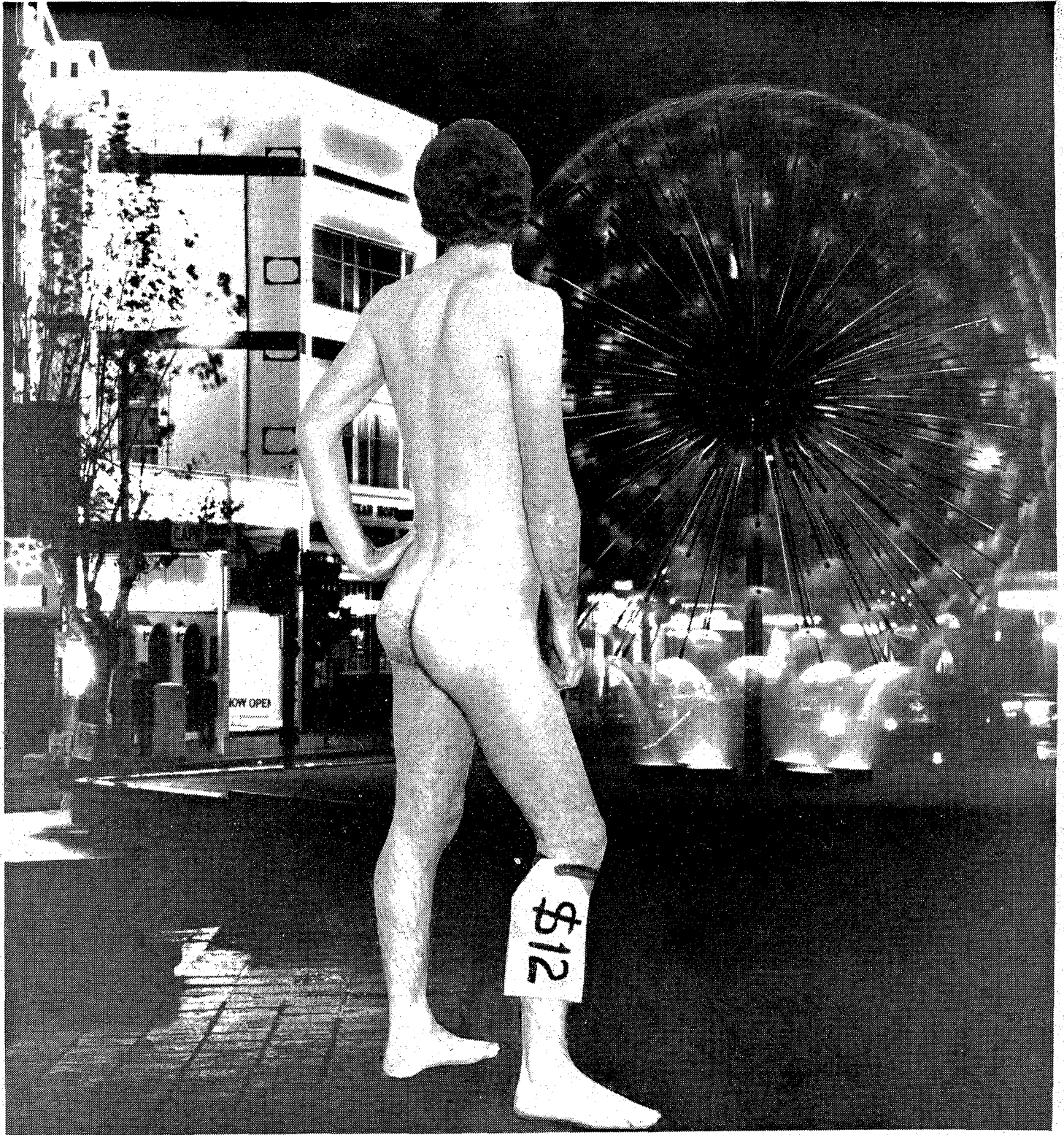


CAMP INK

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The Editors

Some homosexuals seem to think that homosexuality would be a more respectable issue in the public mind if it could be separated from other controversial issues such as legalization of prostitution and abortion law reform. Could it be that they think this way because they, as homosexuals, do not see themselves through the eyes of the majority of the population?

Indeed the majority of the population hold prostitutes and those seeking abortions in higher esteem than they do homosexuals. This was clearly apparent in the survey conducted by P.R. WILSON and D. CHAPPELL (reprinted in the February '71 edition of 'CAMP INK' under the title of 'AUSTRALIAN ATTITUDES TOWARDS ABORTION, PROSTITUTION and HOMOSEXUALITY'). Their findings showed that whilst 46% of the population were in favour of legalization of prostitution and 64% supported abortion law reform, a mere 22% would be agreeable to homosexual law reform. These findings were supported by a survey recently conducted by the 'MELBOURNE AGE' which showed that homosexuals were held in very low esteem indeed, almost as low as communists and well below prostitutes and those seeking abortion.

On the basis of these findings, to be cynical, we would have a better chance of getting homosexual law reform if we had one bill dealing with these three issues together. Prostitution and abortion would carry through homosexuality.

Without a doubt, these issues are not basically different from homosexuality — the principle involved is identical in all three cases — the law has made criminal activities which do not harm society and are better left to the individual conscience. People are forced into the criminal area and find themselves associating with, and being preyed on by criminals. Afraid of, instead of feeling protected by, the law.

Support for legalization in these three areas, does not mean participation in, or indeed approval of, the activities involved. It simply means the recognition of the rights of individuals who live in a complex and pluralist society.

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THE COMMERCIAL BOYS\$ OF \$YDNEY

by robert w. connell

The other night I was drinking in one of the better known 'gay' bars at Kings Cross, when I noticed a quite striking young man enter through the main doors. My companion nudged me and gestured in his direction. "Did you know that is going commercial", he said in a low almost confidential whisper. I wasn't really surprised. I'd seen him around the Cross for some months. I'd observed his behaviour, and had expected it for some time. I knew that he wasn't working, and really didn't want to. It was logical to suppose that he would end up by becoming a prostitute.

After having lived in Kings Cross off and on for many years, I've seen them come and go, but there are not too many who stay at it for any real length of time. There was a period of more than eighteen months just recently when I was away from Kings Cross because of illness and hospitalisation. When I returned I discovered that the ones who were prominent in this profession before my departure had gone — not just from their commercial activities, but from Kings Cross altogether. I've often wondered where they all went. I know that one or two have come to pretty unhappy ends, while some have managed to return to rather anonymous existences in other fields.

At this time, male prostitution in Australia is a very disorganised business and the boys who practice the trade don't really make much out of it, though there is the occasional exception to the rule. Some of them spend a few months at it, some a year, and I even knew one who lasted twice that long, but this is rare. I may be wrong however, because a few months ago a man who must have been nearing forty started a conversation with me in Macleay Street. After a while he offered himself quite seriously to me for the night for ten dollars. He looked as if he should have been a buyer rather than a seller. Perhaps there are some who quietly stay at it for a long time, and perhaps there are some who get rich at the business, but most of them just manage to exist.

Prostitution has been known throughout history and while male prostitution has been rarer than female, it is not uncommon. There are many examples in the literature of Ancient Greece and Rome, and modern literature is full of examples. In Tennessee Williams' only novel, *The Roman Spring of Mrs. Stone*, an ageing American actress engages the services of a gigilo, who is no less a prostitute than the guy who does the beat, and hires himself for an hour at night. The gigilo in Williams' novel is bi-sexual, and can bestow his favours on either sex. This type of prostitute must have a highly dynamic sexual drive, for he must be able to arouse himself to all types of people. A woman or a passive homosexual will not need the same drive, for all they need to do is just lie there and take it, while the active man needs to have an erection to satisfy his customer. The man of normal sexual drive often finds it difficult to raise an erection without someone who can stimulate his drive.

Male prostitution is fairly common in the poorer countries such as Spain, Italy, Mexico and Greece and this is usually an indictment of the societies they represent rather than the individuals who practice it. A rather different sort of male prostitution is described in Gore Vidal's latest novel, *Two Sisters*, where the central male characters visit a male brothel in Paris (which is said to really exist, and to which it is supposed that Marcel Proust was a regular client). This seems to be substantially a different kind of prostitution than that practiced by the streets boys of Rome or Acapulco.

The situation is again very different in Australia. A widely travelled Frenchman of my acquaintance spoke with me about this recently.

"When I was in Acapulco," he said, "I had many offers from quite a wide range of Mexican boys, and it was sometimes difficult to choose the best from a bunch of good looking young kids, and I took up their offers on many occasions. Most of them were charming boys, affectionate and with good personalities. It was good to be with them, and you knew that they needed money — money for food and clothing, and I did not resent paying what they asked, or in some cases more. They were poor boys and there was little prospect of work for them, and they were grateful for whatever you gave them. If work was available they would probably still be homosexual, but they wouldn't be doing it for money. As it is, Acapulco is a great place for a homosexual who wants a wide variety of sexual experience and is prepared to pay the few pesos the boys need for their daily existence."

My French friend was not so impressed with the commercial boys of Sydney who operate in and around Kings Cross. "I resent them approaching me in a bar", he said, "and offering themselves to me for as much as ten dollars, when they're well dressed and carrying a drink in their hands, and probably smoking an expensive brand of cigarette. I haven't seen any who were particularly attractive, and a few were quite repulsive. You know that they're only in it for the money and that they don't particularly care about you, and you also know that they're only in it because they're too lazy to do anything else — or too stupid. It doesn't really take brains to have a f . . . , but I prefer to go to bed with someone who can make a reasonable intelligent conversation. After all, you've got to get from the bar to your bed, and that could be a reasonably boring trip, even if it were only five minutes away. You'd probably lose interest before you even got to the front door. I don't really like paying for sex at all, it seems to come between me and my enjoyment of the person I am with, for it seems that money is their only motive, and if they're not enjoying it, then neither am I. I've only really done it in Mexico because I liked the boys and they liked me. I knew that they needed the money, and there was something of love in being able to help them. They were very different from these commercial Queens in Sydney who are just what you

would call 'bludgers', and anyway I think they'd probably be very bad sex — certainly not worth the price tag they put on themselves."

Worth the price or not, the commercial boys would not be in Sydney, if they didn't have customers, and there are enough customers for their services. Perhaps their numbers are not large but they do exist.

Most people would generally suppose that their customers are hideous old men, who couldn't get sex in any other way, and this is true of some of them, but they form only a small section of the male prostitutes clientele. There are certain types of homosexuals who possess deep complexes about their own sexual nature, and feel that by paying for it, they are in some ways expiating their sin. If this type were ever to experience love with sexual gratification, they would develop even deeper complexes, and probably be unable to live with themselves.

How large this group is, is hard to establish but it is probably quite sizeable. However this group of sex ridden men is not wholly confined to homosexuals. A large proportion of the customers of the girls of Kings Cross fit into this category. This type of homosexual however can largely be blamed for the existence of male prostitution, for without the customers there would be no business. In a sexually well-oriented society, there would be no need for prostitution.

Prostitution of any sort — male or female, is fairly rare in Australia, although most towns and cities of any size usually have quite few of the female variety. The famous brothels of Brisbane and Perth were closed some years ago by pressures on politicians from wowsers groups of protestants who couldn't mind their own business. The only town in Australia to retain an organised, almost open brothel is Kalgoorlie where the miners threatened to go on strike if the house were closed down. Higher class brothels do exist in the capital cities, but they are very far undercover, and cater for an exclusive clientele.

Male prostitution in any quantity is confined mainly to Sydney, but there are instances of commercial boys in other Australian capital cities. In Sydney most of it centres around Kings Cross where the girls parade their wares in the street. The boys mainly use the opposite side of the same street, just along from one of the gay bars. At the moment it still seems a pretty disorganised affair, but with a growing sophistication in Sydney it could quite well develop into something else.

The situation is one that seemingly worries the police at Kings Cross a great deal, and in the past few months a quite large number of young men have been arrested off the streets of Kings Cross and charged with soliciting for an immoral

purpose. Its a hard charge to make stick, unless the arrested person makes a confession and pleads guilty in court, and many are intimidated to do just that. This new move seems to be mainly against the commercial boys, rather than the homosexual out for a pickup. I've recently spoken to two people who have been through this sort of experience with the police. Each of them were questioned if they were doing it for money. The first wasn't; the second was, and he admitted this to the police. He claims that they offered to let him off as long as they got a weekly rake off from his earnings, as it is reported that many of the girls provide. Eventually they let him go on this understanding, but he told me he could not possibly meet their demands, and now stays well away from Kings Cross, and has got himself a respectable job. The police certainly have a difficult time with male prostitution as it is difficult to distinguish between the ordinary male homosexual out for a pick up, and a boy trying to hustle his arse for the night.

Possibly what worries them most is that in these circumstances it would be difficult to collect the graft they allegedly receive from the girls. Quite apart from this the boys usually do not make enough money to warrant a graft payout, whereas the girls who may have as many as twenty customers a night at ten dollars a pop can certainly afford to pay a bribe here or there.

In most cases the boys who take to male prostitution are more to be pitied than condemned. A great number are very young, some from sixteen years. I once even met one who was only fourteen and was actually being served drinks in one of the gay bars. He'd run away from home in some country town, and when he arrived in Sydney didn't really know how to find a job. He's been picked up by a man who offered him money, and this seemed the easiest way of earning a living. He stayed at it for a few months till he was arrested and they discovered how old he was. He was sent to the boys shelter and was later committed to a boys home, where he would learn the trade of being a real criminal.

There are a lot of other young kids who've left unhappy homes and taken rooms at the Cross. They see selling themselves or hiring themselves out for a time as a good manner of supplementing their meagre income.

One young man of my acquaintance who didn't need the money told me that when he was about fourteen he had asked for money and received it. This had lasted for about a period of a year. He said that he didn't really need the money — he got enough from his family, but that was all he did get from his father — he felt insecure, and even emotionally rejected. He said that by taking money he was assured that they really wanted him. It may seem a rather strange piece of psychology, but I think I knew what he meant.

These sort of cases can in some ways be understood, but the lazy kid who doesn't want to do any work at all is the one who is the worst problem, and there are a great many around Kings Cross are just this. They're usually rather dim witted, and sometimes they don't even have much going for them in the way of looks. Bernard Shaw once said that youth is a wonderful thing, but what a pity it is wasted on the young. Perhaps its not entirely wasted on these kids — if they didn't have youth, they probably wouldn't have anything else. Most of them don't really make good money, and they're always perpetually on the bludge, and they seem to expect that you owe them something, even if you don't buy their favours. There is one boy who hangs out in the park at the Cross almost every night and always asks you for a cigarette even if he can't peddle his arse, even though he usually has a full pack in his hand, and probably money in his pocket to buy more if he needs them. Admittedly a lot of the time he is down on his luck, because he spends his money almost as quickly as he gets it.



There are exceptions to the rule of course. I knew one boy who worked his way through university on his earnings from prostitution, and is now in practice as a successful lawyer. It was a quick and easy way of making thirty or forty dollars a week. After a time he didn't even have to bother about going out on the beat to pick up trade. He established a regular clientele, and gained more by referral. As soon as his studies were concluded he established himself in a regular salaried job, and gave up prostitution altogether. Today he is a married man and has a family and claims that he was never really homosexual at all, but just did it for the money. The fact that this is not true is borne out by the fact that he has been seen slipping into those steam rooms that are noted for homosexual activities behind their cloistered walls.

I knew another boy who did so well out of his commercial activities that he managed to make enough money to set himself up in a hairdressing salon, and now possesses three very successful shops. He fully acknowledges his own homosexuality, but now that he is older finds it difficult to have sexual relations with anyone unless he pays them. Basically I think he feels guilty about his past activities, and this is in some ways an expiation of his guilt. It is also indicative of something else — anyone who barter their body for money usually has to dull their own emotions, and they often end up with no feelings of their own. They become merely fucking machines. For many of them it ends in suicide — for the smarter ones it sets them up to become ruthless in business.

Most of the commercial boys have a fear of old age. I knew one who claimed that he was going to commit suicide on his twenty fifth birthday, and I'm inclined to take him quite seriously. He now has about two years to go, and is already beginning to show the signs of the life he has lead. There is a hardness around the eyes and the mouth, and some of his customers claim that he has a sloppy box. In fact his customers have now declined so seriously that he has had to find work at other things. He is seriously sexually frustrated because he can't manage to arouse himself with anyone unless he gets paid. There are times when I doubt that he'll even get to twenty five. He hasn't anything else to live for, and life ahead seems bleak and dreary for him.

Most of the commercial boys are members of a pretty lost tribe. There are quite a number who will not admit the full nature of their own sexuality. There was one boy who plied his trade in Sydney a few years back who was a deserter from an American ship. He'd been in Australia for a year and claimed that if he took a job he would be recognised and sent back home, and he said that this was the reason, the one and only reason that he was working as a male prostitute. He was one of the most attractive boys on the beat, and usually made a great deal of money. However he had no regular place to sleep, and usually spent the night with the last of his customers. There were times when he said that he went off with as many as eight different men in one night. When he made a great deal of money (and on one occasion I saw him with over one hundred dollars from his night's earnings) he would have to spend it desperately the next day, so that he would have a reason to be back on the beat the next night. I don't know what happened to him. He suddenly just disappeared from the scene. The most probable explanation is that the law caught up with him and he was deported. It is also quite probably that he suicided. There was a kind of unnatural tenseness about him that was concerned with something deeper than just being a deserter. He didn't want to admit the full nature of his sexuality, and only just managed to bury it under the excuse that he had to do it for money.

A difficulty that many customers of the boys experience is that they don't know, and have no real way of telling how honest they will be. A great number are compulsive thieves

and if the client takes him to his own home, he's likely to find something of value missing, unless he keeps an eye on his property. He's lucky if it's just something small — he could quite easily lose a large sum of money if he leaves that lying around. One boy who used to operate around the Cross only went home with men — and got paid for it, to case the joint and see what was worth stealing and what was the easiest way of entry — after the client had gone to work. He later returned and stripped the place of anything of value, and usually left the rest ruined or destroyed.

For obvious reasons the victim does not report the matter to the police, and so these criminals manage to get away with a crime, and are not even afraid of police retaliation. It is just one more crime that is made safe by having homosexuality considered as a criminal offense.

What happens to the commercial boys when they get too old for this game? A large number end up in suicide, some spend the rest of the days in the psychiatric wards of hospitals, and a great many end up in jail. The ones who really do make anything out of the business, usually end up hard and cold emotionally, incapable of love or affection.

It is not possible to give yourself to a wide range of sexual partners with whom you have no affection without losing an essential part of your own humanity. There are many homosexuals who look down on the commercial boys and pose the question that they are not really homosexual at all. The commercial boy in all probability is homosexual. If he plays the active role — and many customers require this, he must be able to stimulate himself enough to raise an erection, and this means that he has strong homosexual urges.

It may be more relevant to ask, "Is it really human?" for the male prostitute loses a great part of his essential humanity in the trading of his sex for commercial ends, and there are some that are impossible to be thought of as anything more than a body with a sex organ attached.

The great danger this type of homosexual presents to our sub-section of the community, is that he is usually held up as an example of homosexuals as a whole. However, when it comes to the final analysis, homosexuals are no different from heterosexuals in that they are capable of love and affection — the direction of this love and affection is quite immaterial.

The sordid commercialism of prostitution is never associated with ordinary heterosexual relationships, and one of our largest tasks is to disassociate in the public mind this type of transaction from the more regulated homosexual union between two men.

While homosexuals are considered criminals by the law for following their own instincts (if it is crime it is certainly a crime in which there are no victims — not even society) then homosexuality will tend to categorise with other moral offenses such as prostitution and abortion.

While it may be right for homosexuals to have some personal sympathy with other minority groups who are also classed as criminals, even though there may be no victims, the issues of abortion and prostitution are basically different from that of homosexuality, and should never be considered together. Our only way of changing public attitudes to homosexuality is by divorcing it from these other issues, and making our case stand out separately and apart from these other questions, which many homosexuals may not even have any personal sympathy and possibly even aversion.

BRISBANE SCENE

Recent events in Brisbane have shown the nature of the society in which we live. They have shown that when the ideas of the established society structure are challenged then the state will use all the available repression and violent means to completely suppress that challenge.

The central point of the Springbok tours and the consequent police and protesters confrontation is that of racism.

It is a problem which exists not only in South Africa but in Australia and must be discussed and critically debated in all fields of Australian society.

We would argue that social issues such as racism must of necessity be discussed within the structure of C.A.M.P.

Racism is only one manifestation of the obscene situation that exists in Australia today. Sexual discrimination, intolerance of non-conforming behaviour and complete contempt for, and maltreatment of all minorities are other examples. It is therefore irrational for homosexuals to deny that the questions raised by racism and racists' tours should not be debated within the forum of C.A.M.P. It is essential if this group is to play a relevant role in the transformation of society's attitudes and their consequently legal ramifications with regard to homosexuality that they adopt a broader interpretation of the phrase 'moral persecution'.

Such has not been the case for many members and while we respect their right to refrain from involving themselves personally in the present struggle it is essential that they understand the founding issues of the campaign which were based on a challenge to the existing society structure. We as homosexuals are equally vulnerable to state repression at all times. Therefore C.A.M.P. must not appear to be a social refuge but emerge as a reference point to the restructuring of the society as we know it.

CORA ZYP
PAUL LUCAS

We fully support these views (Eds.)





FAG-ROCK, DRAG & ROLL . . . call it what you see fit. However, like it or not, some would even prefer to 'LOVE IT TO DEATH' — to quote the title of their latest album — ALICE COOPER is here to stay. "Well," you may sigh in utter consternation, "that's very nice. BUT who in the Hell is ALICE COOPER anyway?!" To make things easier it would suffice to say what ALICE COOPER isn't rather than be faced with the task of categorizing rockdom's only true, current band of musical misfits. HHMMM. Well, ALICE COOPER is NOT your actual run of the mill rock band — no siree, that she certainly is not by no stretch of the imagination. ALICE COOPER is NOT five rejects from the cast of "FOLLIES" and ALICE COOPER is not 1970's answer to SHIRLEY TEMPLE . . . well, not quite the answer at least.

This five-piece hard-rock group specializes in a freaky stage act based on grizzly ANDY WARHOL — like female impersonation. Now isn't that a real cute, died in the core, old fashioned apple pie & ice cream ideal for these youthful Americans to follow. As ALICE once remarked "I suppose you could call me the DANNY LA RUE of ROCK". If that's not sufficient read on: ALICE himself explains their rather unusual concept. "Songs nowadays are not just music — they have to have a total image — a visual presentation as well." As for the transvestite come transexual tag ALICE continued. "American males think themselves 100% masculine. It's not

true . . . a hypnotist in Phoenix once taught me that we're all made up of three parts: MALE FOR STRENGTH; FEMALE FOR WISDOM; CHILD FOR FAITH. So we have to go for a full integration of all three on stage. What irritates most people is that they can't identify our sexuality . . . we appear to be neuter." Apart from this and, more or less, DESPITE ALICE'S 'uncertain sexuality' this American rock force 'with a difference' has accomplished one thing in particular — hate 'em or not, as the case may be, you find it incredibly difficult to IGNORE what they're putting down. ALICE COOPER is to the 70's what THE STONES & JAGGER were to the 60's. Way back when, in the years before the revolution meant anything other than long hair, denims, boots, beads and fringes THE STONES with mincing MICK bore the full brunt of both social and moral discrimination. However, in our vastly more premissive day and age where insanity, 'f -the-establishment' politics and Church criticisms (lest we forget) vs. rock music as such, tend to be extremely passe, ALICE COOPER has wowed them to the point of no return. Everything that CAPTAIN BEEFHEART & THE MOTHERS OF INVENTION have tried to achieve both physically and visually seems to be epitomized in ALICE COOPER. For those more in tune with rock, you could call ALICE a spaced out version of a female 'RUBEN AND THE JETS' (HOT RATS anyone?).

Here we are in the midst of 1971 with dear ALICE holding her disconcerting 'tete a tetes' across America and publicly (publicly?) flaunting every known sexual standard just for the sheer hell of it! In the fore of the rock revolution comes ALICE COOPER holding court in the rock ballrooms of the international scene resplendent in a skin-tight, silver lame jump suit split to the waist. Naturally enough, once prepared for an evening with ALICE one is expected to expect something just that little bit extra; something just that little bit different from the rest. Comprend? Mark my words, ALICE is supposed to be superstraight (Would I be hasty in severely doubting it?).

Square as they come as far as I've been able to make out. Nevertheless I shall press on. Regardless. REBECCA of SUNNY BROOK FARM never had it so good, believe you me. ALICE, of course, doesn't wear the slightest hint of eye make-up. No siree. Instead, there's this bestial atrocity come near perversion shaped somewhat similar to spider's legs. In part of her show she decapitates a 'live' chicken and rips old pillows to splatter the unsuspecting audiences with a myriad array of tatty old feathers... just to inconvenience. For ALICE'S show runs the gamut from emotions to cynicism — make that rhyme and I'll personally give you a copy of their album (which, by the way, is quite excellent). ALL good things must come to an end — so, towards the climax — a spectacular affair which usually runs in time to their favourite number 'BLACK JUJU' — a nurse strolls on stage and carries her off in a straightjacket.

The following episode finds him caressing a snake (a simple, unpretentious anaconda no less!). This is followed with a daring strip down to a skin-tight black body stocking split to the navel (or just below — depending on how she feels on the night). Needless to say, her stunning silver lame creation is left in a dishevelled pile of threads upon the floor. Needless to say it can be salvaged with the inclusion of several strategically placed zippers — as good as new for the next performance. It sounds sordidly sexual. ALICE — jumping up and down with pure, unadulterated glee — is the first to agree. "Well, you see, a lot of groups have forgotten that rock music is sex music. We are a third generation rock band and we want to bring back some of the earthiness of its origins. Our music doesn't hit in the head, but in the balls." At this last frivolous attempt, she blushed furiously from beneath her mascara-embalmed eyebrows. To be compared to the mean old dirty STONES with regard to audience, parental and critical reaction delights her to the 'n'th degree. "We just love to be hated by the parents because we're not worried about them. I think I should correct that: the parents are more scared than hateful. Like many of them hate long hair... but that's only until their kids start to grow their hair long — then it's O.K..... simply because if it's their kids then it MUST be alright. One day every kid will be a freak." To many, ALICE COOPER is nothing but a bunch of 'faggy poofs'. Says ALICE. "When we started out, the girls were very wary of us, but after awhile their curiosity was aroused. However, the groupies were afraid of us because we threatened their femininity. However, now that we're aiming our act at the sixteen year olds, they love us to the point where a lot of chicks are throwing their bras (ALICE is ONLY 'S' with a 'B' offsize) at us on stage with their telephone numbers written on the cups. GERMAINE GREER would 'LOVE IT TO DEATH' to coin a phrase... off with the titbags and all that! Women's Liberation and Gay Power — 'Put Your Hand In The Hand.'

As I was saying earlier (more or less) — it's all meat. ALICE COOPER represents a break-through in expression. How relative the form or how essential the message is yet to be seen. However, this band of rock freaks have worked themselves between a subject of marked importance. It touches on censorship (moral rather than physical) — after all,

it's not often one attends a rock concert with a bunch of drag queens as lead. It also broaches the inevitable concerning 'homosexuality'. The reaction of many press venues has been very strictly 'tongue-in-cheek' toward the entire affair. It was fair enough to see THE ROLLING STONES decked out in complete DRAG on the cover of their "HAVE YOU SEEN YOUR MOTHER BABY STANDING IN THE SHADOW" single; likewise it was fine to giggle about ZAPPA'S MOTHERS OF INVENTION with their album cover attempt at semi-serious drag. However, it is not so much for sheet 'flash-in-the-pan' gimmickry that ALICE COOPER decided to adopt their sequined apparel. Whether it be a drive toward unisexuality, bisexuality or strict homosexuality — it's not an important issue as such. This quintet has levelled their own slice of the revolution at sexual stigmas. They've publicly flaunted all sense of so-called 'sexual identification'. ALICE'S band has reacted against the 'sexual role' hassle of Western thought. Look at 'em. A-L-I-C-E C-O-O-P-E-R now is that any name for a rock 'n' roll band? Their message could be one of 'Look ma, I'm a poof — does that mean my music isn't as good as that of TOM JONES or ANGLEBART HUMMPYTHING'. I would severely doubt that it could ever be so superficial. Nevertheless, consider their latent appeal. They've levelled quite a sizeable blow at our much heralded 'normal straight society and sense of so-called normal, straight ideas and ideals.' 'ALICE is the first step into the surreal', or so said one recent reviewer. Whether he was most impressed by their stage antics or not, it is rather unimportant as such. As ALICE was heard to comment, "IF I wasn't doing this, what else to you think I'd do." Food for thought — it's all meat! Think about it.

Mike Delaney



"Sorry George, can't make it tonight. I've got the curse."

MELBOURNE SCENE

Two important meetings took place in Melbourne during July. One discussed the formation of a Homosexual Law Reform Society. The other was a general meeting of Campaign Against Moral Persecution which considered a formal constitution, the election of officers and the question of regular general meetings. As the deadline for this edition of CAMP INK had closed before the meeting, a report will be included in the September issue.

HOMOSEXUAL LAW REFORM SOCIETY

As a result of discussions initiated in March by the Victorian Humanist Society and the Socio-Legal Studies Society; a general meeting was held on July 12 to form a Homosexual Law Reform Society. About seventy people met at the Guild Theatre, Melbourne University, to elect a 'protem committee' which is to draw up a constitution, approach interested bodies and convene a general meeting in two or three months' time.

At the time of writing this committee hadn't advised us of its postal address or membership fee. Until a box number is announced we will forward on any enquiries to H.L.R.S. In a handout distributed at the meeting the convenors explained the need for a law reform organisation thus:-

Public attitudes towards homosexual conduct have become more tolerant over the past few

years. Nevertheless, recent surveys show that at least two-thirds of the population still strongly oppose any changes in the existing laws. By comparison, proposals to liberalise the laws regarding censorship or abortion have received a more favourable response. Why this resistance to change? It may be that many of the opinions held about homosexuality are based on misinformation, fear and prejudice, and yet it is just these opinions which collectively ensure that the law remains as it is.

If any attempt is to be made to alter these opinions so that a more rational approach to the whole topic is possible, then it is obvious that the public must have access to far more information about homosexuality than it can now obtain. Reasoned arguments, both for and against any proposed legal changes must be given a full public airing.

One cannot expect the legislative to repeal a law unless it has a reasonable mandate from the people. This may take time but it seems to be the only fair way of achieving these aims. Without some organisation working towards this end, all indications are that things will remain very much as at present.

Our man Alan Beggs represents us on the interim committee. Other organisations represented include the Council of Civil Liberties, and the Australian Lesbian Movement.

History and objectives of the New Zealand Homosexual Law Reform Soc. Inc.

During the last decade a group of New Zealanders, concerned with the personal and social problems of homosexuals occasionally gathered to discuss these problems with professional people whose work brought them into contact with homosexuals. In 1964 a middle-aged homosexual was beaten to death in a Christchurch park. Five young men were tried after admitting that they had "gone into the park to beat up a queer". They were acquitted and found guilty only of stealing his wallet. In 1966, when the CIB misused the recently-given police power under the Narcotics Act to search the home of an admitted homosexual without a warrant, the need for, and possibility of homosexual law reform had become more than apparent. And so the first public meeting of the NZHLRS was held, and televised, three months before the British Government reformed its law. Since the inauguration of the society there has been considerable public discussion. The NZBC produced a T.V. documentary, there have been several medical and legal seminars, the Anglican Church used its radio time to discuss the question, panels of speakers have been used on T.V. and radio and a documentary entitled, "A Homosexual Speaks" was recently broadcast on two different occasions throughout New Zealand. Both political parties have at their Annual Conferences endorsed remits urging the Government to reform the law. The society has formed branches in Auckland, Christchurch and Dunedin with headquarters in Wellington serving a membership of

almost 400 forming a responsible cross-section of the community.

When the society presented a submission to Parliament in 1968, it was hoped that it would go before the Statutes Revision Committee. Instead, it went to the Parliamentary Petitions Committee — which decided not to act on it. Nevertheless, the resultant publicity was mostly favourable, especially when the Chairman of the Committee made public his biased views regarding "these revolting acts." Church leaders who gave evidence in support of reform were scathingly attacked by committee members during the hearing.

Several churches now support homosexual law reform, notably the Church of Christ, the Presbyterian Church and from as early as 1960, the Methodists. Some dioceses of the Anglican Church also support liberalisation; the Bishops of Wellington and Auckland are both vice-presidents of the New Zealand Homosexual Law Reform Society. The society is grateful for the support of the churches especially since it was not solicited. The main aim of the society is to reform the present laws through appropriate legal and constitutional process; the consolidation and expression of sympathetic public and professional opinion and to inform the public of the social evils deriving from the present laws thereby bringing about a recognition of the psychological and emotional needs of the homosexual in society. Jack Goodwin, secretary of the NZHLRS, has said, "We are not a pressure group in the sense of pushing people around. We are here to supply information." The society's main purpose in advocating liberalising the law is to lessen the suffering of the male homosexual. At present he must choose between being a criminal or remaining celibate.

SYDNEY SCENE

CHURCH MANIFESTO

"Brethren, in the primitive church there was a godly discipline, that at the beginning of lent such persons as stood convicted of notorious sin were put to open penance and punished in this world that their soul might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

"Instead whereof (until the said discipline may be restored again which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners..."

This is strong language and comes from the Book of Common Prayer of the Church of England. The archaic language makes it comfortably remote; it is no longer terrible – if it ever was. Nevertheless it illustrates two motifs which have always been present in Christian teaching, preoccupation with sin and a longing for the authority to punish sin in this world.

This is introduced as a reminder that it is not enough to ask the church to make a distinction between sin and crime and to plead with it to support repeal of laws against homosexuality as a choice of the lesser of two social evils; if we want to make any progress within the ranks of the Christian church, probably the most powerful opinion-making institution in Australia, we must present the church with a manifesto that homosexual acts in themselves are not sinful.

The working group on religion has adopted a short statement which we see as a Christian approach to homosexuality. The statement is quoted in full at the end of this article. It is to be circulated to clergy of all major denominations, first in the Sydney area and then, depending on its reception, more widely throughout Australia. In a letter accompanying this statement, (this is included at the conclusion of the MANIFESTO) as well as a plea to those clergy who reject it, we have asked three things of those who fully or partly agree with it. We have asked them that in their ministry they should fight the rejection of the homosexual. We have reminded them that among their members there will be many who, through religious guilt, loneliness, or blackmail, need pastoral help and that the greatest help that can be given them is acceptance and also that the parents and families of homosexuals may need pastoral advice particularly in offering acceptance. Thirdly we have asked for and offered co-operation with our society. We have offered speakers for seminars, discussion groups and lectures and have also pointed out that our centre is available for all those who need an atmosphere where they will not be rejected.

Once we have received replies to our circular we shall be able to supply some information about the attitudes of the Christian church in Australia. In the meantime it is possible to make a few generalisations. The Catholic Church has a rigid structure but within that rigid structure it can often be seen to have an immense tradition of understanding of human nature and seems less prone than others to divide sin into socially acceptable sin and sin that is not socially acceptable. At the other end of the spectrum stand the Quakers with virtually no dogmatic structure. As far as we know they are alone amongst the religious groups in having prepared and in selling a study (Towards a Quaker view of Sex) which explicitly states that its authors can find nothing sinful in homosexual acts as such. This document is not binding, of course, on all Quakers. Amongst other denominations the Presbyterians should be mentioned for passing at their last General Assembly in New

South Wales a resolution calling for repeal of laws against male homosexual acts. So far other churches have not done so in Australia but Churches to which they are affiliated overseas have done this, for example the Church of England (or many of the leaders of the Church of England) in England and the Unitarians in America.

STATEMENT BY WORKING GROUP ON RELIGION

The major traditional attitude of the Christian church to homosexual people has been one of condemnation. This attitude has neither understanding, given the insight into human psychology now available, nor love, which ought to have been at all times the basis of the church's approach to moral questions.

Very importantly the church's attitudes have served mostly to alienate homosexual people from the church. Most homosexuals are completely out of touch with the church, while some are attached to it but keep secret and separate the entire homosexual aspect of their personalities. Neither of these situations ought to be considered satisfactory by the church. Christ mixed with and understood at the profoundest level all sorts of people.

It is possible, scripturally, to defend the church's traditional attitude to homosexuality as a sin (cf. Leviticus 20:13, Romans 11:26-28). The selection of such passages, however, ignores the fact that the Bible condemns many things, notably in the law section of the Old Testament and in the letters of St. Paul, which the church today either does not regard as sins or fails to regard with the severity it has attached to homosexuality.

The selective quotation of texts is, of course, an inadequate basis for the church's approach to any social or moral problem. Christ repeatedly condemned those who, in blind following of God's law, abandoned its spirit.

From what we know of Christ's words and works, it is in fact impossible to construct a negative and condemnatory attitude to homosexuals. Christ's constant emphasis in the judgement of human behaviour was the underlying motive, rather than the outward means. His criterion for the worth of human activity was whether or not it was based upon love, rather than whether it observed certain forms.

For this reason it seems wrong for the church to condemn homosexual people outright. Rather, the church should seek to sanctify their lives, harnessing openly their capabilities and talents. Certainly this will involve, as the Christian harness does for all church members, moral restraints upon behaviour not motivated by love. The point is, however, that at the present time the church offers to homosexuals not a harness but a straightjacket which, not unreasonably, most reject. It is unfortunate that, in rejecting the life-denying law of the church, they also exclude themselves from the life-fulfilling message of Christ. The Christian church must re-evaluate its approach to homosexual people.

LETTER ACCOMPANYING MANIFESTO

This society has been formed by homosexuals and for homosexuals to work for improvement of the social and legal conditions of homosexuals in Australia.

There are three ways in which the Christian church in

Australia concerns the aims of our society. Most Christian theologians condemn homosexual practices; the Christian church in Australia is powerful in the maintenance and formation of public attitudes on morality; and most priests and ministers of religion accept a pastoral duty to anyone suffering from loneliness, social rejection or guilt.

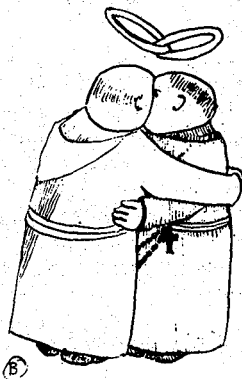
Our society has formed a working group of Christians and non-Christians to consider all the relationships of the church to homosexuals. The group argues that the Christian church in Australia could and should help to offer homosexuals a better chance of playing a positive role in the community and also the same sort of chance of achieving personal fulfilment of self that the heterosexual enjoys. The group has prepared a statement which is a brief analysis of these three issues.

We should be very grateful if you would examine the statement. First, we should welcome your comments, including criticism, of it. Secondly, should you be convinced that homosexual practices are sinful, we beg you to approach such sins of lust with at least as much understanding and kindness as you offer to those committing sins of greed, anger, pride, sloth and the amassing of riches. Thirdly, should you agree with our aims, we ask for your help.

Your help could come in several forms: support for law reform to remove the legal penalties suffered by those convicted of male homosexual practices; promotion, in your ministry, of the acceptance of homosexuals, particularly those who are trying to find a place in the community; and pastoral help to homosexuals and their parents.

We in return recognise responsibilities. Several of our members are ready, and have proved themselves competent, to speak to gatherings on homosexuality, and we should be very happy to supply a speaker for a lecture, seminar, discussion group or any such gathering. Secondly, since our formation, we have been able to offer social help to people who need advice. Many homosexuals themselves have a very distorted view of homosexuality and to these the chance to talk quietly with well-adjusted homosexuals can be very helpful. Already several homosexuals have been referred to us by medical practitioners to help them to adjust to their own natures. Parents, particularly, can be bewildered by a son or daughter who seems to them to have descended into shocking moral degradation. Any help we can give to such parents to accept their children as they are; and we believe we can offer such help; will be gladly given.

Finally, information on the social and psychological aspects of homosexuality is already available should you be interested. We should value very much your comments and suggestions on any aspect of our work.



The boys on the Bandwagon

by H. M.

I hear we live in permissive times. We're "permitted" to read (some) books about strange things and go to the pictures and see large areas of skin on actresses; yet we're not "permitted" to pay less rent or have better schools and public transport. But let's take a look at the new! permissive! films. Among the breasts and swinging music we're getting to know a little fellow with over-large eyes and receding chin. He is (shudder) the house homosexual. No film is really with it without one or two to kick around. You may see him for half a minute while he giggles, he may have a whole scene to rave in, on occasions he even captures a major role, and then he really suffers.

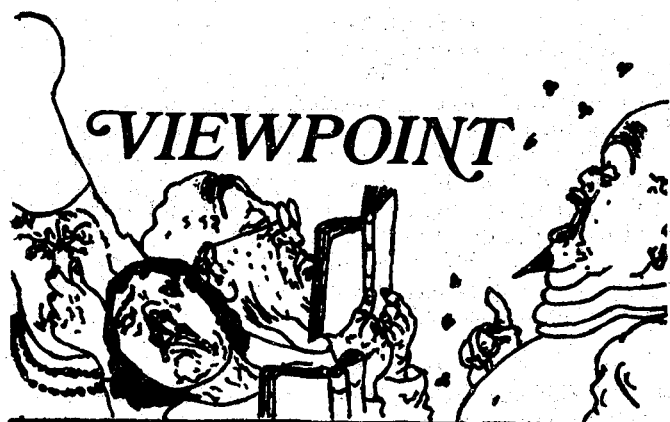
It's supposed to be very liberal to have characters who are homosexual in a film. But these characters are there only so that they can be knocked down or pitied. They never come out in a dignified light, or end up happy. And what point of view is this sort of bias helping? Only one which sees homosexuality as some sort of blight which ought to be fixed.

A succession of such films makes people think that homosexuals are neurotic, cowardly, incompetent, and monotonous. And of course audiences can only stand so much. Its not with contentment that a filmgoer mutters: "I've done \$2 on another bloody film about queers." The so-called new freedom of expression in films is freedom for adverse publicity, not favourable. The only group I can think of who gets worse publicity in films is the Russian secret police.

Some things you can blame on censorship: for example the Australian version of *The Killing of Sister George*, which tells of unrelieved misery and desperation. This effect was achieved by the simple method of cutting out all the love scenes and leaving in all the fights.

But the film which really worries is *Staircase* because it shows the insidious workings of the "kick a camp" bias. As a play *Staircase* (available in Penguin), was a fascinating study of a man's imagination. The main character had invented everybody he talked to and about, out of different aspects of his own personality. He had got himself tied up in a situation of his own making and you only realise at the end of the play that he is quite alone and none of it has happened. Then they make a film of this play, and we get a "realistic" production about a couple of homosexual barbers worrying about hair and toenails and ageing mothers and a summons from the local constable. Not all the witty dialogue in the world could disguise the fact that the guts had been torn out of *Staircase*. The terrible thing is that the author of the play, Charles Dyer, wrote the script for the film. I wonder how they got him to wreck his own creation like this? Money? The idea that you have to drag a play down to someone's estimation of the lowest intelligence in the audience, rather than ask the viewer to raise his comprehension to the level of the playwright?

The films we get, like other consumer products of the capitalist system are made in order to bring their makers money. Film producers must believe that it *pays* to run down homosexuals. Jump on the bandwagon. Put them in as a piece of exotica, but don't let them be convincing enough to threaten the established views of the majority of the audience. I suppose one of these days they'll make a film of *Giovanni's Room*, but I bet they'll never make one of *Another Country*.



*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.*

NO END TO THE CAUSE

"No End To The Way", the novel by Neville Jackson is to be made into a film. Originally set in mid-fifties Perth, the story has been translated to present-day Dublin, the only city left in the world that corresponds to that period of gay-solemnity and none too bitter sweet cowardice that prevailed in Perth fifteen years ago. You can predict troubles for Ireland for at least twenty-five years yet. The screenplay is being written by G.M. Gleskin, who has kindly allowed us to reproduce part of it for "Viewpoint". He has done this to prompt the members of Camp Inc., who are homosexual, to try to establish the cause of their homosexuality.

Over the years, phenomena that have been "causing" homosexuality have ranged from biological and Satanic, or idle-rich novelty through to strange happenings with Nanny or a school-friend (simultaneously or independently), or in fact a combination of all these in a smothering, Freudian ensemble of tuile and sequins. Most of these causes have been disposed of along with their cures. Australia, and other developing nations, persist in legal and electric therapy, along with a damnation from God's earthly rep. and a plea for His mercy — a prescription that should cure anything, and has been prescribed at different times for any number of obscure maladies, from fornication to murder.

You can scrub genes and probably scratch small penes. Castrating mothers have cut a prominent figure but have produced such startlingly talented, and devious non-'deviants' as Portnoy and that slob in "Me Mammy", (lesser offspring of these matriarchal tyrants include 200 million contemporary Americans): you can minimise the contribution to the cause by these ladies of the sword.

Mr Gleskin's theory for his character, Ray, is that homosexual sons and daughters are the offspring of fathers who are no longer available or else are so heterosexually-motivated towards their wives that they deny the child paternal affection. The child readjusts and becomes homosexual. The love that a homosexual seeks to give or receive throughout life is basically paternal, or what the child supposed would be paternal. My own experience would tend to support this theory, although one delightful anecdote told me of a young man that picked up father up in a bog, would tend to militate against it.

For those handful of people that do not know the story of "No End To The Way": Ray was on with this Dutch chap Cor, and at this juncture they are in respective hospital wards. Their relationship has broken up and Cor is driven insane to the extent that he became violent with Ray, hence the involvement of the psychiatrist. Read on, and then try to analyse the cause of your homosexuality. You heterosexuals

reading, try to analyse the cause of your heterosexuality. In discriminating against Jews and blacks and other non-WASPs, why did you discriminate against half the world's population for a life-partner?

Excerpt from the Screenplay

"No End To The Way"

by Neville Jackson

Screenplay by

G.M. Gleskin

A very brief glimpse of a hospital room with a doctor bending over RAY'S P.O.V. in the bed.

Then total blackness again.

DOCTOR
(ON SOUND)

I'm sorry to have to wake you.

Then instantly the blackness lifts again; a DOCTOR is talking with RAY in a hospital bed. Bandages are around RAY'S head and over his nose. His eyes are bruised.

PSYCHIATRIST
(forbearingly)

No, not quite everything. I think you'd have to be — God to do that.

RAY

(calmly and coherently throughout)

You're not even right in your first — what do you call it? — diagnosis? Premise? You think I'm homosexual because of — what another boy did to me when I was a kid.

(closing his eyes and shaking
his eyes again)

But it's not so. Not at all. That happens to hundreds of kids, as you ought to know. Well, if it doesn't make a homosexual out of every Tom, Dick and Harry, why out of me? Why? I'll tell you why! The sins of the fathers, that's why. The sins of the fathers — visited upon the children. Oh no, don't shake your head! I don't at all mean heredity. I mean environment! The rotten environment made by some man doing a rotten job as a father! A child — doesn't matter if it's a boy or a girl — needs the love of its parents. If he doesn't get his father's love, then he starts to wonder why. He thinks the fault lies in himself. And he can't find the fault in himself, because it isn't there. And neither is his father's love. So he goes looking for it — looking for it in other men, to replace the love his father never gave. It becomes an obsession — searching

for some kind of love, any kind, from a man — at a time when the boy who does know a father's love has his desire for a love-object directed towards the so-called normal channel — the opposite sex. How very convenient! But our deprived child? He has his need, his lack of love, all tied up with his sense of the fault being somehow his own. guilt! The two have become inextricable — his desire for a man's love, and guilt! You don't think so? Then perhaps if you were homosexual too you might know your job better. Because I say show me a homosexual and I'll also show you the cause — the father. A Heterosexual father! Now, isn't that funny! Trouble is, you can't show me the cure, can you! Well, can you?

PSYCHIATRIST

(not convincingly)

There have been some successes with various treatments. If the patient co-operates . . .

RAY

(turning away)

Who are you trying to fool!

(then, turning back again)

Yes, who are you trying to fool! Have you tried to deceive Cor with your fatuous ideas? Or with your even more pathetic methods? Well have you?

PSYCHIATRIST

He's a different case, if I may say so.

RAY

Oh? Is he? At eighteen, or nineteen, the first man to lay a hand on him, that Henk of his, made him homosexual too, did he? Well, if that were so there wouldn't be any heterosexuals left! Well, would there? But conveniently for you, Cor didn't have a father to mistreat him, or even to ignore him. But that's just the trouble. Cor didn't have a father at all.

PSYCHIATRIST

Well, your theory is very interesting, but I fear there are many other factors to consider . . .

RAY

(cynically)

Ah yes! Add one clinging mother — to the mixture as before! Or even just a lousy assortment of genes! Or simply a cock this size!

(RAY raises one hand with the little finger outstretched)

PSYCHIATRIST

(after a pause)

Well, I see there's no point in my persevering about your taking treatment.

THE PLAIN TRUTH

Garner Armstrong, protector of morals and ambassador extraordinary for the American way of death, as well as haranguing us daily in his radio programme, "the Plain Truth"; has available for interested followers a booklet entitled "Modern Dating." For the interest of Camp Ink readers here are some excerpts from this fascinating document:

"Something is hideously wrong with vast percentages of our marriages. It follows that wrong dating practices produced wrong mating — and wrong mating produces unhappiness, wretchedness, distorted and rejected children, and a plethora of aberrations, and like as not night sweats and fears."

"The kids quote their peers, and the peers (incidentally, statistics prove some of the "peers" are "queers") say there is NO AUTHORITY for morals." "...That fellow who arrives on time, dresses neatly, looks "cool", and asks you where you want to go may be a terrific partner on a one-night stand for dinner or the movies. He may also be a potential wife-beater or child-molester, or habitual drunk. Or QUEER."

"...What kind of rude awakening is it going to be for these two young people who go skipping down the aisle to get married and say, 'I DO' when they find out just a little later that the mate they thought "fate had created for them" turns out to be a child-molester, a homosexual, a lesbian, a rapist, a murderer, a wife-beater, a neurotic, or a hopeless psychotic..."

These two tasty morsels for WOMEN'S LIB supporters:

"Generally, the man should be certainly equal to and SLIGHTLY HIGHER in overall intelligence than the woman he is to marry. If he is not there are going to be severe problems in the marriage. If the woman has a stronger personality, or is more intelligent than the man, he simply will not be able to properly assume his responsibility as head of the home."

BOOKS



"...ONE IMPORTANT PRINCIPLE; The man ought to have a STRONGER, more dominant (not domineering) personality than the woman. If not, she is going to have a difficult time learning to respect his judgement and leadership."

Good advice dears. One can't be too careful these days about who one picks up. You know, unless you follow Garner Ted's advice you might end up with a queer, and you won't know which way to turn.

Stella Maris.



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Minnie Drear

Minnie Drear makes her point felt for Prostitution.

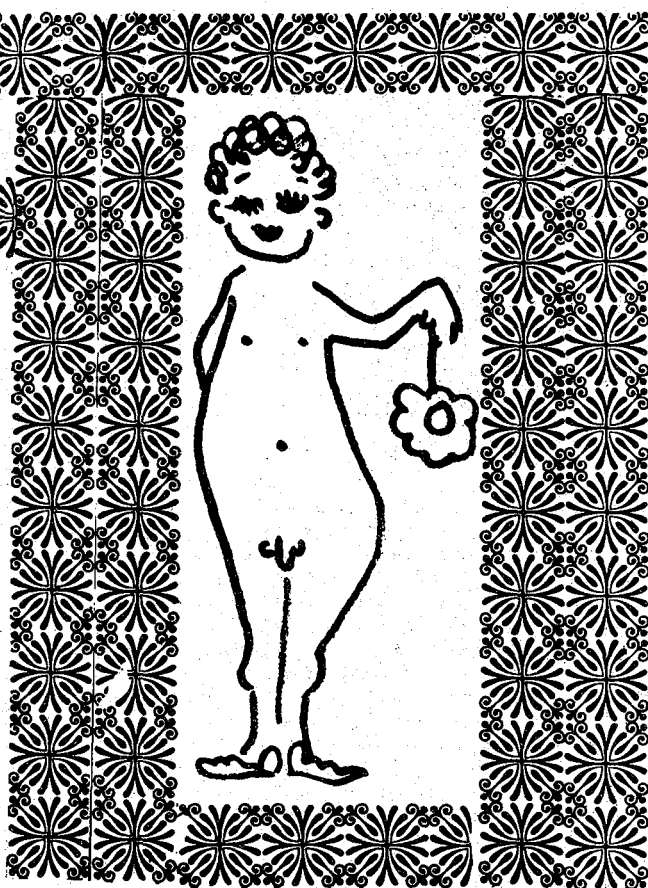
Well, Darlings, "Camp Ink" thinks so much about prostitution that they contrived to photograph Sydney's most beautiful model in the ugliest pose next to Kings Cross's biggest blow-job. Meanwhile, poor little me has to be content with a front-on rapid sketch on an inside page. Just shows that if you have youth and beauty, you can get almost anything at all, including a cover spread of a dirty magazine. But that's what prostitution is all about . . . dirty covers.

The oldest profession is a rapid turnover business with no money-back guarantee of satisfaction. You know what the commodity is, and you rent it. There are dreary people who grizzle about it all and carry on. It is only the prostitutes themselves, and Mrs. Palm and her five daughters, that do anything about alleviating the stresses that produce the demand for prostitution. The long arm of the law would be more use if it was reduced to a more accommodating hand. "Lend us a hand, will you Sergeant." The only prostitution I find ugly is white slavery, including conscription, and the very common suburban prostitution: the wife who will seduce part of the pay cheque from a husband she no longer loves just so she can keep herself and kids. Never f your wife on paynight.

Peter Ryan, who writes for the brilliant "Australian", prefixes an attack on social groups by claiming some of their members as personal friends. This allegiance to friendly members supposedly provides Ryan with immunity from reprisal, when he attacks those social groups. Some of his personal friends referred to in his occasional "Australian" column have been homosexuals and trade unionists. On the 6th of July he admitted befriending that social pariah, the public servant. With such Liberal lashings of liberality, he might know a homosexual, union member in the public service. Minnie would like to stress that some of her closest friends are journalists and prostitutes, but not necessarily in that order.

A talented writer, Dorothy Parker once said, "You can lead a horticulture but you cannot make her think." That is probably the most brilliantly funny thing said in reference to prostitution. There have been thousands of jokes about having "someone on your back for money", or being "pushed for a few dollars". It seems the only people who take the thing seriously are prostitutes and their clients, and do they take it seriously, Darlings, whilst little me will take it any way at all. The most blase pro I have heard of eats an apple while being screwed and intermittently asks, "Finished yet love?" That is really the hard core stuff. Really quite delicious.....or granny Smith.

We are all prostitutes at some time. Even people on a good screw, who could afford to be charitable, use sex to blackmail



a partner into a permanent arrangement, or hop into bed for some other ulterior motive. "Hypocrite" is another name for "human being". Quite willingly will we pawn our minds to bureaucrasies for a salary, and sell our souls to Jesus for an eternity, but mention the rent of a beautiful, white body for a cash gratuity, and we tut tut in unison. Mention the rent of a beautiful black body and I get all uptight. For students who study things physical, black bodies radiate more heat. The perfect black body will let it all go. Space scientists have been raving about black holes lately. It seems that if you get into one, you can find it difficult getting out. That's black power for you! (Some of my best friends are black balled.)

Returning to the point in hand, (which smacks of masturbation and not prostitution) prostitution is an economic reality and not a social trauma, and if the girls loitering in front doorways are losing business to the boys using the rear entrance, then that is what sexual equality is all about. I'm all for male prostitution. After all, you only have your youth and beauty once, and you should make the most from it. Anyone who wants to keep his youth should pay for him generously, with big tips. God only knows where I am going to find a desperately needed twelve dollars to rent Sydney's prize youth and beauty. (The beauty is more prominent from the front, and is it a beauty!) I can see it from my position here inside the magazine. The rapid sketch with one eye open does have some advantages.

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.



The Editors,

There appears to be a widespread impression that I am leading a movement to "get" John Ware, and the present "leadership" of CAMP Inc. Nothing could be further from the truth. I greatly respect and admire John, and feel that he and Chris have established themselves as important figures in Australian social history.

But this does not mean I feel any obligation to disguise criticisms I may have of Camp Inc., and I regret the attitude of some who see questioning the organisation's progress as somehow inimical to its welfare. Thus I raised at the last general meeting some general points about our development, and I see the journal as a good place to continue them.

As organisation like Camp Inc. has, I believe, two basic constituencies, those external to its membership and the membership itself. As far as the latter goes these are potentially all homosexuals, no matter how much their life style is not ours. "Keep the nellie queens out" if often heard at Camp Inc. Yet they are as much part of us as anyone else, and we might reflect on the social pressures that have made them "queens".

Note I say all homosexuals; despite the advertisement that appears in the *Sunday Review* and the apparent developments in Melbourne, I believe that Camp Inc. must be primarily (if not exclusively) an organisation of, by and for homosexuals. As long as we rely in any way on sympathetic "straights" to act as fronts for us we are that much denying ourselves. It is because John and Chris were prepared to come out publicly that Camp Inc. got off the ground.

Beyond this we are concerned to reach those who determine the social pressures under which homosexuals live — law-makers and enforcers, ideologues of morality (psychiatrists, clergy, the media etc.) and so on. How this can be done is a matter of debate. I happen to believe that only when homosexuals are prepared to come out and publicly affirm themselves will we be able to combat the prejudices and definitions that encumber us.

Thus it is my belief that for the moment the main focus of Camp Inc.

Letters

need be on its membership itself. John said at the last meeting that he believes we need some consciousness-raising, that is some exploration of the homosexual experience, both individual and social. I agree strongly. Until we have begun to come to terms with ourselves we cannot ask society to change its attitudes.

This implies more than social functions and general meetings, it implies some process of involving all members in an exploration of just what is the sort of oppression that homosexuals face in Australia today. (This is one reason why I believe the non-homosexual role in Camp Inc. can only be minor). And it is in this context that I believe we need move towards a more participatory sort of organisation, one in which we can grow and explore our experiences.

People often say they want Camp Inc. for two things: social events and pressure for law reform. Yet a moment's reflection will show how inadequate these are. There are large numbers of places in Sydney offering social events (admittedly this is less true for women — but where are they at Camp Inc. meetings?) and we don't need an organisation to organise duplicates of these. I suspect the real need is for the creation of some genuine form of community, in which homosexuals can find enough support and self-confidence to enable them to break through the sorts of oppression we face.

For law reform is only a marginal step, as the experience of Britain and Illinois and Canada illustrate. Of course, it's very important. But equally it is not enough, and only when Camp Inc. starts exploring the myriad ways in which society enforces its stigma of homosexuality and — most important this — the way this stigma is internalised by most homosexuals will it be on the way to freeing homosexuals.

Thus I believe that our first priority need be, in the American expression, "to get our shit together" — I am less concerned by the snide comments of *The Australian* (Peter Ryan, Janet Hawley), than by the failure of Camp Inc. to reach more than a small part of the Sydney (and Australian) homosexual community. This will make for a more diverse and sometimes divided organisation, but what's wrong in diversity and division?

In as far as structure is concerned I believe that there is need to develop a form of organisation that enables maximum participation by all members. Benevolent despotism may well have been necessary in the original stages; we have progressed beyond this. There is a considerable danger of Camp Inc. becoming identified with a small group of people who were there at the beginning, and apparently closed to new members who wish to take part in policy making. When we reach the stage where it can be said — as it was at the last

general meeting — that those who come into the organisation can like it or lump it we have reached a point not far from rigor mortis.

The main immediate task of the advisory committee should be to develop a plan for the running of democratic and open organisation, in which there is maximum flexibility and participation, even if at the expense of efficiency. Camp Inc. is not a business nor even a trade union — though one wonders when there is talk of using P.R. advisors.

It seems a pity to have to reiterate that this is not meant as an attack on anyone. In fact, if we listened to John more and lauded him less, I suspect Camp Inc. would be moving in the sort of direction I have suggested.

Dennis Altman

The Editors,

I enjoyed reading Robert Connell's article "The Disappearing Toboos — the changing face of homosexuality in the dramatic media" (Camp Ink No. 8). It was an interesting run-down on changing attitudes in the media since the war; however to me it seemed a bit one-sided. I know, at law, the female homosexual does not exist, but I find Mr. Connell, in the least, an intelligent person and I am puzzled by the fact that in his article he ignores the lesbian in dramatic media.

I can recall just off hand, four major films of recent origin which he didn't see fit to mention.

1. "The Fox" — D.H. Lawrence — I found this rather depressing, personally — but Lawrence had to do his heterosexual male thing and kill off one of the girls and have the other marry a man — presumably his (Lawrence) 'cure' for lesbianism.

2. "The Killing of Sister George." This was both savage and funny — but neither Sister George, Childie, Mercy Croft nor the other minor characters were card-board cut-outs — like them or not, they were real people — warts and all.

3. "Therese & Isabelle" — an autobiographical segment of Violette Leduc's own life, this tender, beautiful love story of two highschool girls would have been superb and not just good if it hadn't been so savagely cut by the censors.

4. "Les Biches" (in English — "The Does" — female deer). In French, with subtitles, tells of a menage-a-trois with a difference — the rich aristocratic woman, the bohemian artist — a young girl whom she picks up and seduces, and the young man attracted by the girl, who is also seduced by the rich woman.

With the exception of (4) the aforementioned all received a fair amount of advance publicity and had fairly long runs. They all had lesbian themes. The gauntlet is down Mr. Connell — what do you say?

(Miss) Karen Ellis
N.S.W.

HAVE YOU WRITTEN TO
YOUR M.P.

The Editors,

After reading "Are all Transvestites Camp?" by Roland E. Nash, I would like to recommend an excellent autobiography by Georgina Turtle "Across the Sex Border." She was formerly a man (George) and after a series of operations was "changed" into a female. This book is a straightforward account of the process and lacks that "gimmicky sensationalism" which was connected with the other world famous case Christine (George) Jorgenson.

Miss Turtle has made several TV appearances in England and also lectured on Transsexualism. She stressed the following points: (1) She is not a homosexual in the recognized sense of the word, because she desired men as sex partners because she was mentally a woman. (2) She was not an Hermaphrodite like Miss Jorgenson, because she did not possess developed sex organs of both sexes. (3) What she WAS, was a female trapped "by accident" in a male body. She also says that she wishes to warn others similarly situated to profit from her mistakes and not to attempt such a sex change. The operations are both painful and expensive, and the finished product is not homo, hetero, OR bi-sexual, but left in a type of psychological asexual limbo. She further states that a transvestite may not be transsexual and vice versa. Dr. Roy Mitchell now deceased — said that they were men or women who were imprisoned in the wrong body. However, whatever the cause, Miss Turtle recommends from bitter experience that transsexuals profit from her errors and "stays as they are" and make the best of whichever body with which nature issued them. Anyone who has this problem should read this book and I feel it should help as its author is "one of themselves". It is heartrending in parts; and the problems which beset a normal homosexual or transvestite (who at least KNOW what they are) pale before the mental agonies endured by those who share the feelings of people like Georgina Turtle.

Perth CAMP is great. Best of luck to all of you.

MARGARET (W.A.)

The Editors,

As an amateur philosopher, I am interested in the subject of definitions. Hence the articles on transvestism, etc. in your June edition were most welcome.

However, I disagree with your editorial in that you discourage the formation of a transvestite organisation in Australia.

While such discouragement may be within your legitimate rights where homosexual transvestites are concerned, I don't see that it extends to non-homosexual transvestites.

Camp Inc., is "the society for the rights of the homosexual", and as long as it has this restricted range, then its concerns must be limited accordingly.

Personally, I would prefer to see the formation of various groups to cater for all the so-called deviants — homosexuals, transvestites, sado-masochists, exhib-voyeurs, pornos, etc. — with a common magazine, perhaps, and even a "Kinky Lovers' Introduction Club" ('Do you KLIC?').

However, it is essential to realise that, while there may be some overlap between the membership of these various groups, with people being

members of two or more groups, there is no necessary coincidence.

For example, sado-masochism can be a characteristic of some homosexuals, i.e. those where a dominance-submissive relationship exists (as compared with an equal mateship); but sado-masochism is not a characteristic of all. Same applies to transvestism, etc.

To conclude with an observation on society as a whole, I would say it is time that (1) there was more frankness on sexual matters, and (2) more tolerance of minorities, with people being treated on their merits, i.e. as individuals, rather than being forced into stereotyped roles.

D.L. Humphries (Vic.).

HAVING TROUBLE WITH:
The Law;
The Church;
The Society;
The Family;
The Self;

Ring Campaign Against Moral
Persecution
Sydney 82-3707
(any time day or night).

The Editors,

I was amused, and a little saddened, to read Gerard's letter (Camp Ink, May). We've all been there before — the suburban camp equivalent of Mrs. Everage's dreams: a 'nice' man (who looks, of course quite square), a home, security — love forever! We did the bogs, telling ourselves, and believing it too, that we were really looking for companionship, affection, a steady affair.

We didn't admit until much later, the excitement of the hunt, the obsessive urge to go out night after night, tomcatting around the beats, making pick-ups so quickly you never remember the faces, only the urgent fumbling in the dark, until even that memory blurs under the sheer pressure and rush of experiences.

I don't deny the existence of some stable relationships between male homosexuals, but young Gerard should be warned that they are few indeed. In my experience, extending back nearly twenty years, I've only ever known of four such relationships that survived more than two years. I lived with a man for 4½ years, but he left me to get (square) married, because he couldn't stand the insecurity inherent in homosexual marriages.

It is not the fact that men are more promiscuous than women that accounts for the instability of homosexual affairs — that old furphy was exploded long ago — but the insidious pressures exerted by society in a thousand ways which Camp Inc has set out to undermine and subdue. The risk of discovery is greatly increased when it becomes known a man is living with

another, and this fear can become quite overpowering over a long period, until one or another of the partners feels his career may be at stake.

On the other hand, it is futile to pretend that homosexuals, for whatever reason, seem to end up solitary in the end entirely because of social attitudes. I would suggest Gerard read 3 books of widely differing viewpoint — 2 freely available here, the other may still be banned — i.e. James Baldwin, *Giovanni's Room*; Quentin Crisp, *The Naked Civil Servant*; and John Rechy's, *City of Night*. All 3 present realistic accounts of homosexual experience, without any sentimentality, and the psychological motivations of the characters are explored with great honesty and candour.

If Gerard manages to get through them, he should be proof against the sickly-sweet writing of 'popular' camp literature. As Crisp remarks sadly, "Ask someone what his latest lover is like, and he will not reply, 'he's wise, or brave, or kind,' he will simply say, 'it's enormous!'"

P.M.D.
(N.S.W.)



"Oh, it's all very well for you, Sludgy Snail," said little Snugglepot. "You bi-sexuals get all the breaks."

EARN SOME BREAD!
SELL CAMP INK

information from your local branch