

# CAMP

1970

1975

## CAMP INK

Vol. 1. No. 1.

Price 50¢.

November 1970.



AVERSION THERAPY

VOL 4

# INK

No 7



# 5th ANNIVERSARY

## CAMP INK

past  
r  
e  
s  
e  
n  
?  
future

Editorial Collective :

Rob P., Brian, Pam, Jan, Col, Terry,  
John, Rob K., Peter.

FRONT COVER DESIGN.....

A collage of front covers of early editions  
of CAMP Ink.

- Brian Woodwood.

Contributors to this issue :

Brian Woodward  
Col Eglington  
Jan Davis  
Ron Austin  
Robyn Plaister  
Peter Spencer  
Mike Clohesy  
Chris Stahl  
Lance Gowland  
Robyn Kennedy  
Jo Tokoara  
Kenneth Orr  
Terry Goulden

CAMP NSW

Address: G.P.O. Box 5074  
Sydney. 2001.

Telephone: Phone-a-Friend  
(02) 660 0061

Club Rooms  
(02) 660 0080

Headline from the September 10 edition of "The Australian" - 'Homosexuals Form Group Aimed at Ending Aura of Mystique, Secrecy! The article went on to describe "the group of educated homosexuals in Sydney who have formed an organisation to work toward redefining the homosexual's (male and female) place in society. The organisation is gambling on the apparent mood of increasing public tolerance and encouraged by the fact that American homosexuals came out into the streets demonstrating during Gay Lib Week"

Reading the above it would seem that the group had left its run a bit late. With CAMP and Gay Lib and other groups already well established all over the country, and changes in legislation pending\* in at least three states, the 'mood of increasing public tolerance' would seem to be understating things just a bit. However, there is a catch, to all this. The date. September 10. Not 1975 but 1970.

This year CAMP celebrates(?) our fifth birthday and now seems as good a time as any to look back on the beginnings of the movement, the events of the last five years, and what is in store for the future.

Although the 'official' birthday of CAMP would be September 10 1970, there had of course, been a lot of work going on behind the scenes for quite a while before that. John Ware, Chris Poll, David Widdup and a few others had brought their ideas to the stage where an Australian gay organisation was about to become reality. David takes up the story: "John and Chris received many hundreds of letters from all over Australia. They spent a great many boozy evening writing replies - those written later in the evenings were **nicer**, if less comprehensible.



They contacted those people in Sydney who sounded enthusiastic - and asked us to a party on November 21, 1970..... By that time the newspapers were no longer interested in John and Chris; they were old news - and the papers were refusing to take ads.....We had a problem - how to let people know how to contact us. The party was notable in that it was not treated as a getting-off turn, but as a political meeting of a fairly informal nature. On December 19, 1970 "The Australian" placed a \$100 ad for us giving our address. I had used my middle-class skills in a three day battle with the "Australian" staff. Many people had written to John and Chris, indicating that they thought CAMP Inc(as we were originally known) was going to be some sort of introduction agency. They were annoyed when disillusioned. Hence the Editorial of CAMP INK Vol. 1 No. 1(See page 5 for reproduction of same)

From these beginnings, the organisation grew quickly. After the first CAMP parties and general meetings, membership blossomed, and there was a great deal of pressure for clubroom/headquarters to be found. This was, at the time one of the main things people talked about - both for the social value, and as a base for our political activities. There was too, a recognised need to get branches going in other States, so that we could become a truly national thing(or maybe so we could move if things got too hot in NSW)

Gradually, and with an incredible amount of work from those involved, CAMP was put on the map so to speak. CAMP INK went from strength to strength, and as well as carrying some very interesting and informative articles, began to act as forum for debate amongst members(See Vol 1 Nos. 5&6 Letters page), and achieved reasonable sales outside of the membership. Branches were formed in Brisbane(Feb 19, 1971) and Melbourne(Feb 21, 1971). In April 1971, our first HQ at 393 Darling St, Balmain was established(right opposite the Police Station and next door to the Fire Station - 'visiting firemen took on a totally new meaning). In May, CAMP W.A. was started and around September, a meeting in Canberra with Paul Foss and Liz Reid led to the founding of ACT CAMP. In October '71 the NSW branch had its first demo. Support for Tom Hughes, the then Attorney General and Lib. M.P. for Berowra. Having made encouraging noises and suggestions about homosexual law reform, he was challenged for preselection by the reactionary Jim Cameron. We turned out to barrack for Hughes who won the preselection ballot. Our most priceless photograph was snapped on that occasion too, an erstwhile member of the NSW Police reading CAMP INK (see picture).



Meanwhile, of course, the organisation carried on. Power plays within the NSW Branch, agitation for a Constitution, financial troubles - all the usual trivia surrounding any voluntary society. The Constitution came, and so did new Co-Presidents Sue Wills and Lex Watson. Gay Lib came together and shortly afterwards took off as a separate but friendly group. Political activity and social activity consumed large amounts of the time of those involved. In May came one of the most tragic events - the death of Dr. George Duncan, an Adelaide Uni lecturer, drowned in the River Torrens. Dr. Duncan was a homosexual, and drowned close to one of Adelaide's most popular beats. It was speculated that those involved in his death were members of the Vice Squad, but a subsequent Enquiry was not able to verify this. His death gave new impetus to the movement. Agitation for abolition of laws relating to homosexuality increased, and politically, all the Branches of the organisation were very active.

David Widdup stood as a CAMP candidate against Billy McMahon (Billy who????) in the federal seat of Lowe in the Election of 1972. He did not win (David, I mean) but his standing was enough. CAMP had a definite political image which wasn't enjoyed by everyone. Some other groups refused to hold hands with us anymore.

It is hard to pin down the really important things that happened within CAMP and the movement generally, over the next year or so. There was a tremendous amount of work going on, on all levels. To attempt to pick out what I think were the important things would doubtless upset many who were fighting in other directions. Suffice it to say that there were no major disasters and a few small triumphs. A labor government made no real difference in the early stages, and although there were various attempts at decriminalisation of homosexual acts, nothing of any real value was achieved. There were demonstrations and marches in most capital cities and 15 people were arrested at a Sydney demo in September 1973 that marked the end of Gay Pride Week. The trite phrase that CAMP "came of age" that day was bandied around a lot in the ensuing weeks, but what did it really mean. Lots of camp people had been arrested before and have been since. Were those arrested homosexuals, or just demonstrators? Would they still have been arrested if it was a 'ban the bomb' demo? Perhaps the part that really mattered was that we realised how far we still had to go in the fight. If there were any tendencies toward complacency amongst gays that things were getting easier, those arrests provided a short sharp lesson that appearances can be very deceptive.

'1974 was the year which saw more direct political activity by CAMP NSW than any other year before'. So goes the opening paragraph of "Oppression Upon Reflection 1974" which was published by CAMP earlier this year. To detail all that activity here, apart from being unnecessary, would be to give a false impression of an excellent publication, which deserves to be read in full. Copies are available from CAMP at \$1.00 each. As well as being a very politically active year, there have been some major changes within the organisation itself. Perhaps the most significant has been the emergence of a radical gay feminist group, and a general increase in the level of feminist activity within the organisation. Alongside, and in a chicken and egg situation has come a wider understanding and awareness of the menace of sexism. Peter Bonsall-Boone, Co-president of CAMP said in a recent interview that overcoming sexism was the greatest single obstacle facing individuals, CAMP, the movement and society in general.

Looking back over the last five years, the most surprising thing is that we have really very little to show for it all. There are still laws discriminating against homosexuals, there are still poofter bashings, gay people are still losing their jobs, and there are still crowded closets. What is important however, is that there are significantly less of the above. Homosexuality is losing its sensationalist value. Hostility is lessening by small gradual degrees. Perhaps the best illustration of our greater acceptance is that we are still here, five years later.

But how much better if we could look forward to our NOT being here for our tenth birthday - if we gently faded away because there was nothing left for us to do. An impossible dream? Maybe. But we'll all go on, hopefully working ourselves into an early grave.

Brian Woodward

\* At the time of writing, the South Australian Act had not been passed by Parliament.

\*\*\*\*\*  
\*\*\*\*\*



# CAMP INK EDITORIAL

## vol 1 no 1

### The Editors

---

#### WHAT'S IN IT FOR ME?.....

A few of the homosexuals who have written to us asking for details of CAMP INC have written back and said they do not want to join because they could see NOTHING IN IT FOR THEM. This attitude is difficult to understand and disheartening when encountered.

Have they not stopped to wonder why a homosexual, talking about homosexuality, attracted so much publicity?

Why is it so unique in Australia for a person to stand up and publicly declare he is a homosexual? Why is it so newsworthy? Why is it necessary for those who claim there is nothing in it for them to send us letters without a return address or to insist that if we contact them we do it in a plain, sealed envelope?

The answer is simple. Homosexuality is not tolerated in our society. A homosexual, to exist in this society, must in most dealings with the wider world pretend to be heterosexual.

The overall aim of CAMP INC is to bring about a situation where homosexuals can enjoy good jobs and security in those jobs, equal treatment under the law, and the right to serve our country without fear of exposure and contempt.

Will those who claim there is NOTHING IN IT FOR THEM, have us believe that they already enjoy these rights? Their secretive actions surely give the lie to this. Surely if such people bothered to look past the end of their noses, or that equally prominent protrusion on the lower half of their anatomy, they would realise that there is a great deal in it for them.

Homosexuals deserve to live as well as other Australians with allegedly more conventional sex lives. It is time we went after these things.

# LETTERS

Dear Collective,

Your editorial in the August (Volume 4 no. 5 & 6) issue really crapped me off. Superficially it appears to be a well balanced examination of the coming out question. In fact it is a put down of progressive gays (labelled by you as gay lib) and a almost totally negative approach to the question.

You say many gays who are out regard closet people as vile and cowardly. You also refer to the "oft-heard" call "come out regardless". Dear Collective, I have recently attended the National Homosexual Conference in Melbourne. At the workshops on coming out I never once heard any one put people down because they were not out, much less referred to as vile and cowardly. I have been in the gay lib movement since it began and I have never heard your expression "come out regardless" till I read your editorial.

You say there is sufficient hostility from straight society, cannot we, as homosexuals reduce the friction among our own ranks by a little understanding. What hypocrisy, you dismiss gay pride week as "playing the numbers game" accuse us of being an "elite" and and "pondering to our own ego", then you talk about understanding.

Lets stop the in-fighting and get down to fighting the oppressors out there. Homosexuals include all classes in our society, we must accept that there will be wide differences in our movement. There can be no single organisation embracing radical feminists and "straight" gay men or communists and liberals.

We must seek unity wherever possible on issues of mutual agreement. Such a unity will not come about by engaging in public abuse of each other in our journals etc. We need to debate-out our differences and work to-gether on areas of mutual agreement.

Yours In Unity  
Lance Gowland

## NOTE :

Members of the Editorial Collective of CAMP INK wish it to be known that the views expressed in the Editorial of the last issue of CAMP INK (Vol 4 Nos 5 & 6) do not necessarily reflect the attitudes or opinions of all the members of the Collective.

## GOULBURN GAYS

We would like to start a regular meeting of CAMP people in Goulburn. A meeting so that the loneliness might be reduced slightly, to have at least some social contact, so that CAMP people can talk freely amongst themselves about the problems of being CAMP in the country and possibly provide a point of contact for NSW CAMP people who come to live or stay in Goulburn. If the right people come to the meetings, maybe we could become a political action group and try to give practical help to other gays in country areas.

Out of a population of 23,000 there have to be more than ten known CAMP people and how many gays are there in the surrounding small towns who find life oppressive and limited? Couldn't all these people get together. If you are interested in contacting other local gays in Goulburn or its surrounding towns - or know of someone who might, pass on the information to contact :

Heather Macleod Ph. 21-5755  
11 Montague Street, Goulburn.

or

Bob Cotter  
4/370 Auburn Street, Goulburn.

## SUBMISSION ON HOMOSEXUALS AND

### HUMAN RELATIONSHIPS

CAMP NSW has completed a submission to the Royal Commission on Human Relationships. (See CAMP INK Vol 4 No4/5 for article on the submission).

This submission has been printed as a 40 page quarto booklet. The costing for the booklet was covered by donations from members of CAMP.

If members or others wish to obtain a copy of this submission would they please send \$1.00 plus 36¢ postage to

CAMP, GPO Box 5074, Sydney 2001.



ar Editorial Collective,

ring the National Homosexual Conference  
Melbourne a petition was circulated by  
e Metropolitan Community Church asking  
r support for their application to join  
e Australian Council of Churches.

e religious groups appeared ( to me ) to  
be the major divisive element and as they  
also appeared to be at war with each other  
the Conference quite sensibly refused to  
enter into their arguments.

would like to refer to the petition's  
preamble prefacing the M.C.C's. request  
for Conference support.

It stated (amongst other items) as follows-  
" We recognize that structuring one's life  
around anything but love for God and  
love for our neighbour as ourselves is a  
state of sin and indeed constitutes  
idolatry."

have decided that this should not pass  
without comment.

It is perhaps symptomatic of the fundament-  
alist outlook that they can only consider  
one point of view : their own. We see in  
their preamble a complete condemnation of  
those people who structure their lives on  
an ethical basis which does not rely on  
the supernatural as a guiding force in  
human affairs. They condemn people who do  
not believe in, nor care about, the exist-  
ence of a god, primeval force, etc.

The terms "a state of sin" and "idolatry"  
are meaningless for those who have no need  
of the supernatural in the ordering of  
their lives. We cannot, however, dismiss  
these words so easily. As a homosexual I  
cannot forget that during a large part of  
the history of christianity homosexuals  
(and indeed anyone who dared to differ from  
the churches' "norm") were tortured, con-  
demned, dismissed as sick or worst of all  
pitied because it was decided that they  
were in "a state of sin" and committing  
"idolatry".

It is sad to see a group of oppressed  
people who in the very act of asking  
for help for the recognition of their  
rights use that opportunity to oppress and  
denigrate the convictions and lifestyle of  
another section of the community.

It is worthwhile noting that according to  
the 1971 census this section of the comm-  
unity is as high as 13% of the population.

The M.C.C. is a very new church on the  
Australian scene and it should make a  
special effort to try to avoid the errors  
of its more bigoted predecessors.

It would be more in the spirit of both  
christianity and gay liberation if they  
would consider changing their affirmation  
from a negative world view to a positive  
world view. If they wish others to grant  
them the validity of their lifestyle they  
should be prepared to set an example by at  
least not condemning convictions which  
differ from their own.

I would like to stress that the above was  
only one point in a long article, however,  
I think that it would be more representat-  
ive of the homosexual community if demands  
were presented on an ethical basis and the  
casting of aspersions on the convictions of  
others is not my idea of a proper ethical  
basis for a request for recognition of  
rights.

Terry Goulden

#### National Homosexual Conference 1976

A meeting at Sydney University occurred on  
Tuesday, September 30 to discuss the next  
Homosexual Conference.

It was very noticeable that not one woman was  
at that meeting. This is a direct result  
of the Homosexual Conference in Melbourne  
where it was found that the majority of men  
had sexist attitudes and were not concerned  
with feminism.

The next meeting for the future Homosexual  
Conference will be held at the Sydney  
University Union on Monday, October 27,  
at 6.30pm

---



LETTERS from GoulburnLetter 1

132 miles from Sydney lies hidden in a valley, a city. It is an ordinary city, with all the ordinary people, work, shops, etc.

People who go to work at 9am - to the pubs at 5pm and home to wife/mother and whatever else. It is like any other town.

It is no Mecca for the gay - far from it, you could count on your fingers alone, the amount of gays known to each other (at least seven males and three females). It is a far cry from Sydney where gays have their bars, clubs etc. Here in Goulburn lives a minority of people who have to accept the person next to them and drink with him/her no matter what the jokes and comments made. I personally have made some good straight friends and they accept me and we go out, but that doesn't help me. I need to mix with gays not straights (so I compromise because of no choice).

Even the advent of a Teachers College didn't improve matters any, I know of no gays and in fact I haven't mixed with one college student to even find out if they do exist - they must but how do we get to know, without going all out and becoming very obvious. So what do we do to meet them.....nothing. There is absolutely nothing we want to do. If we are obvious people we drink with are suspected, no matter how straight.

To all of us our jobs are vital, most of us work for the government, so we cannot be ourselves even in our jobs.

The gays have the beat but what about the FEMALES. Well, we know each other, we have had previous affairs together and end up friends who want to meet more lesbians, but contact in a town such as this brings ridicule and loss of friends - chances are the person you fancy is either straight or very latent who is probably suffering trying to sort herself out. To pick a straight girl can be disastrous and damaging for both concerned. Of the three females in this town, I am one of them. One of the others if put in a totally CAMP situation would eventually be straight, the other is a friend of mine of many years and affairs who is totally bored by the town but because of her job cannot make a move. So what of it, we sit and wait for others - but where are they? How do we find them?

Robin Tetley.

Letter 2

What is it like to be CAMP in the country?

A lonely life is all most CAMP people can expect if they shut themselves away from people

Here in a nice steady country city, many CAMP people are very lonely, but perhaps they have themselves to blame. The majority of country CAMP lead two separate lives. The nice safe square image with the wife or girlfriend who he will eventually marry because of social and family pressure. Then he has his night out with the boys with a couple of good quick drinks to gather courage and get that added daring and off to the beat where all the other once-a-week CAMPS are lurking in the hope of meeting something new before some other has had him. Our CAMP friend may be lucky. He may be lucky as he might get two nights out if he belongs to some club or has some committee meeting to attend, then there is the rush to the beat again.

However, this need not be so. Why are so many CAMPS so hesitant to come out and tell the world around them that they are CAMP? Of the total homosexual population in Goulburn, only three of us actually are known as being CAMP but this does not lead to a happy life. Unfortunately CAMP friends and lovers are few for it is not in anyone's interest to be known as CAMP. So alas we poor liberated CAMPS are also lonely, as people are hesitant to be associated with us lest they be called a poof too. If only country CAMP people both male and female would come together to chat about common problems and to have a good gossip. But attempts to "organise" chaps into a regular meeting type situation seem to fail so it would seem. Living in the country should not be considered by CAMP people. Rather, they should be lured to the city to be lost in numbers and be just as lonely perhaps and away from prying neighbours perhaps.

Is there a solution to lonely, if not unhappy CAMP people? I don't know, do you?

Ernie Fuller.

URGENT

Typists needed for the next issue of CAMP INK or people who can lend an electric typewriter with a carbon ribbon.



CATERING FOR THE CAMP CATHOLIC

It could be a perverse law of nature which forces people of the Left and Right, all too often, to start from completely different premises and arrive at the same conclusion! But how else does one explain Robyn Kennedy's assertion in CAMP INK (4/5&6,p21) that "a homosexual is by definition in direct conflict with Catholicism"? This as any well informed Catholic knows, is just pure Mgr.Leonard and Mgr.L. is no radical. In fact, he's the columnist who suggested in THE CATHOLIC WEEKLY(27.2.75) that one should either stop being a poofa or get the hell out of the church. Naturally as a member of ACCEPTANCE the Catholic homosexual group, I think Robyn and the good priest should both go jump in the lake.....

Seriously however, this notion that campy and catholicism should never mix is the result of ignorance concerning one or the other, or both. Robyn, for example, has accepted as the hospel truth a view of catholicism dished out by our trendy, trivia media. She fails to distinguish between the Church as an institution bound by certain forms and laws of particular cultures and catholicism which, as the name implies, is a rich heterogeneous community of believers.

Such a concept of the Church is of course understandable but it's nonetheless inadequate. I wouldn't blame anyone for saying that the church condemns the use of the Pill but it's still wrong to say that all Pill-users are by definition in direct conflict with catholicism. There are very few teachings of the church which are infallible or unchangeable and the teachings on homosexuality like those on the Pill, have never been and are not likely to be regarded as such within catholicism! ACCEPTANCE like other progress-ive groups within the church, wants them changed in time. And I believe we'll succeed. This doesn't mean that those who hold power in the church now won't dig in their heels - we'll have our Dr Murrays and our Mgr Leonards still. But the important thing to remember is that the church is not the pope, the bishops and certain 'religious' people. The church, as any first year seminarian will tell you, is ALL its members. And this is a teaching reasserted by the highest magisterium Vatican 11. In other words, catholic pooftas have a perfect right to help formulate the dogmas of catholicism.

But even more surprisingly, and not many gay lib people are aware of this, as far as the church is concerned, legally and ontically, the homosexual person is completely equal to the non-homosexual one. That is, nothing in canon law discriminates against the homosexual person and nothing in dogma demands non-homosexuality as a condition of salvation. To suggest otherwise is to propound heresy - I'm using the word here in its technical theological sense and not in it's usually abusive one. In practice, however, just as white catholics sometimes discriminate against black ones, straight catholics do discriminate against gay ones. And in many ways we would deserve to be discriminated against if we continue to do nothing about it by either remaining in the church closed - not to say cloistered - or leaving it. Robyn is of course correct in saying that the church at present is "patriarchal, authoritarian and oppressive" - it's simply going the way of most institutions! So, not unlike the Marxists who want the Soviet Union to revert to its original vision, many catholics are trying their best to steer the church back to true catholicism. ACCEPTANCE feels that effective criticism of the church can only come from the inside. Robyn's article proves that it's not likely to come from the outside.

A cursory look at the article shows that Robyn, in an effort to make a good but obvious point that the view of sexuality held by many catholics is bunkum, succeeds in making some outrageously wrong statements about the church.

For example, it's quite unfair of her to say that "the catholic church teaches that god is male". I mean if she can find a priest, from Revesby to Rome, who teaches such a bizarre doctrine she can have him sacked. Again, it's untrue to say that "the church teaches that the heterosexual nuclear family pattern is the only acceptable life style". Well, all I can say is that the church's elite which is housed in a myriad of monasteries all over the world would be a very strange heterosexual nuclear family indeed. However, like the United Nations, the church does talk about the family but it says something quite different from what Robyn thinks it says. The church regards the family - not necessarily nuclear - as the fundamental group unit of society. And this is not to deny that the individual is the most important



unit in society but to affirm that neither the state nor any other organisation should dominate the family. This is a sensible enough stance I would have thought. And, yet again, it's patently wrong to claim that a catholic child "must attend a catholic school". I know the Australian church is ancient but in 1975?.....

Well, I can go on and on but I think I've adequately demonstrated that because of her facile concept of catholicism, Robyn's attitude to the homosexual catholic is faulty. In a CAMP INK (3/6,p13) article I've argued a prima facie case for a gay theology. I therefore urge all catholics to remain, like Maurice Butterworth and I, active in their church. Such a position is not "eclectic" and definitely not self-contradictory.

But I must say it here that while I can understand conservative catholics wanting to keep troublesome gays outside the Church, I can't understand gay activists agreeing with them. You see the church oppresses homosexual people - the church won't disappear in our lifetime - such oppression must be stopped - some homosexual catholics are trying to stop it - why discourage them? Should they bother? The question is rather: should anyone bother about anything? For that matter, should I even bother about writing to CAMP INK about this? Isn't this precisely the attitude that has kept us oppressed for century upon century? Let's think about it.

Joe Foster Tokoara.

#### A REPLY TO THE REPLY TO THE REPLY.....

Well, there is very little I want to say as a reply to Joe Foster Tokoara. I have no desire to be involved in any wars and therefore, hopefully, I will not have to discuss this issue again. However, I must say I was both shocked and angry at the level of personal abuse directed at me by Joe Foster Tokoara over my article.

I merely want to say that in no way do I wish to modify or alter any of the comments or opinions expressed in my article. As a victim of many years of intensive catholic indoctrination I am satisfied my experience sufficiently validates my opinions.

If the intolerance towards differing opinions expressed in the article by Joe Foster Tokoara is any indication of the nature of the new "enlightened" catholicism I can only say, in my opinion, it remains as destructive and negative as the old.

Robyn Kennedy.

#### FESTIVAL OF LIGHT - GAY CONFRONTATION

In the Domain on Sunday 7th September 1975, Dean Shilton and his Festival of Light proteges ran into foul weather when homosexuals from several groups assaulted their rally.

Massing behind the Gay Liberation banner and around Metropolitan Community Church extension co-ordinator Lee Carlton, the groups surged forward and confronted the Festival of Light groupies. In the ensuing onslaught FoL pornography was scattered to the four winds by Gays-one Gay, obviously suffering an identity crisis, yelled at the Gays scattering the FoL porno "You're creating your own dichotomy! Don't you see that?" During the fussion of the Gays and the FoL two FoLs came forward - one to shout condemnation and the other to demand "leave us alone!"

Anybody noticing discrepancies between this report and the Fairfax report, of the following days, is asked not to challenge me before reading the complete article.

What followed immediately the two groups came together, beyond that reported above, I'm unsure of as it was difficult to see what was happening and who was speaking and to whom. After some verbal jousting as to who was going to sit and stand, quiet descended on the congress and it was obvious Lee Carlton was talking to Dean Shilton. Lee asked Dean Shilton "Could you explain to me why there are no two translations of the English scriptures which agree concerning First Corinthians, 6 and 9?" and also "Could you explain to us why FoL feels it necessary to discriminate through State law against Australia's largest minority?" Dean Shilton dismissed Lee with a wave of his hand and said "You don't know what you're talking about". Shortly after this Lee made his way through the Gay section of the crowd exhorting "Come on Gay people, I think we have made our point!" Lee disappeared then and interaction between Gays and Dean Shilton took on a new depth. At this point I looked at the faces of some of the FoLs and saw jaws locked with hatred. Later on in reply to a question which I did not hear, Dean Shilton said to a Gay, that although he (the Gay questioner) was a homosexual and therefore living a vile and sinful life, contrary to the law of God, he (Dean Shilton - I presume) still loved him (the Gay questioner) in the religious sense of the word love. Another Gay said that Dean Shilton's eyes conveyed



anything but love as he spoke. The confrontation continued relentlessly with Dean Shilton's epilogue concluding shortly after he pleaded "I am under tremendous psychological pressure!" I wondered how the people who were the subject of FoL pronouncements felt - perhaps Dean Shilton now has some idea. I wondered also how Dean Shilton would cope with an alcoholic son, if FoL efforts to have alcoholics et. al punished as criminals under State laws succeeded; perhaps by using a few of the institutional contacts he is cultivating to have some strings pulled? While Shilton was concluding his impromptu epistle, a group of Gays joined hands and danced around the FoL to the chant of "Ho, ho, homosexual, ho, ho, homosexuals..." One FoL woman remarked "What a happy group of homosexuals". I wonder if she will be invited to Shilton's Sunday afternoon cuppas in the future? Gays having accomplished their purpose the Gay Liberation banner was raised and the Gay troupe marched down to a Centre Point coffee shop which very soon became exclusively Gay. Here a debate sprang up between those advocating violence against the FoL and those against it.

Gay people present were from several groups - Gay Liberation, CAMP NSW, Metropolitan Community Church, Acceptance, and Chutzpah. During the action people "Came Out" and realised a new consciousness within themselves had awoken.

I did not learn of the rally until the Thursday before it and I'm sure many people still have not heard of it. This raises the question of how can more people be contacted before an event like this to give them an opportunity, to become involved.

The groups who were there suffered from lack of direction and inability to articulate their viewpoints. This raises the question as to whether groups involved in a demonstration of - Homosexual Solidarity - should co-ordinate their efforts beforehand. Would for instance, it be more positive to arrange for Gay speakers to lead Gays instead of allowing our oppressors to talk on their viewpoint.

Conflicts amongst Gays participating in the attack on the rally demonstrated the need for continuing opportunities for Gays to raise their consciousness. Somehow we have to increase dialogue amongst ourselves tremendously.

The rally gave Gays the chance to demonstrate to the FoL the intensity of the feelings and the fact that we have minds and strengths of our own which we are not going to allow the institution to deny. Closets who came out during the action gained a taste of Gay - Power and freedom within themselves. I felt an exhilaration that surpassed any satisfaction I had gained from all the writing and thinking of the past.

LET'S DO IT AGAIN, SOON.

Peter Spencer

Join with 20,000 of your gay sisters and brothers in 8 countries



**Metropolitan  
Community Church  
OF SYDNEY**

OFFICES: 34 wairoa ave. nth. bondi  
Phones: 30-8944 - - - - 36-3239

**SUNDAY**

**7:00PM - Evening Worship &  
Holy Communion**

119 devonshire st. surry hills

**TUESDAY**

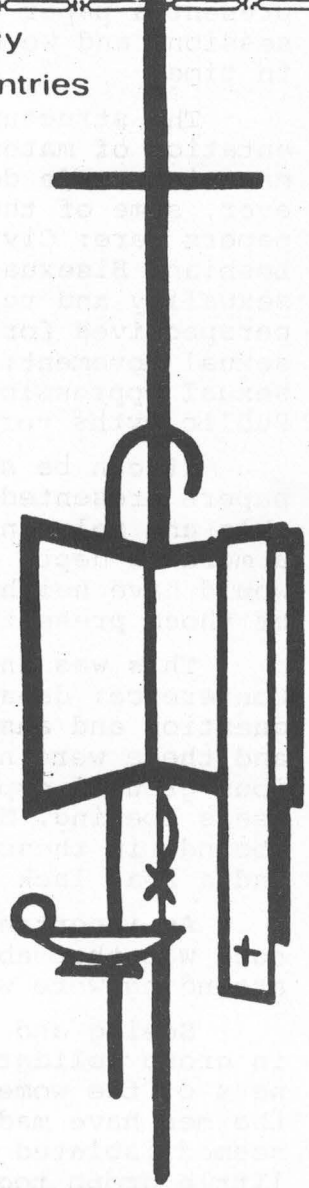
**7:30PM - Fellowship Social  
at office**

**WEDNESDAY**

**7:30PM - Prayer Meeting**

*Pastor*

*Rev. Lee J. Carlton*



There was an air of excitement and anticipation as we boarded the train in Sydney for a sleepless all-night trip to Melbourne for the National Homosexual Conference: a lot of fun and group feeling among the women and men.

Arriving at the Conference directly from the train: very tired, but intensely aware and excited by being a part of this coming together of homosexuals from all parts of Australia; some 600 plus..this was a personal and strengthening experience for me, and I believe for many other gay people there. One of our party, Robyn Kennedy, was to present a paper at the first plenary session, and we had arrived only just in time.

The structured nature of the presentation of material; and the amount of material, made debate difficult. However, some of the more interesting papers were: Civil Liberties and the Lesbian: Bisexuality: Effeminism: Homosexuality and religion: Political perspectives for an independant homosexual movement: Capitalism and Homosexual oppression: and Lesbianism - Public myths versus personal identity.

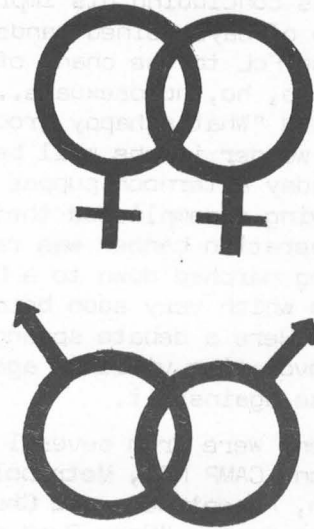
It can be seen that some of the papers presented were extremely valuable and relevant in their content, and a more in-depth debate of their content would have heightened the consciousness of those present.

This was an area of failure in the Conference: debate was reduced to one question and answer in some sessions, and there were no debates on the religious groups' papers...an area which needs opening. Much woolly thinking abounds in these groups, it seems to me, and a real lack of political awareness.

An important aspect of the Conference was that about half of the people attending were women...

Seeing and feeling the progress in group solidarity and the consciousness of the women it seemed to me that the men have made less progress: we seemed isolated one from the other; with little group togetherness or unity of purpose. ( It was also obvious that the women left the Conf. with a stronger sense of unity and direction of purpose)

# HOMOSEXUAL CONFERENCE



The sexism among the men was very obvious in the sessions and the workshops: particularly obvious to me in the workshop on sexual objectification. The men were still working and thinking within the old sex role conditioning and not questioning or probing the fact of that basic issue.

The Conf. did not bring forward any new ideas. Much that was said had been said before. Some sense of unity and togetherness was engendered, however: and I think it is vital that those individuals and groups attending act upon that sense of solidarity and awareness as quickly as possible with an ongoing and relevant program.

The Conf., for me, raised many questions on many issues; but failed in its attempts to answer them. Fewer papers and more debating time may well have given more direction in our attempts to define these issues.

RON AUSTIN



# family services

The Australian Government's Social Welfare Commission has recently established a Family Services Committee with the following functions:

To inquire into and make recommendations to the Social Welfare Commission on :-

- (a) the nature and range of desirable preventative, support and substitute services for families; and
- (b) the roles and responsibilities of all levels of government, voluntary agencies and community groups in the provision of these services.

For the purposes of the report the family unit will be defined as :-

"a grouping of individuals relating to each other within a framework of mutual expectations, obligations and common use of resources."

This investigation of family services is being carried out on a state basis. The person co-ordinating the work in New South Wales has, at the recommendation of the N.S.W. Council of Social Service, agreed to work with a small group of people from the non-government section on aspects of the study. CAMP was invited to be a member of the group. As part of its contribution to the study, the group is to present a document outlining what it sees as the needs for family services. Each member has produced a paper on the needs in her/his field. The following document, with the approval of the executive, was submitted by CAMP:

Preamble: The perspective in which our comments on family services programmes are framed is our belief that primary importance belongs to the individual and that she/he should be taught to grow first as an independent unit.

1. Family services concern homosexuals in two ways:

- 1.1 in their biological families
- 1.2 in their chosen families, or the families they themselves establish.

2. Because they only exist to perpetuate and not change present social structures, existing programmes of family services and the whole social welfare area totally ignore homosexuals in both the fields outlined.

✓ 3. CAMP N.S.W. was formed to rectify this situation, but its success depends on support from other agencies, materially and politically.

4. The first step for the social welfare movement must be recognition of the existence of homosexuals and their families and of their oppression; and, the second, recognition of their right to exist and to be free of their oppression.

5. It is CAMP's function to assist in that process and it stands ready to do so.

6. Any family services programme must have a strong accent on social action, based on the concept that all family units, however constituted, are valid and equal and on the realisation that positive steps need to be taken to have this concept adopted by society at large.

7. This could be assisted by a large - scale education programme financed by Australian and State government departments.

8. Such a programme would include the following components:

8.1. a drive to break down current family expectations of their children. These expectations in many cases force children

## DOCTOR DUNCAN REVOLUTION BOOKSHOP

FEMINIST & GAY LIBERATION RESOURCES

A COOPERATIVE NON-PROFIT BOOKSERVICE  
Non-sexist & quality homosexual literature.

SEND FOR FREE CATALOGUE NOW!

KEEP INFORMED! SUBSCRIBE TO OUR  
MONTHLY BOOKNEWS

Looking for good gay reading? We have novels, poetry, politics, magazines - more than enough to keep you going - and a MONTHLY BOOKNEWS subscription (\$2:00 p.a.) will keep you informed. Not only are prices discounted, but many titles are exclusive to us. We are the only homosexual bookshop in Australia and we specialize in mail order. TRY US. Send for a free catalogue now. You won't regret it. We have hundreds of devoted readers, and they keep coming back for more.

All inquiries to:  
PO BOX 12,  
NORTH ADELAIDE. SA. 5006.  
Telephone (08) 267 3159.

If you're in Adelaide, drop in to  
88 Hill Street,  
North Adelaide.

into accepting the heterosexual marriage lifestyle when this may not be the one which best suits their personality;

- 8.2. information on the extent of and personality - limiting effects of sex roles;
- 8.3. discussion of current child rearing philosophy and practice with a view to opening up new possibilities, and, specifically, to removing the legal dictum that lesbians are unfit mothers, which serves to deny custody of their children to homosexual women (the position of homosexual men is unclear).

9. Another group which could play a valuable role in achieving the aim outlined in section 6 is the non-government welfare sector.

10. The ways in which it could do this would depend, to some extent, on the individual agency, but they would include:

- 10.1. public support for the homosexual movement and the general movement for recognition of alternative life-styles;
- 10.2. discussion at conferences, in papers etc. of alternative families;
- 10.3. change current policy and programmes of the agency in accordance with the principle behind that support;
- 10.4. referrals to CAMP.

11. Material resources need to be made available to CAMP NSW to enable expansion of its programmes in the family services area, including:

- 11.1 support for parents of homosexuals, through discussion groups, individual counselling and provision of written information;
- 11.2 extension of existing counselling services personal and telephone;
- 11.3 operation of a centre for homosexuals.
- 11.4. establishment of a refuge for homosexuals

12. An urgent requirement in such an expansion is the provision of full-time staff.

Michael Clohesy

## CRIMINAL CODES

It is a paradox, and a political difficulty that what gains the attention of the media, and so the public, so far as the homosexual struggle is concerned is what CAMP NSW sees to be of least importance in its fight for homosexual liberation. That is, changes to the criminal law. That these are a matter of public discussion means we should give them our attention, for they can be useful ways of educating the community.

## Reform attempts

Two concrete Australian moves have been made in this field of late: the South Australian criminal law has been amended to allow homosexual acts between consenting adult males, this being the first such change in Australia; an ordinance is about to be ratified in the ACT making the same change. A recent move in the New Zealand Parliament to decriminalise private homosexual acts by consenting men over the age of 20 was defeated. Our specific and philosophic objections to the ACT change were outlined in CAMP Ink vol.4 nos 5-6, p. 7. The same comment would apply to the other amendments.

The limitations of law reform and of the liberality of its supporters are demonstrated in comments by the person introducing the SA Bill that he opposed the idea of homosexuals who lived together adopting children and he also opposed the idea of homosexuals going into schools to discuss attitudes.

The feature of the attempt at reform in New Zealand which its homosexual movement is highlighting, is the failure by 30% of the Parliamentarians to vote on the Bill. "... it is pathetic and alarming to have seen the way in which some M.P.'s treated the issue". (New Zealand Gay News, July-Aug 1975, p.1.) The New Zealanders are to make another attempt at law reform; Gay News sees it "... as the introduction to a change in the law and of social acceptance which can be achieved through patience and persistence" (ibid.)

## Reform proposals

A second initiative in the Australia Government sphere of late has been the Report of the working party on Territorial criminal law. This document set out proposals to revise and reform the criminal law of the ACT. Already some of the proposals have been the subject of hysterical attacks by the Catholic bishops, who see them as attempts to change Australian society from Christian to pluralistic.

I would congratulate the group on its general outlook which is that of liberality, but would have reservations about some of the ways in which this outlook has been expressed.

The first criticism is that the recommendations retain the notion of consent. This concept implies lack of mutuality between the participants in a sexual act; it has overtones of value judgement which should have no place in the laws of a pluralist society.



# criminal codes cont'd

The Working Party defines "spouse" in a way which has been advocated by CAMP NSW for some time, viz., "a person (whether male or female) living in voluntary sexual cohabitation with another person (whether male or female), regardless of the legal status of that relationship". The commendable awareness which led to the formulation of this definition was, however, illogically diminished by the retention of a separate definition of "wife". The spouse proposal has predictably been viciously attacked by the Bishops. Freeman of Sydney declares, "There, if ever there was one, is a blatant undermining of the traditional, civilised, sacred concept of marriage and the sanctity of family life, which is the foundation of any civilised society. We flout it at our peril". (Catholic Weekly, 4 September p.3).

Paragraph 13 of the proposal is to be commended for abolishing the bondage of wives to their husbands, by giving autonomy to each in property and decision - making. However, this liberation is contradicted by paragraphs 57 and 58 which leave male spouses with the right (at present held) to rape their partners.

The proposals make a distinction between sexual act and sexual intercourse, even though in the definition section of the proposal, sexual act is defined to include intercourse. The point seems to be to maintain the distinction between the sexual conduct of homosexuals and heterosexuals, although proposed penalties for the criminal sexual acts of both are the same. Paragraph 57-58 make the distinction with regard to rape; 59-62 to procurement of sexual act/intercourse; 64-66 in an even more deplorable and illogical way.

Paragraph 64 states, "It is an offence for any person to have sexual intercourse with a girl under the age of 16;" par. 65 states, "It is an offence for any person to engage in a sexual act with another person under the age of 16;" par. 66 states, "It is an offence for any male person to engage in a sexual act with another male person under the age of 18".

It is interesting that the "age of consent" for indecent assault and gross indecency (pars. 71-72) is 16.

The crime of incest is maintained for people over the age of 18 who are related as "mother, sister, daughter, granddaughter, father, brother, son or grandson". Liberalisation of the law even to this limited extent was decried by the bishops. The rationale for continuation of the crime at all is not provided.

The whole of the provisions relating to sexual conduct continue the tradition of English law which denies sexuality to females, by not envisaging that they could be the initiators of sexual activity.

Paragraph 135 relating to offensive behaviour would seem to be praiseworthy, since it provides the defences that, "(a) the conduct of the accused was within the reasonable exercise of freedom of expression; (b) any person at risk of being grossly affronted was or could be so only by reason of a free choice". However, the meaning of the latter defence is unclear.

The concern of the Working Party for the right of freedom of expression, shown in various parts of the document, is highly commendable.

Sentencing is a subject about which I and CAMP NSW in general, has serious doubts and we will be investigating it. Our general position is expressed in the Human Relationships submission: "We support moves to find alternatives to the prison systems which are humane and which have as their basis the interest of the prisoners" (par. 5.7).

Because the bishops, by their reaction, terrified the Australian Government, the report has been shelved. I believe that democracy should not be subverted so easily by minor conservative vested interest, and that the report should be allowed to prompt the discussion which its publication sought.

## Repeal proposal

CAMP NSW for some time has been advocating a proposal which will repeal all existing laws relating to sexual conduct and replace them with a single law making sexual conduct criminal only in situations where assault, threats or coercion were used. The "age of consent" in that proposal is 13. The law is too long to publish in CAMP Ink, but it is contained in Homosexuals and Human Relationships: submission to Royal Commission on Human Relationships by CAMP NSW. This is available for \$ 1  
Michael Clohesy

---

CAMP INK VOL 4 No 8

This issue will cover the dismissal of Mike Clohesy from Marist Brothers, Eastwood. Any teachers or supporters who wish to join a Gay Teachers Group please ring Robyn (9081364)



Musings on the "state of play"

I want to know where I came from, why I'm here and where I'm going to - some people are not concerned with academic searching, only with the need to succeed materially.

Questions I have been asking about my origin, condition and direction remain unanswered and I've realised that the issue I've spent so much time thinking about - my homosexuality - has prevented me from spending more energy on those questions. My homosexuality has never been a "problem" for me because it has been natural and spontaneous within me for as long as I know of. I accepted it without question until I realised that homosexuals were made the subject of scorn and derision by others.

Since I've been aware of the prejudice and ignorance displayed towards homosexuals the natural ease that I felt within myself has disintegrated a lot and religious and social attitudes have brought considerable conflict and confusion into my life. No matter how people or organisations try to put me down they can never convince me that I am sick or afflicted, yet they continue to confront me with their ignorance and vileness. The more I investigate social attitudes through history the more obvious it is that people commonly are ignorant about their own condition and evolution let alone anybody else's. Because of the stupidity of the "majority" the people who fall into the "minority" sexual groups suffer inhumane treatment and social injustice and are forced to spend their energies on the peripheral questions of sexuality: the questions we need to answer concerning our spirituality are dealt with inadequately, if at all, because we are busy fighting elsewhere.

Obviously if I subserviently live within the parameters set by the ignorant and tyrannic "majority" I can never be me, so somehow I have to make a personal contribution to the struggle for freedom and equality for the "minority" sexual groups. Then perhaps, I will be able to spend my time as I would prefer.

-Peter Spencer  
(Newcastle).

APOLOGY

Due to circumstances completely beyond our control, the short story "LOVE" which appeared in the last issue, was somewhat emasculated during its run through our machine. We apologise to the Author and of course, to all our loyal, long-suffering readers.

Those who are breathlessly awaiting the next segment of P-A-F statistics will have to wait a little longer. The 'flu got our statisticians in mid computation.

NOTE :

The cover of the last issue of CAMP INK (Vol 4 Nos 5 & 6) featured a photograph of a Bellevue Hill bus shed whose noteworthy advertisement was partly obliterated through faulty printing. For those who may be wondering the sign reads

"DYKES INVESTIGATIONS".....

## CAMP CLUB ROOMS & COFFEE SHOP

EXECUTIVE MEETING every two weeks.  
members are asked to come.  
Ring 827 3063 for times and dates.

# Open every night

# TV lounge, cards, darts, chess, etc.

# Fortnightly parties - ring Phone-a-Friend (02) 660-0061 for dates.

# Women's social night and discussion group Wednesday nights.

# Men's social night Fridays.

**33a Glebe Point Road, Glebe.  
(Near Broadway)**



# media

## EDIA WORKSHOP

Members of "Beyond the Radical Belt" organised a media workshop on the weekend of September 20 and 21 at the Fine Arts Workshop. A questionnaire had been sent around before the conference to all groups partaking. The questionnaire consisted of questions on what resources your particular group had, whether your group coordinated with other groups in the Womens Movement, etc.

The plenary session on Saturday morning consisted of reports by different groups on these questions. The workshop started well by having about forty women present and most groups within the Womens Movement represented. There were women from both Melbourne and Brisbane. Out of the plenary session a list of resources of each group was made and distributed to the people at the workshop. On the Saturday afternoon these were the workshops

- 1) setting up a resource centre
- 2) how to get our views across to the public, and propaganda work.

Both of these workshops were well attended and positive discussion ensued leading to meetings which are going to be held once a week to set up a resource centre and secondly arrange literature from each different group to be put in a bus which will possibly tour the beaches in summer.

The meeting for the resource centre is on October 3, 7.30pm at 5 Piper Street, Annandale

The meeting for propaganda work is on Tuesdays 7.30pm at 70 Toxteth Road, Glebe.

On Sunday morning there was a discussion on collectivism. Some of the ideas that came forward were

- a) the necessity of having a clear outline of what the group is doing
- b) the need of clear orientation of ideas for the new people joining
- c) shit-work seen as important
- d) necessity to have a group pressure from the individuals' consciousness of the importance of getting something done
- e) acceptance of varied commitments of each individual.

There were then workshops which included the setting up of a printing press by four feminists who were already doing courses in printing. There was also a discussion on setting up a feminist FM radio station and

these meetings of the group will continue. As a meeting date has yet to be arranged, for further information ring Womens House (61-7325).

There was a discussion on how to recruit new members to a group. Some of the ideas that came up were making personal relationship by use of telephone, giving people things to do immediately they entered the group, listen to their ideas, making a clear statement of the group aims, and discussion groups on the needs of the centre.

After lunch there were further workshops on publishing, collection of resource information and the setting up of a Media Action Group to handle how the media presents the wrong point of view of the group, etc. Discussion was carried out on the methods that England and the States had used with the media. It was decided that there was a need for a Media Action Group and this is being arranged so that by means of a telephone-tree many people can be mobilised for demonstrations, sit-ins, jamming of telephones, etc, in Sydney and other cities of Australia.

If anyone is interested in joining the group please ring Rob (908 1364) for the date of the next meeting.

**HANDS OFF  
PARLIAMENT!  
FIREWOMAN!  
ATTACK  
WOMAN GAGGED, BLINDFOLDED  
DRUG  
BUS-  
DROPPED  
OUT**



# Women woman

## ALL WOMEN'S DANCES

An all women's dance was held at CAMP House on Saturday, September 20. About seventy women turned up and it was a very enjoyable night.

The Womens Collective will be arranging Women's dances every month. For further information ring PAF (660 0061) or if you want to help in organising them, ring Rob (908 1364). Any help would be appreciated such as offers to take money at the door, or be on coffee shop, or provide music.

## SUNDAY NIGHTS AT CAMP HOUSE

Lyn and Juliana have started opening the coffee shop at 6.00pm on Sunday nights. Make sure you go one Sunday night soon - it is a good social evening.

## P.A.F.

The number of women callers are increasing on Phone-a-friend. Many of the women who ring up find it impossible or rather difficult to talk to males about their problems. I feel women can easily identify with other women who are in the same oppressed position in a male-dominated society. At the moment there are only two females (Julie and Margaret) who are staffing PAF. If any women have a free night during the week to staff PAF from 6.00pm to 10.00pm it would be greatly appreciated by the women callers. The more women that staff PAF, the less strain it is on the two women already staffing PAF. Hopefully we can get to a situation where there will be a female and a male to answer calls each night.

If you are interested in helping please ring PAF (660 0061) or Ron (929 6467).

..The Womens Collective.

## WOMEN'S NIGHT

On Wednesday night at CAMP House, the women get together to talk, both socially and politically. We would be interested in more women coming along to offer their ideas on what they want in the social and political field.

At the moment the Womens Collective are involved in addressing envelopes and posting the booklet from our second seminar, to all relevant groups and participants in the seminar. For those that want to buy an issue of Female Homosexuality No 2 - please send \$1 to CAMP, G P O Box 5074, Sydney.

We are also concerned with arranging social events for women exclusively. If anyone has any suggestions for activities they would be very welcome on Wednesday nights. We have some ideas such as womens dances, lesbian-feminist consciousness-raising groups, general discussion on topics which are relevant to us - such as lesbian relationships and lesbian mothers.

We are interested in getting together to work out ways of making money so that we can have another seminar for lesbians about lesbianism. So far a letter has been written to Leichhardt Council to get permission to have a street stall in Glebe to raise money for the seminar. Members of the Womens Collective of CAMP have also been attending many of the seminars and conferences that have been arranged by women in the Womens Movement.

For information on these come to CAMP House, 33A Glebe Point Road, Glebe on Wednesday nights at 8.00pm.

## Lesbian Novel

Catherine Johns is compiling a book on Lesbianism in Australia. She needs poetry, photographs (especially of women in gay marches and demonstrations) drawings, cartoons and articles.

These are to be sent by November 1, 1975 to

P O Box 410  
Springvale, Victoria 3171.

# - S E P A R A T I S M -

## A Lesbian Feminist Movement

At the National Homosexual Conference in Melbourne, Laurie Bebbington and Margaret Lyons presented a paper entitled "Why Should We Work with You? Lesbian-Feminists versus Gay Men". The paper was an inditement of the sexism in the gay movement and a warning to the men to take responsibility for their sexism and to do something about it. As they point out

"sexism does not simply refer to discrimination on the basis of sex. Sexism is about power. The question of oppression of women is one of power and powerlessness."

"Feminism is not simply a struggle to correct a sexual power imbalance. Women must question power itself. There is little in the present patriarchal culture we can accept."

"The struggles of lesbians and male homosexuals have to this point been fundamentally different. For the male homosexual the struggle has focused on regaining power and identity through civil liberties. He exists, in a phallic culture in which male sexuality has always been affirmed. Male homosexual rights literature focuses on sterile, theoretical abstractions and more liberated traditional forms of titillation.:

"Thus, 'trizzy' imitations of traditional female behaviour and dress have been supported by male homosexual radicals. Imitations of the worst aspects of female oppression are seen as humorous and attractive. Lesbian-feminist criticism of these behaviours has never been treated seriously."

"Gender confusion" has rarely amounted to more than further trivialization and oppression of women whose life experience at this very moment is the subject of these imitations."

"Many male homosexuals believe that 'coming out' and affirming their existence and culture is the be-all and end-all of liberation. There has been a refusal to seriously examine their own heads and to realise that change has to be fundamentally personal as well as publically political."

"For the lesbian woman, liberation involves a total transformation of our lives and of patriarchal society. Female sexuality has never been recognised, let alone positively affirmed. We must affirm our whole

personalities, not just our sexuality. We are struggling for our integrity as women as well as our lesbian identity."

"We understand the necessity for a woman's revolution. We understand the necessity for fundamental changes in our personal lives as well as in the phallic culture which surrounds us."



In their conclusion they present an ultimatum which can be summed up as : Get your political priorities sorted out, look at your actions, and do something about it all, because without radical attitudinal changes there can be no united homosexual movement.

Laurie and Margaret's paper was met with great support from the women and confusion and anger from the men. A workshop open to women only followed - the subject was the formation of a separate lesbian movement. Not all the 150 or so women at the workshop agreed with this aim, some feeling that it would increase the rifts in the womens and gay movements, and that it was intolerant of some womens positions within the two movements. The majority voted to initiate a separate movement and this decision was presented to the whole conference as a non-binding resolution that expressed the feelings of many of the women present. A few men comprehended the implications of this resolution, but most did not and this non-comprehension illustrated to me the gulf of difference between the political awareness of the women as a group and the political naivety generally rampant among the men.

Back in Sydney a meeting was arranged for lesbians, feminists and lesbian-feminists to discuss the advisability of such an action. This meeting was not well attended due to confusion over the time and place. A second



meeting was held on September 22 and attended by about 35 women - all of whom supported the formation for a separate Lesbian-Feminist Movement. We discussed the political aims of such a movement, the need for a place to operate from as a resource centre, meeting place, refuge and contact point. The women attending had many different ideas and represented a number of groups within the womens movement. We saw the formation of the Movement as a political action. Some women felt that living in the inner city area and working in the womens movement created a lesbian ghetto and that we often denied the existence and struggle of the suburban lesbian. We saw a need to talk out our ideological differences and strive for a greater bonding between all lesbians.

At the next Lesbian-Feminist Meeting on October 1 we were to view a video film on Lesbian Separatism from the Women and Politics Conference in Canberra followed by a discussion. Rob (phone 908-1364) can be contacted for further information on meetings.

#### Conclusion

I see that it is essential to form a separate Lesbian Feminist Movement to :

- 1) Establish a lesbian political identity.
- 2) To cater for and be directed at the oppression and needs of lesbians.
- 3) To help make lesbians aware of their political position both as women and as lesbians.
- 4) To oppose patriarchal society from the lesbian feminist position and to seek to bring about its demise.

The "we are all homosexual together" argument is not good enough. Our homosexuality is all we have in common. We are women and you are men, and this is our fundamental difference, you have the power and we do not. Our struggle is against the patriarchy of this society, and until you recognise your present role as women's oppressor and actively relinquish your power, then and only then do we begin to have a common cause.

Col Eglington

#### WOMEN IN NEWCASTLE !

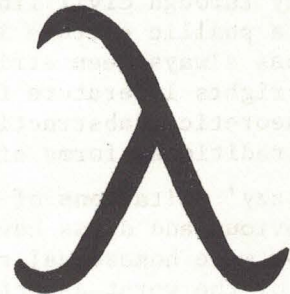
I have discovered that some women at Newcastle University have been trying to start a Gay Womens Social Group.

I spoke to Helen, one of the organisers, who said several meetings have already been held at the Grand Hotel on the corner of Church and Bolton Streets, Newcastle (near the Court House). As usual the group began with a reasonable number of people and has dwindled to about three (the organisers plus one).

Barbara (co-organiser) has tried to publicize the group by placing an advertisement with the Newcastle Morning Herald. The advertisement was accepted and then withheld. Barbara couldn't have it printed unless she agreed to extensive re-writing, which of course she didn't and told them so with a few well chosen words.

The group now meet each second Wednesday at 730 pm, 28 Willia Street, Tighes Hill

Next, details can also be obtained, about the group from the S.R.C. office on Campus.



At the last Executive Meeting, Brian Woodwa put forward the suggestion that we adopt the international homosexual sign λ (lambda). This move had been proposed at the Edinburgh International Gay Rights Congress in December 1974.

The Editorial Collective would like readers views on if, how, when or where we adopt λ



"Beyond the Radical Belt"

Women's Role in a Changing Society.  
(Brisbane Women's Health Conference)

The effects of this conference can only be evaluated, I believe, by analysing your position in relation to women's health and this will depend of course in which area your interest lies.

There were 206 papers presented, three of them either discussed or concerned Lesbians. From the comments I overheard, a lot of people felt that it was three papers too many. The organisers themselves appeared particularly aware of, and very anxious about the "Radical Lesbian element". This was evident in the handling of the sessions by some of the chairwomen - their attitude was to put an immediate stop to any serious challenge of the statements made. I do not intend, at this point, to discuss the papers presented. Hopefully, finances permitting, they will be made available in booklet form.

So many people with different aims and levels of awareness.....for myself there were overwhelming feelings of hopelessness. Where do you start when so many of the health professionals and those associated fail to recognise the lesbian issue, let alone even begin to be aware of it as a valid alternative lifestyle? Professional elitism, ageism, and blatant intolerance were combined with feelings of some who were genuinely seeking to become more aware.

This conference convinced me even more of the need to establish a lesbian identity, to confront people and institutions (penalising them if necessary) for refusing to widen their inch-wide minds. The Government may be able to co-opt some sections of the Women's Movement and add it to their list of token efforts but I believe that a Lesbian-Feminist concept would never be co-opted. I believe by definition this concept is in direct opposition to the patriarchal society.

DEADLINE

The next issue of CAMP INK will hopefully be brought out in January 1976.

To do this we need articles, letters, comics, poetry, reviews, graphics, etc, by

DECEMBER 1, 1975.

"A Challenge to Women's Health Services"

What are some of the alternatives? I personally found that the sessions presented by the Women's Community Health Centres, Rape Crisis Centre and those concerned with Women's Refuges extremely challenging. They showed clearly that they were aware of women's health needs. They showed their concern to demystify doctor/patient relationships. Do you know where Leichhardt Women's Community Health Centre is?

Below are the addresses of the relevant services.

Leichhardt Women's Community Health Centre,  
164 Flood Street, Leichhardt ph. 56-5059

Liverpool Women's Health Centre,  
273 George Street, Liverpool ph.601-3555

Elsie Women's Refuge.....  
they are moving - ring Women's House for the  
new address ph. 61-7325

Rape Crisis Centre,  
138 Bridge Road  
Glebe  
692-0292

Pre-term Clinic ph.560-3884

Jan Davis

\*\*\*\*\*

# POETRY

"Newcastle - New hassle"

(Dedicated to Arnold)

walk, walk,  
one more corner,  
another street,  
people everywhere,  
nobody anywhere,  
colours,  
blackness,  
walk, walk, walk.

Peter Spencer



WE (or "Two of Us") by Lars.

(Taken from the Swedish paper REVOLT)  
Translation to English...G Odeh.

I would like to tell you a story. An ordinary story, a true story.

This is the story of two boys, who after a long, long while, found each other.

It was like this: What does a guy do if he is longing for that special one, who lives in a small town where everyone knows everyone else? Anywhere there is only one place you can meet other guys like you? In the toilet at the railway station. If you are lucky, you will find someone. One night I was there, locked in one of the toilets, and waiting for something to happen. In the toilet next to me, there was someone. There was a little hole in the wooden wall, and through it we looked at each other, particularly at the most important parts; then decided to use only one of the toilets. When he opened the door to let me in, I stared into two blue eyes and I was gone! Wow, what eyes!! Afterwards I often wondered if they really were blue, but now-a-days I just need to look again and make sure they are.

We had a short, wonderful time together, there in the toilet. Afterwards we were both a bit shy but we left each other with a kiss and a "goodbye, see you again - perhaps." But it took a long time. I went there often hoping to meet him again, but no luck. Time passed - there were other guys - but I could not forget his eyes and the warmth of his body.

In the sauna: one day, he was there. I had started going there sometimes without any real thoughts, or hopes. We looked at each other, but were both too afraid to take the first step.

A week later, we were both there again - but nothing happened. Time passed.

I got the impression he did not want to know me anymore. Trying to get a conversation going never succeeded. Disappointed, I gave up. On holidays I went away, to get my romance from other guys. I saw his car sometimes. It must be him! Everytime it happened, I felt it all over my body. I continued my visits to the sauna but now less often. We never met again. Could I really go on like this? How long was it since our eyes had met for the first time? A year or more? I didn't know but I didn't want to think about it - it just hurt! for every week, for each day.

One afternoon I went to the sauna again but only older men and kids were there. Thinking about going home, I was on the way to the dressing room, when by accident, I met him! Both of us were naked and for one second we remembered each other, the eyes, the warmth, the bodies. He was shy, I smiled at last. We went back to the shower together. I felt as if I had a glass in my hands, which could so easily break. I was so scared of destroying everything. We would have liked to just rush into each others arms, to play with each other and have a good time, but we could not; we had to act normally but this time our eyes could not lie anymore and the few words we spoke to each other were enough.

Afterwards we laughed a lot about that occasion. We have done all the things over and over again that we missed out on during the time we were trying to get to know each other. Let me say just that we went to bed together in the same bed that night. We still do. We don't live together but we are always together; we both have our homes but we do everything else together. We could move in together and share everything, at least for economic reasons - but is that wise? Or better? When we are together, it is only he and I. I hope and believe that it is the same with him. His name is Anders, and I love him.

Chris Stahl

## STOP PRESS

*Michael Clohesy, a teacher at the Marist Brothers High School, Eastwood has been sacked for appearing on Current Affair to talk about Camp's Submission to the Commission on Human Relationships*

## protest

Write to:- CATHOLIC EDUCATION OFFICE

BOX 145, BROADWAY, 2007

Ring:- CATHOLIC EDUCATION OFFICE

212-3211 (Monsignor Sloweay or Father Collins)



SANDEL by Angus Stewart

Published by Panther, 1970

(Available from the estimable Doctor Duncan Revolution Bookshop for 95 cents).

David Rogers is nineteen years of age, and is reading for a degree at Oxford. He chances one day to meet a thirteen year old from a choir school, and they respond to the casual acquaintance sufficiently to arrange to repeat the meeting. Within a week, the relationship has become for each an important part of his waking hours, and they plot ways in which to avoid the ill-policed regulations designed to keep Tony Sandel under constant school surveillance. Since the story is told through David's eyes and images the reader gets the full impact of the bond only from his side; and he has to interpret along with David, just what Tony is thinking about their being together on an afternoon driver to the Cotswolds or a late night session of music-making in an organ loft from the chances and changes of the imp's comments and requests.

Not that Tony is bashful : he is both intellectually precocious and emotionally extrovert. Their common passion is music, and as they grow closer, David expresses his love by starting to compose a concerto which will feature Tony's lyric soprano at the height of its powers. The completion of the work in time to have it rehearsed and recorded before the remarkable voice responds to glandular stimulus and drops its register forever becomes one of the counter-pointing motifs which mark the passage of time, even as they amplify and illustrate aspects of the intensifying association between the lovers. Another is the occasional appearance of Bruce Lang, a fourth-year medical student who is earnestly preparing himself for reception into the Roman Catholic Church. Lang is conventionally moralistic, constantly inferring that the association between David and Tony is much more physical than it is, and sermonising with a total lack of effect, not only on David but on the reader, who is taken aback by the extent of his misperception.

Lang is indeed the only other character in the story which moves beyond caricature. Some of the others are amusing, in that predictable way that a good two-dimensional cartoon character can be. But they are largely props, brought on to help forward the jerky sequence of outward events which furnish the occasionally plausible plot. The inward events are played out between David and Tony as they talk and make music and, in the manner of all those who truly love give one another good advice. Or as David fills in the slabs of time between one meeting and the next, musing on a world which only partly reflects the ebb and flow within.

"David looked up at the square of sky above the Great Quad. What must by God's Wednesday sun blazed motionlessly above the clock tower. Perhaps He just wasn't reckoning on withdrawing it tonight, Then what? The academic year would be upset, and there would be embarrassed consultations at Greenwich, he supposed."

But night and day continue as has been their customs, and the relationship builds up to the climax which Tony has more clearly foreseen and desired: and dismayingly beyond it.

There is an appropriately lyric quality about much of the writing: what is being presented is, if anything, closer to an idyll than to a narrative. There are constant overtones: those who know something of Oxbridge or of music or of English boarding schools will pick up more of these, and respond with appropriate twinges or twinkles. Those who don't will still find plenty to enlarge their sympathy and refine their sensitivity.

And how good it is to see that the publisher is prepared to put the book out for sale in a wrapping which fairly represents the wares to the browser. The front cover has a colour photo of a nude boy of about Tony's age (though hardly his beauty) and announces itself as a "novel of unconventional love" - no hypocritical lip-pursings, no titillations of incipient nastiness. The back cover continues in the same accurate and unpretentious strain "...the story of two young lovers whose passion for one another is exclusive, lyrical, tender and subject to the tensions that any intense romantic relationship is liable to".

Perhaps, after all, there is a little more sanity around.

Kenneth Orr  
(Queensland)



## CONTACT...

Camp women in Qurindi area living here or just passing through may like to contact DEL at P.O. Box 237 Qurindi.

Wagga Wagga - Contact Three,  
For Social Outings, Camp Parties etc.,  
Ring 254128.

Camp guy, mid forties, finds country area a trial. Is very lonely and would love to receive letters from homosexuals, both male and female. P001.

### BOX NUMBER REPLIES :

Replies to box numbers must each be accompanied by three (3) 18¢ postage stamps and addressed to :

The Advertising Editor  
CAMP Ink  
G P O Box 5074  
Sydney NSW 2001.

### ADVERTISING RATES

Personal ads : 5¢ per word: minimum 50¢.

Use of Box Number : 50¢ payable by advertiser: three (3) 18¢ stamps to each reply.

Commercial ads : 10¢ per word: minimum \$1.00

Display ads : send copy to advertiser for quotation.



CAMP NSW

Application for membership

BLOCK  
LETTERS  
PLEASE

Name \_\_\_\_\_

Address \_\_\_\_\_

Postcode \_\_\_\_\_

- |                |   |   |
|----------------|---|---|
| I enclose \$12 | - | 1 year new membership                           |
|                |   | (\$2 entry fee, \$5 membership, \$5 CAMP Ink) * |
| \$ 5           | - | 1 year new membership student/pensioner *       |
| \$             | - | Donation.                                       |

\*Cross out whichever does not apply.

Cheques, postal orders and money orders should be made payable to CAMP NSW, and addressed to The Secretary, CAMP NSW, GPO Box 5074, Sydney 2001. Receipts will not be issued unless specifically asked for - your membership card will be mailed to you in acknowledgement of your fee. Enquiries : Secretary (02) 827 3063.