

CAMP INK

Vol. 1. No. 5.

Price 50 cents

March 1971



The Editors

Why is it that CAMP INK contains little material relating to lesbians when we have a large lesbian membership and many of the active members are lesbians? There are two simple reasons for this — it is hard to find relevant material and we receive very few contributions of interest to lesbians.

It is hard to find material because little is available. Female homosexuality is afforded far less attention than male homosexuality. The legal situation is only a partial explanation for this. There is a general reticence about the subject, amongst homosexual women themselves, and amongst the general public. This reticence is shared by the media — only the Australian and Channel 10 in Sydney were interested in discussing the fact that CAMP INC is an organization for both male and female homosexuals. The Sunday Telegraph prepared a large article on the subject and then got cold feet about publishing it. We had a report this week that the Canberra Times refused to take an advertisement for the Australasian Lesbian Movement. There are other examples of this reluctance on the part of the media to acknowledge that female homosexuality exists and is a subject to be discussed.

Why do we receive few contributions for CAMP INC of interest to the lesbian? We suspect this is due to the generalized lack of confidence felt by women in this society — whether heterosexual or homosexual — women tend to feel diffident and at a disadvantage in relationship to men. In this way the female homosexual is as culturally conditioned as other women and the male homosexual has a certain male confidence despite his predicament as a member of an illegal minority.

In this issue we publish an article from America which discusses some of these matters and suggests that lesbians suffer the double disadvantage of being women and homosexuals. We are also publishing a letter from one of the members, setting out what she and her friends think CAMP INC can offer the lesbian. We hope to get many more letters like this. We must know what you want and we must also discuss the relationship between Womens Lib. and CAMP INC. These issues are very complex and difficult but a start has been made.

In CAMP INC we are basically concerned with changing public attitudes towards homosexuality, male and female. Many problems faced by the lesbian are common to all women in this society, but many are not. Many are due specifically to the fact that she has an emotional and sexual preference for her own sex. Perhaps we need to stress publicly that homosexuality does not refer solely to male homosexuality. Lesbians are homosexuals too.

CAMP INK should be providing material of interest to homosexuals of both sexes — there is a certain amount of material relevant to all homosexuals — but lesbians themselves must provide us with material. The present imbalance in this magazine is in no way related to editorial policy — we can only publish what is available — so, ladies, it is up to you.

CAMP INK

VOLUME 1.

NUMBER 5.

MARCH 1971.

CONTENTS

- 2 The Editors
- 4 Who Will Set The Female Homosexual Free.
by Del Martin & Phyllis Lyon
- 6 Victorian Branch
- 7 The Brisbane Link
- 7 Canberra Correspondent
- 8 VIEWPOINT
Homosexuals Are Sinners by Roger Dean
A Reply by Rev. Troy Perry
- 10 There'll Be Some Changes Made
by Ian Black
- 11 Killen Replies
- 12 Whitlam Replies
- 14 LETTERS
- 15 BOOKS

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

*Publisher : Campaign Against Moral Persecution, Box 5074, G.P.O.
Sydney, N.S.W. 2001.*

Editors : Christabel Poll and John Ware.

Business Manager : David Williamson

WHO WILL SET THE FEMALE HOMOSEXUAL FREE?

DEL MARTIN and PHYLLIS LYON

(DEL MARTIN and PHYLLIS LYON are two of the founders of the Daughters of Bilitis).



*“Beat it—don’t you know a bull dyke
when you see one?”*

The Lesbian minority in America, which may run as high as ten million women, is probably the least understood of all minorities and the most down-trodden. She has two strikes on her from the start: she is a woman, and she is a homosexual, a minority scorned by the vast majority of people in this country. If, in addition, she is a member of a racial minority, it is hard sometimes to understand how she survives.

A Lesbian is a woman who prefers another woman as a sexual partner; a woman who is drawn erotically to women rather than to men. This definition includes women who have never experienced overt sexual relations with a woman — the key word is “prefers.” There is really no other valid way to define the Lesbian, for outside of the sexual area she is as different in her actions, dress, status and behaviour as anyone else. Just as there is no typical heterosexual woman, there is no typical Lesbian.

However, there is a popular misconception, of stereotype, of the Lesbian. She is believed to embody all the worst masculine attributes of roughness, aggressiveness, lack of emotion or of sentiment, overemphasis on sex, lack of stability — the need and desire to dress as a man or, at least, as much like a man as possible.

At some time in her life the Lesbian may fit this stereotype — usually when she is very young and just finding out about herself. After all, the Lesbian is a product of her heterosexual environment and all she has to go on, at her first awareness of Lesbian feelings in herself, is society’s image. Part of the reason for her over-masculinization is the sexual identity of being attracted to women. At this point the Lesbian feels that in order to be attractive to another woman she must appear masculine. Another reason is for identification purposes. How will she meet other Lesbians? How will they know her to be one of them unless she indicates herself in her outward appearance? A third reason is one of releasing her hostility against society, of defying the mores which she finds stifling to what she considers her very being. A fourth reason is comfort. Any woman who says that girdles and high heels are comfortable is simply lying.

While it is true that occasionally a Lesbian gets trapped in this way of life (emulation of the male) and never finds her way to being a person rather than a symbol, the vast majority pass through this phase and learn to accept their femininity. As a Lesbian she comes to realize she is a human being first, a woman second, and a Lesbian only third. Unfortunately, however, society places the emphasis on the third — sexual identification — and does not acknowledge the Lesbian as a woman or a person.

But the average Lesbian (if there can be anything approaching “average” in our very complex world) is indistinguishable from other women in dress, in manner, in goals and desires, in actions and in interests. The difference lies only in that she looks to women for her emotional and sexual fulfillment. She is a mem-

ber of the family — a distant cousin, or perhaps, a maiden aunt. But more than likely she's closer to home — maybe a daughter, a wife and mother, a grandmother or a sister. She may work in an office, in a factory production line, in the public school system, at the corner grocery. She is not bound by lines of class distinction or educational level, race or religion.

Why then, if the Lesbian is by and large indistinguishable from other women and if her sexuality is not abnormal, does she face such genuine problems in her search for self-fulfillment? For struggle she does against myriad obstacles presented to her by a hostile society. Through our work with the Daughters of Bilitis, Inc., a Lesbian organization started in San Francisco in 1955, we have talked to literally thousands of Lesbians (and almost as many male homosexuals). And, although each case is different, each person individual, through all is a searching for self-identity and self-fulfillment to the utmost of the person's ability.

Consider the stereotyped "box" most women in this country are placed in from birth, that of becoming wife and mother, nothing else. Consider then, the girl brought up in this box who finds her sexual identification to be Lesbian. How then express the "wife-and-mother" role? This conflict often starts the process of self-searching which goes on for years and which, for some, is never resolved.

"Toward a Quaker View of Sex," which came out of England and is more enlightened than most religious treatises on male homosexuality, fails utterly in its chapter on the female homosexual. The only statement with which we can agree is the first sentence: "Homosexuality is probably as common in women as it is in men." The Quaker view of the Lesbian is apparently that of the wishy-washy, namby-pamby old maid who holds hands with another old maid (or preferably an adoring younger girl, if available) because she never was able to catch a man and fulfill her deep yearning for the rewards of the pangs of childbirth. At least the American stereotype of the predatory, aggressive, masculine woman has a little more colour!

The art of motherhood in the human species is not instinctual. It is learned. We have courses in the care of the baby, and there are countless books on the market to help the young mother with the problems she may encounter during the course of her child's growth and development. In some cultures, babies are taken from the mothers and raised by the community without any apparent psychically traumatic results for the biological mothers or their offspring. In other cultures it is the male who tends the young.

It simply does not follow, then, that every Lesbian is suffering untold qualms because she is frustrating her "natural" birthright for giving birth. There are many other ways for women to contribute creatively to society, and at this particular point in the history of the population of our globe, they may also be highly desirable. The Lesbian who does feel frustrated because she doesn't have any children of her own may work in the teaching profession, she may be a playground director or a social worker who comes in contact with families and children. But the majority of Lesbians we have known have not expressed in any way the "void" they feel because they have no children. To the contrary, the expression, "I would prefer to lead a heterosexual life if I could," is much more apt to come from the male homosexual than from the female.

STUDY SHOWS LESBIANS ARE DOUBLY OPPRESSED

The teenage Lesbian has a particular problem which has not been met. Homophile organizations, like the Daughters of Bilitis, have had to refuse membership to those under 21 for fear that they will be charged with "contributing to the delinquency of a minor." The teenager has no one to turn to. Society thinks only in terms of counseling of the variety that would tend toward reestablishing the sexual identity in heterosexual vein, and the teenage Lesbian is whisked off to the family doctor or clergyman to put a stop to this nonsense. However, in the cases that have come to our attention, the teenager has no doubt about her sexual orientation. What she wants to know is what to do about it. She wants to meet others like herself; she wants to socialize and to discuss the problems she faces. She is looking for Lesbian models, those who have worked out their problems and have established long-term relationships.

When she is denied this social outlet, she very often winds up in unsavory areas of a city like the Tenderloin in San Francisco. There she may find other youth, but she also finds herself in the company of prostitutes, pimps, drug addicts and dope peddlers. There have been several attempts in various cities to set up coffee houses where there is dancing for the teenage homosexual. But they have lacked the influential backing of say, the church, to provide protection against police harassment while creating a wholesome social fabric for the teenage homosexual.

Because of the absence of role models in working out her way of life, and because the only marriage she has known is that of Mom and Dad, the young Lesbian usually gets hung up in the "butchfemme" syndrome in her early relationships. It is only with painful experience that she learns the Lesbian is attracted to a woman — not a cheap imitation of a man. The lasting Lesbian liaison (and there are many) is one based on mutuality of concern, love, companionship, responsibility, household chores, outside interests and sex.

The successful Lesbian relationship cannot be based on society's exaggerated male-female, dominant-passive roles, as depicted in the flood of Lesbian novels on the newsstands which are, for the most part, written by men for heterosexual male consumption. It is the realization that, contrary to cultural myths, all human beings have both feminine and masculine traits and that a person has to find her own identity as a woman and as a partner in this love relationship that makes for success. The fact that Lesbian relationships are generally longlasting without benefit of religious ceremony or legal sanction is indicative of a strong bond of love and respect which sees the couple through all the obstacles society places in their way.

Fortunately for all women, there is a growing awareness in this country that woman needs and is more openly demanding an identity for herself as a human being, an identity over and beyond the societal role of housewife and mother. This awareness, coupled with more openness about sexuality and homosexuality, is making it easier now for the young girl, newly aware of her Lesbianism, to cope with the negative sanctions of society. But it is still true that in most areas of our country she has no place to turn for counsel, no one with whom she can talk about her feelings without running the very real risk that the counselor will turn away from her with horror and revulsion.

The Quakers state: "Female homosexuality is free from the legal and, to a large extent, the social sanctions which are so important in the problems of male homosexuals." This is a myth that even the male homosexual has come to believe. It is true that in England there were never any laws pertaining to female homosexuality. But this is not true in the U.S.A. The Lesbian is just as subject to arrest when she sets foot in a gay bar: she is just as subject to blackmail and police harassment. The stigma attached to homosexuality has just as much effect on the Lesbian as she tries to deal with fear and society-imposed guilt in the problem areas of employment, family relationships and religion. Just because the record of arrests is so much smaller is no indication that the Lesbian is relatively free from legal or social sanction. It only means that she is less obvious and less promiscuous. She has done a better job of covering up.

The most serious problem a Lesbian faces in life is that of self-acceptance. Like everyone else, she has been taught the cultural folklore that a Lesbian is something less than human—a sick, perverted, illegal, immoral animal to be shunned and despised. Needless to say, with the first glimmering of self-knowledge, of tendencies, she becomes bogged down in doubt, fear, guilt, and hostility.

Some Lesbians claim they have been aware of their Lesbianism since early childhood. Others first become aware during adolescence. Yet there are some women who make this discovery about themselves much later in life—after they have been married and have had children. Still others, either by choice or lack of opportunity, never admit or act out their Lesbianism.

It isn't easy for a woman to say to herself, let alone anyone else, "I am a Lesbian." But once the words are said, has she really changed? Isn't she still the same person she was—the dear friend, the competent employee, the loving sister? And yet the words become a barrier in her personal and working relationships. To protect her family and her job, she is forced to live a lie, to take on a dual life. No wonder many Lesbians seek out some type of psychiatric or therapeutic help. The miracle is that so many are able to function so well and to contribute so much to society.

The Lesbian is thus a secretive, chameleon creature. She is not easily recognised. The old adage, "It takes one to know one," is not true. Not being distinguishable from other women, she has difficulty meeting others like herself. The "gay bar" is still a meeting place, but there are few such bars which cater to women exclusively because they do not constitute a steady clientele. Besides, a Lesbian, as a woman, has no doubt heard many times the old saying "nice girls don't go into bars," or "no lady would ever go into a bar alone." The Lesbian goes out on the town only occasionally, and is more apt to settle down with a partner, to build a home and lasting relationship, and to develop a small circle of friends—usually both homosexual and heterosexual. Another social outlet for the Lesbian can be homophile organizations throughout the country (if she knows about them), such as Daughters of Bilitis, which has chapters in New York and San Francisco.

If she divulges her identity, she automatically becomes vulnerable. She faces loss of job, family and friends. Yet, until she opens herself to such possibilities, no one will have the opportunity to come to know and to understand her as the whole person she is.

VICTORIAN BRANCH

THE MOOMBA QUEEN

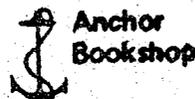
Many apologies to the many Victorian members we have not yet contacted personally, and to Barry Humphries, who insists that "Moomba" is aboriginal for embarrassment. In setting up the Melbourne C.A.M.P., we contacted those members who had written to us to say that they would like to help in Melbourne. C.A.M.P. is very careful of the files. The names of members are seen only by John and Christobel. We thought it would have been wrong to give names and addresses of Melbourne members without their permission and consequently we contacted only the ones who said they wanted to be contacted. Probably C.A.M.P. is being over-cautious, but that is supposed to be the best way to err. Could you uncontacted people be divine, and forgive. If you would like to help in any way, and do not mind giving your name and address to our exceptionally trustworthy Melbourne Administrative Manager, write to B. Moore at Box 1801 Q, G.P.O. Melbourne. Details of all social activities and other functions will still be advertised through the magazine, which is sent from Sydney. So if you are a member of some time, or even a recent one, your name and address will be safe in Sydney, and you will be told everything that is happening. Still it is often nice to be in touch with your local member.

In the next issue of Camp Ink there will be a more detailed account of the Melbourne organization. The magazine deadline is closing fast for March, so I will give a brief account. Already, in Melbourne we have full facilities for getting members in touch with sympathetic ear. The Melbourne branch has been receiving a great deal of publicity and is having its box jammed with mail.

The police in Melbourne have been told of our organisation and although unable to comment officially, are quite sympathetic. That, I might add is at a high level in the force. It would still be very dangerous to flaunt and haunt in public toots or beaches. The sentiments of the superiors are often not reflected by low-down constables.

Many of the more notable camp people in Melbourne have been approached (Please take that seriously; they did) and have proved to be very sympathetic to our cause, often to the extent of forking over the five bucks (keep the change). Currently under discussion in C.A.M.P. in Melbourne is a social function for the very near future, which will probably be announced in the next magazine, getting a phone, and of course club-rooms, and getting out lists of respectable and safe places to go. Members could probably help with information on that score. Also, just for kicks, we would like camp jokes. There has got to be one member who hasn't heard them all.

The Victorian branch has an exceptionally bright future and has a lot of very good people working for it, directly and indirectly. Naturally the more workers the better, and a lot can be done by attending the functions and soliciting amongst your friends for new members. Batman might have recommended the site for a village. It looks fabulous for a C.A.M.P.



1st floor, Crystal Palace Arcade,
590 George St., Sydney (opp. Trocadero)
PHONE 61-2604

Quality Overseas Newspapers and
Periodicals our speciality.

The Brisbane Link (Lynx)

On Friday 19th February, 1971 a small group of people gathered for a "bring your own grog and glass" party held at a private flat in Clayfield. Organised via the hot line between Brisbane and Sydney over the preceding fortnight the party was to give a few Brisbane members of Camp Inc the opportunity to meet John Ware and Michael

Leaving no stone unturned in its efforts to make their visit a memorable one Brisbane even whipped up a cyclone just to prove that we really do things in a big way up here in the Sunshine (sic) State. (Would you believe over sixty inches of liquid sunshine since October?)

Also present at the party were several members of Lynx Club, including the Chairman and three members of the executive committee. After a period of convivial drinking and socialising, during which members of both groups got to know one another, the gathering settled down to the real business of the evening — the establishment of a Brisbane Branch of Camp Inc. In a remarkably short space of time this became a reality when it was decided that the already established Lynx Club should merge with and become known as Camp Inc, Brisbane Branch. This decision, while not unanimous, was agreed to by the majority of those present as being the most logical course of action to take.

The merger with Lynx Club gives Camp Inc a foundation on which to build and greatly enhance its chances of success, as Camp members will now be able to reap the benefits of the ground work already carried out by Lynx members.

First formed in 1969 by some of the members of the set which frequented one of the Gay Bars, Lynx came into being rather more as a social club with a view to providing somewhere for members to meet and to give greater strength in numbers as a resistance against the pressures and prejudices of an intolerant

society which are so constantly levelled at the more vulnerable individual, than to try to bring about Law Reform for the Homosexual. This was, however, to become the ultimate aim of the Club.

During 1970 the Humanist Society announced its stated intention to take up the fight for Law Reform and a Sub Committee, comprised of members of the Humanist Society and Lynx Club, was formed. In October 1970 a public lecture, under the auspices of the Humanist Society, was held at the Brisbane Womens Club. The speaker was Mr. Tony Lee of the University of Queensland and the subject of his talk was "The Homosexual and the Law". The lecture created considerable interest and, in addition to being well attended, was also given newspaper coverage in the "Courier Mail" and "Australian" the following day.

As a means of raising funds to provide much needed Club premises Lynx Club members began organising Cabarets. To date three of these have been held and have proved immensely popular, with an attendance of over three hundred at each.

Early in November the Chairman of Lynx Committee had an interview with the Police Commissioner, Mr. Whitrod to discuss the proposed establishment of clubrooms. Mr. Whitrod gave an assurance that providing the club was properly constituted and conducted within the framework of the law there would be no police intervention. Later in the same month an approach was also made to the Minister of Justice, Dr. Delamothe. At the meeting copies of the Lynx prospectus and Mr. Lee's lecture were handed to Dr. Delamothe who gave an undertaking to read them and pass them on to the Queensland Law Reform Committee.

At the time of going to press negotiations are underway to rent premises at Paddington. If successful, the Brisbane Branch of Camp Inc will shortly have its own clubrooms for the use of members.

Canberra Correspondent

If you read the "Canberra Times" of March the second, you may have noted the comments of Mr. Hayden, the Federal Opposition's shadow minister for health and welfare. In brief, he proposes law reform for homosexual acts, while still regarding them as immoral. A politician has to hedge a little.

"Criminalising homosexuality has no therapeutic value", he stated. No rational person would disagree with him. He could find some argument from the Liberal back-benchers, but the precedent of the censorship debate which was non-party, could leave those old conservatives all alone, if the rational, front-rank Liberals decide to make it a purely personal thing. Rumour has it that they might. A recent public opinion poll has shown that homosexual law reform is not the vote-loser it was once thought to be. We hope to have more details of that survey soon. A political party which agitated for homosexual law reform might easily gain itself an image of being enlightened and concerned for minority groups.

Legal homosexuality in the A.C.T. and N.T. coupled with legal abortion in S.A. would certainly boost the tourist industry, especially if you knew you could slip across the border to N.S.W. to pull a poker machine.

CAMP INK welcomes for possible publication manuscripts which deal in a positive, non-apologetic manner with the interests and problems of the male and female homosexual in society.

VIEWPOINT

In Viewpoint we intend to raise controversial issues. If you wish to raise some issue or if you agree or disagree on the issue raised, please let us hear from you.

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

Many of our members feel that they can not be homosexual and Christian. The suffering this causes is, in most cases, unnecessary. CAMP INC is able to refer homosexuals of most Christian denominations to religious ministers who see no contradiction between Christianity and homosexuality.

To inform our members of the usual arguments for and against homosexuals as Christians we are reprinting two articles from "VECTOR" magazine (83 Sixth St., San Francisco, California, U.S.A. 94103.)

The first article is by Roger Dean of "Teen Challenge", a New York City fundamentalist group, and represents the typical biblical justification of the "sin" argument.

The second article is a reply by Reverend Troy Perry. Two years ago Reverend Perry conducted the first Christian worship services for homosexuals and others in Los Angeles. Nine people showed up.

Today Reverend Perry is the pastor of a church claiming a total membership of over 1,000 with congregations of the Metropolitan Community Church well established in San Francisco, San Diego, Phoenix, Miami and Chicago. When not helping the many activities of the Los Angeles church, Reverend Perry is travelling by car and plane to speak to both religious and secular groups. His message: that homosexuals are not perverts; that they are human beings, that they belong in Christianity.

HOMOSEXUALS ARE SINNERS

Roger Dean

The word "gay" is a deception. Does gay describe the hours of remorse over being homosexual? Does it convey the agony of rejection that causes one to raise a facade in defiance against society? Does this describe the tears and despair and the unsatisfied longing, desiring....lusting? Pity the one called gay. There is nothing gay about being gay.

You may think God doesn't care one way or another what you do with your sex life, but listen to what He has to say:

You shall not lie with a man as with a woman: it is an abomination.¹

Abomination is defined as "anything that excites disgust, hatred, or loathing; any detestable act or practice."² God loathes the act of sexual perversion. God hates homosexuality.

In spite of the above statement some would have us believe God is indifferent to homosexuality. What further does the Bible say?

Therefore God gave them up in the lusts of their (own) hearts to sexual impurity to the dishonouring of their bodies among themselves, abandoning them to the degrading power of sin. Because they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen so be it. For this reason God gave them over and abandoned them to vile affections and degrading passions. For their women exchanged their natural function for an unnatural and abnormal one, and the men also turned from natural relations with women and were set ablaze (burned out, consumed) with lust for one another, men committing shameful acts with men and suffering in their own bodies and personalities the inevitable consequences and penalty of their wrong doing and going astray, which was (their) fitting retribution.³

That does not sound like indifference.

Others would condone homosexuality because they say Jesus was silent on the subject. Did He say anything about it? He said:

And you, Capernaum, are you to be lifted up to heaven? You shall be brought down to Hades (the region of the dead)! For if the mighty works done in you had been done in Sodom, it would have continued until today. But I tell you, it shall be more endurable for the land of Sodom on the day of judgment than for you.⁴

Sodom has been destroyed by fire for its evil deeds. It is from this wicked city we derive our words "sodomy" and "sodomite." But Jesus said this city would have repented and would not have been destroyed if He had performed his mighty works in it. Thus Jesus both condemned homosexuality and offered repentance to homosexuals. If the homosexuals of Sodom could have repented, homosexuals may still repent today.

A way has been provided for you to escape. You do not have to continue living in gay life. God is willing to receive you....Some of those cleansed by God during the early Church times were homosexuals. God has not changed. What He did then He will still do today.

You try to convince yourself that the life you are living is right, but you cannot completely quiet the doubts and fears. You know in your heart it is wrong. You are being deluded and misled. You are wrong. You will reap in the future the folly you sow now.

It just doesn't make sense for a man to swish or have long hair and wear make-up, or for a woman to cut her hair and act butch. When you were coming out, was it easy? What about the guilt and fear of being found out? Slowly you hardened yourself until it stopped bothering you so much. You had days when it bothered you, but you made excuses or got drunk in order to forget. At first your body rebelled against the unnatural acts, but you forced it to conform to deeds that made you sick or were painful. Now you tell yourself these acts are beautiful and natural to you! Days, weeks and years you have made excuses and refused to face the truth. Admit it - you were lying to yourself.

But don't tell yourself that some day you'll change and go straight. You will change, but only for the worse. Do you want to end up an old auntie sitting in gay bars dishing and becoming alcoholic? Do you want to end up paying for tricks because no one wants you for yourself any more?.....

God will bring you into judgment for being a homosexual because He has made a way for you. It is not an easy way. It is a way of self-denial. It is painful at times, but it is worth it to be free. God's way of freedom is through His Son Jesus Christ.....

Homosexuality is one of the many sins by which men perish. There is no need to perish in sin without Christ.... It is sin that ruins you and you receive sin's reward if you continue in it.

For the wages which sin pays is death; but the (bountiful) free gift is eternal life through (in union with) Jesus Christ our Lord.⁵.....

Anyone may come. If you are desperate.....if you are willing to turn back on your sin of homosexuality....if you receive Christ as your Saviour today.....you will be set free. God's love is being manifested to you through the death of Christ.

He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.⁶

Others who have spent years in homosexuality are free today. They are no longer gay, but free from the slavery of lust. The sacrifice of Jesus Christ upon the cross freed them. The blood shed on that cross cleanses them. You are not gay, you are miserable. You are not gay, you are polluted and filthy. You are not gay, you are snared in a world of lust and refuse to accept the love of God that can deliver you. You will not be gay in Hell, but tormented far worse than in this life. Will you be free?

¹Leviticus 18:22

²Funk & Wagnall Dictionary

³Romans 1:24-27

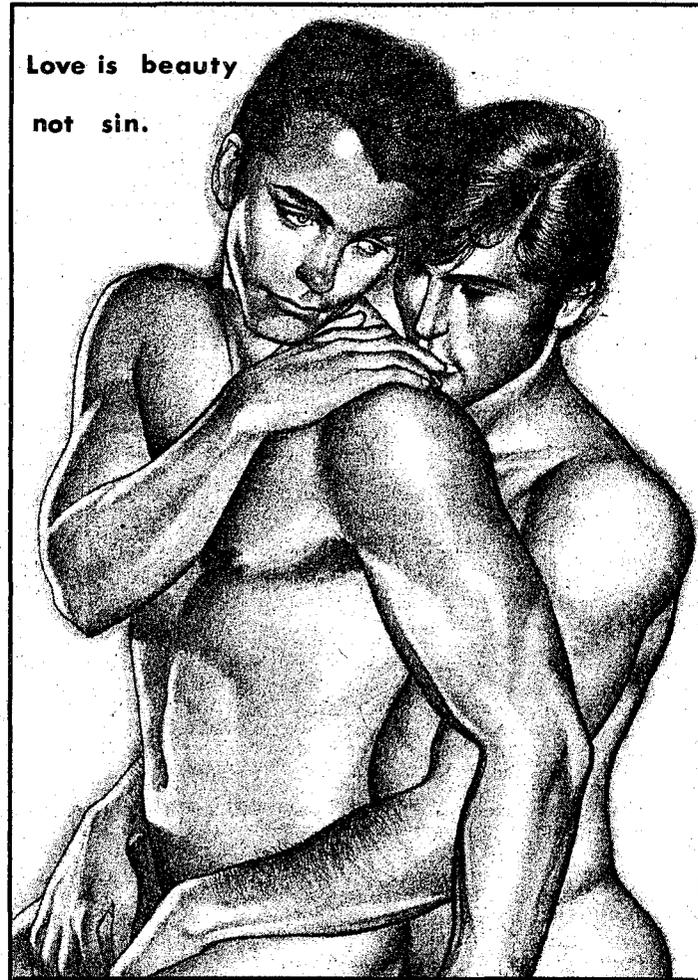
⁴Matthew 11:23,24

⁵Romans 6:23

⁶1 Peter 3:9

Love is beauty

not sin.



A REPLY BY REV. TROY PERRY

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."¹

So spoke the prophesy of Isaia almost 740 years before the writing of St. Luke when he recorded, "And she (Mary) brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn . . . and there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people For unto you is born this day in the city of David a Saviour which is Christ the Lord."²

In most countries December 25 has been set aside as the day when we are to remind ourselves of the coming of Christ. To many homosexuals, it can be a time of anguish and not joy. Anguish, because so many homosexuals believe the lies that have been perpetrated against his sexuality by so-called "followers" of this Jesus.

If we listen to the prophecy of doom, we would be led to believe that this Christ hates "gay" men, women, boys or girls more than anything else. But it is just not so!

Remember this, there is a difference between what the "Church" says and what the Bible actually says and means.

The Church of America after the Revolutionary War threatened the black man as an inferior because, according to the majority of the "Church" people, the Bible plainly stated that fact - or so they reasoned. (One church in America is still that way - the Mormon Church, or the

Church of the Lord Jesus Christ of the Latter Day Saints). Most church groups now welcome blacks to their churches and encourage them to join. Very few Americans now believe that blacks are inferior.

When it comes to talking about homosexuality, many churchmen gleefully quote Leviticus 20:13 as a condemnation of gay life. Of course, these same individuals have forgotten that the Old Testament discusses in the same breath such sins as eating rabbit (Leviticus 11:6), lobster, clams, shrimprn, oysters (Leviticus 11:10-12), or rare steak (Leviticus 17:10) - or of wearing garments "of divers sort, as of woollen andlinen together" (Deuteronomy 22:11, KJV). Yet, because the eating of certain foods were considered sinful by Moses, I'm afraid very few churches today would dismiss a member for breaking these "rules" . . . How some churchmen like to pick and choose what they "believe."

SODOM & HAIRDOS

The Old Testament story of Sodom has been quoted as an example of how God feels about the homosexual. We have been told "God destroyed Sodom because of its homosexuality." We are happy to say that this is not true. In Genesis 18:32 we find the reason God destroyed the city. It was because God couldn't find ten righteous men, period. Read God's conversation with Abraham in the entire 18th chapter of Genesis!

We must also keep in mind that even the original scriptures were recorded by men - men influenced by Mosaic law and accepted social views of the day as well as by God.

In considering the effect of social pressures on the Church's teaching in modern days, let us look at some of

the things forbidden in the New Testament (KJV quoted) but practiced widely in or sanctioned by our Churches at the present time.

In 1 Corinthians 7:10-11 and 39 St. Paul spells out what he terms as God's law against divorce and remarriage. Here we notice he places priority on this law over many teachings which he clarifies as being his own judgment – and rightly so. Read Christ's own words in Mark 10:11-12. Yet how many ministers today unite divorced persons with new partners in the sacrament of marriage – or accept such couples joyfully into their congregations without so much as a furrowed brow!

What minister would quote 1 Corinthians 6:1-7 to a parishioner involved in court proceedings against one who had injured him? Or 1 Timothy 2:9-10 to a woman who wears gold or pearls or a stylish hairdo?

How many ushers would turn the hatless woman from the church door with 1 Corinthians 11:5-6 and 13? Or the boy with long hair with 1 Corinthians 11:14? In fact, why do we never question the fact that Christ is always pictured with long hair while St. Paul says "If a man have long hair, it is a shame unto him"?

How many female Sunday School teachers and missionaries, women preachers and evangelists would the Church lose if it followed 1 Corinthians 14:34-35! Even nuns would find convent life vastly different!

What would happen to our education system (or the Church) if the Church began a crusade against women teachers based on 1 Timothy 2:11-12?

St. Paul was the only writer in the New Testament that made direct references to homosexuality.³ He was against homosexuals. He was also against women's rights, men with long hair and the freeing of slaves. He wrote one entire book in the New Testament concerning the conversion of a slave to Christianity . . . but he didn't concern himself with helping the free man (the book of Colossians)⁴ In observing these discrepancies, I am not attempting to berate the Bible, but rather to point out that it was originally written by man, its doctrines supplemented by man into the broad base of Christian theology. And man is fallible. Even St. Paul, recognizing this, often states that he is giving his own views rather than the commandments of God.

We need the Bible as a source to understanding Christ – but we need to spend more time observing His spirit as related there rather than the "letter of the law" given by His followers in attempting to spread His message.

Pick up an edition of the Bible with Christ's recorded statements printed in red. Study only His words, comparing His positive approach with the often negative approach found elsewhere throughout the Scriptures. Notice His emphasis on love – His silence on the means of sex but concern only with the motives behind it.

CELIBACY OR DAMNATION

Can we actually believe a Christ of such love, a Christ who recognises the human need for mortal love and its physical fulfillment as well as for His divine love, can ask that legions of homosexuals either live a life of celibacy or else face eternal damnation? Not the Christ I know!

"I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean" (Romans 14:14, KJV). "Unto the pure all things are pure; but unto them that are defiled and believing is nothing pure" (Titus 1:15, KJV).

Only when we as individuals accept the fact that we are homosexual can we begin to adjust to ourselves and adjust ourselves to our society.

Only when we accept the fact that we have been conditioned to believe man's laws to be God's can we adjust our lives to His love, walking tall, unashamed and unafraid into His church as Christian homosexuals.

Jesus never said, "Only you heterosuxuals, who sex in the missionary position' with a number of the opposite sex, can become followers of mine." No! Never! He did say, "I am the bread of life: *he that cometh* to me shall never hunger; and *he that believeth* in me shall never thirst."

1 Isaiah 9:2, 6

2 Luke 2:7-11

3 Romans 1:26-28

4 Timothy 1:9-10, Corinthians 6:9

There'll Be Some Changes Made

CAMP INC has formed a law reform division, its aim specific to change the laws relating to homosexuality in Australia. Specific, but no so simple. We need to persuade a majority of the men who make the laws. We need to mobilise public backing.

Sample problems, reported in *The Australian* on 13th February. Speaking at a Labour Party convention. Mr Colin Bennett said: "We have more important things to do than waste our time with a pack of poofers". Mr. Bennett would be Minister for Justice if Queensland got a Labor government.

Sample problem. Mr Askin, Liberal premier of N.S.W., made a point of promising not to reform the laws in his pre-election policy speech.

So much for justice. Or liberalism. And so much for party images, as humanitarian or concerned for the rights of the individual.

But both major parties contain many who do not approve of changing the law, or who are not opposed to a change. The Australia Party, as a party, advocates reform. (Camp Inc placed an ad in the *Daily Mirror*, 10th February, pointing this out.)

Important tasks. To state the case for reform loudly and insistently. To point out to politicians the size of the homosexual minority. One in twenty of the adult population is no mere pack of poofers.

Idle dream. If the votes of all homosexuals and sympathisers could be mobilised, N.S.W. could elect a Senator on a homosexual law reform ticket!

Practical realities. The present Camp Inc Law Reform Committee is opposed to militant, demo-type tactics. Australians are an elderly people, even the young, and they don't like anything upsetting. So we will go softly, softly. Watch this magazine for news of law reform doings.

Urgent need. A panel of letter-writers, the more the better, to mobilise whenever a homosexual story, favourable or unfavourable, breaks in the media. We need you, whatever you are, as long as you support our cause. Be willing to be contacted, preferably by phone, to write a letter in your own name, or to lend your name to a letter, the content of which you will approve. Such letters need not, unless you specifically wish, carry any identification with Camp Inc, which issues its own public statements. This method of public education is already underway. To be included, please write, enclosing your telephone number if you have one, to: Law Reform Committee, Camp Inc., Box 5074, G.P.O., Sydney 2001.

You can help to change strategically placed opinion.

Ian Black

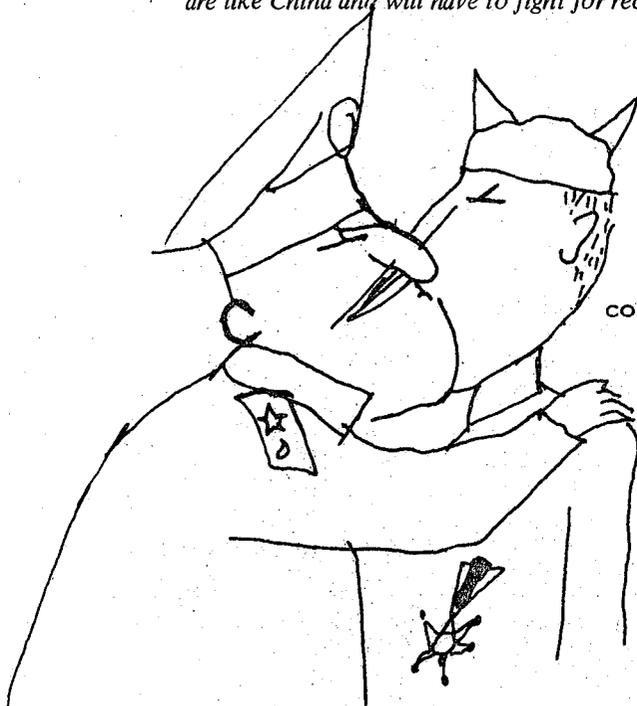
KILLEN REPLIES

Remember the letter we sent to Mr Killen, the Minister for the Navy, protesting about the dismissal of five sailors for "depraved homosexual activities?" This month we reprint, in full, the replies we received from both Mr Killen and Mr Whitlam.

You will notice that both gentlemen have not recognised our society. They have treated the letter as a letter from an individual and not from the Campag

aa

as a letter from an individual and not from the Campaign Against Moral Persecution. It appears we are like China and will have to fight for recognition. (eds)



COMMONWEALTH OF AUSTRALIA

MINISTER FOR THE NAVY

Commonwealth Parliament
Offices,
232 Adelaide Street,
BRISBANE.

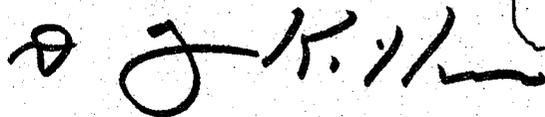
5th February, 1971.

Dear Sir,

I acknowledge your letter
of 25th January and I have noted your views.

I have nothing to add to what
I have said publicly.

Yours faithfully,



(D. J. KILLEN)

Mr. J. Ware,
Box 5074, G.P.O.,
SYDNEY, N.S.W.

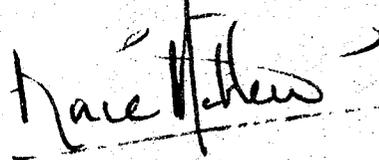


WHITLAM REPLIES

Dear Mr Ware,

Mr Whitlam very much appreciated your writing to him about the recent dismissal from the Navy of 5 ratings charged with homosexual practices. He has noted your views on this matter with interest and advantage, and now asks me to draw to your attention his own attitude to the law on homosexuality as set out in the attached speech.

Yours sincerely,



(Race Mathews)
Private Secretary

ADDRESS BY MR E. G. WHITLAM OPENING FEDERAL LABOR WOMEN'S CONFERENCE IN BRISBANE. 10.30 A.M. MONDAY, 31 AUGUST 1970.

The Australian community and legislatures have become increasingly aware of and concerned with matters which may be defined as matters of private morality and private conscience. I refer to such social issues as liquor, gambling, drugs, censorship and punishment and such sexual issues as divorce, legitimacy, abortion, prostitution and homosexuality. It is inevitable and entirely proper that such important social and moral questions should come up for discussions and decision in the councils of a humanitarian party like the Labour Party. It is inevitable and proper that there will be a very wide divergence of opinion amongst members of the party.

I wish to raise this question: whether a party like ours, which is greatly concerned with freedom of conscience, should not be equally concerned to allow freedom of conscience for its own members on matters which so deeply involve the very private matter of conscience and belief. Everybody in our party is at all times concerned to protect the integrity of the party's policy and to see that elected members of the legislature loyally support and loyally carry out the platform and policy. It seems to me that there is a very clear range of matters which are an integral part of the party's public policies and upon which Conference decisions must be binding. These are matters which are central and crucial to the economic, social and political aims of the party as set out in the objectives and platform. They are very largely matters which deal with institutions and expenditures, institutions set up by governments and money spent by governments.

There are other matters which are essentially matters of personal judgement. They deal not with the relations of the State with its citizens but with the relations of citizens with citizens. It should be possible for us to draw the distinction between public decisions and personal decisions.

There are considerable inhibitions on any party leader expressing an opinion on these matters. In fact there is no federal policy on them. State Conferences and Conventions vary widely and some, like the Federal Conference, have not expressed a view. Therefore while I am not entitled to express anything that could purport to be party policy, the fact is that anything I say on any matter is likely to be held to represent the party view.

My own hope would be that the next Federal Convention would regularise this position whereby, while the party might express a general attitude as reflected by a majority vote, decisions on such questions and votes in the legislatures on them would be a matter for personal decision.

HOMOSEXUALITY

My own view on sexual law reform is summed up by the Trudeau dictum: "The courts have no place in the bedrooms of the nation". On a question like this, which involves a not inconsiderable proportion of the population, it seems to me very easy to draw the line between private morality and public decency.

In these days when the new catch-cry is law and order, it is worth bearing in mind that if the law is to be respected, laws must be such as to be enforced and enforceable. The simple fact is that actual community attitudes, standards and practices do not permit a uniform application of the law as it now stands in most Australian States. To the extent that the law therefore is flouted or applied haphazardly, respect for all law is undermined. Evasion of the law all too often involves a far graver, far more immoral offence, namely blackmail. The protection of children, who by legal definition cannot consent, is very properly a matter for the law. But I do not believe that the very considerable amount of misery and humiliation and distress caused by the present Australian laws can be justified in the name either private morality or public decency.

I would expect that this view - this personal view - would in fact be the general view of our party with its humane progressive outlook; but it is a view not restricted to labor people nor is it the view of all labor people. The question is whether such a view, if it became the expressed party attitude, should be binding on all members. I cannot think that this is a proper way to deal with such a matter.

People come into our party for a variety of reasons but there is among us a general consensus on the broad range of social, political and economic objectives. For instance, we recognise the prime importance of education. We rate education so high that it is singled out for special mention and elaboration in the preamble of the platform.

If our objectives are to be achieved, education would require a wide range of decisions and a vast expenditure of public money by all labor governments. Therefore it is necessary that if this central objective is to be achieved, labor governments and labor members must be bound to uphold the party policy. But the legislation of homosexuality, for

instance, could not be said to be a central objective and while the laws must of course be public laws and matters for the legislatures, such laws affect citizens only in their private capacity. Therefore, I believe they should remain fittingly matters for private decision by members of the party even if the party as a whole declares a general attitude about it.

ABORTION LAWS

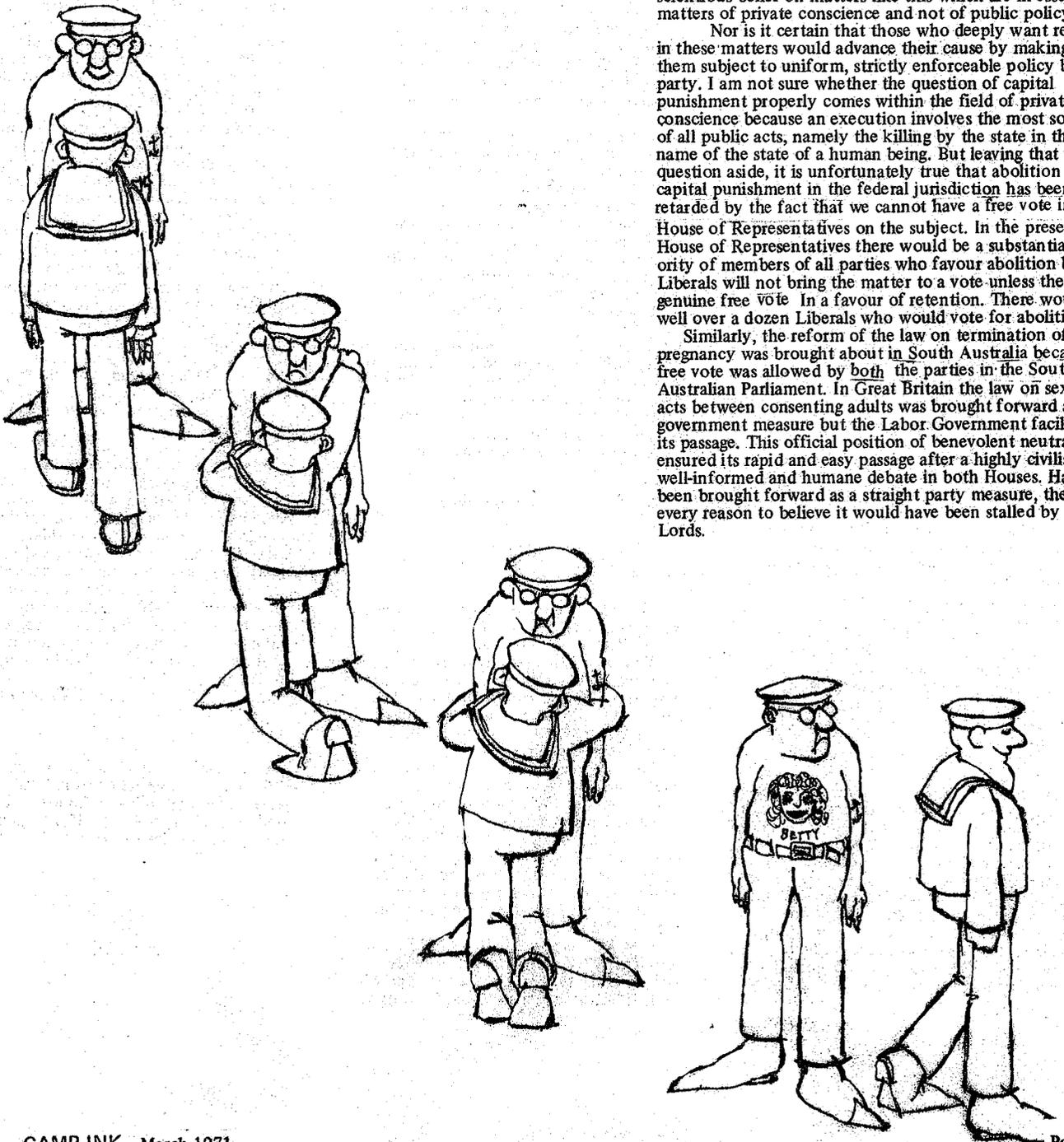
The question of termination of pregnancy – abortion – is even more complex, for what is involved here is not only a matter of private conduct but a very personal judgement about the meaning of human life. Indeed it involves a judgement about the nature of human life. Here again I believe that the mental suffering imposed on women, mostly married women incidentally, who wish to terminate the pregnancy of an unwanted child warrants reform of existing laws. And, again, existing laws are not being enforced and are not enforceable except at the price of great harassment of doctors and women. But I do not believe we have any right as a party to force such a view upon the very

great number of our members who have a deeply held conscientious conviction that an abortion involves the killing of a human being. These things are not measurable scientifically. As I say, it involves a very personal judgement on the nature of human life and the meaning of human existence and the responsibilities of women and all members of the community to the unborn as well as to the living.

So, while I personally believe in reform on these matters and while I think it is proper for the party to state its general attitudes towards them, I do not believe that the party should deal with them in the same way that it deals with the matters central to its aim and objectives. If, for instance, a member felt so deeply about the correctness of Australia's involvement in Vietnam that he could not support our policy of opposition, he should clearly resign from the party on a matter of the gravest national policy on which the party had to declare itself and on which it would have to act if we formed a government. But it would seem to me monstrous to suggest that a member should be forced to resign on a matter like law reform on homosexuality or abortion because he held a deep conscientious belief on matters like this which are in essence matters of private conscience and not of public policy.

Nor is it certain that those who deeply want reform in these matters would advance their cause by making them subject to uniform, strictly enforceable policy by the party. I am not sure whether the question of capital punishment properly comes within the field of private conscience because an execution involves the most solemn of all public acts, namely the killing by the state in the name of the state of a human being. But leaving that question aside, it is unfortunately true that abolition of capital punishment in the federal jurisdiction has been retarded by the fact that we cannot have a free vote in the House of Representatives on the subject. In the present House of Representatives there would be a substantial majority of members of all parties who favour abolition but the Liberals will not bring the matter to a vote unless there is a genuine free vote. In a favour of retention. There would be well over a dozen Liberals who would vote for abolition.

Similarly, the reform of the law on termination of pregnancy was brought about in South Australia because a free vote was allowed by both the parties in the South Australian Parliament. In Great Britain the law on sexual acts between consenting adults was brought forward as a government measure but the Labor Government facilitated its passage. This official position of benevolent neutrality ensured its rapid and easy passage after a highly civilised, well-informed and humane debate in both Houses. Had it been brought forward as a straight party measure, there is every reason to believe it would have been stalled by the Lords.





Letters

Dear Chris,

This is a sort of open letter to all people we met, and the ones we didn't meet, in Sydney at the first general meeting. Perhaps it could be published in CAMP INK.

Thank you all for the warm welcome we received at Camp Inc's first meeting. We enjoyed the evening, the discussion, the plans and the dry red. However, two things grated: the low attendance, and the apparent lack of interest Camp Inc. is showing in the lesbian.

First, let me have a go at all the people who belong to Camp Inc. but just didn't make the effort to be present. Out of a membership of 370, only 70 (I counted them) attended. If this means YOU, then can I point out that this is supposed to be YOUR organisation; your voice needs to be heard; otherwise how can Camp Inc. meet your needs? And perhaps if next time some of you Sydney people could offer overnight accommodation more out-of-towners would be able to attend, and thus take a more active part.

We have talked, since our return to Camberra, about Camp Inc. We kept asking each other what does Camp Inc. offer the lesbian? Then we started asking what do we WANT Camp Inc. to offer. That proved a hard question to answer.

It is certainly not mushy poems and Women's weekly stories with the pronouns changed (but thank you for the suggestion Chris). It is not the chance to make supper for the boys. We don't need homosexual law reform, although we'll help fight for it like a great many other people not directly concerned with it. Most of our specific needs arise because we are women therefore if we want actively to be involved in the fight for equal job opportunity, abortion law reform etc. etc., we should look to Women's Lib. What then is left to ask of Camp Inc.

After much discussion, it occurred to us that one very important issue, concerning ALL homosexual couples, is the one of recognition of the relationship as a very real thing. When you have a long term relationship based on love and trust, equality and a sense of responsibility for each other you WANT people to know you are together. You are part of each other, concerned with each other. There are times when this lack of recognition really hurts!

You are no 'next of kin' and have no 'rights' if she dies or has a serious illness. No rights - to expect information from a hospital if she is ill or has an accident: to collect superannuation, paid for years, if she dies: to claim her as a dependent if she's ill for a time and relying on you to keep her. When it comes to things like getting a loan for a house, the mere status single - is enough to make things very difficult. What we are after, I suppose, is a legal bond similar to that of marriage - but how do you fight for this?

So we ask for information on, for instance, the drawing up of water-tight wills, the possibility of insuring each others lives, the amount of responsibility we may legally take for each other, etc. Other areas of interest which may be explored in Camp Ink, we suggest, could be activities of Camp Inc. in other states, and other similar groups overseas; some information on existing women's lib movements that we can follow up if this is our particular interest. We are always being told about the number of camp people who have made it in their field outstanding people. What about some factual biographies then?

Thanks again for the chance to meet you all in person. We hope these suggestions have been of some help.

Marion Norman

The Editor

I have received and read with a mounting degree of interest the four issues of CAMP INC so far published.

Your first issue, because it was the first issue, was, in my opinion by far the most interesting. Interesting because, for the first time in my life I realised that I was not by any means alone in my peculiar (or so I then thought) situation.

I had no idea for instance that one in twenty men I pass in the street is a brother-in-crime. It's a fascinating thought! thought! Which ONE for instance? I've tried to pick him out, but I'm damned if I can - not with any degree of 'sureness' anyway. The question "How about a bit, mate?" to every twentieth man I meet would earn me more black eyes than beg-pardons I'm sure.

How then is a rookie to know? Perhaps some CAMPER with more experience and perspicacity than I will let me know in a later issue. Perhaps even you, Mr Editor.

Your Rat-psychology and the Homosexual was instructive and entertaining. But who the heck was or is this Pavlov. Surely someone out of Allan Edgar Poe: and as far-fetched to the uninitiated as the illustrated anti-masturbation straight jacket, and the 'electric alarum' with toothed penile ring attached. I must remember, when the next "Would you believe it?" television program comes on to ask three questions. (1) What is an anti-masturbation straight jacket? (2) What is a four pointed penile ring? and (3) What is an 'Electric alarum' with penile response gauge, and what is it used for? And if that doesn't wake the ABC up good and hard nothing ever will. But seriously that article was very good.

W(H)ITHER CAMP INC? Forestalled nearly all our questions. It was a resume of your future good intentions and as such worthy of all our felicitations, but there was one thing lacking - medical advice. Advice in particular about venereal disease. The addresses in each city, capital or provincial of clinics treating and preventing the various venereal disorders. The one in Sydney is of course quite well known to those who use the Domain as their conjugal bedroom. It's in Albert Street, off the Quay end of Macquarie Street. And would such a clinic treat or give advice as to how to prevent an anal infection? This problem is of vital importance to many, and I'm sure, an answer from a medical member would be greatly appreciated.

W(H)ITHER CAMP INC? Wither it well may since it's in the nature of all things to come and go, but at least in passing it will have left it's mark. The mark of in educating the 'hets' as to their real position in the eternal scheme of things. They think; indeed have been taught to think, they, and they only are direct descendants of Adam, and the chosen of the Almighty. So CAMP INC. can be sure of this; that since the things it is trying to do and is indeed doing are good and natural things then it will not be afraid of withering.

PAT MALONE

The illustrations for "Rat Psychology & the Homosexual" were taken from "The Anxiety Makers" by Alex Comfort (Panther Modern Society, 1968. \$1.35.) It gives full descriptions of the apparatus. (Eds)

BOOKS

A THIRSTY EVIL

Gore Vidal (Four Square, \$1.00)

AGAINST THE LAW

Peter Wildeblood (Penguin, out of print)

THE WORLD IN THE EVENING

Christopher Isherwood (Penguin, 75c.)

THE BELL

Iris Murdoch (Penguin, 80c.)

UNOFFICIAL ROSE

Iris Murdoch (Penguin, 80c.)

THE SEVERED HEAD

Iris Murdoch (Penguin, 80c.)



I read a series of very interesting short stories by Gore Vidal. The collection was called "A Thirsty Evil." Some of the stories were camp, including one about a young man doing the expensive Florida beats and another fabulous one about a senior college kid being expelled for.... Actually they don't say why he was expelled but he was doing it with another boy, and it was all written down in a letter to his parents. Others in the book are not so camp, but nonetheless enjoyable. Some of the stories lose their realism a bit when a man falls in love with a woman, or some such unlikely and absurd situation. The stories are all strange and really quite imaginative. The one I liked best told of one camp guy's coming out and is set against the background created by another character, a well-preserved, drug-addict, American expatriate, jet-set, male prostitute. I have read the story of this guy before. The same things happen at the same time and the physical description is the same. It was in one of Christopher Isherwood's books. I really think the bloke must have existed and inspired both authors to write about him. Gore Vidal, you may know, wrote "Myra Breckenridge." He is also connected to Jackie Onassis and Lee Radziwell (who wasn't killed by Jack Ruby). I think one of Jackie's parents married one of Gore Vidal's. It could have been vice versa. He has several claims to fame, and he isn't a bad writer.

"Against The Law," by Peter Wildeblood (Penguin, 1954) ; I remember my parents discussing this book, many years after it was published. I was then only a very small child. Since then, (I think it was a book for discussion in the W.E.A.) I have always put off reading it because I thought it would be dated. It is; England during the early fifties or Australia in the early seventies. The book is about the trial of Peter Wildeblood, Lord Montagu, and Michael Pitt-Rivers for homosexual activities. The trial was notorious for the police frame-up. Given the police falsification of evidence and judicial misconduct of that trial, I could quite easily be proven a heterosexual. The trial had a notable bias. Homosexuals were being purged in Britain to placate the McCarthyists in the U.S. The whole injustice of the issue was practically incredible. It was sufficient that the three upper-class men had been associating with a couple of working-class R.A.F. chaps for them to be suspected of committing sexual misconduct.

The book is excellently written. Wildeblood was a very capable newspaper reporter, and the other issues he raises such as prison reform and police corruption are very well covered in such a short book. Why should a copper climb a tree to catch burglars when he can pick up poofers from the street like apples. That's a convict theory for police persecution of homosexuals. Pretty sound theory. If homosexual law reform did nothing more than decrease police corruption then it would be well worth while. It would, of course, do much more.

Wildeblood states the case for the homosexual very well in the book, and it was his trial that did much to precipitate the Wolfenden Report in England. Hopefully we won't need the same type of publicity here. He also reinforces my pet theory that the people that make the most noise are those with the most to fear. The violent and vociferously anti-homosexual people are in need of psychiatric treatment. Wildeblood points out that law reform does much to lessen the numbers of that particularly sick group of people. They are forced to analyse their fears when there is no law to substantiate them.

If most of the book is dated, though quite interesting, there is one part of page fifty that is not. It is a quote from the Sydney "Daily Telegraph" of the fifties and it is as fresh as the "daily tele" of last week, or last month's bread.

"The World in the Evening" by Christopher Isherwood (Penguin) is yet another example of this author's marvellous talent. Do I seem biased? His style is so personal and his characters so human that reading his books gives you a feeling of belonging. This book is one of the straight books, or at least the hero is reasonably straight. There are some camp characters. I forget whether Elizabeth Rydal, the heroine was based on Virginia Woolf. There is a very strong physical resemblance, but he seems to scotch that theory by making her a friend of Virginia Woolf's. Anyway, she is an interesting and likeable person too. That is probably the best feature of Isherwood's characters; they are all attractive although still human, and definitely not angels, though occasionally fairies. The camp situation is presented perfectly. He probably wrote this one for the squares with a view to converting them to tolerance and acceptance. The portrayal of an unrequited homosexual affair, with the semi-square hero playing it for kicks, is fantastically

dealt with from the square point of view, and another camp-camp affair is very sympathetically and subtly drawn. If you like Christopher Isherwood's books, you will enjoy this one, and if you don't like his books, there is something wrong with you.

I must re-read some of Iris Murdoch's books. Most of those have camp characters. At least one in twenty of her people are camp. Such a realistic approach. "The Bell" is one I particularly liked, and "Unofficial Rose." "Severed Head" was a trifle weird. In it she combines the themes of adultery, incest, castration, violence and suicide into a comedy (I thought) of only two hundred pages. Admittedly she strikes only a glancing blow at some of those themes. Actually all the books are kinky, but you don't

notice it when you are reading them. It's afterwards that you wonder why you were so enthralled. She does it by creating an unreal atmosphere of suspense. One of the characters has an evil and frightening fascination for the rest. It is quite understandable. They frighten me. Fabulous escapist stuff. "The Bell" is really very good reading and is quite a good study of sick, camp jealousy. About a dozen of her books are released by Penguin. I thoroughly recommend them for reading while travelling or waiting out a wake or difficult pregnancy.

David Williamson

Alberto Arbasino:

THE LOST BOY – Panther. 80c.

Explores in letter form the vagaries, ecstasies, and humiliations of a homosexual relationship . . . In the exploration and definition of the subtlety of his subject, Signor Arbasino is very fine; there is no selfpity in his novel, and no sentimentality.

Rhoda Jones &
John Ringrose:

LEFTHANDED IN LOVE – Panther. 80c.

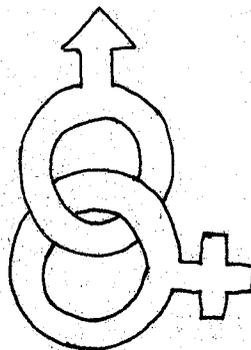
Rhoda is a lesbian and this is her story, told in her own words. It is a straight forward account of her life, all the more moving for her refusal to indulge in selfpity and protective evasion. She tells of her delinquent youth and of her sudden realisation of her sexual inclinations while serving in the WRAC. She recounts her various affairs, always marked by real affection as well as physical passion, with unembarrassed candour.

You may order any of the above books through our mail-order book service. Just send your name and address and the titles of the books required along with the price (plus 20c postage) to.

The Bookservice, Box 5074, G.P.O.
Sydney, 2001.

YOURS & MINE

UNISEX CLOTHING



Great Gear for Guys and Birds!
Your own designs made up.

96 Liverpool Street, Sydney
Telephone 26 5469

Campaign Against Moral Persecution. Branches:

New South Wales:

Camp Inc,
Box 5074, G.P.P.,
Sydney, 2001

CAMPusCAMP,
Sydney University,
Box 5, Wentworth Building,
174 City Road
Darlington, 2008

Queensland:

Camp Inc,
Box 56 P.O.,
East Brisbane, 4169

Victoria:

Camp Inc,
Box 1801Q, G.P.O.,
Melbourne, 3001

CAMP INK is the official magazine of the Campaign Against Moral Persecution (CAMP INC) the society for the rights of the homosexual. You can receive CAMP INK on a regular monthly basis by becoming a member of CAMP INC.

Membership fees are \$4.00 p.a. plus 70c. postage or \$1.00 p.a. plus 70c. postage for students and pensioners.

Name _____

Address _____

State _____ Post Code _____

Date _____

I enclose \$ _____

If claiming student concession please state name of university, etc.
