

# CAMP INK CAMP INK CAMP INK



VOLUME 4 no. 5 & 6



# CAMP INK



## EDITORIAL

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To a great many homosexuals, coming out, (and admitting their homosexuality unreservedly to themselves and others) is something existing only on some far distant horizon. If and when the conditions are right. To many others, it has been something which they just did, because it seemed necessary to their being.

As to the "why" of their action, there are obviously as many individual answers as there are homosexuals who are "out". Each person will have their own reasons (and in some cases, traumas) for coming out, just as there are many and varied reasons for staying "in the closet". The validity of both of these states - coming out or staying in - has tended to become viewed as opposite ends of a spectrum, and it is an unfortunate fact that those close to either extremity of the scale view those at the opposite end with impatience, suspicion, or worse, disinterest. But are they really so far apart? There are many shades of grey between the black and white of "in" or "out", and it is into these grey regions that most people fit.

There are probably very few among the (professedly) completely "out" homosexuals who have not at some time during their (supposedly) liberated existences, modified their behaviour to deny their sexuality in some way or other. How many have parents who remain unaware of their child's sexuality? ("It would hurt Mum too much if she found out" or "I don't see them very often, so it's not important") How many try to look 'straight' for job interviews, or because they're teachers, public servants, nurses or doctors? That they are forced into these evasions by society's



attitudes and rules is not in doubt. What is in doubt, however, is why many of them still regard the grosser deceptions and variations on these themes as practised by the closet people as so vile and cowardly.

Looking at the situation, it becomes more apparent that the oft heard call to "come out regardless" is meaningless. The act on of coming out does not imbue the

individual with any greater value than does the act of very firmly closing the closet door. Neither does it mean the passport to automatic personal fulfillment, superior awareness, worthwhileness as a person or any such noble sounding attributes. What it does mean is a re-assessment of values. A reappraisal of lifestyle. A different approach.

An approach that requires those who see it as the best way, to communicate with those who may not know what it is all about. There being sufficient hostility from straight society, cannot we, as homosexuals, reduce the friction among our own ranks by a little understanding, honest communication - even humility? What is the point in imploring people to come out when they feel safer and happier (more secure) in the closet? The aim must be education toward the advantages of an honest existence - toward the beauty of freedom of human expression, and love. In short, to make others want to come out (not merely by pointing out that the more who come out, the better it will be for all of us - but explaining why and how!!) . It is discouraging to witness the activities of some groups of gay liberationists, and many individuals, who consider themselves an elite, capable only of communicating with other elitists producing clever, intellectually verbose publications which would have as much relevance to the vast bulk of the gay and straight community were they to be written in Sanskrit

Those who are able to produce such material could surely cease the pandering to their own egos long enough to get down (to where they once were, themselves) and try bringing out others from the crowd, by treating them as real human beings and not political fodder, or ammunition for an assault on society. A newspaper headline such as "2000 HOMOSEXUALS IN CITY MARCH" may look impressive, but loses its credibility if 50% don't really know why they're there, if the "expression of solidarity" crumbles when 95% of them go back to the closets, bars, beats etc., while the other 5% head for a gay liberation meeting. And it happens - all over the world. Playing the numbers game!

Pointless, when the numbers don't know what the game is all about.

Even more so when no-one can be bothered to explain.

If the foregoing needs a moral, then it could well be the following story which a Sydney drag queen has been dining out on for quite a while:

"I was at a gay lib type meeting the other day. I saw a young guy - a real queen - sitting all alone in the corner, being ignored by the Indian-shirted, blue jeaned gay libbers. I went over to him.

"Hi" I said, 'How are you?'

"He looked up. 'OK I guess' he answered, 'I came out at work today!'

'Oh yeah', I said, 'What happened?'

'I lost my job' he replied."

The segment of PHONE-A-FRIEND statistics due to appear in this issue has been held over.

# LETTERS

Editorial Collective,

I just arrived back on the property of a friend of mine, for a while again, and found your letter dtd 12.4., a typical example of destructive criticism: "...none of your contributions have been accepted... it is felt they do not reflect the aims of Camp..."

My friend, Al, thinks a lot of you because of having formed an organisation and giving the gay world of NSW a chance to meet and participate in the platform of selfexpression and participation.

I can not share Al's views unqualified because, no matter what the organisation, its mouthpiece is Camp Ink; or I should rather say Camp Ink is the mouthpiece of a leftist colchoso which calls itself "The Collective"? The Editorial certainly is classic; but let me answer a few of your questions....

Is Camp Ink a successful magazine? Certainly not! Does it sell a few thousand copies? Does it aid the organisation by way of wit, esprit, approach, attitude, expression? Does it help increase the membership? Or is it an issue wholly subsidised by membership funds and almost exclusively sent to members only who - in gratitude for their yearly subscription by voice and money are constantly abused by sharply pointed attacks on "apathy, non-participation" etc.

Do you feel that Camp Ink covers all the topics...?

Of course not, no magazine can, for that matter. But after the exercise in the editorial about con- and destructive criticism one might, within reason, expect to find some "positive lights" and not, almost exclusively, "negative cries". "Human" it is; giving the already deprived gay minority a black-and-white example of what and how it should not be.

"Humane" it is not. There is plenty of "political hammer of hate" but: "Where is the message of love?"

The "News" is of standard sensationalistic design and purpose, e.g. little cultural value and stamina.

You do not inspire participation in a constructive life of peace and love, but belligerence, fighting, hate and destruction.

Love, peace, goodwill,

El Seven

Dear Collective

On June 6, a group of us who were attending Reg Livermore's one man show, THE BETTY BLOKKE BUSTER FOLLIES, walked out in disgust and anger.

These emotions were provoked in us by a sketch which involved Livermore portraying an "Australian homosexual" (his words). Needless to say, this character earned his living from impersonating females, since being a male homosexual, he of course wanted to be female. The audience was no doubt meant to be touched by the tragically sad life of this miserable creature.

We are sick and tired of camp people being presented as pathetic, lonely, unfulfilled, unhappy individuals, trapped in the wrong body.

As long as this kind of stereotype is maintained by the media the homosexual life style will continue to be regarded as either an embarrassing joke or one deserving of sympathy.

It is up to homosexuals to present the media and public with realistic interpretations of the variety of homosexual life styles.

Four pissed off people.



# Report on Seminar 2

## FEMALE HOMOSEXUALITY

The second Seminar was funded by a \$4,000 Grant from the Government (which also paid for the first Seminar). The topics covered were:

- . Conditioning Processes in Family and Society
- . Lesbians in the Workforce
- . Civil Liberties.

Originally these three topics were to have been dealt with in three separate Seminars but because of the strong possibility that we may not be granted more money, plus the difficulty of getting speakers, they were condensed into one.

A second submission has now been sent to the National Advisory Committee for International Womens Year for another \$4,000 to fund two more Seminars on the Homosexual Mother and Homosexual Relationships.

Now for the Seminar - once again we were not exactly trampled by wild, rushing hordes of straights in search of the truth! We did however get a few counsellors.

Dr Leslie Rogers from Melbourne had a field day exposing the so called "scientific" research into homosexuality. In one case these scientists took a measley four male homosexuals and three lesbians as the test group supposed to represent homosexuals per se. They were tested and found to have less male hormones and less female hormones respectively than the heterosexual control group. It was conveniently omitted that hormones are directly influenced by behaviour, therefore the stress of these homosexuals knowing that they were the ones having to prove something could have affected their hormones. So the scientists came to the edifying conclusion that homosexuality is the direct result of hormonal imbalance. They then proceeded to publish this bit of bullshit in a medical journal.

Much of the medical profession is only too glad to procure this type of result because then they can have a crack at curing this sickness, deviance, abnormality-whatever. The ironic thing was that when they gave the male homosexuals more male hormones ostensibly to bring them up to the hetero-

sexual level and therefore heterosexual, it simply made them more sexually active homosexuals.

On the same afternoon Meg Smith and Bridget Gilling both spoke on different aspects of Conditioning processes in Family and Society. Bridget Gilling felt the need for a general change in the attitudes of society on a large number of subjects so that diversity will become the norm and homosexuality would then become acceptable.

Sunday morning began with Col Eglington's paper on Lesbians in the Workforce. She pointed out that since a lesbian needs to support herself for life she strongly feels prejudice against women in the workforce. Women are concentrated into a small range of occupational groups and their promotional prospects are bad - because of regulations as well as prejudice and tradition.

Apart from being a woman, being a lesbian in the workforce has its own store of problems. Many lesbians go to unnecessary lengths to cover their tracks. They fear losing their job or creating hassles with other staff that will make their job even more difficult. Col rang up a number of career fields to find out their policies as regards lesbians. Teaching is out of the question if she is known to be a homosexual, as are the armed forces. The police do not seem to have any objections to recruiting lesbians nor do most department stores. The State public services does not have any written policy on the matter, although individual departments can make their own policy, eg, the Education Department.

She also spoke to Ms Patricia Campbell of the NSW Committee on Discrimination in Employment. The ILO specified seven grounds of discrimination which were to be abolished eg, race, sex, etc, but this did not include sexual preference and other groups (such as age, criminal record and handicaps). This discrimination committee is at present gathering information on the excluded groups in the hope that a policy can be drawn up to cover them adequately.

Jan Davis spoke on the problems of nurses caught up in the powerful hierarchy of the hospital, powerless because of their fear and oppression as women. Because of this strict power structure it is all the more difficult for a lesbian nurse to come out.

Cheryl gave a personal talk on her experiences of discrimination in the public service where a double life is forced on a lesbian because it is likely that she will be sacked although that would not be the reason given for her dismissal. Chris Melmouth's personal experiences were about the lesbian scene of a few years ago with the butch/femme role stereotyping and about the change in her life that was brought about by feminism.

Joyce Stevens spoke on the relationship between feminism and lesbianism. She felt that feminism was about power. The redistribution of it in such a way that power basis disappears and power becomes inessential in the question of relationships between human beings. She stated that the alternative to wife and mother is not presented. The role of wife and mother is presented as the only way of achieving complete fulfilment as a woman. This myth has a very destructive affect on those women who choose another lifestyle. She warned "I find it rather disturbing that in a time when what the revolution to me is all about is trying to break out of all sorts of boxes and limits that have been put on our lives, that we are so eager that we put ourselves into other boxes".

The last paper of the morning was Julie Earngey's discussion of the statement - "Feminism is the theory and Lesbianism is the practice". At first glance this appears to be true however Julie considered that on closer examination it was not. Her words - "We seem to be trying to live our lives in a way that is suitable to our needs and desires and this happens to be similar to the ideals of feminist theory". She also felt the need for a complete review of the male dominated system whereby roles are instilled in society.

Robyn Kennedy spoke on Civil Liberties and the Lesbian. She grouped these under the right to live, the right to love and the right to work without fear or discrimination. The right to live : the fear of moral denunciation and social ostracism forces the lesbian in most cases to lead a double life. Passing for straight is part of the lesbian's oppression as is silence which stunts growth emotionally, intellectually and professionally.

The right to love : the homosexual couple has no legal status whatsoever. The legal rights for the nuclear family such as tax-

tion claims for dependants, social security benefits, medical contribution funds, inheritance rights, education allowances, housing and bank loans are all denied. It is impossible for the homosexual couple to adopt children. A lesbian may be denied visiting rights in hospitals if her partner is seriously ill and she would be expected to be only mildly upset if her partner died.

The right to work is largely dealt with in Col's paper.

The Human Rights Bill was introduced into parliament in 1973 but is unpassed so far. Section 7 entitles just about everyone except homosexuals to fundamental rights and freedoms.

Throughout 1974 CAMP maintained correspondence with the Attorney-General's Department in order to have "sexual orientation" included. No enthusiasm was shown and it seems unlikely that it will be added; Rob feels however that because of the wording of the sections, even if "sexual orientation" is not included the existence of the Human Rights Bill as an Act would give homosexuals as a minority group some form of legal standing, which is now lacking.

Helen Coonen spoke on discrimination in the law. She talked on different technicalities in the law and pointed out the different snags a lesbian couple investing money could face and the best ways of coping with these.

The workshop topics on Sunday were -

1. Lesbian Mothers
2. Lesbian Relationships
3. Coming out at Work and Home
4. Reform or Revolution
5. Bisexuality
6. Counselling and the Lesbian
7. Mental Health and the Lesbian.

A booklet with the full papers, workshop findings and discussions will be on sale for \$1.00. These follow up booklets will be sent out to members of the medical, legal, educational, political, counselling and psychiatric professions.

Kathy O'Rourke.

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COUNCIL OF CHURCHES PROTESTS GRANT TO CAMP

The NSW Council of Churches has vigorously protested to the Prime Minister's Dept. over a grant of \$4,000 to CAMP (NSW) to conduct seminars on homosexuality.

The Council passed a resolution which stated: "CAMP is in our view not just against discrimination. It has a much more serious purpose of undermining traditional attitudes to sexuality in Australian society, including even acceptance by society of marriages and adoptions by people of the same sex living together."

"It is our view that the Prime Minister's Dept. should not regard these purposes as

coming within the scope of educational grants for International Women's Year, and we regard such a grant as an act of discrimination against traditional and Christian morality as held by most Australians".

NSW Council of Churches secretary, the Rev. Bernard Judd said today: "The Council is not, of course, in favour of any kind of discrimination, but it regards CAMP as existing to change community attitudes rather than reflect them."

"The attitude of CAMP towards Australian sexuality is really that of anarchy."

NB An invitation to Bernard Judd to come to the Seminar was not answered and he was not present.

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

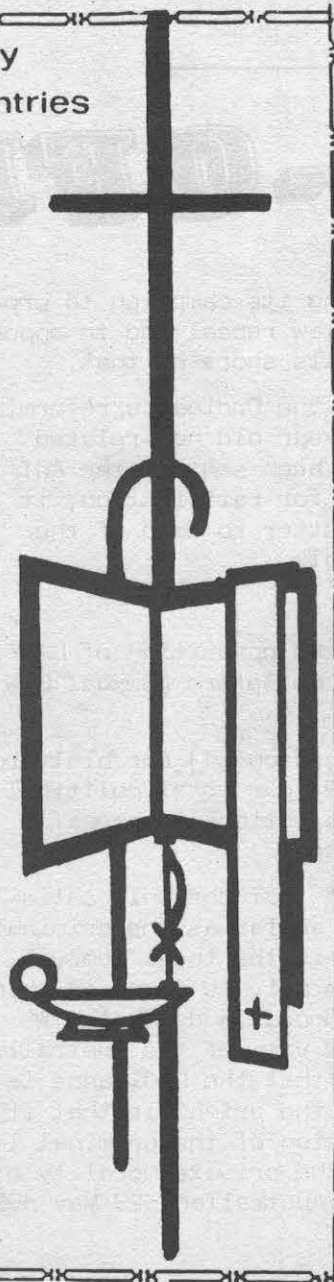
**TUESDAY**

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

**WEDNESDAY**

**7:30PM—Prayer Meeting**

*Pastor*  
*Rev. Lee J. Carlton*



The following is a letter received from Holland Park High School, Queensland, whose motto reads "STRIVE TO UNDERSTAND".

"Dear Madam

Recently I received a copy of some conference report on Female Homosexuality. This was not solicited.

Kindly be advised that pornography is not a subject in our curriculum here.

I intend to protest about the grant of public money to stage such a conference.

Yours faithfully

Principal "

## RIP-OFF

CAMP NSW is continuing its campaign to promote a programme of law repeal and to oppose any proposal that falls short of that.

When it learned that the Ordinance reforming the law for over 18 year old non-related males in the ACT had been sent to the ACT Legislative Assembly for ratification, it sent the following letter to each of the members of the Assembly.

1 June 1975

We write to express the opposition of CAMP NSW to the proposed Law Reform (Sexual Behaviour) Ordinance.

Our opposition is based on (1) our platform of sex-law repeal; (2) our total political programme; and (3) objections to specific parts of the ordinance.

- 1 CAMP is convinced that the only satisfactory position so far as the criminal law is concerned is the total removal of the State from private areas in which it is exercising moral judgement. We do not accept the view of the Australian Attorney-General that the Ordinance is "based firmly on the principle that it was not the function of the criminal law to intervene in the private morality of citizens". (The Australian, 29 May 1975, p. 3)

- 2 There are many more far more important areas in which legislation and legislative change are necessary if homosexuals are to obtain any sort of dignity in the Australian community. See Oppression upon reflection 1974 (enclosed)

- 3.1 Leaving the complex question of appropriate age of consent aside (a matter which needs both attention and debate), the Ordinance perpetuates the inequality between homosexuals (18 years) and heterosexuals (16 years).

- 3.2 The word "consent" implies inequality between the participants in a sexual act since it intimates no mutual agreement but instigation by one participant only. Similarly, the law does not allow for degrees of or reasons for consent. This would be rectified were the conditions under which criminal sexual conduct was committed defined rather in terms of the use of assault, threats, coercion, etc.

- 3.3 Retention of the crime of incest in respect of homosexual conduct has no justification.

For the strong reasons outlined above and because CAMP NSW fears that implementation of this Bill would be the last measure ever undertaken to upgrade the status of the Australian homosexual, we urge you to reject this Ordinance, but to give consideration to those changes which will achieve true liberation for homosexuals.

We shall submit to you, in a few weeks' time, a substitute proposal which we hope you will support.

The proposal in the above paragraph is an Australian adaptation of a Michigan (USA) Law. Its effect is to abolish all sex crime laws and to replace them with this single law, making sexual conduct criminal only when treats, coercion and assault are used.

Footnote: Since this article was written, the ACT Ordinance has been passed by the Assembly. However, we will press on even stronger with our campaign for law repeal.



# A.U.S. MOTIONS

I was most upset to see the defeat of the AUS homosexual motions here recently, as I doubted that many people had an accurate idea of homosexuality - least of all from a homosexuals point of view. Many of them had no idea of the tremendous guilt feelings we suffer, especially when much of our thoughts and desires (and of course our actions) go completely against everything we have been taught to consider normal. It is a very alienating feeling.

At the assembly I was upset at some supposed Christians who thought that their Christianity was some form of credential when talking about the validity of the homosexual lifestyle and AUS motions.

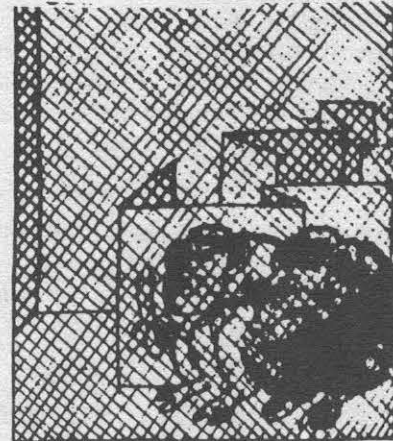
The homosexual, in our democratic society suffers many forms of oppression - the most specific on that day being where the homosexual's sexuality was seen to be abnormal and perverted - (the validity of which can be discussed publicly and voted on). The fact that our sexuality is seen to be debatable and that judgement can be passed on its merits or demerits, is a crying example of exactly the type of oppression that we undergo: that we don't have the rights to our own sexuality. that our sexuality is in fact debatable in the first place.

Society assumes that heterosexuality is the best and only way of life. Sure, it is, for many - but by no means for all and I had hoped that this could have been reflected by some of the more intelligent and progressive members of community on that day.

Gay people don't want to take over the world. They want freedom to express themselves to fulfill their potential as loving human beings and for homosexuality to be regarded as a viable way of life within society.

Reproduced from Ascelta

SCV Frankston



*"All right, you submit to their experiments and they give you a banana but at the end—who are you?"*



### National Homosexual Conference

On August 16 and 17, there is a National Homosexual Conference in Melbourne. This conference is primarily for homosexuals to create a sense of solidarity amongst homosexual people and groups. This conference has been sponsored by the Australian Union of Students (AUS). It hopes to create new directions for action by bringing together a wide range of people.

The conference has been structured to cover a wide range of topics and equal emphasis will be given to small group workshops on specific areas and plenary sessions. There will be several members of CAMP (NSW) presenting papers at the conference and we hope that all members will try to attend this conference.

It will be interesting to note the comments in the first session on the legal situation and the law reform. CAMP (NSW) has steadfastly held to the belief in law repeal not reform; the reasons for which have been elucidated in previous issues of CAMP INK. Apparently homosexuals in South Australia and Victoria are backing up the law reform in the ACT.

The format of the conference is set out below.

Registration \$3.00 for students and pensioners  
\$5.00 for others.

This fee includes \$1.00 for conference papers.

Accommodation - limited number of billets available.

The collective must be notified of people needing billeting by August 1.

Registration forms available at the Club Rooms or by writing to the Secretary of CAMP (NSW).

The address of the Melbourne  
Collective :

Homosexual Conference Collective AUS  
97 Drummond Street  
Carlton 3053  
Victoria.

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## **CAMP CLUB ROOMS & COFFEE SHOP**

- # Executive Meeting every second Saturday afternoon at 2p.m.
- # Open every night - also Saturday afternoons.
- # 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.
- # Youth Group Saturday afternoons 1 pm.
- # Open discussion Group alternate Mondays - Phone-a-Friend for dates.

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



# National Homosexual Conference

August 16, 17 1975  
Melbourne University Union

## FRIDAY, 15 AUGUST

8.00 p.m. RECEPTION (Mixed Lounge)

## SATURDAY, 16 AUGUST

9.30–11.00 a.m. **HOW HOMOSEXUALS ARE OPPRESSED**

An exploration of our experience of homosexual oppression through the major social institutions and the basic problems confronting us as homosexuals.

- Psychology
- Education
- Media
- Religion
- Legal situation and law reform
- Family
- Self oppression

11.00 a.m.–1.00 p.m. **WORKSHOPS**

- Coming Out
- Bisexuality
- Lesbian Mothers
- Homosexuals and their families
- Gay Culture
- Being Homosexual at work
- Australian Gay History

2.00–4.00 p.m. **SPEAK OUT**

- All welcome to speak on their personal experience and views.

4.30–6.00 p.m. **WHY HOMOSEXUALS ARE OPPRESSED**

– An exploration of the political nature of homosexual oppression through theoretical analysis in the light of psychological and sociological theories of social structure and human behaviour:

- Social identity or self identity?
- Homosexuals as scapegoats?
- Social myths?
- Necessity of homosexual oppression?

## SUNDAY, 17 AUGUST

9.00–11.00 a.m. **HOMOSEXUALITY AND FEMINISM**

A discussion of homosexual oppression and

liberation within the framework of feminist concepts.

- Sexual objectification
- Feminism/Effeminism
- Relationship with the Left
- "Ethics" of social relationships (e.g. monogamy/promiscuity question, "falling in love, again")
- Sexism among homosexuals
- Women and men working together?

11.00 a.m.–1.00 p.m. **WORKSHOPS**

- Effeminism
- Lesbian Separatism (Women only)
- Ageism
- Sexual Objectification
- Homosexuals and the Left
- Men's group

1.00–2.00 p.m. **LUNCH**

Different State groups could meet over lunch concerning future action

2.00–4.00 p.m. **HOMOSEXUAL MOVEMENTS – PAST AND FUTURE**

An analysis of experience in Gay Liberation, Camp and other homosexual rights groups. What will have the greatest impact for change on contemporary Australian society?

- Problems of sexism among homosexuals
- Possibility of unity among homosexuals?
- Possibility of unity among lesbian women and male homosexuals?
- Contradiction between ideology and gut reactions (conditioning?)
- Toward a non-sexist society

4.00–5.30 p.m. **ACTION WORKSHOPS**

The formation of new action groups and meeting of specific interest groups to discuss concrete proposals for action.

- Mental health workers
- Education groups, e.g. teachers, students
- Public Service
- Law and prisons
- Media
- Homosexual counselling
- Parents of homosexuals

Letter received from Department of  
Defence - Reference DEF 537;6;2  
June 20, 1975.

...Dear Mr Clohesy

In reply to your letter of 3 June I advise that the policy on homosexuals in the Australian Defence Force was reviewed by the Minister for Defence in 1974. This review removed some aspects which could have been interpreted as unreasonable discrimination.

I attach a copy of a summary of the new policy. This is the text of a Defence submission to the Honorary Royal Commission on Homosexuality by the Western Australian Parliament in 1974.

We are sympathetic to the problems facing homosexuals in the environment of an Armed Service, but the requirement to maintain discipline leaves no alternative to the policy outlined in the attached statement.

Sgd

(W H Boreham)

First Assistant Secretary  
Personnel Administration and Policy."

#### POLICY REGARDING HOMOSEXUALS IN THE ARMED SERVICES

The structured society of the Armed Services involves special considerations with regard to homosexual relationships not existing generally throughout the civilian community.

2. There is an essential need in the Armed Services to maintain command relationships, high morale and a measure of discipline. The Services cannot function effectively in peace time, let alone in an operational situation, without these.

3. The public view of the special character of the Services would be seriously eroded if open tolerance of homosexual behaviour was to be accepted policy. The effect on the morale of those in the Services would be adverse and serious. Life in the Services is generally felt to be an outdoor and vigorous one: one of essentially normal and healthy endeavour.

Acceptance and condonation of homosexual behaviour does not fit either the public or the Services view of the Armed Forces and would adversely affect both recruiting and re-engagement.

4. A large proportion of those recruited into the Services are very young persons for whom the Services have an obligation to act, in the field of social behaviour, in loco parentis. If it were to be known that the Services declined to fulfil this obligation many parents would be reluctant to authorise or encourage their children to enlist.

5. Homosexuality does not have a high incidence in the Armed Services. It does occur occasionally however. Policies towards it have recently been reviewed with a view to ensuring that where cases do arise, besides the interests of the Armed Services being taken into account, the persons concerned are treated sympathetically and with discretion.

6. When an allegation is made that a serviceman or servicewoman has been involved in homosexual conduct it is investigated. The investigators are carefully briefed on the conduct of the investigation, which is carried out as discreetly and with as little publicity as possible in order to minimise the embarrassment to those involved. An officer of the appropriate sex, either selected by the person being interviewed, or nominated by the Commanding Officer, is always to be present during an interview of a person suspected of homosexual activities. Servicewomen are to be used exclusively for detailed investigations of allegations made against women.

7. Should the investigation show that an allegation is ill-founded, that is the end of the matter. Should the investigation substantiate the allegation further action may be disciplinary (ie, the laying of charges) or administrative.

8. In all three Armed Services there is a reluctance to take disciplinary action against servicemen accused of homosexual behaviour. A trial inevitably causes embarrassment not only to the accused but also to others who may be wholly innocent victims. It also brings unwelcome and adverse publicity on the unit or Service concerned. Disciplinary action has never been taken against women.



9. Charges have occasionally been brought against men but only in the following types of case:

- a) where an assault is alleged, or
- b) where an indecent act has occurred in public, or
- c) where one party is senior in rank or there is evidence of an adult corrupting a young person.

Even in these types of case it may be inexpedient to lay charges.

10. When charges are brought and a conviction results the sentence has usually been dismissal or discharge from the Service.

11. Where the homosexual act is not aggravated by an offence involving disciplinary action, account is taken of such factors as:

- a) was the incident an isolated one?
- b) can the incident be ascribed to adolescent experimentation?
- c) is there a psychological or psychiatric assessment that the incident was non-typical and unlikely to be repeated?
- d) how widely known is the incident?

12. If it is reasonable to assume that the serviceman or servicewoman is not a confirmed homosexual and is unlikely to become involved in further incidents, he or she may be retained in the Service and warned of the consequences of further involvement in homosexual behaviour.

13. If however, it is apparent that the serviceman or servicewoman is a confirmed homosexual who cannot or will not refrain from further involvement, administrative action is taken to arrange release from the Service. Before a serviceman or servicewoman is discharged, "services no longer required" or "unsuited for further service", he or she is normally given an opportunity to apply for discharge "at own request".

14. In conclusion, the reviewed policy now means that, although confirmed homosexuals are not retained in the Armed Services, their cases are treated with sympathy and discretion, and it is possible for them to leave the Services with an honourable discharge.

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ARE YOUR DOORS LOCKED?  
ARE YOUR DOORS LOCKED?  
ARE YOUR DOORS LOCKED?

KEEP OUT ANY UNINVITED  
GUESTS WITH:

A DOOR CHAIN,  
A DEADLOCK,  
A PEEPHOLE,  
DOOR CHIMES.

EFFICIENTLY INSTALLED!  
SECURELY INSTALLED!!!!

CONTACT: T. HAMER

7/88 EIGHTH AVE.

CAMPSIE.

NSW 2194.

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27 4597

CAMP Members 25% off  
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## ARMED FORCES

### Homosexual Sergeant

With a chestful of ribbons (Bronze Star, Purple Heart, Commendation Medal from three tours in Viet Nam) and Airman's Performance Reports studded with ratings of "absolutely superior," Leonard Matlovich, 31, is the very model of a modern technical sergeant. He is also a professed practicing homosexual. As such, he has become a celebrity in the armed forces, which every year drums out hundreds of homosexuals on grounds that they "seriously impair discipline, good order, morale and security." Tall and red-haired, Matlovich has become, in the words of American Civil Liberties Union Lawyer David Addlestone, "a beautiful case" for legally challenging the military's prohibition against homosexuals.

**Long Odyssey.** He is doing just that. In March, Matlovich, a race-relations instructor at Virginia's Langley Air Force Base, wrote his commanding officer: "I have arrived at the conclusion that my sexual preferences are homosexual, as opposed to heterosexual." The Air Force began moving to give Matlovich a general—less than honorable—discharge. But Matlovich has fought the customary procedures by demanding that a three-officer board review his case, and says that he will take his fight to the Supreme Court if necessary.

Matlovich's act was the culmination of a long personal odyssey. The son of a career Air Force sergeant, Matlovich grew up on military bases in such places as Charleston, S.C., Alaska and Guam. In 1963, after graduating from high school in England, he joined the Air Force. "I knew I was homosexual then," he says. "I had been since I was in the seventh grade."

Ultraconservative in politics and social values, he looked with great loathing upon his sexual desires. To bolster his self-esteem, he says, he clung to racist views. "I kept thinking that if there was someone lower than me on the totem pole, it was not so bad. It was a defense mechanism."

**Gay Bar.** In 1971, however, Matlovich began training as a drug-abuse and race-relations instructor at Hurlburt Field in Florida, and his prejudices began to evaporate. As he came to realize that his contempt for blacks was ill-founded, his stereotyped disdain for homosexuality crumbled too. All along he had denied himself sexual contact; now, with considerable trepidation, he visited a gay bar in Pensacola and had his first homosexual encounter.

The Pentagon plans to hold to its rulebook. The presence of homosexuals in the service, it argues, could impair recruitment; other young men might feel anxious about living in close quarters with them.

TECHNICAL SERGEANT LEONARD MATLOVICH



In addition, Defense Department officials contend, homosexuals cannot command respect as officers or noncoms and are prey to blackmailers. Replies Matlovich, who had top-secret clearance in the 1960s while working as an electrician on Minutemen ICBM silos: "Who's going to blackmail me?"

Fellow airmen at Langley continue to accept Matlovich as a fine noncom. He finds sexual partners by frequenting a gay bar in Norfolk twice a week, but now that he can be open about his way of life he is thinking of a more sedate arrangement: "I want a lover. I want to settle down." For now, his chief concern is working to dispel the military's timeworn fears. "We don't want any license to rape," says Matlovich. "We just want the right to work."

TIME 9th June

► Leonard Matlovich, the Air Force technical sergeant who has begun a legal challenge to the military's prohibition of homosexual servicemen (TIME, June 9), now has some company. Last week the Army started proceedings to give less-than-honorable discharges to two lesbian WACs. Pfc Barbara Randolph, 22, of Indiana, and Private Debbie Watson, 20, of Texas, voluntarily admitted their sexual preferences to an interrogator as the result of a whispering campaign about their activities at Fort Devens, Mass. Both women intend to fight the dismissals, said Private Watson, "as far up as we can go."

LESBIAN WACS WATSON & RANDOLPH



TIME 16th June

**DISCRIMINATION U.S. ARMY STYLE**  
In June, the U.S. Army started proceedings to give less-than-honorable discharges to two lesbian WACs. Pfc Barbara Randolph and Private Debbie Watson voluntarily admitted their homosexuality as a result of a smear campaign at Fort Devens in Massachusetts. Debbie and Barbara intend to fight the dismissals "as far up as we can go" said Debbie. Both women, who are in their twenties, have company in their fight. A while back, the Air Force tried the same thing on Sgt Leonard Matlovich. He has begun a legal challenge to the military's 'no homosexual servicemen (or apparently, women) policy.'



CAMP's submission to the Royal Commission on Human Relationships.

The notorious non-implementation of recommendations by past Royal Commissions must make us sceptical of the value of putting work into preparing a submission for such a body.

After all, Royal Commissions are set up because governments are not prepared to introduce social or legal reform by means of legislation stemming from their own initiative.

It is much simpler for a government to have 3, 4 or 5 Commissioners sorting through lots of material and have them place value judgements on all the submissions which they receive.

A Royal Commission is also used to delay justice in many instances; it is simpler for a government to say the matter is being looked at by the Commission, while it knows only too well what the particular group within society is after, to alleviate its oppression.

But, preparation of a submission becomes worthwhile when it brings together a group of people, varying in size from time to time depending on the interest shown in a particular topic, to collectively work out the forces and values causing its oppression and to find ways of changing a society which is not able to cope with more than one lifestyle.

The Commission will perhaps reject our aims and claims because a number of us do not believe that the status quo is good enough. However, that must not stop us presenting our views and making our demands any more than the rejection of our ideas by society at large prevents us expounding them there.

The first meeting was held on 5 June of this year to discuss what form (if any) the meetings would take. The question was raised, once we had decided that the submission should be split up into five parts, (Family, Social, Educational, Legal, and Sexual) if smaller groups should be discussing particular parts, but this was not accepted for the reason that the group as a whole could raise its consciousness about problems or areas of oppression which they themselves had not encountered before.

The second meeting took place on 17 June and was well attended. Its main topic was "Family" with main headings: Conditioning in present families, Homosexual parents, and some of the sub-headings being: sex roles, social expectations, custody of children ("lesbians are unfit mothers"), ways in which the nuclear family is preserved as basic unit of society.

Our next meeting was held on 1 July, the topic being "Social aspects", with main headings like: Pressures on Homosexuals to hide their sexuality, Homosexuals in employment, Civil liberties, Forcing homosexuals into ghettos; commercial exploitation, International homosexual year, Links between homosexual oppression and the total social and economic system.

The following are the tentative dates for other meetings:

July 17 Educational aspects

July 31 Legal aspects

Aug 14 Sexual aspects

We hope to finish our submission by the end of August.

To check if the above dates are correct you may ring Peter de Waal 827 3063

# kaleidoscope

## PRIVILEGED POSITION

Carmen, a transvestite nightclub owner in New Zealand, has been called to appear before the country's Parliamentary Privileges Committee to explain remarks she made on a recent TV(?) programme. Carmen suggested that some NZ MP's are homosexual. If she's found guilty she can be fined or jailed, although no-one has been jailed for breach of parliamentary privilege in NZ, and the last time anyone was fined was in 1906. On the surface, it seems a reasonable enough remark to make. If we go on the very conservative 5% figure, then there's a fair chance that at least 4 of NZ's 87 MP's are homosexual. In itself, this is not really very noteworthy, but the disturbing point of it all is why suggesting someone may be homosexual should be considered sufficiently grave an insult to warrant such action.

## CELEBRATE THE NEW ZEALAND WAY

American Independence Day brought little to celebrate in the Land of The Long W.C. A Bill to legalise homosexual acts between consenting adults in private was defeated in a free vote in the NZ Parliament. The Bill, introduced by Opposition MP Mr. V. Young, attracted support from many Government MP's, but more than 20 MP's didn't bother to vote either way.

## MAL-CONTENT

The Catholic Weekly, that bastion of morality, recently interviewed Mr Malcolm Fraser. He answered a question dealing with homosexual law reform in the ACT, thus: "I think I'm against it.... Well, one can't possibly approve of it, but on second thoughts, can one legislate effectively about private morals?" Whether he got a resounding YES from the Catholic Weekly is not recorded.

## DOING IT IN CALIFORNIA

California Governor Edmund Brown recently signed a Bill legalising all sex acts between consenting adults in private. Unofficially called the homosexual Bill of Rights(why?), the Act will end prohibitions which have for over 100 years governed the private sexual behaviour of adults in the State. Adult in California means 18 and over.

## GOOD GAY NEWS

Gay News, the London newspaper which has reportedly been out of circulation for a while, has re-awakened at a new address. They are a friendly crowd, and a very good paper. So if you're planning a visit to London in the future, why not drop in and have a chat with them. Peruse their comprehensive selection of gay literature and publications at: 1A Normand Gardens, Greyhound Rd, London W14 9SB.

## SUFFER THE LITTLE CHILDREN

The Director of the Festival of Light, the Rev. Fred 'Blue' Nile, has lodged a complaint with the vice-squad over the ABC Lateline programme of July 14. If you don't know, the programme dealt with the touchy subject of pederasty. 'Bluey' was apparently watching one of his favourite TV programmes when told that filth was being broadcast from the hallowed halls of 2FC. He immediately recorded the programme for future use. The ABC are said to be considering litigation for breach of copyright

## LOVE

If the weather had at least been reasonable, then I wouldn't have started doing all this. Cleaning up just because it was raining out side!! No, such things should only be done when you really feel like it. The thought of me as the perfect housewife really makes me laugh. In my house, everything was done when I felt like it. If it got too much, then there was the standard answer - do it later.



from the clock in the kitchen. The food didn't taste very nice, and I didn't feel like eating any longer.

Was Steinar going to work back to-night? He hadn't mentioned anything about it. No, he won't come home any faster if I stand at the window and look out for him. Should I start to do the dishes? Or was that trying to prove something? Oh well, time passes if I do the dishes, then I do not care what Steinar thinks.

An hour and a half passed and still no Steinar. Should I sit and read again? No, I can't concentrate.

Unconsciously I put on my coat. The chilly night got me in a better mood. Where was I going. Had there been an accident? Perhaps Steinar was in hospital? It would not hurt to check. I hung up after finding out that he was not there, thank God.

I went to the park and sat down. Come to think about it, it was this park where I had made sexcontacts before. Perhaps Steinar had been here to find a partner? Why not? I could not stop him, could I? But at this time of night there was no life in the park. I walked around the park twice. What would I say if I met him here? I felt cheap, as if I was out spying on him.

Slowly I started to walk home. My bitterness was gone. Only a strong feeling of wanting to hold Steinar in my arms, to feel his strength and his warm body, as I done so many times before.

I stopped to look in the shop window around the corner. Looked at all the things but did not understand what I was looking at. Slowly I continued my walk home. Suddenly someone came running towards me calling my name. It was Steinar! We embraced each other as if we were afraid to lose each other.

"There was no-one at home so I came out looking for you."

"But where have you been, Steinar?"

"Wait and see. Do you see the blue car over there? It is ours! I went and bought it today but as I am not the most perfect driver I did not check how much petrol there was and I ran out of petrol out of town."

Hand in hand we stood there looking at the car. What people passing by laughed at I do not know. Perhaps we seemed to be in love and happy. But what is that to laugh over? Perhaps they had forgotten what it's like to be in love?

Stop for a rest. A cigarette and a proud look over the clean floor. Then it was time to start thinking about what I was going to do for dinner. Something very easy, of course. The first thing that came into my mind. I didn't really feel like starting it. At last though, I proved to myself that I was not that lazy, and a stew was not so bad after all.

Steinar and I had lived together for a year now. It was one of those very 'hot' affairs that every one warns you against. Most of our friends were surprised that our relationship had lasted so long. Of course, there had been arguments but that happens all the time. The great love story had started to wear off. But we still liked each other, very much. We had a nice time together. We knew that we did not own each other.

A while ago, I'd decided I was going to take a weeks holiday this month. In my case, once I've made up my mind on something, I don't often change it. But here I was, sitting about like a housewife. Oh well..... Today, though, dinner would be ready on time. When you aren't used to cooking, it takes a bit to work out how long it will all take. However, the table was set, and the time left between now and Steinars' arrival, I'd use to read

the book I'd just started on. It was an exciting book, so it would not be hard to fill in the time.

The time passed quickly. When I looked at the clock, it was well past the time that Steinar should have been home. I said a few well-chosen words to the wall and started a new chapter. Whether it was hunger or tension that made me stop reading, I don't know. If he didn't come in the next ten minutes, I would start eating without him. Every second, I expected to hear the sound of his key in the door. The only sound I heard was the sound

Knut Jensen (Translated by C. Stahl from 'REVOLT', Aseda, Sweden.)

## EDINBURGH: INTERNATIONAL GAY RIGHTS CONGRESS 1974



The International Gay Rights Congress was held in Edinburgh, Scotland, from Dec 18-22 last year. From the start, it was obvious that sexism was going to be right out in front as a major practical issue. The organisers of the Congress had largely ignored women in the planning stages and throughout. Many women's groups had boycotted the Congress because of the sexist nature of the organisation. The women delegates held a caucus, and the following morning the whole issue of sexism was put before the Congress via a resolution which read:

"This Congress notes: 1) That the organisation of this Congress has been largely male. 2) That the women involved in this organisation have been token and are therefore, in actuality, placed in a secondary position in the Congress - a position into which women have been placed virtually throughout their history.

"This Congress therefore resolves: 1) That the issue of sexism - which is the oppression by others or by oneself of any person on the basis of sex, sexual orientation, or gender-role playing - should be the primary issue of this Congress. 2) That this Congress shall endorse the international feminist movement. 3) That future Congresses involve women as primary organisers - not in token roles but in major roles from the inception of the Congress."

This resolution was adopted by an overwhelming majority.

Unfortunately, the overwhelming majority seemed to forget about what they had endorsed as the Congress progressed. Reporting back at the end of the Congress, on the Womens Workshops, Bernice Humphreys told her audience:

"Nothing has come from this conference but tokenism." She said that the women had been highly critical of the congress arrangements "but these criticisms are not personal. They merely reflect an attitude." And it was this attitude, of thoughtlessness and indifference towards women and towards gay people who were also oppressed by sexism, which she and her sisters were attacking.



Bernice Humphreys of Sappho Gay Wives and Mothers



In a concluding statement, which delegates received in sober silence, she told them "Women leave this Congress without hope for the future of the gay movement and we will attend no more gay conferences."

Delegates to the Congress came from 19 countries, including Australia (alright, who was it?), the USA, Hong Kong, Puerto Rico, Spain, Holland and the British Isles. There were, unfortunately no representatives from the 'Iron Curtain' countries. The organisers, Derek Ogg and Ian Dunn said in the Congress brochure: "The International Gay Rights Congress marks an historic event in the history of the fight for gay liberation. For the first time, a truly international conference of gay people will discuss and recommend ways in which individual national gay organisations can work together to assist in the realisation of homosexual equality



DEREK OGG and IAN DUNN,  
CONGRESS ORGANISERS

A brief outline of the main topics of the Congress follows. Full reprints of the papers may be obtained from the Organisers at:  
8b Mayfield Gardens, Edinburgh  
EH9 2BU, Scotland.

#### LAWS NATIONAL AND INTERNATIONAL.

Speakers included Frank Kameny (US), Joseph Leckey (Ireland), Elaine Noble (US), and others. Frank spoke on the Law as friend and foe, pointing out that although gays commonly regard the law as foe (with good reason) recent developments in some US cities had made it illegal to discriminate against gays. He felt that public attitudes seem to change after law reform, so reform could helpfully come first, rather than after attitudes have changed as some people suggest. Joseph summed up the attitude towards homosexuals in Ireland by quoting Loyalist MP Bill Craig: "Northern Ireland is a God-fearing country, we have no homosexuals". He also felt bitter disappointment at what he termed the hostile and vindictive attitude of closet gays toward those who, at personal risk had tried to take a stand against the oppression of homosexuals. Elaine, who was the first open homosexual to be elected to an American State Legislature (Massachusetts), spoke of the efforts to keep her out of the Legislature, on the grounds that she was a practising criminal. Anti-gay laws only applied to men, so the challenge failed.



ELAINE NOBLE (USA)

#### STATUS OF GAY WOMEN.

One of the plenary sessions was devoted to the discussion of the Turbulent relationships between gay women, the womens movement, and the gay movement. Question: Women have decided to form their own groups rather than try to put their own points of view within the planned conference events. Why? Answer: Gay males still have a long way to go in understanding sexism.

Although organised male gays are beginning to realise just how fundamental a question it is for gay liberation as well as womens liberation, gay women have spent a long time discussing it within the feminist movement and their level of awareness is further developed than gay mens. It is therefore difficult for them to get anything out of discussions of sexism with men, because men are only now starting to do their own ground-work. Thus meaningful discussions - for a lesbian - only take place with other feminist lesbians. Some gay men have begun to appreciate what feminism and gay liberation have in common. But basically, all men, whether gay or het, are brought up to play a male role in life, and there is no social stimulus from outside for them to reject that dominant role. To that extent "All men are guilty until proved innocent" of sexism. Gay men had often asked lesbians to "Teach us about sexism", but it is not going to be women who cure them of their sexism. Often the request for information is simply a sop for their consciences - I've asked for information, I've shown my heart is in the right place, now I don't have to bother anymore. But if gay men really are anxious to reach an understanding with their gay sisters, there are a wealth of books and pamphlets on the subject. The other way is to read, and join with other men in consciousness-raising groups, so that one's own personal awareness is affected, rather than relying on a sort of cold, intellectual, clockwork appreciation of the ideas. It is not enough to be concerned with behaviour patterns only - like the man who stops opening doors for women because it is sexist - one's attitudes have to change. Women have been accused of claiming that there is no difference between the sexes, when quite clearly there is. Lesbians have never claimed any such thing. Of course there are differences, but in no way do these differences justify the assumption that one sex is better than another.

### YOUNG AND OLD.

15 year old Stewart Hunt spoke of the risk of expulsion from school, aggression from fellow pupils and the fury of parents which young gays faced if their homosexuality became known. He said that it was very difficult when you were young to convince people that you were gay. They will tell you you're not that you will grow out of it, but will not try to accept you as a homosexual. He stressed the need for improved sex education and for radical changes in the law to abolish 'age of consent' legislation. In its place he wanted tighter rape laws to protect young people who were genuinely being taken advantage of. He criticised CHE for dragging its heels about young people. Danny Franco who works with a parents enquiry group pointed out that in work done with young gays, young girls were almost always ignored, even though they faced similar opposition from society in all areas except that of the law. George Hislop from Toronto regretted that during the session on the problems of older gays, all the young gays appeared to have left the hall. Young gays rejected older gays because they did not find them attractive as sex objects. CHE reported on their work with older gays and had had very encouraging results. The Chairperson of this session, said he too deplored the absence and non-participation of the young people, and he was urged to repeat his statements when the next session convened.

### COUNSELLING AND BEFRIENDING.

After introducing the session, Ruth Schrock from SMG warned those involved in helping gays as "seeing themselves as experts and the people they were trying to help as problems". Speakers from various counselling and befriending services including Homosexual Community Counselling Center (New York), Friend (CHE London & national) and Icebreakers (London & national) discussed whether formal helper/helped relationships were a help or



a hindrance, whether those seeking advice should be actively encouraged to come out, the cooperation between themselves and other help institutions (Samaritans etc etc.) and the composition and structure of their own groups and counselling services. Widely differing views and ideas resulted in a very noisy session.



RUTH SCHROCK of SMG  
INTERNATIONAL ACTION/FEDERATION .

The International Action Workshop recommended that international action be continued after the Congress through the setting up of a number of Task Forces. The next Congress, to be held in Puerto Rico in 1976, will be co-ordinated through a Congressional Task Force who would arrange alternative facilities in either Norway or Ireland should the antigay attitudes of their government make it entirely impossible. Task Force on Organisations is to establish links with world organisations to help utilise their experiences in the fight for gay liberation. Task Force on Communication to develop mechanisms for the international communication of gay news and info. Task Force on Oppression to prepare a survey of the legal status of gays in different countries, and make recommendations on tactics to change oppressive legislation. Finance for Task Forces to be handled by a Committee, along with operating funds for the 1976 Congress.

Congress also accepted a motion that the lambda sign (the Greek letter 'l') be adopted as the international symbol of gay liber-

ation. Delegates were asked to take back to their national groups the suggestion that  $\lambda$  be used in their publications, letterheads, badges, on stickers and in graffiti, "until society is sick of the sight of it!!!!". (The symbol was originally chosen to represent the fusion of energy and matter in science, but it was discovered that no such symbol could actually exist. So as the letter 'l' it is now taken to stand for Lesbos, Lacedaemonia and Love. It is widely used in the US in this way, and commonly understood.) The sign stands for the whole gay movement, and IS NOT TO BE TAKEN OVER EXCLUSIVELY BY MEN, as appeared to have happened in the US.

Workshop subjects included Religion, the Media, Women, Sexual Minorities, Gay Theatre, Politics and Education.

The Congress also gave the city of Edinburgh its first gay march. It grew out of the lack of media coverage - again, gay people were being ignored. Around 500 gays marched on the offices of "The Scotsman" and the BBC. The result was a full time reporter at the Congress from the newspaper, and a series of interviews on the BBC. A tangible victory indeed.

What those who attended the Congress got out of it is probably best summed up by a "GAY NEWS" editorial: 'A lot of the real Congress work took place away from the microphones. Those who got the most out of Edinburgh were those who seized the rare opportunity to sit down with two or three people from different countries, with different experiences, and just talking and listening. In particular, listening. For that is what was missing from the full Congress sessions.'

Brian Woodward

Thanks to GAY NEWS, and International Gay Rights Congress 1974 organisers for information.

Robyn Kennedy

CATHOLIC v's CAMP - ONLY ONE CHOICE

In the last issue of CAMP INK (Vol.4 Nos 3 & 4, April 1975) Maurice Butterworth posed the question, "How can I be Catholic and Camp?" I see the answer as being very simple - you cannot. For to practice Catholicism one must be prepared to conform not only to a sex role stereotype but to the heterosexual nuclear family pattern.

Catholicism as it is taught in Catholic schools must surely be one of the most patriarchal, authoritarian and oppressive social institutions in society at the present time.

For females, Catholicism represents the assertion that a woman's identity and sexuality is defined in terms of a male. A woman has two options available to her after she completes her conditioning at school. She can be either a) a nun or b) a wife and mother. The Catholic Church sees any other alternative as very much inferior and highly undesirable, if not sinful. Both alternatives places the female in a subservient position to a male - for the Catholic Church teaches that God is male ('The Father') and a nun's vocation is to 'serve' The Father. As taught by the Catholic Church, the wife's prescribed role is perhaps slightly more subtle than servility but in effect is very much the same.

Apart from sex roles, the Catholic Church teaches that the heterosexual nuclear family pattern is the only acceptable life style. This is concomitant with the Catholic Church's oppressive attitude to sex in general. According to Catholicism sex is only justifiable in terms of procreation - something that must be gone through so that the wife can fulfill her preassigned role of mother.

Catholic parents have no choice as to whether they will have children or not, for the Catholic Church forbids Catholics to practice any form of contraception other than the rhythm method. From the

size of most Catholic families it is obvious this method is highly ineffective.

The financial burden of supporting a large family dooms most Catholics to a low socio-economic class for the rest of their lives, for not only must the children be provided for materially, they must attend a Catholic school, which adds the further burden of costly school fees.

Apart from the financial hardships, the Catholic Church's teaching on contraception dooms the woman to eternal motherhood and/or denied any sense of her own individuality and identity.

In such an authoritarian sexual system it is not surprising homosexuality is an unacceptable life style. Because homosexuality cannot be justified in terms of any utilitarian social ends such as procreation or the maintenance of the nuclear family pattern, the Catholic Church oppresses homosexuals by insisting that practice of their life style is unnatural and a sin.

To adopt the eclectic attitude of the author of the article previously mentioned seems to me difficult to justify. For not only does the Catholic Church itself insist that to practice Catholicism one must accept all its teachings, but simply to be homosexual represents a complete and direct challenge to the fundamental basis of Catholicism, which is the rigid maintenance of sex roles and destruction of spontaneous emotional responses.

For to be homosexual one must necessarily reject sex role stereotyping and the concept of the nuclear family pattern as the only valid lifestyle.

In this way a homosexual is by definition in direct conflict with Catholicism, and therefore these two philosophies seem to me to be irreconcilable.

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THE BRISBANE TELEPHONE SERVICE

The analysis of Phone-A-Friend's calls for the four months ended 20 August 1973 (Camp Ink, Vol 4 Nos. 3 & 4) was published just as I had completed an analysis of the calls to CAMP Brisbane's phone for the first six months of its continuous operation. A comparison of the two sets of figures shows some interesting results.

CAMP's phone in Brisbane is answered every night between 8pm and 11pm, whereas I believe that Phone-A-Friend (PAF) in Sydney operates from 6 to 10pm every night and throughout the weekends. I don't think this makes any difference to the numbers of calls received, especially as we have a recorded message on the Brisbane phone when it is not being answered.

However, something which almost certainly makes a difference to the number of calls is that the Brisbane phone number is advertised in the personal column of the Queensland Courier Mail every day. The fact that the staid old Courier Mail accepts our advertisement is perhaps surprising in view of the Sydney Morning Herald, but, although there was a bit of a hassle in the early stages, they have now been accepting advertisements for homosexual organisations for well over a year. Our current advertisement (brief because of the expense of daily insertion) runs: 'HOMOSEXUAL? Problems? Ring 21-9373 or write Box 2374' (Incidentally, the STD area code, if ever you want to ring, is 072, and the postcode for our GPO Box is 4001).

Personally, I do not particularly like the wording of the current advertisement, but it is changed from time to time as we try to find a wording which is brief, easily understood, and not subject to misunderstanding (previous advertisements for the 'Camp club' resulted in a number of calls asking when we were going on our next camping trip!). However, it certainly brings in the calls.

In the six months ended 18 April this year (the first six months of records) we received no less than 2 827 calls - a rate of over 5 500 a year, compared with PAF's rate 1 500 a year in the last two years. When you consider the difference in population covered, the difference in the call rate becomes even more staggering. (Memo to Phone-A-Friend: if ever you start to advertise in the Sydney Morning Herald, be prepared to get your switchboard jammed with calls!).

Of the 2 827 calls in the first six months to the Brisbane phone, 611 or just over 20% of them were hoax calls. No mention was made in the published PAF figures of hoaxes - I don't know whether they exclude them, whether they don't get them, or whether they count them as 'genuine' calls. It is perhaps one of the penalties of advertising so extensively that we receive such a large number of (sometimes quite elaborate) hoaxes. Good luck to PAF if you don't get them. Of the remaining calls, 466 or 21% were silent calls, in other words there was no response when the phone was answered, compared to 10% of PAF's calls. I am pretty sure that a lot of our silent calls are due to faulty boxes, although some of these calls are genuine. One young man rang me on STD twice one night without plucking up the courage to speak, but he subsequently wrote quite a long letter to me.

Apart from the 21% silent calls, 7% of our callers are female, and 72% are male, compared with PAF's 18.5% and 80.2% respectively. Why we get a so much smaller proportion of female callers than PAF (about 1 in 11 compared to their 1 in 5), I do not know. I can think of many possible reasons, but none of them seem adequate in themselves.

The PAF statistics are further subdivided into caller's age, sexuality and time of call. We have never tried to analyse any of these factors in Brisbane, nor do I think such an analysis is very accurate. We have, however, kept statistics of the day of the week on which calls are received, and, other than hoax calls, it looks like this for the six months:

	<u>Male</u>	<u>Female</u>	<u>Silent</u>
Monday	183	9	31
Tuesday	238	40	71
Wednesday	310	18	88
Thursday	259	13	64
Friday	243	25	68
Saturday	237	40	112
Sunday	124	11	32
Total	1594	156	466

It is interesting that most male calls come on mid-week evenings, with Wednesday having substantially more calls than any other night. The silent calls seem to follow a similar pattern, except that theirs is on Saturday nights. The female callers have more predictable peaks on Tuesday nights, when the women's group meets at the clubrooms, and on Saturdays.

Statistics are one thing, but they tell nothing of the people who have rang us. The lonely ones, the married ones, the confused youngsters and the visitors from interstate. Each a separate individual, and each using the opportunity to contact one of us.

I think we can be proud that the phone was not answered on only two nights in the six months. I hope we can keep up the good work.

Roger Sawkins

## Women

The Gay Feminist Group found its origins in the Women's Collective of CAMP (NSW) who, while discussing our position as lesbians in society, home and employment, realised that in emphasising our oppression as lesbians we were neglecting our oppression as women. Awareness grew of how closely interwoven the two forms of discrimination actually are. As lesbians we were fighting (amongst other things) : -

- the male supremacist attitude of women's biological and social inferiority
- for the right to control our own bodies along with the right to explore and discover the depth of our own sexuality
- for recognition as people as people cannot be defined by sex roles or sexuality.

On Wednesday, June 18, we decided to change our name from the Womens Collective to the Gay Feminist Group as our consciousness had been raised. We aimed to incorporate both lesbian and feminist issues but mainly centering on lesbian issues as we feel that the established Womens Movements have given us only token recognition.

### Aims of the Gay Feminist Group

- 1) To participate politically and actively in issues concerned with homosexuality.
- 2) To fight for our right to live, love and work freely as overt lesbians without fear of discrimination or retaliation.
- 3) To be active in the community to bring about a recognition of homosexuality as a valid, alternative life-style.
- 4) To create an awareness of our oppression as lesbians and as women.
- 5) To encourage and support female homosexuals to "come out" at home and at work.
- 6) To bring about a realisation of lesbianism as a feminist issue.
- 7) To create a feminist awareness amongst female homosexuals.
- 8) To support and participate in Feminist issues not necessarily relating to the lesbian.

We also came to the conclusion that much of our oppression as lesbians was caused through lack of knowledge resulting in false preconceived notions. To combat this we have conducted two seminars on Female Homosexuality.



The first held on March 22, and March 23 at the Carslaw Theatre, Sydney Uni: the second also on Female Homosexuality (a review of which is in this edition of CAMP INK). A third is being planned for early September: the main topics being Lesbian Mothers and Lesbian Relationships.

Other activities we have been involved in are:

Two Dances held on the Saturday nights of both Seminars.

A Dance for International Womens Year at Paddington Town Hall on June 7.

During May we were asked to speak on a "talk-back" program conducted by 2WL, a local Wollongong Radio Station. This was a first for Wollongong and the response was encouraging. About mid-way through the program (which lasted an hour) a caller rang saying that homosexuality was mutual masturbation and he had been taught that masturbation sent you blind, caused hair to grow on your palms and loss of hair on the head, etc and that we were missing the basic fact which was the SEX ACT. His rapid, heavy breathing however seemed to detract somewhat from his arguments. Though he was incredibly hostile we considered this in our favour as very few could really consider his medieval beliefs concerning masturbation valid today. His hostility and heavy breathing would have turned people off him and into a deeper awareness of the problems facing us. Col Eglinton and Robyn Kennedy handled the situation and entire program with professional skill.

On May 30, Jan Davis and Col Eglinton spoke on 2JJ about the second Seminar. Because of their efforts a number of people who would have missed our advertising for the second Seminar heard about it and came.

During June, Col Eglinton and myself attended a conference at the Health Commission concerning Women and Mental Health. Representatives from Womens Lib and WEL also attended to discuss this topic with Community Health Workers from City and country districts.

Gladesville Psychiatric Hospital invited members of CAMP to speak to their third year nurses on Homosexuality on June 19. We found that the discussion was not new to a number of the nurses. These same nurses readily answered questions and "leapt" to our defence at some of the queries from their classmates.

Unfortunately some nurses could not understand that we did not turn from heterosexuality to homosexuality, that in fact homosexuality had always been there and wasn't the result of a lack of experiences or bad experiences with the opposite sex. One nurse agreed with everything we said but could not get passed the fact of anatomical differences. Men and women fit together but women and women plus man and man "Well....the anatomical differences".

Overall we were very well received, people were friendly, honest (two male nurses "came out") and we've been asked to put the Training School on CAMPs mailing list.

We have also issued a booklet from the first Seminar. This contains the papers given by the speakers, discussions and conclusions. It can be obtained for \$1 from CAMP. A booklet from the second Seminar is being put together and you will be notified when it is completed.



# THE CATHOLIC HOMOSEXUAL GROUP

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Maurice  
428-3369 (evenings)  
Phone-a-Friend  
660-0061

for further information, details of places and times.

(MELBOURNE)  
Frank Simons (Secy.)  
Box 276 P.O.  
CARLTON SOUTH VIC. 3093  
Margaret 328-1987

(ADELAIDE)  
Box 244 G.P.O.  
ADELAIDE, S.A. 5001  
Peter Migalka  
71-2258

Plans for the future include :

The National Homosexual Conference being held at Melbourne University on August 16 and 17. (Most of us are going down by train and if you want to go but not by yourself contact CAMP as soon as possible and we will arrange bookings and somewhere for everyone to stay). Reps from CAMP and the Gay Feminist Group hope to be presenting papers.

Also in August (25th to 29th) is a conference in Brisbane on "Women's Health in a Changing Society" where we will be speaking. We will probably be going up in cars so if you are interested contact CAMP and we will try to arrange something or if you have a car and plan to drive up, and you have a spare seat we would appreciate your offer of a lift (share petrol money / expenses, of course).

Sometime in early September (date to be decided) the third Seminar on Female Homosexuality will be conducted. More information will be forthcoming.

If you are interested in joining with us come along on a Wednesday night at 8.00pm to CAMP 33A Glebe Point Road, Glebe. We work within CAMP and membership to join (CAMP) is \$12 or \$5 if you are a student, pensioner or unemployed. You will receive a monthly newsletter, CAMP INK quarterly and membership price of a ticket for CAMPs Dances held at 33A once a fortnight (Saturdays), plus other activities to be arranged.

### Conference "Womens Health in a Changing Society"

A conference on all aspects of womens health sponsored by the Australian Department of Health and the National Advisory Committee for International Women's Year will be held at the University of Queensland, Brisbane from 25th to 29th August. The topics are as set out below :

#### 1. Reproductive Life and General Health

- . Childhood to Old Age
- . Family Planning, Fertility, Abortion
- . Nutrition
- . Genetic Disease
- . Infection
- . Malignancy

2. Behavioural Aspects of Women's Health
  - . Sexuality, Sex Education, Health Education
  - . Rape, Wife-beating
  - . Doctor/Patient Relationships, Prescribing Habits
  - . Alcohol, Drugs
  - . Fashion, Fads and the Fast Sell
  - . Baby bashing, Shoplifting

#### 3. A Woman's Work...

- . Health Promotion at Home and in Industry
- . Occupational Hazards
- . Women as Mothers
- . Women with Elderly Dependents

#### 4. Problems of Isolation

- . Physical Isolation
- . Economic Isolation
- . Social and Ethnic Isolation
- . Suburban Neurosis
- . Handicapped Women
- . Women in Institutions
- . The Lone Parent.

Registration \$10 (students & Pensioners \$3) should be sent to the Conference Director by June 30.

Ms Patricia Bollard  
Dept of Health  
P O Box 100  
Woden ACT 2606.

Several members of CAMP (NSW) will be presenting papers under the headings :  
Sex Education and Social Isolation.

Papers on homosexuality to be given at the Health Conference are :

Homosexuality & Hormones -  
Lorraine Denistone (Melb)

Womens Health & Deviance  
Anne Heller (Melb)

Problems of Lesbian Students  
Australian Union of Medical Students

Lesbianism as a Valid Alternate Lifestyle  
Laurie Bebbington &  
Jocelyn Clarke

Social Isolation as a Lesbian  
Jan Davis

Sex Education  
Robyn Plaister



## WOMEN'S HEALTH IN A CHANGING SOCIETY



To celebrate International Women's Year, a Conference on all aspects of Women's Health will be held at the University of Queensland from 25 to 29 August, 1975.

The aims of the Conference are:—

- ★ To identify and stimulate public awareness of women's health needs in Australia.
- ★ To determine the adequacy and relevance of present approaches to women's health care.
- ★ To determine future action in the provision of health care for women in Australia.

All interested persons are invited to submit papers on any aspect of women's health—e.g., sexuality, family planning, fashion and health, rape, nutrition, sex education, doctor/patient relationships, health in the home and in industry, maternity, health of migrant women, suburban neurosis, health needs of Aboriginal women, health careers, drugs, handicapped women...

Outlines of papers, of approximately 200 words, should be submitted to the Conference Director by 30 May, 1975. Final papers will be required by 30 June, 1975. Each paper will be allocated 20 minutes for presentation.

Further details can be obtained from:—



Patricia Bolland,  
Conference Director,  
Department of Health,  
P.O. Box 100,  
WODEN, A.C.T. 2606.  
Telephone: Canberra 81 8530.

## Alternative Women & Health Conference

ELSIE Women's Refuge Collective has decided to organise an alternative conference which will specifically deal with women as consumers, victims and participants in "health care". This will be held the two days before the Brisbane Conference.

The reason for this conference being held is that ELSIE is disturbed by the organisation and format of the Brisbane Conference. They do not see the mere dissemination of information as being of much value for changing a situation. The format of the conference excludes workshops and discussions. All sessions will be plenary sessions, with the deliverance of 15 minute papers to a passive audience. There is no time set aside for discussion with similar groups from different areas of Australia nor with experts that have been brought to Australia for this conference.

For these reasons ELSIE sees the need of an alternative conference for the exchange of ideas with women from different parts of Australia on consumers, victims and participants in "health care".

## MONDAY CONFERENCE

On June 30, Bob Moore interviewed Margaret Mead on MONDAY CONFERENCE.

Members of both CAMP (NSW) and MCC attended the prerecording of this session on Friday night (June 27) at the Opera House. There were many different minority groups represented such as aboriginals, New Guineans, South Africans, Chileans, Womens Electoral Lobby and of course the Festival of Light dressed in white T-shirts with red lettering.

The main topic of discussion was liberation groups and it was a pity that the questions were so limited on this particular topic. Bob Moore directed a question to a school girl in Canberra who spoke up about the drug problems at her school, etc. This changed the direction of the program towards education with discussions on authority and teachers.



The question which concerned CAMP directly was one asked by a woman from the Festival of Light. She asked "What is wrong with 'normal' sex" to which the audience laughed. Margaret Mead handled it well by saying "There is nothing wrong with normal sex".

Rev. Lee Carlton of MCC asked whether Margaret Mead favoured a repeal of laws relating to sexual relationships between consenting adults. Margaret Mead answered that "we should talk about repeal of laws not legalisation." "When laws on sexual behaviour in private are repealed, the government is not writing a cook book that everyone should follow."

This is the main argument that people like the Festival of Light are using against the repeal of laws on sexuality. Odd comments from the audience arose that homosexuals would influence children, etc. Our main argument needs to be stressed: we are fighting for the right of having an alternative lifestyle. Many people assume that because we are homosexuals, we want homosexuality legalised. CAMP (NSW) wants repeal of laws (not reform) so that homosexuality, bisexuality, heterosexuality, asexuality, etc, are all valid alternative lifestyles.

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North Adelaide.

## STRENGTH IN NUMBERS

There was once a man who had seven (7) sons, each a strong young man. He gave each of his sons, in turn, a bundle of sticks and told them to break the sticks. Not one of his seven sons was able to do his bidding.

He then divided the bundle of sticks into seven smaller bundles and again giving each son a bundle, bid him to break it. This time each son in turn was able to break his bundle.

THE MORAL: Many hands make light work.

CAMPs present struggle against political and community oppression and also for the abolition of repressive sexual laws throughout this country is, in my opinion, similar to that of the man with seven sons except - WE HAVE NO SONS.

In our present situation we have no chance at all of achieving our political goals either in the parliamentary or community arenas, because there are only a few of us, in small groups, each acting in opposition to the other groups.

What we really need is to get organised on a larger, national scale. It is no longer good enough that we have a CAMP in each of the capital cities, each one a closed circle, with different ideals and aims, and METHODS.

We need to expand our organisation to encompass ALL MAJOR CITIES and COUNTRY CENTRES throughout Australia and neighboring countries. The organisation would need an elected national executive but most importantly it would need frequent and methodical interbranch visiting to maintain, interest, variety, and political/social goals throughout the organisation



Only when such an organisation as I have described above exists, will we be able to consider ourselves on a par with the "old man with seven sons".

Only when such an organisation exists, will we have enough power and political pressure to achieve our goals of legal and sexual and community equality.

Recently, I was in Newcastle (NSW) for a weekend and if ever there was a town ideally ripe for the establishment of a branch of CAMP - Newcastle is it.

There are four main locations where you can find the gay scene in this town as listed below:

1) STAR HOTEL - Hunter Street, Newcastle

Mainly a gay bar, similar to "The Cricketers Arms" and other such bars in Sydney and Melbourne. Most of the bars here are straight or mixed (including the back bar which has a Jazz Show on weekends). Only one bar is almost completely gay.

2) ZORBAS - Hunter Street, Newcastle  
100 yards from STAR towards Maitland on same side of street.

Mixed "Nite-Spot" restaurant open until early hours of the morning - not brazenly gay but frequented by many gay people.

3) PEDRO'S - Hunter Street, Newcastle  
about 500 yards from the Railway Station towards the STAR.

a twenty-four hour restaurant (same as PEDROs in Wollongong).

Most gay people come here eventually, but usually after the pubs have shut. They are generally tolerated by the management but watch "James" the bouncer with the handlebar moustache. Owing to an incident a few years back all drag queens and tranvestites have to use the mens toilets. Apart from these points the atmosphere is good as is the food and wine.

4) TERMINUS HOTEL - opposite Railway Station.

Basically an old run down hotel that is almost completely gay (at least on weekends). Saturday nights there is a show (strictly amateur) but every one generally has a good time. The management is sympathetic to gays, with a few living at the hotel. This is one of the places in the area where you can be openly gay as at CAMP dance every other Saturday.

The last time I was in Newcastle - I spoke with several gay people - some of which had come from as far away as Sydney and do so regularly - and most seem very enthusiastic to start a branch of CAMP in that town.

A THOUGHT TILL THE NEXT ISSUE OF CAMP INK

"UNITED WE STAND - DIVIDED WE FALL"

Terry Hamer

### Counsellors Conference

On Friday, July 4, three members of CAMP (NSW) Peter DeWaal, Ron Austin and Robyn Plaister attended a staff conference of the Division of Guidance and Special Education. They were members of a resource panel on "Sexuality and Personal Development". Joyce Stevens from Womens Liberation and Meg Smith from Leichhardt Womens Community Health Centre were the other members of the resource panel. The audience consisted of about 40 school counsellors.

After a short introductory speech from each member of the panel, there was one and a half hours of question time. This proved very fruitful to get over our ideas of stereotyping within society. Ron Austin compared his counselling in "straight" society at a leisure centre to counselling in Phone-a-Friend. He felt that he could deal with the first situation by looking at people as people within this society and realising the problems that individuals have.

He tried to be radical to a certain extent by suggesting alternative viewpoints to the ones that are the accepted values in society but stated that he was restricted by parental influence. This was the same problem that the majority of counsellors present, reiterated.

Ron Austin then went on to say that in counselling people he was aware of the need for people to realise that there were two sides to themselves. Males should allow those traditionally female characteristics to come through instead of forcing themselves into assertive dominant roles. Females should allow traditionally male characteristics of assertiveness to be there as well as gentleness. He saw that there was too much violence in this society and this was due in some part to the dichotomy of roles; female and male that exist in this society. He was pushing towards the idea of people being recognised as individuals rather than as people of a certain sex who have the "appropriate" sex role characteristics.

The Personal Development Booklet which sets out the course to be covered in Secondary Schools was also discussed. It was pointed out that in the Interim Report on Sex Education, a statement was made to the effect that it was necessary to get away from the biological aspects and yet the first issue discussed is the biological aspects. Under this heading comes the differences between males and females which has the hidden implication of heterosexuality. By emphasis on the reproductive system, the role of women is seen as a mother. As Joyce Stevens pointed out, many women are still seeing sex as only acceptable in marriage for reasons of reproduction. They are still not able to recognise sex as enjoyable. Meg Smith related the need for women to accept that they have sexual urges which are just as great but different than men's.

In the Personal Development course there tends to be an undercurrent of heterosexuality. Homosexuality is mentioned last in the second part of the program under other headings such as problems in adolescence, promiscuity, and masturbation. There seems to be the implication that homosexuality is only a phase in adolescence, there is no realisation of homosexuality as a valid alternative lifestyle.

Counsellors present were interested enough to ask for suggestions as to how to get over the problem of the course having a heterosexual undercurrent. It was suggested that specialist speakers be asked to eliminate heterosexual bias. It was also put forward that the course should be developed from the view that an individual is a sexual being so that particular areas of sexuality were not singled out.

## POETRY

### LESBIAN MOTHER

After five days here  
I still Wasn't used to the coldness  
Of this courtroom.  
The judge-man has no feelings,  
The court-reporter-man, the clerk-man  
And the bailiff-man were stone-faced.  
My about-to-be-ex-husband-man  
And his lawyer-man  
Stared piously at the judge-man  
Never looking at me.  
My own lawyer-man was beside me.  
Behind me (I could not seethem)  
Were the less important participants,  
My mother-woman,  
My friend Georgia-woman, and  
Perhaps one or two other friends-woman.

I wore a dress, make-up,  
My hair curled, nylons, legs shaved.  
I looked perfectly the part,  
Sex-object-mother,  
Quiet, trying to please  
Perfectly the child-lady.  
My lawyer-man said to cry  
On the stand next time.  
Too composed, too calm.  
Just a little hysteria, please Jan,  
For the judge-man.  
I'm sorry, lawyer-man,  
The tears wouldn't come.  
I was the sex-object-lady, feeling nothing  
When I was supposed to be  
The child-mother feeling everything.  
How foolish of me.



Yesterday the psychologist-man  
 In four boring hours  
 Said I was practically incurable  
 Of a disease of honesty, refusal  
 To be a role, selfishness, feeling sexual.  
 He called it borderline Psychosis  
 Meaning you can't see it  
 But it sure is bad.  
 And the judge-man nodded,  
 The husband-man and his lawyer-man  
 Looked pitifully and sympathetically at me.  
 I felt confused, bewildered, sad  
 But not angry.  
 Perfectly the lady-child now.  
 Certainly not angry.

The judge-man gave a solemn speech  
 Leading up to his judge-man-ment  
 That I was unfit  
 To care for my three girl-children.  
 He said moral climate, emotional stability  
 And other meaningless phrases.  
 The tiny hope I had held onto  
 Diminished at every word  
 Until it was gone.  
 The tears came then,  
 Not a few girl-tears but loud sobs,  
 Woman-tears drowing out his last words.  
 I felt six woman-arms  
 Comforting, caring.  
 Other tears mingled with mine--  
 My friend-Georgia-woman  
 Took me home.

Jan London

Reprinted with permission from

Women: A Journal of Liberation (Winter, 1974).

The author is a member of:  
 Lesbian Mothers National Defence Fund  
 2446 Lorentz Place  
 Seattle, Washington 98109, U.S.A.

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



We sat upon the old, warm wood  
 of the wharf when we were kids.  
 It lived with fisherman and fish  
 and owned their scales and skins  
 and blood deep in its dry fibres.  
 Bits of prawns and evaporated guts  
 stuck to the splintery surface  
 while yesterdays passed-over  
 newspapers drifted over.  
 Lemonade bottles with an inch of clear liquid  
 - either flat lemonade or salt water -  
 glared unobtrusively.  
 We sat among the abandoned lines  
 - tangled - glistening with water  
 - caught on the aquiring wood.

Bread was our bait  
 which we broke,  
 touched on our tongues  
 and rolled into perfect spheres.  
 We caught Sweep and Maido  
 Yellow-tail and Leather-jackets  
 and when we brought them in  
 all wriggling and worried  
 and pressed them on their strange sideways  
 bodies  
 with our palms we found  
 the bread still in their mouths.

Sometimes we caught a poisonous fish.  
 Its cranky, affronted face annoyed us.  
 My brother would smash it dead  
 with murderous look -  
 tightened teeth and biting eyes.  
 Other times they suffered slow and  
 croaking  
 deaths in a slimy plastic bag.  
 The red line of the gill would darken  
 and slow its fitful beat.  
 Its mouth would draw  
 in hallucinatory swimmings  
 Clustered eyes became dead  
 and we only knew that we were bored.

Tossed back the bag,  
 watched it sway down and down  
 Saw the swarm of other fish  
 move around and surround.  
 Watched with no qualms  
 saw the naked water calm  
 and underneath - the fish.

Kathy O'Rourke.

# REVIEW

As this year is International Women's Year it seems appropriate to review a few books which have relevance to the women's movement and also include topics which are of concern to the gay movement.

Sisterhood is Powerful is an anthology of writings from the Women's Liberation Movement in America. It talks of women in the professions and the problems that they meet when they upset the status quo by taking jobs that were previously thought to be "men's work". There is a very good section on the psychological and sexual repression of women which includes notes from Martha Shelley a radicalesbian. Our black sisters have also written a section on what it is like to be black and woman, and I think that we often forget that there are our sisters who are still attending school - this book does not. Women of three other societies are discussed: the Chicanas, the Mexican-American woman and the Chinese. These societies are discussed in length and there is a criticism of each of these groups of women and the way in which they are looked upon by their own ethnic groups.

Consciousness changing which is the ultimate aim of many women's groups is discussed and expands into the problems of institutionalised oppression and the need for sexual equality as well as for social revolution.

This anthology closes with copies of manifestos and historical documents relating to women and covers the aims of many revolutionary groups which have broken away from the Women's Movement in the United States.

Lesbian Women by Del Martin and Phyllis Lyc is probably one of the most widely read books on lesbianism. The authors were responsible in part for establishing the Daughters of Bilitis in America which is a country-wide club for female homosexuals. This is the very personal story of their aspirations, their hopes and experiences

and those of the people with whom they have become involved in the struggle for recognition. The numerous personal glimpses in the book will show us the very same experiences that we have encountered as lesbians and as women. Lesbian mothers, sex roles, lesbian paranoia, and self-image are titles of only a few of the chapters. Their final chapter entitled "Not tolerance - lesbian liberation" just seems to sum up the ideals of the female gay society.

Love Between Women is a clinical look at female homosexuality by Dr Charlotte Wolff. She states her own theory on the causation factors of lesbianism including parent-child relationships, sibling rivalry and environmental conditioning.

Her three case histories at the end of the book and her three lesbian autobiographies do not, in my opinion, give a true picture of the "average" lesbian. They seem to be mal-adjusted, rather neurotic females or maybe Charlotte Wolff is trying to show the effect that society and its mores have on the lesbian. Dr Wolff covers the areas of aggression, abusiveness, violence and inhibitions as relating to the lesbian and to a control model. The lesbian showed a higher degree of these facets in each case than did the control. I would feel that the reason for this is the blatant oppression of both our sexuality and therefore our human-ness and this would lead to an increase in these factors therefore it is society and not the lesbian herself who produces these character traits. It is worth reading as it covers a lot of ground in psychology and is fairly "sympathetic to the problem" (to quote the book) of homosexuality.

These books will all be available from the Feminist Bookshop at Eastwood and make enlightening reading - they will also make you think about what we are hoping to achieve in IWY 1975.

- Debby Heywood



E M FORSTER MAURICE \$1.20 (Recomm)

Penguin Paperback, 1972

Maurice - Forster's Homosexual Hero

E M Forster wrote Maurice in 1913-14 but because of the obvious autobiographical reference to his own homosexuality, there was no question of his publishing the novel. As he wrote afterwards "Such a thing could not happen until my death and Englands." There was an obvious psychological motivation in writing such a novel, since it was inspired from the beginning as the depiction of a homosexual love-affair which remains happy "for the ever and ever that fiction allows", not ending, as has come to be expected, with the ritual expulsion or death of the morally corrupting obstacle to an otherwise healthy and happy world. That is, the novel works psychologically as an expiation of guilt through an idealistic rationalisation of the authors own situation. However through the form of the novel, this theme transcends the intellectual to become a living, believable artistic entity. Despite the intense psychological affinity Forster has with the problems of the hero, Maurice himself, the novel has artistic balance and form, justifying its presence beside Forsters other better-known novels. The implications of this remark becomes clearer when we liken Maurice in this respect to Lawrences Sons and Lovers, the failings of which stem largely from Lawrences inability to distance himself psychologically from Paul Morel.

The plot revolves around the central character of Maurice himself, born in the privileged, dominating middle-class in England before the turn of the century. He grows up convinced intellectually of his social status, mentally dull and pedestrian and capable of snobbishness and insensitivity. He is physically handsome, even attractive, and to his (typically unimaginative) surprise, popular at the end of his school days at Sunnington. To this apparently uninteresting character, Forster adds something that wakes him up, torments him, and finally saves him, an increasing attraction to his own sex.

Yet for all Maurices insensitivity and even dullness, Forsters enlightened understanding of humanity prevents him being viewed unsympathetically. Maurice has an element of basic, incorruptible honesty (ironically one of the "cornerstone" values of his milieu) which, although he tries to appease it with his inherited values, finally forces him to realise his desires. And in rejecting the values to which he had for so long paid lip-service, he reaches a level of heroism. After his first real love-affair, with Alec, when he sees himself as he must, on the outside of his cosy middle-class values, we can see even sensitivity in him, his sensibilities sharpened in maturity, through the imposed banishment from feelings he would presumably have taken for granted had he been straight.

The fineness of Forsters treatment of Maurice lies in the sense of balance he achieves in the continual movement and development of characters. After the boys first undefined stirrings, his real step towards sexual fulfilment is in the relationship with Clive, a cleverer undergraduate at Cambridge, in whom he sees at first the perfect compromise between the desires which at this stage he must still call immoral, and the fact that he cannot escape his sexuality. Clive calmly sublimates his sexual drives into a rarified platonic love, "unsullied" by any hint of the physical and orders the inexperienced and adoring Maurice to do so too. Maurice, to whom even this is liberation, acquiesces and the precarious, idealistic relationship lasts for three years, until Clive ends it by turning to women. However it is through Clive that Maurice meets Alec. Symbolised in Clive is an ideal which we see deteriorate as Maurice matures. Shortly after the end of the affair, Clive is surpassed, declining with the thinning of his hair, towards sterility and unbearable patronage of his former lover, as Maurice gradually achieves warmth and attraction, becoming in his bitterness after Clive, more and more sure of his own moral courage.

It is natural within the symbolism of the novel, that Alec, Maurices real physical and spiritual lover, should be a game-keeper at Clives country house, for by the time Maurice

falls in love with Alec, he has realised his home-and-business- life for the hell it is, and has lost all pretensions about himself as a homosexual. With Alec the symbolic opposition between nature and Maurice's urban world becomes more overt and it is only when Maurice and Alec first make love that Forster's prose reaches the level of beauty, where subject and symbol become one on a poetic level, that Lawrence's similar climaxes reach.

Forster's treatment of physical love is notable. In 1920 he wrote to Siegfried Sassoon, "nothing is more obdurate to artistic treatment than the carnal". He found this so especially in the last section of the novel, where Maurice finds physical happiness with Alec. Yet this is the most satisfying element, for without hinting at pornography, Forster manages to convey the fulfilment of Maurice's sexuality, knowing only too well the censorious social attitude to overt physical attraction between men.

In Maurice Forster has sensitively explored the social implications of homosexuality on a subtle and individual level that avoids the stereotypes so commonly assumed by lesser writers. And although it is superficially dated, the novel has great relevance to a society increasingly materialistic and fundamentally opposed to open sexual expression.

-- Reviewed by Peter Morgan.

#### RECORD REVIEW

Lavender Jane Loves Women by Lavender Jane

I suppose this may be a biased review mainly because I have fallen madly in love with the voice of Lavender Jane's vocalist, Alix Dobkin. Lavender Jane is three women (lesbian variety): Alix Dobkin - guitar and vocals, Kay Gardener - flute, and Patches Attom - bass.

Apart from doing most of the singing Alix Dobkin also wrote most of the songs but this doesn't mean it is a one woman show. There's a nice group feeling about the album, which because of its feminist, as well as lesbian content makes it rather appealing.

The album is a combination of several styles, including a couple of traditional folk songs, such as the Scottish ballad Eppie Morrie. Most of the songs are probably not very familiar, with the exception of a couple of oldies which are given a new and very interesting interpretation. Lavender Jane does a great version of I Only Want to be With You.

I suppose one of the most memorable tracks is a song called View From Gay Head - with a chorus like "Any Woman can be a lesbian" it's got to be memorable. Apart from being a very witty send up of sexism and straight society, it is also a rousing celebration of lesbianism.

Fantasy Girl is a mad satire of the stereotyped, plastic, consumer variety of woman. Like Jo's B-Day Song the lyrics are not only rather clever but quite funny.

Both Talking Lesbian (a lesbian version of Pete Seeger's Talking Union) and Her Precious Love are rather inspiring sort of songs, as both forcefully present the power, beauty and joy of womanhood and womankind.

I suppose my favourite song would have to be A Woman's Love which is a lesbian love song - one which probably every lesbian would identify with. This song, like many of the others, has a very easy, pleasant melody. The flute backings on the album, which are particularly nice, add to this effect.

I like the album a lot, but I think it is probably one that has to be listened to carefully a few times to be fully appreciated.

Lavender Jane Loves Women can be bought from the Feminist Bookshop, 204 Rowe Street, Eastwood. Telephone 858 3563.

Robyn Kennedy.

#### THERE'S MORE TO BEING HOMOSEXUAL THAN JUST FUCKING

GAY LITERATURE, Spring 1975/Number Two published by Daniel Curzon of the English Department, State University of California, Fresno, California, 93740, subscription \$US 10 pa.



Because of the sad history of homosexual newspapers and magazines (here today and gone tomorrow) around the world, I waited until the second issue of this publication had arrived in my mail before undertaking a review of it and, if this issue is any indication, the world-wide homosexual community may have thrown up something long needed : a magazine lighter than GLP and more literate than the defunct basically sexist William and John and early Stallion.

Let me say from the start that it would be easy to turn this into a critical review in the sense that I could isolate all the things wrong with it and ignore all its good points: but for me, the role of critic - whether dealing with books, films, plays or concerts - is to commend the worthwhile and give a rap over the knuckle when performance has fallen short of promise. Of course Gay Literature could be more professionally produced, of course it could be less chauvinistic, less gay male oriented: but the number under review will both entertain as it enlightens.

The work under review contains a short story, literary criticism - Homosexuality in Renaissance Italy - par excellence: fictoir (a new genre, impressions of a woman writer and a gay male - part memoir, part fiction) photographs (incredibly surrealist, possibly sexist - because I feel such attitudes are more subjective than objective - but certainly interesting). Poems by Daisy Aldan - very bas bleu and bonne bouche, a play in one act set in a shabby hotel room, with only two characters: blonde young man in cowboy clothes and fair young man in levis and sandals - believable, writing style polished and professional and an ending that takes the breath away: and a look at the commercial gay press and a review of The Early Homosexual Rights Movement.

The editor is the author of the novel Something you do in the Dark and teaches creative writing and American literature at California State University, Fresno, while his short stories appear in The Gay Alternative, Gay Sunshine and Vector.

I look forward to future issues of this magazine with great hopes and anticipation.

Martin Smith.

### Query?

Blue Vincent's poles  
help ward in Green Park,  
pressed, dead beat,  
by heavy walls of learned lore.

Sheltered, shaded, shamed,  
the boy would make the scene,  
wanders silent in a world  
all men and trees.

Quiet cool night, patience all round,  
no sound here, suffering silence,  
alert, unlulled by soothing hands,  
hope rampant and him green.

Steamy urgent sauna heat  
is not his scene, hard, dry,  
meat too strong for this lad's taste;  
craved yet feared.

Still unbeaten he wanders home,  
succulent self, oozing pain,  
unloved, unsought, too plain  
for others wants.

Is he not Everyman?  
Does he not need others touch?  
His sap of life that feeds his tree  
blasted by curse not understood  
on either side of this green wood?

- Hugh



## CONTACT...

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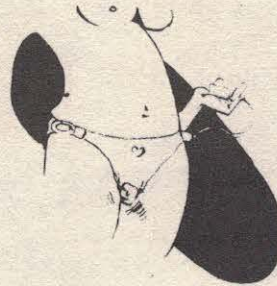
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