

CAMP INK

Vol. 1. No. 6.

Price 50 cents

April 1971



The Editors

Wendy Bacon is a sincere and dedicated young woman. At present she faces approximately 20 obscenity and pornography charges as a result of her active opposition to censorship.

Although not a homosexual herself, she fully supports Camp Inc. and helps further our aims by publishing material on homosexuality. Indeed, some of the obscenity charges brought against her are a result of her publishing homosexual material.

As a token of our support we have donated \$25.00 to her legal fund.

We also sent out to members, 2 pamphlets,* one calling for financial support and the other, a poem entitled "Cunt is a Christian Word" which a jury decided was not obscene.

We have not yet heard the results of the call for financial support but "Cunt is a Christian Word" has caused quite a stir....twenty letters in two weeks, all protesting about having "vile and disgusting things thrust upon us." Some even go so far as mentioning "corruption of the young" and "depravity."

It appears that all the catch cries and all the slogans used to put down homosexuals are being used by homosexuals to put down Wendy Bacon. We all know they are illogical when used against homosexuals (that's why we are members of Camp Inc.) but some of us apparently fail to recognise the illogicality of such attitudes when directed against heterosexual hangups. Camp Inc. is an abbreviation of Campaign Against Moral Persecution. We are being hypocritical if we attack the moral persecution of homosexuals but support the moral persecution of Wendy Bacon!

The same public attitudes which are used to destroy Wendy Bacon are those which are used to destroy homosexuals. Those people who would like to keep "cunt" off the printing presses are the very people who would keep homosexuals in the closets.

* We did not have enough pamphlets to send to all our members. If you missed out and would like to receive a copy or would like to donate to the Legal Fund, write to....Anti-Censorship Legal Fund, 31 Short St., Balmain, N.S.W. 2041.

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*Cover Photograph by Diana Davies, from
COME OUT, 626E. 9th St. apt. 19, New York, 10009.*

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

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

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THE STORY BEHIND THE AD

by David Williamson

HOMOSEXUALS ARE ALRIGHT BUT WE WOULDN'T WANT YOUR DAUGHTER TO MARRY ONE

Social attitudes make men afraid to admit, even to themselves, that they are homosexual. They often marry. Your daughter and grandchildren could suffer. Many young men go through torment because they wrongly believe they are homosexual.

A good marriage can break up because of one homosexual affair; a bad one can exist despite adultery, drunkenness and cruelty.

Innocent people suffer because of ignorance about homosexuality.

If you are heterosexual and would like information regarding homosexuality, and thereby assist in the development of a proper social understanding, write to John Ware:

**Box 5074, G.P.O.,
SYDNEY 2001**

The people with the greatest colour problem in America are the whites, and some of the worst problems of coming to terms with homosexuality can be encountered by heterosexuals. With this advertisement we tried to point out to the community that it is more than homosexuals who suffer as a result of the ignorance and intolerance concerning homosexuality. And with this advertisement we tried to reach those homosexuals who would never hear about us through normal camp contacts; the people who have isolated themselves through fear and ignorance.

Kinsey's figures show that approximately five per cent of the population are exclusively homosexual. Five per cent of the community never marry. It is not the same five per cent. Kinsey showed that only half those who never married were homosexual. A quick bit of mathematics, and we reach the conclusion that two and a half per cent of the population are exclusively homosexual, and at some stage of their lives, are married. Kinsey also showed that thirty-seven per cent of American males had engaged in some form of homosexual contact leading to orgasm between adolescence and old age. It is reasonable to assume that some of this homosexual activity was extra-marital.

These facts show that people are often placed in situations they are not equipped to cope with, and for which there is usually no place to turn for advice. A man who is ignorant of the facts may marry believing he is heterosexual, because he has all his hormones and comes from a good family. The phase he is going through he thinks will be cured by marriage and children. Often after the birth of his first or second child, he will find himself in a position of despair, and is saddled with responsibilities he is unwilling to shoulder. He can walk out on his family that he may not love, or he will stay with his wife because of his children. The ignorance that our society fosters has led him unwittingly into a life that is unbearable, and a wife is left without a husband, or one who is unable to give her the complete love to which she is entitled. Often this heterosexual wife will believe that she has been unattractive to her husband, and because of her ignorance of the subject, will heap a sense of failure on to her burden of frustration and loneliness. With a parental situation such as this, the children rarely survive unscathed by the effects of society's wilful ignorance.

With women's equality becoming more of a reality, it is not difficult to envisage the situation of a husband who feels a failure because he is unable to give his wife satisfaction, when neither knows she is a lesbian. A couple of generations ago the woman did not feel she was entitled to an orgasm, which was denied an existence anyway. It is society's fault that its knowledge of homosexuality has remained minimal despite the greater awareness of other sexual phenomena. As homosexuals, we must accept a fair percentage of this blame. We, who

are probably best able to teach society the facts of homosexual life, don't, because we are afraid that we will be giving our game away. The game we are playing is let's pretend we are heterosexuals. You don't have to be black to agitate for aboriginal rights, and it is irrelevant to the issue if you are.

A great many divorces in America that are obtained on grounds of incompatibility or mental cruelty arise from problems of homosexuality. The husband caught in a homosexual affair is liable to instant divorce, arrest and Heaven knows what damage to his children's love and respect. This may occur to the predominantly heterosexual man who has had an isolated attachment for another man, and has indiscreetly given physical expression to that affection. His otherwise good marriage can be destroyed by his own, and his wife's inability to cope with a situation that is far from uncommon. This situation is further aggravated by society's over-reaction to homosexual misconduct in comparison with its more liberal attitudes to drunkenness, heterosexual adultery and wife-beating. The least the man can expect is the loss of his wife's respect, despite the fact that in many ways he may have been an exemplary husband. Her understanding would be essential for his return to heterosexual life, and that is usually denied.

Occasional homosexual feelings may be experienced by anyone and those responsible for educating children and advising on morals cannot fulfil their duty to the community by maintaining an ignorance of homosexuality. Homosexuals form an integral part of society, and homosexuality is a part of life that intelligent people should know about and understand. Unhealthy ignorance causes an almost incredible amount of suffering. Many young people are tormented by unwarranted fears of their sexuality because they are kept in ignorance of the facts. They can imagine that an attraction for their own sex is sufficient to label them as homosexuals, without realising that a basic, instinctive sexual and emotional drive or lasting love affair is required to denote a lifetime preference. Society's over-reaction to homosexuality is emphasised in sex-education, where it is ignored, or glossed over as perversion, despite the fact that many of the children being instructed should be given far more information to deal with a situation that will confront a large proportion of them.

It is my opinion that society's over-reaction to homosexuality stems from the association of homosexuals with the estimated fifteen per cent of homosexuals who are obviously out to attract attention. The others of the homosexual community should not be afraid to identify themselves with homosexuality, whilst asserting that they do not belong to that minority of homosexual extroverts. I am just trying to figure out which category I am in. The individual heterosexual male will suppress his homosexual urges because he has been taught to associate them with effeminacy and moral decay; dirty old men chasing children. A great deal of intolerance and ignorance would be overcome if repugnance to homosexuality was decreased by breaking this chain of association. The well-adjusted homosexual is in the best position to effect this change in public attitudes, by showing himself to be respectable.

I do not wholly subscribe to theory that your daughter should not marry one. Quite often a mixed marriage of a heterosexual married to a homosexual can be very successful, and there have been some quite well-known happy marriages of male homosexuals and lesbians. These relationships require a reasonable

amount of understanding and consequently can be as happy as many a heterosexual union that has been rushed into during the first flush of love.

To many people there are things that are far more important than living with the person they love. There are still things women can do that men cannot, and often a homosexual man will find an understanding women for whom he has respect and admiration, and who is happy to marry him to become the efficient hostess at his business or political dinner-parties and to have his children. A lesbian may find a man she admires sufficiently to want to have her child, with his assistance and so she forms a very acceptable relationship. These relationships are formed and remain stable not because of the ignorance of homosexuality of the partners but because of their knowledge of the situation. There are cases of marriages that exist between people who found out after marriage that one of the partners was gay. They had enough understanding and insufficient blind over-reaction to keep the marriage stable and happy. There is rarely a marriage that does not require some kind of sexual adjustment. These people are sensible enough to treat the revelation of homosexual awareness as just another such sexual adjustment. The satisfaction in their mutual respect, in the security of their home and the companionship they had built probably meant more than an alteration in their sexual attitude to their partner.

Unless someone could prove that homosexuality was an inherent quality, I would not believe that marriages that I have mentioned are likely to produce other than happy children, no different from other children. Homosexuals are just as capable of loving children, and guiding them, and the understanding and tolerant teacher is usually the best. Better a good homosexual than a bad heterosexual.

The union I would like to destroy is that incestuously propagating pair, ignorance and intolerance.



... you know Darling, sometimes I think I would like to be a lesbian.

THE SAME PEOPLE — DIFFERENT LABELS

by John Ware

Address given at the invitation of Sydney University Social Work dept. Thursday, 25th February, 1971 (during Orientation Week) to students about to take up university courses.

I am supposed to talk to you about the problem of homosexuality. I find this difficult to do, because the problem of homosexuality, as I see it, is but a specific case of the problem of difference. So before tackling homosexuality, I should like to raise the question of difference.

Most people who are different in this society and who emphasise this difference or cannot do anything about it generally come up against prejudice, intolerance, and discrimination. I say "most" and "generally" because this is not always the case. Sometimes much is made of a group because of its difference.

For example, our Aborigines are kept out of the way until a visiting monarch is to be entertained, then they are feted, wine and dined as their difference becomes important.

Visiting Japanese businessmen (the yellow hordes of the 1940s) have their differences overlooked when signing trade agreements. Once a year migrants who for the rest of the year must hide their origins to prove they are good and loyal Australians, are asked to trot out their national dress, to march and sing songs for the adulation of the Australian public. Known homosexuals whom no decent, clean living politician would allow near his teenage daughter, are sought out and toasted when an arts festival draws near.

In general, however, those who are different are labelled, stuck in little boxes, forced out of the way, and then avoided. But this still leaves problems, for some of those stuck in little boxes can't be avoided. Indeed many of them keep popping out of their little boxes and need frequent repackaging and relabelling.

The absurd extremes to which this process can be taken is well illustrated by the split personality we are forced to give China. The Australian government has created two Chinas from one — no mean achievement.

The Chinese — the red yellow menace from the north are different — they are communist, mean and nasty, who spend all of their time masturbating to fantasies of raping Australian women. These same people are also trade customers for our wheat and metal (which can be used in the manufacture of armaments). We trade with "Mainland China" and wage war with "Communist China". The same people — different labels.

Most of you will be familiar with the labelling and double standards I have just described. Those of you who are migrants or who come from migrant families will be particularly aware of and indeed may have experienced the cruelty of such labelling.

But not only the migrants present. All of you should be able to appreciate something of the effects of

prejudice against difference. For all of you are different. You belong to a minority which the Australian public is becoming more and more opposed to; more and more afraid of.

The minority you belong to is the intellectual minority. Your high intelligence and the class based education system in this country have singled you out — made you different. And no doubt, because of your difference, you have been the object of ridicule in the past. As a member of the university community, you most certainly will be the object of ridicule in the future. As a minority group you have a number of things in common with other minority groups, in particular the homosexuals. For example, you represent 5% of the population. Homosexuals are 5% of the population. Further many of you are relatively easy to identify as members of the intellectual minority, through your life-style, your dress, your speech, your interests and the places you frequent. Many homosexuals are easily identifiable through their life-style, their dress, their speech, their interests and the places they frequent. Indeed the more readily identifiable among you are those who live up to and supply the stereotypes to which people react, often in a prejudiced manner. It is the old chicken and egg problem. Some of you, not so readily identifiable, will sell out your colleagues in times of difficulty. For example, many of you may, in the presence of friends and relatives, disown your university colleagues and downplay your own intellectual ability. Many homosexuals will decry homosexuality and mouth the usual platitudes. In fact, it is a common phenomenon that those of the minority group who are not really identifiable, often seek to protect themselves from prejudice by conforming and selling out those amongst them who are more readily identifiable. This denial of self is one of the more dehumanising effects of prejudice. The fault lies not with the readily identifiable, but with the intolerant, the prejudiced.

People who are different, I think, should be able to feel they belong in society, not because they conform, but because no one should be expected to conform any longer.

One can, then, allow prejudice to force one to conform. One can also allow prejudice to force one to take on the ghetto mentality. By the ghetto mentality I mean the mentality of those who being different conform to the stereotype, group together, and excentuate this difference convincing themselves that they do not need the wider society, that they are self sufficient and in fact superior. The

ghetto mentality is also a victory for prejudice. Because those with the ghetto mentality never need relabelling, or repackaging, and society can feel confident that they were correctly labelled and packaged in the first place.

The very institution you are about to enter is treated by many academics as a ghetto. A ghetto which is very similar to the tinsel and tat, bar-room ghetto of homosexuals. Those academics who treat the university as a ghetto behave very much like the homosexuals in their ghettos. For example, they divorce themselves from the wider society. They create a myth of superiority. It has been seriously suggested to me by more than one academic that there should be a special language created, which would be the language of science, and of all academic discourse. As you go through your university courses you will be made to realise that the worst sin an academic can commit is to write a popular book. For the academic who can translate the jargon of academia into the everyday language of the layman is a threat to the seclusion of the university ghetto and to the esoteric superiority of the academics who have the ghetto mentality and an investment in maintaining it.

It is not surprising then to find that if we push the parallel further we discover that as with homosexuals a certain percentage of academics finish up as alcoholics or suicide. Many also seem to have trouble forming and maintaining stable relationships, and they are vindictive and bitchy. As you advance through your courses, you will find that you are frequently referred to irrelevant, specious arguments in learned journals. Which on close examination turn out to be mere verbal contests as bitchy and vindictive as any conducted by the "Boys in the Band". I shall leave you to decide whether that last bitchy remark stems from my academic pursuits or from my homosexual pursuits.

Coming as most of you have from a rigidly structured high school system, you may feel that you have come to a free environment where discussion and reasoned argument replace the directives and channelling of thought you have so far experienced. What I have said may tend to disillusion you, so I will state quite clearly what I believe is possible in a University environment.

It is possible to be intellectually honest and to exhibit personal integrity despite the pressures which will be put on you to conform to certain accepted views both by your teachers and by your fellow students. The establishment, with an accepted view of normality, exists on both sides of the political fence. If you attend a meeting of the Students Representative Council, and take special note of the arguments put forward by both sides in debate, you will soon see that the left and right share remarkably similar, puritanical views on questions of personal morality. Again, in many cases it is impossible to tell the difference between the ageing academic and the aspiring radical on such questions. Frequently both are authoritarian, doctrinaire and insecure and both preach personal liberty while practising mass suppression. Often the student leader proclaiming the revolution is on examination merely a potential member of the establishment, but without power for the present. To steer one's own path between the many conflicting



John Ware

interpretations and arguments put forward on any subject is very difficult. It is also essential if one is to be intellectually honest and it is this intellectual honesty for which all members of the academic community should strive. I maintain that it can only be done individually. It is easy to accept one point of view and to never question it. To do so, however, is intellectually dishonest and is the beginning of prejudice. It is especially easy to accept the *approved* point of view. Undoubtedly you are familiar with some of the approved points of view about the origin and nature of homosexuality. I can honestly say that I do not know the cause of homosexuality. Some maintain homosexuality has a genetic origin, others claim that it is family upbringing and the environment which develop homosexual traits. Currently most experts claim that the environment is to blame — maintaining that homosexual tendencies are formed in early childhood.

As I see it the cause of homosexuality is irrelevant, there has always been homosexuals and I believe there always will be. Indeed, if a situation can be brought about whereby homosexuality can be prevented, then a situation has been brought about whereby all difference can be prevented. The trouble with homosexuals is not that we are homosexuals but that we are homosexuals in a society which has an almost pathological hatred for us.

Homosexuals are part of this society and share the common public attitudes. In Camp Inc we have found that by far the greatest problem is the homosexual's disgust for all homosexuals including him or herself.

Change public opinion, rather than change the homosexual. Allow the expression of difference which does not harm the society and there is no homosexual problem.

Adam, Eve and Agatha Christie

by John Wren-Lewis

This article does not even mention the word homosexual. Why then do we print it here? We do so because we believe that the greatest problem faced by homosexuals is not homosexuality but intolerance. People who are intolerant indulge in moralising and it is this which causes great suffering to many homosexuals. This moralising is frequently justified by reference to Christian dogma. It is refreshing to read such an article as the following, written by a Christian who sees such moralising as being anti-Christian. (Eds.)

Dr. Charles Rycroft has published a book of collected papers entitled **IMAGINATION AND REALITY** which show the psychoanalyst in action over a period of years, and although most of these deal with somewhat technical subjects ("The defensive function in schizophrenic thinking"), there is one which provides a remarkable example of the way in which psychoanalytic insight can illuminate everyday life. It is a psychoanalytic study of detective stories, and provides the first convincing explanation I have ever come across of just why **THE MOUSETRAP** is still running after all these years.

Dr. Rycroft's study does not actually mention **THE MOUSETRAP**: it was originally presented to the British Psychoanalytical Society in 1956, when that phenomenal run was only just beginning. His case was that the fascination of murder mysteries lies in the fact that we all nurse unconscious ambivalent feelings towards some of our nearest and dearest. In particular, we carry around with us our childhood fantasies of getting rid of one parent so as to supplant him or her in the other parent's affections, yet these fantasies are repressed out of consciousness, so that there is something like a murder mystery at the heart of all our lives.

On this view, the ideal detective story would be one in which the detective turns out to be the murderer, and of course it was a story with just this plot that originally gave Freud his famous insight into this aspect of human psychology—the classical story of Oedipus. Dr. Rycroft found his modern example in **THE MOONSTONE** by Wilkie Collins, often described as the classic detective story. But although this is undoubtedly a story with Freudian overtones, it was not in fact a murder story, and from this point of view **THE MOUSETRAP** provides an even better illustration—a hero-detective unmasked as the criminal whose murders have indeed been committed as acts of revenge for a childhood hatred.

In fact **THE MOUSETRAP**'S apparent immortality provides a triumphant vindication for Dr. Rycroft's thesis. But I believe there may be even more to detective-story fascination than this. The possibility was hinted at by W.H. Auden in an essay

called **THE GUILTY VICARAGE**. Auden pointed out that the majority of murder mysteries are set in country houses or similar isolated surroundings, and described situations in which a seeming atmosphere of innocence is shattered by the murder, after which suspicions of guilt begin to fall on everyone, until the murderer is unmasked and innocence is restored at a new level. There are overtones, in other words, of a story even older than that of Oedipus, the ancient Hebrew story of Paradise lost and regained.

Now of course this story, together with Fall-myths of other religious traditions, has often been interpreted in psychoanalytic terms, but it seems to me that these tales are concerned with a problem even more basic than that described by Dr. Rycroft. This is the question of just why it should be that the creature called man has always been beset by troubles unknown anywhere else in nature, of which just one example is the alienation and guilt generated in infancy as revealed by psychoanalysis. This is the problem which was traditionally described in theological terms as the problem of evil, and the great Fall-myths might be described as "Whodunnits" in that they present diagnoses in drama form, of the origin of the trouble. I believe detective stories owe their appeal to the fact that they strike the same chord in our minds, and in particular echo one key note, as I shall try to show—the note of the culprit as the least likely character commonly assumed to be innocuous, even positively benign.

I do not mean that Fall-myths are allegories of some primaeval calamity in prehistoric times. This kind of interpretation would be unsatisfactory even from the point of view of orthodox theology, for if the historical development of man is supposed to be in some way overseen by a good God, such a being could not possibly be supposed to have allowed the whole human race to be subject to evil and guilt because of some misdemeanour of their primordial ancestors. Modernist theologians often try to interpret the Fall-stories as allegories of man's first emergence from the "Paradise" of animal unselfconsciousness but this will not do either - only by a process of total distortion can any of the world's great Fall-myths be represented as allegories of "a great ape

trying to make good". I believe we have to get away from historical interpretations altogether, and look at the Fall-stories in the same kind of way as Freud interpreted the story of Oedipus, as a myth about the continuing state of mankind. The idea of a Golden age is not really a romantic hypothesis about a remote past, but an attempt to express an awareness we all have, however obscurely, that there are vast capacities in man which he continually fails to realise.

The evolutionary leap from monkey to man produced a new kind of animal, a creative animal, an animal with imagination that can be used to re-shape the world around him to an extent which, a priori, knows no limits - and this means that we can never completely excuse ourselves for our failures by appealing to natural limitations. Throughout most of human history, people have found themselves victims of the natural environment to almost as great a degree as other creatures and, more important, have found themselves continually beset by aggressive, selfish, competitive drives which set each man's hand against his neighbour to a degree unknown in the animal kingdom. The Fall-myths express mankind's deep-rooted conviction that somehow we ought to be able to do better than this. It is just not good enough, in other words, to plead that man is only a very small creature in face of the universe at large, or that his reason is simply not strong enough yet to control his "animal inheritance". The fact that we are creative animals means that we know we ought at least to be able to improve things, even if only slowly, by processes of education, better child-rearing, and so on. But for most of human history things went on almost unchanged from one generation to another. There seems to be a failure in our creativity itself, a defection at the very highest level of our being which puts us at far greater disadvantage in relation to the forces of nature than we need be, and the Fall stories seem to be attempts to diagnose this fundamental error, this "original sin".

I do not mean that they were consciously and deliberately worked out for this purpose, although I do think the versions we have were consciously and deliberately worked OVER by generations of highly intelligent thinkers. In their basic structure, however, I believe Fall-myths - and for that matter other

myths too - are rather like "racial dreams", as Freud put it. I think it is particularly necessary to recognise this in understanding the role of deity in the stories. It is a common jibe of humanists that God in the Adam and Eve stories behaves rather like a petulant child tyrant, and there is no dodging this charge if the story is taken as a theological statement, but if it is approached psychologically like a dream, then the figure of God is a portrayal of the way people think about deity, and the vital thing is that the view of God changes in the course of the story. "Before the Fall" God is represented as something quite unlike the common religious notion of the deity - he is simply a creative power which is part of human life, an inner voice uniting man and woman in love and urging them to exercise dominion over nature: it is after the fatal failure that Adam and Eve find themselves looking anxiously over their shoulders at a punitive deity "out there" who tells them they are morally obliged to live as slaves to nature and asserts that the secret of life can never be theirs.

In other words, the story quite plainly represents fatalistic religion as a symptom of man's failure to live up to his true creative destiny - which is not very far from what Freud meant when he described most religion as an integral part of humanity's universal neurosis. The same idea is to be found stated even more explicitly in some of the great Far Eastern myths where the Fall is shown giving rise both to the enslavement of man to nature and unruly appetite and, at the same time, to the birth of the gods.

So that we may see the Fall-myths as equivalents on the racial plane of the revealing dreams of a neurotic who rationalises a very inhibited life by saying he cannot help it, the world's too much for him:

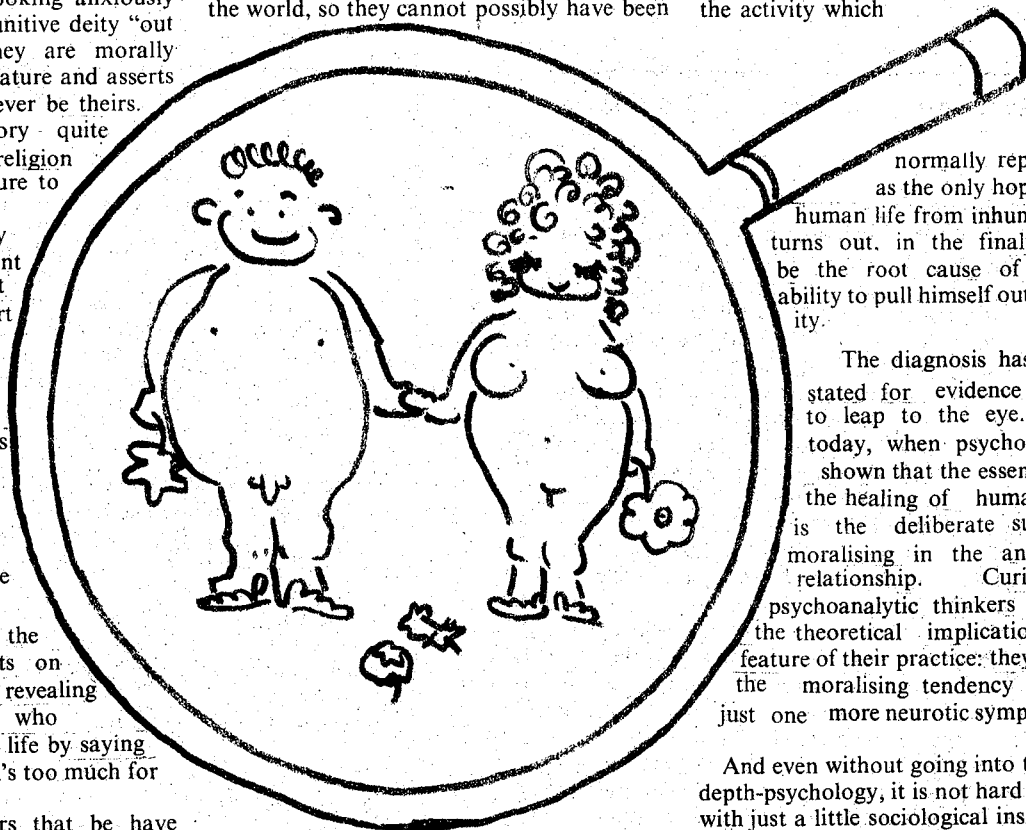
indeed God or the powers that be have ordained that he is morally obliged to live as he does. Such a person will have dreams which, interpreted with psychological insight, show his capacity for a far richer life, in which the aggressive and lustful drives he fears, could be positive and creative: his dreams will also expose the roots of his neurosis in some kind of failure of human relationships. In a similar way, the Fall-myths show all the failures of ordinary human life arising from the disruption of a "perfect" situation by a fundamental, "original" sin whose identity the story is concerned to reveal a direct parallel, in fact, to the last chapter of a Whodunnit in which the crime is reconstructed. The crime in this case is not murder; it might best be described as forcible restraint under hypnosis, the

imprisonment of man - Everyman - in an inhuman life-pattern of which murder is one extreme feature.

Now, as Auden pointed out, one of the regular features of any good detective story is the exposure of false scents with which the criminal has tried to shift suspicion on to others who are not really criminals at all, but simply victims of the general deception, and there is a parallel here with the way in which Fall-stories make it clear that many of the things we commonly blame for our ills are really not basic faults at all, but symptoms of our general failure. For example, the common tendency to attribute all human ills to people's inability to control their vicious instincts is exposed as a false suspicion when the stories show vicious instincts as results of the Fall. In the story of Pandora's box, it is after the box is opened that the vices invade the world, so they cannot possibly have been

too is anticipated in the Adam and Eve story: the fig-leaves are symbols of defence-mechanisms thrown up against other people. But the story also exposes this as a false trail as far as fundamental causes are concerned. Anxiety is itself a symptom, and we have to look for something deeper which makes human beings, unlike any other species, unable to bear their ordinary biological conditions of life without anxiety.

This is where the Adam and Eve story unmasks the least likely character as the real cause of all the trouble. Adam and Eve's basic alienation of themselves from each other and from the creative power which operates in their relationship is induced by eating of the tree of the knowledge of good and evil - in other words, by moralising. Just as it is the policeman in **THE MOUSETRAP** who is really the murderer all along, so it is the activity which



normally represents itself as the only hope of rescuing human life from inhumanity which turns out, in the final analysis, to be the root cause of man's inability to pull himself out of inhumanity.

The diagnosis has only to be stated for evidence of its truth to leap to the eye. especially today, when psychoanalysis has shown that the essential factor in the healing of human neuroses is the deliberate suspension of moralising in the analyst-patient relationship. Curiously, few psychoanalytic thinkers have seen the theoretical implications of this feature of their practice: they mostly treat the moralising tendency in people as just one more neurotic symptom.

And even without going into the realms of depth-psychology, it is not hard to see today, with just a little sociological insight, that the ills which spring from direct human selfishness, lustfulness or aggressiveness are trivial compared with the ills that spring from the moralisation of human affairs. Selfishness would never lead anyone to let off the Bomb, but moral idealism for Communism or Capitalism or National Glory might. Selfishness, lustfulness or violence may strain a marriage, but moralising is the one thing that is certain to make it hell.

Yet we cannot do without moralising in the situation in which we find ourselves - that's the devil of it! As the old story puts it, having tempted us to sin the devil has created a situation where it seems as if we have to submit to his rule to survive. Indeed, we are even tempted to worship him: after the Fall,

responsible for Pandora's opening the box. In the story of Adam and Eve, it is after the Fall that they are cut off from peace by "the flaming sword that turned every way" (a lovely Freudian symbol for dissociated erotic aggression), so it cannot be inordinate appetite that causes the Fall. In this, the stories anticipate the findings of modern psychology whereby man's "raging instincts" are exposed as not truly biological at all, but products of the general neurotic condition of human society into which we are born.

Psychoanalysts commonly characterise this general neurosis of human society in terms of anxiety: it is anxiety that makes our normal biological drives turn back on themselves and become frantic. This notion

Adam and Eve are shown endowing the figure of God with the very same moralising characteristics which they had eaten from the fatal tree.

But as soon as the criminal's identity is unmasked, the way to bring him to book is clear. His rule in the world must be defied - the moral laws of society must be treated as no more than provisional guidelines for action, of strictly limited and temporary validity, accepted only as a framework of stability within which we can work to heal the neurotic conditions which make them necessary. And the healing process itself, as psychoanalysis has begun to discover in no uncertain terms, involves precisely the suspension of moralising even against

outbursts of disorganised feeling which might seem to justify it up to the hilt. I believe that long before the Hebrew prophet Freud gave us psychoanalysis, an earlier Hebrew prophet called Jesus of Nazareth saw through to the truth underlying the great religious myths of his race and announced a good news which, if taken seriously, would undermine ordinary religion completely - the good news that the healing of mankind comes not through morality ("judge not", he said) but through forgiveness.

I think it might be this insight - long suppressed by the churches, but working away like leaven in the mind of Europe - that actually made it possible, after a long time, for modern science, and psychoanalysis with

it, to emerge. At last the human race has entered an age when it does seem, however falteringly, to be using its powers to make progress, and I believe this is directly connected with the decline of rigid moralities and their counterpart, fatalistic religion. If there is anything in this at all, then the modern theologians who talk about a new morality are indeed recovering the insight of the founder of Christianity. The world's deepest need is precisely for a new morality - a morality in which people respond to the Good in creativity and love but recognise that the tendency to try to be as gods themselves, judging good and evil, is the fundamental perversion of human freedom against itself.

Law Reform in New Zealand

It seems you don't put your watch back five years when you fly to New Zealand; not if you are Australian and gay. Their Homosexual Law Reform Society seem to be very well organized and well supported. Of course, if you were flying from England you would have put your watch back a few years. Homosexuality between adult males is still illegal there.

The cause for homosexual law reforms must have been strengthened by the screening of an American C.B.S. documentary, "The Homosexuals" on January 18th this year. The program compered by Mike Wallace received favourable advance publicity in the "Auckland Star" and the "New Zealand Herald". I cannot remember hearing of the programme in Australia, although we have been subjected to some of the drearier Mike Wallace tonight shows.

The documentary was described by New Zealand columnist, Hugh Young as "comprehensive, objective and consistently compassionate". He went on to say "The Homosexuals interviewed - with one self-tortured exception - proved to be normal-seeming men whose main problem was their conflict with normal society. It cannot be determined whether their lives could be as happy as those of normal men if heterosexual society did not greet them with revulsion".

"But documentaries such as this go a long way toward increasing public understanding of a problem that revulsion will not solve"

Why haven't we seen that programme here?

Should you wish to join the New Zealand Homosexual Law Reform Society, write to: The Treasurer,

The Treasurer,
N.Z.H.L.R.S.,
P.O. Box 9458, Courtenay Place,
Wellington, N.Z.

The annual subscription is one dollar, and they encourage donations. I'd send a few dollars, just to cover extra postage.

Thank you Anne Deveson

Anne Deveson, 2GB broadcaster (*The Newsmakers*, weekdays, 6.30 p.m.), invited Ian Black on to her programme on 22nd March to talk about Camp Inc.

As usual for Anne Deveson, and unlike some radio "personalities", she was well informed about her subject. Her approach was sympathetic but tough-minded. She asked penetrating questions, not silly ones.

Particularly, she picked up Camp Inc's refusal to accept homosexuality as, necessarily, emotional sickness. It would be hard, Ian Black had said, for anyone with homosexual and heterosexual friends to categorise one group as sick and the other as healthy. Wasn't this, she asked, just being self-defensive?

Replying, Ian pointed out that the causes of homosexuality are still in the theory stage, and that much homosexual unhappiness may simply be the result of society's pressures upon homosexuals to deny, hide, or change their personalities.

Further, there was danger in the emotional sickness theory, because it led to homosexual self-pity and produced people convinced they are sick.

Later several listeners called on "Open Line". All were sympathetic, and two asked for Camp Inc's address, which was duly broadcast.

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.

"She smiled all around, and each one answered only by turning away, but that was a way of answering. The whole cafe thought that the smile of (for the colonel: the invert; for the shopkeepers: the fairy; for the banker and the waiters: the fag; for the gigolos: 'that one'; etc.) was despicable. Divine did not press the point. From a tiny black satin purse she took a few coins which she laid noiselessly on the marble table. The cafe disappeared, and Divine was metamorphosed into one of those monsters that are painted on walls — chimeras or griffins — for a customer, in spite of himself, murmured a magic word as he thought of her:

"Homoseckshual"

Jean Genet
Our Lady of the Flowers

THE HOMOSECKSHUAL

by Benjamin DeMott

Genet in the above quote confronts us with the consequence of our simple acts of learned disgust — the monsters that we make. HOMOSECKSHUAL. Genet doesn't let us say the word quickly, but forces us to hear the word, and think about its significance. As a result it ceases to be a label expressing our feelings of contempt, hatred or fear but a pointer to a human situation that requires an awareness on our part, of the destruction we have perpetuated on the person we have labelled. By responding to him on the level of stereotype, prejudice and disgust we have made a monster of another human being.

Not surprisingly, *Our Lady of the Flowers*, is banned here, since homosexuality has seldom been treated in any way other than that of hysterical ignorance in Australia. Homosexuality is indeed an extremely touchy subject. As Max Harris has pointed out the Australians' psychic fear and antipathy towards the foreigner is perhaps exceeded only by his antipathy towards the homosexual. There is no insult so deadly and unforgivable as to call a man a "fucking poofter". And fear it is — the fear conscious or unconscious on the part of the Australian male, that he may be homosexual. In this very much male oriented society, the male homosexual is seen as a menace to the he-man virility ethos. The general social attitude to homosexuality is in many ways a manifestation of the males' projection of his own fears of not measuring up to the masculine image, a projection which entraps the male and leads to bombastic assertions of his masculinity. It goes without saying that this can reinforce his "me Tarzan, you Jane" attitude towards women.

BUSTED A QUEER LATELY?

Beating up queers is a favourite sport and most Australian men have at least one story to tell of how they had to bust a queer who made advances towards them. A woman who prefers other women for sex is treated in a less brutal but equally offhand and dehumanizing manner, the attitude being that a good fuck with a man will straighten her out.

Homosexuality has always existed and in some cultures it is institutionalized and accepted. Yet in Australia, as in most other western bourgeois cultures, there exists this enforced sex role playing. Theories abound as to the cause of homosexuality — all have as much claim to validity or invalidity as any other. It may be that Gore Vidal, the apostle of bisexuality is correct in his assertion that the individual is basically bisexual but it is our society which endorses strict heterosexuality. In any event, homosexuality exists.

"BUT HE'S A HOMOSEXUAL"

The position in Australia of those who prefer sexual relations with those of their own sex is an invidious one to say the least. For the male there is the legal prohibition; for both sexes the need to 'role play' even more, let alone the guilt feelings and desolation which can arise. Because it is seen as a sickness when confronted, the panacea is the psychiatrist's couch. Homosexuality is a suitable case for treatment. One remedial method (*Sunday Mail* 12 September) offered is electric shock treatment. This method works' by showing the patient pictures of beautiful men and women and giving electric shocks with each view of a picture of one of the same sex. Suppression and guilt arises from this bandaid psychiatry. Its hideous nature is of no consequence to a society which demands allegiance to the concept of the nuclear family. That's happiness mate?

Homosexuals will repress their feelings or at least will be indiscreet about them. Both alternatives here mean a double existence. Some will drift to the world of the homosexual sub-culture — the bars, the coffee lounges, the theatres, etc. YOU KNOW!! — those places in Sydney we've been to or heard about — good for a laugh, or for writing "we they" noblesse oblige soliloquies in *On Dit* (Disher, July 13, 1970, p15).

This sub-culture has its own customs and values which are as conforming as those in the outside world. It is here we see the stereotype Australian "queer" — the limp wristed, hand swishing, gaily

decorated man and the short cropped, trousered and gruff voiced woman. These society does tolerate in a perverse sort of manner — as we tolerate monkeys and lions in a zoo, something to be gawked at.

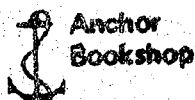
THE HOMOSEXUAL IN SOCIETY

Those who prefer their own sex as objects of love and affection are regarded as being less a real person because of their form of love. It is another manifestation of the categories, the dehumanization which is common enough in Australia. The situation is mystified by the treating of homosexuality as a disease of the mind by society. The liberals seek a cause which implies the need for cure, the reactionaries seek plain repression. Some homosexuals themselves mystify their situation by treating homosexuality as something particularly noble and ascetic.

The position of the homosexual is but one of the examples of societal repression and dehumanization. Sexuality can be expressed in different ways, but it won't be whilst the dominant culture represses and enforces conformity to bolster its grip on man — whilst man is molded to fit society and not society to fit man.

"If I am a Citizen, Husband, Straight-Arrow, I can easily put myself on trial. I can speak for a troubling cause, enter upon a bout of promiscuity, teach in a turtleneck, grow my hair long in the back. But I cannot escape the promise of ease, the possibility of subsiding into the accepted and the respectable; always an oasis of habitual, unexamined, unjudged life awaits me.

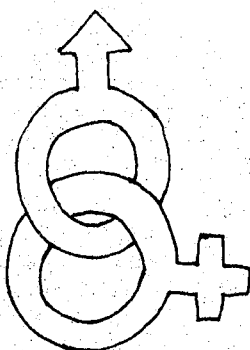
The intelligent homosexual, however, is in another situation. A tide of suspicion flows toward him, perpetually demanding that he justify his difference; relaxation into unthinking self-acceptance in the presence of other eyes is prohibited. If he is rich and shrewd, he may manage to create for himself the illusion of a life unexposed to antipathetic scrutiny — but sustaining that illusion is hard work. If he isn't rich and shrewd, his immediate confrontations with hostility — the interruptions of his taken-for-granted daily existence — will be numberless. And these interruptions will induce in him a heightened awareness of the feelings and assumptions of others — and immediate living consciousness of the fragility of the shields and hide human cruelty from general view."



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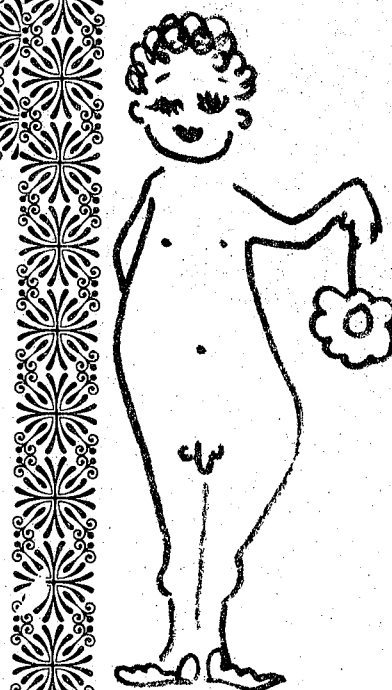
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Minnie Drear

Minnie Drear talks TERMS

The terms I am about to talk about are etymological ones. You know word things, and not the bit down and a deposit every period, though that sounds interesting enough. Someone has said that if you keep putting it in and taking it out, you lose interest, so I have always made it a policy to have more put in than is taken out.

Darlings, I do get off the track. Words. I was reading a Los Angeles "Advocate", lent to me by a dear friend, big kiss, Darls. Anyway this homophile (doesn't that sound like a raspy thing for rounding off the edges) magazine. You know one of those lovely newspapers with the interesting bits censored on the alluring male models in the ads by a dirty black mark over the lunch (black-balling, I call it). Anyway, as I was saying, before I was rudely interrupted, this magazine went into all the derivations of words like queen, faggot and poofter, etc. Ever since Barry McKenzie discovered the one-eyed trouser snake, at hand so to speak, I've been getting a lot of fun out of the expression "Snakes alive." This magazine said that 'queen' had not a thing to do with royalty, but was derived from quean, which is a whore. All the other words date back (sorry) to similar roots (sorry, again - common roots if you ask me). Australia rated a mention because the first use of 'gay' meaning, you all know what it means. Hands up all those that don't know (cheeky). Anyway, I do get led astray so easily. Everyone takes advantage of it. In 1925 gay-boy was first used in an Australian publication for male prostitute. Actually I resent that, as a gay queen of the old school (though I am barely out of my teens. I am typing this on the back of a schoolboy. I jest). I am not anything like a prostitute. I would not be taken by any man for money. I am well-known for my works of charity. I love my neighbour, and I don't covet his wife. Not sure about his ass.



Another article in this "Advocate" was about how homosexuality was rated by people as a crime. Would you believe that the majority of people in some American states rate it second to murder. Apparently people's guilt feelings colour their ideas. If I get any diseases in America and the doctor asks how I got it there, I'm going to tell him it was illegal entry. That was a long way below murder on the list.

CAMP QUOTES

Masturbation is the thinking man's television. From "The Philanthropist", a play by Christopher Hampton.

Should everyone found guilty of Oscar Wilde's crime be in prison, there would be a very surprising emigration from Eton, Harrow, Rugby and Winchester to the gaols..... W.T.Stead



Letters

The Editors,

I read in the last issue of Camp Ink that you are opening a branch at the University. This I suppose is a good idea as you will have facilities almost impossible to get elsewhere, but my main concern is that you do not divide us too much into separate groups i.e. the "intelligensia" or so called, as opposed to the "drop out," away from university life. There are possibly many belonging to Camp Inc who feel uneasy about this. Also could you make it more clear, is it permissible to go to the uni. functions while still belonging to Camp Inc. or are there really going to be two groups?

I have not attended either of the meetings held at Balmain. One I was away and the other I was afraid, but I am not any longer and will certainly come along. I am trying to encourage some girlfriends to join Camp Inc. which they might do. I was also heartened to read a sympathetic report of the last meeting in the Bulletin.

V.A.R.
Sydney.

It is certainly not our intention to divide Camp Inc. into separate groups, please be reassured on that point. The branch has been set up at Sydney Uni. because there are sufficient members there to warrant this, in the same way that branches have been established in Brisbane and Melbourne. There is no idea of regarding people as members of the "intelligensia" or any such thing. We all have the same aims, the ones Camp Inc. set out with originally. Campus Camp have no intention of being an exclusivist group and they would certainly welcome you to their functions, which will be advertised in Camp Ink. They will, of course, hold some meetings during the day which those of us not associated with the uni. would not be able to go to because the time would not be suitable for us. But do not be anxious, there are not going to be two groups.

We hope to see you and your friends at our next meeting.

(Eds.)

Dear Editors,

I was surprised to find in my latest issue of the magazine (March) a copy of a pamphlet or broadsheet about a girl being charged with obscenity along with a copy of the poem which was the subject of the charge.

Thinking at first that it was included by mistake I consulted some of my friends who are also members and was infuriated to find that they also received copies. I consider this a gross misuse of our organization and hence my letter of complaint. This girl and her stand which I personally find degrading have nothing to do with our organization and its concerns. How can we hope to obtain law reform if we are going to link ourselves with protests of this kind. The poem itself is obscene and I don't care how many judges or juries say it isn't. It is not the sort of thing I expect members of Camp Inc, who I hope are responsible citizens, to welcome.

I can see no point in her stand and I am only sorry she did not get her just deserts. I can certainly see no point in our members having such vile and disgusting things thrust upon them in the future.

(Name and address
supplied.)

The Editors,

Marion Norman raised many interesting points in her letter and I am very pleased to read what other lesbian members want from Camp Inc. Inspired by her example and the March editorial, I would like to offer a few comments.

Firstly, her letter implies that all lesbians live in a situation of a long term relationship as couples. While this may be so in many cases, it is not true in all. I know that for some people the hope is that Camp Inc. will provide a place to meet people. These women do not feel bold enough to go to gay bars and, indeed, would find such an activity upsetting. Some do not know many other lesbians well and feel isolated and hence anxious. Marian Norman sounds, by her letter, to be well adjusted to being homosexual; many people are not and need reassurance that they are not abnormal freaks and so on. Camp Inc. should be able to meet these needs of isolation, guilt and anxiety.

Secondly, the problem faced by homosexual couples — the lack of recognition of their relationship and the wanting people to know you are together — well, why not let them know? Surely "a legal bond similar to that of marriage" is not the answer to this problem. Public attitudes must be changed so that people will feel secure in making their homosexuality known and can talk about their relationships. How do you fight for this is more the question. Many of the practical problems Marion Norman raises, which would be solved by a legal bond, are themselves part of the kind of property ridden, restrictive social structure Womens Lib. is attempting to change. I do not think Womens Lib. is concerned only with equal job opportunity and abortion law reform, crucial though these issues are. Neither do I think the way forward for homosexuals is to adopt a modified version of the old restrictive bourgeois marriage institution. Many of the problems cited must be faced by heterosexual couples who feel no wish to enter into a legally binding contract. Surely Womens Lib. is concerned about issues of personal freedom and it is for us to join in these battles. We, above all, should be concerned with the struggle for the removal of restrictions on personal freedom. After all, as our real selves — as homosexuals — we have been outside the social structure for so long we should not try to work ourselves in now on a modified respectable bourgeois ticket.

Rose Martin,
Sydney.

BOOKS

TIME FOR CONSENT – A CHRISTIAN'S APPROACH TO HOMOSEXUALITY
BY NORMAN PITTENGER S.C.M. PRESS. \$1.20



Churches in the Christian tradition have always had an abhorrence of homosexuality – inherited I suppose from Judaism. In Leviticus 20.13 the Lord is quoted as advising Moses that “if a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them”. Jesus who showed a curious disinterest in issuing moral commands, didn’t have anything to say on the subject, but St. Paul keeps the old tradition alive: “For this Reason God gave them up to dishonourable passions. Their women exchanged natural relations for unnatural and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error” (Rom 1.26). The church’s attitude was formalised a thousand or so years later in Aquinas’ doctrine of natural law: which states, roughly, that man’s sexuality is for procreation, and that it is wrong and perverse to use it for any other purpose.

The more enlightened christian denominations no longer denounce homosexuals just for being homosexuals, they now see them rather as people afflicted with a hideous sort of psychic malady, and a good opportunity for the practise of christian charity. But this tolerance of the homosexuals’ inclinations does not extend to his behaviour: there is no major denomination which will countenance homosexuals actually doing homosexual things. The natural law is evidently compatible with there being people who have unnatural impulses, but not with there being people who act on them. The answer of the Church to the homosexual who wants to be accepted as a christian is thus that he must lead a celibate life – perhaps also throwing in a bit of pastoral advice about adjusting to his condition by sublimation in art or lots of physical exercise.

“Time for Consent” is a repudiation of this position. It’s author is Dr. Norman Pittenger, a senior member of King’s College, Cambridge and presumably an Anglican clergyman. The book is an expanded version of a pamphlet first published in 1967, which although discreetly passed over by the official church organs, aroused (according to the author) a widespread and sympathetic response from pastors and homosexuals anxious to be accepted by the Church.

Dr. Pittenger manages to get some of the basic facts about homosexuality right: as that homosexuals are not nuttier or nastier than anyone else; that they include every style and condition of men; and that the most distressing features of the homosexual scene do not derive from any intrinsic pathology, but from the hostile and repressive attitude of square society. But he also gets some of the facts wrong. He says, for example, (p.30) that five per cent of the population of the U.S.A., U.K. and Canada are homosexual *in some sense*. This reveals an ignorance of the *only* worthwhile incidence figures on homosexuality – those collected by Kinsey. According to Kinsey, 19.6% of the population have shown some evidence of homosexuality for a minimum period of three years between the ages of 16-55. The five per cent figure quoted by Pittenger is the one for the proportion of the population estimated to be *exclusively* homosexual.

The principle which Dr. Pittenger wants to see accepted by the Christian Church is that homosexuals should get all the same rights and privileges as heterosexuals. Alright, their tastes are *different*, but to the homosexual himself, quite normal and natural. A homosexual should be allowed to be what he is, and act on it; indeed he should not be required to avoid any and every expression of love in physical ways. (p.18).

How does he get around the charge that homosexuality contravenes the law of nature? Mainly by saying: it’s not what you actually *do* that counts, but what you intend in doing it. Sin is not to be defined simply in terms of overt actions – if we think this we are making a great mistake. And Jesus Christ (Dr. Pittenger claims) never taught any such thing. He put the main stress on “the intention with which an action was performed, the inner spirit of the man who performed it, or what we might describe as the basic attitude of the person involved.” (p.53).

In fact it’s clear from Dr. Pittenger’s obiter dicta that he thinks there *is* something wrong with homosexuality: he says for example that homosexuals should not go around trying to get other people to share their tastes; and also that anyone who suspects himself of being homosexual should expose himself to the other sex for a while – perhaps he’ll grow out of it.

But if a person finds himself to be irrevocably homosexual, it does not really matter too much. Dr. Pittenger’s principle of intentionality will permit him to take his pleasure as he wishes, provided that in doing so he acts with a good intention. The trouble with this is that it provides carte blanche for any sort of mad fiendish destructive action. Hitler could have said: you can’t blame me for what happened – all I was trying to do was save the Aryan race. Mein Kampf is a testament of the nobility of his *intentions*.

And the claim that Jesus was more interested in a man’s basic attitude than what he actually did is nonsense. The locus classicus for this point of view is Matthew 5.21ff. where Christ says for example, that a man sins not only when he commits adultery with a woman but also when he lusts after her in his heart. But the point of these examples (as of the others Jesus mentions) is not that the *action* is not wrong – of course it is – but that it is also a sin to plan an evil action which only circumstance prevents you from carrying out.

Dr. Pittenger’s principle of intentionality provides a formula by which homosexuals may be absolved of the blame which objectively attaches to their behaviour. But how is the formula filled in? What is it that makes a homosexual’s intention a good one? Dr. Pittenger argues that the intention which justifies all is that the relationship be a loving one. The reason this is so is that man is defined not by his rationality as has traditionally been thought, but by his nature as a *lover* – it is this which distinguishes him from the animals. And unless he can express his love he will be frustrated at the very core of his being, with all sorts of unfortunate consequences for himself and for those he comes into contact with. If, therefore, a man comes to realise that his inclinations are homosexual he is almost morally obligated to indulge them.

However, Dr. Pittenger lays down fairly stringent criteria for describing a relationship as a loving one. The most important is that it ought to be permanent. Hence he is against promiscuity, one night stands and purely sensual affairs. These are non-loving relationships by his standards and non-loving relationships are wrong. Fortunately, he thinks most homosexuals are not promiscuous (!) so there are not too many of them doing what is wrong.

It is important to Dr. Pittenger that this should be true, for he does not want to take up the cudgels for those homosexuals who are doing what is wrong, but only for all the decent ordinary queers who eschew casual liaisons.

I don’t think any of this is very enlightening. Dr. Pittenger’s

proposal that homosexually inclined people must be allowed to have homosexual love affairs or they will get frustrated assumes all love is sexual - which is patently contrary to fact. The love one feels in sexual relationships does have its own laws and peculiarities, but nothing that Dr. Pittenger says serves to illuminate them (as, for example, Germaine Greer's brilliant book "The Female Eunuch" does).

But he claims not only that all love is secure, but that all sex ought to take place in the context of love. There is, of course, a vein of truth in this, but Dr. Pittenger does not expose it. The true part is that one *is* sometimes, or often, tempted to use people sexually, to want their bodies and reject the claims that the intermingling of bodies establish: the beautiful fuck to whom one cannot even be bothered talking a day later. But this sort of behaviour is primarily the result of the particular style of sexual upbringing to which people in our society are subjected.

In (a few) other societies, such as Samoa, promiscuity and casual affairs are perfectly legitimate and non-damaging sorts of sexual behaviour which people indulge in,

especially while they are young.

I find it hard to *understand* why a good fuck which does not imply a more extended relationship should be wrong, though like many people with my sort of background I'll probably always *feel* it is.

Lots of homosexuals don't give a damn whether the Church approves of them or not. But some do. And for them the issues of principle that subculture sex raises are highly important. A first move in any programme of clarification must be a coming-to-terms with natural law theory. This is eminently achievable. Most of the natural law theorising one hears would, if it were consistent, have to condemn shaving as well as homosexuality.

Once these issues are settled, we who are homosexual, and want to be Christian, can join the squares in trying to arrive at some understanding of what sexual love *is*, and how it ought to be conducted.

P. H.

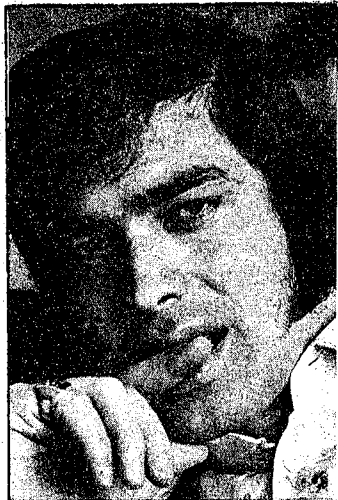
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