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## CAMPAIGN AGAINST MORAL PERSECUTION

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## EDITORIAL

Gayness can be forgiven, sometimes, for believing that it lives in the best of all possible worlds and for believing that, although other gay people are persecuted, it 'will never happen to me'. Persecution is, of course, both direct and indirect. Sure, gays are harangued on the beat; of course they run the risk of losing their jobs; of course they run the risk of being discovered, or of losing their children. Of course they run, in short, a multitude of risks. But these, as it were, itemised lists of persecutions are merely symptomatic of an attitude which is still current within the very basis of our society. The attitude recognises the existence of male homosexuality and then puts it down in one way or another, and does not even pay lip service to female homosexuality because that simply does not exist at all.

The interview undertaken by Lance Gowland with the Secretary of the Waterside Workers Federation, Mr. B. Boljer, highlights what some of society's mores and beliefs can be.

It would seem that Mr. Boljer's attitudes could be summed up as follows:

*If there have to be h's, then  
there have to be h's, even  
though I wish the bastards  
didn't exist. I don't think  
very much about what they do,  
because they are out there  
somewhere and have nothing to  
do with the union.*

Implicit within these ideas, however, could we not say that:

1. the whole background of this interview seems to refer to male homosexuality. The interviewer is told that what

he does in his bedroom is his concern; completely ignores the question of the oppression of women.

2. of course sexism is of no concern to his union. Except for very few of them, trade unions are male dominated organisations which would fight tooth and nail to protect their chauvinistic *status quo*. If unions tackle sexism, then they run the risk of becoming radical, a political position most of them, unfortunately, abhor.

3. homosexuality goes far beyond the bedroom. Those tolerant, broadminded types who see nothing the matter with homosexuals as long as they do it in their own bedrooms, totally negate those aspects of homophile life that are purely emotional and social. If we dare to love nonsexually, if we dare to seek out other gays of either sex merely for the liberation of being ourselves, uncircumscribed by heterosexual rules and role-playing, then the broadminded and tolerant syndrome turn their backs because we do not concern ourselves with the rules within which they would like us to play before they would become tolerant in the first place.

\* \* \* \* \*



Gay people interested in forming a Wollongong branch of C.A.M.P. please contact:

Peter Thompson,  
PO Box 63  
Figtree. 2525.

**Wollongong & South Coast**

## POLITICAL ACTIVITY

Much of CAMP's political activity of late has been concerned with initiatives of the Australian Government. We have been seeking changes to the Draft Ordinance on sexual behaviour (see CAMP Ink, vol.4 no. 1), have proposed amendments to the National Compensation scheme and the superannuation scheme for Australian Government employees, and have presented a submission to the Royal Commission into the Australian Public Service.

The compensation and superannuation schemes which were proposed made provision for benefits payable under these schemes to be payable to remaining dependents in nuclear families in the event of the death of a contributor. The widow was in an especially good position, since she was automatically assumed to be dependent on the male. CAMP proposed amendments which would enable these so-called 'reversionary benefits' to be payable to remaining dependents in families other than the nuclear.

'Family' has been defined as 'two or more persons who have lived together on a permanent and *bona fide* basis for two years or who are married'. To break down the distinction between families constituted through marriage and those not, and to eliminate the imposition of a time period on other families, we have suggested to Attorney-General Lionel Murphy that some sort of family register be set up where people could, purely for legal purposes, register themselves as a family.

The submission to the Royal Commission into the Public Service made several points: that the Public Service, because of its close involvement with formulating and implementing policy, should be at the vanguard of social attitudes; that every facility should be made available to enable homosexual public servants to reveal their sexual identity without fear of discrimination; that criminal records of homosexual offences should not be taken into account in job selection, since the laws are archaic, and anyway, bear no relation to a person's job suitability; that the discipline of sex role playing imposed by a public service deliberately aping current social mores results in discrimination

against many public servants who wish to transcend these oppressive values; that allowances etc. should be payable to the members of families outside the accepted norm; that there should be a person in the public service structure responsible for the interests of homosexuals; that sexist language in public service documents must be eliminated and avoided in the future.

It is important to analyse the place these moves have in the total political struggle of the homosexual movement, as a contribution to the discussion which should be taking place around the tactics for achieving our aims.

Looking at it from a short-term view, two points:

1. there must be no delusion that any interest will be taken in, nor action follow from our proposals. This is, firstly, the fault of homosexuals who are too comfortable to mobilise themselves to really take part in the struggle. Politics today is the game of strength of numbers. Only by uniting and forming themselves into a class will homosexuals achieve anything. It is, secondly, the fault of politicians who are too concern-

ed with playing the game of politics to do anything about oppression and injustice;

2. these moves constitute but a small part of a struggle. Even if the proposals were adopted, marriage, with its concomitant male dominance and sex role playing, would still form the basis of this society and social attitudes would still be where they always have been.

What has been done, then, must be seen from a long-term view. We are looking to the day when people, conscious of and endowed with their dignity, are truly free and not coerced into patterns of thought and living by a society concerned only to maintain itself; when the farce which our parliamentary system makes of true democracy is replaced by a society in which people are truly free to control their own lives. CAMP believes that to reach that day the attitudes and assumptions of the institutions in our society perpetuating oppression must be challenged, their powers and good-faith tested to the limits. It is in that light that our approaches to the government are to be seen and evaluated.

#### THE EXECUTIVE.

## WATERSIDE WORKERS

This interview was with Mr.B.Bolger, Secretary of the Waterside Workers Federation.

*I work on the Sydney Waterfront and would like to address your members on the subject of Gay Liberation. We do not allow outsiders to address our members. We have had some bad experiences in the past when guest speakers have caused controversy and we do not want to get involved in matters of no concern to our Union.*

*Are you afraid of controversy? What you do in your bedrooms is your concern - I don't agree with it, but it's your choice and I'm not going to try to stop you ...*

*As a gay person, I do not disagree with*

*heterosexual practices; why then do you disagree with homosexual practices? Look, we have more important concerns of real concern to our members.*

*Are you active on the oppression of women and aboriginals? Of course no union - in Australia - does more for aboriginals than ours. But sexism... (Shrug).*

*Do you realise that there are more homosexuals than aboriginals and that there are black gays also? Isn't the oppression of 50% of the population by treating women as second class citizens of concern to you? You cannot compare your oppression with that of aboriginals who have poor housing, children dying of malnutrition, etc.*

*Do you know that homosexuals are discriminated against in employment, that they can be bashed, goaled and socially stigmatised? Homosexuals don't get the sack. Look, you*

have your interests and I have the interests of the Union. I hope that if the situation\* arises you will give us assistance on the waterfront.


\*antisexist movement

(There is nothing unique about the above interview. It is an example of the ignorance and prejudice existing in our society. Apparently Mr. Bolger has never heard of the blatant persecution of Penny Short who had her Teacher's College scholarship revoked or of Dr. George Duncan who was drowned in the Torrens River in Adelaide, much less the subtle oppressions that gays face every day, including gay waterfront workers. It is also interesting to note that while refusing to work with the antisexist movement he chose not to hesitate to ask me, a gay, to give him support.)

LANCE GOWLAND.

See also editorial.

\* \* \* \* \*



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## FRIENDS

### RELIGIOUS SOCIETY OF FRIENDS (QUAKERS) AND HOMOSEXUALITY

Friends in many countries have been concerned over the question of homosexuality, the place of homosexuals in our society and the attitudes which exist in society regarding homosexuals. This is in keeping with a wider concern which Friends have always had: to avoid and work against discrimination of any kind whatever its basis may be.

In keeping with this attitude, a concern was raised at the Wahroonga Meeting of the Society of Friends, Sydney, in 1973. Specifically, some Friends were disturbed at recent press reports which suggested that one Christian group had urged that the laws against homosexuals be kept in force and made uniform. As a result some Friends wrote in the following terms to the group in question:

*We feel that such statements and laws are a form of discrimination against our fellow men and women whom as much as others need our love and concern and we urge you as professing Christians to reject the recommendations as such.*

At the same time it was felt that a series of meetings should be set up with homosexuals to explore a mutual concern for greater understanding of some of the differences which have arisen in our society. This was subsequently carried out over a period of months and proved to be a most valuable exchange. Much was learned about the special anxieties which homosexuals have and the often groundless fears with which heterosexuals are burdened. One of the strongest expressions of concern came from the homosexuals over the attitude of many Christians. All were members of some Christian group or had strong Christian sympathies. It was felt that the most worthwhile approach would be to set up a study group whose aim would be to write a booklet on homosexuality in Australia. Several members expressed appreciation of the book, Homosexuality from the inside, written by the English Quaker, David Blamires, and of

the Quaker pamphlet, Towards a Quaker view of sex, also prepared by English Quakers.

As it was felt that this should be a national concern, the matter was placed before Sydney Regional Meeting and from there was passed on to Australian Yearly Meeting in April 1974. The Yearly Meeting issued the following Minute:

*We have been aware throughout this Yearly Meeting of the progressing need for individuals in society to be helped to develop deep and meaningful personal relationships in a wide variety of situations. Sydney Regional Meeting has brought to our attention their concern that we should support changes in laws which at present help to increase prejudice against homosexuals within society and which seriously limit the development of many peoples' personal lives.*

*We believe that the law should be changed so as to eliminate discrimination against homosexuals and to take the area of personal conduct between adults out of the concern of the law. At the same time the law should protect individuals and society through laws preventing indecent behaviour in public and protecting victims of exploitive relationships either between adults or involving children.*

*We urge Regional Meetings to consider the need for a serious ongoing concern on all the issues raised in this minute.*

To this end a National Committee was appointed to prepare a further statement for Regional Meetings to consider and to work towards the preparation of a lengthier document or pamphlet. The National Committee has now approved a Draft Press Release which is being considered by Regional Meetings at the moment. It is as follows:

*'The Religious Society of Friends (the Quakers) in Australia today called for a change in the laws relating to homosexuality.*

*There has been a long history of concealment of the diversity of human relationships which has built up a barrier to trust and honesty*

*and has led to myths about homosexuality, bisexuality and other forms of sexual expression.*

*The ignorance resulting from this concealment has oppressed many minority groups in the community whose sexual orientation or preferences do not match up to the rigid roles society has imposed upon them. The result has been that individuals have been unable to experience the strength and joy of non-exploitive relationships through arbitrary social economic or legal restrictions of their right to share their love.*

*The Society believes that there is a diversity of relationships open to human beings and such diversity can be encompassed within a community without difficulty.*

*A factor leading to the restriction of individuals freely to express their love for one another has been the laws relating to sexuality and sexual oppression.*

*These laws should be changed to eliminate the discrimination against homosexuals in particular and to remove the area of personal sexual relationships between adults from the realm of the law.*

*In calling for this change, the Society is aware that the community still requires laws to protect itself against offensive behaviour in public and to protect the victims of exploitive relationships.*

*The Society also calls upon all people to seek more knowledge and understanding of the diversity of human expression and to affirm the worth of all loving relationships, whether homosexual or heterosexual.'*

The Committee has also prepared a paper which will serve as a basis for discussion and as a basis for a future booklet.

SABINE WILLIS.

(Sabine Willis is a member of the Australian Yearly Meeting Committee set up in April 1974 to prepare a statement on homosexuality. This report was prepared in October 1974.)

\* \* \* \* \*

## THERE BUT FOR THE GRACE OF GOD...

LONDON! Last seen over seven years ago, disappearing in a cloud of smog in the wake of a Boeing 707 bound for Sydney. London! The 'Big Smoke' of the country of my birth and first twenty years of life; where my passport was issued and where records buried deep in the archives of Somerset House attest to my birth to Godfearing parents these twentyeight years gone. London! A city of memories of trams, of trolleybuses, pigeons, parks, the Queen, and dirty railway stations. Of cosy pubs, crowded bars, 'proper' beer and illicit days off work with my lover. London! Where you could spend a month's wages in thirty seconds for the latest 'in' thing from Kings Road or Carnaby Street or wander around Petticoat Lane and Portobello Road all day and then get the same gear for five pounds (plus a whole load of useless junk too, if you weren't careful). London! Mecca of the gay scene, second only to Amsterdam, a bare 372km away. The London of the Sexual Offences Act which made it all legal and caused homosexuals throughout the land to leap around with gay abandon (?) and give thanks unto Wolfenden. The London of Earls Court Road, where, in the wake of Departing Australians, there are more gay bars than in any other street in England. The London of sexual freedom and helpful policemen, where anything goes, providing of course, (as some eminently unforgettable Victorian was once heard to remark), 'they don't do it in the street and frighten the horses!'

That, of course, was the London of my memories. That was what I'd 'wishfully thunk' about on the flight from Singapore to Gatwick earlier this year. The way it used to be. The illusions - now shattered by reality.

The trams, trolleybuses and dirty railway stations are gone. The cosy pubs and proper beer are going. The pigeons are being forcibly evicted, and the Queen is hardly ever home (except during General Elections; which causes me to ponder the reasons behind the recent undignified flurry of such elections held in the U.K. Are they afraid she may take up residence elsewhere?) Carnaby Street and Kings Road

are thronged with tourists, who peer myopically at one another through the fringes of plastic Union Jacks and inflatable Beefeaters/Police/ Guardsmen which dangle disspritedly from the rows of 'authentic' Tudor shopfronts hoping, one assumes, to spot the occasional real Englishman of the pin-striped, bowler-hatted and furled-umbrella variety. (These same umbrellas, incidently, do not really open in case of rain. They are moulded in one piece from specially textured, reinforced and recycled polythene garden gnomes and are used only to hail passing taxi cabs.) You can still spend a month's wages on clobber in less than thirty seconds, but you're as likely as not to finish up with only a genuine 'English Wool' scarf bearing the tiny legend 'Made in China'.

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Petticoat Lane and the Portobello Road are still relatively English and untarnished, but there are large numbers of 'foreign persons' among those beguiling or conning you into parting with your hard earned (and how) New Pence. Amsterdam still lurks 372km away, but may as well be 372,000km away for all the effect it has had on the English gay scene. Earls Court Road is still full of gay bars where no-one talks to anyone else, and most of the male homosexuals are still full of good feeling for Wolfenden for making it all legal. Well, if not quite all, at least between consenting adults in private. Only in England and Wales, of course. Not in the services either. Well, a public toilet is hardly a private place, is it, even if you've got the door shut and locked? What if adult does mean only those over 18? Of course 'private' means only two people; who would want group sex???? No, of course you can't legally hold hands in the street. Fight for gay rights????????? Why? We've got them, haven't we?

Yes, they've got them all right. And fuck-all good it has done them. But the majority of them are content. Law Reform is as far as their view of gay rights goes. I talked with gays in bars (which is decidedly not the done thing) and on beats (which almost earned me a black eye). I tried to talk to them in the clubs and at their group meetings. I talked to them at parties and in porn shops. With few exceptions (and here I must add that the exceptions restored my faith in human nature) they were not interested in social reforms and the idea of complete legal, religious, political and sexual equality was quite outside their conception. To them, provided they could screw legally, they were happy. That they are ripped off right left and centre by the bars, the porn purveyors, and a host of others was not important. 'No-one', I was told repeatedly, 'gives a damn about what you are in England. There is none of this oppression that all the Gay Libbers get so het-up about. They're just radical anyway!' Or the other favourite line, which goes, with minor variations, something like this: 'I don't see why I

should have to tell everyone I'm a homosexual; it's none of their business'.

Oh! But how much of their business it is! In one case, around \$1,000,000 a year from the sale of so-called Gay Guides and camp magazines, nude photos, etc. And another small enterprise which sells sex aids, books, magazines, colour slides, etc. etc. at incredibly exorbitant prices from the safety of an office in Holland. Both these concerns run by gay men, who are so concerned with the freedom of homosexuals to buy what they want, that they feel it necessary to disparage the two quality gay papers about censorship when those papers refuse to carry their advertisements after numerous complaints from dissatisfied customers. Again, try and buy a copy of one of the quality papers referred to above, Gay-news, on any station bookstall. Can't be done! Why? Because the company that has the bookstall concession on ALL British Rail Stations, W.H. Smith & Co., has a policy of not stocking homosexual literature. Of course it is no-one's business that you're a homosexual. If your lover should fall seriously ill, or have a bad accident necessitating hospitalisation and the doctor limits visiting to close relatives or even no visitors at all, will you explain that you're not *actually* a relative but a sort of very close friend?

What if your lover works for a company that decides to send him or her to one of its overseas branches, permanently? A first thought if he or she were heterosexually married would be arrangements for the spouse. Might be rather interesting to hear the explanation that your lover gave as to why he or she could not go, and just how 'personal reasons' can wreck a career? Tried to get finance for a house if you're not married? Combined incomes of Mr. & Mr. really goes over well. You and your partner shared a life together and bought everything jointly. Your partner dies without making a will. You don't have rights to a single cent. You know too of course there is no such thing as a Christian homosexual!

Of course, it's none of their business what you are. But in England, like anywhere else for that matter, what happens is that you get used to the way things are. You go to



the bars so that you can 'be yourself', you don't hold hands in the street and you avoid the places where the bashers hang out. You start to conform, as it's easier that way. You begin to believe that things aren't so bad after all, and that there really is very little discrimination that anyone can practice on you - *if you're careful*. Law reform makes a difference! It removes the threat of blackmail and it means that interfering vice squad men can't arrest you, even if they've watched you have three orgasms in five minutes, providing of course that's in private and you're both adults etc. etc.....  
 (Pause: How many gays are ever arrested for screwing in the privacy of their own rooms with only one adult partner? I know of .....  
 ..... Next question please!!!!!!!!!!!!!!)  
 Yes, law reform sure makes a big difference. Makes me feel much better, more secure.

Perhaps the best way of achieving freedom and equality for all gays is to fight against law reform. Paradoxical? Not really. Law REFORM in England has done very little good. It has done a lot of harm. It has made gays complacent and dulled their senses. It has had the effect of actually raising the number of gay arrests - the police now crack down unmercifully on all manner of things. Leave one of the more popular gay bars in the Earls Court area, the 'Colherne', after closing time and you're greeted by paddy wagons (or 'Black Marias' as they're still affectionately known) and scores of bobbies herding gays on to the inside edge of the footpath or to save time, INTO the wagons to 'prevent them from causing an obstruction' of 'disturbing the peace'. Try to wait for a friend outside the door? You're done for loitering. Using public toilets on the Underground is downright dangerous. If you're not being scrutinised by the (usually) grotty old attendant then you stand a bloody good chance of being run in if you so much as glance sideways. Try the doors to find an empty cubicle to shit in, and you'll likely be collared for attempting to commit an indecent act. ('You were looking for another cubicle with someone inside who had left their door unlocked so that you could commit an indecent act with them, weren't you?' 'Yes, M'lud.') The police attitude seems to be that now we have freedom to fuck in *private*, they're going to make sure that we don't have freedom to do ANYTHING in public.

That what has happened in England may happen in Australia is a very real possibility. Militant Gay Lib organisations flourished in London and all the major cities until a few years ago. They gradually declined, and with the more middle of the road organisations, such as the Campaign for Homosexual Equality (CHE) are still plodding along, trying to raise the consciousness of as many people as possible to the dangers that still exist, and to the vital point that law reform is the START and not the end of the struggle for complete equality. It is not an end in itself, but rather one of the many means to the end. The end of oppression, and the end of the oppression of all our gay brothers and sisters in England, in Australia, everywhere else.

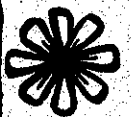
Reform? No! Repeal? YES!

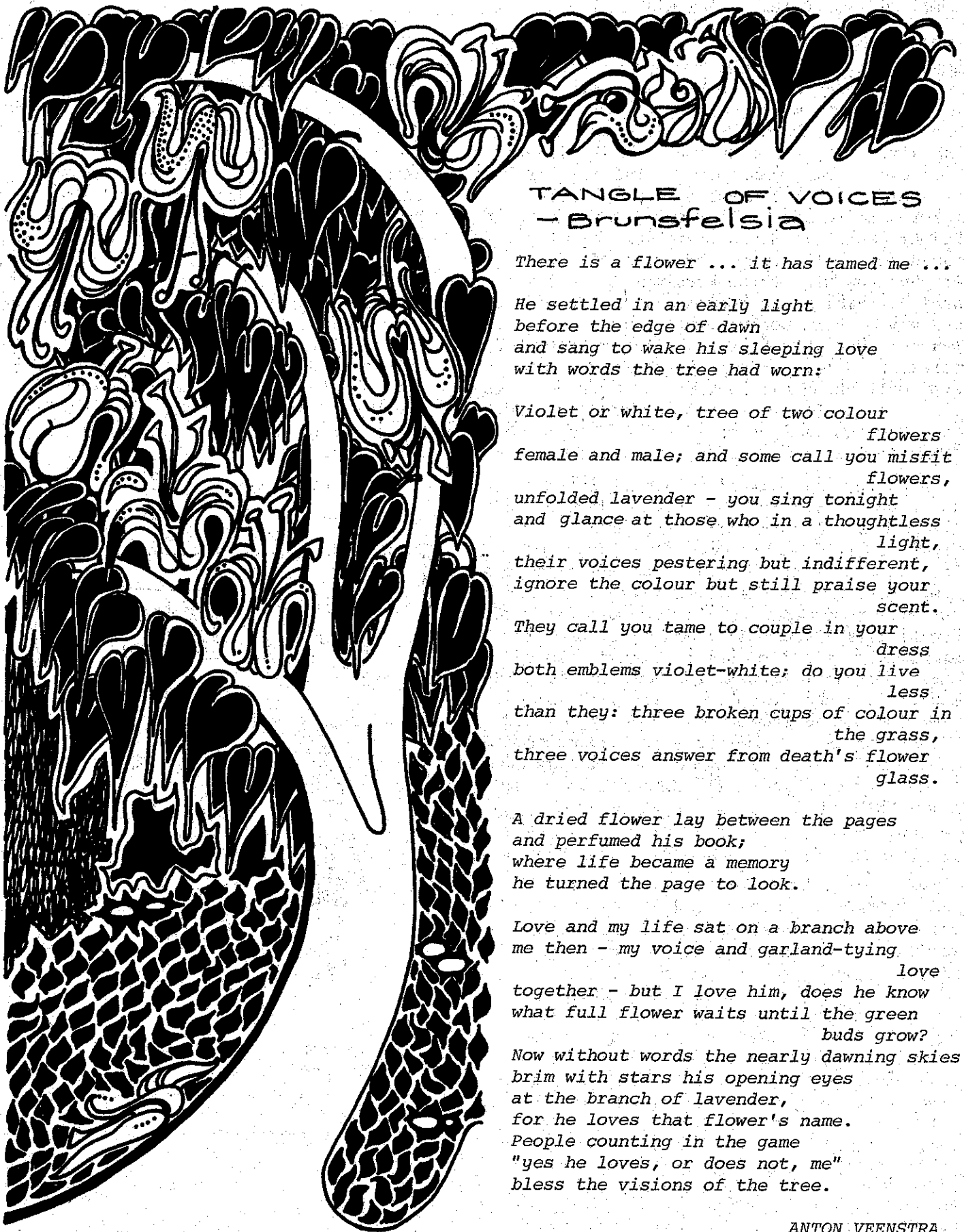
BRIAN WOODWARD.

\* \* \* \* \*



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





## TANGLE OF VOICES - Brunsfelsia

There is a flower ... it has tamed me ...

He settled in an early light  
before the edge of dawn  
and sang to wake his sleeping love  
with words the tree had worn:

Violet or white, tree of two colour  
flowers  
female and male; and some call you misfit  
flowers,  
unfolded lavender - you sing tonight  
and glance at those who in a thoughtless  
light,  
their voices pestering but indifferent,  
ignore the colour but still praise your  
scent.  
They call you tame to couple in your  
dress  
both emblems violet-white; do you live  
less  
than they: three broken cups of colour in  
the grass,  
three voices answer from death's flower  
glass.

A dried flower lay between the pages  
and perfumed his book;  
where life became a memory  
he turned the page to look.

Love and my life sat on a branch above  
me then - my voice and garland-tying  
love  
together - but I love him, does he know  
what full flower waits until the green  
buds grow?

Now without words the nearly dawning skies  
brim with stars his opening eyes  
at the branch of lavender,  
for he loves that flower's name.  
People counting in the game  
"yes he loves, or does not, me"  
bless the visions of the tree.

ANTON VEENSTRA



The Campaign for Homosexual Equality (CHE) is the largest homophile organisation in the British Isles, even though it is based only in England and Wales. The Scottish Minorities Group and the Union for Sexual Freedom in Ireland cover the other parts of the UK. All three groups work closely together and only exist separately because of the legal and social differences in each area.

In England and Wales women may engage in any sexual acts they choose after the age of sixteen, whereas for men the homosexual age of consent is twenty one and the definition of privacy and penalties handed out by the courts are much more severe than for heterosexuals in similar situations. In Scotland and Ireland male gay sex is still illegal although prosecutions of males over twenty one are very rare. The Armed Forces and Merchant Navy are not included in the Sexual Offences Act of 1967 which produced the legal situation which now exists.

For gay women the main areas of difficulty are often more connected with being a woman rather than being gay. It is still very difficult for a woman to borrow money, and equal pay for equal work will not be law until 1976. The very special problems of the gay woman who is married and/or has children are also very much our concern.

However, the common difficulties of being gay are the same for all of us - prejudice, fear, guilt, shame, bigotry and loneliness. Even with an improved social climate, very few people, probably 5% of the 5% have 'come out' and are living open and honest gay lives. Even inside CHE a lot of people are very hidden about their homosexuality.

CHE tries to work in all areas of interest but with a membership of 5000 we have to concentrate in certain areas which I will briefly describe.

LAW REFORM. We have prepared a Bill to present to Parliament in the New Year which will alter radically the legal position of gays throughout the British Isles. While this will be of most bene-

fit to men, the debate will help all gays and will raise public awareness and knowledge.

WOMEN. We are working to raise the consciousness of women to help us all to fight sexism and so radically alter the position of women in our society. The idea that women are born for the use of men is hard to change, even among women.

EDUCATION. Our efforts to have homosexuality taught at schools has had little success but then all sex is dirty in this country so we can merely keep the pressure on.

FRIEND. This is the counselling and befriending area of CHE and was set up because we believe that with the lack of training of other caring agencies only a homosexual can help another one to come to terms with him or herself. This work has been very successful and a lot of our efforts are devoted to it.

PUBLICITY AND MEDIA. We are succeeding in our fight against the presentation of only the worst parts of gay life in the media. There are now far more positive and hopeful reports and stories about homosexuality printed and our recent rally in London received fair and sensible coverage. The media is growing up and is learning not to blush when gayness is mentioned.

LOCAL GROUPS. CHE has over 100 groups meeting all over the country. The groups are autonomous but are expected to follow national policy. They are the main providers of social activities which do so much to help people to realise that the gay life can be as good as any other. Local groups also work with FRIEND to help gays with problems in their own areas to fight any discrimination and to educate local people about homosexuality. Each group organises regular meetings to which speakers are often invited and some run common interest groups which build up a feeling of involvement in the members.

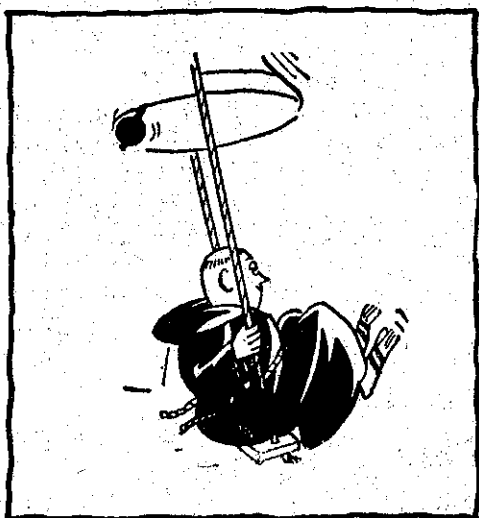
We work in many other areas and while CHE has had a fair measure of success we are not complacent as we know that so much has still to be done.

If you visit the UK, please contact CHE (phone 061-228-1985) for details of activities where you are staying. Gay Love and Peace to all our sisters and brothers in Australia from the Campaign for Homosexual Equality.

JOHN BENNETT.

(John is 30 years old and is a member of the 14 person Executive Committee of CHE. Originally from London, he spent 10 years as an officer in the Royal Air Force as a Navigator. When he told the RAF he was gay his exit became inevitable and he found himself in Doncaster in Yorkshire which he likes very much. His special concerns inside CHE are advertising, international liason, and the armed forces.)

\* \* \* \* \*



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I do my thing and you do your thing.  
I am not in this world to live up to  
your expectations, and you are not in  
this world to live up to mine.  
You are you and I am I.  
And if by chance we find each other  
it is beautiful.

FREDERICK PERLE.

**gay**   
**liberator**

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## SUN 1

You dazzle-jump  
the paling fences every afternoon.  
A window fixes us in glass -  
we look out on you - where a knotted  
flower-  
vine curls and stretches, hanging wall-  
strings  
on your fingers, all this time.

And in the city-six-o'clock  
you're falling through my fingers,  
drop by drop like running sand -  
asleep in flower beds  
before their petal gates are closed  
tonight;  
now watch an empty hand.

In a wink you are shut away,  
but climbing through the lids  
and out of boxes,  
each containing night,  
you are here and made of light;  
children through the singing trees  
caress you.

ANTON VEENSTRA.

## SUN 2

The sun set in some trees  
a rusted bridge of chain,  
to twirl a leaf or hanged man  
in the subdued garden.  
All things begin again

where the purple berry drops;  
the wind is also a thief  
(the hangman yesterday).  
He laughs the time away  
who takes your dark belief

where spiders sew their ropes  
until the words are spun;  
until the silence hold  
the spill of bloody gold.  
All things again at once.

ANTON VEENSTRA.

# METROPOLITAN COMMUNITY CHURCH

This interview was with two members of the newly formed Metropolitan Community Church.

*What is the M.C.C.?* The Metropolitan Community Church is a simply structured church organisation which is trying to fulfil the needs of many gay brothers and sisters who feel unable to worship at their own churches for one reason or another. The Church aims to provide an atmosphere where gay people, and others, may worship without fear of 'discovery' or harassment.

*Is there any real need for such a religious organisation as the M.C.C.?* In our opinion, definitely. Even though society's attitudes are changing on homosexuality, the views of the Church are not, generally speaking. Many of our members always felt that they were subject to a subtle persecution, either because of the Church's outright condemnation of homosexuality, and related moral persecution, or because members felt that, by not being able fully to express themselves in a worshipping situation, then the value of their worship was not as strong as it might be. Many of the established churches pay lip service to the notion of love but too much of what they expound never leaves the pulpit; few churches try to understand the position of the homosexual. Many of us find difficulty in talking to priests and clergy at all.

*How sectarian is the M.C.C.?* The Church is not sectarian at all. Because our members are both Catholic and Protestant there is very little we could do to become more sectarian even if we wanted to. In our services we present a variety of liturgies to suit various tastes and beliefs.

*Where do you hold your services, and when?* We meet every Sunday night at 8:00pm in the Quaker's Hall, 119 Devonshire Street, Surry Hills.

*Does the M.C.C. have any overall purposes in these weekly meetings?* Well, the overall aim is the worship of God and His Works so that I suppose the basic purpose of our meetings is for the purpose of worship. At times we may have a Bible Study Group, at others, guest speakers. But we do not ignore the strong socialising aspect of all our lives.

*How male dominated is the organisation?*

We are conscious and disturbed that, from an outsiders point of view the organisation might be seen to be male dominated. But we would like as many of our gay sisters as possible to come and join us in our sundry activities. We certainly do not want to evolve into another of the religious/gay closets that have been seen before. At this point we should also add that, whilst the M.C.C. is centred on gay people worshipping together, many dangers lurk if the congregation is exclusively gay and hence we would welcome any person who might like to join us.

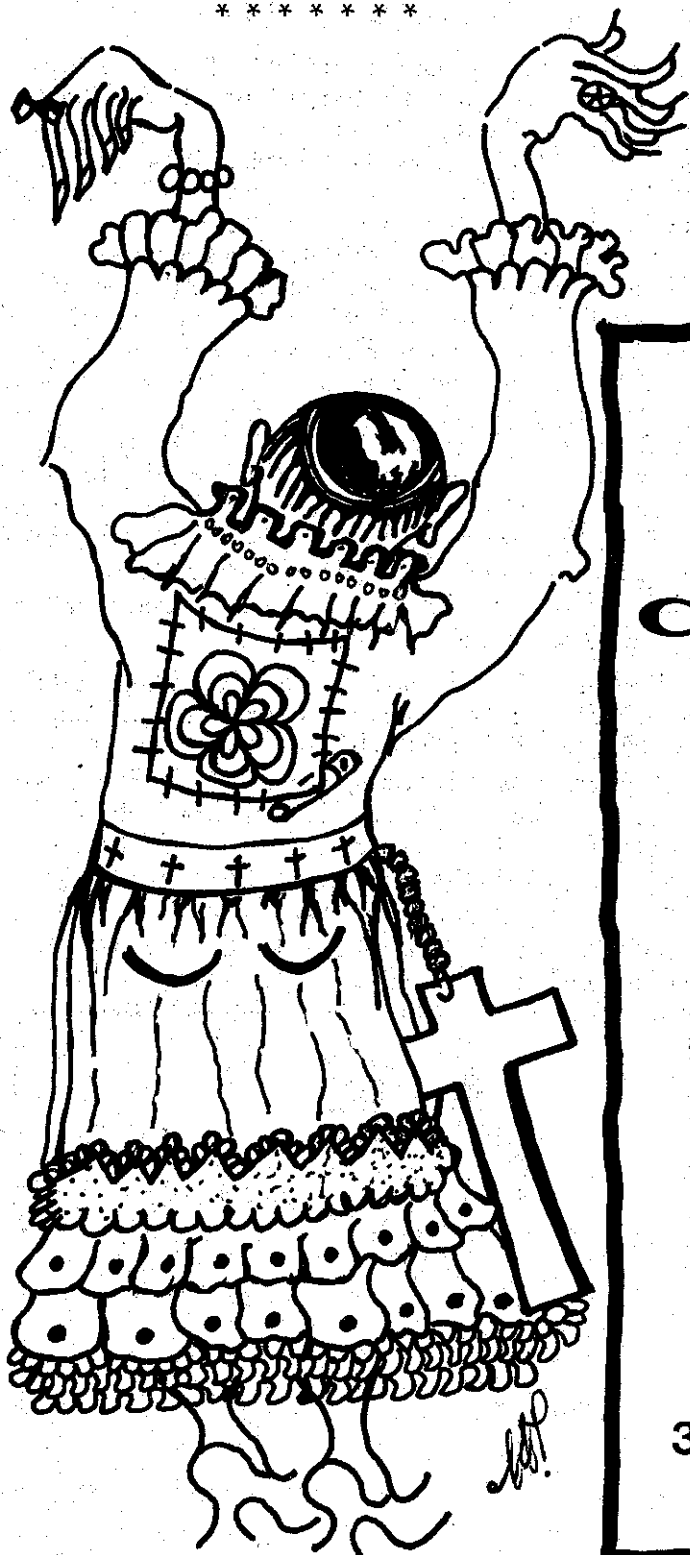
*What connection do you have with Cross Section, Acceptance, and Chutzpah?* There is no organic connection between us and the groups that you mention, because our prime aim is to worship Christ; the other organisations you mention seem to be concerned with creating an atmosphere where religious gays can meet and discuss some mutual problems, or to study and chew over aspects of their religious lives. But, of course we have the most cordial relations with these bodies.

*What is the M.C.C.'s attitude towards CAMP and Gay Lib?* We would hope, as a body, to have the most amicable relations. Many of our members are also members of CAMP. But there are others who feel that only in the atmosphere we provide can they find it in themselves at all to 'come out' and who feel some trepidation about gay organisations with a political aim. We feel that they are entitled to hold whatever political views they wish to, and not to aim to coerce them into changing these attitudes.

*Would you regard the M.C.C. as in any way radical?* Politically, we would say not, simply because our field is not political. But if the established churches disallow homosexuality; in other words, if they do not really believe that God loves all people, then I suppose that in a Christian sense we might be labelled 'radical'.

*Do you envisage any problems in the future? The whole question of the homosexual in relation to the church needs a great deal of clarification and discussion and we are quite aware that there are no simple answers to that one.*

\* \* \* \* \*



*Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation; it cannot be classified as an illness.*

SIGMUND FREUD.

*We shall come to take a brand new view of homosexuality as a most dependable means of reducing breeding numbers.*

ROBERT ARDREY.

- author of 'The Social Contract'.

## CAMP CLUB ROOMS & COFFEE SHOP

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- # Youth Group Saturday afternoons 1 pm.
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## THE COMMUNITY OUT THERE...

C.A.M.P. as an organisation is clearly doing rather well, much better in fact than it was a year ago; we have a well established centre which is becoming fairly well known in the gay world, and above all we have Phone-a-Friend as an established and extremely valuable asset to the homosexual community at large.

From here on, however, we will have to grow in a sharper, more clearly defined direction. What we have is very well in small terms, but we must question its effectiveness in the big world of the gay community.

What function do we serve in that community? What do we want our function to be? Do we, in this small group of aware homosexuals operate in such a way that we really can serve and help our kind of people in an alien culture?

One of the problems that we are often confronted with is the very nature of C.A.M.P. as an organisation. I suspect that many gay people see us as an elitest group of people, concerned with highly radical political ideologies, and not with gay problems as a whole; I further suspect that in some cases they may be right.

How many of the people in C.A.M.P. and similar groups, willingly accept the flamboyant queens or the radical drag scene? Are we not too holy and conservative, too self contained and self sufficient? How many of our supposedly liberated heavies are shocked by the beat and steambath type of activity and somehow manage to make this fact perfectly clear? And while we may get into all kinds of delightful discussion about straight oppression, how many of us realise that we ourselves can be extremely oppressive to homosexuals who are not movement oriented, who are not young and beautiful, and who are do not happen to share our viewpoint?

There are people in the world outside our movement; it is high time we realised that fact and began to include them in our interests. Radical drag is a point that will serve as well as any other to illustrate my point. People who are not into radical drag are in the front line for gay rights; they

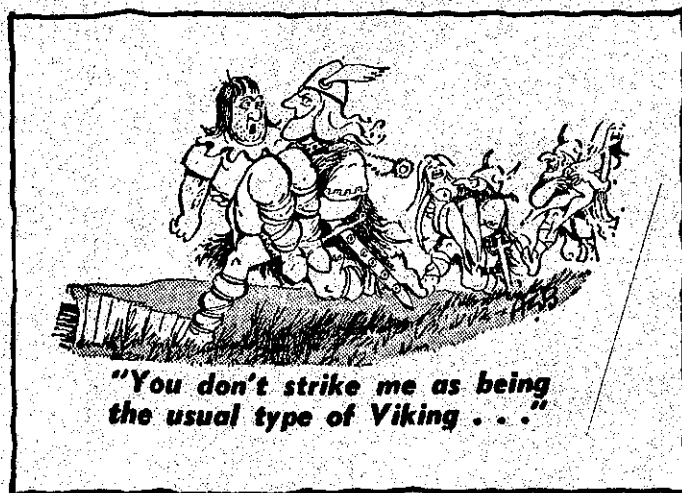
are wide open to the attack of poofter bashers, harassment by police and the contempt/hatred of the straight community. They are also wide open to the intolerance of their brothers and sisters in C.A.M.P.

I am affronted by the reaction of many other-wise brilliant gays in our membership to the outrageous queens. It seems senseless to reject the queens simply because they are so blatant that they can be embarrassing (and there can surely be no other reason). I think that queens are the most marvellous people in the gay world. Before any one of us came out of our hiding places and shook a self assured and smug fist in the face of society, the queens had done it for us. These were the gay people who had the guts to stand up for their rights at Stonewall Inn and by doing so made the emergence of the gay movement possible. I repeat, that it was not an intellectual elite who first stood up to the oppression of straight society on our behalf, but a bunch of classical queens and I for one love them for doing so.

We should ask ourselves some real questions about our policy on law reform. Do we want law reform in Australia? If not, why not?

Surely it's better to get rid of an oppressive law, even if it cannot be enforced in practice, than to stand convicted as criminals simply because we happen to contravene that law every time we make love?

I support law reform. I reject utterly any law cooked up by savage and ignorant nine-



teenth century politicians to control my sexual behaviour; I will in no circumstances obey such laws and I resent having to imply that I do. I would like to see C.A.M.P. take a more definite and public stand in favour of law reform.

It seems that in our future growth we will have to find a place for legal aid, specifically for homosexuals who have been arrested for beat behaviour. I believe that we have a duty to those of our brothers or sisters, trapped by pernicious laws. We should be able to set up legal counselling services, staffed by gay legal people, and we should have an account with enough money in it to be able to bail up to fifty people out of custody at any one time.

It is no good saying that we have no money for such purposes. We can and should raise money for those purposes; let us hold a series of dances or whatever, raffle a few television sets and so on; that way we can raise the money. Money is not our problem; apathy is.

MARTIN JOHN DOUGLASS.

Mr.Douglass's article typifies much of the criticism levelled at C.A.M.P. from time to time and demonstrates only too well that many of our members are lamentably misinformed about C.A.M.P.'s activities, a state of affairs we are endeavouring to rectify. Although not planned so, other writers in this issue are practically in dialogue with Mr.Douglass - notably Michael Clohesy (in the Executive report) and Brian Woodward.

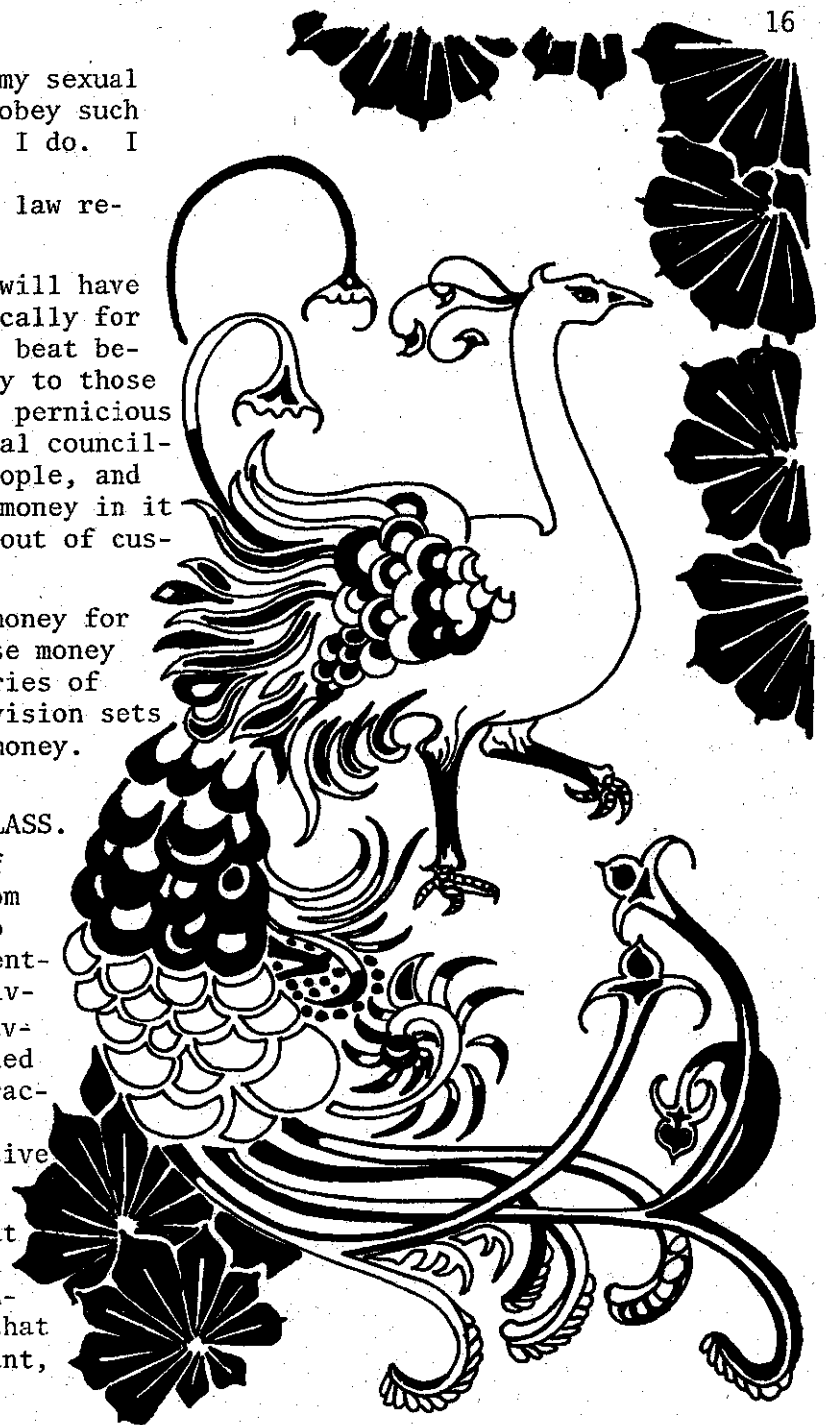
Mr.Douglass, to suggest as you do, that C.A.M.P. 'heavies' shun the queens and the flamboyant drag scene is wholly unjustifiable. It may be truer to say that in leaving us to pursue less flamboyant, but none the less single minded aims, they appear to shun us.

Our aims? Legal change and governmental awareness on both a State and Commonwealth level, that will eventually make life much more tolerable for both queens and conservatives alike. Social change and social awareness to alter society's attitudes from within, which must lead to increasing acceptance of gay life styles of whatever kind.

But as to apathy, Mr.Douglass, you're spot on.

THE EDITORS.

\*\*\*\*\*



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## HOMOSEXUAL BUREAU

The following paper was presented to the Royal Commission into the Public Service as additional evidence when Peter de Waal and Mike Clohesy appeared before it at a public hearing on behalf of C.A.M.P., on 5 December 1974. An account of the hearing will be published later.

The search for practical measures to analyse and change existing attitudes and practices within the Australian Public Service relating to homosexuals, and to provide for their recognition and the implementation of their rights has led to the conclusion that this purpose would best be served by the establishment of a Homosexual Bureau.

This would be a body able to concern itself with the whole Public Service and the policies and practices of all departments. It would have authority to make recommendations concerning any matter it felt related to homosexuals. It would be an independent body, safe from the whims of changing governments.

We believe that a central Bureau is preferable to a system in which homosexual officers were attached to individual departments for several reasons: greater efficiency; possibility of more co-ordination in the work being done; ease of communication in the work being done; ease of communication between Bureau personnel; possibility of development of major projects; danger that homosexual officers would be caught up in departmental work not related to homosexuals. The Bureau would make an Annual Report to Parliament on its work. This would provide an occasion for reviewing the structure and functions of the Bureau.

The personnel of the Bureau would be known homosexuals, or people of different sexual orientation selected by a panel of known homosexuals, with equal numbers of men and women, so far as this was possible. Because of the large volume of work remaining from the past to be done, it is envisaged that more staff would be needed when the Bureau began than at later stages of its existence.

### STRUCTURE

- Central office, situated in Canberra;
- personnel responsible for liason with departments;
- personnel responsible for education programmes;
- research personnel;
- personnel responsible for contact with the public.

### FUNCTIONS

- review existing legislation and regulation with a view to recommending changes for the rights of homosexuals;
- review proposed legislation and regulation for the same purpose;
- initiate proposals for government action;
- conduct education programmes on homosexuality for various classes of officers, for example:

- (a) those responsible for appointment and promotion;
- (b) those responsible in departments for drawing up legislation;
- (c) Departmental heads;
- (d) those dealing with the public;

- undertake research into:

- (a) nature of attitudes to homosexuals and homosexuality within the Australian Public Service;
- (b) nature of discrimination against homosexuals within the A.P.S.;
- (c) means of changing prevailing attitudes and discrimination;
- (d) status of homosexual women within the Service;
- (e) morale of homosexuals within the A.P.S.;
- (f) job success of homosexuals who are known as such in the A.P.S.

- Initiate programmes designed to facilitate homosexuals identifying themselves as such within the Service;
- maintain facilities to receive and redress the grievances of homosexuals;
- provide representation for homosexuals on appropriate committees advising Governments and departments, and on such bodies as Joint Council;
- provide information resource centre for officers with duties relating to homosexuals;
- maintain close liason with the various homosexual movements and related movements.

(Signed:) M.A.CLOHESY.  
PETER DE WAAL.

## MINORITY GROUPS 2

### JOSEPH'S COATS OF MANY COLOURS

In an article in the last issue of *CAMP Ink*, the concept of what constitutes a minority group was discussed. The conclusion was tentatively reached that the essence of such a group was that it aimed, not only to effect certain changes within society, but to make whatever society was created one that was free, as far as was possible, from what one might call power structures. Being a member of a sub-culture is not, therefore, necessarily synonymous with being a member of a minority group, if the above definition is accepted. But if this categorisation is accepted it leaves some problems about where such a definition would leave homosexuals. Is there any inherent difference between homosexual groups based on their conduct? This writer would affirm that there is. To explain what is meant by this, let us divide male homosexuals into three groups.

This article will be devoted to the first two of these groups. The concept of the third group, which needs rather fuller discussion will be left to the next issue. The groups are not mutually exclusive - we all, to a greater or lesser degree, fit into the three groups.

The first of the groups is easiest to define. I can only describe them by the rather clinical 'homosexual'. They are those who, largely through acceptance of society's outright condemnation of homosexual conduct (rather than homosexuality *per se*) are reluctant to express their own nature. Or if they should desire to, have no idea where they can meet other homosexuals to whom they can relate. I imagine that this group is far larger than is generally admitted or even imagined, but that it is probably growing smaller as the media, however misguided or distorted its values might be on 'the subject', reaches more and more.

The second group, those I am labelling 'kamp' are by far the largest group. I am sure we are only too well aware of this cross section, because we are all of us to a greater or lesser extent involved within it. There are a number of socio-economic groups within kamp society and they band together because of their common interest in 'penii', 'anii', 'sixty ninii', etc. They are to be found in

various bars (categorised in their own minds by where they would or would not be seen); they are to be seen at curious gatherings dressed in their Joseph's Coats of Many Colours compleat with ice tinkling in glass like Scarlatti sonatas; or in coats of muted colours around hardly exotic places with the scarcely less exotic place names of 'beats'.

For many years this type of life style was the only viable one that could be led by the bulk of gay people, unless we wished to stay in that closed cupboard with the companionship of a bottle of Tanqueray. But, like the first group, this way of life was one that was one that was dictated to from above. Even though society condemned the homosexual, this form of conduct was the one most favoured. Here we were, one step removed, acting out roles that were a pale imitation of the roles that straight society also played, and still does. Even though the wrist flapping fairy believed he was confronting society with unacceptable conduct, he was really only confirming the product of what society forged. For he was merely imitating, like children at play, the roles that his mentors played.

Those boring, boring questions - 'Are ya butch e bitch?' or 'D'ya givit e taikit?' are merely symptoms of an imitation of straight play. They reflect the male/female play that constitutes life so often on the outside. But there is no reason why we should play this game, obeying closely the rules of the heterosexual world. Surely the male/female power game is one that we need not play, because we should be able to recognise within us our own male/femaleness to the extent that one need not always dominate of vice versa.

Perhaps the third group - the gays (a term with political overtones) - may have recognised this. To them I shall turn in the next article in this series.

PETER PARKES.

## REVIEWS

Gay Liberation Press: a monthly homosexual publication about ideas for revolutionary change. Sydney Gay Liberation. No.1, June 1974. 20¢.

This journal is a dream come true for many Sydney Gay Liberationists. A publication devoted solely to ideas, to the creation of endless critiques, dedicated to the glory and craft(iness) of the intellectual, has been talked since Sydney Gay Liberation began two years ago.

Unconsciously following the (male) traditions of Australian Left writing, the publishing collective has strung together, with an air of studied (male) coolness, a series of earnest articles (academic papers) outlining (exorcizing?) the experiences of the group since its last outburst of activity in September 1973, Gay Pride Week.

Apart from our initial reactions that the journal of ideas comes at a time when activity is at its lowest ebb, what interests me is the fact that no publishing collective within Sydney Gay Liberation would ever consider a complementary 'journal of experiences'.

Homosexual organisations around Australia have always been afraid of writing, afraid of publishing, afraid of 'information' in general. Gays, especially males, have always been extremely reluctant to write and publish. ('I can't write about theory because I haven't got the brains' - male competition syndrome - 'I can't write from personal experience, it's too personal' - male exposes all fears). The result, as a nation-wide phenomenon, has always been sketchy news-letters.

Meanwhile the Gay scene in Sydney remains entirely undocumented. C.A.M.P. and Gay Lib are places where you can come and talk about your experience (if you've got enough social awareness to know we exist and enough psychological strength to turn up) but the broader issues of documentation and information dissemination remain untouched.

What gays (and feminists?) striving for liberation have ever generally thought about their personal informational needs, what the informational needs of the movement might be,

why there is instinctive priority given to community ambition and rationalisation (ideology) over documenting personal experience (socio-sexual realism?), the problems of pictorial representation of sexuality and of homosexuality in particular (where are you New Erotic Art?).

'Liberated' weekly tabloids for gays have never got off the ground (Gay Rays, December 1972 and subsequent Melbourne experiences) and never will while we have Stallion, now Gayzette, and Gay to mimic the worst of society's attitudes towards sex and sexuality and homosexuality in particular.

The difficulties with writing and publishing from personal experience are obvious. It is intimate, personal and very libellous (Libel Liberation Front?). Yet it seems that gays must start writing and publishing their own personal experiences, the day-to-day minutiae, if they are to bother to write and publish at all. If gays believe that communication with the printed word is valuable for

### NEWS FROM TOWNSVILLE

Townsville has a club for homosexual women, which is surprising considering that Townsville has very little else. New members are welcome. Although we don't have many yet, we feel that Townsville has great potential. The atmosphere is pretty restrictive here and we would like to be able to make life more bearable for gay women by organising social evenings and providing general relief from the double isolation of being camp and of being camp in Townsville.

At the moment we are providing the means for gay women to contact each other.

Not many women go to the bars which are decidedly grotty. (It shows they have taste.) It also shows that Townsville is still a small town and that people don't like to be seen out in the open.

If you live in Townsville or would like to make contact with us while passing through, write to me at GPO Box 514, Townsville, 4810.

AN.

liberation (the re-emergence of CAMP Ink and the new Gay Liberation Press would seem to affirm this), then they must, of necessity examine that they are experiencing their sexuality, their sexual ethics within and without C.A.M.P./Gay Lib, and how they are reacting to and against the *status quo*, the Sydney homosexual sub-culture.

Which raises all sorts of questions about organisational structure within gay liberation movements and groups. Gays can't organise themselves because they seem not to recognize common experiences, together with the need to value others' experiences as much as their own. Instead of establishing and maintaining facilities where they can express their experiences, they take their experiences for granted in liberation movements and proceed to fool each other with theory and critique. Any organisation that sets itself up to maintain an ear to the ground, deliberately encouraging the exchange of ordinary experience between homosexuals is dismissed as based on the premise of 'helping outsiders'. What homosexual can say he knows better than another, who says she/he cannot learn from another, who has transcended the experiences of the common homosexual?

The reason why homosexuals within C.A.M.P. and Gay Lib find this business too irksome is simply because it involves too much personal responsibility. Both C.A.M.P. and Gay Lib have run on the idea (more or less implicitly) that we can afford to ignore and forsake the Sydney homosexual scene and go and fight society 'out there'. The unresolved problem for many has been one of 'putting up with' ordinary homosexuals from the 'outside'.

This unwillingness to face responsibility is reflected in the way C.A.M.P. and Gay Lib organisers down through the months have always baulked at the proposition of establishing and maintaining facilities ('Centres') and have always (usually secretly, though often openly when economic conditions permit) preferred meeting in private homes.\*\* How like the shitwork involved in maintaining a Centre is like the shit work of the ordinary housewife! One Centre resident (male) who has regularly provided coffee and scones for Gay Lib meetings was labelled 'house-mother'. Yet

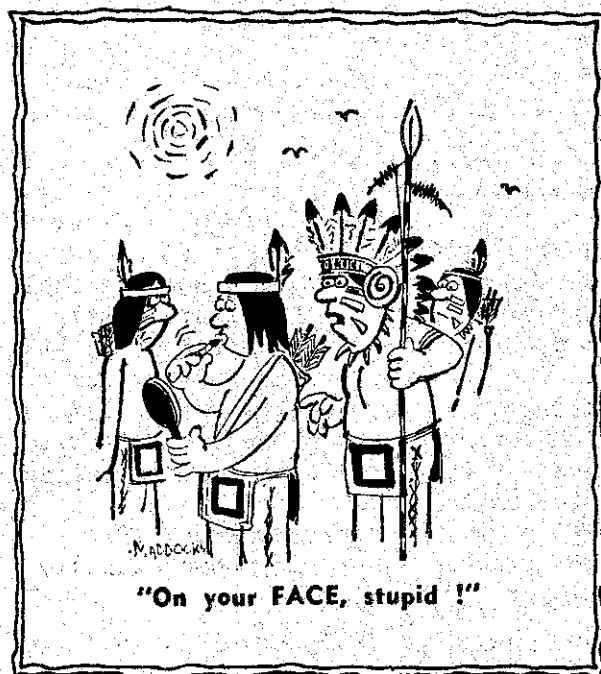
how often have we heard the cry, 'We should be out there in the world creating change, not setting up permanent institutions like the ghetto's bars and beats'.

The attitudes and problems created by 'information' and organisational structure are fundamental to both C.A.M.P. and Gay Lib. For many involved in homosexual organisations Sydney's homosexual reality (bars/beats/bogs/baths) remain an unexperienced abstraction and a mystery; for many more (so many more!) who use the homosexual reality (or C.A.M.P. and Gay Lib for that matter) as a sexual rip-off (I go to the group's activities, but I still like the bars and beats'; or, 'There are such lovely kids at C.A.M.P./Gay Lib') a personal reassessment (overhaul?) of values and sexism/objectification hypocrisy is more important than contributions to the realms of organisational structure and movement activity.

ANTON VEENSTRA & ROD BYATT.

\*\*C.A.M.P. has been operating club rooms at 33A Glebe Point Road, Glebe, for a year now and shows no intentions of ceasing! (Editors.)

\* \* \* \* \*





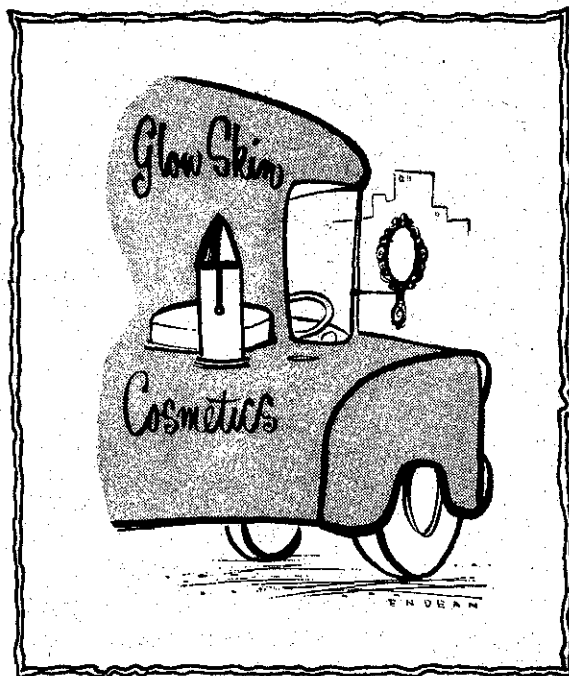
SAPPHO WAS A RIGHT-ON WOMAN: a liberated view of Lesbianism, by Sidney Abbott and Barbara Love. Stein and Day, N.Y. \$2.05 (paperback).

'This is a pioneering work on several counts; it is the first book-length statement on the relationship of Lesbianism to Feminism, as well as the first serious non-fiction account of the Lesbian experience, described carefully and logically from an authentic, inside perspective rather than the prejudging eyes of an orthodox psychiatric disapproval and its softer, more insidious corollary, an alienating "clinical detachment"'. So wrote Kate Millett (author of Sexual Politics) of this remarkable book in which the authors look at the past, present and future of Lesbianism.

They write of guilt as the lesbian's heritage from the past, controlling her present and robbing her of her future. A woman claiming qualities generally held by society to belong to men finds herself in conflict with demands that she identify with a mother whose life is almost totally taken up with the drudgery of domestic chores. Guilt comes of not fulfilling society's expectation of her as a woman; of trying out or incorporating behaviour or mental sets usually encouraged in the male and discouraged in the female. Here lies a link of Lesbianism with Feminism, for heterosexual women have also felt guilty for trying to expand their roles.

For the lesbian, the realisation of her homosexuality brings with it the realisation that she is a member of a despised minority group, that she is suffering the double handicap of being a woman and of being a lesbian. Lesbians are mostly exempt from marriage and pregnancy, which are seen by employers as reasons for preferring to employ males when possible and for refusing promotion opportunities to women. But a lesbian cannot capitalise on the fact that she will be self supporting for her entire working life. Far from being an asset, her homosexuality may cost her her job.

The changing position of homosexual women in the American women's movements is followed through in some detail. There has been drama and bitterness as lesbians em-



erged in the National Organisation for Women and other organisations openly as lesbians, not in a heterosexual disguise. The history of the "coming out" of lesbians in N.O.W. is not without relevance to Australia, for similar storms could well blow up here. Antagonism towards C.A.M.P. is already apparent in some women's groups in N.S.W. Rejection of lesbians by women's movements is ironical for so many of us have, and have had for a long time, what heterosexual women are fighting for - independence to determine the course of our lives, free of the circumscribed roles which hamper the lives of many heterosexual women. In trying to rid women's movements of lesbians, heterosexual women have nearly undercut their support.

'The monumental task of awaking social conscience and a sense of justice for lesbians will not be accomplished easily,' say the authors, 'especially when those who disapprove of homosexuality can still look to established institutions for support.' But gay activists know that they must change the culture or be crushed by it. Gay consciousness carries with it a message of pride, a message that carries with it a "permission" to be happy and enjoy love.

NOREEN CLARK.



## SOME WEEKS ARE SPECIAL

MICHIGAN GAY PRIDE WEEK, 1974.

Some weeks are special ones for some particular group of people. This is about one of those weeks, a particular group of people, and how they had come to set aside this one week each year. One week in which to gather together those who were loving their own kind. A time to join together to protest and celebrate what had come to be called uncommon to some, and quite the contrary to others. A time to consider the bittersweet history of those who must live in closets. A time to free the soul.

Most of the people there were men but not all of them were men. There were more of some kinds than of other kinds but they were all there and there were indeed all kinds. Some came in pairs, some in groups, some alone. Some came with children and some came without children. Some from every age and size and shape and race and city and each had his/her own reason for being there. Some came to be there together. And they were together.

It was a special week because it was by and for those who were loving their own kind. Some said it was a time when the differences between them were less. And so they all joined hands to celebrate together the joy and pain they felt. And they knew that at least for this one week there were no boundaries because what had brought them there was one thing: the fact that all or most of them loved their own kind and had set aside a week to celebrate this fact. This was not intended to offend anyone.

Some of them just a few of them were men and women who had come to see for themselves why the week was a special one. Came to see why it was that so many had gathered here to march, to celebrate, to dance to talk and feast together. Came to see why it was that so many had come out onto the streets, into the daylight, out of their closets. Theirs. And when those curious ones had looked around for a while they left with less or maybe more questions than when they came. This is an assumption.

The first event of this week was a fair. Some came to make money and some came to buy things. Some came just to be and celebrate with their own kind. Others came to get away. Some came to see movies, some came with their own tables and booths to sell or show or share their own crafts, talents and politics. Some were more interesting than others but all were interesting and all of them were there together.

On the second weekend there was much more to do and several more came out for the celebration.

Early in the day they marched. With banners and buttons and chants and smiles and straightforward eyes. On Woodward Avenue,

for quite a while. Several of them. It was a way of making it known, visibly that they were proud. That there were many of them. Some looked on with disdain. Others cheered and raised high clenched fists. More watched than participated which was totally and certainly not a surprise to most of them. This was not the point and they did not end it there. That same night they had a dance.

Again there were more men than women but all seemed to have a good time. There appeared to be harmony. The large room was crowded and the music was loud and presently a joy for everyone. Most of them came there to dance. Some to cruise, some to make new friends. Others to be where they could feel comfortable dancing and holding hands with their lovers, and some of them had travelled many miles just to be there together with their own kind. The energy level was very high and so were some of the people. This was to be expected and not necessarily a bad thing.

The following day was also the final one of this week of celebration. There was a picnic. Some preferred the shade, and some sought out a ray of sunlight. Some were active and others chose to sit quietly and converse with those around them. Many were tired from the night before, and not all of them came out for this event. Those who were there stayed a long time, as if to prolong the week's energy and adventures. It was a long day, but still dusk came too soon for most and I heard one of them say that he was sorry he had to wake up tomorrow back in the real world, the closet. Many of us wondered why it has to be this way and wished that we could make each week like this one was. Some decided that they would keep trying to make it so but wondered if we could really make a difference. One said we could and that if we could, this was not necessarily the end of a big event but rather the beginning.

All left feeling tired, happy, hopeful. Knowing that this particular week was a special one for those who were loving their own kind. Some celebrations are better than others. And this one was. □

by Gail Steslick

Reprinted from Gay Liberator.

\* \* \* \* \*

# CONTACT...

SUN CLUB, 20 acres, northern Sydney beach suburb, has vacancies for male and female members. Great for day visit or camping weekend. Creek. Healthy and relaxing social outings. Country members will find it the cheapest way for a Sydney Holiday. Enquiries and interview Peter, (02) 399-8204, or write PO Box 97. Randwick. 2031.

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