



CAMP INK

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CAMPAIGN AGAINST
MORAL PERSECUTION

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SUBSCRIPTIONS

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EDITORIAL

At the Annual General Meeting of C.A.M.P. (NSW) on 26 April 1974 it was decided that the Journal, which had not been published for a few months and which, to all intents and purposes, appeared moribund, should continue publication. Noreen Clark and Peter Parkes were appointed co-editors. It was felt that the Journal was a vital part of our movement and was invaluable, particularly for those in country areas who found it difficult to see at first hand what exactly C.A.M.P.'s activities were.

This issue, therefore, will tend to concentrate upon some of C.A.M.P.'s activities and the philosophy that lies behind some of the sub-groups within C.A.M.P. Since last year there have been a number of changes within the organisation - new premises, new and revitalised groups, a greater number of functions - and all of these need coverage. Hence articles are included which, we dare to hope, will give some notion of what groups within C.A.M.P. and allied movements are thinking.

But whether we are talking about Cross+Section or Political Action, whether we find ourselves in the realm of listening, serving coffee, or answering the telephone, there is one urgent need. That, of course, is for more vital membership activity. Whatever C.A.M.P. is or is not, it depends very much on the membership being involved.

How unfortunate it was when, a few weeks ago, we were posting out newsletters to many people in Sydney whom we had never heard of, had never seen

at Glebe, members who presumably could be called our sleeping partners, if not sleeping beauties. C.A.M.P. surely should be far more than a place to go when the bars are dreary, when one is after 'trade', or when there is nothing else on anyway. How can any movement, of any type at any time be at all effective, when its membership doesn't arise from its proverbial arse, and when a coterie is left to oil the wheels.

C.A.M.P. could be partly to blame for this state of affairs for at times in the past communication lines might have been slightly blocked. We are endeavouring to alter this situation. But the Rip van Winkles should not be passive subjects receiving the information, washing it down with the odd gin, and pissing it out again.

And if the magazine is to become anything at all, then it will need the active support of all our reading membership, both within New South Wales and interstate. The editors do not intend to write the magazine for you and if the journal is to be as broadly based as possible, and not merely the literary or what-you-will outlet for a few, then it is you who must contribute.

It is our intent, needless to say, to incorporate a Correspondence column or page with each issue. Some of the articles printed here or elsewhere in the journal could be regarded as rather contentious. If you have an opinion to express why not write to us. Neither are editors infallible and there well might be an area of gay ideals which we are not covering. If you feel there is a neglected area let us know - we will be only too pleased to receive some suggestions. It cannot be emphasised strongly enough that it is your ideas that will give CAMP Ink life and vitality.

CORRESPONDENCE

Dear Readers,

My name is Michael Music, age 28, 6'2", 180 lbs, with brown hair and blue eyes.

In 1963 I became active in the civil rights movement for Black Americans and took part in the demonstrations and sit-ins that became a part of modern American history. I have been opposed to war as long as I can remember, and after two years of struggle, I won classification as a conscientious objector in 1966. I then performed two years of unpaid social work in lieu of military service or prison. At that time I became a draft counselor and had more adventures resisting the forces of death. I am a member of the Catholic Peace Fellowship of the Fellowship of Reconciliation, as well as the War Resisters League. I have been active in the Gay Liberation movement since it began in 1969.

I work as a receptionist in a community law office which offers legal assistance to the poor and ignored. Over the years I have had a variety of jobs ranging from employment counselor to tomato picker, and from hospitals admissions clerk to stevadore. But a job is not an occupation. I see my real occupation as a social action ministry to the poor and oppressed, especially my scattered and suffering Gay brothers and sisters.

My sports are swimming and hiking, when I have time. I like people, poetry, nature, good food, good music, good books and movies, and good conversation whether spoken or written.

I want to meet someone who is really concerned about making the world a better place for people to live in, but who can also appreciate the beauty of a

starry night, or the taste of good soup.
I believe that the struggle for a new
world takes many forms; political,
social, spiritual, literary and artis-
tic. I believe the struggle is not
just for new institutions, but for a
New Man; a Man that is already alive
in many, and ready to be born in count-
less more.

My outlook is expressed in the follow-
ing poems:

*There is a destiny, that makes us
brothers.
None goes his way alone.
All that we put, into the lives of
others,
Comes back into our own.*

*Someday we will win!
With Women -
who are not afraid to sweat.
With Men -
who are not afraid to cry.*

Your Brother,
Michael B. Music.

605 Brunswick St.,
San Francisco, Calif., 94112.
U.S.A.



REPEAL - NOT REFORM

Homosexual law reform is so close, according to the media, that it almost a surprise to find homosexual organisations still in existence. From feature articles, current affairs programmes and letters to the editor ... it would appear that the type of reform envisaged may well satisfy some homosexuals and even some members of C.A.M.P. Since the proliferation of so-called information about law reform has left confusion in the minds of many, the executive has taken this opportunity, made possible by the re-appearance of C.A.M.P.'s own journal, to re-express the bases on which the New South Wales branch of C.A.M.P. operates.

Right from the beginning, law reforms which have been proposed by various heavies, reflecting as they do overseas attempts to gild the very same lilly, take as their foundation the assumption that homosexuality is only concerned with males. Females (homosexuals) are not regarded as homosexuals or else they are ignored completely since their activities are not a criminal offence.

Ours is a campaign against moral persecution - all forms of moral persecution and since we support only full legal, political, social and religious equality for homosexuals, we support the REPEAL of present laws and not their reform.

We do not want "permission" to live and love as we wish - we want it accepted as our RIGHT. A new law granting this permission will only endorse the discrimination between homosexuality and heterosexuality that already exists in our society. Can we therefore advocate discrimination against ourselves by supporting reform instead of repeal?

At a recent executive meeting unanimous support was given to the idea that reference to sexuality in any form should be removed from the criminal code. The present legal system gives adequate

support and protection to members of the community against ^{assault} of mind, body and spirit. The addition of laws concerned with the sexual expression of such assault is quite unnecessary.

To make the consenting act of adult males in private a non-criminal act is to accomplish absolutely nothing, for all oppression is not necessarily legal oppression. Female homosexuality has never been named a criminal offence (in this country) but the female homosexual is still oppressed. Ask any Englishman for his reactions to the law reforms passed over seven years ago, he will probably be able to entertain you for hours with stories of increased police surveillance of places which used to be safe from harrassment.

As members of an organisation dedicated "to work against all forms of discrimination and persecution directed against the free expression of sexual preference" (a quote from our own constitution) we cannot afford to allow politicians and do-gooder members of political parties to think that reform of the present law is going to have a beneficial effect on the lives of the people they pretend to represent.

The executive has issued several news releases and written even more letters to editors during the past six months, in an effort to highlight what we see as the absolute inadequacy of present proposals.

That you have read nothing of this in newspapers, seen nothing on television and heard nothing on the radio is the prerogative of the editorial staff of the various media which have been approached with nauseating frequency on the subject.

This reaction is of course not a sign that we are trying to do the wrong thing or even to do too much of

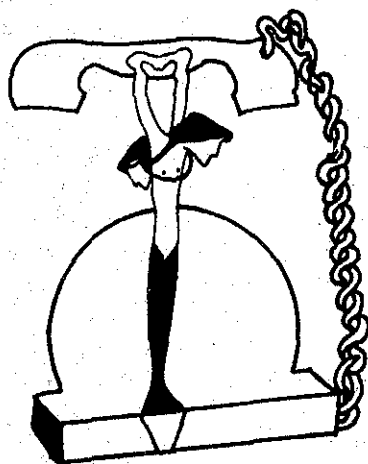
the right thing. It is a sign only that what we are trying to do is contrary to the present system. We do not argue in broad terms always; infact we frequently have arguments with society which stem from definitions. The Festival of Light (and their political arm, The Family Action Movement; this latter an attempt by the churches to influence the governing of the nation without appearing to do so) tells us that the family is the basic unit of society, and must be protected at all costs. Why, it is our turn to ask, should "family" be restricted to heterosexual couples bound by a marriage ceremony? We can, and do, accept couples of any sex, sexuality or colour, just as we accept that more than two people (and their offspring) are a family too.

Whether you are homosexual or not you must think deeply about this. Either human beings are human beings or they are forced by the society in which they live to be rather less than themselves. The society in which we live does just this. Yet we can only reach fulfilment as humans as we are allowed to make our own way to this fulfilment. We cannot only sit back and say "Society doesn't allow it" - for our own sake and for the sakes of our oppressed brothers and sisters, we must insist on our right to be ourselves.

THE EXECUTIVE.
C.A.M.P. (NSW)

Do not quarrel with an angry person, but give him a soft answer. It is commanded by the Holy Writ and, furthermore, it makes him madder than anything else you could say.

Sheila Fraser



phone·a·friend

About November 1972 a meeting was held in Sydney to discuss a suggestion put forward by Chris Stahl that C.A.M.P. should have its own 'Life Line' type of phone service. Upon investigation it was found that the straight phone counselling services were dealing most inadequately with gay calls. The reasons for the poor service to gay people were probably two fold:

a) oppressive attitudes within the organisations themselves.

b) the only information available to them at the time was either traditional heterosexual myth material or the apologetic or more overtly oppressive, writings of people who did not completely understand the subject.

From the outset it was felt necessary to have some sort of selection process in order to weed out people whose response would be contrary to the intentions of C.A.M.P. or incompatible with the philosophy of Phone - A - Friend, as the new service was to be called. The philosophy of P.A.F. at the time was that it would be a listening service, though one can't simply listen when someone says they are going to murder their lover or point blank asks the listener for advice. As it was inevitable that there would be moments when the listener would be motivated to react as a councillor it was decided that councillors would have to have qualities that would enable them to respond with flexibility and to withhold their own value systems as much as possible. In short, the P.A.F. collective was looking for individuals with compassion and common sense.

To this end an interview system was devised. Anyone could have an interview simply by approaching an individual from the collective. The interview would be conducted by a member of the management group. The management group was a formalized version of the central group we have now. Anyone willing to

take the responsibility of doing the shit work of arranging rosters, running un-staffed shifts, chairing meetings etc. was automatically in the management group. In the past the management group would discuss the interview and if the responses to the questions were acceptable the interviewee would commence a period of nominally three familiarisation shifts (conducted by a member of the management group).

This system lasted about six months until the feeling evolved among members of P.A.F. that P.A.F. should not be dominated by a group within it. The management group was then dissolved and any member of the collective familiar with the administrative needs of P.A.F. could, if so inclined, take over the drudge work.

This second system lasted for about a month until it was realised that the shit work was not being done, the phone service was suffering and people who had been for interviews were not being informed when their familiarisation would commence.

January 1974 saw three or four people again take up the responsibility of run-

ning P.A.F. various people having responsibility in definite areas.

At the moment P.A.F. has three main problems. It needs more counsellors. It needs money - to meet phone bills and the cost of an answering device for use when the service isn't manned. Also there are times when it is felt that a second line is essential.

For information about P.A.F., about C.A.M.P. activities or just for a friendly ear ring

PHONE - A - FRIEND (02) 660 0061

CHRISTOPHER BENDALL.

LATE NIGHT CALL. *The Quality of the Boy* Anton. Veenstra.

Hello? ... Yes I believe you could be of some assistance.

I would like to believe so ...

I am in Sydney overnight. Let's say I am from

a certain Melbourne suburb. I'll come directly to the point.

Can you tell me where to meet a boy for sex, at this time

of night? ... I'm sorry, I can only just hear you ...

The baths are closed did you say, also most of the bars?

This just isn't Melbourne, I'm afraid! The Address? Yes, thanks ...

... St., Kings Cross ... I have that down.

They'll still be open? ... is it really a quarter to four?

Actually - euphemisms bore me - I want to know

the whereabouts of a gay brothel in Sydney ...

Yes I understand you can't appear to condone this type

of activity, the 'commercial scene', I've often heard it called?

It would rather tend to incriminate your organisation,

wouldn't it? ... I am willing to pay upwards of \$40

for someone suitable. Money is no object. I'm not hard done by. But it would depend upon the quality of the boy.

.....
Yes I understand.

I appreciate the ideals of your organisation and the work you do for gay people ...

I'm sorry, which park did you say?

... Would I be seen there?

I have no transport, but could always catch a cab ...

Thank you for your assistance, goodbye.

... ..

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need be reminded of our lack of resources!

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THE NOT SO RADICAL LESBIAN

One could be forgiven today if one thought of lesbians as aggressively liberated women fighting increasingly successful battles in Women's Lib., Gay Lib., and the World in general for recognition of their orientation and lifestyle. As women who scorn the trappings of femininity, who are experimenting with alternative forms of living. As the epitome of liberated womanhood. For it is the women to whom this applies who are writing in the journals and newspapers, who speak at public meetings and who march with placards down city streets. These are the only lesbians we see.

If 5% of women are gay - and this seems at least an adequate estimate - there are a lot of women who are homosexual and who don't march down Bourke Street under Gay Lib. banners or paint propaganda on walls. (We'd have 50,000 lesbians in Gay Lib. marches in Melbourne, and ever so many more 'Lesbians are Lovely' spray-paint jobs festooning our city if they did.)

The average lesbian is just like the average heterosexual woman, and that's because that's exactly what she's been reared to be. That's what she's expected all her life to be. Hence, most lesbians are something like this: They want a monogamous, stable, 'happily-ever-after' relationship with another woman. They want to marry that woman in a church, and in the eyes of the law. They want to adopt kids and/or keep cats and dogs. They want - together with 'the wife' - to save for a house, qualify for a housing grant (the one they give to young couples) and they want to save for wall-to-wall carpet and a second car.

The radical lesbian lifestyle and credo to one of these - the majority of lesbians - is as foreign as it is to the average suburban housewife. It is as foreign as is the life of the swaggering, greasy-haired, beer-swilling bull-dyke she's read about in grotty camp novels, or the 'Therese and Isabelle' situation in the oh-so-French version. What I'm really saying is, that if you are just an ordinary, perhaps fairly conservative woman, and you also happen to be homosex-

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ual, you probably don't really don't really feel much better now than you did five years ago, before Gay Lib. came to Australia. You still see no lifestyle with which you can identify - you still feel totally alien in the community in which you live.

It may be argued that the average lesbian should set too and get about liberating herself at once. And of course, it would probably be the answer to a lot of her problems if she could. However, the average lesbian has enough trouble accepting, or perhaps even recognizing her lesbianism without having to work at changing her attitudes to style of life and existence. I'm not arguing that she's a lost cause to Radicalesbian ideology; I'm saying that she can't cope with it just yet. Maybe in ten years she and 'the wife' will sell their suburban brick veneer and second car, overcome the jealousies and conditioning which resulted in their valiant attempts at monogamy - and move into a radicalesbian commune. Many of course, never will. Happiness within the system is their ultimate goal. But even those who will, will need time. At present their need - their desperate need - is to know that they are in some sense 'normal' - to 'fit in' to their community.

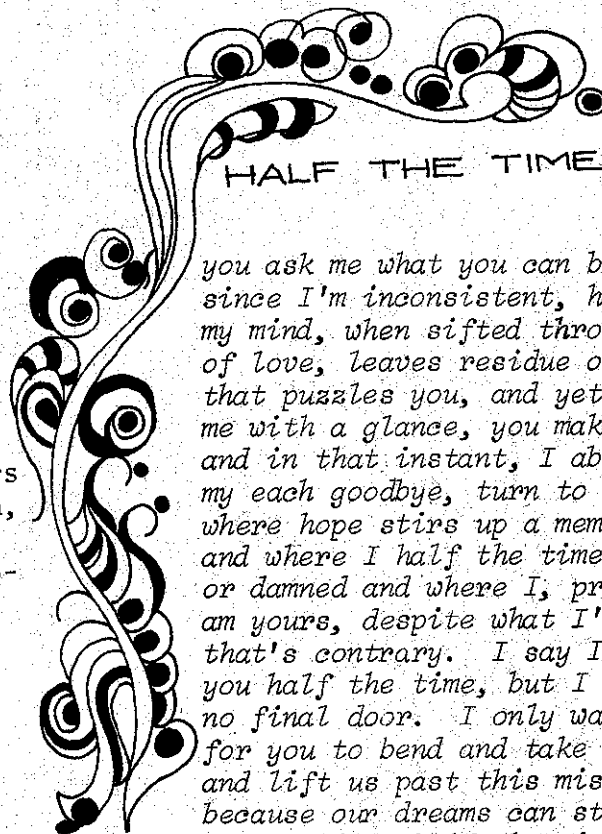
Early this year I placed an advertisement in two Melbourne newspapers. It read: 'Quiet group of camp women offers friendship to lonely or isolated women, or those who may not feel confident enough to contact existing gay organisations. Contact ...'

Sixty women wrote to me immediately and the group has now grown to nearly four hundred. Almost without exception, these women are the 'average lesbians' described above.

Most before they contact us have never met another homosexual. They have no idea what a lesbian is like, or else

they have a set of gross misconceptions. They therefore don't know what to expect of us, or even more frightening, of themselves. They usually have a very strong, and often deeply internalised conviction that homosexuality is wrong. And many have a very practical problem as the wife and mother in a heterosexual family unit - a series of mistakes made as a result of a vain attempt to 'cure' their homosexuality, or to prove to themselves that they were 'normal'.

The needs of these women are of course complex, and vary a good deal from person to person. However, almost all seem to benefit from just talking with women who look 'ordinary', who are happy in a homosexual life, and most especially, who have experienced the same sorts of feelings, conflicts and traumas as they have - feelings which they were sure were unique to themselves.



HALF THE TIME

*you ask me what you can believe
since I'm inconsistent, half the time
my mind, when sifted through the sieve
of love, leaves residue of rhyme
that puzzles you, and yet, you court
me with a glance, you make a space
and in that instant, I abort
my each goodbye, turn to that place
where hope stirs up a memory
and where I half the time am blessed
or damned and where I, privately,
am yours, despite what I've confessed
that's contrary. I say I hate
you half the time, but I have planned
no final door. I only wait
for you to bend and take my hand
and lift us past this misery
because our dreams can still come true
if you will, half the time, love me -
for I will, all the time, love you.*

Harriet Francis.

The purpose of our 'group is to make it relatively easy for these women to meet and relate to each other - it is, if you like, a (very informal) social, and socialising agency. We invite them to our homes where they can talk to each other. We encourage them to bring out into the open their fears and doubts, and in this way eventually to expel them. We hold social activities like picnics, car rallies, parties, etc. where they can get to know each other on all levels. These activities also of course provide the skeleton of a social life. Most, when they gain confidence, are able to fill in the gaps by visiting each other away from group activities.

The majority of the women who contact us come regularly to our activities for a few months. At the end of this time they have usually found a girlfriend, and made a set of friends. They can then lead ordinary, happy lives. A few months of contact with women who are not 'hung up' about their homosexuality, who will help them to sort out their problems, and the



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resumption of a love-relationship with another woman is almost always sufficient to turn these women into happy lesbians - not radical, but happy.

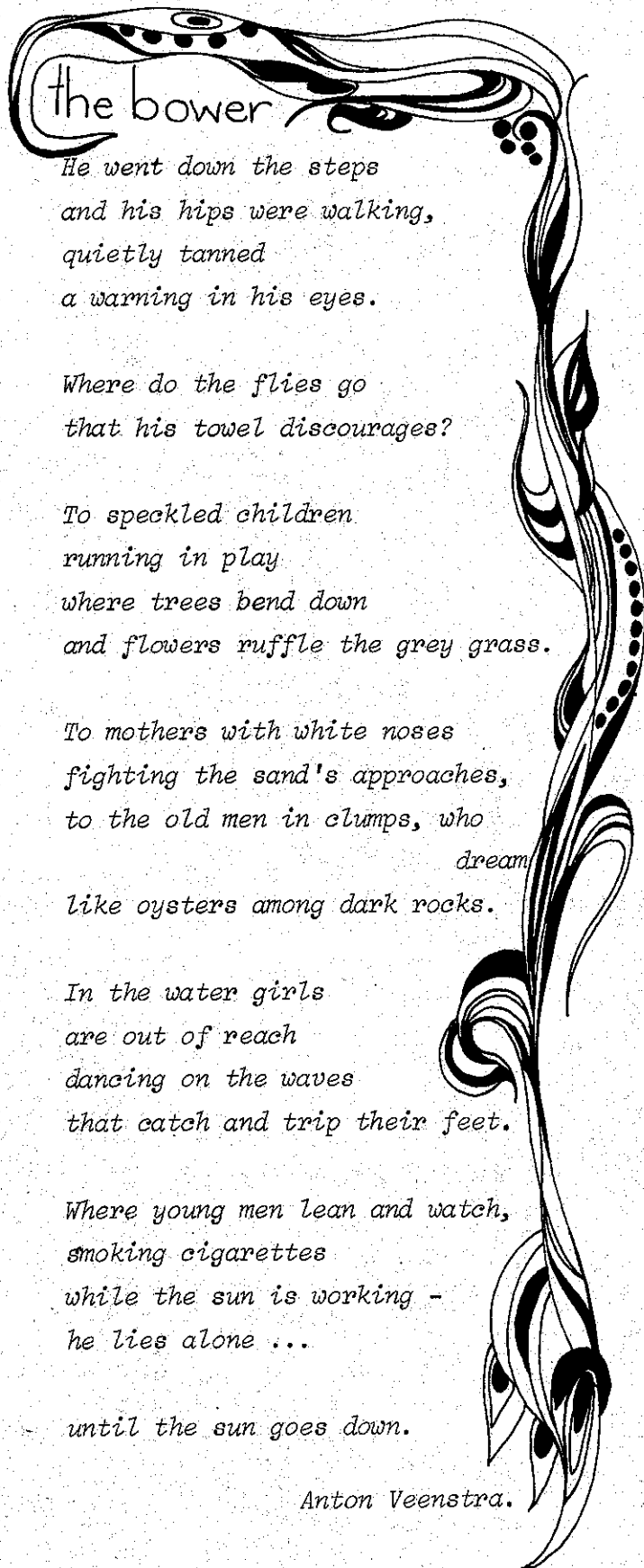
If you're a not so radical lesbian, write to us or ring

PO BOX 136
CARLETON SOUTH. 3053.
(03) 37 3297

As a result of recent publicity in a national women's magazine, we have been contacted by women in several states who intend setting up similar groups, write to the Melbourne address.

CLAUDIA WALTERS.

MINORITY GROUPS



The bower

He went down the steps
and his hips were walking,
quietly tanned
a warning in his eyes.

Where do the flies go
that his towel discourages?

To speckled children
running in play
where trees bend down
and flowers ruffle the grey grass.

To mothers with white noses
fighting the sand's approaches,
to the old men in clumps, who
dream
like oysters among dark rocks.

In the water girls
are out of reach
dancing on the waves
that catch and trip their feet.

Where young men lean and watch,
smoking cigarettes
while the sun is working -
he lies alone ...

until the sun goes down.

Anton Veenstra.

The last decade or so has seen the coming to fruition of what is often called the minority group. It would seem that constantly we are being reminded of the existence of some groups of people who seem to place their hopes, aspirations, creed and mores constantly before us. Gays clamouring for rights, women clamouring for rights, the growing strength of various racial movements, both black and white; the list could be extended virtually indefinitely. Indeed it must be confusing to many as to exactly what the various groups want and desire and how their aspirations can ever be translated into concrete terms? Are we ever to achieve that 'utopia' where people will no longer be in a position where they feel that their rights are being trammelled, where their own natures and feelings are constantly being repressed both from exterior and interior sources? I would suggest that we can reach that stage, but the path is so torturous, and unlike Bunyan's 'pilgrim' there are many sideways and alleys that need exploration that we are indeed many light years from the Elysian Fields. This series of articles, however, will be a series of exploratory notes which might add some grist to the mill and confuse the liberationist's way still further.

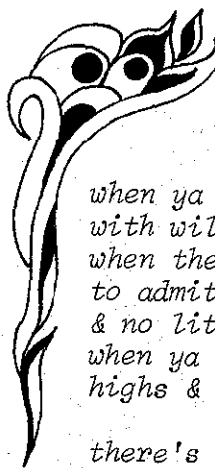
The first task, and probably the least Herculean will be to define what I regard a minority group to be, because until we can distinguish groups with radically differing social policies from each other, then we are not at first base, sorting out the differences in kind between various wants.

There would be few, I would think, that would bracket, let us say, pensioner power with an Aboriginal Land Rights movement, many more who would mutually include the latter with say, the Gay Rights movement. This would indicate that minority groups vary in nature and aims. How? What exactly is a minority group. Let us examine them.

If we define a minority group as a number of people who have banded loosely or structurally tightly together to promote some common purpose we are immediately led into difficulties. For clearly this definition would cover any group of people with any purpose. By this definition the seven founders of the German Nazi Party in the 'twenties could be regarded as a minority group, so could the Calathumpian Movement for the purpose of turning gold into base metal - clearly, then, the phrase means more than this.

So if a minority group is not defined by its structure, then it might be defined by aims, because what is wrong with the above definition, is that it does not take into account the purposive nature of the minority group. So that it might be said that, as well as being a group of people banded together to serve a common purpose, that such a group also seeks to obtain something from the society around it to change the nature of that group so that it resembles, if not merge with, that outside entity we label 'society'. Hence this line of argument as to what a minority group is would consider that once homosexuals receive legal sanction for the 'consenting adults in private' bit, then gays would no longer be in a minority position and would have the same rights as outside society.

This definition, too, would seem to be totally inadequate. For if by receiving from outside of it, the minority group would then change its nature, then the minority group could not really consider itself much of a one. If, for example, pensioner power clamours for higher pensions and receives the required lift in social service payments, it might be said that they no longer have any grounds for banding together, other for purely gregarious reasons. But could one call Pensioners banding together like this a minority group? I doubt if the words are used in this way. I doubt whether the mere receipt of something from society



Summons 74

for Nike

when ya feel each dream's doctored
with will, won't, maybe,
when the poem is nervous enough
to admit it's yr biography
& no literary freak/pie,
when ya get to yr knees because
highs & lows se ya giddy

/tailspinning,
there's noplacelike home but
yr too obsolete or posthumously pestered
fr retrieval so that
when yr alarmworks & yr only
there /shocked by what ya predicted
& as/yet still ain't
cross-bowed the solution, ya

k
n
o
w

ulterior motive's all the rage /don't
show up on any chest x-ray;
when it's told yr looking better
than gold /split: take out
life/assurance & go talk to the animals.

Stefanie Bennett.

or government or what you will constitutes the basis of a minority group.

What then does? If a minority group is more than its banding together, if its aims would constitute more than the desire to 'receive', how can we ever define the phrase?

In a sense the term 'minority' is a misnomer. One can conceive, I believe, of a minority group numerically containing the seeds to become a numerical majority group yet be, in another sense, still a minority. The women's movement, for example, could contain the seeds of having vast numbers of women explicitly or implicitly agreeing with a certain set of aims, yet, I would argue, we could still logically talk of the

women's movement as a minority movement.

The crucial factor in this paradox seems to me to be connected with the notion of power. What a real minority group wants is not so much the transference of power from the old establishment to a proposed new one, but, as it were, the removal of power structures which allows one group to dominate and repress others. Now a minority group does not want that power to be transferred into their hands, but the removal of the sets of structures which makes such a set up possible. By this definition, liberation means more than liberation. It implies more than liberation. It implies more a liberation of all for the benefit of all. If women or gays are to be liberated then obviously the societal background to this liberation would need to change as well. Women, gays, aborigines - none of these can gain change until the whole of society changes, not just certain elements within in.

Of course there are groups whose basic interests, it seems to me, are concerned simply with the power transference factor. This is the old question of the have/have nots. History is full of examples like this. In our century there have been those who have simply required that their domination by others be altered so that they can become the dominators. Some governments in the newly emerging states in Africa fall into this category, as do certain class conflicts in the past, a factor of which Marx was partly aware. He could see that so often one form of dictatorship was replaced by another. It is dangerous to comment upon movements over seas, but it would appear that Black Power falls into this category. I would venture to say that if Black Power achieved its desires, we would see yet another form of domination.

We cannot, therefore arrive at the 'revolution' until we forget completely the equation of revolution equaling power transfers. Although there were some real advance qualities achieved by the French, the Russian, the Industrial Revolutions, they still amounted to new forms of power, or the old ones in fresh drag. Salvation cannot come from the end of a gun, because this is the use of power, neither cannot it come from the end of a cock tool unless in the words of Weiss 'a revolution does lead to general copulation but one which rids itself of the notion of sex power as we know it! Neither will salvation come from the paradigm of the Marxist revolution, at least as we know it, because the area of sex power is one that Marx did not seem to realise. He believed that human relations would change once the economic power of the bourgeoisie were overthrown. This seems to be naive and that it is from our sexual mores and their being imbued with domination, that domination of more general causes arise. Marx seems to put the cart before the horse.

Neither will the revolution come by other groups trying to break into the male dominated world. Mere imitation, the mere performing of a male ritual through a glass darkly cannot achieve much. One of the traps we face with the capitalist, technocratic world is that it can absorb any at all who wish to dance for it like superannuated Punch and Judys.

Not until we see that separation of sexual powers, of the man woman role playing that we now perform, (and gays play it with great alacrity), not until this basic conditioning goes, will there be any chance of change.

Hence the revolution can scarcely take place with ready ideology on the lips, and weapon in hand. Such a revolution would not lead to the change we want.

PETER PARKES.

What is the place of our own coffee shop? Somewhere that we can hold hands on top of the table instead of Underneath? Even kiss?? Maybe somewhere to find a nice warm bod for the night instead of the cold wind whistling under a cubicle door? Let's accept these as a sufficient reason for somewhere gay. So why not the hot crush and watered cream of our favourite Greek clip joint at the Cross? Or the undoubted bonhomie and comforting brazenness of the gay bars, where you can't walk from one side of the floor to the other without the brush of a too familiar hand upon one's tight Amcos.

33a GLEBE
POINT RD
SYDNEY

All this seems to be leading up to a more important question - why have C.A.M.P. at all? I would suggest that it is the warmth and friendliness that we find and try to spread in the coffee shop that we use to go 'outside' and show others what being gay and proud is all about.

Poof's Palace it ain't. We don't want glittering gargoyles or Art Deco.

33a is our Coffee Shop, and it is only through our own attitudes and efforts that we will turn it into a centre of activity and enjoyment for the newly come-out or those who just want coffee.

Come along. We're open.

KEN BURGIN.

33a GLEBE PT. RD.
GLEBE (NEAR BROADWAY)

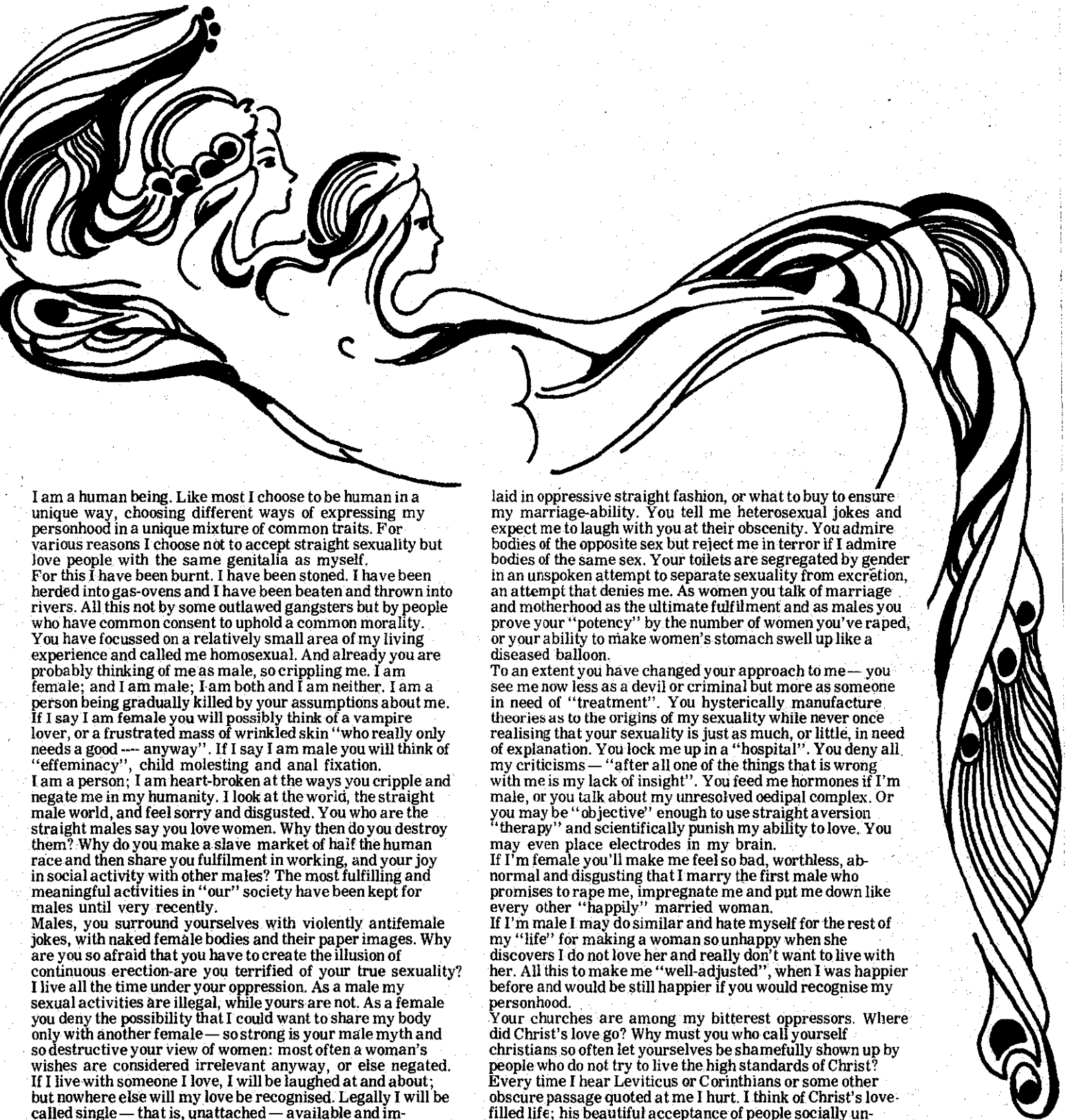
- ☐ OPEN EVERY NIGHT
ALSO SAT. & SUN. AFTERNOONS
- ☐ HAVE COFFEE & SNACKS
WITH FRIENDS
- ☐ PLAY CHESS, DRAUGHTS
CARDS OR DARTS
- ☐ FORTNIGHTLY PARTIES.....
NEXT IS SAT. ~~SEPT 7th~~ OCT 5,
8PM BYOG.
- ☐ HOUSIE ALTERNATE SATURDAYS
8PM
- ☐ FOLK SINGING & WOMENS SOCIAL
NIGHT... WEDNESDAYS 8PM
- ☐ BARBECUES SOON! WE'LL LET
YOU KNOW.....

FOR INFORMATION

PHONE-A-FRIEND

660 0061

COME TO C.A.M.P.'S
COFFEE SHOP



I am a human being. Like most I choose to be human in a unique way, choosing different ways of expressing my personhood in a unique mixture of common traits. For various reasons I choose not to accept straight sexuality but love people with the same genitalia as myself. For this I have been burnt. I have been stoned. I have been herded into gas-ovens and I have been beaten and thrown into rivers. All this not by some outlawed gangsters but by people who have common consent to uphold a common morality. You have focussed on a relatively small area of my living experience and called me homosexual. And already you are probably thinking of me as male, so crippling me. I am female; and I am male; I am both and I am neither. I am a person being gradually killed by your assumptions about me. If I say I am female you will possibly think of a vampire lover, or a frustrated mass of wrinkled skin "who really only needs a good — anyway". If I say I am male you will think of "effeminacy", child molesting and anal fixation. I am a person; I am heart-broken at the ways you cripple and negate me in my humanity. I look at the world, the straight male world, and feel sorry and disgusted. You who are the straight males say you love women. Why then do you destroy them? Why do you make a slave market of half the human race and then share you fulfillment in working, and your joy in social activity with other males? The most fulfilling and meaningful activities in "our" society have been kept for males until very recently. Males, you surround yourselves with violently antifemale jokes, with naked female bodies and their paper images. Why are you so afraid that you have to create the illusion of continuous erection—are you terrified of your true sexuality? I live all the time under your oppression. As a male my sexual activities are illegal, while yours are not. As a female you deny the possibility that I could want to share my body only with another female — so strong is your male myth and so destructive your view of women: most often a woman's wishes are considered irrelevant anyway, or else negated. If I live with someone I love, I will be laughed at and about; but nowhere else will my love be recognised. Legally I will be called single — that is, unattached — available and immensely moveable. I cannot bring my lover to straight parties, or "home" to Christmas dinner and have that person treated as any closer than a friend. If my lover is seriously ill in hospital I may not be permitted to visit; I would certainly not be given compassionate leave from work as would a straight wife or husband. If I am widowed I would be expected to be only mildly upset. A straight partner or a heterosexual marriage would get leave, sympathy and compassionate support. Wherever I look, my love for someone of my sex, and the similar love of thousands of other people, is ignored. Advertisements tell me how to lay or be

laid in oppressive straight fashion, or what to buy to ensure my marriage-ability. You tell me heterosexual jokes and expect me to laugh with you at their obscenity. You admire bodies of the opposite sex but reject me in terror if I admire bodies of the same sex. Your toilets are segregated by gender in an unspoken attempt to separate sexuality from excretion, an attempt that denies me. As women you talk of marriage and motherhood as the ultimate fulfilment and as males you prove your "potency" by the number of women you've raped, or your ability to make women's stomach swell up like a diseased balloon.

To an extent you have changed your approach to me — you see me now less as a devil or criminal but more as someone in need of "treatment". You hysterically manufacture theories as to the origins of my sexuality while never once realising that your sexuality is just as much, or little, in need of explanation. You lock me up in a "hospital". You deny all my criticisms — "after all one of the things that is wrong with me is my lack of insight". You feed me hormones if I'm male, or you talk about my unresolved oedipal complex. Or you may be "objective" enough to use straight aversion "therapy" and scientifically punish my ability to love. You may even place electrodes in my brain.

If I'm female you'll make me feel so bad, worthless, abnormal and disgusting that I marry the first male who promises to rape me, impregnate me and put me down like every other "happily" married woman.

If I'm male I may do similar and hate myself for the rest of my "life" for making a woman so unhappy when she discovers I do not love her and really don't want to live with her. All this to make me "well-adjusted", when I was happier before and would be still happier if you would recognise my personhood.

Your churches are among my bitterest oppressors. Where did Christ's love go? Why must you who call yourself christians so often let yourselves be shamefully shown up by people who do not try to live the high standards of Christ? Every time I hear Leviticus or Corinthians or some other obscure passage quoted at me I hurt. I think of Christ's love-filled life; his beautiful acceptance of people socially unaccepted; his intense love for his disciples regardless of their anatomy and I want to cry because his teachings have been so perverted.

I am a person. Next time you talk to me please don't seek out my bed-eligibility or marriage-ability. Don't try to discover what gender I am or what genders I live with. If I want to be with you, please be with me as a person in all your tangled complexity. My sexuality is more than a small part of my life experience; but I don't want my life experience to be sexuality. Please don't cripple me by making that your assumption.

Reprinted
from
On Dit 8

letters

to your aversion
therapist

Dear Av/therapist,

I am a 21 year old female hetrosexual. I have now fully accepted this and I am not ashamed of it. However, sometimes I get very lonely because I feel men are only interested in my body. I would like very much to be able to have a meaningful relationship with another woman, and become normal, but I just don't know where to begin. Can you help?

Love,

Rosemary

Dear Rosemary,

Contact P.A.F. Ph:660 0061 and they'll give you all the details regarding our women's groups.

Dear Av/therapist,

I have a son who is 16 years old and although he used to have a boyfriend he broke off with him saying that he got on better with girls. I would very much like to see him indulging in nice healthy relationships with other boys and men, but I'm afraid he is not interested. I live in fear that he is going to come home one day with his girlfriend and announce that they want to get married. What can be done with a son like this?

Yours,

Mrs X

Dear Mrs X,

I realise how distressed you must feel. Although you do not put it into actual words, I think what you mean is that you are afraid that your son is hetrosexual. It may be too early to be sure: it could be just a phase he is going through. But if he doesn't grow out of it try to show him that you understand and persuade him to see a doctor as soon as possible.

Dear Av/therapist,

I am very worried because I suspect my boyfriend of being a hetrosexual. We have been living a normal life together for some time now but the other day I discovered a copy of MAN in the laundry basket and lately he has been making

excuses to get away from me. I have reason to believe he is keeping a wife and children in a council house in Wahroonga, but I dare not accuse him of it because I love him very much. What should I do?

Yours,

Robert (Gloria)

Dear Gloria,

Hetrosexuality is something which requires sympathy and understanding. I think you should try to talk to him about it and possibly arrange for him to see a doctor/psychiatrist or an aversion therapist (i.e: electrical shocker) to help him re-adjust to a normal homosexual life.

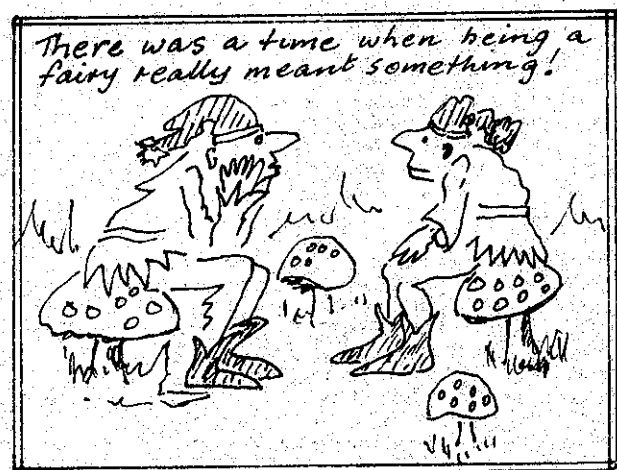
Dear Av/therapist,

I don't know where to begin to tell you of my problem but I must tell someone. All my life I have enjoyed beautiful and fulfilling relationships with people of my own sex. Yet I am a hetrosexual. I have not dared tell anyone for fear of losing my job at Norman Ross'. How can I rid myself of the guilt and shame of these desires? I know I am really a decent human being and I desperately want to be cured.

Fred

Dear Fred

Perhaps the best way to quench your hetrosexual desires is to visit some of their seedy pick-up places. Why not go to Menzies or stroll the turn-a-bout at the Summit, or if you have a really strong stomach you could try the lobby of Murphy's place. That should make you puke, if nothing else.



IS MALE/FEMALE CONDITIONING POLITICALLYMOTIVATED ? ? ?

The strength of any state of mind is dependent upon the strength of the conditioning process which precedes it. Fears, prejudices, and self-repression are usually the product of early conditioning imposed upon children by adults at home and at school. The adults themselves have been, and are still being, similarly conditioned.

The true meaning of education is the drawing out of the latent potentialities of an individual. Insofar as this consists of suppressing or distorting those potentialities in the interests of an establishment which is corrupt, greedy for power, and incapable of objective thought or impartial judgement, education may retain the name of 'education' but it is really CHEATING CHILDREN.

Selfish, unscrupulous exploitation thrives in our society. The high and mighty rely for their height and might on our first being conditioned, and then addicted to certain patterns of opinion and behaviour which makes it easier for them to manipulate us. These categories, 'them' and 'us', arise as the inevitable result of a social structure which is based solely on competition for power and money; a structure which makes 'morality' definable differently for each person according to the size of their bank balance. A rich person buys 'respectability', and is regarded in the eyes of 'the law' as a better person than someone who is poor. When it comes down to it, this is the creed upon which all societies are founded through-out the world, regardless of the political allegiance and ideology they may claim to hold. Curiously and ironically, this creed is labelled "STRAIGHT" society by those who recognise the need for, and attempt to live according to, an alternative life-style. Fortunately, there exists those who are determined to retain their individuality in spite of ever increasing

millions who conspire to vegetate as mere plastic imitations of each other.

The future of 'STRAIGHT' society depends upon the continued cultivation of the conditioning process over everyone - especially children, since they ARE the future.

Conditioning is a complex process, perpetuated in so many cunning and ambiguous ways: by the law, education, religion, and deeply ingrained traditions. More obviously it is perpetuated by the national Media and advertising, and particularly by Television which tends to mesmerise the viewer with pictures of an illusory affluence and implant into people's minds the idea that it is 'straight' (normal/good) to conform to specific sexual and social roles.

Some people may say that the nature of our conditioning is of little consequence. Yet it is surely important to try to be aware of ourselves and of the origin of our thoughts and actions.

Our conditioning begins the moment we are born. We naturally tend to imitate our parent's (or guardian's) behaviour. Their values, repressions and prejudices are instilled into us. We learn from them what is apparently 'normal', 'good', 'bad', etc. We learn to make value judgements according to ideals of social 'acceptability', to label people in a way which tends to alienate 'us' from 'them' (Pretty, Ugly, Straight, Freak, Black, White, Homosexual, Hetrosexual, Foreign, Religious, Upper/Middle/Lower Class ... etc etc.) We are taught that to have deep relationships with people of the opposite sex is 'straight/normal' and that to have deep relationships with people of the same sex is 'sick'. Thus, homosexual awareness is suppressed by the majority, and more often than not homosexual relationships are condemned & ridiculed. Even today, when the problem of over-population is so evident, children are still taught that to make love to people of the same sex is 'perverted'. Hence, the majority of

people are only conscious only of heterosexual role-playing. They do their best to ignore their innate bisexuality, and to suppress their homosexual potential. Their suppression results in subconscious guilt feelings and these tend to cause an aggressive reaction towards people who are overtly homosexual. Similarly, some homosexuals are conscious only of homosexual role-playing and suppress their heterosexual potential. Some homosexuals, victims of hetero society's derision, ACCEPT the label 'queer' (sick) and become alienated, even develop a bitter hatred and fear of the opposite sex.

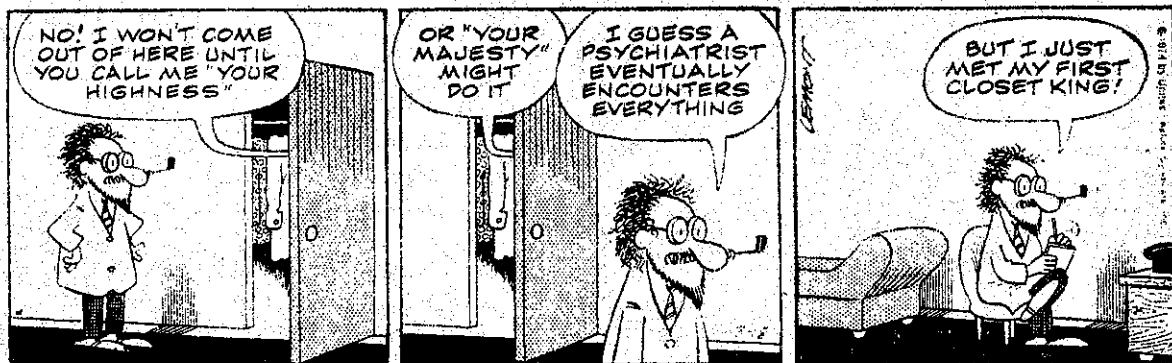
BUT OF COURSE, THERE IS A STRONG POLITICAL MOTIVE FOR THE CONTROL OF SEXUALITY. As long as everyone feels compelled to fit into the 'norm' implying heterosexuality, being part of a family unit, producing children to condition them to be the same, the competitive, consumer society is assured a gold plated future.

Hence, the government's 'economy' is spun in a complex web of political chicanery which lurks behind the apparently 'respectable veneer of the 'straight' education system - a process designed purely and simply to prepare children for the commercial rat-race. They are TAUGHT the apparent 'necessity' of unnecessary competition between themselves and their fellow beings. It is these perverted values which compel children to learn from their elders the shady & treacherous techniques of

exploitation. In doing so, children deteriorate from instinctive, uninhibited beings into sly, militant, apathetic and neurotic adults. They become part of that which the Media ominously calls 'the silent majority'.

At this point, as I write, I seem to hear distant groans from those readers who have everyday practical experience of 'dealing with children'. My description of kids as being '.... uninhibited beings ..' may grate a little harshly on the ears of those who daily attempt the formidable task of trying to 'organize' children and who try to teach them how to be 'responsible'. The question is - are the 'responsibilities' which adults unload onto children, primarily for the good of the children or for the good of the adults?

Adults are children who have grown older. Unfortunately, in the process of 'growing up' people tend to lose far more than they gain. With age comes experience, BUT, due to society's values, with age also comes fear, cynicism, prejudice and an occupation with material possessions. It is fear which gives rise to the strict authoritarian methods of education. It is fear which makes us invent 'status' - the idea that some people are better & more important than others. It is fear of society's derision that suppresses freedom of sexuality and alienates the homosexual. It is fear which makes 'us' reject (without consideration) what we do not understand. Adults do not like



to admit that children are generally more instinctively aware than they are, so they assume a superior position towards children and make them the victims of their ego-trips. Whenever they feel that their authority is threatened they resort to blatant, illogical commands like "Don't question. Just do as you are told". The more repressed the adult, the more he or she tends to resent the freedom of the child. Of course, it is true that children are very egotistical and can oppress and manipulate adults, but I submit that, in the main, this occurs when the adults are in some way oppressing the children in the first instance.

BUT OF COURSE, THERE IS A STRONG POLITICAL MOTIVE FOR THE CONTROL OF AWARENESS AND FREEDOM. Youth wants more freedom and less unnecessary work: therefore youth is automatically a threat to the elder's system. It is this system which constitutes the 'straight' ideal, to which so many parents try to make their children conform. It is a purely selfish act on the part of the parents to plan their children's future before that child has a chance to decide the matter for himself/herself. This 'future' is usually that the child shall grow up to furnish the family nest. They are automatically expected to go straight from the cradle to school to university to work to marriage to parenthood - and thus begin the whole cycle over again. No thought is given to the possibility that the child may not naturally incline towards any of these ideals. What happens, for example, if a child is a homosexual? Consternation! "Where have we gone wrong?" then, "See a doctor".

What happens, for example, if children are not fooled by 'straight' schooling and play truant or leave home altogether? They are labelled 'no good', 'wastrel', etc., and are treated like criminals, generally sent to 'reform' school (to be reformed).

What happens, for example, if even after tolerating school/university, a person decides against joining the milling nine-to-five throng and simply wanders round enjoying what nature has to offer, working only for his/her daily bread,

without hang-ups about sexuality, money and possessions? Such a person is labelled a 'hippy' and is put down by 'straights' in every conceivable way.

Adults have No Right to pre-organize the lives of children to suit themselves. We should open our minds to kids, respect their innate commonsense, and be prepared to learn from them. We must stop rearing them like cattle to contribute towards perpetrating a bureaucracy in which nobody knows or cares what they or anybody else is doing (in the offices, factories, etc.,) - only that they must do it, in order to earn their wages, and thus avoid a confrontation with 'authorities'. (which is what happens if we cannot pay the rent, mortgage or whatever.) We must stop teaching children that 'when they grow up' they will 'need' cars, televisions, automatic machinery, bigger houses, and so on, and that they must compete against their fellow beings to acquire these extravagant status symbols. A society which nurtures such paranoid competitive values has not 'progressed' from savagery to being civilised: it has only created civilised savagery.

A lifestyle which is founded on fear and artificial role-playing has nothing to do with experiencing reality and the true moment of NOW.

can't tell them apart

MARCUS.



art & culture

One of the first things a new member to C.A.M.P. or Gay Lib finds inconvenient or incompatible to 'serious' involvement are areas of experience related to the arts and 'culture'.

Political activity, the dialectics of oppression and liberation have always been the issues in homosexual liberation organisations (as they have been in the Women's movement before them). Art and culture (plus the particular 'homosexual' brands of same) are never considered important topics of discussion, except when it comes to 'entertainment' for dances to rake in money (again the hamstringing of culture to the economic imperative!

This inability to come to terms with Art and Culture (we could go beyond music, literature and the plastic arts to include even such things as clothes) has left the field wide open to vague generalizations, untested half-truths and strong condemnation from time to time of anything cultural.

Exactly how have Gay Lib and C.A.M.P. reacted to Art and Culture in the past and what of radical feminist theories?

Sydney Gay Liberation has on various occasions confronted the challenge of incorporating Art and Culture into its activities and ideology.

Stephanie Bennett in a letter to CAMP Ink makes the valid point that while there are so many camp actors, writers, poets and artists in (Sydney) society, none are attracted to liberation organisations like C.A.M.P. and Gay Liberation. Yet there appeared in one of the S.G.L. Newsletters² a paragraph or

two on the idea of using music to further our liberation, signed by none less than Ian Farr, Australian composer. Needless to say, it was never taken up and the notion (and Ian) faded away.

On occasion Art and Culture (in the form of 'ghetto mentality' trendiness and decadence) has been considered an emotionally charged rallying point within Gay Lib. This was the case when Sylvia & The Synthetics were at their peak in Sydney camp circles last year and Gay Lib was offered space in a special gay issue of Tharunka³. The attack on S & S never eventuated.

As substitute for the inability to articulate feelings about (Sydney) 'camp' culture/decadence/trendiness, Gay Lib reprinted an article from Body Politic featuring these issues. It was C.A.Hansor's (unforgettable) article, *The Fairy Princess Exposed*⁴. While being aggressively exaggerated, male-glorifying and ageist, it gives no positive indication for the future of Art and Culture, what we might dismiss as plastic and stereotypical in 'camp' culture and what we might use as a foundation in our cultural liberation. The article gave vague warnings about falling 'from conscious make-believe to a fantasyland' with arresting double talk about the role of imagination. Clearly, artists of the future concerned with liberation need to get this business of imagination/fiction/fact-fantasy/realism worked out good and proper. The article's criticisms of (counter-cultural) astrology and reincarnation (the homosexual's ability to go beyond traditional forms of knowledge?) reflect an unresolved conflict between the counter-culture's contributions to a re-evaluation of Art and Culture and Gay Lib ideology.

Obviously Gay Liberation has made a determined effort, epitomized in *Fairy Princess*, to class Art and Culture as 'anti-revolutionary' and actively to exorcise any aspects of cultural identity (transplanted from the 'ghetto') in new individuals joining its ranks.

There are background facts to be considered also.

Gay Liberation is made up of young university-orientated individuals.

Being young has two effects. They are largely ignorant of the Sydney camp scene and are in the difficult position of having to remain so to keep optically 'pure', if not in fact, then at least in appearance. Secondly, appreciation of Art and Culture remains largely at the rock music and political poster level. (The exceptions, with cultural background and understanding, are notable for their silence on these matters.)

Being university radicals has special significance also, when one considers trad radical theories for Art and Culture. That is to say, given that Gay Liberation has at last achieved recognition by the Australian Left, one wonders how quickly (if at all?) the organisation will assimilate standard socialist and Marxist concepts of Art and Culture.

The average homosexual committed to the Sydney camp scene often uses Art and Culture as a means of achieving emotional and spiritual identity as a reaction against the rough heterosexual (male) culture of beer-football-cars. Can this be totally negated by any homosexual liberation? Is Art and Culture wholly decadent/trendy and therefore without hope?

Take, for example, opera. For some, the epitome of camp superficiality and trivia; for others, an effective externalization of internal drama.

C.A.M.P.'s attitudes to Art and Culture unfortunately parallels those of Gay Liberation.

Because of many members past commitment to the trad Sydney camp scene, Art and Culture as a medium of communication is common though it be limited to the realm of private conversation. Various poetry and music groups have arisen but no-one knows why they dry up.

Both organizations have become used to the hapless condition of holding dances (though for financial reasons they have recently diminished to house parties). One comentator, in the heyday of our dances, quaintly described us as having 'revived' this form of entertainment in Sydney.

Dances make no demands on us ideologically (?), but should this be the function (the rightful place) of Culture in our organisations? Granted that dances are an informal way of interacting (when you can hear each other over the music), the phenomenon also serves cruelly to delineate the (otherwise hidden) 'hierachy of commitment', that is, the old-time radicals visibly separated away from the newest (estranged) devotees.

Meanwhile what think the radical feminists on Art and Culture?

The Statements on existing corrupt (male) culture made by Shulamith Firestone⁶ pose considerable problems for the male homosexual artist who, by adopting radical feminist perceptions, finds himself and his work, approaching an individually cultivated androgynous mentality. Firestone finds this unsatisfactory, for if an artist creates 'liberated' characters (human and sexual identities aligned as one) within a 'liberated' social world, then the whole must be dismissed as utopian and unreal. If an artist creates liberated characters within a reality as we experience it, the work must portray a constantly unresolved conflict between personally-

achieved identity and the oppression from without (a basic existential situation?)

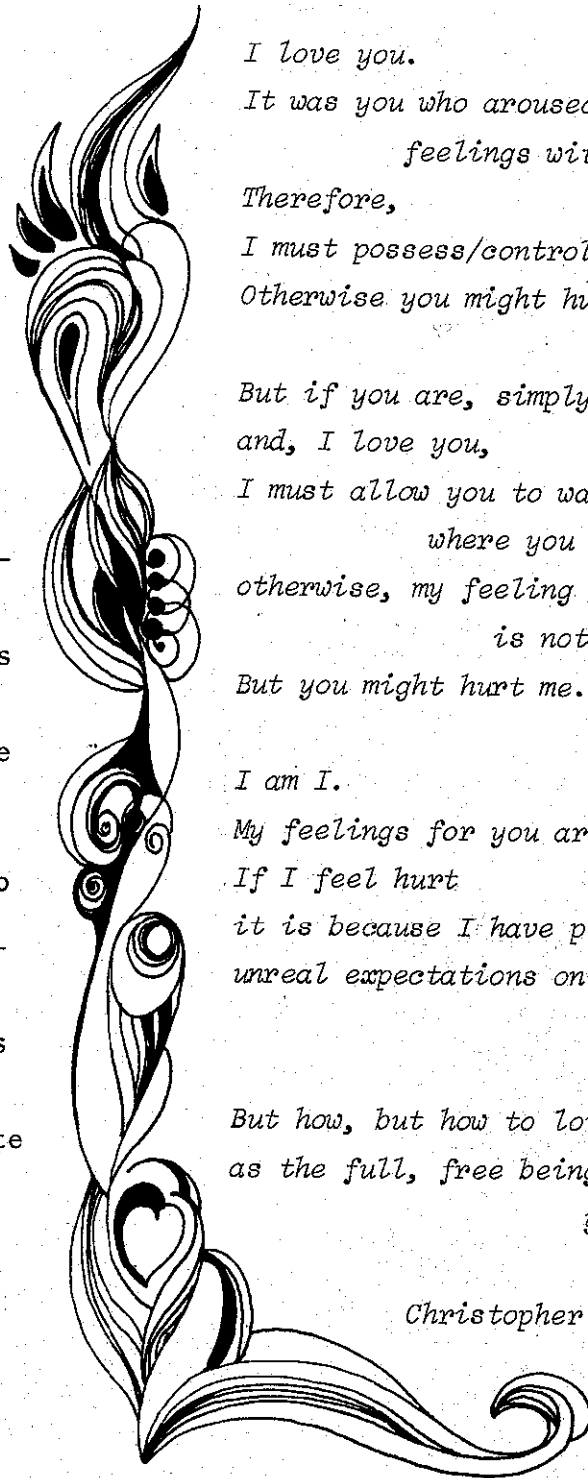
Firestone further attacks Truffaut's *Jules and Jim* for sexploitation of the female vamp mystique. The extreme opposite, equally negative, figures in his latest *Oh! What a Gorgeous Girl* am I! of woman as slut. There prevails in his *Day for Night* an overriding concern with the why, as well as the how, of male-female interaction (Firestone's 'pure art'?) Does the fact that this all takes place in an art-within-art, film-within-film, context detract from the 'reality' of the characters' relationships?

Greer, on the other hand, would dismiss the Jungian concept of *persons* and *anima*, one resolution/organisation of the male-female dichotomy which must be comprehended by the male homosexual in his liberated/androgynous identity.

To finish, we don't know the answers to the questions we have raised. We do know, however, that homosexual liberation is as much a matter of cultural consciousness as socio-political consciousness, and that liberation goes beyond even cultural consciousness in the 'art' sense when it involves and will involve change through our complete lifestyles.

ANTON VEENSTRA & ROD BYATT

- 1 CAMP Ink vol.1 no.7 May 1971.
- 2 Sydney Gay Liberation Newsletter no.8 1972.
- 3 Sydney Gay Liberation Newsletter no.10 1973.
- 4 Tharunka XL5 vol.19 no.7 September 1973.
- 5 One is reminded at this point of the impassioned cries for acceptance by the 'effeminates' within Gay Liberation at the moment. Cf. Gay Liberation Press no.1 June 1974.



*I love you.
It was you who aroused these
feelings within me.*

*Therefore,
I must possess/control you.
Otherwise you might hurt me.*

*But if you are, simply, you,
and, I love you,
I must allow you to wander
where you will,
otherwise, my feeling for you
is not love.*

But you might hurt me.

*I am I.
My feelings for you are my own.
If I feel hurt
it is because I have placed
unreal expectations on you, my
love.*

*But how, but how to love you
as the full, free being that
you are?*

Christopher Bendall.

- 6 National Times Magazine July 2 1973.
- 7 The Living Daylights no.1 1973.
Article by S.Soldatow/
- 8 The Dialectic of sex. Especially p.148ff

ON HAVING A HOMOSEXUAL SON

Rod was in his early twenties and close to a breakdown when he told me he was homosexual. The tensions caused by his trying to be straight had become too much for him and he was dreadfully upset when he told me.

It was a bit of a shock because I had never suspected it, even though Rod's father, before he died, used to complain that Rod's interests were 'sissy'. I knew nothing at all about homosexuality. I thought perhaps it could be cured, that it was some sort of illness, so Rod went to a psychiatrist to find out. That did no good at all. The psychiatrist blamed us, his parents for Rod - said that it was wrong of us to have asked Rod to look after his younger brother Chris and that that may have made Rod homosexual. Chris has cerebral palsey and is also deaf. When they were boys, Rod took a lot of responsibility for him.

Chris's disability helped me accept Rod's homosexuality. They were just ways in which my boys were different. I never blamed myself or felt guilty about it although I worried about it sometimes. Even after what the psychiatrist said I never felt that there was something I had done that had made Rod camp. It seems to me that being homosexual is just a part of some peoples lives and those of us who are straight should go along with it. I enjoy meeting Rod's friends and they have always been very good to Chris too.

Rod still lives at home. I have encouraged him to move out by himself if he wishes but he doesn't seem to want to. I think he feels that he is head of the family and responsible for Chris and me. We are quite close to one another. When Rod is at all abrupt or off hand, I know he is worried about something and I try to get him to talk to me to stop things building up.

MYRA HARDIMON



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big Xmas Dance

admission \$2.00
members \$1.50

B.Y.O.G.

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& "PORYJ"

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Gen. Santos City,
South Cotabato. Philippines.

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homosexuals, both male and female.
P001.

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area. P002.

Camp woman would like to meet
female members of CAMP in Terrigal
area. P003.

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Sydney. 2001.

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with active guy view to permanent
partnership. P004.

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* Cross out whichever
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Cheques, postal orders and money orders should be made payable to CAMP NSW Branch.
Receipts will not be issued unless specifically asked for - your membership card will
be mailed to you in acknowledgement of your fee. Membership applications are treated,
of course, in strictest confidence. Enquiries: Secretary (02) 827 3063.