thirty to forty bracket. In height there were just a few below 5'4" or above 6'4", with nearly half between 5'8" and 6'. Weight ranged from less than 140 lbs. to greater than 220, with the largest group falling between 140-160 and almost as many in the 160-180 range.

Thus, there seem to be no gross distinguishing factors in these physical characteristics which would set the transvestite group off from the rest of

the population.

38 per cent of those responding went to college and of these twenty per cent went on to graduate or professional school. This is a considerably higher figure than for the general population.

While in school 55 per cent of those reporting engaged in one or more active masculine sports such as football, baseball, track, etc. and a further 40 per cent displayed their talents in drama, music, school offices, etc.

These results tend to indicate that the educational and cultural level of transvestites may be well above average.

Perhaps the most useful light shed on the subject by this survey is that dealing with childhood experiences.

Orthodox medical opinion, as expressed in many articles on the subject, attributes the transvestic impulse to events in childhood. Adult transvestic impulses are said to be due to such experiences as the parents wanting a girl, getting a boy and proceeding to bring him up in a manner more or less befitting a girl.

Other authors cite cases of boy children being kept in long curls and pinafores to a relatively late age. Still others relate it to what has been called "pinafore punishment" disciplining a boy by making him wear girls' clothes.

Experts in sex role development usually see the parental figures as the causative factors. They point to a family situation where the mother is the dominant parent, giving the child the impression that she is the important one and the one to emulate, while at the same time the father provides a poor figure for the boy to identify with because he is absent, excessively weak or sets a poor example through drunkenness.

Lastly, and as a generalization, medical opinion says that whether the above were the causes or not, it all started in childhood.

What light does the survey of 166 cases shed on causation?

Fewer than twenty per cent (one out of five) of the cases showed any history of being kept in dresses and curls, or of the parents wanting a girl, or of punishment in dresses.

Only fourteen per cent were raised in broken homes; fewer than twenty per cent reported the father as being away a lot; and fewer than ten per cent listed the father as drinking.

Furthermore, of those answering the question, 55 per cent rated the father as the dominant parent, which would probably pretty well match the situation in society in general in these times.

Thus, none of the causes generally

presented by the medical profession for this behavior pattern finds any great support in the data cited in this survey.

Further indication that young childhood may not hold all the answers comes from the reports of the age of first experiences of a transvestic nature. Although about 44 per cent reported their first experience as being before ten years, another 44 per cent had it between ten and eighteen years, while as many as twelve per cent discovered transvestism after the age of eighteen.

It may be argued by some that behavior of a transvestic nature may have occurred earlier than the recollected age but that such events were forgotten. It might also be possible that these tendencies existed earlier but were latent, or hidden.

The fact, however, that more than half — 56 per cent — of the cases set the age of their first significant experience as after ten years could be indicative of an entirely different mechanism not related to latency at all. Other factors are probably at work that have not yet

any male who enjoys wearing feminine attire is therefore homosexual.

This, of course, is based on two fallacies: one, that such feminine activities are characteristic of homosexuals, when in actuality only a few of them show such interests; and two, that because one class of persons show a particular behavioral trait, that all those showing the trait belong to that class.

This is like saying that since criminals use guns or forge checks anyone using a gun or writing checks is therefore a criminal.

It will be enlightening, therefore, to learn that about one-third of the 166 cases had had homosexual experiences. This would seem a lot until it is pointed out that Kinsey reported that over one-third of all adult males in his sample had had one or more homosexual experiences in their lives.

Thus, this group of transvestites had a slightly lower incidence of homosexual experience than was reported by Kinsey for the male

sympathetic understanding of this kind of behavior. Of the married individuals about 70 per cent have children, which is about what one would find in the general population.

In evaluating the degrees of acceptance of the transvestism by wives, it turns out that one-third of all the wives were completely accepting, while a further group of 29 per cent were at least tolerant.

This means that nearly two out of three wives went along with their husband's transvestic behavior with some degree of understanding.

This is higher than would have been expected and offers some hope to the unmarried transvestite seeking an understanding wife. It apparently depends a good deal on when she is made acquainted with the facts and how it is done.

The problems entailed in dealing with it after marriage are much more complex than those that might result from consideration of the matter beforehand. Most married transvestites

A Note About the Author

Dr. Prince, who has been well known to me personally for several years, is to my mind one of the foremost authorities on the subject of transvestism, not so much from the medical as from the psychological and sociological points of view. He holds a Ph.D. in the biological sciences, is a transvestite himself, and now edits *Transvestia*, a publication for transvestites.

Although he approaches the subject with natural self-interest, this is easily compensated for by his knowledge and insight into the psychology of the transvestic personality. The combined

subjective-objective viewpoint sometimes leads to better understanding than the views of an outside observer who cannot know the emotional satisfactions involved.

The survey which Dr. Prince conducted as the editor of *Transvestia* has a very definite scientific value, and he deserves credit, thanks and commendation for his efforts.

Harry Benjamin, M.D.

(Dr. Benjamin is an internationally-known medical authority on transvestism.)



Charles-Virginia Prince, author of this article and editor of *Transvestia*, shown in the female garments he often wears.

been discovered by psychiatry.

It is interesting to note that not quite one-third of the cases found their problem sufficiently disturbing to go to see a psychiatrist at all.

Of these, about half (or about sixteen per cent of the total) took any treatment at all from the doctor. About two-thirds of those who did (or eleven per cent of total) reported that they had been helped to any appreciable extent.

Thus, it appears that doctors see only a small portion of the transvestic group and are unable to do much for many that they do see.

The average person, knowing that some homosexual individuals affect feminine attire, is likely to reason that

population at large.

The heterosexual nature of transvestism is further emphasized by the fact that ninety per cent, including some that had homosexual experiences, consider themselves to be heterosexually oriented.

In family matters transvestites are much like other people. 72 per cent of them are married, about twenty per cent for the second or third time, while about 26 per cent of the total group had been through one or more divorces.

Eighteen of these, or 41 per cent of all the divorces, were wholly or partly due to transvestism. Many, if not all, of these eighteen marriages might have been saved if there had been

would advise another contemplating marriage to tell his fiancée before she becomes his wife. Too often this is not done out of fear of the consequences or under the mistaken assumption that "it will go away after marriage." It doesn't!

Just as the public tends to presume that transvestism is related to homosexuality, so do many of those who know of the term "transsexuality" (referring to those who wish to have operations for the removal of the male sex organs) think that this is common to all transvestites also.

The results of this study show that only about one-fifth of those replying would accept such surgery under any of a variety of improbable conditions. On



Bettmann Archive

Above, the famous French transvestite, Chevallier D'Eon, is shown in a duel before the Prince of Wales dressed as a woman. Right, Edward H. Cornbury (1661-1723), governor of New York and New Jersey, was a known transvestite, often appearing in public in women's clothing.



the other hand nearly seventy per cent flatly stated that they would not want surgery at all. About ten per cent did not answer this question.

Many of those replying negatively to this question accompanied their answer with some statement to the effect that they enjoyed being male and would not want to change.

Two other conditions often considered as being part of transvestism are those of bondage — satisfaction obtained from being tied up or otherwise forcibly restrained; and domination — where the individual relinquishes control over his acts to someone else, i.e. a male wishes to be dominated by a woman and forced to obey her every wish.

Both of these behavior patterns are manifestations of masochism, a psychological condition in which the individual obtains pleasure by being hurt physically or morally. In this survey only eighteen per cent of those replying had experienced bondage and only fourteen per cent had undergone domination.

This indicates that while these masochistic manifestations may accompany transvestic impulses, they are definitely not a necessary part of them and not even present in a large majority of cases.

One major conclusion emerges from these findings: transvestism should be studied separately and dealt with on its own — not as a by-product of studies on homosexuality, transsexuality, masochism or fetishism just because

some of these types of person sometimes enjoy cross-dressing.

In fact, the term "transvestism" itself should be changed insofar as most of the types of persons reported upon in this survey are concerned, because this word merely says "cross-dressing" in Latin. It is not helpful to name a class of persons after a type of behavior when the same behavior is demonstrated by others not belonging to the class. This just adds to the confusion.

Since the predominant interest of the so-called transvestite is a love of things feminine and a desire to enjoy some of the prerogatives of, and participate in, the woman's world while at the same time retaining a normal male sexual interest and masculine social and business activities, the word "femiphilia" — love of the feminine — would be a much more descriptive term.

This love of feminine things is not a characteristic of homosexuals as a class, nor of masochists, transsexuals or fetishists. Even transsexuals do not love feminine things for themselves while retaining masculinity. Their desire is to "become a woman" and if they have surgery their interest in the clothing and other aspects of the world of women is approximately the same as any other woman. Only in transvestites is this an end in itself.

Masculinity and femininity are generally considered as being biologically determined, inseparable from sex and therefore unchangeable. This is not so! Sex and Gender are not the same thing. Sex is a matter of anatomy and physiology and is determined by various biological factors. Gender on the other hand, is a matter of psychology and sociology. It is a social invention and gender roles are learned responses, culturally determined and largely artificial. The requirements for each role vary from culture to culture and from one era to another. Thus we LEARN to be masculine or feminine because our anatomical sex at birth dictates what role we should be trained in. However, in cases of mistaken sexual identity, children have been reared in the gender opposite to their true sex and have learned to live the role adequately. This proves that we all have the capacity to be trained either way.

In view of this it should be obvious that in each of us there are potentials, traits, talents, interests and characteristics which could, if the situation were appropriate, be developed along the gender lines of the opposite sex. This being the case it should be no surprise to realize that in some persons these potentials are stronger and nearer the surface of the personality than in others and that they seek expression.

One of the principle manifestations of gender in Western Civilization is clothing. It is natural therefore, that those men who have a rather larger quota of traits and interests which, in our culture, are considered feminine, will, in many cases, find it satisfying to express this phase of their personality in the attire which is appropriate to the feminine gender role. Thus the phenomenon of transvestism comes into existence.

Forces of Darkness

Behind the scenes of Dennis Altman's spectacularly successful Monday Conference, successful from our point of view anyhow, things were not quite as clearly victorious for the forces of liberation. What the forces of darkness and repression lacked in force of argument, they tended to make up in sheer power.

True the ABC must have been mildly startled by its own daring, but what would ordinarily have been good news for the press next day - left wing attacks on Don Chipp for example, and an exposition of the Liberal party's non-position (apparently) on us - went unreported in the entire Australian media with the exception of the *Canberra Times*. Eric Butler is good for a few feet of newsprint, but Dennis Altman is not. It is an interesting fact that every newspaper in town sent reports and photographers (the *Telegraph* and *Australian* doubling) to the book launching champagne turn, and were very happy with their copy from it, yet ne'er an inch sullied the suburban breakfast table next day.

The ABC brass had mild apoplexy. TDT had a lovely segment all organised, with overseas Gay Lib footage, and interviews with Dennis and other Gay Lib bods. Some were a bit under, waving the old champers glass, and could even have been sent up if necessary. But it was not to be. Once, said Clement Semmler from his tower, was more than enough, and 'sight unseen,' TDT was forbidden to run their segment. They should be used to it, and so should we, but there was a demo on July 11 because everyone was getting a little bored with this pussy footing nonsense.

Public reaction has, after all, hardly been unfavourable. Monday Conference keeps a log of calls, telegrams, etc, and for Dennis the card runs thus - most comment was complaining about Bob

Moore being nasty, followed somewhat by complaints about Bush and Coleman. The response was very pro-Dennis. Indeed the only really anti was from a woman who pestered John Pearce on 2GB next day, hell-bent on quoting the scripture at him. She also tackled the ABC who suggested she read the book. 'I wouldn't touch the filthy thing' she screeched. She even has tried to ring the Chancellor of Sydney Uni where Dennis teaches, especially because her son is apparently studying in the Department where Dennis teaches.

Bush and Coleman were another matter. Fiend though he may seem, Bush has a real heart. Did you know he actually employs two camp boys who live together and they are really quite OK? God bless you Roger. He even reads *Playboy*! And he likes it much of his material for the Monday Conference came from the *Playboy* forum on homosexuality.



Dennis Altman

Coleman, after his efforts, thought he had better check out his electorate and so later in the week did a tour of his Liberal party branches. Strong consensus of feeling? Pro-Dennis, and anti-Coleman. Which goes to show that public opinion and so called opinion 'leaders' don't agree. As though we didn't already know. Indeed everyone except the free party and its free press seem to know.

Returning to the ABC though, it is a curious affair. Despite the Tuesday TDT veto, Dennis still made it on Gordon Hawkin's 'See It My Way' on Thursday, which ruined a possible hat trick, because he also made 9's 'Current

Affair' on Tuesday, in the course of which Mike Willissee showed his considerable superiority over Moore as an interviewer. But then the ABC more or less expelled Mike once didn't they?

On the lighter side, fame is a funny thing. After the Monday Conference, Dennis had a call from the wife of a man who he had not seen for eight years and never greatly liked. Darling you were lovely, she gushed, you must come to dinner. So starts the new oppression. No smart upper middle class party will be complete without a homosexual, even perhaps a camp couple. Could we start a hiring service offering social climbing camps?

HAVE A BASH MATE

'A homosexual was entitled to go into a park without danger of a vicious attack by a mob of young thugs,' said Judge Goran in Sydney and gave two 18 year olds three years gaol. Other members of the gang have not been caught yet. There had been a series of attacks, one involving 25 stitches from a broken beer bottle.

The defendants' counsel however argued that the boys deserved leniency. They had been drinking at a hotel where 'Women were openly kissing each other and the behaviour of certain men was completely disgusting. A feature of the place is three toilet doors. One for ladies, one for gents and one with a question mark on it.'

Violence on the beat? It sounds like Adelaide, but there was no muder so there is no public outcry. And being Sydney, the morning dailies managed to make it sound like the thugs were camp, and their victims were square. So just a small cheer for the *Daily Mirror*, and another pox on Fairfax and his house.

CAMP SLOGAN CONTEST

Thanks to all members who entered our slogan contest. The thirty or so entries will supply lots of ideas for our poster designers to work with.

The best entries were:

ADMIT CAMP from an East Fremantle member and
HOMOSEXUALS DEMAND A
FAIR DEAL NOT A SQUARE
DEAL from C. Reinganum of
Victoria.

The promised prize is a copy of *Homosexual Oppression and Liberation* by Dennis Altman. Copies will be sent to each of the above entrants in the near future.

Survey

In November last year, A.C.T. Camp in order to gauge opinions of the Canberra clergy wrote letters to church representatives from all denominations. The content of the letter simply expressed the desire of A.C.T. CAMP to meet with reps. of the respective churches to discuss any matter of interest to them that pertained to homosexuality.

Particular attention must be paid to the extremely encouraging letters that passed in correspondence between the Anglican Bishop of the A.C.T., Bishop Warren and us. Also mention must be made of the fact that the Friend's Society of Canberra were the only denomination to actually offer to meet with A.C.T. CAMP and that this meeting did take place with great success.

The results of the survey are as follows:

Denomination	No. of Churches	Replies	
		Favourable	Unfavourable
Bahai' Community	1	—	—
Baptist Church	4	—	—
Catholic Church	15	—	—
Church of Christ	2	—	—
Church of Christ (non-denominational)	1	—	—
Church of England	17	5	—
Church of Jesus Christ of Latter Day Saints	1	—	—
Congregational	1	—	—
Finnish Pentecostal Church	1	—	—
Greek Orthodox	1	—	—
Jehovah's Witness	4	—	2
Jewish Community	1	—	—
Lutheran	2	—	—
Methodist/Presbyterian	14	4	—
Russian Orthodox	1	—	—
Salvation Army	1	—	—
Seventh Day Adventist	1	—	1
Serbian Free Orthodox	1	—	—
Serbian Orthodox	1	—	—
Society of Friends	1	1	—
	71	10	3

WHO'S NORMAL?

BY RUSSELL EDMUNDS

Psychologists have shown clearly enough that what are often taken to be 'natural' or 'instinctive' behaviours in animals are, in fact, acquired habits which can, in experiments, be very easily eliminated by suitable training. Any reader interested in this field could pursue it further in the area of experimental psychology. More importantly for our purpose, anthropological studies show similar conclusions in the area of human behaviour, throwing even more open the question as to what is 'normal'. Let us take the almost universal assumption (universal, that is, in our particular culture) that men are dominant and aggressive, whereas women are submissive. This pattern, however, is far from universal. Among the ARAPESH of New Guinea we find that both men and women show what we would call feminine traits. This group appears to have outlawed competition, aggressiveness, and dominant behaviour. An actual reversal of sex attitudes is found among the TCHAMBULI. Here the woman is the dominant, impersonal, managing partner and the man the less responsible and emotionally dependent partner. It is the woman who makes the

sexual choice; it is the man who is chosen.

These examples show how very RELATIVE the concept of 'normality' is. Ultimately it would seem that the natural meaning of the term 'normal' can be reduced to the statistical; we regard as natural that which occurs so frequently in our society as to be practically universal.

For the foregoing material I have quoted from pages 177-181 of H. J. Eysenck, *Uses and Abuses of Psychology*. (Pelican Books A281. 1959)

Leaving Eysenck, I would now put the question: "Are there any universal norms of behaviour?" in view of relativity. About the only answer left is the norms of some type have been 'revealed' from the 'outside' 'somehow'. Here we enter the field of theology and commitment to some particular religious position. There is not the space to go into the subject here, nor should midglets tilt at giants, but surely it is clear that Church-dictated standards in so many areas are themselves derived from a particular Judao/Christian tradition; this tradition itself relative to varying social and historically

determined conditions. To give but brief example: The classical concept of the timeless God outside history (accepted implicitly by most Christians) is virtually a straight 'import' from Classical Greek thought about divine perfection — the Ideal Forms of Platonic thought. Also having Platonic roots is the early emergence of the idea that the 'flesh' must in some sense be 'inferior' to the 'Ideal'. Here lie the roots of early Christian asceticism — in popular terms "the punishing of the body for the good of the soul". Contemporary Christianity has moved far from these primitive concepts (at least at the level of theological study). There is a general tendency towards a very free ethic guided by the insight of love and concern in concrete situations; and towards — in extreme instances — a rejection of the organized Church.

So I return to my original statement: The human fact is sexuality. I now feel justified in adding the question: "Who can have the right or certainty to pronounce on what is 'normal' or 'abnormal' in the area of human sexuality?"

Brisbane Scene

Involvement

A group of members here at Brisbane C.A.M.P. were posed the question of how to involve the members and camp non-members alike who feel the Centre does not have anything to offer them. Large forum type discussions seemed to be too impersonal and did not meet with much success when initiated last year. Our honorary psychiatrist suggested we try SMALL group discussions (no more than six or eight people to a group) as a means of overcoming this lack and at the same time providing a warm atmosphere as the background of getting to know other members.

Eight members volunteered to undergo a crash course in Group Leadership training. The first three lectures covered the theory and management of a group. The following three were spent in practice, with each of the trainees acting as the group leader at a simulated discussion.

During the last practice discussion (the topic "C.A.M.P. Publicity") the group decided to draw up pamphlets for distribution to Church and other organisations which come in contact with persons enquiring about C.A.M.P. or homosexuality problems. This is now in the printing stage. Obviously these group discussions were going to be a vast source of new ideas!

The first G.D. was on the eighteenth of May and only attracted two new members. However, things changed with the second G.D. Not only did eighteen members turn up but three interested and sympathetic heterosexuals as well! Everyone in their various groups contributed to the discussion and gained a much broader idea of how we each cope with the "square" world and also a few new ideas on how to present our homosexuality to the world without making a great fuss about it. (The topic was "Your Image").

These discussions are continuing fortnightly. We are pleased with the interest being shown already and would recommend them as being another avenue of communication worth exploring by other C.A.M.P. branches.



Melbourne Scene

Five is growing from strength to strength in Melbourne. The Society's new telephone number is 347-7537. The 'phone has now been connected for several months, and this has been most successful. All sorts of enquiries have been dealt with, including calls from many people needing reassurance about FIVE and people requiring counselling. Responsible advice and help has been given to individuals not prepared to write to a Box number, giving their name and address. So often we forget the fact that many are far from being "liberated" in the sense of being open about their homosexuality.

Public Speaking engagements are still rolling in and recent engagements have included the Doncaster Young Wives Group, a Jewish Youth Club, Monash University Medical Students, Teachers Colleges, and a Senior Students Forum at a suburban High School.

A library-cum-reading room-cum lounge has been established in the rooms. Books, mostly homophile, fiction and factual, have been donated by members as well as purchased. The borrowing library will eventually be used as a research centre, and already a collection of cuttings and articles on homosexuality have been compiled for members' use.

FIVE is interested in fielding a candidate in the Federal elections, but after discussions with political scientists and representatives from the political parties it has been decided not to enter the Federal hustings at this stage, but to present a candidate with HLR as the major part of his platform at the next State elections. The candidate will be an admitting homosexual.

Regular fortnightly "forum-discussions" have been established at FIVE and the usual monthly members meeting continues to attract good numbers and good ideas. In early June a panel of Doctors gave very informative talks and showed some very enlightening films on VD.

A monthly Newsletter has been circulated to all Victorian members resulting in more solidarity and member participation in our growing movement. Several thousand copies of a handbill expressing a homosexual point of view, and introducing FIVE has been prepared for distribution at vantage points throughout the City. Interstate members may obtain copies of the newsheet or the handbill by writing to FIVE at Box 1801, Melbourne 3001.

Have Your A Problem . . .

FIVES Advisory and Referral Working Party has been functioning for some time, and is now in a position to be able to give assistance to members and potential members who have personal difficulties.

We aim to offer a high quality service which is not just amateur "do-gooders" trying to help people in trouble, but one which can introduce people to a variety of properly trained and skilled professionals. Since nothing but the best is good enough for our members, we are able to use the best services available in Victoria. There is no charge to any person using these services.

So far, we have dealt with a number of cases, most of which seriously needed help, and have been able to prevent real tragedies and disasters. Any dealings with this Working Party are strictly confidential, that is to say ABSOLUTELY SECRET, and we hope that those who come to us for help do not feel that anything will shock us or make us turn away from them.

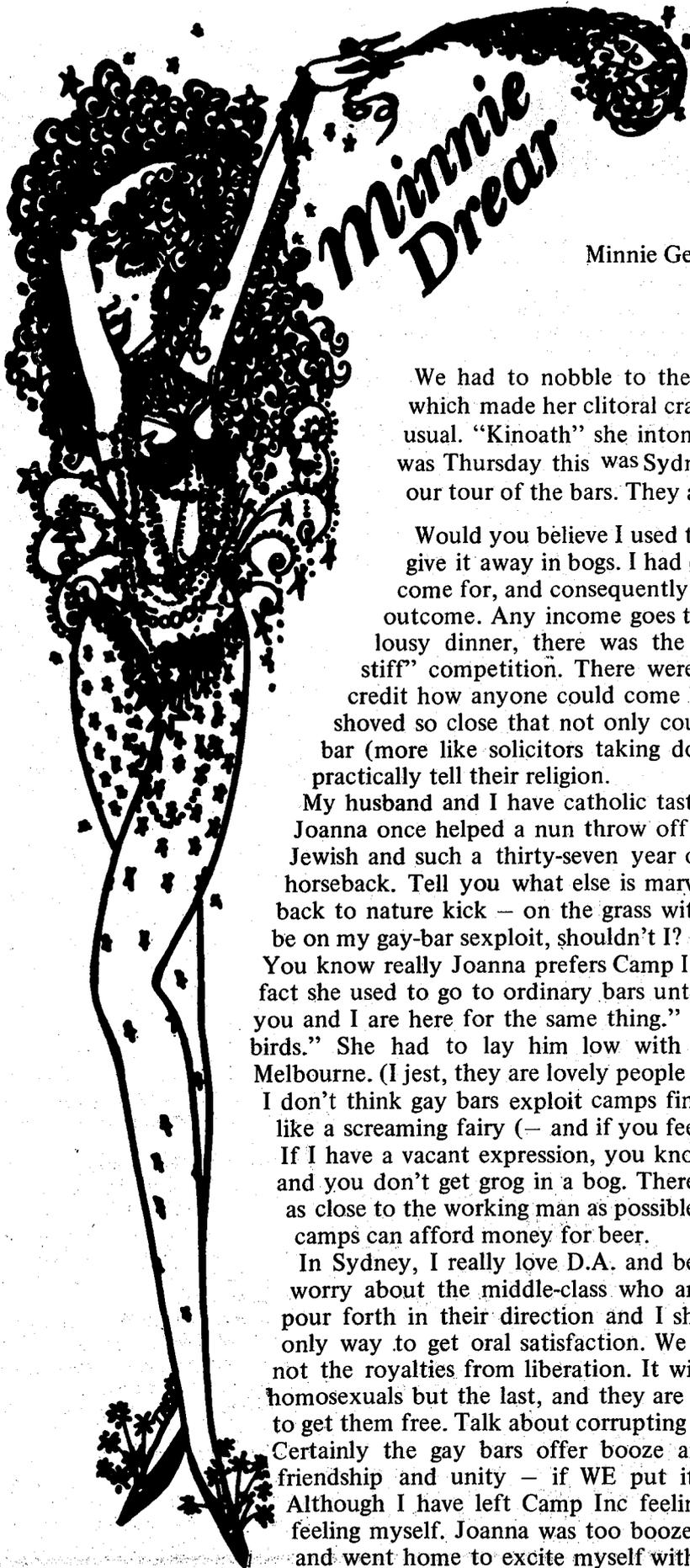
We can offer help with a variety of problems, such as troubles with families, relationships, personal loneliness and unhappiness. If you know anyone with the problem of accepting their homosexuality and adjusting to it, we will help them as much as we can.

We deal with a number of religious problems, but certainly do not have a religious bias.

If any member is seeking help or would like help for friends, there is a list of contacts on the Noticeboard at the Society's rooms or they can write to the Secretary at P.O. Box 1801, Melbourne 3001, or ring 347-7537 and a message will be passed on.

Also a member of the Working Party will be present Thursday, Friday, Saturday and Sunday nights so that members can contact them directly. Ask at the office to be introduced to these members.

We certainly do not have any illusions about "curing" people of homosexuality, but we intend to be both realistic and humane. We think that the best homosexual is the well adjusted homosexual.



Minnie Gets Called To The Bar, And Solicits.

We had to nobble to the bar because Joanna had her hair in curlers which made her clitoral cramps worse and she was less tight lipped than usual. "Kinoath" she intoned, as we groped our way up the stairs. If it was Thursday this was Sydney, otherwise it could have been any city on our tour of the bars. They all look the same.

Would you believe I used to be sold on the bars – but now I can barely give it away in bogs. I had come for dinner, which is the least I had ever come for, and consequently would get to stuff myself, which is the usual outcome. Any income goes to the owner, who pays his cop. Apart from a lousy dinner, there was the usual smorgasbord of lunches in a "pretty stiff" competition. There were packed lunches so tight that you couldn't credit how anyone could come by them. In fact things around the bar were shoved so close that not only could I make out the sex of those called to the bar (more like solicitors taking down their briefs if you ask me) but I could practically tell their religion.

My husband and I have catholic tastes and will be against any religious member. Joanna once helped a nun throw off the habit, and in Melbourne, I wanted to go Jewish and such a thirty-seven year old cut lunch. I had to settle for a cantor on horseback. Tell you what else is marvellous, going for a tramp in the bush – the back to nature kick – on the grass with feet in the air. I do deviate, Darls, I should be on my gay-bar sexplot, shouldn't I?

You know really Joanna prefers Camp Inc. There's only booze for her at gay bars. In fact she used to go to ordinary bars until some square approached her with, "Guess you and I are here for the same thing." "Yeah," answered Joanna, "Let's grab some birds." She had to lay him low with a bunch of fives, who were visiting from Melbourne. (I jest, they are lovely people – so clean!).

I don't think gay bars exploit camps financially although they do make you behave like a screaming fairy (– and if you feel like a screaming fairy, I'm always available. If I have a vacant expression, you know I'm free.) Australia is a middle class drunk and you don't get grog in a bog. There are few working-class camps to liberate. I'm as close to the working man as possible – I am labouring under a ditch-digger. Most camps can afford money for beer.

In Sydney, I really love D.A. and believe that D.A. can end a lot of hang-ups. I worry about the middle-class who are the taxed and the repressed, but let D.A. pour forth in their direction and I shall fall head over heels in love, which is the only way to get oral satisfaction. We should worry about unliberated queens and not the royalties from liberation. It will not be the first liberated queens that free homosexuals but the last, and they are drinking in a bar in Broken Hill. How I'd like to get them free. Talk about corrupting a miner!

Certainly the gay bars offer booze and shows whilst Camp Inc can offer only friendship and unity – if WE put it in. Sometimes you have to give a little. Although I have left Camp Inc feeling a little queer, I always leave the gay bars feeling myself. Joanna was too boozed to budge so I left her with a Tip Top Lady and went home to excite myself with a solo organ recital, and came unscrewed. It had been such a frustrating evening I hit the roof.

Is Spartacus Coming?

For the past three months we have been running an ad for an English magazine called SPARTACUS. We accepted the ad because the magazine appeared to be well established in England and had appeared regularly each month for some time. A number of our readers have let us know that they had responded to the ad and had heard nothing.

Rumour has it that the whole thing was a fraud. So please don't send any money to SPARTACUS. Our English counterparts are at present investigating the matter for us and we will let you know their findings.

Reprinted below is an account from CHE in England of a court case involving Spartacus.

LUDICROUS DECISION UPHELD IN APPEAL COURT

Paul Temperton

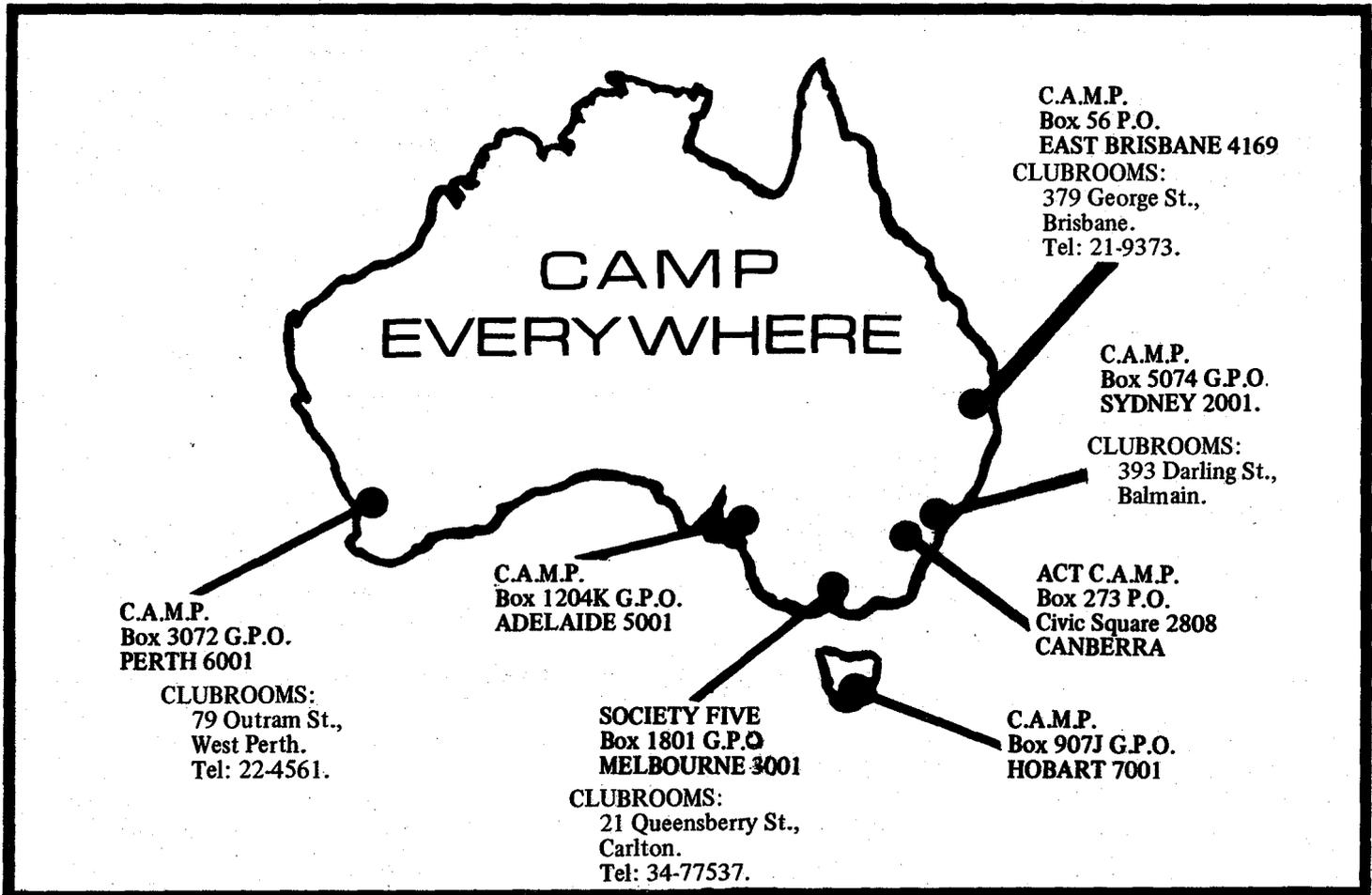
In an amazing decision on 29 February, three Appeal Court judges dismissed an appeal by John Stamford, of Brighton, against his conviction last March on a charge of sending indecent articles through the post, to wit copies of "a magazine called Spartacus . . . which was printed for homosexuals." His 6-month suspended prison sentence was upheld but a £400 fine was reduced to £100. The court ruled that evidence could not be called to assist a jury in deciding whether "recognised standards of propriety" had been offended.

Dismissing the appeal, Mr. Justice Ashworth quoted from the notorious "Ladies Directory" case in which Lord Morris of Borth-y-Gest uttered the following pieces of immortal claptrap: "Even if accepted public standards may to some extent vary from generation to generation, current standards are in the keeping of juries, who can be trusted to maintain the corporate good sense of the community and to discern attacks upon values which must be preserved." (Shaw v. DPP, 1962).

CHE members who have seen Spartacus, whose most daring deed has been the occasional publication of photographs of solitary naked youths doing absolutely nothing, and which has more often had them either carefully posed to show no genitals or else decorously clothed in

underwear, will find it difficult to take seriously the suggestion that so tame and innocuous a publication could possibly offend anybody or that it might constitute an attack on "values which must be preserved," whatever they might be. Yet this is to be taken seriously, because it is yet another disgusting act of repression by the Establishment. It demonstrates yet again that what the mass media have conned the public into thinking of as the Permissive Society is in reality the Repressive Society - a society so hypocritical, so uptight, so mediaval in its corporate attitudes that it cannot allow to be sent through the post a magazine for homosexuals which, if it were the girlie equivalent for straights, would be on open sale even at W.H. Smith without anyone turning a hair. Can any thinking gay person deny that such a society needs changing very radically?

Of course, many gay people have long taken exception to publications of the Spartacus variety because they are part of the commercial exploitative rip-off scene, and because they perpetuate the ghetto mentality, the youth cult, the pretty-boys-in-underpants syndrome. But however valid these criticisms, they are quite irrelevant in the present case because what has happened constitutes a blow to all gay people however much they may dislike this particular magazine. What is the homophile movement going to do about it? What can we do about it?



Poems

All poems on this page have been handed in by the Queensland Adult Educational Centre. I would like to take up the smallest space in thanking the poets interested enough in Camp Ink for their enthusiastic response to the poetry page and magazine in general. In return I include one of my poems submitted to their own magazine. Call this 'gap-bridging' if you like, but this page is proof writers can be as one, indeed, will always be. (Stefanie)

PARRY TO IMOGEN / 'TOUCHE!'

Beware! Ye, beware!
These flighted words
Audible in the air –
Only the perceptive ear
May hear

The parables
OF SPIRIT SAPPHO;
Only the PARASITE compares.

From the grave!
From

The
Grave
'I' AM SHE
And
I see you
– littleone –

SAPPHO LIVES

. . . Beware /
BEWARE!
Ann-Marie, '72

THE FALLEN KING

CHRIST, he hit that wall hard!
(Should never fight
. In the dike).
He
Looks
Lonely

Lying there
:bleeding:

(Clear nights are good
For being loved
Soft moontight shadows,
Bodies and emotions).

/ Pity
No-one seems to love him,

/ Pity
Now I've been
I'll have to go,
(. . . . Better NOT
Pull the chain)
Be tough if
He drowned in the trough.

Mike Murdoch, '72

WANDER LONELY

Tear yourself to bits,
embellish the worst
with a little wit / or
common jest.

HELEN FOX, '72.

IMPOSSIBILITY OF MALE DOMINATION

It returns so often,
for so long,
uncalled; tho'
heeding the silent cry.
Lust-returns
to flood with longing-want
and when fulfilled
feints insatiability;
driving us before
Moloch's headshadow
to cast our weary fates again:
To the winds of femininity.
. . . Drags! Forces! –
Sham smoothness.
BLAST, those creatures and
their ultimate weapon that
can transform Men into Lovers.
All for the favours of Divinity's loins.

Circumnavigating the bole of
life's tree, unable to climb
the forever slipping sea of
– swinging arses and shouting thighs
– laughing lips and shouting thighs
– come hither looks and shouting thighs
– hardening nipples and shouting thighs
– smoothed legs and shouting thighs
O! Shouting thighs;
seducers of Virgin Men.

Don Don Donavan, '72.

BREAKING THE EMERALD

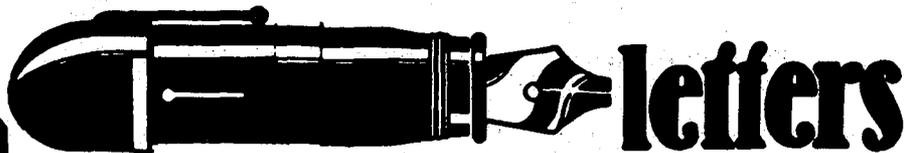
This alley has strange credentials
believe me, – it's
prostituted through stained windows,
Suffocated relics; dried-out dust.
Someone's written 'Hate is real,
love an aftermath; toxic'.

There was a rat green-eyed to beautiful.
I called, he came. I named him
Alexandrea after you: You,
the delicate cheddar, walked away,
became a name sacred album.
Pain is sold in bulk: C.O.D.

The heavy-booted liberated-revolutionary
cries three feet away –
(she is green-eyed and named)
"No-one wants to hate me enough! What
am I to do with this costume?"
Somehow her aftermath is chewed up.

Here, this morning, 1 a.m. sulks alone.
Its envy is common: a gap of two.
Puddles seep-moisten misery
midst foam
on stone.
I leave a solitary drop: My own.

STEFANIE.



letters

Dear Editor,

I have been more than a little disturbed at seeing so many letters to the Editor, some critical of and others defending the role of religion. To me this seems an exercise in futility. Isn't it rather regrettable that we cannot sink our differences regarding religion and politics and work as a team for the furtherance for the social and civil advancement of our cause?

Speaking as an atheist I have always deplored the outspoken comments expressed in CAMP INK regarding religion and politics by a few of our members. I grant that, in a supposedly democratic society everyone, irrespective of religion or political colour is free to voice his or her opinions without reserve, (always provided that such opinions are politely expressed and without recourse to 'obscenities' or 'pornographics' so that our bearded ladies on our various church and political committees are by no means offended), but I think all such opinions should be best expressed through the various media at our disposal, (limited though that media may be), always provided of course that the media chosen feels disposed to voice or print them.

So I think CAMP INK is not the proper media to chose. When all is said and done our paper (or so I always thought) should be used exclusively for the promoting, promulgating the spreading the faith as regards our positional stance within the community and not one that brothers and sisters fight and denigrate one against the other regarding questions which have little to do with the issues at stake: the issues of having, at the earliest possible moment our homosexuality legitimised and accepted by the hetero community. I think we should all, irrespective of our political or religious leanings (or lack of them) pull together as a team instead of allowing a few isolated pockets of fighters, mainly it seems, in Sydney to bear the brunt of the battle.

True, not all of us can demonstrate on the streets. I for one would be far too bloody timid, but what we all can do is to insidiously convince our mate on the next machine; our acquaintance at the next desk, the occupant in the next office and the fellow in the house next door that our cause is a commonsense one and has been since time immemorial for only by so doing we can hope to influence our vote-happy politician and the cleric whose finger is always (wait for it) on the pulse of public opinion.

That, I feel sure is the only sensible way; so for crissake take your finger out sometimes and quit squabbling about the non-essentials.

Nick Young,
S.A.

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The Editors,

I was concerned to read in your May 1972 issue under Perth Scene that the Editor of this newspaper had refused to accept an advertisement for unspecified reasons.

This is simply not true. The editor was never asked his opinion about any such advertisement, so could hardly have refused to accept it. I doubt that he would have refused it if he had been asked.

What concerns me is that it is possible that someone in Perth — perhaps an advertising man — made this decision without reference to the Editor and invoked his name, or title, in an effort to obscure his own part in the decision. I would be grateful if the Perth Camp could give me more details about this episode so that I can find out exactly what happened. The point is that if advertising people are making editorial decisions without our knowledge we want to stop them.

Christopher Forsyth
News Editor,
The Sunday Australian.

"GAY SUNSHINE — a paper of Gay Liberation. Concentrates on in-depth analyses of political and sociological issues of import to gay people; also personal accounts, poetry, graphics. Overseas subscriptions \$5 per 12 issues. Back issues 2 to 11 available. Also sponsors Gay Liberation Book Service which offers periodicals, pamphlets and books on Gay Lib. Write for free list of items available to:

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P.O. Box 40397
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The Editors,

As most members know, our law-reform group have spent much time and effort to compile a lengthy document on suggested alterations to the criminal code, with special emphasis on the Wolfenden report, updated to Australian conditions. A copy of this report was sent to every MP of this State and to many other interested persons.

The volume would be of great value to other members and friends. While the supply lasts we will be able to forward this to anyone interested on payment of 60 cents. Just write to us C.A.M.P., Box 3072, Perth 6001.

Hadrian Brookfield.

The Editors,

Trevor Hughes attack on those who hold that "Gay is good but Bi is better" (letters May 1972) would have some foundation if his slogan represented a majority viewpoint in the Sydney movement.

From my involvement in Sydney Gay Liberation, I feel the libertarian view is more widespread than the one Trevor Hughes objects to.

The attitude that I'm more liberated than you, because I've had heterosexual experiences and am therefore more bisexual than you've proved yourself to be, is surely irrelevant to Gay Liberation.

Stress has always been placed on our coming out about our gayness to shock society out of its sexism as expressed in compulsory sex role playing, which causes so much real distress. We're not going to free anyone by competing among ourselves about who is the more bisexual.

When there is freedom from rigid roles bisexuality might become more prevalent. This is a gay lib. viewpoint that Trevor Hughes twisted in his letter; at this stage and forever, gay is just as good as straight, or bi, for that matter.

Love and freedom.

R. Hayward, N.S.W.

The Editors,

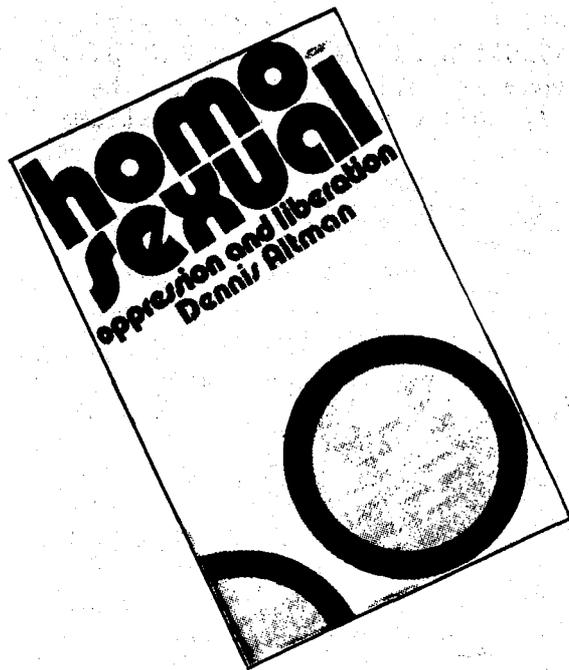
May I commend you for your articles "Coming Out at Work" in April Camp Ink, and "R certificate and camp themes" in May Camp Ink. As I am a public servant in Canberra I have felt that should I "come out" fully (1) would I loose my job and (2) how many present friends would desert me when finding out of my homosexuality. With regards to point (1) I have made a partial come out and the general attitude of the staff has been hostile; giving the "mock hand wave bit" and many vile remarks re buggery and associated methods of sexual action. I have been fortunately lucky that this has not reached my top bosses in my department but would value any suggestions from you as to if I should inform them and risk my dismissal or just keep it at a partial come out till better qualified to get a non government position. Regarding point (2) those friends that I have come out to only four have remained out of approximately 30, so to the community here it is still a crime to be a homosexual or as in one of your past issues a "human sexual".

And as I am interested in films and having seen "Entertaining Mr. Sloane" and "The Boys in the Band", it was involving to read what Gary Dennison thought. I look to seeing "Sunday, Bloody Sunday" when it comes down here.

It is my belief that those souls who are violently anti camp would realise the fact that camp people do not hurt anybody in any way and had the one thing of love in lieu life would be equal with heterosexuals, bisexuals and homosexuals. Viva Camp Ink till equality and love is attained. My love to my fellow members of Camp Ink and hope that our goal is achieved sooner than 2001.

(Please just place the name 'David' at the end of this letter, thanks, yours)

David, (W.A.)



Homosexual: Oppression and Liberation – Dennis Altman – Angus and Robertson, 1972. \$4.95.

Dennis Altman's book has been released in the last few weeks. When we contacted the usual reviewers and then again farther afield we discovered that practically everyone of our usual subscribers was reviewing it in one form or another for some other publications. (The editors were already reviewing Altman's book for three different publications a forth review would have been too much.) Its great to realise that the expertise of some of our members is being realised in some fields at least. The publications range from select dailies all the way through to occasional two page news sheets produced by various university clubs and small societies. One can hardly claim the arrival of the book will not be well publicised. A contribution from CAMP INK may not be missed. In any event you're bound to come across a review somewhere.

What we would like, however, is a non-review type reaction to the book from CAMP members. Please send your reactions to the book and share with your fellow members something of what it meant to you.

We think the book is significant but we regret that it is merely a reprint of the American edition with no Australian material included. Your letters on the book could well supply some of the Australian content which is missing.

We include in this issue a Canadian review which originally appeared in *The Body Politic* No. 3.

Altman writes in a style which should appeal to a spectrum of readers. Its down-to-earth clarity is in startling contrast to the turgid rhetoric which the Left so often wallows in. He demonstrates a wide familiarity with current movements in American political thought, particularly the development of the counter-culture and the various liberation groups. As a partial outsider (he is Australian) he has perhaps been able to analyse the situation with greater objectivity and lucidity. He is also careful to point out that he is speaking as a male homosexual, a middle-class one at that, factors which necessarily limit the applicability of his statements to the experience of gay women and homosexuals with different class backgrounds.

PERSECUTION AND DISCRIMINATION

Altman sees the oppression which gays suffer as taking three main forms. The first and most obvious, outright persecution, stems essentially from the illegality of homosexuality (although Canadian laws

concerning consenting adults in private have changed, these laws were never in fact the ones by which gays were and are arrested). Police harassment, as demonstrated by the recent incidents at the Parkside Tavern and the Bloor-Yonge subway station, continues. Persecution of this kind is encountered only when one acts, whereas discrimination requires only suspicions of a private life to deny privileges; particularly in housing and employment. Most gay paranoia is felt in this area,

Tolerance, traditionally what we have always sought as a positive goal, is actually just as dangerous and more insidious than open persecution. It implies an arms-length ideological position without an accompanying emotional response. 'Repressive tolerance' (Marcuse) or 'annihilation by blandness' (Isherwood) may often conceal a considerable repugnance. (You can do what you want in bed, just keep it out of sight and don't expect me to be friends with you', says the Liberal).

The straight media generally assumes such a bland attitude. Unless it is reporting specifically on gay

topics and people, it studiously ignores our existence. Altman cites the example of travel literature, which never appeals to homosexual tourists openly, despite the fact that being single and without families often allows us to travel frequently. The ignoring of the homosexual fact takes many forms. A recent edition of the Globe and Mail featured on (significantly enough) its Women's page a picture essay about the well-dressed men on the street. Entitling her article 'Man Watching', the writer found it necessary to fantasize some "witch of a wife" lurking in the background of the sartorially splendid males (many of whom looked suspiciously gay), in addition to assuming only heterosexual females were noticing the display. And several months ago Weekend Magazine ran an article on the 'new breed' of Canada's most eligible bachelors. Of course they meant eligible for heterosexual marriage, which is strange in light of the fact that at least one of those bachelors was homosexual.

Can the reader name any homosexual novels which do not exhibit the aura of gloom and inevitable destruction Altman finds pervading such fiction? It seems homosexual fiction has used all the cliches except the happily-ever-after one. Not only would it be a salutary change to employ it occasionally, such optimism could help to strengthen the healthy sense of confidence and identity which the movement is beginning to create. What is needed is a mythology of love which speaks to our condition and expands the imagination beyond a grotesquely sentimentalized version of the heterosexual. Not only is the happy homosexual equals gay corpse equation an inaccurate generality, it is also injurious propaganda.

KEY THINKERS

A recent trend has been to ally the gay movement with other minority liberation movements and to attribute facile similarities to them all. Altman compares the black and women's

movements to the gay and perceptively illustrates their points of difference as well as likeness. The really unique element of our stigma has been our isolation from the family. We are not born into a supportive domestic situation which shares our oppression. We must seek out our 'community' on our own. Antagonism to homosexuality has been prevalent in the other groups and Altman attempts to discover the reasons for this. Kate Millett (female and gay) and James Baldwin (black and gay) are two writers who have helped to link the gay movement with their initially more acceptable causes and who endured criticism as a result. And is it significant that the key thinkers and writers of the early counter-culture movement were all gay, i.e. William Burroughs, Jean Genet, Allen Ginsberg and Paul Goodman? Altman thinks so.

Perhaps the most valuable insight which Altman articulates is the realization that simply being a self-accepting homosexual in Western society is revolutionary. This is because it represents a direct threat to a society organized around a belief in the nuclear family and polarized sexual differences. Altman sees the need for a theory of sexuality which goes beyond the vague assent paid to "doing whatever turns you on". The theory would do at least three things: 1) remove guilt from sex 2) disentangle it from utilitarian social ends like the institution of the family and rearing children and 3) dispense with negative attitudes towards sex not genital and heterosexual.

If more homosexuals (particularly those who have expended so much psychic energy trying to fit into the status quo of society and who therefore feel compelled to defend it) realized the radical implications of their sexuality, the effects could be far-reaching. We are, however, still far from that stage of the evolution of consciousness. I believe this book is a significant and valuable contribution towards our goal and I enthusiastically recommend it. Beg, borrow, or rip it off.

Ed Jackson