

# CAMP INK

Volume 2, No. 7

Price 30c

May 1972



**R** Certificate  
and Camp Themes

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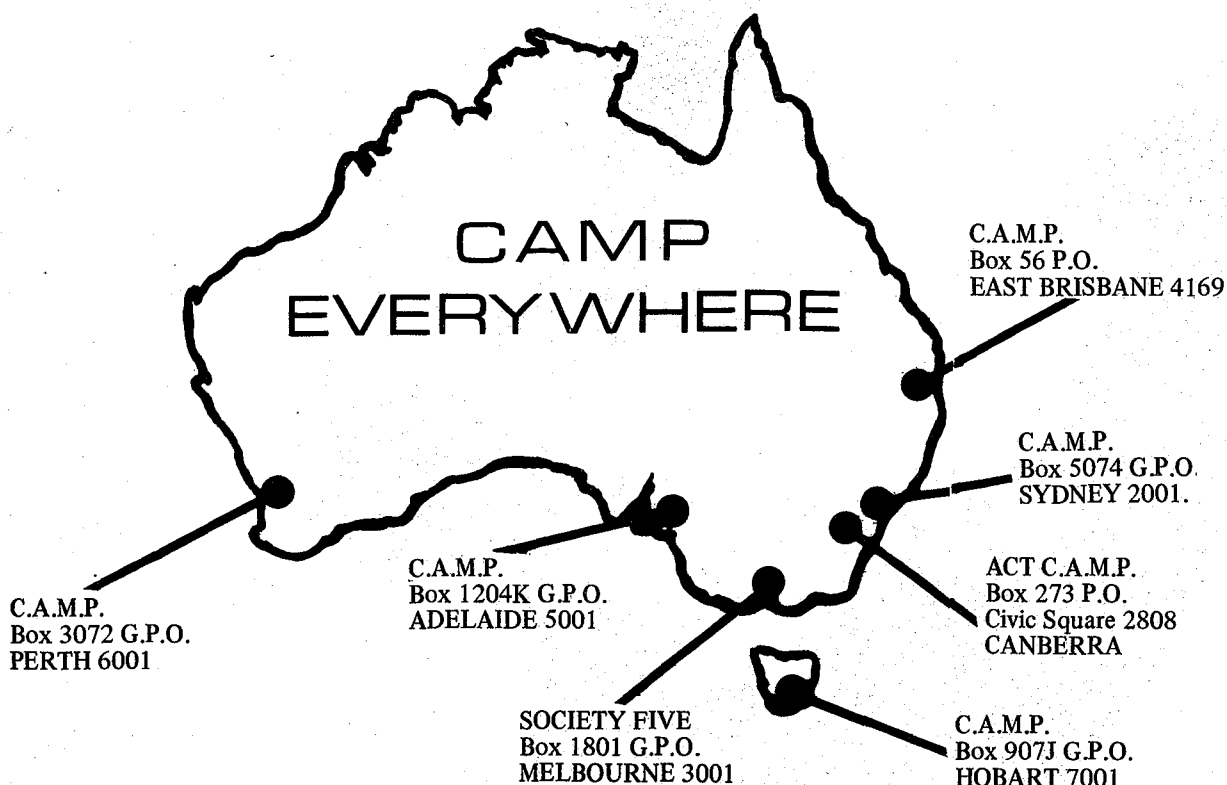
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Volume 2, Number 7 May 1972

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 majority of homosexuals, if they have not been victims themselves, have heard accounts from other homosexuals of entrapment, harassment and extortion at the hands of the police and of blackmail, robbery and violence at the hands of thugs.

These stories are so common and so well substantiated that no homosexual doubts their factual basis.

When heterosexuals suffer in this way their first thought is to seek aid from the police and the courts. Homosexuals have learned to use the police and the court only as a last desperate resort, if at all.

One cannot be sure that in telling the tale to a policeman one will not be charged for some offence. Even if not charged there is the danger of public exposure by the press reporting the resulting court hearing.

The homosexual in Canberra (ACT scene, this issue) who bearing all this in mind went ahead and reported his traumatic experience was brave indeed and deserves the praise of all homosexuals. His action was a stand for homosexual equality before the law.

The Magistrate, in preventing the publication of his name offered him a rare defence against the disastrous repercussions which normally follow open court hearings of cases involving homosexuals.

Police refusal to prosecute the victim as a homosexual also gives cause for hope. Perhaps the winds of change have begun to blow.

If this demonstration is repeated often enough we may begin to believe the Canberra magistrate that "homosexuals are not beyond the protection of the law".

CAMP INK is a non-profit-making publication. All finances will be used to cover costs and improve quality. All work is done on a voluntary basis, none of the staff are paid.

# Certificate and Camp Themes

by Gary Dennison

In previous years, any attempt to make sense of an overseas film which portrayed "adult" subjects in a realistic manner was made difficult, if not impossible, by the severity with which the Australian Censors cut into, or deleted scenes which they thought would turn true blue Aussies into pot headed fornicating idiots. (Witness "Secret Ceremony" in which the scene where Mia Farrow cuts her finger and smears the blood on the sheets of her bed, thus simulating her fantasised rape by her stepfather is cut entirely, thus making her subsequent false pregnancy not only puzzling, but damn unbelievable when the "baby" turns out to be no more than a carefully placed pillow! Another case was "Easy Rider", in which the three central characters are mysteriously turned into gibbering, raving lunatics, the all important scene in which they smoke pot being lopped out in full.)

Not that this attitude was confined to the screen; a similar strictness applied to the import of literature. However, it was film censorship that caused the most stir. It had always been possible for those in the know to buy a copy of "Fanny Hill" under the counter, but considerably harder to see a banned film. In fact, one had to go to the absurd lengths of booking on a charter flight, flying to New Zealand, where, in the company of a "hostess" one could at last see "Ulysses".

The introduction of the "R" Certificate late last year was inevitable because so many American and European films were being classified "X" (the overseas equivalent of our "R") that it was growing impossible for them to be released here without being cut beyond recognition.

While American audiences have been allowed much more freedom in what they see, it came as a shock to Australians when we were suddenly allowed to witness without restrictions the much heralded freedom of the screen that had "snuck up" on our American and European brethren.

While the majority of "R" films have proved to be of the straight "bum and tit" kind, there are a steadily increasing number with a camp theme.

What is different about the present genre of homosexual films is the way in which the theme is presented.

Whereas before, the homosexual had been relegated to a secondary role incorporating a simper and lisp, finding that anything more prominent required an obligatory suicide at the end, it is now possible not only to give the camp character a starring role, but to feature his or her homosexuality as the most important aspect of the film.

It was extremely common, in the pre "R" days, to find the evils of homosexuality or other "perverse" practices portrayed as unsatisfactory — generally by such devices as in "Therese and Isabelle", where all sexual climaxes were deleted in full, thus proving conclusively that it is impossible to achieve a healthy sex life through homosexual means.

But all that was long ago, in the days when we in Australia were too



Michael Greer as Malcolm in  
*THE GAY DECEIVERS*



CLIFF GORMAN in *BOYS IN THE BAND*

immature to be able to see a camp theme portrayed without rushing out and luring the first child we saw into a back lane with the promise of a bag of sherbert.

Now things have changed, and people, myself included, are different. Two years ago I would have seen a camp film and cared little about its merit, just so long as it was about one of "us". Since that time, I've "come out", and am now more able to look at theatrical treatments of homosexuality from a rational point of view.

The more I see, however, the less I like it. Judging from the camp films that have been released since the "R" Certificate came in, homosexuals are still a sorry lot of tired queens in dire need of a transfusion of sorts, although most of them associate blood purely with Camille.

## THE GAY DECEIVERS

One of the first "R" films to be released here was "The Gay Deceivers" — a cheap, badly made movie which used a homosexual theme (two square boys dodge the draft by claiming to be camp, then find that they have to keep up the pretence) as a springboard for some of the most bigoted, anti-camp propaganda I have yet to see in a movie whose advertising directed it towards the camp community.

If this film is intended to educate the

heterosexual masses towards a better understanding of the camp contingent in society, it fails miserably!

There is not a single character in the whole movie who, being homosexual, is not also a queen with a capital "K". The homosexual's main attributes seem to be an ability to prepare a Spanish omelette to themes from "Carmen" and execute a flamenco at the same time, all the while wearing false eyelashes even at 7.30 in the morning. (This remarkable feat is achieved by Michael Greer, who is fast becoming the definitive movie fag.)

Throughout the film the message is relentlessly driven home that homosexuals are freaks — again the "queen" syndrome, — and that the only healthy, normal form of sex is of the hetero variety. The superiority of the straight characters over their camp counterparts is clearly shown. When the girlfriend of one of the leading characters consults a doctor! about her boyfriend's strange habits, she is told that, unless she is one of those "types" who prefer such relationships, she had better try to change him, or give him up all together.

The ending has a quaint moral — of the two leading characters, one gives up his pretence and reverts to his previous style of living, while the second decides to stay in the camp scene. The first, who has been presented throughout as a "nice" type, clean cut, and well dressed. His friend, however, is dirty, bedraggled, and appears rather unsavoury. If this doesn't point the way towards clean living, what does?

### THE BOYS IN THE BAND

Another film in the same vein is the long awaited, many times banned film version of Mart Crowley's "The Boys in the Band".

Crowley is said to have "learned his trade on his knees at the feet of Cecil B. DeMille". Whether this applies to his writing or not I can't say, but the man surely can't believe all that he writes.

The eight camp characters of "The Boys in the Band" spring from the same school of thought as "The Gay Deceivers" — that is, they are all of them super-camp, the faggot's answer to Judy Garland.

What was probably the most outstanding merit of the original play (the fact that Crowley took his characters from a wide range of social and economic backgrounds) is hard to find amid the abundance of subtle (and some not so subtle) hints as to the cause and effect of homosexuality.

The screaming queen concept, that is uppermost in the minds of most

heterosexuals when they deign to think of the camp society is given a good thrashing in films of this nature. Okay, I'm the last person to say that this does not exist — all I'm saying is that it is wrong to present this view as an all encompassing one.

The very first scene shows bathroom cabinet and shelf filled to overflowing with makeup and pills, and proceeds from there rapidly downhill to such gems as a scene filmed from behind a table full of alcohol from which the host removes some half a dozen bottles for his party (a party of the kind which has made me determined to have my telephone disconnected before I have any more than three friends to dinner at the one time) or an incredible scene of the debris and shit which is left when the party finally and mercifully breaks up.

I know for sure that I didn't feel half so strongly about points like this when I saw the play, but as I previously said, my values have been altered one hell of a lot since then.

There are any number of good plays about homosexuality, but the films which are made from them seem to fall far short in terms of quality.

### FORTUNE AND MEN'S EYES

This is the case with "Boys in the Band", and is equally true of "Fortune and Men's Eyes". What was a successful, controversial, and damn good play has now become a mildly successful, controversial and bad film.

In the adaptation to the screen a lot of the potency of the original has been lost. The character of Rocky — an older, more remote person than the others in the play, has been transformed into an extremely pretty youth who reeks camp

from the first moment he flutters his eyelashes. Okay, this might make the film more popular commercially, but it weakens the dramatic potential of the script. What was, like "The Boys in the Band", a play about different types of homosexuals, has become a "Bobbsey Twins in Stir", in which the characters are virtually interchangeable.

About the only good thing that can be said for films like "The Boys in the Band" and "Fortune and Men's Eyes" is that they supply queens with party dialogue for months ahead. Everyone knows lines like "The best thing about masturbation is you don't have to look good" or "Show me a happy homosexual and I'll show you a gay corpse".

All these films do is pander to the conventional concept of homosexuality. If this was unarmful to causes such as the C.A.M.P. it wouldn't matter. But it does matter because each time someone who does not know about



MURRAY HEAD as BOB in  
SUNDAY, BLOODY SUNDAY

Michael Greer as Queenie in  
FORTUNE AND MEN'S EYES



homosexuality sees such a film an added layer of resistance is applied to their already difficult to penetrate mental block on the subject.

I am not saying that films like those I have mentioned should be banned — I believe that any form of censorship whatsoever is grossly immoral and should not be tolerated in a civilised community.

All I can hope for is that until film makers stop treating camps as subjects that deserve a farcical treatment people will believe that this is all they are — farces that bear as much relationship to true camp problems and culture as "Bambi" does to the cause for wild life — the facts are there but they are treated in a cartoon form.

After sitting through such films as "Boys in the Band" and "The Gay Deceivers" I became worried that maybe I was being hypersensitive, that the mere fact that a film happened to contain a homosexual character or have a homosexual theme was enough to bring me out in a rash.

## SUNDAY BLOODY SUNDAY

Then I saw "Sunday Bloody Sunday" and breathed a sign of relief. At last, here was a film that treated a camp theme in an entirely non-apologetic manner, even to the extent of actually demanding an apology from those members of the audience who felt that a film with such a subject should not be treated in such a way.

The main point of the film, which tells of a bisexual youth's involvement with both a man and a woman, is that everyone is a person first — their sexual predilections coming second.

The fact that this is not the general opinion was made clear to me when, at the session I attended, the majority of the audience reacted with a prolonged "gasps" to the scene where Peter Finch greets his lover, Murray Head, with a kiss. The same audience had previously sat unmoved through a similar scene involving Mr. Head and Glenda Jackson.

Let's hope for more films like "Sunday Bloody Sunday". If films are in any way going to advance the cause of organisations such as the C.A.M.P. it will be films such as this.

I noted that a large number of heterosexuals who have seen the film were dissatisfied with it. This must be solely due to the fact that it portrays homosexuals as people, and not the figures of fun, incapable of any real feelings or emotions, that is so widely known. Greatly removed from "Sunday Bloody Sunday", but equally as good in

its own way is "Myra Breckinridge", undoubtedly the campest, and also one of the best films yet to be issued under the "R" Certificate.

Political issues aside, it doesn't say anything much about the position of the homosexual in society

Don't look for a message — just relax and enjoy a damn good movie — one that will appeal to you whether you're camp or square (It helps to be camp though — how else will you fully appreciate the idea of Raquel Welch as a trans-sexual who achieves her revenge on men by raping an All American stud with a dildo while shouting "Uncle Sam, I'm coming!"?).

Each of the above movies, being on the "R" Certificate, cannot be seen by those under 18 years of age. In the case of the first three it is probably a blessing.

Just imagine the number of recruits to our ranks we might lose simply because they don't know the words to "Over the Rainbow" or don't feel like slashing their wrists in a warm bath when things get too much?

## FLESH

To think that there is a whole vein of homosexual themed movies that have never been seen in Australia — movies by the leading underground film makers in America and abroad, notably Andy Warhol, whose "Flesh", "Trash", "Lonesome Cowboys", and "My Hustler", to name but a few, present homosexuality as a simple fact of life, nothing more, nothing less.

Things might not be quite as bad as they seem, however — the Sydney Film Festival is planning a Warhol retrospective for '73, and there is word that "Trash" and "My Hustler" may be submitted for theatrical distribution later this year.

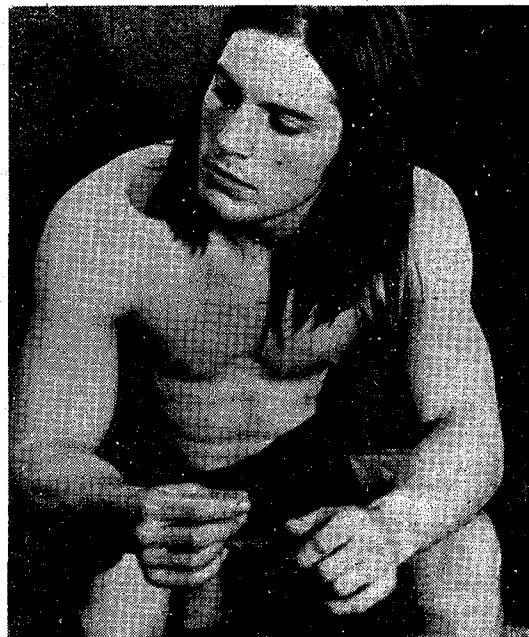
Maybe then, and only then, will the homosexual as portrayed in the cinema, become a person and not a caricature.

If you are one of the many homosexuals who saw and enjoyed such films as "The Gay Deceivers", "Boys in the Band" or "Fortune and Men's Eyes" may I suggest you think about what you enjoyed most, then think of your reasons for joining the C.A.M.P. I doubt very much that they will be the same.

Above: TRASH

Right: FLESH

Opposite Page: LOVES OF ONDINE



Warhol first introduced Joe Dallesandro to the screen with "The Loves of Ondine" (1967) and since then has featured him in nearly every movie he has made.

Dallesandro, undoubtedly one of Warhol's superstars, ranking with such names as Viva and Ultra Violet, is neither exclusively homo or heterosexual in the films. He is, rather, bisexual, swinging to either preference as the mood takes him.

There is the chance that at least two of Warhol's films, one featuring Dallesandro, will be released here under the "R" Certificate within the next few months.







## Melbourne Scene

Never a dreary moment at Society FIVE. For reasons too numerous (but not secret) we have decided to close down our second premises in the city, leaving 21 Queensberry Street our H.Q. for the time being. We are on the lookout for larger premises which will give us more freedom to cope with membership growth. Our aim is at least 1,000 by Christmas. Until we find new premises our Saturday night (only) dance will be restricted to members. Although such a move has its disadvantages (FIVE may be seen as wanting to be an exclusive concern, which is pure tripe), the decision was well-considered by a most responsible executive committee. Saturday nights have become a time of real interaction between members. Friday nights also are well attended. It all makes for increased solidarity within our movement.

Regular newspaper advertisements continue to yield all sorts of enquiries. Five's counselling facilities are continually being used. Public speaking opportunities are increasing. In the past month all able speakers (including a dynamo pair — our President and Secretary) have confronted diverse groups — a suburban Labour Party meeting, higher Labour party officials, a Humanist meeting, a public forum at La Trobe University, a large meeting at an Adult Education Family Social Group and a Congregational Church. At long last Monash University's notoriety now includes interest H.L.R. and "coming out".

Splashes of gold and black have lately appeared around the Clubroom's architraves and facade. Costs were paid by a most successful dinner party on premises, complete with turquoise drapes and candelabra. A good way to boost club funds.

Our phone number is 349537. It's been good to see interstate visitors at FIVE. From now on a monthly newsheet will be posted to all members telling them of activities. If you would like to add your talents to any of the working parties (LEGAL, ADVISORY REFERRAL, PUBLICITY, PREMISES AND SOCIAL, LIBRARY, PUBLIC SPEAKING) — then DO SO. If not can you come in to the premises to address envelopes etc — if so write to the secretary of FIVE.

## A.C.T. Scene

# camp cops and robbers

by Paul Hartigan

Several months ago, a friend of mine (let's call him Smith) met a blonde haired young man at one of Canberra's main shopping centres and invited him back to his flat for a cup of coffee. There they had the coffee and then Smith undressed and got into bed. The young man went to the toilet. A short time later Smith felt the bedclothes being pulled back and something being inserted and a liquid being squirted into his anus. That was the last thing Smith remembered until he awoke the next morning to find himself short one watch and ninety some dollars.

What makes this incident unusual is that Smith reported it to the police. His and the subsequent testimony of other victims led to the arrest, trial and sentencing of two men to 18 months prison and the detention of a third, a juvenile. Another, said to be the ringleader, has been committed to the A.C.T. Supreme Court for trial for administering a stupefying drug with intent to rob.

When I and the other members of the A.C.T. CAMP first found out that Smith had gone to the police, we were extremely worried that he himself would be prosecuted. There is at least one recent precedent for this in the A.C.T. — in 1968 a 19 year old Canberra boy was stabbed whilst doing a local beat. And though the man who committed the assault was arrested and sentenced to one year's goal, his victim was also prosecuted and convicted of indecent assault.

And indeed, as became apparent during the trial in question, it was the homosexual's fear of disclosure to the police that the gang had been relying on in committing its despicable crimes. The ringleader, a man named Chan, in recruiting his accomplices, explained that 'homosexuals could not go to the police because they would get into trouble, so the police could not get at them (Chan and his associates)'.

In fact this expectation proved ill-founded mainly due to the courage of Smith (and the testimony of several others who had been similarly assaulted)

but also due to the good sense of the police and judiciary. The police all along assures Smith that he would not be prosecuted; in addition the Magistrate made an order forbidding publication of the names of witnesses or any testimony that would tend to reveal their names. And the judge in sentencing two of the accused said that "in relation to this particular crime, it had to be recognised that homosexuals were not beyond the protection of the law."

Canberra's administration of the present legal sanctions against homosexuals has not always been so enlightened. The Law Reform Committee of A.C.T. CAMP has examined the newspaper reports of all prosecutions of homosexuals over the last 10 years, from which it appears that



NO, NO, CONSTABLE SMITH IS THE ONE WITHOUT TROUSERS

4 men were sentenced to gaol for 6 months, 2 men were sentenced to gaol for 2 years, 1 man for three years, and 1 man for 5 years. The remainder were either released on bond or acquitted. It is apparent from the newspaper reports that most of these convictions were for victimless crimes and quite unjust. Two cases in particular deserve mention.

In November 1964, police raided the best known Canberra beat on two consecutive nights. Actually "raided" is the wrong word — they did not turn up

in walloper's blue flashing torchlights. Rather a couple of nice looking young chaps from the vice-squad sat around under bushes waiting to be indecently assaulted. This was not as easy as it might seem. The locals, being gentlemen, were not used to forcing their attentions on unwilling partners, and so, according to the policemen's own testimony, went through the usual ritual of sign and countersign to ensure that the policemen had the same tastes. This made getting your man difficult. One of the arresting officers even told the court how his victim had asked straight out whether he was a policeman. It was only by declining to answer this question that an arrest was secured.

The bag from the two evening's work was as follows: a 31 year old Italian labourer, a 51 year old school teacher, a 42 year old electrician, a 62 year old clerk and a 38 year old lecturer. All were charged either with indecently assaulting each other or a policeman — except for the teacher. He was employed at Canberra's most prestigious school and the public disgrace he faced sent him into such acute depression that four days after his arrest, he tried to commit suicide. The police therefore charged him not only with indecent assault but with attempted suicide as well.

All of those charged were convicted except the 62 year old clerk who was acquitted. The 31 year old Italian was the only one sent to gaol — for being a low status no account wop, I suppose. The judge in sentencing him (to 6 months) accepted that he had been of good character but it was a "horrificing offence" and if he were really sincere in his desire to reform, he would seek psychiatric help after he was released.

The second case occurred in December 1969. On this occasion two policemen stationed themselves in the attendant's room at Garema Place toilets (the most popular beat in Canberra at the time). What they saw from this point of vantage led them to arrest three men, one for indecent exposure and two for intent to commit the 'abominable crime of buggery'. The first case was thrown out, since, as the defence counsel pointed out, it was impossible to use a lavatory without exposing oneself. The other case included a breathless account by one of policemen of how he had looked underneath two of the lavatory cubicles and had seen two pairs of feet pointing in the same direction, indicating one of the accused had his back to the other. And when he had burst in, the one with his back to the cubicle was found to



have his bum over a hole which the policeman had noticed, in a prior reconnaissance, to be present in the partition. This case went to a jury trial and the jury was taken down to the toilet to inspect it. Apparently this persuaded them of the implausibility of the police charge; or possible they didn't believe anybody could have a cock **that** long. At any rate the two men were acquitted.

I have quoted the above cases not merely to titillate; but to indicate, contrary to the opinion one often hears expressed by camp people, that there **would** be a great deal of point in getting the law changed. The chances of doing this are quite good if a Federal Labour government comes to office this year. But even it will need convincing. And some of the basic evidence will concern the operation of the law — we need to start collecting this evidence now, and it needs to be done on a uniform basis. I would like to hear from Law Reform Committees in other States on the matter.

## LET'S HEAR IT!

If you have been robbed, bashed, jailed, sacked, blackmailed, intimidated or harassed Camp Ink wants your story. Anonymity ensured if requested.

## Adelaide Scene

For the S.A. branch April has been our 'Learn to Love the Media Month'. Last October, when the branch was set up, C.A.M.P. was virtually unknown outside its small circle of members. In February we placed our first ads in the daily press, and these received a good number of replies and enquiries — still coming in. Then things began to snowball, so that it was difficult to keep up. First on TV was Lex Watson, visiting from Sydney at Easter, who was interviewed on Channel 9's 'Newsbeat' programme. On 9th and 16th April President Warren had two half-hour interviews on 5KA's 'Anglican Comment'. Also on 16th April Warren and Vice-President Duncan were given a full hour on the top-rating 'Sunday Focus' programme, sponsored by the Central Methodist Mission. Extracts from this programme, ('The Education Department will be asked to include homosexuality in sex education in SA schools') were widely reported that night on radio and TV news. All this was good respectable publicity on the 'civil rights for homosexuals' line. Interviewers were almost embarrassingly sympathetic, aiming to reassure the doubtful and to calm the minds of worried parents.




Then at the end of April a much needed injection of colour and radical militancy in the form of Jim Anderson, co-editor of London OZ and wandering apostle of Gay Liberation. Jim talked to

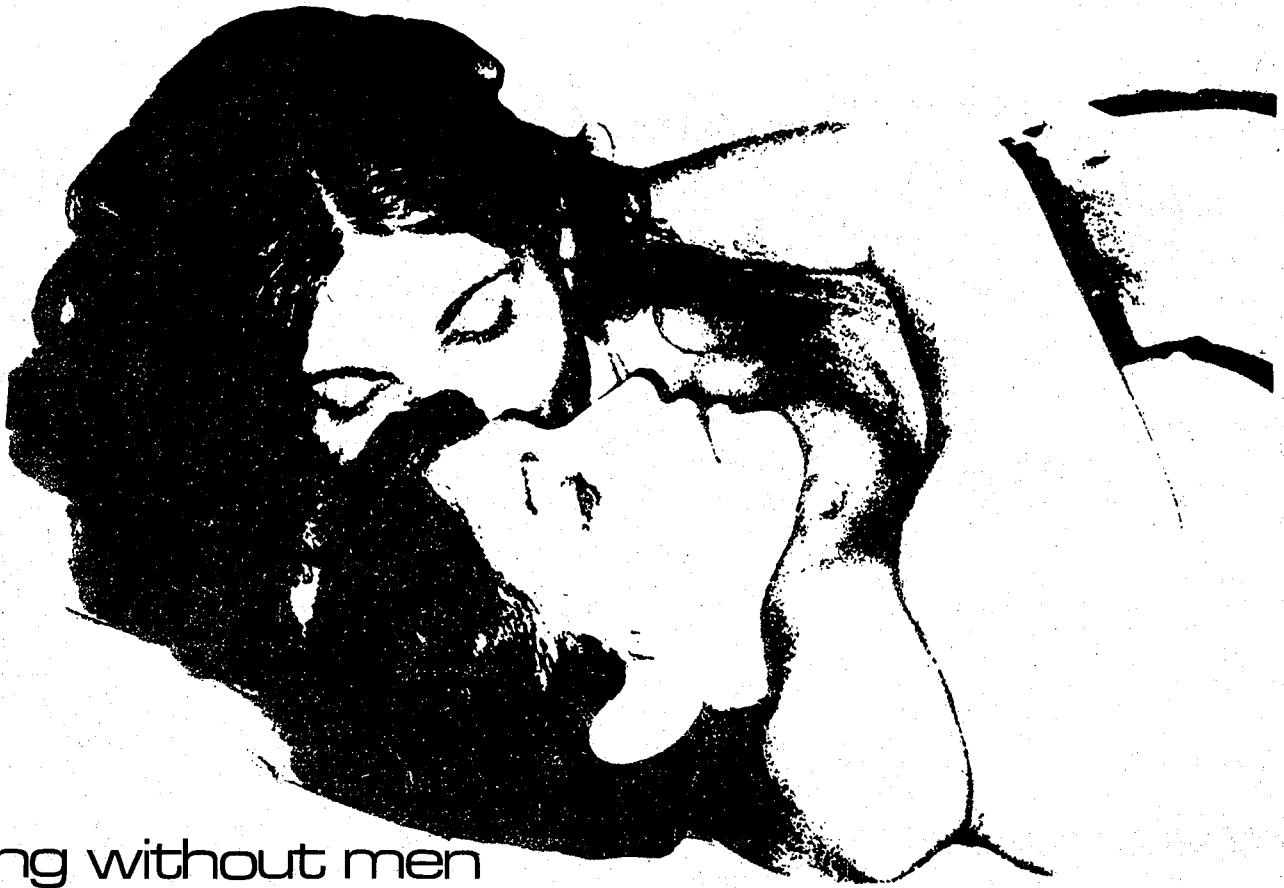
large groups of students at Adelaide and Flinders Universities, aroused a lot of interest in Campus Camp, and also collected a good measure of press and TV coverage. Even the staid *Advertiser*, for the first time in its history, published an interview with photograph of a 'radical homosexual' — a combination not likely to reassure anxious suburban mums and dads.

Working groups meet regularly, though the number involved in these is only about a quarter of our total membership. The Law Reform group is collecting material on penalties for homosexual offenders for early submission to the state government's Criminal Law and Penal Revision Committee. The Psychology group has discussed several learned papers contributed by members and had made useful contacts with sympathetic psychiatrists. The Religious and Moral Issues group has prepared a statement for distribution to all Adelaide clergy of the Anglican, Methodist, Presbyterian, Lutheran and Roman Catholic churches. Public Relations arranges publicity and media coverage, while the Social committee continues to organise highly successful dances and socials.

This brings us to the only sour note of the month — the refusal of Adelaide's Estonian community to allow its hall to be hired for a regular (commercially-backed) dance for homosexuals. Said a spokesman for the community 'we are not interested in hiring our hall to controversial minority groups'. A sad display of intolerance by a group which continually proclaims its own experience of ruthless Soviet oppression.



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## living without men

by SUSAN WILLIAMSON

When considering the oppression of Lesbians, it is impossible to separate our oppression as women from our oppression as gay people. The two are completely inter-related and overlapping in many ways. Feminists have begun to understand this. In challenging women's traditional role they have faced scorn, ridicule, derision, hatred, and occasionally, physical violence. This is no more than Lesbians have always faced. And it is no accident that one of the commonest and most hate-filled epithets flung at feminists is "dyke".

Lesbians, like everyone else, are raised in the authoritarian, repressive, male-supremacist, heterosexual family. A young Lesbian who is just beginning to discover her sexual preferences finds herself automatically in a position of rebellion against the traditional woman's role of wife and mother, and against the attitudes appropriate to that role: passivity, weakness, self-sacrifice. So her very existence poses a threat to the traditional set-up. This may be one reason why society makes it necessary for Lesbians to keep their identity secret: it would be dangerous if it became known that there are millions of women able to live without men, and outside of the family structure.

So there has developed a conspiracy of silence and lies with regard to Lesbians. The church calls her a sinner, the law makes her a criminal, and psychiatry tells her she is sick. At

school, of course, the Lesbian is a non-person. She will not be mentioned in her so-called Sex Education, Health, or Family Living classes. The only models of behavior available to her will be traditional sex stereotypes: men are strong, intelligent, coolheaded, aggressive; women are weak, silly, emotional, and passive. It will be quite understandable, then, if she rejects the woman's role and identifies with men. She may fall into a butch role, also, under the mistaken notion that this will make her attractive to women, not realizing that Lesbians love women, not parodies of men.

Because a Lesbian is raised like everyone else, she will have deep-seated anti-homosexual prejudices. This will be her first obstacle as she struggles to achieve her identity. There is often a period of denial, when she tries desperately to convince herself that she is not "like them." As a defense mechanism, she may be extremely hostile to people who are openly gay, because of the threat they represent to her. It takes some women years to overcome this; some never do. For those who finally accept their Lesbianism, there is a legacy of self-hatred which may never be entirely eradicated.

This is one of the worst things this society does to gay people. It breeds guilt, self-hatred, lack of confidence. Battling these things extracts a tremendous toll in human potential and

creative energy. The marvel is that most Lesbians escape from all of this relatively unscarred.

This is the significance of the emphasis on gay pride in the gay liberation movement. It is changing the "coming out" process from an agonizing, terrifying, individual experience, into a beautiful, self-affirmative, social process. And the women's liberation movement is having a tremendous effect as well, by raising questions of how women relate to one another, and by providing support for women who challenge traditional sex roles in all sorts of ways, including sexually.

A Lesbian's oppression does not end after she comes out. Society raises tremendous obstacles to successful Lesbian relationships. We lead a schizophrenic existence, hiding our gayness at work or with our families, suffering silently while associates tell "queer" jokes, under pressure perhaps making up stories about male friends. If a Lesbian is lucky, she may find a lover. If so, the couple's problems will be multiple. They may attempt to mimic heterosexual relationships, but this will be unsuccessful because heterosexual relationships themselves are distorted, sick, and oppressive, and imitations of such relationships quickly point up their absurdity. So they will face a relationship without the benefit of protective roles, a relationship in which

they must face one another simply as real people. Society denies them any healthy examples to follow, and in addition denies them the support and reinforcement it offers heterosexual couples. There will be no relatives or neighbors to encourage them through difficulties.

Also, as Lesbians, as women living without men, there will be practical problems. How do you repair a leaky faucet? Change a spark plug? Fill out a tax return?

Compounded by these difficulties, the same oppression other women endure confronts the Lesbian.

Women's struggle for self-determination, for control over our own lives and bodies, is directly relevant to Lesbians. The abortion movement is fighting for a woman's right to decide whether or not to have a child. Lesbians are denied this right the same as our straight sisters. In addition, if, in a divorce case, the husband can prove that his wife is a Lesbian, custody of the children will be denied her on the grounds that she is an unfit mother.

The demand "Equal Pay for Equal Work" is especially important to gay women. Almost all Lesbians must work. In addition, the rationalization often advanced for denying women equal pay is that they are only supplementing a husband's income. Most Lesbians live alone, or with a lover. In the latter case, if it is a butch-femme relationship, both women may be living on one woman's pay. A married Lesbian with children may feel pressured to remain with her husband because she would be unable to support her children on a woman's wage.

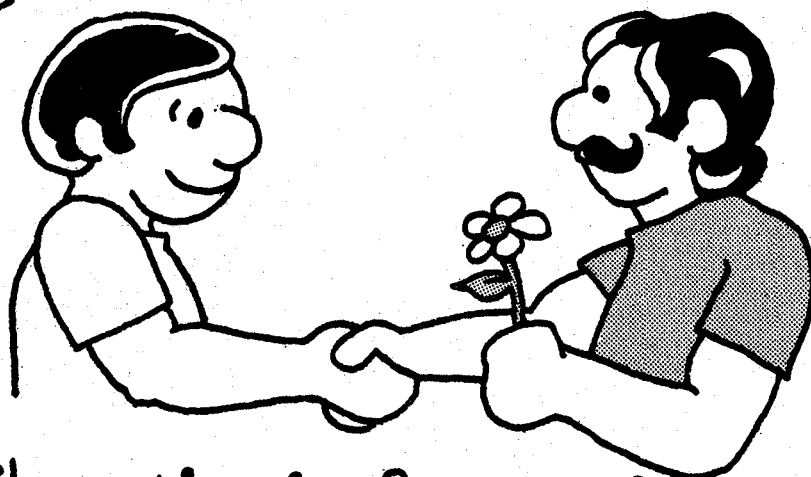
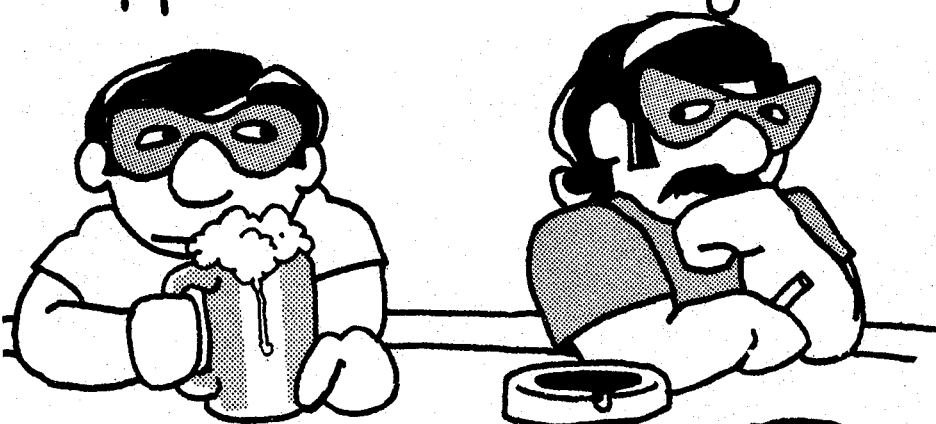
Lesbians, like all women in this society, are treated as sex objects. We are as vulnerable as our straight sisters to catcalls, whistles, and insults from men on the street, to patronizing attitudes and sexual advances from men on the job, and to rape. And no treatment of gay women's oppression would be complete without mentioning pornography. Pornography: books, magazines, movies, created by and for men. One of the commonest themes is Lesbianism, but it is Lesbianism without

any relation to reality. The participants' faces are contorted in grotesque caricatures of sexual ecstasy, while their bodies lie limp and expressionless. Often two women are making love in front of a man, who may step in at the last moment to bring them to final satisfaction. Or, if there is no man present, there will be a substitute; a dildo, a pool cue, a candle. The male ego finds it impossible to accept that women could fulfil one another sexually without the benefit of the almighty penis.

Gay women, silent for so long, are no longer content to accept these things. The gay liberation movement and the women's liberation movement together are restoring pride and confidence to millions of women. This is the first step toward our liberation. We need not expect the struggle to be over until this society has been transformed utterly.

*[This article was condensed from 'Womankind', Vol. 1, No. 4.]*

oppression is hiding...



liberation is feeling free.

# Where Are We Going?

by Lex Watson & Sue Wills

This is very much a 'Where Are We Going' piece, written as a re-affirmation of our basic aims viewed in the light of a year and a half of existence for the founding branch.

First and foremost it is increasingly necessary to reaffirm that CAMP is a political organisation. Unlike all the previous and current social clubs, dances, bars, steam baths and beats that cater to homosexuals in Sydney — and mainly male homosexuals at that — we aim not to provide facilities within the present society and laws, but to change that society and its laws to the extent necessary to gain full equality and rights for homosexuals. Were the situation in 1970 satisfactory for homosexuals, this society would never have been formed. Were it satisfactory now, then we should cease to exist. Hence it is obligatory that we do not merely or even largely ape the rest of the activities of the homosexual sub-culture, that we do not create just another social club, just an alternative ghetto.

Clearly we have been political to an extent. Most importantly, we have published this journal — the first, and still the only predominantly homosexual publication in Australia. Its impact, while it cannot be measured, has been large. We have also talked to the churches, and to the politicians, about their attitudes and the changes that we would like to see. They are limited aims, largely traditionally conceived and pursued, but it is a start. And beyond that?

Some attempts have been made, through *Camp Ink*, including this column, and elsewhere, to see the position of ourselves in a wider context. The connection with Women's Lib in a wider Sexual Liberation movement has been raised. Censorship, notably in the Thorunka trial, has been aired. Medical opinion, especially psychiatric attitudes, was the question that was going when we started.

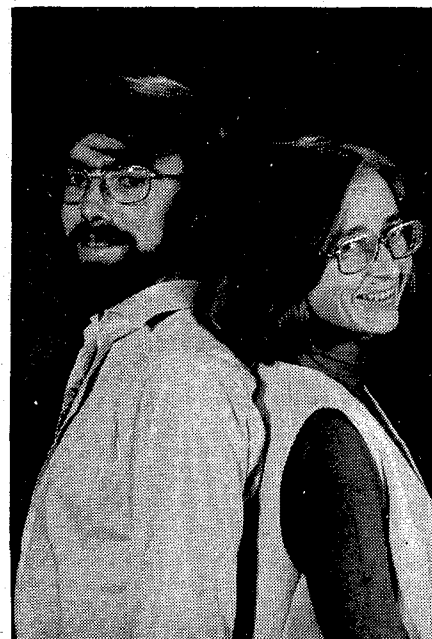
Much of the connection with other groups was based on a common attack on authoritarian values. It was based on a common denial of the right of groups, individuals or governments to lay down what others may or may not do. The right to read, see or do whatever you wish is indistinguishable from our right

to sleep with whomsoever we please, subject always to the right of others to similar freedom. These connections cannot be ignored.

If we are to seek for ourselves the rights now accorded only to heterosexuals, then we must not in turn deny full rights to others. We must join together with other groups to further these aims.

In doing that, we must always be aware of the needs of the homosexuals in the camp movement. Because particularly in the short term these needs are not always the same. CAMP contains both women and men. In this we are both rare and fortunate. It is vital that we stay together within the movement, and we hope that our co-presidency will be both symbolic of that mutual interest as well as a practical way of maintaining it. In the long term our interests are similar but in the short run they diverge — law reform and police activity are of far more direct relevance to the male than the female homosexual. But the women are faced with two sets of prejudices — the first, simply because they are women in a male dominated society, the second because they are homosexuals. Job discrimination, moral condemnation and social antipathy are common to both the men and women.

Political attitudes vary from the conservative to the radical, both in aims and in the ways of achieving those aims. It is vital that these different attitudes be recognised as complementary, rather than antagonistic, and that collectively such activities allow for a much more total onslaught on the institutions, values and activities that limit full homosexual equality. CAMP is, especially under our new constitution, a somewhat structured movement rather



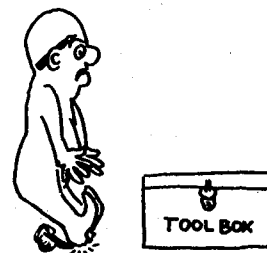
**LEX WATSON and SUE WILLS**  
recently elected CO-PRESIDENTS OF  
C.A.M.P. (N.S.W. Branch)

than a society in the normal sense. We hold that it must be made to work this way too.

For there is much more diversity of interest within the movement even than this. For some the view of church leaders and the church are a source of great concern, to be discussed, debated, and hopefully in most cases, changed. To others, the church is of little concern.

To a significant extent, age is a source of diverse demands on CAMP. The needs of older members socially are not necessarily the same as of younger members, and despite the primary aim of the society which is political and directed outwards against society at large, we must always bear in mind that it is the quality of our own lives which is the ultimate rationale for this. To provide social opportunities for camps outside the commercial camp world, to provide a more humanised meeting place for all, is an obligation which we have willingly adopted.

For a variety of reasons — cultural



background, family, jobs and so on — some of us find it much easier to accept out homosexuality than others. For those who are worried about their sex role, CAMP is establishing a Homosexual Guidance Service (HGS) which will use qualified people to provide individual assistance, small group discussion sessions and referral to sympathetic psychiatric help. Equally importantly, HGS will be trying to readicate the widely accepted notion that homosexuality is a 'personality disorder' and hence should be 'cured' — especially where the method of 'cure' attempted is aversion therapy.

Married homosexuals are another special area of concern with very different problems from most of us, transvestites are another. Some would like to pursue hobbies within a camp context, and perhaps turn these activities towards the promotion of our aims — a drama group doing both straight theatre and devising some street theatre of the type used very effectively by Women's Lib would be a great asset.

There are other areas of concern to us that we should be working on too. For example, there is a definite need for the formation of a sex education group which can prepare submissions to the Education Department to ensure that in any sex education programme for schoolchildren, the matter of homosexuality is discussed and that it is discussed impartially.

There is a need to fully establish our Legal Aid group, and publicise its existence, and we would like to establish a Camp Employment Advisory Service to offer advice on who will employ known homosexuals and to tackle discrimination in employment.

All these matters, and probably many more, should be possible within CAMP. Now that the NSW branch has a formal constitution, it is important to show that CAMP is more of a movement than a society, that it is a formalised collection of Groups who set their own various aims and go about achieving them. The executive should provide a co-ordinating point only for the various groups and for special activities which involve the total membership, such as Sexual Liberation Week.

Sex Lib Week is the last week in July, timed in memory of the passing of the Sexual Offences Act in Britain on July 27, 1967. But that week will not be just about HLR — it is intended to be a nationwide festival providing activities of interest to all our members and an opportunity to involve closely related groups and organisations outside CAMP. It is intended to publicise and discuss the total position of homosexuals in Australia — to air our grievances and make known our demands, to show the public and the politicians that we exist and that we exist in large numbers with significant support.

After a year under John and Chris, we are sufficiently established to launch such a public drive. As the start of our campaign for the federal election in which CAMP is running a candidate, this is the beginning of our political activities.

## Perth Scene

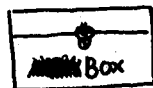
Question: When is an advertisement not an advertisement? Answer: If it appears in the Sunday Australian. The proposed Campaign Ad, financed by the States Branches was nearly still-born when we were informed that the editor of the paper had refused to accept it for unspecified reasons. It seems that feature articles on drug-culture, prostitution, even on homosexuality and other emotionally charged subjects are ok. Cigarettes can be freely advertised (there are fags and fags) but a suggestion that there is an organisation in this country which tries to drag Australia screaming out of the nineteenth century is to be strongly resisted.

Fortunately we were able to place the ad in the Saturday Australian of April 8th — not as satisfactory, perhaps, but at least giving us some public exposure. If they find that circulation doesn't drop alarmingly, we might be able to use it as a lever to get it into the Sunday edition next time. Maybe one of the Eastern States, being closer to the centres of influence can have a go in a couple of months. (Will the Sydney Branch please stand up.)

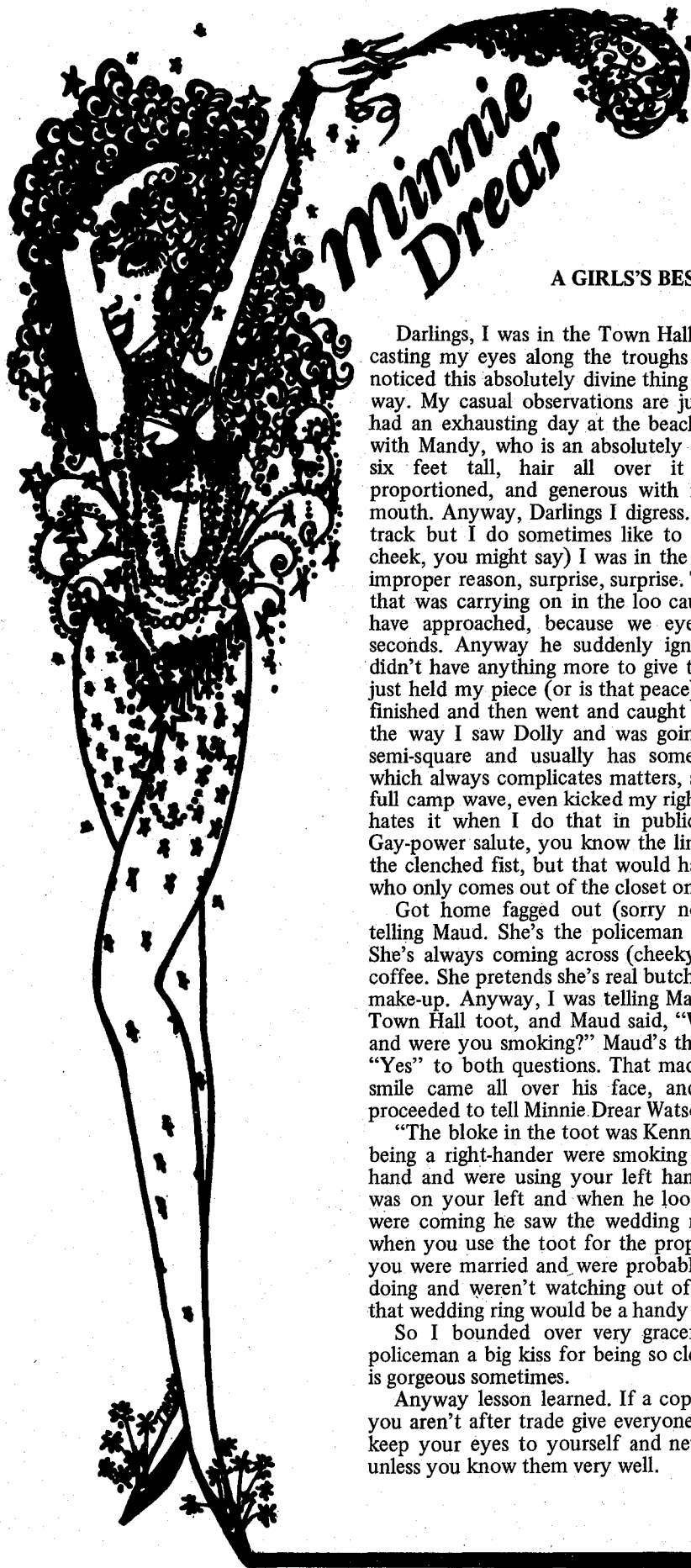
With the approach of the colder season the WA Branch has now moved indoors for the regular Sunday night post-pub dinner and drinks and the changeover has been highly successful. To serve hot meals to a varying number of hungry mouths causes some logistic problems, but if the Hotel Parmelia can do it, so can we. We promise to keep the incidence of Ptomaine down to a minimum. In any case, as we have a medical practitioners' locum service right next door, professional assistance will always be readily available.

*Friendship is so much more tragic than love. It lasts longer.*

Oscar Wilde







## A GIRL'S BEST FRIEND IS HER RING

Darlings, I was in the Town Hall loo the other day casually casting my eyes along the troughs for something nice, and I noticed this absolutely divine thing behaving in a very enticing way. My casual observations are just a habit now. I'd really had an exhausting day at the beach and the steam baths and with Mandy, who is an absolutely divine blonde thing, about six feet tall, hair all over it and terribly generously proportioned, and generous with it, and such an expressive mouth. Anyway, Darlings I digress. I don't always get off the track but I do sometimes like to deviate a little (tongue in cheek, you might say) I was in the loo for the proper and not improper reason, surprise, surprise. This madly interesting act that was carrying on in the loo caught my eye and he might have approached, because we eyed each other for a few seconds. Anyway he suddenly ignored me, and as I said I didn't have anything more to give that day so I didn't mind. I just held my piece (or is that peace) anyway I held it 'til I was finished and then went and caught the train to the Quay. On the way I saw Dolly and was going to ask it home but it's semi-square and usually has some double-B tagging along, which always complicates matters, so just waved to Dolly, the full camp wave, even kicked my right foot back as I did it. She hates it when I do that in public. I was going to do the Gay-power salute, you know the limp-wrist drop followed by the clenched fist, but that would have been a waste on Dolly who only comes out of the closet on pancake Thursdays.

Got home fagged out (sorry no pun intended) and was telling Maud. She's the policeman that lives across the way. She's always coming across (cheeky) supposedly for a cup of coffee. She pretends she's real butch but I know she's after my make-up. Anyway, I was telling Maud about this thing at the Town Hall toot, and Maud said, "Was he on the left of you, and were you smoking?" Maud's the real detective and it was "Yes" to both questions. That made Maud's day. A know-all smile came all over his face, and Maud Sherlock Holmes proceeded to tell Minnie Drear Watson the whole story.

"The bloke in the toot was Kenny the perv-catcher and you being a right-hander were smoking with the fag in your right hand and were using your left hand to direct the traffic. He was on your left and when he looked down to see how you were coming he saw the wedding ring that you always wear when you use the toot for the proper reason. He figured that you were married and were probably shocked at what he was doing and weren't watching out of interest. Always told you that wedding ring would be a handy and cheap investment."

So I bounded over very gracefully and gave my lovely policeman a big kiss for being so clever for little me. He really is gorgeous sometimes.

Anyway lesson learned. If a copper wants to con you and you aren't after trade give everyone a good look at your ring, keep your eyes to yourself and never talk to strange people, unless you know them very well.

# Inside Looking Out with axel

**CHIPP OFF THE OLD BLOCK.** One always had vague hopes of Don Chipp, the Minister for Customs, largely because he was prepared to let adults see and read more of what they wanted than some of his more fustian colleagues, like Sir Alan Hulme. But it seems he is pretty skin deep in his liberalism. On the **Four Corners** pot debate, Don told his amazed audience that 'More Australians would be prepared to try a marijuana cigarette than indulge in that other exercise (i.e. homosexual acts). At least I hope so.' It is with some joy that I can announce that he was roundly hissed for his pains by the studio audience. And I can tell you one other thing — **Don Chipp's Schooldays** is either a book that would make very dull reading, or he has forgotten something.

**THE LARGE RED UNDISCUSSABLE, OR IGNORANCE IS BLISS REVISITED.** To Chipp's credit, and amid an extended hush from the federal ALP (Thank you, Kim Beazley!), the **Little Red Schoolbook** made a belated entrance to Australia (which does not include Victoria or Queensland, but of course). To its Liberal critics, Malcolm MacKay, Malcolm Fraser, Sir John Cramer and John McLeay (Member for Rhodesia) and others, the book preached revolution. So does the Bible, if taken seriously. But what the **LRSB** actually does is tell people (of whatever age) that they should think for themselves, and have a right to do so; that sex is OK; that masturbating will not make you blind; that love is as common in homosexual situations as in heterosexual ones; that pot is — as far as we know — less harmful than alcohol or cigarettes, and so on.

Truth has always been considered dangerous, and the **Catholic Weekly** quite predictably said that the book 'represents yet another brick in the building of the sort of society which we do not believe Australians want to see

around them.' You know the sort of thing they dislike — an open democratic society, with free discussion, maximum possible freedom for all subject only to equal freedom for others, and in which truth can prevail. Chipp said that to suppress the book was political censorship — he was dead right.

**COLOUR ME TRUE BLUE** could be the Victorian Chief Secretary, Hamer's, motto despite the claims by some that he really is a liberal. Seizing the **LRSB** was a give away of his true views, and his comments on the Sex Shops were classic — freedom of adults to see and read what they want is one thing, but the existence of sex shops was going quite beyond these bounds! Now all he has to do is tell us how so and why.

**BOWEN BEFORE THE WINDS OF CHANGE.** Ex Federal Attorney General, and now Minister for Foreign Affairs (?), the Honourable Nigel Bowen has launched his election campaign in Parramatta by decrying the ALP's so-called 'hippy-cult approach' to social issues such as drugs, homosexuality and abortion. It is a perfect example of how totally out of touch some of the Libs are — 56% support HLR, even more support abortion law reform, and to Nigel it is all just hippy cult minority nonsense. Perhaps, come November, the Liberals will find out who the numbers do support.

**HUMAN INTEREST VS DIVINE DISPLEASURE.** One of the slang words of the 'Moral' Right in this country is 'humanist' — it is used as a synonym for atheist, communist, and sterility. So I thought you might like to know that the National Council of the Humanist Societies of Australia, at its Annual Easter (!) conference passed this motion:- 'That homosexual acts between consenting parties be removed entirely from the scope of the criminal law, and that homosexual acts involving minors be dealt with in the same way as heterosexual acts involving minors, and that Council urge all State Societies to implement action along these lines.' Surprisingly, this was the decision that the media considered most newsworthy from that Conference, or at least TV and radio — the Sydney press doesn't like humanists, because the Sydney press is run by Christians and families.

**AUSTRALIA FOR THE AUSTRALIA PARTY.** In a survey of homosexuals done by a chain response technique in Melbourne, it was found that 41% said that in a State election, if a political party advocated homosexual

law reform that would have a decisive influence on their vote, and a further 47% said it would have some influence. From this I would predict a solid improvement in the vote for the Australia party in the future, especially if they will publicise the HLR plank that is written in their platform. It is obvious that we can have a decisive impact in marginal seats, if only the major parties do not run screaming right wingers against each other — maybe then someone else could win a seat? A pleasant thought — like Phillip and Evans in NSW.

**JUSTICE IS NOT ALWAYS BLIND.** Judge Rapke, who has other liberal acts to his credit, recently dealt with a case of gross indecency between a 43 year old man and two youths. With a plead of guilty, Rapke handed down a good behaviour bond. 'The only thing I can do is to try to keep you away from boys and people under 21 .... It is open to you to consult a doctor or psychiatrist or to agree to dry up your sexuality by female hormones. But I will not be a party to ordering that course.' To which I can only add that if you come before the courts, you will be very lucky to be treated so lightly, very lucky indeed.

**GIVING CREDIT WHERE IT IS LONG OVERDUE.** A hushed and astonished (because empty?) NSW parliament was recently informed that credit bureaux, including insurance companies, held computerised files not only on all the usual economic data about one, but also on "moral hazards" — extra-marital affairs, homosexuality, heavy drinking, or other social observations that could affect the risk. Now, it narks me that my sex life is illegal, but that probably won't make much difference to me personally; many may lose their jobs because they are camp — which is outrageous, but it won't affect me; but is it not unreservedly mindbending that because I, or you, might be camp, we are all thereby dubbed a bad credit and insurance risk, and subject to investigation and to the invasion of our privacy to protect the avaricious usury of various firms who employ professional voyeurs, or who buy salacious gossip, in order, apparently, to protect the profitability of the so-called 'free enterprise' system? This is happening now, in NSW and doubtless throughout the You Beaut C\*\* try, but our allegedly 'liberal' Minister for Justice, John Maddison, argued in the debate in question that there was no point in legislating against 'possible eventualities'. In other words, Go directly to Jail, do not pass Go, do not collect.

# Poems

## MUSES COMPUTER MUSES

NOR  
MARGINAL 3 TRIP 4ID WATER  
A  
OCTANE 55 ENERGY  
20  
SHATTER RAM  
HOMOS EXUAL  
MAR RAN DOM  
48  
CRY HI 13ABORIGINES  
R  
XPEACE RA5 TILL 12 TRANSACT  
EEN

BRIAN DAY, 72.

(It is essential this be read as a cross-word/down and across, even up. Sort out the words and try to relate them.)

## POEM?

The night boy wandered lovingly.  
he longed for  
that-of-no-name,  
and never mentioned it,  
even to himself.

he would pause before  
night's tortured blossom,  
but to note his distorted reflection  
would admit too much,  
so he jangled coins in his pocket,  
sighed —  
and wandered on.

if he chanced to meet  
more of his kind,  
he would, for a while,  
forget he ever wanted  
anything.

GRESSION 72.

## PARIS LOUVRE PUZZLE

Peeping at Mona Lisa  
both profile  
conflicting  
the impish  
the sad —  
Leonardo engineered  
zip character/  
a  
haunt woman  
defaced at will  
so . . . . . much . . . . . so  
chicken and egg are  
easily bantered.

## EGO — (SHRILL)

This song put out as old hat  
something for collectors to snuffle at  
is one I swung to in my youth.  
Good lord. Am I nearly cold as that?

If I disappear  
who'll tamp down the explosive sea,  
it runs quick as short-cut fuses  
even more arrogantly.

Who'll trap stars on a photographic plate  
stop them rushing out  
to re-afforest  
time-denuded space?  
Whose place am I to move over for?

I must be optimist  
or fool.  
There's no silent answer,  
and

in whatever casing  
whose hand besides My Own  
is giant enough to enpalm time?

— SOMEONE'S QUIETER! love-locked  
bone on bone in mine —.

VERONICA 72.

## WORD-MONSTER TO POET (2)

What strung sound is this?  
Toned far down  
It threatens and retreats  
Love and love thematically repeats  
Worked out  
Each wrung sweat cold note.  
Hung just under an off-beat chord  
Easily winged by a sure-eyed tongue  
Small themes drown.  
Then, sung soft, beats in your quiet  
Word  
To Salve an unpitched throat.

VERONICA 72.

It's not Mona  
we're concerned with  
Leo's unaccordant satire/ — rather  
centuries deduction of five  
Leo, could he but answer, what  
methinks he'd say was  
she?  
she is woman! "Fools —  
no more / no less"

STEFANIE 72.

# letters

The Editors,  
To Brian Woodward,

Your criticism of Melbourne Scene (C.I.) we believe is justified. The Scene in question was not scrutinized before posting to Sydney. This may reflect organizational fallibility on our part as a young movement — we regret the impression "Scene" gave. "Facts about Homosexuality" is perhaps another reflection on our fallibility as a young organization.

We believe in the worthwhileness of Society Five's activities. Five (Melbourne Branch C.I.) does not lack missionary vision; nor does it lack members who believe in the crucial value of the movement within Victoria. Ferment of all sorts is resulting in Five. There is no room for complacency, but Five we believe is not an in-looking, selfish concern. We are fulfilling our role as a means of self-help for homosexuals, as a law-reform pressure group, and as a teller of the facts to a largely hostile society.

Brian, point well taken.

N. McCormack,  
President, Society Five,  
Melb. Camp Inc.

The Editors,

Since returning to Australia, I have heard a number of people expounding the Gay Liberation ideology, or their version of it. We certainly are coming on — there was nothing like this when I left here.

But I had one beef with Gay Lib here. Everyone seems to be stressing bisexuality in Australia — we are all bi, they say. Well maybe, though what research there is does not say that so far as I can see. But more important, I thought that Gay Lib were the revolutionaries of the homophile movement, that they were proclaiming the right to be camp without apology, the right to be different from others, unlike all the old fashioned liberal type groups who keep saying we were all just the same, nice respectable people only we liked the same sex in bed.

Yet here they, the Gay Libbers, are saying we are really all the same, that deep down we are all a bit square and that they want everyone to be the same. There is no alternative sex role, no alternative life style, everyone is the same, everyone is just like them. I would like to know how many of them are bi; maybe they really are, and if so, well and good. But I'm not, no one I know is, and I want to be accepted as 100% gay.

And I think this big emphasis on bisexuality is revisionist nonsense, it is counter revolutionary, it is middle class liberalism and it will lead to a new oppression, a new moral authoritarianism. 'Gay is Good, But Bi is Better' is what they are saying, which is a stupid thing for a supposedly gay rights movement to say.

Trevor Hughes,  
(N.S.W.)

Earn Some Bread  
SELL CAMP INK  
Contact Circulation Manager,  
Box 5074, G.P.O. Sydney.

The Editors,

I noted in a recent Mag;  
Miss Bradshaw wrote a letter  
Deploping verses published here;  
(Perchance she could do better)  
I DO admit the Girls don't rate  
To jeopardise the Lauriate  
And comparisons I shall not make  
With Shakespeare, Wilde or William Blake;  
But, dear Miss Bradshaw, you'll agree  
That all must "Do Their Thing"  
So who's to blame the C.A.M.P. Inc., Girls  
If they (like Sappho) sing?  
I laud all self-expression, e'en verses  
published here,  
And ALWAYS get a giggle from reading  
Minnie Drear.  
These verses may not well compare  
With Wilde or Radclyffe Hall  
But if helping them express their thoughts —  
Why — I say "God Bless Them All".

Margaret Baxter (W.A.)

The Editors,

I must commend you on the cover for Camp Ink (April issue).

It's not often that I rush into print but this picture had a considerable effect upon me. It is attractive and the absence of hands of one party does much to stimulate the imagination.

Surely this type of 'pic' would do much to improve our 'image'; no long hair, no drag, no suggestion of 'screaming queens', not even a suggestion of nudity.

We know that we can laugh at ourselves but let it stop there. Let us also present the serious side of our nature, convince people of our deep sincerity, and our capacity for loving.

We have proved beyond all doubt that homosexuals are perfectly capable of 'doing the job' in a mainly hetero society — any job, but we have not proved that we are capable of being accepted as human beings. Let us concentrate on just that.

More serious articles (but don't drop Minnie Drear — please) more pics of a high standard.

A.P. (W.A.)

The Editors,

I am writing this letter because I'm tired of reading all about Sydney in OUR supposed national magazine. One can start with the letters to the editor, and see the number of letters published, which are written by Sydney members, and if the reader is lucky, he will be able to read one or two letters written by members from other states. Interstate people must write, so why don't we see more about them in print?

The Sydney Scene in the latest issue (April) spreads for two pages, Adelaide got just under half a page, Melbourne and Perth just under a third of a page. I know from personal experience that this is not always a lack of material, because I have seen several Melbourne Scenes before publication, and after in their edited forms, as printed. Is this interstate rivalry, or do the editors really feel that other states are not as important? Perhaps it is a lack of space. . . then why not cut the Sydney space a little? I myself have written several times but have been in

print only once, and then in an edited form, which made half of what was written quite meaningless.

If by some stroke of fate, or lack of material this letter makes it to the pages of Camp Ink, I urge all members from interstate to start writing their letters and articles, and prove that you really do exist.

Rodney C. Houghton  
(Vic.)

*The majority of letters received are from NSW members, few are received from Victoria. This is reflected in the Letters column.*

*The branch Scenes are sent in by the Branch Editors and are not censored by us except where announcements are made advertising some future event which would be a past event by the time the journal was released. The length of the Scenes are as long or as short as the branch Editors wish.*

EDS.

The Editors,

If only one man and one woman existed then homosexuality would be physically impossible. However society consists of men and women in the plural and as such make homosexual acts a reality. In most societies laws and taboos are instituted for the good reason of preserving protecting and maintaining the individual rights of the constituents of that society. Under the present government it seems that laws are instituted for the preservation of policies, not people. Any member of such a society would soon feel as though mind and body were immaterial and political conviction was the only mainstay of society.

The train of thought that raises such doubts about the present government is that while it will waste lives on antiquated paranoia of Yellow Peril and Communist Aggression from the North, it maintains a Victorian attitude towards homosexuality — that Criminal Act. Following such a line of thought one could well conclude that governments were substituted not to protect its voters but to breed people in order to maintain its policies no matter how out of date. Soon people could be heard quoting "Everybody's happy nowadays we won the war in Cambodia", or "No body goes to psychiatrists everybody is heterosexual". Pig-farm policy.

True homosexuals are a minority, but our society is large enough to buffer the effects of such minority groups. In no way should a government institute laws to harm society in general but neither should it ignore the needs of minor groups within its voting public. The present or future government should reverse its out of date policies if not to save face with the world at large to save face within its own boundaries.

Lawrie (N.S.W.)