

CAMP INK



VOL 5 No 1

MARCH 1976



CAMP INK

EDITORIAL

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Now that the International Women's Year is over, what did it achieve? For many women, a greater awareness of their own position, and increased growing together with their sisters. For some men, a start towards an appreciation of what it feels like to be a woman. For most people, it was a token gesture, not to be taken seriously and to be quickly forgotten.

An illuminating example was the International Women's Day March on the 6th of March: optimistic organisers had hoped for about 3000 participants, but as "only" 1500 marchers turned up, it was widely reported as a "flop". The media would have liked it to be a flop, because they are not comfortable with emerging female consciousness.

Within CAMP, constant vigilance is needed so that this outside opinion does not rub off on us. Gays often tend to adopt the oppressive attitudes of their square friends and colleagues, which tends to carry over the emphasis on "role-playing" from square society into our own relationships. A sad example is the recent "wedding" in Melbourne, where two women went through a ceremony; one dressed in suit and tie, the other in full bridal gear. From what they said, at least according to the newspaper, they had their way of life all planned out: the "husband" would do the heavy work such as the garden; the "wife" would look after the house.

At a time when it is slowly dawning on many that such roles, even in square society and the family, cause untold harm to the way people can relate to each other as PERSONS, such behaviour is a major setback to the gay cause. It reinforces society's stereotype ideas of how gay people behave: a laughable caricature of their own squalid square lives.

No credit reflects on the anonymous clergyman of the anonymous church who aided and abetted this travesty. Anyone who sets himself up to 'minister' to the gay community should be capable of setting standards that reflect creditably on gays, not drag them back to the Middle Ages. And what sort of Gay Pride can a church convey to its members if it stays, anonymously, in the closets?

LETTERS

I have followed with interest articles in CAMP INK re being homosexual and Catholic by Maurice, Robyn and Joe. I do not wish to enter any fight but I rather feel that it is necessary to say something more on the subject.

As a Catholic lesbian woman I intend to stay within the Catholic Church simply because doing so has some meaning for me which I feel is creative and because I have had the experience of finding love in the Catholic body of people, amongst women. And I feel that a bond of friendship has been established between Christ and myself. There has been a lot of anguish at times so I understand just what Robyn is talking about. That is part of my personal experience. Now for something about the issues involved.

The official Catholic position in the question of homosexuality is that genital sexual activity between adults of the same sex is in an objective sense morally wrong although there may not be subjective guilt. The greatest hope for change in this attitude lies with women, because phallic morality does not apply. Patriarchy is constructed by males and it serves the interests of sexism. But what patriarchy has not been able to do completely is to crush the feminine principle in religion, for instance the theology of Mary in the Catholic faith. Also references to the feminine element in the Godhead in the Old Testament, for instance Wisdom.

In an effort to follow up research into these issues and the effect in a cultural way I have established a centre for

Catholic lesbian women - CARITAS - which is open to all women if they are interested in creative living.

.....Margaret Bernasconi

I would like to venture a few lines, express a few thoughts, in support of a number of letters from gay people in Goulburn which were published in the last issue of CAMP INK.

The call was tentative for a few more CAMP followers to "come out" and help disperse the loneliness of a frustrated minority.

By definition: the latest issue of READER'S DIGEST GREAT ENCYCLOPAEDIC DICTIONARY states "most adolescents pass through a homosexual phase".

My own "adolescent homosexual phase" with half a lifetime's living against an American, European and Australian background would prompt me to conclude 'the learned statement': "this 'phase' can not be suppressed by 'popular indoctrination' stretching through the entire life, thus forming a natural characteristic of our species".

Further supporting this are the facts that (again!) most of the homosexuals I happen to know are or have been married and even produced children in tribute to 'popular orientation' but have lost 'the sparkle in their eyes' by the artificial hyper-morality of one-love-one-life-style and have either fully or more than part-time turned to the gay scene for worth-while-living!

Having once had my curiosity and other values of human dignity aroused, I turned to whatever statistics by the learned men I could lay my hands on and, in broad summary, found :

- 2-5% seem to care for the opposite gender only,
- 2-5% center attention on the same gender, and about
- 90% plus encounter varies sexual experiences!

Let's translate this in simple words into other venues of normality :

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4.
We all know there are extremists who never eat meat; and there are those who don't relish in vegetables; also, there is the broad spectrum of people who indulge in both!

There are some who never touch alcohol, some who loathe water, and the majority who appreciate a bit of both!

The Establishment dictates - under threat of the letter of the law! - the only valid code of morals...vegetarians... alcoholics...procreative sexuality.....

One would have thought that natural beings were bound only by natural laws and individual preference. That goes to show how ignorant one can be and how stupid nature works compared to the wisdom of The Establishment!

Thus The Establishment enforces upon us a standard of ethics which is not ethical, a norm which is not normal, a human behaviour pattern which is hypocritical, and a life style which is unnatural!

Good luck, Goulburn Group! While you modestly aim for a small minority to help disperse the darker moods of loneliness, you could theoretically finish up with 95% of 23,000!? It will be interesting to see how many really will muster the courage to face their natural selves as opposed to blind conformity.

...El Seven



It is only right that the gay movement should be concerned with the problem of sexism. It is less obvious that concern with sexism should lead to the sort of put-downs of male homosexuals which are common among some feminists (eg Germaine Greer, Phyllis Chessler) and now seem to have spread to the gay movement itself.

Thus the latest CAMP INK includes a claim by Col that at the Melbourne conference there was "a gulf of difference between the political awareness of the women as a group and the political naivety generally rampant among the men" and the (unsigned) comment that "the majority of men had sexist attitudes and were not concerned with feminism".

Certainly most gay men are sexist, probably including a majority in the movement. (Equally most gays..men and women..are almost certainly racist). This does not in itself justify the new myth that therefore the women are more "advanced" than the men; it merely means that the men are primarily concerned with their own situation, which is what black women say about white feminists. For this reason separate gay male and female movements seem inevitable, and this is not necessarily a bad thing.

However this does not justify the new guilt trip some gay women are seeking to lay on the men. When a meeting was called after the plenary session of the conference for the women to explain their decision for separatism, the men were promptly excluded as soon as they sought to speak. Such emotional bullying is hardly justified, nor does it suggest particularly great political awareness.

On some metaphysical level it may be true that all men oppress all women. In the real world many male homosexuals are oppressed by women, and it's about time we stopped emoting and came to terms with the complexities of how a heterosexual masculine ideology affects women and men equally, if differently.

.....Dennis Altman

OPPRESSION : a case history

BACKGROUND

In June of last year, a group of people came together to prepare CAMP's submission to the Royal Commission on Human Relationships. Regular meetings were held between then and September, when the submission was finalised. It was presented to the Commission on 29 September 1975.

In order to raise public awareness and discussion of the issues covered in the submission, on 6 October CAMP distributed the submission to the media with a news release. This called for a "fair go for alternative lifestyles".

Among the responses elicited from the media (the full list is published elsewhere) was an invitation to appear on the Channel 9 programme A Current Affair. Peter de Waal and Mike Clohesy, on behalf of the group, were filmed in an interview which was screened on 8 October.

SACKING

At the time Mike Clohesy was employed as a teacher of French at Marist Brothers College, Eastwood, a Catholic boys secondary school. When he arrived at school on the day following the screening of the interview, he immediately went to see the Principal, Brother Raymond, who informed him that six parents, hostile to the presence of a declared homosexual in the school, had rung him following the programme. After extensive discussion with the Principal, during which he expressed great satisfaction with Mike's teaching and a desire that the whole issue would simply die, it was mutually agreed that Mike would have two days off work. This would allow

time for the pressure, which the Principal felt inevitable from authorities, to surface.

On Monday 13 October Mike went to see the Principal again. Brother Raymond told him that he had been instructed by the Catholic Education Office to sack him, and that the dismissal was effective immediately. Public statements by spokespeople for the Catholic Church have made clear that Mike was sacked not for being homosexual, but for stating the fact publicly.

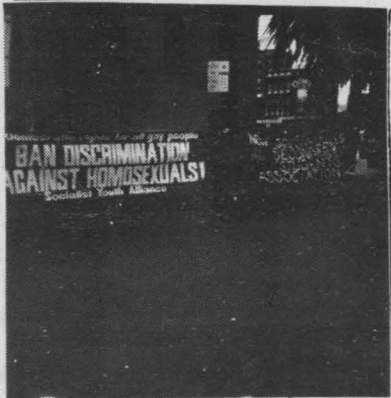
AFTERMATH

Mobilisation of protest.

CAMP's political action group quickly decided that a demonstration outside St Mary's Cathedral on Sunday 20 October would be the focus of protest at Mike Clohesy's sacking. A newsletter was sent to the CAMP membership; the media were informed. One of the significant features of the movement of protest which sprang up was the number of groups which became involved. Over 200 people came to the demonstration. Among them were individuals and representatives from: Womens Liberation, Womens Electoral Lobby, Sydney University Feminists, Socialist Youth Alliance, Socialist Workers League, NSW Secondary Students Association, Prisoners Action Group, Metropolitan Community Church, Lesbian Movement, Gay Liberation, Council for Civil Liberties, Communist Party of Australia (Sydney District Committee), Communist League, Christian Women Concerned, Australian Humanist Society, Builders Labourers Federation, Acceptance, Abortion Law Repeal Association, Aboriginal Medical Service.



Interspersed with much to-ing and fro-ing around the cathedral and across the street, chanting and dialogue with the constabulary were speeches. Thanks to the just-mentioned constabulary, these were delivered by people from the various groups, by and large without the aid of the microphone and speakers which had been assembled.



Mike Clohesy gave the following speech:

"We are gathered today, not because I was sacked for saying I am a homosexual, but because of the lessons to be drawn from that sacking. The Catholic Church, and other conservative institutions, have been perpetuating a fraud which now stands exposed. Instead of the fountain of goodness and source of love which they have been parading as, they have been shown, through this incident, to be unprincipled people, stopping at nothing to maintain their power base as the custodians of moral rectitude.

For, I was sacked not for contravening the declared beliefs of the Church, but for publicly stating that I do, thereby lessening the Church's influence in the eyes of those being conditioned to see it as the only source of truth.

For subverting the power of the Church, I had to be suppressed.



But, in the movement of protest which has risen up in condemnation of this act of suppression (and to which you here present are magnificent testimony) the Church has met its match. No longer will we be dictated to; no longer will we abdicate control over our own lives; no longer will we tolerate oppression.

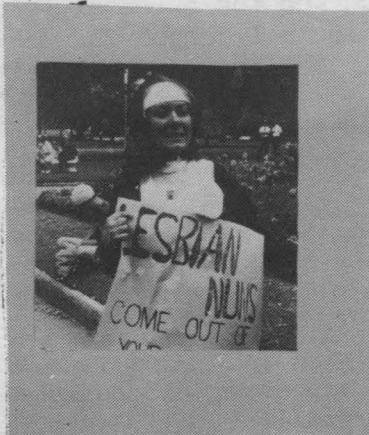


A backlash of right wing intolerance has resulted in Australia from the atmosphere of freedom encouraged, albeit tacitly, by the Labor Government. But we are confronting that backlash. We have a vision of our rights; we will not stand by while it is dulled.

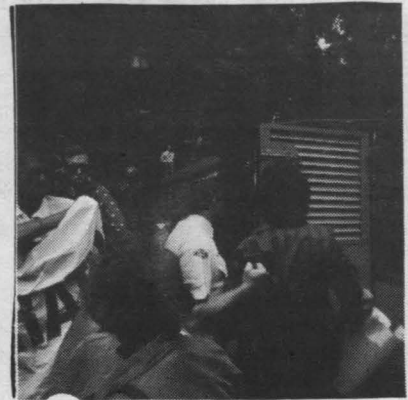
However, let fine words not give rise to delusions about the seriousness, enormity and difficulty of the struggle ahead. The demands which all of us collectively are making on the system challenge the very foundations of that system: the nuclear family, sex roles, male dominance, patriarchal power. What has happened to me highlights the tenacity and ferocity of our opponents, and their power in denying our freedom.



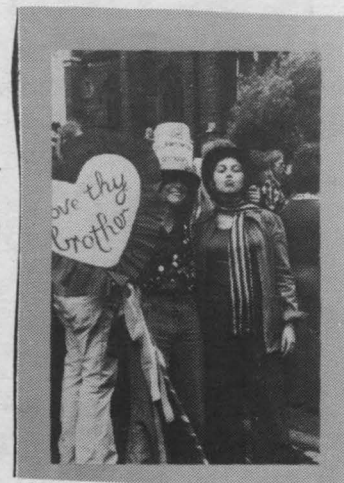
But the price of accepting our suppression, of not challenging the oppressive institutions and attitudes, of not taking up our struggle, is annihilation.



Let us use this incident to strengthen our resolve to fight. We have frightened the oppressors this time! Strong, proud, defiant, let us put them to flight and win, for all sisters and brothers, liberation."



One person was arrested in the course of the morning's activity. This provided another focus for the protesting attention of those present, as the group marched to Darlinghurst Police Station and awaited Neal's release on bail. (He was subsequently acquitted under Section 556A of failing to obey a police instruction.) The protest activity was continued in Sydney on the following Thursday with a picket of the Catholic Education Office which included leafletting the staff. This picket was joined by a student of Marist Brothers Eastwood.



A larger picket began at 4.30pm on 6 November. Having gained knowledge of the impending activity the hierarchy of the CEO sent all staff home at 4pm. The picket was followed by a march through city streets. This included a guided tour for the accompanying police of Town Hall railway station and the Centrepoint shopping complex.

Protest activity was particularly strong in Melbourne. Its Gay Teachers Group issued a media release condemning the sacking and pointing out that the group had been formed to prevent this happening. It sent a letter to the Victorian committee on discrimination. Melbourne Gay Liberation initiated and organized several meetings to discuss possible activity. All Melbourne groups, except Acceptance, took part in a demonstration outside St Francis Church, City, on 23 November. This was followed by a demonstration at St. Mary's Geelong on the next Sunday. Here are excerpts from a review of Melbourne activity by Gary Jaynes (Melbourne Gay Liberation):

"Resigned to the fact that we probably could exert no influence that would get Mike his job back, the aim of the lobby was threefold:

(a) to alert the public, gay and non-gay, to a blatant instance of discrimination in employment against homosexuals;

(b) to highlight Roman Catholic dogma as a source of that discrimination;

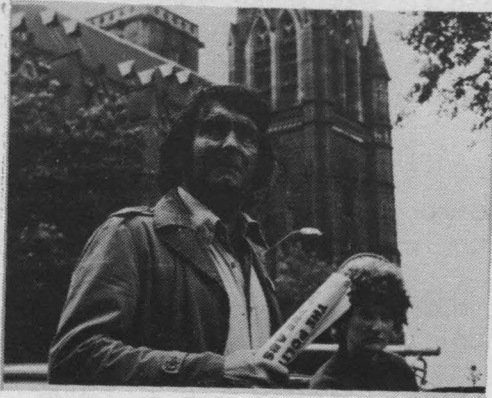
(c) to exert pressure on the relevant employing authorities in the Victorian Catholic system.



A letter was written to the Catholic Education Office in Victoria asking it to state its position on employees who publicly declare their homosexuality. Their reply was predictably evasive. It said the matter was 'very complex', and that we'd 'polarized' the issue, and that responsibility for hiring teachers wasn't theirs anyway; it rested with the local authorities. Nevertheless they'd be prepared to engage in 'dialogue' with us.



The meeting with the representatives of the Melbourne Catholic Education Office didn't resolve any differences, though it did clarify them. You see, we simplistic sods fail to recognise the distinction between the 'internal forum and the external forum'. That's theological jargon for what's commonly called the double standard. The Roman Catholic Church judges what you do in private and what you are seen to do in public by two different moral standards. Practising homosexuality is a sin and you should feel guilty about it; but proclaiming homosexuality without guilt, even if you aren't actively homosexual, is far worse. In fact it's so bad that it warrants 'real' punishment in material deprivation, rather than spiritual. You'll not be excommunicated for 'coming out' in these days of declining numbers of faithful; but just as thieves and murderers can't be allowed to influence the young, so homosexuals must keep quiet about it. The threat to those in a



position of influence over the young is much greater than merely God's wrath; it's a case of lose your job. The argument that this reinforces guilt and shame at being homosexual doesn't impress Catholics; probably because they're meant to feel guilty about so many things, including just about all forms of non-procreational sexual activity. The meeting didn't turn up much else, except that they thought the only way Mike might get re-instated would be if he went back and said nothing. 'He could go to lots of places and no-one would know anything about him'.

Double-talk is not dialogue in our opinion, so we decided to take the issue into the streets. On Sunday 23 November about 45 men and women from all the groups stood outside St. Francis Church in the city and handed about 800 pamphlets to passers by and churchgoers. The pamphlet outlined the Sydney dismissal, how the Melbourne Catholic authorities had, by default, endorsed it, and urged them to contact Fr. Martin, Director of the Melbourne Catholic Education Office if they didn't want to be a party to their church's persecution of homosexuals. Banners reading 'End Homosexual Discrimination in Employment' were made especially for the occasion, and these, along with the familiar GLF badges and symbols, made an impressive sight for the passing traffic. 'Lesbians and Poofers' was, as always, a traffic stopper.

The following week in Geelong a smaller group of 25 was involved, but we did better with the media. The Geelong News gave it front-page headline coverage the day before, and about half a page including a picture the following Tuesday. Moreover it did so accurately. This paper deserves some credit. It has given considerable space to discussion of gay issues (9 weeks debate in its letters column about the setting up of GLF in Geelong) and its reporting and commentary upon gay-related news has been generally fair and accurate."

A central part of the movement of condemnation of the Catholic Church's action was a flood of letters to the Catholic Education Office from around Australia: from Townsville, Perth, Adelaide, Melbourne, Sydney, and more.

Church move to gag teacher

The Catholic church yesterday tried to prevent a teacher giving evidence to a royal commission about his dismissal from a Catholic boys' college.

Mr Michael Clohesy was dismissed from Marist Brothers College, Eastwood, on October 13 after discussing his homosexuality on television.

Mr E. A. Lusher, QC, representing the NSW hierarchy of the Catholic Church, told the Royal Commission on Human Relationships that it would exceed its terms of reference if it heard Mr Clohesy.

Mr Lusher said homosexuality was not included in the commission's responsibility, which he said was to examine male-female relationships.

He warned of a High Court challenge if the commission took the evidence.

Justice Elizabeth Evatt adjourned the matter until December 8.

She said the commission would defer all evidence from homosexual groups until then.

Daily Telegraph, Thurs. 20-11-75

SENATE QUESTION

On 14 October Senator Arthur Gietzelt (ALP, NSW) asked the following question in the Senate:

"My question is directed to the Minister for Labor and immigration whom I refer to reports alleging that the employment of a NSW teacher, Mr. Michael Clohesy, was terminated because of his public statement that he is a homosexual. Will the Minister cause investigation of this incident which appears to be a breach of section 18 of the International Labor Organisation Convention to which Australia is a signatory and which renounces all forms of discrimination based, inter alia, on race, sex, religion and politics? Will the Minister ensure that the National and State Committees on Discrimination are empowered to act in such cases of totally reprehensible and unacceptable discrimination based on the sexuality of the person?"

Senator James McClelland (ALP, NSW) replied as follows:

"I was not aware of the report to which the honorable senator has referred me but I will check its accuracy. Despite the prehistoric whistles which emerged from the other side of the chamber when this question was being asked, if it turns out to be true, I would regard it as an outrageous discrimination and would certainly refer it to the National Committee on Discrimination in Employment and Occupation."

ALTERNATIVE INFORMATION

In an attempt to balance the conditioning of Church and parents, two leaflettings were conducted of the students at Marist Brothers Eastwood. These called on homosexual students not to be discouraged, all students to remember Mike as a person and pointed out the hypocrisy of the Church' stand.

LETTERS OF SUPPORT

These were received from individuals around Australia: from as far afield as Townsville, the Gold Coast, Newcastle, Solomon Islands, Melbourne.

The Adelaide Gay Men telegraphed:

"Strongest solidarity in your struggle against homophobic hierarchy."

The mother of two boys at Mike's school wrote:

"... I feel that the attitude of the school authorities in making such a decision is very short-sighted and that in the long term your honesty would have done no harm - but would have perhaps blown a refreshing breeze of open dialogue on a subject too long suppressed.

"I would like you to know that my sons have asked questions and have been given, I trust, honest answers. I hope that the fact that they knew you, and now have been given some insight into the subject, will make them tolerant, honest and compassionate men, able to see others' points of view and to understand that differences need not necessarily divide ..."

DISCRIMINATION COMMITTEE

On 16 October Mike referred his sacking to the NSW Committee on discrimination in employment and occupation. This is one of a series of committees established by the Australian Government to investigate and act upon cases of discrimination.

Mike asked the Committee for:

"(a) reinstatement as a teacher at a Catholic boys' secondary school under the jurisdiction of the Catholic Education Office, Archdiocese of Sydney" and

"(b) the right of homosexual teachers within the Catholic education system to be open about their life-style and still retain their employment."

There has been no result to date.

JUSTICE AND PEACE COMMISSION

The National Commission for Justice and Peace is a body established by the Australian Catholic bishops. Peter de Waal called on the Commission, in view of its title, to intervene to obtain Mike's reinstatement. The Commission considered the matter and reported:

"... considering the rights of all involved in the situation (it) was not of the opinion that there had in fact been unjust discrimination in Michael's case."

UNION

After an approach from the Independent Teachers Association, Mike had a discussion with his union secretary, who said that he would seek permission from union executive to apply for Mike's reinstatement with the State Industrial Court. After grilling him for about half an hour (one executive member complaining among other things about the Lesbian nuns come out of your closets poster), the executive voted to give the permission provided their own solicitor and barrister were used. Not content with this restriction on his freedom of choice, Mike decided to seek personal legal assistance. Lack of finance blocked this course of action (the Australian Legal Aid Office said he had too much money, when in fact his entire savings represented only the severance pay received from the school).

The Australian, 20 December 1975

Homosexual wins battle to appear at inquiry

HOMOSEXUALS will be allowed to give evidence to the Royal Commission on Human Relationships under a decision overruling objections from the Catholic hierarchy in NSW.

The decision, handed down yesterday by the commission's chairman, Justice Elizabeth Evatt, was described as a great victory for homosexuals by the secretary of the Campaign Against Moral Persecution, Mr Michael Clohesy. "I am extremely jubilant," he said.

Mr Clohesy's plan to give evidence to the commission on his dismissal as a teacher from a Catholic college prompted a challenge by the church hierarchy earlier this month.

The church's lawyers argued that the commission had no power under its terms of reference to discuss homosexuality and that it should confine itself to relationships between people of opposite sex.

Justice Evatt said the commission had decided it was necessary to include homosexual relationships to give

practical effect to the inquiry. The inquiry, which resumes on February 17, would continue to receive oral evidence and written submissions.

Mr Clohesy was sacked from the Marist College at Eastwood, Sydney after admitting in a broadcast that he was a homosexual. He said he was delighted that the Catholic Church and failed in an "attempt to deny homosexuals freedom of speech."

Earlier this week the NSW Teachers Federation decided to support homosexuals who were discriminated against through dismissal or transfer.

AWARENESS

A seven-page statement, signed by the three commissioners, Justice Evatt, Dr Felix Arnott and Ms Anne Deveson, said the reference "male and female relationships" should be construed in the wide sense — to include male and female relationships of a homosexual nature.

It said: "The issue of homosexuality crops up at many points. For example, it cannot sensibly be excluded from any consideration of the individual's growing sexual awareness, of the effect of family relationships on this awareness, or of formal or informal education in personal development and sex.

"Nor is it possible to exclude from the inquiry the effect of homosexuality on the individual's ability to form family, social and sexual relationships.

"It would be impractical and it would lead to an unbalanced account of relationships if it were necessary to dissect current social issues relating to homosexuality and to exclude from our consideration part of the material before us . . .

"We are also of the view that much of the material put before us on the question of homosexuality, including social attitudes to homosexuality, comes within one or other aspect of 'male and female relationships' and that the reference to sex education includes homosexuality within its scope."

The statement said that to make an informed decision about the content of sex education programs the commission was bound to look at the issues of homosexuals in society.

The Annual General Meeting of the union, after some unexpected and vociferous support of Mike's complaint of restriction of choice, voted to return the case to the executive for further consideration. This requirement having been complied with, the executive voted to re-iterate their first offer. When one member of the executive heard that Mike was one of the initiators of a Gay Teachers Group, he moved to rescind the offer of legal assistance altogether. The logic of that tactic is unclear, as apparently it was to the other executive members, who opposed it. When, on the advice of his own solicitor, and with other avenues closed, Mike decided to take up the union's offer, it declared that, in its opinion, the application for reinstatement had been delayed too long and that, for this reason, there would be no chance of reinstatement. The time factor had never previously been mentioned. Mike is still considering their opinion.

Horried that someone had been dismissed as a result of publicity surrounding a submission presented to it, the Royal Commission on Human Relationships invited CAMP to give oral evidence before it on 19 November 1975. It specifically invited Mike Clohesy to give evidence about his sacking; it also invited the Catholic Education Office to give its version of the case.

Little did the Commission, or CAMP, expect what ensued. The "witness" for the CEO who turned up on the 19th was a Queen's Counsel and two barristers, all instructed by a firm of solicitors. On behalf of the Catholic hierarchy of NSW (that is, all the bishops), the lawyers presented a submission calling on the Commission to rule that homosexuality was outside its terms of reference.

The effect of this would have been to expunge from the records of the Commission all evidence already given on homosexuality and to prevent future evidence being taken. The

Sydney Morning Herald, 26 Feb 1976

Homosexuals give evidence

By ALAN GILL

The Royal Commission on Human Relations held its final public hearing yesterday—and ended on an unexpected cordial note.

Four members of the NSW homosexual organisation, CAMP, gave evidence about alleged discrimination in employment. They touched only lightly upon the dismissal of the organisation's secretary, Mr Michael Clohesy, from his teaching post at the Marist Brothers' College, Eastwood.

In return, three lawyers representing the NSW Catholic hierarchy, attending their fourth

Human relations inquiry

consecutive session of the commission, waived their right to cross-examine Mr Clohesy.

A dispute about the evidence and the right to cross-examine had led to two previous postponements of public hearings.

Mr Clohesy offered several specific examples of people being sacked from their jobs or facing other discrimination when it had become publicly known that they were homosexuals.

These included two students at Macquarie University, the former secretary of an Anglican parochial council and

members of the Australian armed forces.

Mr Clohesy and three other witnesses for CAMP reserved their main criticisms not for discriminating employers, but at sections of the news and entertainment media which ignored genuine homosexual aspirations but enjoyed reporting scandals and sensations associated with homosexuality.

Miss Robyn Kennedy, a committee member, said that none of the 30 pages of "positive" evidence offered by CAMP to the Royal Commission had been published in the

newspapers, or mentioned on radio or television.

It was only because of Mr Clohesy's sacking from his school post that CAMP got any media coverage at all.

Mr Clohesy said the religious press, in particular, had been unfair towards CAMP and had labelled its members as publicity seekers.

Copies of Australian Church Record (Anglican) and New Life (independent, Evangelical) were mentioned as particular offenders.

Copies were handed to the commissioners, Archbishop Felix Arnott, Miss Anne Deveson, and Justice Evatt, for inclusion in the official records.

Commission heard the Catholic arguments (these and all material relevant to the matter are available from CAMP) and adjourned the case to 8 December.

On that day, Jane Matthews, counsel assisting the Commission, presented a submission arguing strongly against the claims of the Catholic Church. She was supported by Dennis Altman and Mike Clohesy. On 19 December homosexuals regained their voice at the Commission when the Catholic Church's submission was totally rejected by the Commissioners. The most significant feature of this episode was the extensive, and responsible, coverage by the media.

Details of this coverage appear elsewhere in this issue.

political action group

By now most members will be aware that there is a new sub-group within CAMP NSW. Following is a resume of its history, functions and purpose.

The group originally met to formulate our submission to the Royal Commission on Human Relationships. Having produced this document the members decided to continue on and produce a number of educational leaflets including material for use in the new Personal Development course for schools.

Due to the intervention of Mike's sacking and the Federal election these projects are still to be done. In the meantime the format of the group was utilised to mobilise CAMP. Firstly to protest and leaflet against Mike's dismissal and secondly to produce a series of leaflets setting out the state of the major parties with regard to Gay issues. These leaflets were distributed around the gay bars and dances. As they were basically pro-labor (due to labor having done more in 3 years than the liberals in 23 years) we at least had the satis-

faction of stinging the liberal party and their supporters into action. We hope that they might finally become aware of the potential gay vote.

Four members of the submission group are still to appear before the Human Relationships Commission to give verbal evidence in support of our written submission. The plentiful and good media coverage resulting from the NSW Catholic Hierarchy's attempt to block them from speaking to the Commission was an unexpected and gratefully received flow-on from our submission. There is no truth in the rumour that certain members of the hierarchy have agreed to act as CAMP's publicity officers.

The group has now crystallised its aims, which are twofold:

One is to become an outward looking lobby for gay issues. To this end we intend joining with other gay groups in canvassing the opinions of all the candidates for the next State elections on matters concerning lesbians and gays. This will involve face-to-face questioning from a prepared list of questions. We hope that even if you are not able to attend the group's meetings you might find a few hours to devote to this survey. This is particularly important in country areas where we have fewer members. If you are able to help us in this way please write or ring Mike Clohesy (827-3063).

The second aim is to produce literature about homosexuality for general publicity purposes and for special groups.

There are many groups in the community whose work and actions affect the every day life of lesbians and gays (doctors, psychiatrists, police to name the most obvious.)

These groups often do not have access to reasonable, factual information which could help to overcome their prejudices. They are being fed misleading and often malicious information about us.

We need booklets for these groups. We also need basic information for P.A.F. to distribute and even information for our brothers and sisters.

The executive committee is striving to de-structure itself and become more of a collective effort. It wants to allow members more access to the decision making processes. The group has therefore been a forum where a number of issues were thrashed out with the consensus opinion being presented to the executive.

Involvement in the Action Group will ultimately mean a fuller involvement by more members in the work of CAMP NSW.

The group meets every alternate Wednesday (8.00PM) at the CAMP Centre. The dates are listed in the CAMP Newsletter.

Terry Goulden

DOCTOR DUNCAN REVOLUTION BOOKSHOP

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coming out

The subject of "Coming Out" seems to have dominated the last two issues of CAMP INK and I make no apologies for continuing the theme. I believe it's important and that ultimately public acceptance of the homosexual lifestyle will only be achieved when we are all of us open about our sexuality. Furtiveness implies guilt - being secretive about being gay suggests that we ourselves think we have something disreputable to hide. Having said that, I should add that I recognise that coming out in many circumstances requires a great deal of courage - courage which many of us, even with the best will in the world, just do not possess. Nevertheless there are also occasions when we CAN be open about being gay. With the growth of organisations like CAMP and the gradual improvement in public attitudes we should face less hostility and find coming out easier as time goes by.

My own efforts at coming out have been spasmodic, to say the least, but it has been an evolutionary process and I have found it increasingly easier to be open about my homosexuality. Until my first contact with a gay group I rarely revealed myself even to my closest friends and then, quite often when I was terribly drunk - which couldn't have created a very good impression. After I became closely involved with Scottish Minorities Group I was forced to come out in many more situations, sometimes considerably hostile. As a representative of a branch of SMG I had to meet and negotiate, as an admitted homosexual with town councillors, MPs and social welfare organisations. I also contacted hotel management and others when arranging dances and conferences held by the branch. My first attempt at speaking in public was, unhappily, a bit of a fiasco. Apart from being decidedly nervous, my talk was inadequately prepared. I learned from that and did considerably better in subsequent attempts - but it was a very useful exercise in coming out. Having affiliated to a local association of voluntary social services organisations, our branch of SMG

was invited to take part in an exhibition of caring organisations. We organised a stand, with posters, photographs and leaflets about ourselves and the group.

Over 10,000 members of the public visited the exhibition and our stand predictably caused a bit of a stir in what is usually a fairly reactionary and illiberal community. However there was little hostility and we felt we had made a bit of an impact. It was also good for those of us who participated, as well as forcing us to come out it gave us an opportunity to take some positive action on gay rights which we had, up until then, only talked about.

Coming out at work is probably most difficult of all for most people. So far I myself have not been particularly brave about that, although with my public activities in connection with SMG word did get around in the last company I worked for. Colleagues did not seem unduly worried (or interested?) but my superiors seemed to expect more from me than they did from the others in the office. It seems to me that the situation with openly gay men is akin to that of women in business. They have to be really good to get to the top. I often think -- 'What must it be like for openly gay women?'. When trying to change jobs I decided to reveal my homosexuality - hoping, naively perhaps, it would make little difference to my prospects and that I might be able to work for an employer without the fear of 'being discovered'. So when completing application forms I included in the 'interests' section my involvement with SMG. In every case I was granted an interview. Of eight interviews I reached the short list for five of the positions but was not offered one of them. Not very conclusive evidence of discrimination you might think, but in four subsequent applications I did not reveal my homosexuality and was offered three of the positions! Whether to come out at work is not an easy decision. Life can certainly be easier in most jobs if we are prepared to adopt the facade of being a raving heterosexual. I, for one, do not particularly enjoy trying to maintain that sort of facade (I'm not very good at it anyway!) I'd prefer to be myself.

Fortunately, I was able in my mid-teens to discuss the situation with my parents. It was a harrowing experience and although they seemed to accept it, we have rarely spoken of it since. Perhaps the fault lies more with myself than with them. They spent a week at my flat during their holidays recently. At that time I was telephone contact for SMG and inevitably there were a few enquiries about the group when I wasn't at home. I had stupidly neglected to warn my parents and they were quite annoyed because they had not been able to do more to help the callers, since I hadn't been open with them about my connections with the group. Parents are probably the most difficult people to tell, but I don't think that "it would hurt Mum too much if she found out" is a legitimate excuse. It would hurt Mum much more if she found out from a newspaper report, or from an anonymous letter, or from a nasty neighbour, rather than from her own son or daughter.

I have no doubt that my experiences are fairly typical and not particularly unusual but I feel the need from time to time to remind the activists that while most of us may agree with their aims and objectives we sometimes find it a bit difficult to follow their lead. I have to admit there have been times when it has been easier or more expedient to stay silent and take the easy option, rather than courageously defend myself and my gay brothers and sisters. I hope this won't always be the case and that I shall be able to feel free to be myself along with all the other gay men and women who are tired of living a double life.

...Len McIntosh
Honiara, Solomon Islands.

Is there a typist who will help with the preparation of CAMP Ink?



Numbering of the Tribes: 30th June 1976

The Census and Statistics Act, 1905-1973 is about to prove that homosexuals are politically and socially discriminated against. At the last stroke of midnight, we are to be counted: not as individuals with a valid life-style, not as individuals who only carry the burden of our strange society, but who are doubly punished for even contemplating being different; and not as individuals self-sufficient and unique, but as segments of an hierarchical order of government.

Rarely are homosexuals given a firm basis from which to voice our political dissatisfactions or from which we might start to illuminate some of the darker areas of distrust, discrimination and dishonesty.

The 1976 Census does give us this opportunity to demonstrate, in a very concrete fashion, that we are less and less ready to be oppressed, but more and more determined to voice our anger.

The Act and its Regulations say that, if anyone refuses to complete the "House-holders' Schedule" or a "Personal Slip", will, upon conviction, (to be launched with the consent of the Minister) be liable for a penalty of \$ 20. Now that's a very reasonable charge to seek a public platform upon which to challenge our community on many of its standards and attitudes.

Simply stated: if you find the pressures that our society puts on to you too heavy, refuse to complete either document and wait for prosecution - but don't hold your breath: we can't find a record of a single prosecution, since that very first census on the 3rd April of 1911.

Of course, some of the statistics do make fascinating reading on wet winter evenings, and you may wish to be included in these. If this is so, then you might decide to omit certain parts, or put in answers to the questions you consider should have been asked. We suggest that, when you get your House-holders Schedule, also ask for one Personal Slip for every person living in the same house. The census starts off by asking your name (which does not go on record, so why ask it ?) sex and age. Then Marital Status, with the choices:

Never Married
Now Married
Permanently Separated
Divorced
Widowed.

which excludes all of us in any sort of duo relationship, all the widowers and the extended-family members.

Having decided whether or not to answer that one, try "Relationship to Household Head" as a question! But bless their bureaucratic hearts: they do include "Commune Head" (sic) and commune member. So there is some room to manoeuvre.

After these two remarkable pieces of sociology and sexism, there will be columns of interesting bits and pieces about your living and work patterns, and, hidden deep in the morass - "Handicapped". And this is a section to gladden our hearts. It's absolutely novel, and seeks to know if you are handicapped:

in your education
in getting or holding a job
in getting about alone
in doing housework
in sporting or recreational activities
in acts of daily living, e.g. dressing, bathing, etc.
in other ways.

and most of us could affirm one or more of these!

We strongly urge you to think about the implications of the Census, about your political activism, about your being legally and socially oppressed. Talk to your friends and either refuse to answer, or answer as you want to.

Ron Austin & Peter Trebilco

IWD March

International Women's Day was celebrated in Sydney on March the 6th with a march from the Town Hall to Circular Quay Park. The main demands of the March were:

- * Save Women's Jobs
- * Unemployment benefits to all women
- * Repeal all abortion laws
- * Free 24 hour child care

Estimates of the crowd were approximately 1500. The Lesbian Feminists and CAMP were represented at the march, with a member of the Lesbian Feminist Collective giving a speech on discrimination against lesbians, how discrimination affects lesbians and the heterosexist nature of society. The Lesbian Feminists also led the singing during the march and the rally at the Circular Quay Park.

For more information on the Lesbian Feminist Collective, contact Sue or Meryl, on 798-0191.

* * * * *

A Lesbian Bibliography

Compiled by the Lesbian Feminist Collective.

Fiction and Non-fiction :

Sappho Was a Right On Woman - Sidney Abbott and Barbara Love
Lesbianism and the Women's Movement - edited by Nancy Myron and Charlotte Bunch
Amazon Expedition - Edited by Phyllis Birkby et al
Woman Plus Woman - Dolores Klaich
Loving Women - The Nomadic Sisters
Amazon Odyssey - Ti Grace Atkinson
Love Between Women - Charlotte Wolff
Lesbian Nation - Jill Johnston
Marmalade Me - " "
Lesbian Woman - Del Martin and Phyllis Lyon
Rubyfruit Jungle - Rita Mae Brown
Patience and Sarah - Isabel Miller
Georges Sand - Noel B. Gerson

The Ladies of Llangollen - Elizabeth Maver
Female Homosexuality - published by CAMP
The Female Man - Joanna Russ (Science Fict.)
Pillar of Salt - Clare Morgan
The Cook and the Carpenter - June Arnold
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All That False Instruction - Elizabeth Riley
The Lady's Almanac - Dijuna Barnes
Portrait of a Marriage - Nigel Nicholson
Lesbian Images - Jane Rule
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La Batarde - Violet Leduc
Ravages - " "
Mad in Pursuit - " "
Gay Interlude - Carol Clanton

MAGAZINES:

Amazon Quarterly
Circle
Off Our Backs
Lavender Woman
Long Time Coming
Big Momma Rag

POETRY:

Songs to a Handsome Woman - Rita Mae Brown
The Hand That Cradles The Rock - " "
Ariel - Sylvia Plath
Edward the Dyke

RECORDS:

Lavender Jane Loves Women - Lavender Jane
I Know You Know - Meg Christian

DEFINITELY NO NO'S

The Reunion - Yvonne MacManus
Women in the Shadows - Ann Bannon
Stranger on Lesbos - Valerie Taylor
The Other Woman - Jessica Simmons
Spring Fire - Vin Packer
The Evil Friendship - Vin Packer
The Lesbian - Frank S. Caprino
The Soft Night - Liz Vibert
Left Handed in Love - Rhoda Jones and John Ringrose
The Other Side of Desire - Paula Christian
Lesbian Secrets - Evelyn Theodor

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into the out- side world

This article is based on my knowledge of the male gay scene. Its argument may be equally valid for gay women, but I have not attempted to put the female case because it is outside my experience.

Things have changed a lot in the quarter of a century since I took my first tentative and terrified steps into the gay scene. In those days, there was no Campaign Against Moral Persecution (CAMP) Acceptance and Chutzpah (the gay Catholic and Jewish movements) no Society Five, no Phone-A-Friend. The law was totally unreformable and the whole atmosphere was much more repressive. The few homosexuals who were publicly known as gay, became so, often by accident when the elaborate superstructure of their double lives failed them; and were usually treated as figures of fun or of pity. The concept of coming out as a conscious political and social act had not been evolved.

Nowadays, there is a whole network of gay contacts and organisations covering Australia, and increasingly the world, which enable me (wherever I go) to be received as a friend and given hospitality by local gay people. The gay community now provides its own information services, its own news coverage, its own entertainment, its own befriending and counselling services, its own social, political, religious and campaigning organisations. There is a whole new gay world that never existed before.

Those who condemn this scene as a gay ghetto grossly undervalue the contribution it has made to the happiness and well-being of countless homosexuals. They have either forgotten, or more likely never knew, the isolation, the furtiveness, and even the fear, that most homosexuals used to live with daily. Such feelings still exist for many people. Both the existence of such organisations as CAMP and Gay Liberation and my own experience through people I have met, bear witness to the enormous

differences it makes to people to get to know others who are gay in a pleasant social atmosphere. We certainly need our gay organisations and gay culture. For many they make life worth living, and indeed it is possible to live one's entire social life within them.

And that is precisely their danger.

Recently I found myself in Adelaide alone on a Friday evening with nothing to do, just the opportunity I had been looking forward to, to explore the gay life of a small city (I live in Sydney most of the time). I phoned up the gay contact centre. They were very helpful and we had a pleasant chat about various things that were going on before they finally recommended me to one of the best of the pubs. I forget the name, I forget where it was; but it doesn't matter because I will never want to go back. The evening was miserable. Like me, a good half of the customers were on their own. Presumably, like me, they would have liked to have met someone - to have chatted - to have relaxed - and to have enjoyed the evening.

But it didn't work out like that. Everyone was hung up on sex. They were terrified to approach one another, and everyone I tried to speak to nearly ran a mile. Every remark was interpreted as an attempt to make a pick-up. Being no great beauty, I was severely put down. I learned my lesson and eventually got talking to a group of people who were clearly not available. But the others they remained on their own, and left on their own, probably lonely and frustrated. Are these the people who advertise in personal ads that they're "tired of pub and club scene"? The truth of the matter is that they would have been better off in a heterosexual pub rather than a gay one.

I certainly would. In my twenty-five years on the gay scene, I have never had sex with someone I met in a gay bar. This may seem extraordinary, but I do not think it is very untypical. I must admit I don't know how things work in other cities in Australia (I tend to only stay in them for a short while) but I have had a fair amount of experience of bars and clubs in Sydney.

Usually most people know one another anyway and although it can be pleasant and relaxing, the gay bar works far better at a purely social rather than a sexual level. People may go with their eyes on a pick-up, but it doesn't all that often happen. And when a stranger comes into the bar - he can feel very isolated and neglected, even though he may be the centre of attention.

Anyone who does approach him scarcely does so in the most conducive atmosphere, but against a background of intensive curiosity and competitive bitching.

Likewise, only once in four years have I had sex with someone I have met at a CAMP function and even that turned out to be rather unsuccessful. Numerous people have met through CAMP and for many it has provided an opportunity for meeting partners that has come as an enormous relief from years of total sexual isolation. But I am sure I am not alone in finding that CAMP (and Acceptance, and Chutzpah, and Gay Liberation Front and Metropolitan Community Church and Society Five) can be remarkably sexless. Whatever wonderful and commendable things these groups provide, they aren't successful alternatives (on the whole) to the older beats.

The mistake that so many people make is to assume that you can find gay sex partners only on the gay scene. This is quite wrong. You can find them everywhere and anywhere. It is also extremely limiting. The gay scene isn't quite as inbred as it used to be, but even now it is scarcely a representative cross-section of even the gay community. There are many more gay people around and they are much more varied and interesting than one would realise by confining oneself to established gay meeting places. For instance, people in general don't arrive on the gay scene until they are in their mid-twenties. Most gay people spend the years before that coming to terms with their homosexuality and deciding, often in a state of dreadful ignorance and indecision, what to do about it. The gay scene is always hungry for youth. It always will be unless it expands its horizons.

Too few people realise the potential of the non-gay world as a place for making sexual contacts. They ought to for two main reasons.

For a start, it is a darn sight less crowded and competitive than the gay scene. There are more opportunities, there are more people to choose from and the pace is more relaxed, the pressure less intense. Sometimes it may take rather longer for an approach to be successful but by no means always, and of course one will fail rather more often, but in compensation have some quite surprising successes.

Secondly, it is for the good of society as a whole for gay people and gay sexuality to be integrated into the general fabric of day to day social behaviour. Whilst as gay people we will always need to share our interests and meet our needs together (as must all minorities) within our own culture, the full emancipation of gay people is dependent upon our being able to express our full personalities including our sexual natures, in ordinary everyday society. It is a challenge for both gay and non-gay. For non-gay people it means being prepared to be confronted with gay sexuality not occasionally but frequently. In personal terms, it means adjusting to the reality of being found sexually exciting by a member of one's own sex and developing a relationship that recognises this. For gay people, it is the ultimate challenge of coming out, coming out not necessarily by militantly proclaiming oneself - that is relatively easy - but by stripping away one's inhibitions so that one can respond openly and honestly to everyone. Most gay people - even the "liberated" ones, deliberately turn off their emotional response to those whom they believe not to be gay. What kind of "liberation" is this?

Apart from a failure to see its potential, there is another reason why more gay relationships do not start in the non-gay world. Many people simply do not know how to go about it and are consequent often afraid to try. They lack either a knowledge of, or a confidence in, the basic techniques of making an advance. If it were possible to give a brief summary of how it is done, I would do so, but of course it is not. There is no magic formula that you can teach, no rules of what to do and what not to do that anyone can follow and be sure of success. It is an individual matter, a question of one's personality. What one person can get

away with can be absolutely disastrous if attempted by someone else. It is also a matter of practice. When I first started my gay sex life I used to fluff straight-forward beat encounters where we both wanted sex because I was terrified and inexperienced. Recently I surprised myself at the ease with which I picked up a perfect stranger one evening at a hot dog stand with just a couple of remarks on each side, without anyone else being aware of what was happening.

Apart from a period of "doing the beat" when I first started, nearly all my sexual relationships and strong personal attachments have been with people who I have not encountered on the gay scene. They have been with people I have met in a variety of different ways. Some I have deliberately picked up; some (but fewer) have deliberately picked me up and some I have simply encountered by chance. We have met in all sorts of different places and circumstances - some accidental, some contrived, many in het pubs, some at work, some on the streets late at night some through politics, one fleetingly on a suburban train. Some have called at my house for a variety of reasons and a few have simply appeared on my doorstep looking for sex. It pays to be well known.

There is no golden rule for success. Indeed I have failed many times. But one can even question what one means by failure. For instance, there was Paul. I never succeeded with him sexually but I'm pretty struck on him. He has become (in the eleven years we've known each other) a close friend and we've had some pretty memorable times together both in gay and non-gay environments. Sex isn't everything. The quality of a relationship matters even more. I'd rather spend an hour in Peter's company (he's straight by the way) than I would with any gay I know. But sex is important, especially if you are not getting any, and the opportunities for getting it off the gay scene are very considerable. It can be unexpected. For example; it pays never to assume that anyone can be counted out because they are het. There is a gay element in many, perhaps most people awaiting expression and very many people still conceal their gayness.

In the ultimate, it stunts our emotional development to confine our sexual interests to the gay scene. Sexuality is an important part of our total social orientation and we suffer if we try to turn it off and confine it to a mere section of our lives. Gay liberation is in part our personal liberation, the removal of the internal constraints that prevent us from expressing our emotions openly and freely throughout our whole lives. In part it is society's liberation, a recognition by people in general of the pervasiveness of the "homosexual element" in human relationships and a realisation that it can and should be openly expressed.

Martin Smith

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Navy Cover-Up Exposed

by George Mendenhall

MONTEREY, CA—In a cruel, swift act of blatant injustice the Navy attempted to quietly end the career of a 15-year veteran on Christmas eve because he was discovered to be a homosexual. Dennis Beller, a first class petty officer, was to be separated from the service during a holiday period when he could not get legal help to prevent the action. The expert meteorologist, stationed at the worldwide Fleet Numerical Weather Central, countered the maneuver by not showing up for the processing. He drove to San Francisco and received help from U.S. District Court Judge Spencer Williams to halt the separation.

Beller returned to the base on December 29 and the Navy attempted to give him a quick dismissal. Aware that a court action was coming, Navy personnel attempted to find a doctor in order to give the petty officer his final physical examination. Unable to speed the processing, the Navy was compelled to stop its procedures when it was informed that Spencer's 10-day preliminary restraining order was in effect. Attorney Richard Fox, representing Beller, believes it was the first such order in a homosexual case. Beller has been returned to regular duty.

"Denny" Beller is quiet and unassuming. He lives with his lover, John Culp, in a recently purchased home in a wooded area on the outskirts of this seacoast town. Beller was a weather forecaster and Culp was in the Marine Corps (now separated) when they met five years ago in Hawaii. During the week they are quiet "stay-at-homes," playing with their cats, watching television and working at hobbies such as oil painting and needlepoint. On weekends they enjoy taking out their motorcycles and going on bike club runs. Beller is president of the Monterey Dons bike club.

Beller's contentment was disrupted in August when his superiors insisted that he file an application for a Top Security Clearance. He resisted, telling them that he was happy with the position he had. They threatened him with a possible transfer to another area if he did not agree to the advancement. Beller applied, believing that since he had earlier passed a Secret clearance investigation a further investigation would cause no difficulty. He was wrong.

"Denny, they're after you," a friend informed Beller in September. He learned that both the FBI and Naval Intelligence investigators were asking his friends about his sex life. Inquiries were made at the local gay bar and questions came up about the local bike club. Beller and Culp decided not to deny their sexual orientation if they were confronted with it. They say that a denial

would have meant living under a microscope for the rest of their lives.

Intelligence investigators called Beller into an office in October and said they had information indicating that he was gay. Beller waived his right to remain silent and his right to counsel. He told the men that he was a bisexual who had experienced homosexuality. The questioners attempted to get Beller to name others that he knew to be gay—for four hours. Beller refused, telling them, "Gentlemen, you are attempting to ruin my career of 15 years. I am certainly not going to ruin others."

Attorney Richard Fox (Los Angeles) was retained by Beller on the recommendation of Leonard Matlovich's attorney. Realizing that he would need legal fees, Beller suddenly and awkwardly was forced to assume the role of gay crusader. Friends set



Dennis Beller

up a Denny Beller Defense Fund and Culp withdrew from college to assist. Beller and Culp began to re-evaluate the future as they put the house up for sale "tentatively" and sold a car. Their plans to retire on Beller's pension and set up an upholstery business seemed less secure.

Beller was called before an Administrative Discharge Board at the Weather Center. Two Naval officers and a psychologist testified for Beller about his spotless conduct and job performance records. The Navy presented two pieces of evidence—Beller's "confession" and a clipping from a gay newspaper mentioning a "Denny". After three hours of deliberation, the Board recommended that Beller be given an Honorable Discharge.

THE ADVOCATE January 28, 1976

The Navy's early desire to give Beller a quick discharge without any fanfare was evident. Fearing the kind of extensive publicity given the Matlovich case, The ADVOCATE has learned that Weather Central informed Washington that it thought the case "could receive national publicity." The only daily newspaper in the area—the *Monterey Peninsula Herald*—interviewed and photographed Beller, but a reporter for that newspaper said that after an editor had called the Navy the newspaper killed the story. Beller, desperate in his attempt to let the public know of his unjust treatment, talked with television reporters from San Francisco. Following this exposure, Beller was ordered not to talk with reporters in the area of Weather Central, a facility open to the public. He was also refused incoming and outgoing telephone calls, even with his own attorney.

In its eagerness to "dump" Beller, the Navy initially denied him the right to have a private attorney as a representative and was reluctant to send documents to Fox that he needed for Beller's defense. Fox repeatedly called the Navy until the matter was resolved. However, neither Beller nor Fox have been able to obtain any written orders informing Beller that he is being separated from the service.

The Beller case is different from the Matlovich case, although both men seek to remain in the service. Matlovich planned his "coming out" in advance and had a pre-arranged counsel and defense in an attempt to change the military policy which excludes homosexuals from the armed forces. Attorney Fox is defending Beller on the grounds that his privacy has been invaded and that Beller was not allowed due process of law. Specifically, Fox says there are violations under the federal Privacy Act of 1974 and the U.S. Constitution. He also contends that the word "homosexual" is so vague that "even patting someone of the same sex is considered 'homosexual' by the Navy." Beller has refused to discuss any specific sex acts that he performs.

Fox and Beller are also stressing that it is not mandatory that a homosexual be excluded from military service. Navy policy says that "members involved in homosexuality are military liabilities who cannot be tolerated in the military organization" and a section in the Bureau of Personnel Manual says that the processing of homosexuals for discharge is mandatory. Despite this, Fox says that both the Secretary of the Navy and the Secretary of the Defense have said in *Champagne v. Schlesinger* (1974, United States Court of Appeals) that the written policy is not mandatory.

Photo: Crawford Barton

Attorney Fox says it is obvious that a homosexual "is no less loyal to his country than a heterosexual. If they want to bring up the old 'blackmail' issue, what about a guy who screws every woman in town but is married? Isn't he subject to blackmail? . . . What does loyalty to country have to do with sexual preference anyway?

The angered attorney told the **ADVOCATE**, "The Navy has quickly tried to discharge a 15-year veteran on Christmas eve. That was its way of saying 'Thank you, Beller. Thank you for 15 years of honorable service to your country.'"

Surprisingly, Beller himself is not bitter. In another five years he would be receiving his pension and full medical care for the rest of his life. He has worked long and hard for that retirement to the serene atmosphere of Monterey. His separation from the service could mean a move to San Francisco, where the big city offers more employment opportunities. He is currently being treated for high blood pressure, partly aggravated by the current crisis, but he says, "You know, it is really relaxed at work now. I can joke about my being gay and John is now my 'date' at the office parties."

The only negative reactions Beller feels is from some gay friends who cannot understand why he did not accept the honorable discharge. Beller answers, "I couldn't just quietly crawl into a hole somewhere. I am not exactly a gay activist but John and I agreed long ago to come out fighting if we had to come out. That's the only way I could do it. There is a lot at stake for us personally and maybe, if we are successful, this case will destroy some of the old stereotypes. Maybe our fight will open up the door for others."



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 (Another Mother for Peace,
 G.B.)

*Bess Myerson - former Miss
 America, darling of the
 cold war TV screen - makes
 a brilliant speech against
 the war in Vietnam.*

WOMEN COMBATANTS
 (Vietnam 1972)

*Just when you think that
 women are doing the same
 old telephonists' jobs in
 Vietnam, you see them up
 telephone poles, fixing
 the lines with the bombs
 raining down -- and when
 you have adjusted to that,
 more surprises appear on
 the screen.*

AND MORE TO BE ANNOUNCED.

REVIEW

ALL THAT FALSE INSTRUCTION

Elizabeth Riley.

Angus & Robertson, London 1975.
 \$8.95.

...MABEL - No 1. December 1975.

A NOVEL FOR WOMEN

It would be a great pity if the subtitle to this novel were, in any way, to restrict its readership. Essentially it is a book for and about all women. We see the growth to strength and independence of Maureen Craig - through her own eyes. Her relationships with others around her all contain those elements which are destructive of women - her mother who, from the outset, preferred Maureen's brother and tried to channel them both into their "proper" roles for later life, trying to encourage HIS independence and HER acceptance of household drudgery; her female lovers and friends, who one after another, betrayed her because they could not withstand the moral pressures exerted on them to disown her; and her male lovers and friends, for whom the thought of accepting any woman on terms even approaching equality was too great a threat.

The line between sensitivity and sentimentality is very thin, particularly in works which contain, as one of their themes, lesbianism. Elizabeth Riley's book is sensitive. It rejects the long established tradition, begun with Hall's THE WELL OF LONELINESS, of trying to elicit the sympathy of the reader for the poor downtrodden lesbian, unable to control, let alone come to terms with, 'her unnatural impulses'. Maureen Craig is not a pitiful creature; neither is she unbelievably heroic!

She defines the rules, major and minor, laid down for all women to abide by; she is scholastically better than her younger brother, she resents having to help with the housework while he is

excused simply because he's a "grown boy now", she doubts that she will ever marry, she drinks, she expects to enjoy a sexual relationship with a man, she wants to know how her car works, she becomes skilled at shelling abalone for a living, she gradually comes to accept, even like, her own body, and to give up worrying about whether men will disapprove of her or not.

She also defies another set of rules, that laid down for lesbians. She is not as discreet as she should be, she does not believe she is unnatural or sick, she is not ashamed of her love for women and she will not give in to pressures to conform. The tenderness of her relationships with women stands in stark contrast to the almost brutal nature of most of her relationships with men - a brutality imposed by their expectations (or lack thereof) of her and how she should behave.

Throughout the book, the idea that the game is rigged against women from the start is subtly drawn and believably illustrated. It is a novel, not propaganda dressed up in the guise of fiction. The rhetoric of some recent American feminist literature is as little evidence in this Australian novel as is the pathos of earlier English novels.

James Barr: Other than a Man
Hawthorn, Victoria"
Gold Star Publications
\$1.95 1971

This novel came to me in layers of disguise, and I had to peel them off, one by one. Even in Kings Cross where I picked it up, it was encased in plastic so that contrary to a lifetime's practice I was forbidden a preliminary browse. All that was available before I paid my money and took possession was a front cover view of a garish collage: a crudely disproportionate nude adolescent imposed on an awkwardly fleshy male face, intended presumably as a painterly projection of sensuality. And on the back a couple of summary sentences and a tiny black and white sketch of a

painter and a young male model. If the writing within was as crude as that, I would probably not get far. But the supply of gay novels is grossly inadequate, so one must take the risks.

The first chapter came across awkwardly. A young officer leaves his ship at an Oregon Port in mid-1946 under some duress, and fumbles through his parting contact with a sailor who carries his bags down the wharf. The long-distance bus to Seattle goes without him, and he accepts a lift from a man who is drinking coke in the terminal. The grey mist of the evening matches the confused uncertainty of the officer's behaviour and the rising miasma of depressive melancholy which he senses within. He is going, we learn, to face a general court-martial for an offence committed while on active service. We make a speculative leap: he was caught sleeping with a fellow officer. Or, even more heinous, with the sailor whose farewell causes him such embarrassment. We are in for a lengthy trial, with generous doses of flashback to life above and below decks and sheets in the most overtly sensual of the services.

It isn't so. The court-martial remains in the background, both circumstantially and emotionally. The foreground is taken up with the young officer attempts to face his future as a grown man. Phillip Froelich is the heir to a merchant bank, an Oklahoma squirearchy, and the example of his grandfather, whose memory he idolises. Between him and his inheritance stand a puritanical father whom he loathes, a would-be mother-in-law whom he is inclined to accept, and a cousin who is his contemporary and rival. Insofar as the Navy has a representative among his adversaries, it is in the person of Lieutenant Lee Bruner, an advocate who is seconded to defend Phillip but with whom a relationship of mutual distaste develops early.

Yet none of these are in themselves very important. One man is, a lieutenant-commander about ten years Phillip's senior, who is accomplished, handsome and rich. Tim Danelaw is also a man of subtle and forceful personality who tunes in very early to Phillip's

uncertainty about his future, and takes an increasing hand in shaping it. Tim's motives are mixed. He is attracted to Phillip on several levels and eventually falls deeply in love with him; but he is also idealistically anxious to see him shed the dependence of youth and make his own choices for the future. The development of their relationship, and the conflict Phillip has in accepting its sexual dimension, are at the centre of the story. Around this core, there are skirmishes with a pretty little bit of fluff from his home town who for dynastic reasons of financial advantage Phillip is supposed to marry after his discharge, her scheming mother, Tim Danelaw's wealthy and beautiful spouse, and the various members of Phillip's family back in Devereux, Oklahoma.

These persons and their diverse motives are fitted together in a manner which is plausible and on an intellectual level satisfying. The reader never has the irritating suspicion that if he were to check on American naval usage or small-town banking development or any other bit of the scene, he would find discrepancies, even minor ones.

Indeed, at times the concern to convince moves in the direction of piling on too much carefully researched detail: when Tim Danelaw visits the Froelich mansion in Oklahoma, pages are given to recording his accumulating view of manifest wealth, from the sapphires and sables Mrs Froelich wears when she meets him at the station to the exotic hothouse and cheetah enclosure in the grounds which he sees the next day.

On the emotional level, Barr writes with a less consistent confidence. Conversations are lively, and words ring true to character. But when they rise above the ordinary, in any way, they do so rather by virtue of their cleverness, their capacity to turn the rapier thrust back at its originator without seeming to do so, than by virtue of their telling forth unwittingly the real feelings of the speaker. This hesitancy in dealing with deep levels of feeling comes out into the open in one of the late chapters when Phillip gives in to Tim's pleading and the accumulating

tidences of his own essential homosexuality, and goes to live with him.

"Tim had a mind of myriad facets. He could be profound and witty within seconds of each other, and it was Phillip's greatest delight when the man concluded some serious discourse with the right pinch of Attic salt. And Phillip came to recognise a certain natural division within their relationship - the intellectual and the sexual. It was the beginning of his real freedom".

As the intellectual has been the theme of the previous paragraph and incidentally of much else, the reader at this point looks with entirely reasonable expectation for some unfolding of the sexual dimension of their relationship. Is Tim as much the initiator in physical interaction as he is in the meeting of their minds? Does he show as much intense awareness of the variety of life as he does in other contexts? Is Phillip gentle or harsh or both by turns? Instead, we get Phillip's introduction to the literature on homosexuality and a reflection on a symbolic episode in his childhood.

It was at this point that I became aware that I was facing another layer, that I had not yet got to the core of the onion. The unfolding story at this point demands at least an illustrative incident or two. The reader is faced, however, not with restraint but with avoidance. It is as though the book had been written not in the 1970s but in the 1950s. And why not? Half an hour among the bibliographical tomes in a library brought some answers. James Barr (a pseudonym) was the author of a book published by Editions de Paris in 1952 under the title Les Amours de l'enseigne Froelich: roman, and that book is a translation of a novel entitled Quatrefoil published in New York two years earlier. The English title might or might not be this story (is the term from fencing or heraldry?). The French surely is the same.

The onion stands a little more revealed, though there is surely some pungency yet to be uncovered. Barr, or his publisher, omitted anything more explicit from the New York edition in those days of Cold

War social paranoia. But did the French edition have more material in it? If so, has no contemporary American publisher thought of bringing out the full text? Is Barr still alive, writing maybe under his own name? Any reader of CAMP INK who has any further clues might write a line to the editor. It might even constitute something of a cast study in the movement towards our liberation.

....Kenneth Orr

POETRY

The River and the Fisherman :

A River began at the toe of a hill.
The hill was big, covered in grass and plants and many beautiful things.
As the river travelled he marvelled at the strong and wonderful things around him.

One day some fishermen came by and launched boats into the river and began to cast nets and take fish from the water. This surprised the river but he did not mind as there were many fish swimming in him and he thought - if these men are taking fish then it must be right for them to do so.

The river loved and nurtured his fish and the fishermen began to annoy the river through their relentless fishing. Often the fishermen would come in groups and cast a lot of nets and take even the small fish.
At other times fishermen would come alone and trick the river by pretending to be friendly and then stealing some more fish. This made the river very angry and he began to swell and flow quickly whenever fishermen approached.

The river swelled and flowed so quickly, so often, that in a short time he forgot the good fishermen he had known and thought all fishermen were evil.
But then one day after the river had swelled and flowed a long time, a stranger came by and sat beside the river. This was a peculiar fisherman - he played a flute and spoke poems about the trees, grass, birds and all the rivers friends. After awhile the stranger swam in the river and instead of trying to catch fish he swam alongside them. Soon the river knew he liked and trusted the stranger and that, perhaps, not all fishermen were bad.

The river enjoyed the strange fishermen's company and wished that the fisherman would spend all his time at the river. Occasionally, the river began to swell and flow quickly without realising it - but the fisherman would smile and play his flute and read poems and the river would be calmed.

...Peter Spencer.

though

I searched for the score and joined some words and notes found.
Some music is lost and each day that goes by without harmony is like a hot summer night without rain.

And the memory of the music is soothing and cool within me.

....Peter Spencer.

CAMP Ink is printed by:

PRINTMAIL
102/75 Archer Road
Chatswood, NSW 2067
Phone 412 - 1878

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For Social Outings, Camp Parties etc.,
Ring 254128.

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CAMP guy, mid-thirties, wishes to get in touch with other ACT members of CAMP, male and female.

P 002

MALE - forties, intellectual, attractive, blond, 70 kg, 172 cm seeks correspondence with:

MALE - twenties, lone dreamer, sensitive, idealistic, sincere, not over-effeminate and no dogmatic hang-ups.

P 003

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