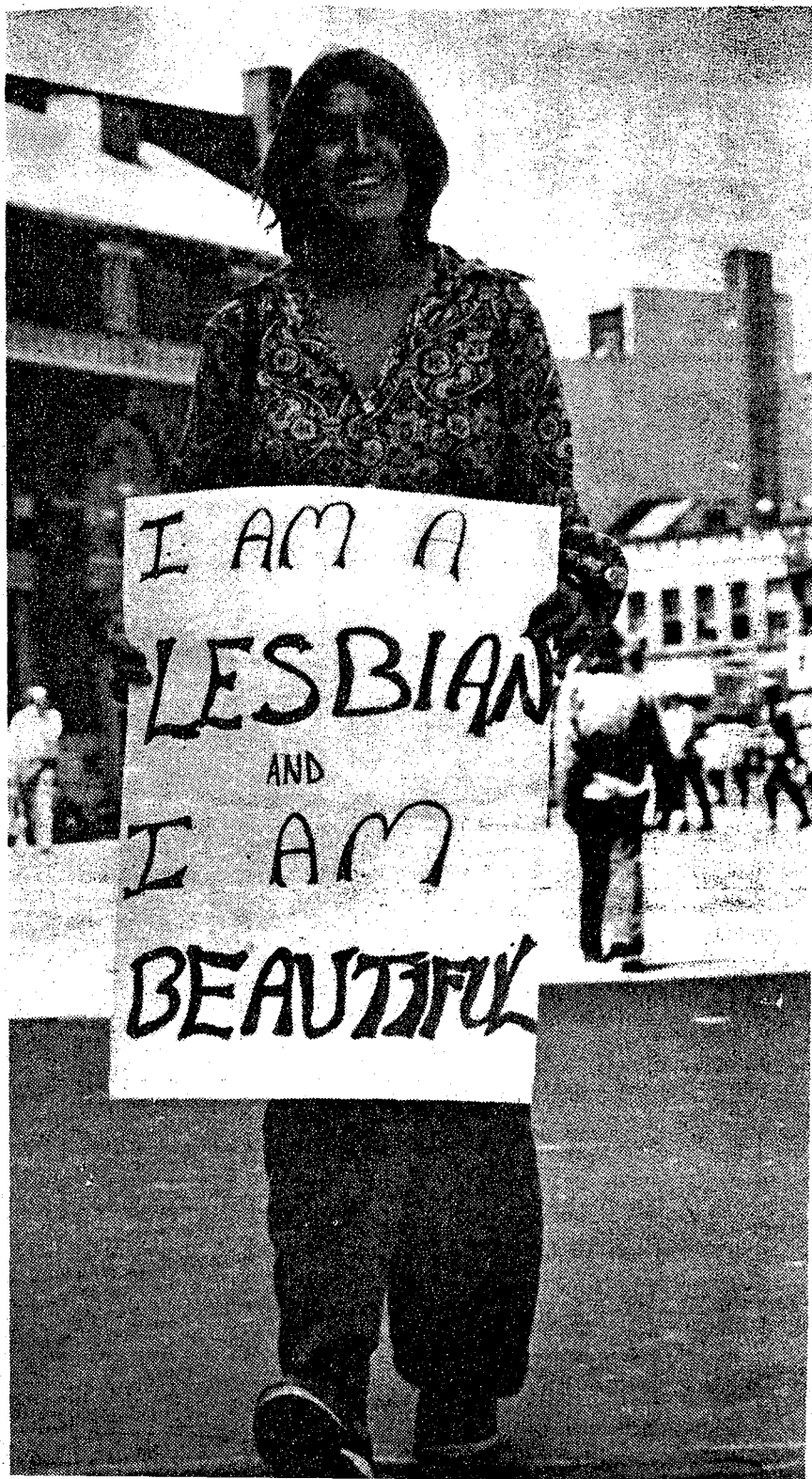


CAMP INK

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The Editors

This issue of CAMP INK is given over mostly to the scene in the United States of America. We hope that by doing this we shall not be criticized as simply imitating America. The American material is presented to inform CAMP INC members of what in fact did happen in America and what in fact it felt like to be where it was happening. The Christopher Street Uprising and the March were reported in the Australian press but were publicized and criticized from a heterosexual point of view. This heterosexual point of view missed the basic point of the Uprising and the March.

The Uprising simply happened, it was spontaneous, unorganized and as such must have been a beautiful experience, an experience which created a sense of belonging and pride. It grew out of anger but when anger subsided a feeling of solidarity and accomplishment remained. Accomplishment not in the fact that they defeated the police (for they didn't) but in the fact that they fought back — for the first time in American history homosexuals fought back.

The March must have been a very personal experience. The account by the two lesbians gives some hint as to the nature of this personal experience — but it is an experience that cannot be appreciated vicariously and can only be shared by walking down the street oneself.

We do not advocate that homosexuals in Australia should immediately march down the street carrying Gary Liberation placards but we do feel that it should be recognised by all homosexuals that it is a necessary step to be taken eventually — maybe not for twenty years — but we must now work towards the day when we can walk down the street openly as homosexuals.

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

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SAN FRANCISCO

not quite a golden gate to paradise

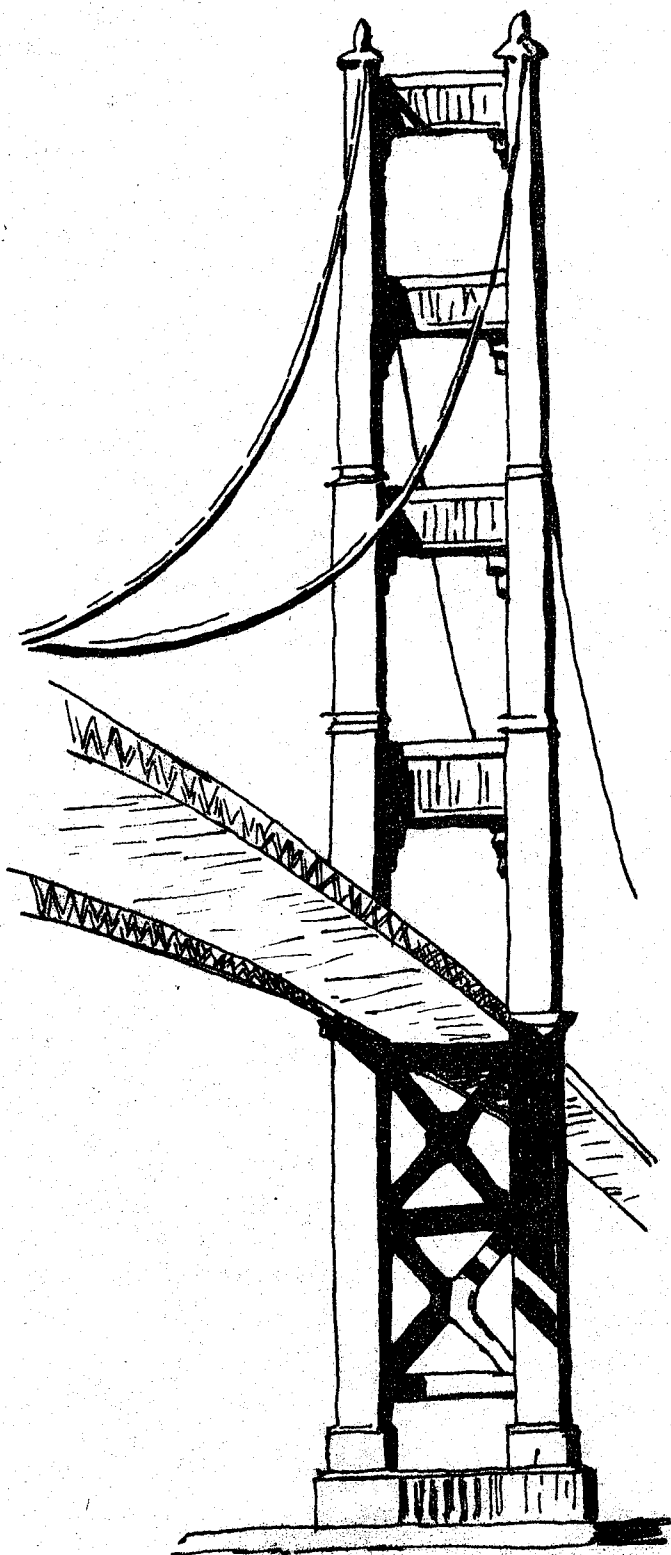
By Anthony Johnston

Time was when you could easily keep abreast of the growth of homosexual organisations in America. Up until as recently as even ten years ago the count was so comparatively low, you could tick off the organisations functioning on one or two hands. During the fifties there was the Mattachine Society, One Inc., the Daughters of Bilitis and little else. But today, there are literally hundreds of homosexual groupings strewn over the length and breadth of the United States. These groupings reflect a wide enough spectrum politically, socially, organisationally so that each different homosexual can easily find his or her own niche.

Originally this article was to be a straightforward summary of the homosexual scene in America. But in view of the complexity of the scene I decided to deal with San Francisco and perhaps at a later date deal with the other Cities. I have chosen SF because there are more homosexuals per capita than in any other city in America. 10 per cent of San Franciscans are homosexual as compared to 4 per cent Kinsey found in the general population. There is more permissiveness in SF than any other American city and homosexuals go there from all over the country. It has often been called the mecca for homosexuals. But it is still far from being utopia.

The eldest of the homosexual groups in San Francisco is the Mattachine Society. It was formed in 1950 and quickly built up an image as a national association for the advancement of homosexual acceptance. This image is long gone. Mattachine Society is now little more than a name, with less than 200 members nationwide. Three years ago the group stopped publishing its monthly 'Mattachine Review' because of lagging finances.

In 1952 a small group broke away from the Mattachine Society to publish a magazine. At that time Mattachine saw a magazine as far too spectacular and harmful to the homosexual cause. The first issues of the break-away group's magazine 'One' were filled with criticism of the Mattachine Society and this has been the usual practice of homosexual



groups in the U.S. ever since. 'One' still exists today but has little relevance to the homosexual scene.

Neither 'One' nor Mattachine were concerned with the plight of the female homosexual. In 1956 six or seven women formed Daughters of Bilitis. Today it has offices in San Francisco, New York, L.A. and San Diego. It has always had trouble gaining full acceptance from the male homosexual groups and today sees itself as part of the women's liberation fight.

The Society for Individual Rights (SIR) is the largest homosexual group in the city. It has 900 members. SIR was started in July 1964, the outgrowth of the League for Civil Education. SIR first met at Glide Church, but soon opened a spacious second-floor centre in the heart of the city. SIR's aim is to be very strong in the Establishment and have a very large membership and budget. 'Vector', SIR's monthly 40 page glossy magazine has 4500 circulation.

SIR is a fairly moderate, mainly white, middle-class organisation. It sometimes supports the picket lines of more militant gay groups and occasionally puts up one of its own, as last July when SIR protested Civil Service policy of firing and not hiring known homosexuals.

The Gay Liberation Front is far more vocal than any of the groups mentioned so far. It was the creation of Leo Laurence and Gale Whittington, who has been editor and reporter for 'Vector' before they caused a public stir with a story in the 'Berkeley Barb' illustrated with a photo of them embracing. First Whittington, 21, lost his job at a steamship company, then Laurence, 36, was suspended from the KGO news staff.

Picketing of both firms as well as the 'Examiner' for a series of articles on homosexuality set the tone of the front. The Front is out to challenge the gay establishment to turn to radical politics. So far it has succeeded only with Daughters of Bilitis.

There are so many different homosexual groups putting on social events, it's hard to keep them straight: The Coits with their annual Coit-tillion; the Gayolas; the Constantines. But, besides SIR, the Tavern Guild, an organisation of 55 to 60 San Francisco gay bars, offers homosexuals the most opportunity for socializing. Incorporated four years ago, the Tavern Guild sponsors auctions, an annual picnic and a Halloween Ball at which an Empress of San Francisco is selected to reign over gay festivities throughout the year.

The Tavern Guild is little more than loose confederation of bar owners whose clientele is predominantly gay. They do not join the picket lines, but apply gay power in other ways. For instance there was the time when a straight beer driver was jostled while making a delivery in a gay bar. "You fuckin' queers are all alike," the truck driver exploded in anger.

Word of this spread through the gay community and a boycott went into effect. In a month, Citywide sales of the truck driver's brand of beer were off some 20,000 cases and the only way the company could get back in grace was to advertise in 'Vector'.

The Council on Religion and the Homosexual gets much of the credit for improved relations between the homosexuals and straights. Organised six years ago this month by clergymen - mainly Episcopalians and Methodists: "When I first started I was alone," Rev. McIlvenna recalls. "My wife was called a fruitfly, a fag hag. Everyone was sure I was queer. People wondered where our children came from. But I didn't pay any attention. And now we don't get the crank calls and poison pen letters that we used to." He explains what he believes is the key to understanding homosexuality: "I had to understand about human sexuality to de-mythologize about homosexuality. And believe me it took a long time."

He believes San Francisco has changed in direct proportion to the number of people willing to back homosexuals as persons - mainly ministers and doctors. Homosexual groups too, he says, have importance in organising homosexuals towards self help and political support.

The recent relative truce between homosexuals and the police department has not come without a battle and continues with occasional skirmishes. The turning point seems to have been New Year's Eve 1965.

At a ball sponsored by the Council on Religion and the Homosexual as its first fund-raising event, a clash between the cops and the homosexuals resulted in four arrests and a \$2.5 million lawsuit against the City and individual Officers still pending in federal court.

The suit had a calming effect. There was a reshuffling of the vice squad personnel and the City let up on homosexuals.

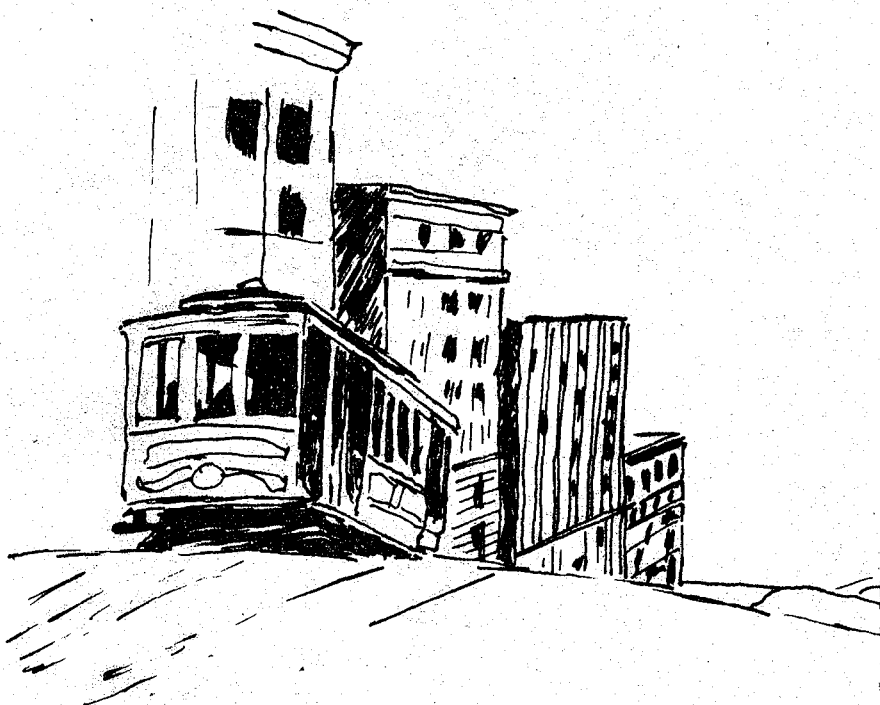
There have been other, more recent, incidents that indicate all is not right. A year ago at a popular cruising spot for homosexuals, SIR member Frank Bartley was killed by a plainclothes policeman acting as a vice squad decoy, a ploy no longer officially used by San Francisco police.

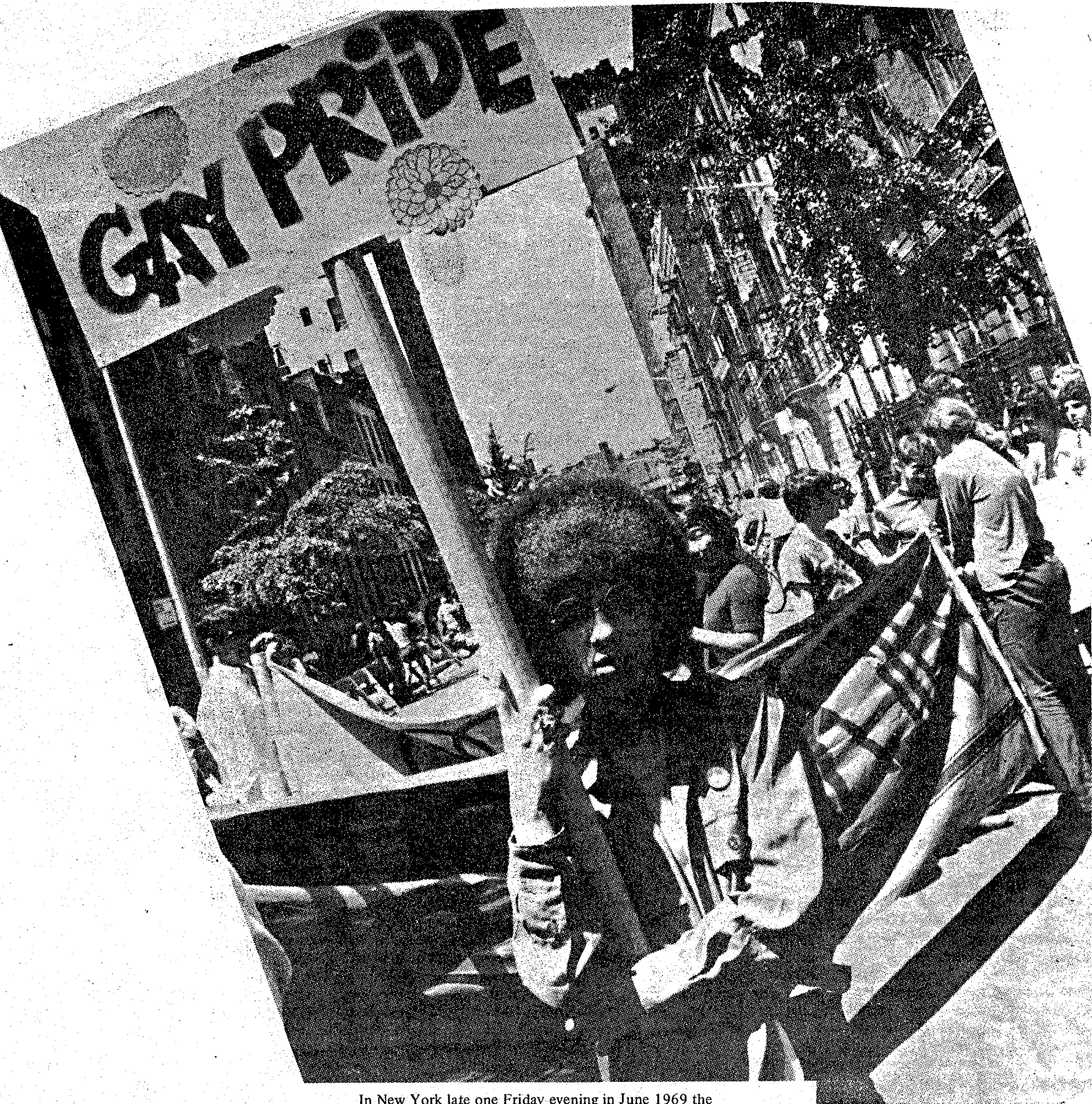
Bartley was approached by one cop, dressed in tight-fitting Levi's, and lured into making a play. Bartley suggested they go to his place and the pair got in Bartley's car. The plainclothesman then made an excuse to leave, returning soon with another man. They approached Bartley's car from both sides.

Bartley saw them closing in and tried to leave. The cop on the passenger side pulled his gun and stuck it through the window. He later claimed Bartley grabbed his arm, firing the gun accidentally. A hole was blown in the back of Bartley's head. He died four days later and the officer so far has not been disciplined.

Tom Maurer, from the Sex Research Institute, sums the situation up, explaining that San Francisco, if not exactly a model city for homosexuals is at least better than any other in America.

"San Francisco is demonstrating that other cities where they harass homosexuals are making a great mistake. Here, where there is an element of permissiveness, the City is not suffering because of it. I would hope somehow the other cities would become aware of this and realise there is no point in this harassment of bona-fide upright citizens. San Francisco is a partial demonstration that the attitude that has permeated society that homosexuals must be harassed has no basis in fact."





In New York late one Friday evening in June 1969 the police raided Stonewall, in Christopher Street, which at that time was the largest homosexual discotheque in the city. The police arrested staff and customers for the sale and consumption of alcohol on unlicensed premises.

The homosexual crowd that gathered outside interpreted the raid as just another example of persecution by the police. They started chanting "Gay Power" and flung pennies, rocks and bottles at the police. Every night for the next week hundreds of homosexual men and women paraded up and down Christopher Street and the riot police had to be called out for seven nights in a row.

On June 28, 1970, a mass march was organised to commemorate the first anniversary of this new and entirely unexpected spirit of homosexuals.

The following articles by Perry Brass and two lesbians are first hand accounts of this March.

CHRISTOPHER STREET LIBERATION DAY

— By two Lesbians

It celebrated a battle
Sheridan Square looked less than normal. Queens and young
street people were conspicuously absent. It was early.
A 12-year old walking along with his father
nervously laughed "They're all over."

But there weren't many at first, drifting out,
massing out at the last moment as if they were watching
to see

if the others were going to show.

A couple of eggs were thrown.

Would the queens be busted?

The old women saying "Didja see that sign

Sappho-was-a-right-on-woman?"

The people were wearing their favorite clothes and
two sweatshirts in the crowd-but and femme.

Yes it was a put-on.

Getting popsicles and pinning the posters on and
there wasn't a cloud in the sky.

Cameras were everywhere "Listen, do you mind if I
take your picture". So now it's what does the animal
look like and
what is its species.

Corralled by the sawhorses the parade took shape.

We covered 15 blocks!

Marching with our arms around each other, yelling to
the crowd

"join us" or "out of the closets, into the streets"
and they did join us.

The "bright red, green, purple, and yellow silk banners
high in the warm afternoon air" were good for out
"image"

and they made us feel good. Someone called it therapy.

2-4-6-8- Gay is just as good as straight.

"No" says a woman "Gay is twice as good as straight."

Approaching Johnny's Desperation Bar women hinted at
taking the parade there and liberating the place. But
no, we were running a nice parade here

The march kept its definition as did many in the Sheep
Meadow.

On the anniversary of a battle we watched a pseudo-
hetero

couple in a kissing marathon

we watched a "Screw"
photographer

take pictures of two women lying together on the grass
their heads buried together hidden. They are still

making money
off of us.

And a woman said "I didn't know the men were still
using 'she'
as a put-down."

In the Sheep Meadow with kite-streamers overhead the
smiles

of the people were important, the smiles of those
unafraid of each other.

And in another part of town a certain neighbourhood bar
was
very busy. Women never came in like that on a Sunday
afternoon.

Usually the place was deserted except for the hard-
drinking

regulars and none of them could be seen in that sort of
march

even though news photos are hazy. They were friendly
and

there was no accounting for this phenomenon. Perhaps
they had just sensed something.

The women were quiet. Would there be a Lesbian Center?
Women filtered in off the streets and came as far as
Sioux City and Oregon.

Upstairs in the church was the Communal Supper which
was

at first a table with hot water, bread, salami and mustard
Then miraculously all this food appeared — chicken,
watermelon,

salads and cakes, each person bring what they could.

As we began sharing this food together we began talking
about our experiences in small spontaneous groups.

We talked about the struggle of overthrowing
everything they tell us we are. It's time to decide what
you want and what you are and not let anyone tell you
different.

And downstairs we danced in the hall decorated with
our posters

the windows wide open, the breeze. It was the spring,
the juke playing the quarter beer and people giving
what they

could at the door.

We realize again that our sisters are incredibly beautiful
and the way they move with the music, dancing close
and dancing

in circles, together, so beautiful. Now a struggle inside.
It celebrated a battle.

You can only do it once. For some people it
was the first time they were out on the street
and it was the beginning of a revolution for them
For some it was the chance to show off —
in drag, in feathers and flowers.

A reporter asked why we considered a gay picnic
political.

We told him that gay oppression was different from
race oppression;

that tearing off the mask of anonymity
is the first step in our liberation.

And we must take the first step.

But we can only do it once.

We thought we wore masks to hide from other people;
then we found that we ourselves didn't know who we were
until we took off the masks.

Next year we won't need a parade.

We don't know what we will be next year.

We did it! The Park was right there and it was ours. We had done it. It did not seem possible that it could be over. That the long march had been the culmination of the long wonderful weekend, a weekend of love and warmth and talking and seeing new people and finding out new things about ourselves as new people, how could this be over? So the park was right there and once we got there the question was what to do with it? Where was the music? Where were the speakers? What were we going to do with the park? And the answer, of course, was us. We were the speakers. Maybe fourteen thousand speakers. We were the music. Maybe fourteen thousand pieces of music, all of it inside of us, from the Stones to Mahler. And we were love. It was all around us, possibly the first time love had reappeared in the park on such a large scale since the first Easter Be-In three years ago when once before, to my knowledge, the Sheep Meadow was filled with love. For we were there outrageously upfront with our love for each other. The world saw what we were for the first time in God knows, indeed only God knows, how many years. As one of the parade marshals said, 'Sing it loud, sing it clear! We're not in the dark, crowded gay bars now; we're out in the open. Sing it loud. Sing it clear. Gay is proud. Gay is here!'

For some people the march was and will be one of the highest points in their lives. The courage that it took for some people to make those first steps from Sheridan Square into Sixth Avenue and out of the Village was the summoning up of a whole lifetime's desire to finally come clear, to say the truth as it is, to expose themselves nakedly than any pin-up boy in any flesh book, to show their heads as well as their bodies and to put their heads and souls where their bodies have been for so many years. It meant the possibility of taking all consequences unquestionably. For some people this would be the first time in their lives they had indeed come out, come out of hiding, come out from the docks, the dark bars, the unlighted avenues that have been their refuges and face their parents, schools, jobs, all the media's blackmail capacity

that has made everything out in the streets now out in the country. But that was where we were: out of the closets and into the streets. 'If your mother could only see you now!' one old man on a sidewalk in the village shouted. Well she certainly could if she tried hard enough and it's about time she did. Because it's about time fourteen million (give or take a few million according to Kinsey) people in America stopped being bachelors or single Americans and started being gay women and men.

For some people the march was the thing. Or getting to the park. 'TOGETHER. Together!' And right-on to that.

But for many people the whole week had been one of the busiest, most fruitful weeks of their lives and that was that. It had been a week of gay pride. It had been a week of saying 'Do you know what week this is?' And answering, 'yes it's gay pride week.' It had been a time of walking up to people you didn't know and watching their faces when they read things handed to them that said THIS IS GAY PRIDE WEEK and that was that. It was a fact. Whether you were gay, straight, or ambidextrous, that was it. It was Gay Pride Week just like the coming of a holiday you've never heard about and suddenly discovered and the holiday became a time and feeling, a mass feeling, like Mardi Gras.

Sunday night some of us were tired. The festival had exploded in front of us like a great firework that we had only hoped would come off and, wow, had it, but we were very tired from meeting new people from all over the country and feeding them at Washington Square Church and hassling with winoes and dancing at GAA's massive dance or at GLF's little dances vibrant with twisting, joyous circle dances, and workshops at AU, and sit-ins, and from people. Most of all from people, new people, old people, angry and loving people. Tired from coming out and being ourselves, a much harder trip than the three mile walk from Sheridan Square to the Park, not walking in protest but in affirmation that we exist and are together to love together and we are gay and WE ARE GAY PRIDE WEEK.

GAY RADICALS IN ACTION

— by M.R.

Conventional antipathy to homosexuals can, it seems, bring about a backlash, if one can judge from recent events in New York.

Homosexuals Intransigent, (or HI! for short), a radical gay-protest movement, has recently spawned a separatist faction called HI!-in-Exile which is calling on Gays to move into their own residential area in New York. According to *The Advocate* ("Newspaper of America's Homophile Community") of September 29, a campaign is under way for a homosexual takeover of large areas of Manhattan "to provide a wholesome environment for homosexuals".

The two areas nominated already have large homosexual populations. The first, to be known as the "First Gay-Power District" covers the 19th and 20th Congressional Districts (Greenwich Village, Columbia University, etc.). The second, the "First Homosexual Men's Neighbourhood", is the section between 60th and 90th Streets from Central Park to the Hudson River, and takes in popular cruising areas along Central Park West, and Riverside Drive. A Homosexual Women's Neighbourhood is to be designated later.

The founder of HI! is Craig Schoonmaker, who admits that "many heterosexuals and heterosexualized gay people will condemn gay separatism. But we only ask that people

acknowledge openly the tendency of many of us to associate almost exclusively with homosexuals anyway, and to realise that, at least for a while, gay people will have to be geographically concentrated to build real gay power". (Schoonmaker's address is 127 Riverside Drive, New York, NY, 10024.)

Although there would be bonuses — one can think of some attaching to such a community, there are nobler justifications offered: some altruistic efforts in housing, employment, legal and psychological services for the inhabitants. Perhaps this kind of solution to gay disaffection from square communities will not commend itself to Australian homosexuals — only now emerging from a long period of inarticulated humiliation as an unmentionable sub-culture. There is, after all, the frightening possibility of the ghetto mentality, not to mention what might be called the 'ghettoff' mentality.

But on the other hand, to pretend for a moment that real assimilation in the square community is either possible or desirable is to fall for the aversion-therapy assumptions so totally demolished in the first issue of *Camp Ink*. While not rushing off to join one of the new gay districts, one can sympathise with their rejection of heterosexual outlooks on homosexual behaviour.

What Homosexuals Want From This Old World

- By Carl Wittman

(The author is a gay lib activist in San Francisco.)

San Francisco is a refugee camp for homosexuals. We have fled here from every part of the nation, and like refugees elsewhere, we came not because it is so great here, but because it was so bad there. By the tens of thousands, we fled small towns where to be ourselves would endanger our jobs and any hope of a decent life; we have fled from blackmailing cops, from families who disowned or "tolerated" us; we have been drummed out of the armed services, thrown out of schools, fired from jobs, beaten by punks and policemen.

And we have formed a ghetto, out of self protection. It is a ghetto rather than a free territory because it is still theirs. Straight cops patrol us, straight legislators govern us, straight employers keep us in line, straight money exploits us. We have pretended everything is OK, because we haven't been able to see how to change it — we've been afraid.

In the past year there has been an awakening of *gay liberation* ideas and energy. How it began we don't know; maybe we were inspired by black people and their freedom movement; we learned how to stop pretending from the hip revolution. America in all its ugliness has surfaced with the war and our national leaders. And we are repulsed by the quality of our ghetto life.

Where once there was frustration, alienation, and cynicism, there are new characteristics among us. We are full of love for each other and are showing it; we are full of anger at what has been done to us. And as we recall all the self censorship and repression for so many years, a reservoir of tears pours out of our eyes. And we are euphoric, high, with the initial flourish of a movement.

We want to make ourselves clear; our first job is to free ourselves; that means clearing our heads of the garbage that's been poured into them.

It should also be clear that these are the views of one person, and are determined not only by my homosexuality, but my being white, middle class. It is my individual consciousness. Our group consciousness will evolve as we get ourselves together.

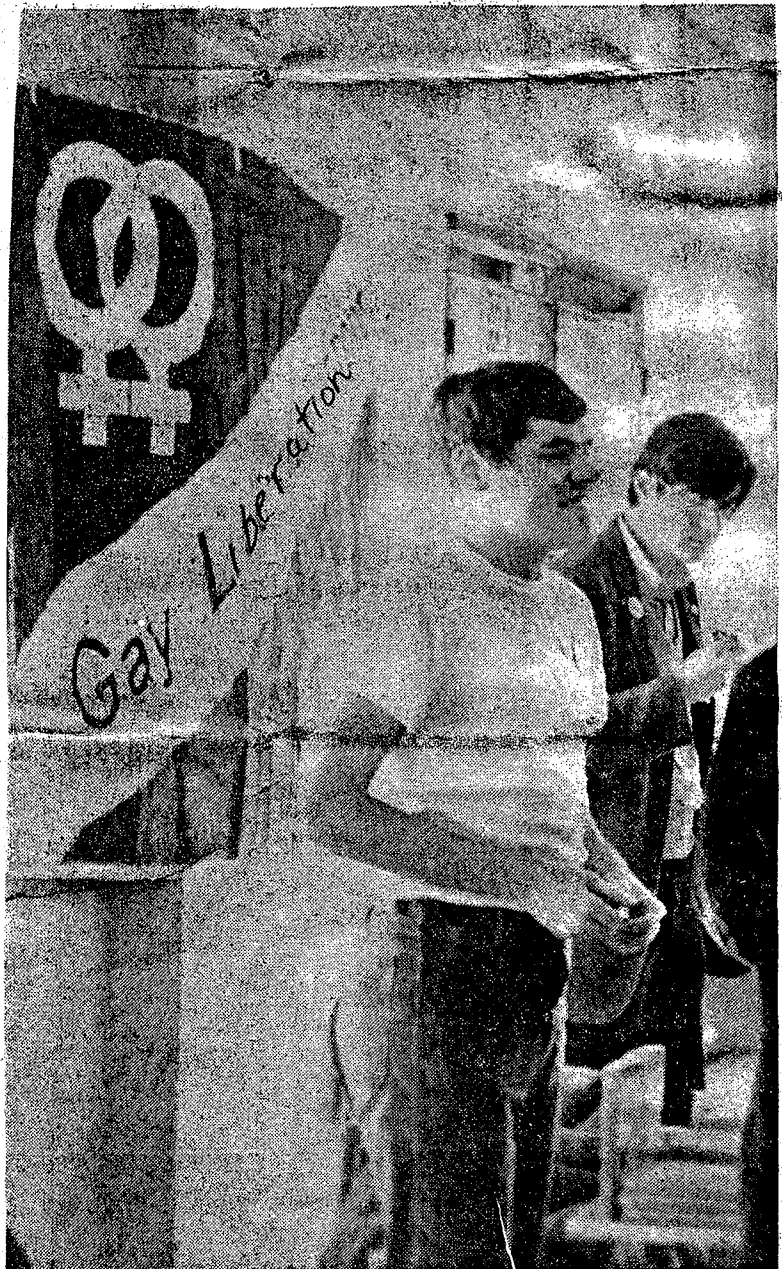
Orientation

What homosexuality is: Nature leaves undefined the object of sexual desire. The gender of that object is imposed socially. Humans originally made homosexuality taboo because they needed every bit of energy to produce and raise children: survival of species was a priority. With overpopulation and technological change, that taboo continues only to exploit and enslave us.

As kids we refused to capitulate to demands that we ignore our feelings toward each other. Somewhere we found the strength to resist being indoctrinated, and we should count that among our assets. We have to realize that our loving each other is a good thing, not an unfortunate thing, and that we have a lot to teach straights about sex, love, strength, and resistance.

Homosexuality is *not* a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of American marriage. *Homosexuality is the capacity to love someone of the same sex.*

Bisexuality: Bisexuality is good; it is the capacity to love people of either sex. The reason so few of us are bisexual is because society made such a big stink about homosexuality that we got forced into seeing ourselves as either straight or non-straight. Also, many gays got turned off to the ways men are supposed to act with women and vice-versa, which is pretty fucked-up. Gays will begin to turn on to women when 1) it's something that we do because we want to, not because we should; 2) when women's liberation changes the nature of heterosexual relationships.



We continue to call ourselves homosexuals, not bisexual, even if we do make it with the opposite sex also, because saying, "Oh, I'm Bi" is a cop out for a gay. We get told it's OK to sleep with guys as long as we sleep with women, too, and that's still putting homosexuality down. We'll be gay until every one has forgotten that it's an issue. Then we'll begin to be complete.

Heterosexuality: Exclusive heterosexuality is fucked up. It is a fear of people of the same sex, it's anti-homosexual, and it is fraught with frustrations. Heterosexual sex is fucked up, too; ask women's liberation about what straight guys are like in bed. Sex is aggression for the male chauvinist; sex is obligation for traditional women. And among the young, the modern, the hip, it's only a subtle version of the same. For us to become heterosexual in the sense that our straight brothers and sisters are is not a cure, it is a disease.

Women

Lesbianism: It's been a male dominated society for too long, and that has warped both men and women. So gay women are going to see things differently from gay men, they are going to feel put down as women, too. Their liberation is tied up with both gay liberation and women's liberation.

This article speaks from the gay male viewpoint. And although some of the ideas in it may be equally relevant to gay women, it would be arrogant to presume this to be a manifesto for lesbians.

We look forward to the emergence of a lesbian voice. The existence of a lesbian caucus within the New York City Liberation Front has been very helpful in challenging male chauvinism among gay guys, and anti-gay feelings among women's lib.

Male Chauvinism: All men are infected with male chauvinism — we were brought up that way. It means we assume that women play subordinate roles and are less human than ourselves. (At an early gay liberation meeting one guy said, "Why don't we invite women's liberation, and they can bring sandwiches and coffee"). It is no wonder that so few gay women have become active in our groups.

Male chauvinism, however, is not central to us. We can junk it much easier than straight men can. For we understand oppression. We have largely opted out of a system which oppresses women daily — our egos are not built on putting women down and having them build us up. Also, living in a mostly male world we have become used to playing different roles, doing our own shitwork. And finally, we have a common enemy; the big male chauvinists are also the big anti-gays.

But we need to purge male chauvinism, both in behaviour and in thought among us. Chick equals nigger equals queer.

Women's Liberation: They are assuming their equality and dignity and in doing so are challenging the same things we are: the roles, the exploitation of minorities by capitalism, the arrogant smugness of straight white male middle-class America. They are our sisters in struggle.

Problems and differences will become clearer when we begin to work together. One major problem is our own male chauvinism. Another is uptightness and hostility to homosexuality that many women have — that is the straight in them. A third problem is differing views on sex: sex for them has meant oppression, while for us it has been a symbol of our freedom. We must come to know and understand each other's style, jargon and humour.

We want to begin more intensive discussions with women's liberation. And in any case we must support their demands and understand their viewpoint.

Roles

We've lived in role-creating institutions all our lives. Naturally we mimic the roles. For too long we mimicked these roles to protect ourselves — a survival mechanism. Now we are becoming free enough to shed the roles which we've picked up from the institutions which have imprisoned us.

Marriage: Marriage is a prime example of a straight institution fraught with role playing. Traditional marriage is a rotten, oppressive institution. Those of us who have been in heterosexual marriages too often have blamed our gayness on the breakup of the marriage. No. They broke up because marriage is a contract which smothers both people. And we had the strength, again, to refuse to capitulate to the roles which were demanded of us.

Gay people must stop guaging their self respect by how well they mimic straight marriages. Gay marriages will have the same problems as straight ones except in burlesque. For the usual legitimacy and pressures which keep straight marriages together are absent, e.g. kids, what parents think, what neighbours think.

To accept that happiness comes through finding a groovy

spouse and settling down, showing the world that "we're just the same as you" is avoiding the real issues, and is an expression of self hatred.

Alternatives to Marriage: People want to get married for lots of good reasons, although marriage won't often meet those needs or desires. We're all looking for security, a flow of love, and a feeling of belonging and being needed.

These needs can be met through a number of social relationships and living situations. Things we want to get away from are: 1) exclusiveness, proprietorial attitudes toward each other, a mutual pact against the rest of the world; 2) promises about the future, which we have no right to make and which prevent us from, or make us feel guilty about, growing; 3) inflexible roles, roles which do not reflect us at the moment but are inherited through mimicry and inability to define equalitarian relationships.

We have to define for ourselves a new pluralistic role-free social structure for ourselves. It must contain both the freedom and physical space for people to live alone, live together for a while, live together for a long time, either as couples or in larger numbers; and the ability to flow easily from one of these states to another as our needs change.

Gay "stereotypes": The straights' image of the gay world is defined largely by those of us who have violated straight roles. There is a tendency among "homophile" groups to deplore guys who play visible roles — the queens and nelligs. As liberated gays, we must take a clear stand. 1) Gays who stand out have become our first martyrs. They came out and withstood disapproval before the rest of us did. 2) If they have suffered from being open, it is straight society whom we must indict, not the queen.

Closet queens: This phrase is becoming analogous to "Uncle Tom". To pretend to be straight sexually, or to pretend to be straight socially, is probably the most harmful pattern of behaviour in the ghetto. The married guy who makes it on the side secretly; the guy who will go to bed once but who won't develop any gay relationships; the pretender at work or school who changes the gender of the friend he's talking about;

If we are liberated we are open with our sexuality. Closet queenery must end.

But: in saying come out, we have to have our heads clear about a few things. Closet queens are our brothers, and must be defended against attacks by straight people. The fear of coming out is not paranoia. The stakes are high; loss of family ties, loss of job, loss of straight friends. These are all reminders that the oppression is not just in our heads, it's real. Each of us must make the steps toward openness at our own speed and on our own impulses. Being open is the foundation of freedom: it has to be built solidly.

Closet queen is a broad term covering a multitude of forms of defense, self-hatred, lack of strength, and habit. We are all closet queens in some ways, and all of us had to come out — very few of us were "flagrant" at the age of seven! We must afford our brothers and sisters the same patience we afforded ourselves. And while their closet queenery is part of our oppression, it's more a part of theirs. They alone can decide when and how.

Oppression

It is important to catalogue and understand the different facets of our oppression. There is no future in arguing about degrees of oppression. A lot of "movement" types come on with a line of shit about homosexuals not being oppressed, as much as blacks or Vietnamese or workers or women. We don't happen to fit into their ideas of class or caste. Bull! When people feel oppressed, they act on that feeling. We feel oppressed. Talk about the priority of black liberation or ending imperialism over and above gay lib is just anti-gay propaganda.

Physical attacks: We are attacked, beaten, castrated and left dead time and time again. There are half a dozen known unsolved slayings in San Francisco parks in the last few years. "Punks", often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queers" and cops look the other way. That used to be called lynching.

Cops in most cities have harassed our meeting places: bars and baths and parks. They set up entrapment squads. A Berkeley brother was slain by a cop in April when he tried to split after finding out that the trick who was making advances to him was a cop. Cities set up "pervert" registration, which if nothing else scares our brothers into the closet deeper.

One of the most vicious slurs on us is the blame for prison "gang rapes." These rapes are invariably done by people who consider themselves straight. The victims of these rapes are us and straights who can't defend themselves. The press campaign to link prison rapes with homosexuality is an

Removing the Queens from Queensland

attempt to make straights fear and despise us, so they can oppress us more. It's typical of the fucked-up straight mind to think that homosexual sex involves tying a guy down and fucking him. That's aggression, not sex. If that's what sex is for a lot of straight people, that's a problem they have to solve, not us.

Psychological warfare: Right from the beginning we have been subjected to a barrage of straight propaganda. Since our parents don't know any homosexuals, we grow up thinking that we're alone and different and perverted. Out school friends identify "queer" with any non-conformist or bad behaviour.

Self-oppression: As gay liberation grows, we will find our up tight brothers and sisters, particularly those who are making a buck off our ghetto, coming on strong to defend the status quo. This is self-oppression: "Things in SF are OK," "gay people just aren't together."

Institutional: Discrimination against gays is blatant. Homosexual relationships are illegal, and even if these laws are not regularly enforced, they encourage and enforce closet queerness. The bulk of the social work/psychiatry field looks upon homosexuality as a problem, and treats us as sick. Employers let it be known that our skills are acceptable only as long as our sexuality is hidden.

The discrimination in the draft and armed services is a pillar of the general attitude towards gays. If we are willing to label ourselves publicly not only as homosexual but as sick, then we qualify for deferment.

Sex

What sex is: It is both creative expression and communication, good when it is either or better when it is both. Sex can also be aggression and usually is when those involved do not see each other as equals.

I like to think of good sex in terms of playing the violin; with both people, on one level, seeing the other body as an object capable of creating beauty when they play it well; and, on a second level, the players communicating through their mutual production and appreciation of beauty. As in good music, you get totally into it and coming back out of that state of consciousness is like finishing a work of art or coming back from an episode of an acid or mesaline trip.

To press the analogy further: the variety of music is infinite and varied depending on the capabilities of the players, both as subjects and as objects. Solos, duets, quartets (symphonies, even, if you happen to dig Romantic music!) are possible. The variations in gender, response, and bodies are like different instruments. And perhaps what we have called sexual orientation probably just means that we have not yet learned to turn on to the total range of musical expression.

Objectification: In this scheme, people are sexual objects, but they are also subjects. This use of human bodies as objects is legitimate (not harmful) only when it is reciprocal. If one person is always object and the other subject, if stifles the human being in both of them. Objectification must also be open and frank.

Gay liberation people must understand that women have been treated exclusively and dishonestly as sexual objects. A major part of their liberation is to play down sexual objectification and to develop other aspects of themselves which have been smothered so long. We respect this. We also understand that a few liberated women will be appalled or disgusted at the open and prominent place that we put sex in our lives; and while this is a natural response from their experience, they must learn what it means for us.

For us, sexual objectification is a focus of our quest for freedom. It is precisely that which we are not supposed to share with each other. Learning how to be open and good with each other sexually is part of our liberation. And one obvious distinction: objectification of sex for us is something we choose to do among ourselves, while for women it is imposed by their oppressors.

On positions and roles: Much of our sexuality has been perverted, and warped from self-hatred. These sexual perversions are basically anti-gay.

I like to make it with straight guys. I'm not gay, but I like to be done."

I don't like to be touched above the neck.

We strive for democratic, mutual reciprocal sex. This does not mean that we are all mirror images of each other in bed, but that we break away from roles which enslave us. We already do better in bed than straights do, and we can be better to each other than we have been.

Chicken and Studs: Nice bodies and young bodies are attributes, they're groovy. They are inspiration for art, for spiritual elevation, for good sex. The problem arises only in the inability to relate to people of the same age, or people who don't fit the plastic stereotypes of a good body. At that point, objectification eclipses people, and expresses self-hatred. "I hate gay people, and I don't like myself, but if a stud (or chicken) wants to make it with me, I can pretend I'm someone other than me."

Angels on exploitation of children: kids can take of themselves, and are sexual beings way earlier than we'd like to admit. Those of us who began cruising in early adolescence know this, and we were doing the cruising, not being debauched by dirty old men. Scandals such as that in Boise, Idaho blaming a "ring" of homosexuals for perverting their youth are the fabrications of press and police and politicians. And as for child molesting, the overwhelming amount is done by straight guys to little girls: it is not particularly a gay problem, and is caused by the frustrations resulting from anti-sex puritanism.

Our Ghetto

We are refugees from America. So we came to the ghetto - and as other ghettos, it has its negative and positive aspects. Refugee camps are better than what preceded them, or people never would have come. But they are still enslaving, if only that we are limited to being ourselves there and only there.

Ghettos breed self-hatred. We stagnate here, accepting the status quo. The status quo is rotten. We are all warped by our oppression, and in the isolation of the ghetto we blame ourselves rather than our oppressors.

Ghettos breed exploitation. Landlords and they can charge exorbitant rents and get away with it, because of the limited area which is safe to live in. Mafia control of bars and baths in NYC is only one example of outside money controlling our institutions for their profit. In San Francisco, the Tavern Guild favours maintaining the ghetto, for it is through ghetto culture that they make a buck. We crowd their bars not because of their merit but because of the absence of any other social institution. The Guild has refused to let us collect funds or pass out gay liberation literature in their bars. Need we ask why? Police or con men who shake down the straight gay in return for not revealing him; the book stores and movie-makers who keep raising prices because they are the only outlet for pornography; heads of "modeling" agencies and other pimps who exploit both the hustlers and the johns - these are the parasites who flourish in the ghetto.

San Francisco: Our ghetto certainly is more beautiful and larger and more diverse than most ghettos, and is certainly freer than the rest of America. That's why we're here. But it isn't ours. Capitalists make money off us, cops patrol us, government tolerates us as long as we shut up, and daily we work and pay taxes for those who oppress us.

To be a free territory, we must govern ourselves, set up our own institutions, defend ourselves, and use our own energies to improve our lives. The emergence of gay liberation communes, and our own paper is a good start. The talk about a gay liberation coffee shop/dance hall should be acted upon. Rural retreats, political action offices, food cooperatives, a free school, unalienating bars and after hours places - they must be developed if we are to have even the shadow of a free territory.

Removing the Queens from Queensland

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(Delivered at THE HUMANIST SOCIETY OF
QUEENSLAND, October 11th, 1970).

The first thing to stress about the law relating to homosexuals in Queensland is that it is not an offence to be a homosexual. There are no laws against homosexuality as such.

The criminal code confines its attention to certain sexual practices which homosexuals tend to engage in; it does not otherwise concern itself with the homosexual.

Apart from the major question of whether the criminal law should set itself up as the guardian of the bedchamber, perhaps the main plank in the platform of homosexual law reform is that the existing laws discriminate against men: what is permitted between a man and a woman, or between a woman and a woman, is an imprisonable offence when engaged in between a man and a man; and the law is incapable of uniform enforcement.

There are two other preliminary remarks to be made: one is: the attitude of the police is at least as important as the content of the criminal law. The other is that even if crimes discriminating against homosexuals were removed from the statute book, whether the homosexual would be permitted to lead a life freed from anxiety would depend very much on the degree to which public and private prejudice could be reduced.

1. THE OFFENCES OF THE CRIMINAL CODE:

The criminal offences which homosexuals may be tempted to commit are set out in sections 208, 209, 210, 211, 227 and 337 of the Queensland Criminal Code, and are as follows:-

Section 208, Unnatural Offences:

"Any person who -

1. Has carnal knowledge of any person against the order of nature; or
 2. Has carnal knowledge of an animal; or
 3. Permits a male person to have carnal knowledge of him or her against the order of nature;
- is guilty of a crime, and is liable to imprisonment with hard labour for fourteen years.

The first and third of these offences are often described as sodomy or buggery, both of which mean the same thing -

Consent is no defence, although where a party consents, he is regarded as an accomplice and his evidence must be corroborated. (Section 632 of the code).

The question of proof and corroboration is dealt with below. The fourteen year sentence may seem to be excessive but was imposed as recently as 1967 in Queensland in the case of a pack rape with violence to a young man. (*R. v. Phillips and Lawrence* (1967) Qd.R. 237).

The offence appears in the Old Testament (Leviticus XX, v.13) where it is made punishable by death. In the reign of Richard I, men were hanged and women were drowned for committing this offence.

The death penalty was retained for the offence in England until 1881, when life imprisonment was imposed for it. In Queensland, the life sentence was reduced to a fourteen year sentence when the Qld Parliament was considering the Criminal Code in Committee in 1899 (Queensland Parliamentary Hansard, Vol. 82 at P. 280). In England since 1967, however, where the act is between consenting adults, there is no penalty (unless the consenting adults are merchant seamen at sea). Where one of the parties is not an adult, there are criminal penalties but they may not be instituted without the consent of the Director of Public Prosecutions.

Comment

It would seem that this offence is retained on the Statute book as a serious offence simply because it has been there for so long - since the days of the Old Testament virtually. Nevertheless, in practice, the criminal courts appear to take a serious view of this crime only in cases where violence and lack of consent are involved, or where a person in a position of trust or domination commits the offence with a person entrusted

to him or dominated by him. The indications are that, where it is a matter between consenting adults only, or an adult and a consenting juvenile where the juvenile is instigator, the court is more likely to place the convicted person on a bond than to send him to prison.

Section 209 - Attempt to Commit Unnatural Offences:

"Any person who attempts to commit any of the crimes defined in the last preceding section is guilty of a crime, and is liable to imprisonment with hard labour for seven years.

The offender can not be arrested without a warrant."

Comment

It may well be that one man may attempt to commit sodomy or buggery with another, whether with or without his consent, but he may fail to accomplish what he sets out to do. Technically he has not committed any offence under s.208. This provision enables proceedings to be brought against him for his attempt. An attempt must be a positive act: the person, intending to commit the offence, begins to put his intention into execution, and manifests his intention by some overt act.

An act which falls short of this offence may well amount to an indecent practice - see s.211 below.

Section 210 - Indecent treatment of Boys under 14:

"Any person who unlawfully and indecently deals with a boy under the age of fourteen years is guilty of a crime, and is liable to imprisonment with hard labour for seven years."

Comment

The question of dealing with youngsters would be clearly outside the scope of any reasonable plea for a tolerant attitude to homosexuals. The real issue, in the case of youngsters, is lack of capacity to consent.

Section 211 - Indecent Practices between Males:

"Any male who, whether in public or private, commits any act of gross indecency with another male person, or procures another male person to commit any act of gross indecency with him, or attempts to procure the commission of any such act by any male person with himself or with another male person, whether in public or private, is guilty of a misdemeanour, and is liable to imprisonment with hard labour for three years.

The offender may be arrested without a warrant."

Comment

The word "indecent" has no defined legal meaning, and may therefore change in content as public sentiments with regard to these matters change. The word "gross" means simply "plain, evident, obvious".

A person may commit an act of gross indecency "with" another although, that other person does not consent to it, the word "with" meaning "directed towards" rather

than "with the consent of". So that it is quite possible that one accused may be convicted but the other acquitted – see *R. v. Doorty* (1954) Q.W.N.4.

Physical contact is not necessary: an indecent exhibition is enough (*R. v. Hunt and Badsley* (1950) 2 all E.R. 291).

The provision is taken from s.11 of the English Criminal Law Amendment Act of 1885. That act was solely concerned with the control of prostitution and it has often been repeated that s.11 was introduced by motion of Mr. Labouchere during debate in the House of Commons. Although a question was raised as to the appropriateness of including material so foreign to the



objects of the Bill, the Speaker assured the House that it might include the provision, which was then put in without any debate on the merits (see Sir Travers Humphreys – *A Book of Trials* (1953) at p.34 (1956) *Crim. Law Rev.* at p. 22)

The Queensland Government adopted the English Act by the Criminal Law Amendment Act of 1891 (55 Vic. No. 24) but decided to omit s.11. In other words, in 1891, the Queensland Government decided that s.11 was inappropriate to be included.

In introducing the Bill to the House at the second reading the Premier, Sir Samuel Griffith said: "There are some people who think that in dealing with these subjects any intercourse except that sanctioned by marriage ought to be treated as a crime. That is a proposition I do not think can be maintained. It has not been found practicable in any country in the civilised worlds to deal with these subjects on that basis. We must deal with them as we find human nature"

. . . . I would say that as practical men we should bear in mind that we are dealing with human nature as it exists in the world and in Queensland; our circumstances and climate being what they are." (Parliamentary Hansard, 1891, Vol. 85 at p. 1734).

The fact that the Bill was in most respects borrowed from England was not mentioned in Parliament, and there was no reference to the omission of s.11 of the English Act.

Nevertheless, eight years later s.11 became incorporated into the Criminal Code without any debate.

In other words, when the Queensland Government directed its mind to this provision in 1891, it dropped it from the proposed legislation. When it adopted it in 1899, it did not even debate it. (Hansard, 1899, Vol. 82 at p. 280).

It is perhaps not unwarranted to comment that if this offence was not appropriate to Queensland in 1891, it is less so today.

Section 227:

This section makes it an offence to commit an indecent act in a public place. It is not directed particularly against homosexuals.

Section 228:

This section makes it an offence to sell or expose for sale any obscene book or article. Again it is not directed particularly against homosexuals.

2. PROOF OF HOMOSEXUAL OFFENCES:

Before anyone can be convicted of any of the above described offences, there has to be proof of his guilt.

In the case of homosexuals who engage in consenting practices in private, not only is there virtually no physical evidence of their crime – no violence is committed, no property stolen – but s.632 of the criminal code provides that a person cannot be convicted of an offence on the uncorroborated testimony of an accomplice and a consenting person is an accomplice.

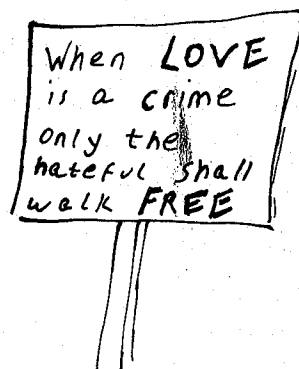
This rule provides very considerable protection to the homosexual because in practice it means that he will not be prosecuted unless the complaint is corroborated.

What is corroboration?

Corroboration is a complex concept but as far as homosexuals who commit consenting acts together are concerned, if there are only two of them, it means that the accusation of one of them can never be sufficient on its own. To prosecute successfully, it will usually be necessary for the person against whom the accusation is made to admit his guilt. Without an admission of guilt, corroboration is difficult, though not impossible to obtain. Certain articles (e.g. powder puffs, indecent photographs) have been regarded in some cases as the tools of a homosexual's trade, and as corroborative evidence of identity at least. Moreover, evidence of similar acts, e.g. that the accused had committed sexual acts with other males, might be corroborative – see *R. v. Witham* (1962) Qd.R.49.

The fact remains, however, that in the vast majority of cases the only corroboration that the police can hope for is a confession of the accused, and this is the only real protection that the law can offer to the homosexual since he is never obliged to make a confession.

It is a quite general proposition that no lawyer concerned with the defence of an accused person would ever allow him to make a statement to the police without first vetting it. A statement made "voluntarily" to the police may well contain unnoticed inaccuracies which will later cause the greater damage to the accused. Many hundreds of innocent people have been convicted because they have made incautious statements to the police. Thousands of people have been convicted, who would otherwise have gone free, simply because they made a statement before consulting a defence lawyer.



3. JUSTICE AND THE LAW:

Before a law can really be said to be just it must be capable of being applied equally to those members of society against whom it is directed. In other words, it should be capable of enforcement against most if not all offenders. In the case of homosexual offences, which are regarded as serious enough to attract heavy penalties, there can be no question of general enforcement. One case in hundreds may come to the attention of the police, by sheer chance. This is an unrealistic basis for the foundation of any criminal offence.

4. HOMOSEXUALS AND BLACKMAIL:

The homosexual is the easiest victim of a blackmailer and thief. The blackmailer can impress upon his victim that a seven or fourteen years' gaol sentence awaits him, loss of his job and disgrace in his community. Yet the victim has absolutely no guarantee that if he goes to the police he will be protected. It may be that he will, but there is no statutory provision to protect him. Any homosexual who is being blackmailed should therefore go to a solicitor and ask him to approach the police, and should not allow his identity to be divulged until the police have given a firm undertaking that there will be no repercussions. In the case of ordinary homosexual activities it is to be hoped that such undertakings would be forthcoming.

5. HOMOSEXUALS AND VIOLENT CRIMINALS:

The homosexual is likewise the easiest victim of the violent criminal. A person with a tendency to violence will select a homosexual as his victim believing that he will be afraid to complain to the police. In no area is the folly of the laws against homosexual conduct more apparent than here: for the availability of a class of vulnerable victims encourages crimes of violence and the violent criminal can thereafter be expected to extend his range of victims. As the law stands, the violent criminal is protected as against the homosexual.

6. POLICE ATTITUDES:

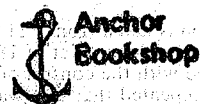
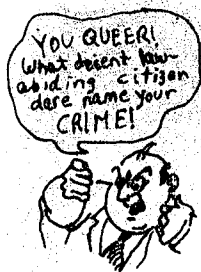
It is difficult to assess what police attitudes are towards the homosexual offender in Queensland. The attitude of one officer may be more tolerant than that of another. It is understandable, however, that the police want convictions, and it must be difficult for a police officer to resist the temptation of charging a homosexual who has confessed to a criminal act, even if he is the victim of violence. It would be indeed extremely interesting to know how many crimes of serious violence, including murder, could be solved if homosexuals dared speak freely.

In favour of police attitudes in Queensland, there does not appear to be a police practice of using decoys to trap homosexuals.

7. A CLUB FOR HOMOSEXUALS?

There would not appear to be any law preventing homosexuals from mixing socially. If one accepts the proposition that the homosexual condition is an emotional condition, and that sexual attraction is by no means always the dominant consideration, and association for homosexuals could hardly be characterised as a criminal conspiracy.

Nevertheless the present state of police and public prejudice to homosexuals at large would seem to indicate that any organised attempt to provide homosexuals in Queensland with opportunities to meet off the streets would be met with difficulties and resistance.



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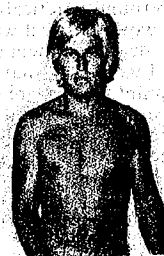
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Josephine

him down the stairs, kicking him in the crotch and eyes and he was vomiting with pain. I then got his knife from him and punctured each of his balls and removed the skin from the penis. I nailed this trophy over my toilet". No doubt it is hard to be an avowed lesbian in a court of law; but to respond to the problems of urban criminality with a vicious fantasy is self absorbed beyond acceptability.

All this may sound very critical of a huge labour of love, and there are some good things in the journal which Australian homosexuals might enjoy reading. The most interesting article is one in which one of the founders of the Daughters of Bilitis farewells Gay Power and all the homophile organizations: she feels that they are not serious about liberation of all people (negroes or women) and in their narcissistic self absorption, have degraded the ideals for which they stand. This is interesting because she is really pointing out some inadequacies in the American "model"; she is also posing again the problem of sexual inequality and male chauvinism. Some may think she was right to return to single sex organizing: though I don't, the problem is real enough, and her modesty and compassion is notable. In general though, the focus on "the woman's viewpoint" begs many questions if it does not face up to the practicalities of women's social situations, if it concentrates entirely on building up "women lesbian" self confidence. It is the strategy one is criticizing. Further like all single sex organisations, *The Ladder* forgets about the other half of the world, and in so doing distorts its own concerns. As with the bagpipes, all the uninitiated can hear is the while. It seems to me that the strategies must be bolder if we hope to achieve anything. Crouching in the ghetto of "womanhood" won't do it. A Ladder to what?

Dear Josephine,

You seem to want to hear from us so here goes. I joined CAMP INC because it sounded like a step forward for lesbians, but the more I think about it the more I think there should be a separate wing of the movement for us as we have special needs, and it would be more fun. Would you be in it?

'Sappho'

Dear Sappho,

No, I would not be in it, and I hope you'll decide against it too, as we need some assertive types like you obviously are. 'Men' can be tiresome; so can 'women'. Single sex organisations promote even more the defensive ghetto mentality that I for one object to in homosexuals, male or female. It makes for sad and limited people. Why limit yourself, when there are nice people everywhere, some of whom have vaginas and some penises.

Now is the time to say that there's no call to slavishly imitate American Gay Liberation tactics, morale boosting as they certainly are. Some of these tactics are irrelevant to the Australian situation (can you have 'Gay Power' without 'Black Power?'); others it might be suggested are even irrelevant to the American. To hand are the two most recent issues of *The Ladder*, published since 1956 by American lesbians. According to its frontispiece, its aims have changed over the ensuing sixteen years. Originally concerned to gain the same rights for lesbians as heterosexual women ("full second class citizenship") it is now concerned with the rights of all women, of whom, they say, lesbians were the first to recognize oppression. This is a dubious proposition, of course, and while applauding them for seeing connections, we might also wonder if a magazine geared almost exclusively to lesbian interests can contribute much to the wider movement, and wonder too if a single sex strategy is the right route to equal rights for men and women.

The December-January 1970-71 issue of *The Ladder* probably indicates the directions clearly enough. While *The Ladder* looks professional, its format is uninspired (5½ x 8½ inches, white glossy paper, for a hip pocket?) and its material is extremely limited, being primarily a literary effort. Even the editorial is a disguised book review (of Hanna Arendt's *On Violence*) enabling the editor to make such remarks as "I, too, am alarmed, that the women's movement may fall under foreign, male ideology". Throughout, the prose, poetry, and anecdotal material is primarily focused on a celebration of self contained womanhood. Consider this poem:

*THE ROSE IS IN LOVE WITH THE SEA
her petals are like
the unfurling of the waves.
But where wave breaks upon land,
my petals break
open
upon the touch
of your hand.*

It includes such things as an anonymous report on an indecent assault on a lesbian in late night New York, and entanglements with the law, from which the woman emerges degraded; her way now of coping is to think "It really happened this way; I dragged



Opinion

What if the homosexual does not want to choose his or her vocation from "the theatre, films, the fashion industry" etc.? The Public Service is not the only organisation where homosexuals are harassed and discriminated against, as Della seems to imply. Della states that "Homosexuals already have considerable influence in most spheres of society and there is no doubt that they have been slowly influencing attitudes in their favour".

True enough — but it seems to me that the operative word here is "slowly". A body of people, even though they have a "tremendous sense of belonging" will only continue to progress slowly until they can achieve some form of organized unity, which Camp Inc and similar organisations can help to attain. It is all very well to point out that many homosexuals may have great influence. But, one must ask oneself: would these same people exercise this influence today if they had admitted to being gay right from the start? It is relatively easy to openly admit to what you are not give a damn about the opinions of others once you have already achieved your position of influence, but prejudice against people exposed as homosexuals while they are still trying to establish themselves has ruined many a promising career before now, and will continue to do so until people's attitudes can be changed. Della points out quite rightly that changing the law on homosexuality will not change people's attitudes to it, but this same writer does not seem to realise that organisations such as Camp Inc can make a start in changing public attitudes by laying the homosexual case before a community which is largely ignorant on these matters. Della also thinks that societies for homosexual rights want to "purify" homosexuality, thereby making it unenjoyable. Surely, the primary aim of such societies is not to change homosexuality itself, but the attitudes to it which make a person's sexual preferences the basis for his appointment (or, in most cases, non-appointment) to many vocations, for promotion in that employment, and for his or her treatment by the legal authorities. Legalizing homosexuality and also attempting to make it at least tolerable (if not acceptable) to the general public will not lessen the satisfaction one can get out of a homosexual relationship, and if increased rights do bring obligations and responsibilities (as Della laments) they will be worth it.

Della, however, freely rubbishes attempts to gain more acceptance for homosexuals in the community, and instead of offering any worthwhile alternatives to Camp Inc, or other organisations, merely degenerates into flippancy. I cannot help feeling that

Della does not really "like it hot", he is merely apathetic. Not caring about people's attitudes ("I don't care if you do call me an Auntie Tom") is not tantamount to enjoying them. Deep down, Della probably realises the situation in which all homosexuals find themselves stuck, and is simply trying to escape, even to the extent of claiming he enjoys it. One can enjoy a homosexual relationship but hardly the treatment homosexuals receive from an intolerant society.

The whole tone of Della's article is childish, almost forcing an atmosphere of gaiety and enjoyment, e.g. "beaut things about homosexuality", "the thrills it promises", "like the Kent conspiracy", "the delight of breaking the law," etc. But under this thin veneer of flippancy Della is only hiding himself. The homosexual does not have "just about everything" anyone could ask for, and the article is brought to its crashing anti-climax by being signed merely with a pseudonym. If Della really thinks it is so enjoyable to publicly flaunt one's homosexuality, why isn't the article signed with his real name? The fact is, that anyone admitting to being homosexual still runs the risk of victimization and ostracism from a large section of our society, and Della knows it.

It seems to me that, while claiming that Camp Inc and similar organisations are both unnecessary and undesirable, Della is the type of person who has most need of them.

EDWARD MINDIS
N.S.W.

The Editors

Have just received my second issue of Camp Ink, which I find great company to someone like myself, feeling so isolated in a smaller city. Parts of your issue I find heavy going, personally I would like to see more practical advice. I suppose mine is the usual 'homosexual' story. Grew up in a small town, feeling more attracted to the males than to the females, getting married at 28 hoping this would cure the lonely and lost feeling. Now 10 years later, and father of 4 children, the feeling of frustration is worse than ever. My wife wants to leave me, we have not had sex for almost 3 years. Have been going to psychiatrists for 5 years, including a stay at a psychiatric hospital (which helped me to understand myself but never changed me).

What does one do now?

1. Separate from my wife (although I deeply love the children) and try to find a male partner.
2. Continue living with my wife, and find a male partner for an occasional affair.
3. Keep living as I am, keep resisting temptation, yet feeling so lost and frustrated.

Perhaps some of your readers who are older and wiser may be able to offer some suggestions.

Geelong
Frustrated 38

BOOKS



SEXUAL DEVIATION

Anthony Storr (Pelican, 1964 \$0.70)

'Emotional Immaturity' would be a major appropriate title to this book. For immaturity rather than deviation is Storr's topic. In the introduction he recognises that the "term deviation implies the existence of a standard of normality from which deviation may take place; but no absolute standard can be found, for what is considered sexually normal varies widely both from country to country and from epoch to epoch." He is therefore forced to look for other standards in terms of which it is possible to make comparative appraisals.

The standard he offers is that of emotional maturity. Emotional maturity he defines as "the ability to form a stable relationship with the opposite sex which is both physically and emotionally satisfying, and in which sexual intercourse forms the main, though not the only, mode of expression of love." Just why a mature relationship cannot be formed with a person of the same sex is not made clear. In fact Storr openly admits that this is simply an assumption on his part.

Thus the tone of the book is set in the introduction. The notion of normality is discarded as unworkable and it is replaced by the notion of maturity. Maturity as defined by Storr is just as value laden as the concept it replaces and contradicts the claim that the book is an objective study of sexuality.

The chapter on female homosexuality is mostly concerned with causation. The same old chestnuts are offered . . . lack of suitable models during childhood development . . . inability to identify herself with an adult woman and so remains in a state of mind where she believes herself to be deficient as a feminine being . . . sense of general insecurity and penis envy. Through it all shines the author's value judgements. But in case one misses them they are simply

spelt out at the end of the chapter -- "those lesbians who protest that, for them, this kind of relationship is better than any possible intimacy with a man do not know what they are really missing". I think it would be fair to claim that Storr does not know what they are really getting.

By the time I reached the section on male homosexuality I found Storr's value judgements to be irritating rather than amusing. I became quite angry with the man's arrogance displayed in such statements as "There is always a missing element in homosexual love which causes it to be incomplete. Heterosexual lovers habitually report that the partner with whom they are in love seems to fulfil their lives, to complete them, to make them whole. Homosexual lovers less often repeat such phrases because, inevitably, their love lacks this quality of wholeness."

It is not surprising, considering Storr's definition of maturity and his assumptions regarding homosexual relationships, that he should reach the conclusion that "the homosexual way of life is intrinsically unsatisfying, and we should make every effort to encourage research which will teach us ways of preventing the homosexual pattern from becoming established and of altering it whenever possible."



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.

David Storey:

RADCLIFFE — Penguin. 85c

This story of a passionate relationship between two men is by the Yorkshire miner's son who wrote the prize-winning novels, *This Sporting Life* and *Flight into Camden*.

Gillian Freeman:

THE UNDERGROWTH OF LITERATURE — Panther. \$1.35.

This is a serious attempt to analyse the whole range of publications devoted to sexual fantasy in the English-speaking world. After first examining the women's magazine market and noting the enormous increase in sexual and fetishistic fantasy in modern advertising, Mrs. Freeman turns to the magazines available to straightforward heterosexual males. From there she moves to the mushrooming market in male homosexual magazines and flagellation literature, and then among the more fascinating literary underworlds goes on to discuss those for 'minority' interests — lesbians, transvestites, rubber fetishists and bondage enthusiasts among others.

Raymond de Becker:

THE OTHER FACE OF LOVE — Sphere, \$1.25

The Other Face of Love is a candid and detailed investigation into homosexual love male and female — from the ancient societies of Egypt, Greece and Rome to the present day. Until recently the subject of homosexuality has been covered by a taboo in western society. In the liberal atmosphere that prevails today, the author discusses the causes of this taboo, and shows how, in the vanished civilizations of Babylon, India, Egypt, Greece, Rome, Japan and Renaissance Europe homosexuality was not only practised, but accepted as a form of sexual behaviour. The text is illustrated with twenty eight pages of photographs.

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

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

STRENGTH IN UNITY

CAMP INC is not in competition with other societies concerned with homosexuality. Indeed we encourage members to join all other societies in their area. We will publish the names and addresses of such societies when such information is available.

CAMP INC.
Box 5074, G.P.O.,
SYDNEY. 2001.

Dear Reader:

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