

# CAMP INK

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The interesting thing about the sequel to the Chequerboard appearance by Sue Wills, Gaby Antolovich, Peter de Waal and myself (my dismissal from the position of Church Secretary at St. Clement's Church, Mosman) is that there was a sequel at all. During the programme, in fact, we had been asked about any cases of discrimination against homosexuals which we knew of, and we had said that we had no definite information about this. We shall know better next time — but the point was that anti-homosexual activities by employers and others are usually curtailed by the silence of the employer and the homosexual concerned; or are handled with such political acumen by the employer that no evidence of discrimination can be deduced from the circumstances. The matter of my dismissal would have been granted media silence if either I had agreed to resign, as requested, or if my employers had made it quite clear that the length of my hair and beard were an embarrassment to them.

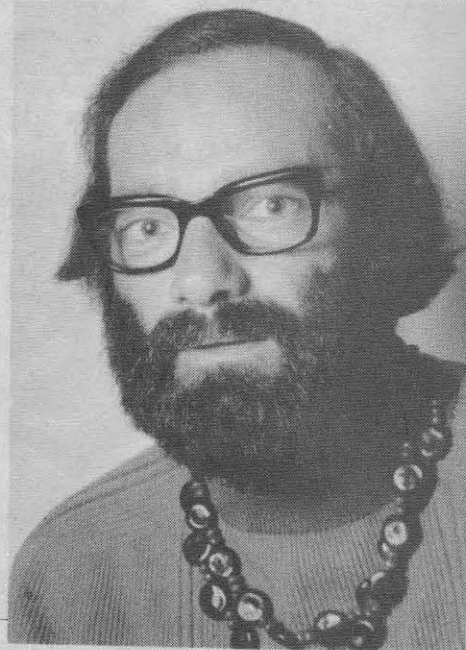
As was noted in the CAMP INK insert last month, the central factor of the matter is that my homosexuality, known for months to those for whom I worked, was suddenly known publicly; and known just as publicly was my general happiness and contentment as a homosexual, not to mention the fulfilment which Peter and I gain mutually from our association.

Since then support has come to me and to CAMP from the most unexpected places. I have lost count of the number of letters I have had from clergy and members of churches expressing their horror at the lack of charity displayed by those who were happy to employ me just for as long as I was prepared to pretend to be heterosexual. Most of these letters to me having been accompanied by a copy of another letter being sent at the same time to the officials of my former church, so that the knowledge of their complaint is shared by those about whom they complain.

But mine, even within the small limits of that one Chequerboard programme, is an isolated case. Three other people were as involved as I, and yet their coming out has received no censorship at all. I would hope that the job discrimination which has been practised against me will not deter anyone else from making their homosexuality known publicly — in the light of the fact that what happened to me is exceptional.

Within my limits I have tried to remain kindly-disposed to the many members who have spoken to me; many with what can only be described as awe in their voices. "Congratulations on the stand you have taken" — "I wish more people could have seen the programme," etc. etc. But that's

not the point. The Chequerboard programme was not an exercise in interviewing for five people. It was a deliberate coming out — and this was a large part of the whole exercise. People will continue to suffer the job discrimination I have suffered until we all, members of CAMP, Gay Lib, or just plain unattached homosexuals, realize that this coming out is the crux of the whole oppression under which we live. I lost my job because the one in twenty who attend the church where I worked FAILED to ask those in charge just how they felt justified in dismissing me. I lost my job because the one in twenty friends of the hundreds who attend worship there FAILED to ask their worshipping friends just how they felt justified. I lost my job because the one in



**Peter Bonsall-Boone**

twenty worshipping Christians of all denominations FAILED to seek justification from my employers. With the exception of the demonstration outside the church on the following Sunday, to my knowledge only one or two people who have made approaches to my ex-employers on my behalf have identified themselves as homosexuals — and yet I know that many of them are homosexual. This is what has put the chill on my coming out!

Unless YOU now feel free to be a homosexual in society, then there was no justification for the Chequerboard programme, and there was no justification for the subsequent television and newspaper coverage — there was justification only for a homosexual to be sacked because of the public statement of his homosexuality. Now get out there and live — a homosexual.

**PETER BONSTALL-BOONE**

# Letters

The Editors,

If the Australian and New Zealand College of Psychiatrists strongly condemns community attitudes and laws which discriminate against homosexuals as they say they do (Letters, Camp Ink. V.2. No. 11.) why don't they do something about the inhumane practices of some of their members?

Those who use and support the use of aversion therapy are not making their condemnation very obvious. As Sue Wills points out (C.I. V.2. No.11) they are supporting discrimination against homosexuality.

I suspect that if we pressed the ANZ College of Psychiatrists for a more detailed run down on their attitudes we would find that they are simply saying that homosexuals are "sick" and therefore should not be imprisoned. And with friends like that who needs enemies?

Tony Hayworth, (South Australia).

Dear David Widdup,

I have followed your candidacy in the federal elections with much interest during the last few months, but it has taken the result to stir me from the inertia of which I, as well as the Lowe voters, have been willing victims. Words come cheap, but I offer them — in part, I suppose, to ease the guilt of my inaction — for what they are worth.

I can only praise your courage and wish that I were as courageous. Your public stand is all the more laudable in the context of an apathetic and cowardly lack of support in a secret ballot by people who can't have failed to realise the justice of your course. I sometimes wonder whether the people are worth the patriots:— the bitter irony of the destruction of the champion and the survival of the hidden people leads me almost irretrievably to complete cynicism.

As a young teacher, moreover, I can appreciate the difficulty of your public affirmation of homosexuality. In a profession where caution is a by-word and acquiescence a way of currying favour and advancement, your stand is all the more insane and illogical. I can but wish that more people were as insane and illogical — that humanity would be better for it, needs no debate.

In conclusion, I offer you my gratitude, more so, perhaps, than my admiration. For your stand has reaffirmed a waning faith in, and hope for, sensitivity. Yours has been a stand of conviction in a world of opportunism, a statement of truth and a plethora of lies and deceit. But beyond that it is an assertion of the basics of humanity; something of which I had all but despaired.

Name and Address Supplied.

TO ALL MINISTERS OF RELIGION.

I am alarmed at the amount of young and old people alike who are being turned away from their churches because they are homosexual. Many of these are having trouble trying to understand themselves and need guidance and understanding, but all they get in return is a "Sorry, you're against God's laws and we don't want your kind in this church."

I get people coming to me almost in a state of a nervous breakdown seeking help.

I often wonder what would happen if a son (or daughter) of one of these ministers, told his father he was camp? Some have been known to discover their own child, while others (not too many) in fact try to understand.

I can praise the Lord (being a christian and homosexual) that He is understanding and loving toward all sinners, no matter what their sexuality or so called crime against society.

You hold a very big responsibility in your hands for the lives of each and every individual within your denomination. please, for the love of God try to delve into these things I have written about, and seek the Lord's guidance in an attitude of prayer.

Ken. A. Goodenough (Qld)

The Editors,

For some months now I have belonged to C.A.M.P. in W.A. and have been peripherally involved in their activities. I joined this movement for no better or worse reason than that I believe people have a right to their own sex life irrespective of what it may be. So to you I am square though you will possibly admit a square of the slightly more understanding variety.

It is as a square that I write this.

Over the last months since I have come into contact with homosexuals who I have known to be such, I would have to say that they are the nicest group of people I have met. I am not so naive as to say that for some reason they are all nice people or that even most of them are, just that the ones I have met are.

Despite this the one thing that I have felt is their incredible defensiveness. They, (you) seem not only aware that large numbers of people disapprove of your behaviour but you have at least become partly convinced of its wrongness. Even worse as far as I am concerned is your inability to realise when you are among friends, be they square or not, and let those defences down.

Not everyone is shocked by homosexual behaviour but you act as if they were, and sometimes even as though they should be. It must be pretty obvious after some of the sexual reports that have been put out that a large part of the population indulges in

sexual activities that they feel will not meet with general approval. Essentially you are no different from any of these people with the possible proviso that you know that many people will not approve. But is this such a big thing? The married woman in Australia knows that if she has an extra-marital affair that this too will not be approved of and in the past she was punished just as unjustly as you are today.

In addition to these comments it would appear that you have advantages far and above those that some minority groups enjoy, and with some foresight these could be expanded even further. I am thinking here of the growing acceptance of male and female roles not being something that is God given. You have already broken down some of the traditions in this area, is it not possible for you to become general spokesmen for the examination and reappraisal of role behaviour?

As you yourselves are aware, the public speeches you have made have met with tremendous approval in the great majority of cases. Is this not evidence enough to accept at least some members of the population with those defences down?

Sue Rosenbloom, (Western Australia).

The Editors,

I see to my greatest disappointment that relations between CAMP and Gay Lib. have deteriorated again.... Refer NEWSLETTER Vol. 1/4 re David Widdup and CAMP INK Vol 2 2/11, page 2 "Double Standards".

Friends, we cannot afford to be divided and must not go at our throats. We are too small in comparison to the hetero majority. They will crush us. We must pull together to be able to achieve what we want to achieve: liberation of all homosexuals.

I myself being a CAMP member and at the same time a subscriber to NEWSLETTER cannot see any difference between CAMP and GAY LIB anyway. I have met people of Gay Lib and Camp alike who cried "let's go on the barricades" and I have met those in both organisations who pleaded to reason it out.

Take the "Peter Bonsall-Boone" affair: what could CAMP do but protest and protest they did even in front of the Church, which proves that CAMP showed action. And what do we read in NEWSLETTERS? Academic arguments, which proves that GAY LIB is not always marching. And so I could enumerate incidents, which would prove the opposite.

Friends, let's bury the hatchet before this thing gets out of hand.

Do you know what I think would be best? That we unite and become ONE strong movement, strong enough to hit the mutual enemy real hard.

Vernon J. Marshall, (N.S.W.)





## When the Shouting is all Over

Peter Bonsall-Boone, a founder member of CAMP, has been actively involved in the NSW Branch since its inception. He was the convener of the Church Group within the branch and is presently the branch secretary.

For as long as he can remember he has been involved in the Anglican Church. For the past twenty years he has played the organ for the church nearest his home and has always been well-known and respected in the parish.

Ten years ago he undertook a three years training course for entry into the ministry but after completing eighteen months was forced to leave because his homosexuality became known.

For the past four years Peter worked as a secretary of St. Clements Anglican Church in Mosman. It was not a well paid job but he enjoyed the work so much that the salary was not even a secondary consideration.

Peter recently appeared on the ABC TV programme "Chequerboard". He stated on the programme that he and Peter de Waal, the man he has lived with for the past six years, were very happy and that they did not consider their relationship either sick or sinful. He also mentioned that he was employed as a church secretary. He did not indicate which church he worked for or,

indeed, the denomination of the church.

On the 5th November, the Sunday after the programme was shown in N.S.W., the Rector's Warden rang Peter at his home and asked him to resign.

On the following Sunday Peter notified the church that he had decided not to resign and was immediately sacked.

Peter de Waal who also appeared on the programme has had no trouble from his employers or workmates. In fact he found that he had support from his union which was very interested and wanted to know if he was discriminated against as a result of his stand.

Readers, no doubt, will be familiar with the church sacking and the CAMP/Gay Lib demonstration. Both received a good deal of publicity.

The following interview with Peter Bonsall-Boone is an attempt to find out how Peter feels and just what losing his job has meant to him.

*Peter, many have remarked that you should have expected to be sacked. Did the sacking come as a surprise to you?*

Yes it was a surprise because of the numbers of people within that particular church and within the church as a wider body who already knew that I was homosexual and that I was living with Peter. I didn't think that making all this

knowledge public would make all that much difference. I was aware that nobody working for the church had ever come out before, at least not in this country, but it is a church which has appointed homosexual chaplains in other parts of the world to jobs specifically applying to homosexuals.

*During the four years you worked at the church did you make friends of the clergy and parishioners?*

Yes I was on more than usually friendly terms with those who employed me — with the wardens, the rector and the curate, but apart from that I still number many of the parishioners themselves as friends. Many of them rang me after the Chequerboard programme and expressed some doubt as to the wisdom of my action but none the less offering their support.

*Do you still feel friendly towards those who sacked you?*

Yes. We haven't had much contact since the sacking but I would still class them as friends.

*Is there any indication that these friends will pressure the church to reemploy you?* Personally speaking it would be emotionally difficult for me to work at my old job. The very sudden positive attitude that it was impossible for me to work there was rather a shock and it leaves one wondering where one's loyalties lay.



*What affect has all this had on your family life?*

It's made Peter and me, of course less secure financially than we were. As far as the further branches of the family are concerned, my mother has become positively militant about homosexuality and is waving banners and flags all over the streets. Peter's family was very pleased with the Chequerboard programme and they're all with us too.

*Has the sacking had any effect on your religious beliefs?*

I don't think so. My mother, for a while, thought of giving up her job as a church secretary because she found it very difficult to understand the attitude that lay behind my sacking but I helped to persuade her to stay with it. I'm still involved in the local church, I play the organ and do some secretarial work and represent them on the synod and I am a parish counsellor.

*Have you rebelled against the church because of the sacking?*

Only in the way that I've been rebelling for years. I do believe that christianity has become quite lost in all the ramifications of ecclesiastical politics that seem to have to go on where any sort of institution is formed and maintained. I feel that its better for me to stay inside and kick like blases, there is then a chance of some people inside listening to me. The attitude I hear so often within the church is that the opinion of this or that one can be completely ignored simply because he is a humanist or a communist.

I think that by staying inside I may be forcing some of these people to listen occasionally.

*Can you understand the reasoning or the motivation behind your sacking?*

It's held to be a theological motivation but I think its a psychological one. The people have chosen, to base their objections to homosexuality on biblical passages and these passges, I think are contrived for this purpose by them. People inside the church are just as hung up as people outside the church and of course many find biblical passages helpful in supporting their particular psychological inadequates.

I do know quite a number of homosexual clergy but my relations with them have all been as friends so its a little difficult to judge what their cold reaction would be. I can't really judge what their attitude would be to somebody they didn't know.

*What's your reaction to people like the Rev. Bruce Smith of the morals questions committee of the Anglican Church who publicly state things that you know are untrue. I am referring here to the statement that Smith made that he could not understand how you could be employed in the church if the people who employed you knew you were a homosexual and implied that he in fact didn't know this were as you state that he did?*

This is a difficult problem to judge my attitude to somebody who, again, seems almost to display a public attitude and a private one. He and Peter and I got on very well when Peter and I spoke to his committee on homosexuality in June and he then treated me as a person and, I think, started treating a homosexual when called upon to make some public statement.

*You seem to think that it's unlikely that you will be allowed to do the social welfare type of work that you enjoy in association with the church. What are your plans? Will you have to give up this sort of work?*

Cross sections is the church group within the NSW branch of CAMP and we are working at the moment on establishing a telephone answering counselling service for lonely homosexuals. Also I can see other avenues opening. I have had discussions with the Marriage Guidance Council of NSW, which is now a division of a State Department, but has been from its inception fairly ecclesiastically oriented. Their attitude is a very open one. They have offered me considerable help and I have been able to offer help in return.

I did a course of telephone counselling for Life Line but was not accepted. The reason was not given but I had two sessions with their psychologist and he seemed to be very interested in homosexuality and not much else. I'm hoping the telephone counselling service we are establishing (Phone A Friend) will help to bridge a gap which now exists in that we will make it known that homosexuals are on the other end of the telephone. Hopefully people will feel freer to phone us than they do to phone heartline of lifeline.

*Where will you get the money to finance Phone A Friend?*

We are hoping that it will need very little money. The cost of the telephone installation will be the major expense, the workers will be volunteers. But of course we have to get what little money we will need from somewhere and we are hoping that there will be gifts from individual

members of CAMP who agree with this sort of thing that we're planning. We're not yet registered as a charity so donations are not tax deductible but we feel that this doesn't make all that much difference to donors.

*Is Phone A Friend simply going to supply a friendly voice on the other end of the phone or do you have wider aims?*

I would envisage that we would have the resources of the whole of NSW CAMP behind this. There would be many cases where a friendly voice on the end of the phone would be enough. When I was sacked various individuals and branches of CAMP sent money to me to tide me over the time I wasn't earning and I am hoping to use some of this money as the basis of a national fund for the relief of anyone who suffers financially through "coming out". As well as this, of course, there are the resources already there in CAMP such as the Homosexual Guidance Service, for anybody who needs more counselling than can be given over the telephone. I think, too, that a mere introduction to CAMP itself, to the clubrooms and the activities that go on there will be of benefit to many who ring us.

*The Chequerboard programme and your sacking has gained quite a bit of publicity for the homosexual movement. In fact some have stated that you are just being used by CAMP. Do you think you are being used?*

No I don't think so although I can understand that this appearance may be gained by some. In fact I've been so involved in CAMP since its conception that the ideals that I hold personally and the ideals of CAMP are often very close together. So far as appearing on T.V. in the first place is concerned, this was entirely my decision but I knew that I would have the support of CAMP because "coming out" is a very important part of the philosophy. I felt that the time was right for me to "come out" publicly and make statements about being a homosexual and a christian.





# Homosexuality and the Old Testament

By Jon Ruwoldt

*Drawn from an article by Dr J.T.E. Renner and two interviews with him. Dr Renner is lecturer in Old Testament Theology at Luther Seminary, the Australian training establishment for Lutheran ministers.*

Traditional exposition of the Old Testament teaching on the subject of homosexuality and homosexual acts divides the field into two main areas: direct and indirect references. The former are often used as proof texts by preachers of fundamentalist persuasion — this naive and simplistic approach ignores the difficulties of translating from the Hebrew and Arabic texts, with their ambiguities and copying errors, and ignores the relevancy, or lack of it, of the text to today's people. The indirect references are particularly to Sodom and Gomorrah's fate, accounts of sexual debauchery and close relationships.

## Old Testament Law

This is the law by which the Israelites and subsequently the Jews were to live, to assure their racial independence and their destiny, as the race chosen by God, to be the ancestors of the Messiah, the Christ. Should an individual obey this Law perfectly (fulfil the Law) he has the promise of eternal salvation from Hell, and is thus saved from eternal separation from God. However, Christ and St Paul both pointed out that only one man ever fulfilled the Law perfectly, Christ himself.

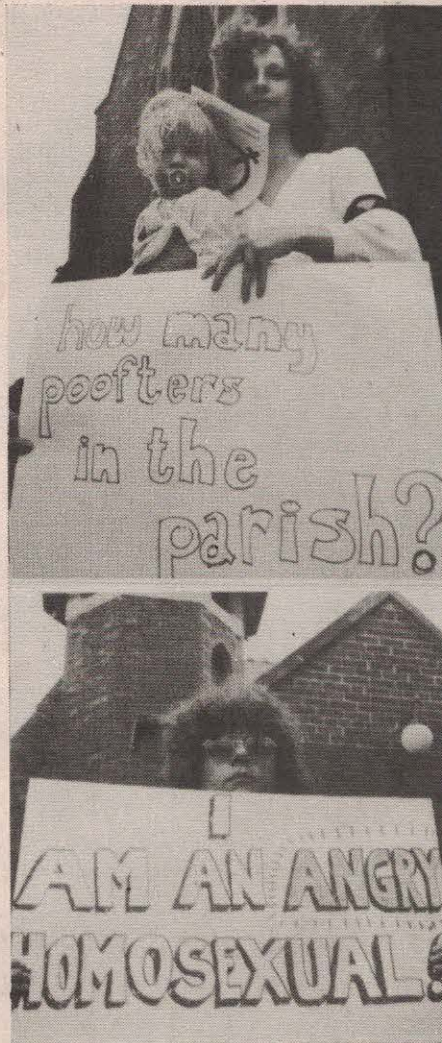
So the Law did not function as a means of salvation, and still cannot today. True Christian teaching does not call for obedience to the Law, since perfect obedience in any point of Law is impossible. On these grounds, Moralism based on Old Testament Law is rejected entirely, and sectarian teachings calling for perfection in morals and behaviour are discredited.

How should we regard the Old Testament Law? Luther gave three uses of the Law — as a curb to our behaviour, as a mirror in which we see our behaviour, and as a rule by which, failing all else, we may order our behaviour. The Law is used to bring about a realisation of our human failings, and thus our separateness from the perfect God, the separateness which is the nature of the 'sinfulness' of the human condition.

*"You shall not lie with a man as with a woman: that is an abomination."*  
Leviticus 18:23.

*"If a man has intercourse with a man*

*How should we regard the Old Testament Law?*



*as with a woman, they both commit an abomination. They shall be put to death; their blood shall be on their own heads."* Leviticus 20:13-14.

These texts of the Law occur in a section of Law which condemns the orgiastic and temple cult practices of the Canaanites, from whom the Jews were to remain apart absolutely. Scholars point out that the strict sexual taboos of the Law had the effect of making sex primarily a procreative function, with the guarantee of an unchallengeable ancestry for Christ, who must be a descendent of King David.

We would still be keeping to all Jewish practice, should Christians not have rejected the Law as binding on their behaviour still today. What happened? According to St Paul, once the Law was fulfilled (or kept perfectly) by just one man (Christ), all people have

a refuge from the demands of the Law, in that man. By becoming 'one with Christ' (believing this truth, or assuming that what Christ did can be transferred to our credit), each Christian has also kept the Law perfectly, regardless of his actions (which are then forgiven). So the Law no longer condemns the Christian's every thought, word and action.

If the Christian is not stood over by the Jewish Law, what demands does he have on his behaviour? A brief answer is that the Law tells you what not to do, but Christ has said what we must do — we must LOVE God, and LOVE everybody, as best we can.

## Sodom and Gomorrah

The story of these two cities in Genesis 19 is often quoted as an example of what shall be the fate of those who practice homosexual acts. In fact it says nothing about homosexuality at all. The men of these cities were certainly an abomination to God, but in other O.T. references to this incident, homosexuality is not mentioned as one of the crimes for which these cities were destroyed by some volcanic explosion. Scholars suggest rather that their great crime was their inhospitableness.

This story is however paralleled in the book of Judges chapter 19, where homosexual rape is specifically threatened. That the same men were content to rape a servant girl to death as a substitute does not really suggest that we are dealing with men looking for and receiving affection from a member of the same sex. Rather we see sexual debauchery typified by the behaviour of sex-starved people in prisons, in the armed forces, and in all-male and all-female boarding schools. This is not homosexuality. The acts are only sexual.

## David and Jonathan

Apart from the penalty of death for homosexual practices and the known heterosexuality of King David, some writers have pointed to the elegy David wrote when Jonathan was killed (2 Samuel 1:19ff) as suggesting a physical relationship between the two. However we must allow the poetic technique of exaggeration to express deep sorrow in the lament. Writers trying to find homosexuality here are almost certainly looking for examples where the Law was not kept, as if this mitigates the demands of the Law. They needn't go to the trouble. Christians look not to



the Old Testament, but to the New Testament, where 'all things are pure in themselves' and it is in the degree of LOVE in our relationships that we strive to follow Christ's call to love perfectly.

### The Creation Account

The fact that this does not mention homosexuality as the order of perfect creation should not bother us. We realise that two people of opposite sexes are needed for procreation, and that Jewish writers would incorporate the demands of Jewish Law into their idea

of the original creation — after all, that was their culture: the purpose of sex is the creation of children. The impact of new knowledge about the way that God is continually creating the world, and the implications this has for the exactness of the creation account, and also the uncertainty as to the nature of God's message for us in the account, leave most theologians uncertain of the definite implications of the text for enlightened readers today.

We should accept however that one purpose of sex, now *passant*, due to the

world population explosion, is the propagation of the species. Another purpose of sex is the expression of love for another. Does this limit the love one may have for a fellow of the same sex to non-sexual love? Does God's "original intention" in creation still guide us ethically in a world corrupted by self-interest and non-caring, and that can never return to its former idyllic state? These questions are for the individual to answer. The Church's answer will change with reappraisals and new apprehensions.

# Homosexuality and the New Testament

By Jon Ruwoldt

Compiled with the theological assistance of Dr. J. Pfitzner, lecturer in New Testament theology, Luther Seminary, Adelaide, S.A.

'Councils on Religion and the Homosexual' have long been established in the United States. These have served as forums for a reappraisal of traditional church teaching, and agencies for educating and informing the community about homosexuality. Troy Perry has established the chain of Metropolitan Community Churches throughout America, which assume that homosexual love is valid in God's eyes, but cannot provide the traditional Christian with the Biblical backing necessary to convince him that homosexual acts are not sinful. These churches, allied to the Gay Liberation movement, are pentecostal, after the manner of the Christian Revival Crusade, here in Australia.

Believing as I do, that homosexual acts are not, *per se*, proscribed by God, I have been forced to scripturally justify my position. This position is taken by quite a few theologians, and I'll try to make it clear.

In the Old Testament, notably in the book of Leviticus, certain homosexual acts are forbidden the Israelites, specifically, anal intercourse. The penalty for committing this act was death, by stoning. It is believed that all homosexuals strongly repressed their feelings at that time, so that continuity of the line of descent was assured, and Christ was the descendent of Abraham, and ultimately, Adam. The Old Testament Law condemns many practices, and it is pointed out that when the spirit of these laws is rigidly applied to all human action, everyone has broken these laws.

1. "Thou shalt not commit adultery". Now, at first thought, it may not seem that many of us have committed adultery. Christ,

however, says,

2. "But what I tell you is this: If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart."

By extension of this argument, no action of ours cannot be condemned as breaking one of the commandments somehow, at least in spirit.

Most present-day philosophers have also reached this conclusion: that it seems that man is incapable of performing a **wholly good** act — that no matter what he does, he will always hurt someone along the way. The church's concept of sin is simply stated: sin is the breaking of God's Law. The moralist's conclusion can then be restated by the church as: Every man is continually sinning. It is in the nature of man that he is sinful, incapable of Perfect, or Godly, Behaviour. The cynicist's view of human behaviour is thus quite justified — mankind is rotten to the core.

3. Why is man sinful? The Creation myth in the book of Genesis points to the eating of the fruit of the tree of the knowledge of good and evil, so that man is able to see the results of his actions as Right or Wrong. How is man evil then? What causes his actions to go wrong?
4. Scripturally, evil is conceived as the result of each person's selfishness, and inability to fully love one another. In this view, all troubles of the individual and society are basically due to the lack of concern, care and love each individual can show to another, and to the community at large.

Once again, we see that no-one could be perfectly loving in this, or any society, without sacrificing

himself, and that might be construed as a selfish action, if he had left behind people who needed him in person. Again, the church points out, every person is continually sinning — he can't help himself.

St. Paul, in his letter to the Romans, ch. 1; 24-32, includes the example of male homosexual practice in a long exposition of the general sinfulness of society. Reading from verse 18, we see that Paul is referring to the range of behaviours, introduced to society by the sinful state of man, which are not in accord with the Ideal World God had originally created.

It is not clear to anyone yet, what homosexual practices St. Paul had in mind. Most certainly he knew of the Greek practice of pederasty, adult males getting off with very young boys, and of the heathen cults whose temples were brothels for male and female prostitutes. Fornication, strongly condemned

5. by St. Paul, simply meant consorting with these (female) prostitutes, so that the fornicator was not so much condemned for the sex act he committed, but for the adultery and idol worship involved in the act of visiting the brothel.

Now male prostitution was an established practice too, and it is clear that a married man does not commit fornication by committing a homosexual act. To make sure his act was condemned, Old Testament Law forbade anal intercourse. St. Paul, trained in the O.T. Law, thus was prejudiced against the commission of homosexual acts. In his own condemnation of such practice, he has re-established the

6. O.T. Law, and extended it to current practice. (Homosexual



'marriages' at the time were very likely unknown).

In the view of some biblical commentators, probably all straight, these condemnations of St. Paul could be extended to cover the whole sphere of homosexuality, even as we know it; this conclusion is reached by looking at the **spirit** of St. Paul's inditement — that homosexuality as a whole is an example of how creation has gone wrong, how in our formative years, we, unsuspecting children, looked at the mess of our parent's relationship, given our genetic makeup, and become homosexual instead of God's ideal of heterosexual.

7. Homosexuals are thus 'specially aware of how far short every person falls of God's demand that we 'love God with all our heart and soul and mind, and our neighbour as ourself'. Society isn't perfectly loving, our parents weren't perfectly loving, we ended up homosexual, and we aren't perfectly loving either. Nothing about our existence is the ideal God demands of us. Our homosexuality is just an example of this. Knowing all this could lead to a lot of individual frustration. We can see that we should try to be good, but we cannot live up to God's demands. According to the Bible, God had a solution for this, and Christ is that solution. Christ's punishment and death were planned to be the means of saving the people from their sin. By the death of one perfect man, (Son of God) 'He is the Payment for our

sins; and not for ours only, but also for the sins of the whole world.

Persons believing that Christ has relieved them of their inadequacy before the demands of God, are forgiven their sin, because of their faith.

9. "There is no difference; for all have sinned and come short of the glory of God, and all are justified (made perfect, like Christ) by God's free grace alone, through his act of liberation in the person of Jesus Christ."
10. "Our argument is that a man is justified by faith quite apart from success in keeping the law." This is the Good News (Gospel, or Godspell) of God in the New Testament. By faith in God's liberating act, we are freed from the crippling condemnation of God's Law. We are now free men.
11. "But now, . . . we are discharged from the law, to serve God in a new way, the way of the spirit (God in us), in contrast to the old way, the way of a written code." This is the very point, where there is a diversity of view among Christian theologians. As free men, they say, we must live a Godly life. But what is that Godly way of life, or the Moral Life, the Evangelical Freedom? The moral life that we are to live is an expression of what we are, is a life that rests on a judgement that God makes of us, not that anybody else makes of us, and not what we make of ourselves. The view of the other pietistic christians that one should stick to obeying the Ten Commandments is ultimately dangerous, because we can't obey the Ten

Commandments, or any O.T. Law, for that matter.

New Testament christians are free of the Law, have freedom to lead a moral way of life, and look to the N.T. writings for a positive approach on the problem of human behaviour. What for instance, did Christ ask of us? "Thou shalt love thy neighbour as thyself". St. John; Christ's beloved disciple, expands Christ's words like this:

13. "Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life. . . . If God thus loved us, dear friends, we in turn are bound to love one another. Though God has never been seen by any man, God himself dwells in us if we love one another; his love is brought to perfection within us."
14. "Love must not be a matter of words or talk; it must be genuine, and show itself in action." Christian homosexuals, then, are forgiven their homosexuality by God, and called to lead a life of love. The Lutheran theologian, Helmut Thielicke, puts it this way,
15. "In a world where all men share in a fallen and distorted existence, there is not the slightest excuse for maligning the constitutional homosexual morally or theologically. If he cannot be treated or sublimate his desires, he may seek to structure the man-man relationship in an ethically responsible way"
16. Because we are forgiven by God, we are not subject to men's judgments on our behaviour, and that includes the prejudiced judgement of many pietistic church leaders, still misguidedly hamstrung by the laws of the Old Testament. The very words, New Testament, mean we, as christians, have made a New Deal with God. We are to live as free men, to love responsibly, spontaneously and to the fullest extent possible for each of us. God bless you as you try.

\*\*\*\*\*

1, Deut. 5:18, Matt. 5:27. 2, Matt. 5:28. 3, Gen. 2:17, Ch. 3. 4, Psalm 14:3, Eccl. 7:20, Isaiah 64:6. 5, e.g. Rom. 1:29, 1 Cor. 5:9, 6:9 etc. 6, Lev. 18:22, 20:13. 7, Matt. 22:37. 8, 1 John 2:22, 2 Cor. 5:21, Gal. 3:13, 9, Rom. 3:23-25. 10, Rom. 3:28. 11, Read all Rom. 7:1-6. 12, Matt. 22:39. 13, 1 John 4:7-12. 14, 1 John 3:18. 15, Thielicke "The Ethics of Sex", quoted by R. Shinn in "The Same Sex" (ed. Weltge). 16, Men's judgements on each other not valid: James 4:11-12, 1 Cor. 4:1-5, Rom. 14:13-5. 17, 1 Cor. 10:23-24, 6:12, Love, 1 Cor. 13, Gal. 5:13, 5:22.







*Left: A group of heterosexual men, members of the "International Foundation for Full Personality Expression".*

*Below: 'Susan' Founder of Australasian Seahorse Club, member of Beaumont Society of Great Britain and member of the International Foundation for Full Personality Expression.*



# Tranvestites Are Not Camp!

## By 'Susan'

Two articles appearing in June/July Camp Ink are so much at odds with each other than the record should be put straight.

The suggestion that all tranvestites are camp (Transvestites and Gay Lib, page 10) cannot be born out by statistics, either medical or sociological.

In fact the article on page 16 (166 Men in Dresses) gives the lie quite definitely to the suggestion.

### No Meaning

The word tranvestite itself is the root cause of the confusion. It simply means cross dresser: one who wears the clothes of the opposite sex. It is far too general a word to have any meaning in either sex or gender studies.

And let us not confuse sex with gender. Sex is a biological and physiological thing, determined at conception by the chance linking of chromosomes in a certain way. Gender is a learned (imposed) expression of personality traits.

Our western society 'imposes' masculinity on the male child — trousers, boy-toys, 'be brave like daddy', 'boys don't play with dollies', etc. Equally, society 'imposes' femininity on the female child — dresses, dollies, 'Help mummy', 'girls don't play with hammers and saws', etc.

Yet every teachers and parent knows that until about age 9 or 10, children don't care which gender role they play in their games. Mummy or daddy, nurse or doctor are just roles. They are adopted spontaneously and without embarrassment.

### Pubity

But by the time the child reaches puberty at ages 11–14, the GENDER role has been pretty thoroughly learned (taught, imposed).

Unfortunately, by this time, not only

the 'family society', but also the 'school society' and youth clubs has begun to impose gender roles, too. And much more harshly! The young male must, at all costs, (learn to) be aggressive, successful, and dominant. Especially he must play aggressive, rough, competitive sport. And so on.

Later, these same attributes are demanded by employers, and by families, by cultural, service and sporting organisations too. And the person whose chance linking of chromosomes has caused him to be a male person has to go along with the demand of society. If he doesn't, he is regarded by society as a failure. And such has been the conditioning that he too comes to regard himself as a failure.

### The Crux

Which brings us to the crux of the matter. Every male person is not psychologically equipped to be the successful, aggressive, dominant, 'society-moulded' model of what society demands.

And what has this got to do with sex — a biological and physiological phenomenon?

Absolutely nothing.

So what does the poor man do? Most probably he drinks to excess. Quite probably he adopts anti-social behaviour of some sort in an attempt to take out his resentment and frustrations on the society which has brought them about.

Or he may take up some sort of gentle or aesthetic hobby or recreation which becomes, not an escape as with alcohol, but an outlet for a 'gentle' part of his nature: a gentleness which society has forbidden him to express since it gave him blue booties.

He may paint, or do fancy work, or learn Japanese floral arrangement ... or any of a hundred other 'gentle' arts.

But wait a minute, Aren't these feminine attributes? Yes. They are generally accepted as such. However, where is the link between these expressions of personality, and anatomy and physiology which is what sex is all about? There isn't any.

### Pink Booties

Now let us look much more briefly at the female child. She learns, (has imposed on her) all the attributes of femininity: softness, gentleness, tenderness, sweetness. She's made of 'sugar and spice and all things nice.' And she is recognised from pink booties to pink shroud by the clothes which society has imposed upon her.

Is it not perfectly natural, then, that for some men, the wearing from time to time of feminine clothing should be an expression of a gentle nature ... a nature which society 'forbids' men to show?

Is this expression any different, at grass roots level, from painting or fancy work or Japanese floral art? Of course not!

The difference is only in the degree of the man's acceptance of the fact that he does have a feminine part of his nature which needs to be expressed.

So that makes him homosexual? According to the 'Transvestite and Gay Lib' story it does.

What rot!

What complete and utter rot!

Which brings us back to where we started.

The word tranvestite is just too general to have any real meaning.

Transvestism has nothing to do with sex. It is a general expression. (There is



one exception: the drag queen who wears feminine clothing to attract partners for sexual activity.)

So let us forget the word transvestite, shall we?

### Semantic Exercise

Let us call the drag queen just that.

Let us call the female impersonator just that.

And let us call the VAST MAJORITY of cross-dressers, viz. the heterosexual male variety, by the name most favoured medically and socially: femmiphilics ... lovers of feminine things.

Since the writing of that article, '166 Men in Dresses', Dr Prince's 'Foundation for Full Personality Expression' (FPE) has grown to more than two thousand heterosexual male transvestite members in the US and on the Continent.

In the UK the Beaumont Society, (BS) has attracted a membership of similar proportions.

In Australia, where the 'social climate' is about the same as it was in the US 15 years ago, the Australasian Seahorse Club has recently been formed. Already it has members in all States, in NZ and even a couple in the Far East.



Virginia Prince Ph.D., Founder of FPE and acknowledged world authority of femmiphilia.

The organisation is still small in numbers, but its ideals and aims are big. It wants to contact every heterosexual male transvestite in Australia. And it wants to 'educate' society at large, and the medical profession in particular, that sex and gender are not the same, and that men wearing dresses are not proclaiming a sex role, either hetro or homo.

The President (the writer of this article) is also a member of Society 5, and has found that '5' is interested, and willing to help where possible.

The Seahorse Club has no funds, and little literature. But literature can be supplied to Camp Inc. Branches on request. But most important, if YOU know a femmiphile, put him in touch with The Australasian Seahorse Club, Box 334 PO, Prahran Vic. 3181.

# Perth

## FAIRY STORIES

I have always displayed an interest in things historical and over the years have devoured volumes concerning Kings and Queens, bad knights and manoeuvres. Occasionally from a musty, yellowed page, like an ink blot on clean paper, the word "homosexual" would attract my attention. The heart would beat a little faster for the feeling was somewhat likened to discovering a long-lost ancestor. In most instances however my titillation was short lived for the word had been used to describe a character, at times a rather nasty one, rather than an action.

So it was then for many years that my historical 'camp' was limited to remote and long forgotten generals and monarchs. Until one day an interesting fact caught my attention. In 1829, when Perth was first settled, the men of the colony outnumbered the women by twenty to one. This situation was to remain for many years and it started me thinking; if there were homosexuals amongst those early settlers, where did they go 'to be alone', what places did they frequent and just how many where there? Now to do any research on such a question would be difficult to say the least for that is not the usual topic for historians to get excited about. Recorded history would supposedly not contain the information I was seeking. So to satisfy my curiosity, I had to depend upon the memories of those camp people who had been in Perth longer than I.

Armed with a tape recorder and a pencil, I gradually began to piece together a rough history of camp in Perth. And from these memories of far off days, emerged stories and descriptions that lack nothing in comparison to the Grimm brothers. It seems that at the turn of the century, there lived in Perth a belle by the name of Charlotte. Now Charlotte had a consuming passion for a particular military gentleman attached to the Governor's staff. Whenever possible, Charlotte would don her gay apparel and discretely wait at the entrance of Government House for her love to appear. Her vigilance was often

rewarded as the officer would appear from the gates to go about his official errands. With a beam upon her painted face, Charlotte would follow him ever faithful, two steps behind his own. But alas, official protocol was the order of the day and poor Charlotte's attentions were ignored. Such a sight could not remain unnoticed for long and eventually the local press commented on the 'fairy-tale-type story of the young fair maiden and her dashing officer love.' The humour was not lost on the local camp scene at the time and in due course the officer learnt of Charlotte's true identity. At the time of his next appearance, the officer promptly escorted a bewildered Charlotte into a convenient nearby park and deflowered her in proper and elegant military fashion. Legend has it that they lived happily ever after.

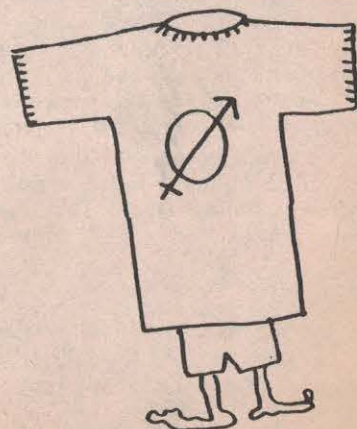
By the early twenties, the population of Perth had expanded greatly and the port at Fremantle was bustling to accommodate the needs of the capital. The road link between the two cities was far from established and the majority of goods were shipped the 12 miles up the Swan River to Perth. There existed at this time at the foot of what is now Barrack Street numerous wharves and jetties, warehouses and markets. In their midst stood a long pier with a circular amusement arcade at its end. This pier thrust itself out into the bay and it was from here that the more broadminded of the community could satisfy their more refined appetites. The daily barges manned by men of every nation offered a selection catering to any taste. The local connoisseur, once selection had been made and the offer accepted, would escort his purchase to his waiting bicycle and with his conquest balanced on the handlebars head in the direction of the Causeway. Here, underneath the wooden arches of the first bridge across the Swan, both thirsts could be most efficiently quenched.

More recent stories are plentiful, but the glory of old has stirred an interest in me. So for the next few months I will close myself away, blow away the cobwebs and see what I can uncover - historically speaking that is.

Les Smith

# CAMP

T-Shirts with zodiac  
signs & Camp Symbol  
Send \$2-50 plus postage  
Sign, zodiac sign & colour  
to Box 5074 GPO Sydney  
Red Yellow & Blue





# David Widdup the Camp Candidate

Margaret Jones commenting on the elections, in "The National Times", Dec 11-16, 1972 said, "Have we ever before had a campaign with a CAMP candidate, and how refreshing that we could!" This too, was perhaps a sign that it was time.

Probably the significant result of the campaign was the acceptance by public and media. CAMP was written up as a "micro-party" or a "single-issue campaign" rather than in a series of kinky candidates. David Widdup's advertising campaign which relied in part on homosexual humour captured the imagination of many and probably alienated few apart from his immediate family. The "Sydney Morning Herald" which until recently was loath to mention CAMP was generous in its coverage and twice reported that David "recalled with pride his winning of the R.S.L. prize for all-round merit". In most reportage our candidate's bourgeois background was stressed; his M.Sc. and a thesis on women in education; emphasising the seriousness of the campaign. The "Bulletin" even wrote of CAMP's "attractive candidate".

The only snag was "The Aeroplane Press", a Lowe suburban newspaper which refused to take an advertisement for our candidate. An identical advertisement was accepted by the "Western Suburbs Courier" an opposition local newspaper.

The rejection by "The Aeroplane Press" was based on morality. Mr. Bright, who is second in charge to the Managing-Director objected to the fact that David is homosexual. "The Aeroplane Press" is owned by "Cumberland News" which in turn is owned by Rupert Murdoch. The policy to reject the advertisement out of hand is not typical of Murdoch papers. Mr. Bright's action is indicative of a personal prejudice that is still allowed to exert an influence in the backwaters of our society. Fortunately, David Widdup received the Women's Electoral Lobby recommendation for the electorate and "The Aeroplane Press" was obliged to give David a great deal of free coverage.

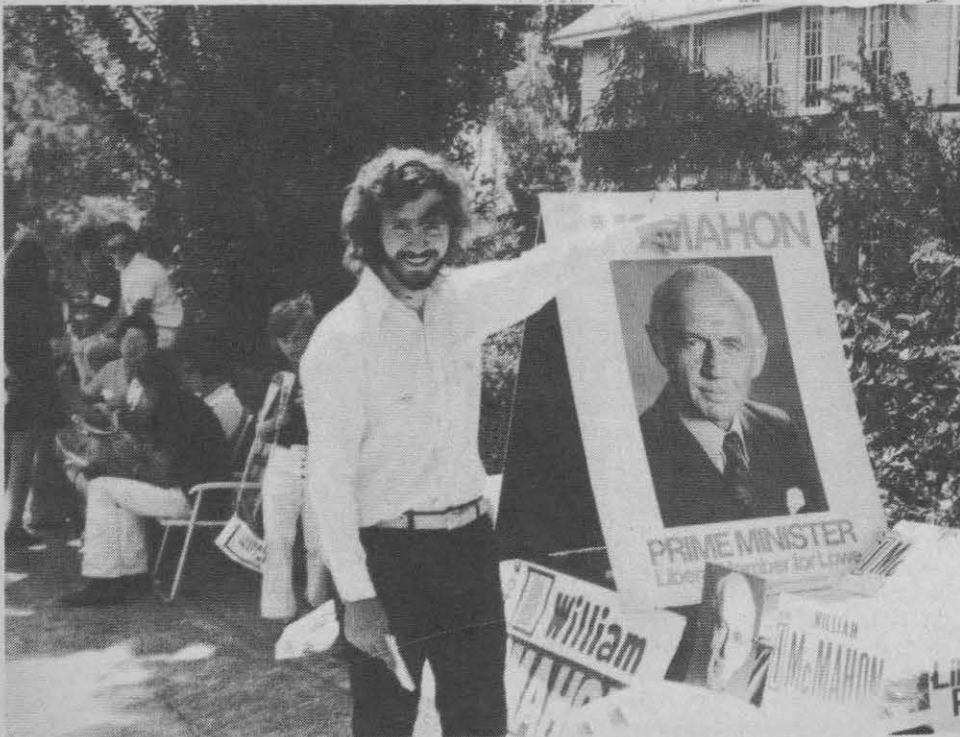
There was little adverse reaction on election day. Only a dozen or so of the 63,000 electors refused our "How-to-Vote" cards. Mr. McMahon (the successful candidate and sitting member) also visited each of the polling booths with his wife, Sonia. One of our CAMP workers started to hand Sonia a How-to-Vote and apologised with "I'm sorry, you don't live in the electorate". Sonia replied that she didn't vote. Most people seemed familiar with our candidate's name and the issues involved. There seemed to be a fairly easy acceptance of it all. How much of this was due to our publicity and how much to "Number 96" is difficult to gauge.

Although David Widdup's primary vote was not large, he polled significantly better than the independents standing in Lowe. As Don Aitken stated in "National Times" Dec. 11-16, this was a bad time for single-issue campaigns, if only because of the strong likelihood of a Labor victory, which made the election a party election, "In general the single-issue people ought not to be too disheartened. Their poor performance does not necessarily reflect a low level of support for their policy within the electorate, so much as a refusal on the part of the great majority to regard individual issues as relevant to the outcome of the election".

Gordon Barton commenting on the votes for the Australia party said that it had gained credibility for the party within the electorate. CAMP can boast the same of its campaign. As a political party we have arrived and everything is set for forthcoming State elections.

In the final count 218 people voted for David. His preferences were distributed as follows:

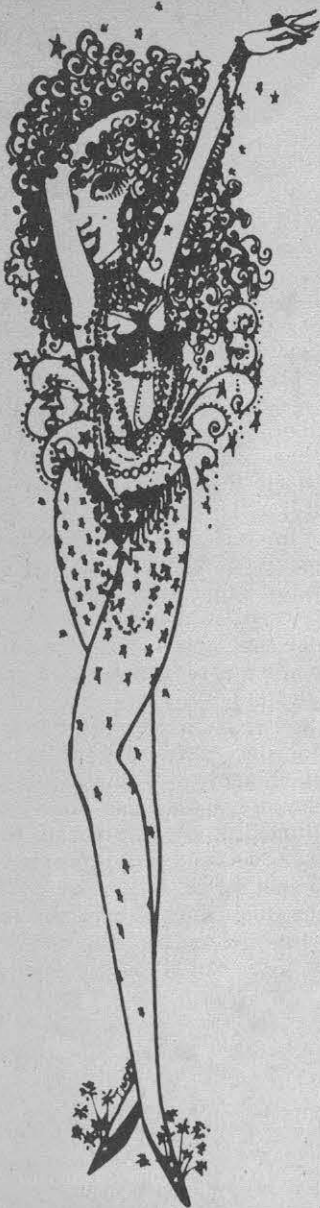
A.P.	62
A.L.P.	59
D.O.G.S.	50
LIB	22
Independents	18
D.L.P.	7



Left and Above: David Widdup  
CAMPaigning at an election booth.



# Minnie Drear



"The Long Arm With a Greasy Palm Has Pulled a Swifty," ejaculated Minnie.

Queens who bury their heads in the sand about police action are leaving themselves wide open for a rear attack — and you, too could come to a painful end. The policeman is often just an over-grown boy-scout who loves to make the most out of camps. Get them off the beats and back in the patrol cars.

A high-ranking Melbourne police official told us that 75% of the police weight-lifting club should join our Vic. club. Queers are only human. There is no honour amongst us, and camp cops will happily act as decoys. As Peter Wildeblood wrote "Why climb a tree to catch a burglar when you can pick up queers off the streets like apples." Homosexuality undermines the moral fibre (i.e. ruins underpants) and spread wildly. A Sydney cop can chase up a couple of hundred bucks just by grabbing one queen. You'd be amazed where queers are grabbed. Being picked up by the fuzz is as common as being nabbed in the city circle. If you are kinky for the toots of trains keep off the city tracks.

Being a Dick can be hard, especially when you thrust into dirty places, but in the State the Sydney cops are in most of the time, they wouldn't be able to root out any serious crime or get to the bottom of any interesting developments. The biggest squads in Sydney are abortion and vice. Nosing around abortion clinics, brothels and sniffing out Mary Jane would do little to heighten the senses of a typical cop. Why they should worry about the legal rights of wowsers and not ignore the

legitimate "wrongs" of the majority is something we and the income tax people rarely find out about.

Sydney cops are the most camp conscious and the commercial clubs of Sydney have a reputation for being avaricious. This is unfair. They do help a lot of friends. They have a lot of friends who are policemen. In all states, but more so in Vic. and Qld., the cops are interested in the professional aid to the housewife's friend. The only time they pussyfoot around is when they put their foot into the business of an unco-operative whore. Minnie has previously made her point felt for prostitutes; the girls loitering in the front doorways and the boys using the back passage: some give it away, and some sell it. Either way it is no concern if Lily Law. The brilliant "Review" mentioned recently that prostitutes paid \$12,000 in fines at Central Police Court in one week. What does that make the judge? As far as Minnie is concerned, the only fascinating aspect of "prostitutes" is the "tit" in the middle. The ignorance of the law is astounding. Last year a Bent Victorian policeman, (Superintendent Bent of Geelong), stated that all homosexuals were pederasts. "Even at 13 I was fairly big" was his most interesting statement ever, although he failed to elaborate upon the lengths to which he could go. The Law is an ass, which certainly doesn't need to be tightened in the country. Not that I am against authority, there have been one or two police I have been against. Don't get me wrong. They didn't. That was law enforcement I would willingly support, but I will not stoop to suck up to the ultimate authority.

## A Date with Dateline

"Will the love that dare not speak its name please shut up", was the reaction of one cynic to 'The Second Society' shown on Melbourne's Channel 0 recently. Not many homosexuals would agree and would argue that there is not nearly enough public discussion of homosexuality.

But which ever way you look at it the situation is certainly different from what it was in the sixties when we saw only shameful silhouettes.

When Society Five was invited by Barry McQueen to help put together his "Dateline" programme, "The Second Society", they were not very hopeful about getting their members to lend their faces. Especially after Peter Bonsall-Boone had been sacked.

To their surprise over forty members turned up to dance together and embrace each other for the cameras.

The co-operation of the members meant that most of the hour long programme could be focused on Society Five in general and a few individual members in particular. Two young men who met at the clubrooms and are now living together were featured. For days their flat was filled with cameras, lights and interviewers and there was so much activity that the landlord asked what was going on. When they told him he freaked and ordered the two guys out but decided to let them stay after the president of Society Five threatened to feature him on the programme.

To date this is the only really nasty incident produced by the programme. In the half hour after the screening Society Five received a dozen or so phone calls from rat bags but these were easily dealt with and none were threatening.

There were some fun ones too, like the

girl who said "I'm a twelve year old lesbian, can you help me?" and when told "no", replied "Meanies", and hung up.

There were as well a lot of calls congratulating the Society and a number of requests for membership application forms.

The T.V. Channel also received a large number of calls which were favourable. In fact they are a little surprised at the lack of hostile reaction.





# Melbourne

Methinks we are succeeding in our objectives. The other day, a 12 year old called me a "dirty old camp." Shows how the word has spread around!

Now the drought has broken, the Publicity Working Party will, we hope, be able to force the more narrow minded of our media representatives to accept the inevitable.

Whilst on the subject, our congratulations to those, both here and interstate, who have made themselves public scapegoats on our behalf. Regardless of the motive behind such a step, the act of public declaration on a scale so large as a television audience, is a step which takes great moral courage from those of us who lack this essential or who for reason of the personal losses we could sustain have refrained from a coming out of this nature. Thank you! We have acted as the crucible in which you have been located, by those who would show others, the quality of our mettle.

The end product we will all share. But as with all movements against oppression, martyrs and sacrifices are prerequisites of success. That we have been fortunate enough to have you all in our ranks shows our aims are just, and that perhaps our ideas of the calibre of our compatriots has been a little too pessimistic.

Well we effectively disposed of Wearie Willie as Prime Minister, and although David Widdup didn't become the new leading light of the nation, he tried. Having met David I know which way his preferences go, but I can't somehow relate them to political parties.

Nevertheless, Society Five's Legal Working Party, having already circularised all the candidates for the elections will undoubtedly keep their unsung but effective lobbying campaign for the essential revision of our archaic legal position.

Society Five's membership is now nearly seven hundred and growing steadily. Over 100 members churned into the clubrooms for our Great Annual "Blab-on". A very orderly annual meeting it was too. (We removed all stabbing weapons, knitting needles, brollies, high heels etc. at the door.) Interjections and volubility were limited; perhaps due to the President spiking the coffee with gum balls.

What became apparent at this meeting however, was the increased unity within the movement as a whole. This was evidence by a purely spontaneous raising of \$120 to commence a fund to assist Peter Bonsall-Boone. The retiring executive body was returned almost unopposed, and the feeling of determination to continue the expanding work of the Society was definite.

Resulting from the annual meeting, a committee has been formed to study the feasibility of our having a Credit Union;

and another to do so with regards to a Co-Operative Society.

It is felt that the time is ripe here for us to move, protect, assist, and enrich our members financially as well as socially.

Once it was said that the only time two Camps ever saw eye to eye was through a dunny door. Oh year! We have a constant ratio of one in fifteen of our members giving their time on some working party or another. We've muddled through somehow, learning as we went. Now we've reached the point where with a planned drive on new members early next year, we must push ahead at full speed to reach 2000 members by the end of 1973 or stagnate. We won't stagnate and we know that our members will fill the situations as required on the working parties as they have in the past.

Socially we're going all out for a ball over Christmas. Things we've never done before as "in-club" entertainment, bands, drag shows, folk nights and beach parties. All part of our new vital image.

To all members throughout Australia our best for the season and an invitation to visit us at any time.

7th December, 1972: May those of us who knew him, unfortunately all too briefly, extend our sincere condolences to the friends of John Chappell who was killed in Melbourne in an automobile accident on the eve of his departure back home to Perth.

# Do It Yourself Therapy

At a party in Perth last month the conversation got around to the magazine's Aversion Therapy issue. I said I couldn't see how it worked as I once had a shock from a TV set but I still spend 20 hours a week watching the box.

"It wasn't the same," said Cuddles, my "current" bit (he's an electrician). Peter said why not experiment ourselves. It was a good idea, everyone was enthusiastic.

"Well", I said, "we'll connect Cuddles to the toaster; I'll do a slow strip in the hallway and if he shows the slightest sign of an erection switch on the toaster." Everyone agreed except Cuddles who wasn't very brave about it at all. "The shock would kill him," said Peter, "we need something with less power, the ding dong electric door bell has a small transformer that would reduce the power to a mild shock."

Cuddles reluctantly agreed so we dismantled the ding dong bell and taped the wire to his little finger, just then two new guests arrived, pushed the bell and Cuddles gave a piercing shriek, my bell hasn't worked since and I haven't seen Cuddles for weeks.

Conclusion: an electrified belle is no use to anyone.

NOEL WELLS

R. MILLS





# Lesbian Charm and Sex-Appeal

"Bloody lesbians don't know what they're missing out on..." was one male's point of view, overheard in the foyer of a theatre. What reasons lay behind that remark, we were left to wonder at. Was it a question of the male-ego superiority? or the idea we might be more talented between the sheets?!

Moral Persecution is becoming a little less exacting; — but true change, in attitudes, relevance and understanding, leaves much to be desired.

Women (of the heterosexual caste) are even moreso engrossed in a fantasy of childlike delight when they find themselves in close vicinity to an alleged Maid of Lesbos. Why is this? We know, from experience, it isn't just curiosity. Women go further in their quest for 'nearness' than could be adequately accounted for by 'curiosity'.

Men too, are drawn on by a similar fantasied idea of male superiority in sexual matters. Some will admit to being completely confused or disillusioned in comprehending the matter at all. Others find it quite an affront, a slight on their masculinity.

The feat to 'conquer' a lesbian remains, for the less scrupulous, an entrancing pastime; but one not readily found — at any price.

Apparently, the very fact one is a lesbian, creates a certain magnetic field of interest. How does this happen? Why does it occur at all? In outward appearances, for

the most part, we can go undetected in a crowd. Butch or bitch, or simply partners — as nowadays commonly understood (since role-taking echoes of similarity or cohesion to heterosexual modes); they both can dress the same, according to the time of day, depending on the task at hand. Clothed for a suave evening out, a barbeque, housechore and renovations, or for business and employment. No longer, if it ever did, does the old belief exist where... that lass wearing the dacks over there... she's one of THOSE!

So, if one wants to achieve ABSOLUTELY NOTHING and remain undetected, there aren't many problems to overcome. Today's fashions can wipe away even the most radical examples of lesbian stigmata.

But, someone somewhere is sure to catch on eventually. And when you are recognised, you are also caged. At that moment you cease to belong to the human aviary as a whole — you're now a fully-fledged member of only a SECT of woman-kind. And type-casting, definitions, abuses and the rest of psychological jargon cannot fly fast enough, from employer to next-door-neighbour, to beat the speed of your best friend's gossip. (Or the people you had always thought fit to call your best friends.)

The very word HOMOSEXUAL highlights more than anything else the emphasis placed on the sexual rather than the social pattern of our lives. ... No man

and wife team would consciously pause to consider themselves as heterosexual. They live together, love together, and what they've got is marriage — with or without the legal certificate.

The desire to love one another is foremost in human emotions. Who can determine that the *expression* of that love between two people (who feel an honest attraction for each other) must, of need, deny physical contact? God knows the faults that lie within established structures of heterosexuality! So, what Means Test could evaluate the assumed excesses of our abnormality?

And while we might, day after day, stand on our side of that veil and work how we can to tear away all social stigma for the betterment of our position and status, there shall ever exist others, on the otherside, who are all too willing to remain blind to our efforts, all too sure we cannot be anything but objects of sexual perversity and lust. Recognition within the law is not what any individual hopes to achieve. Hope aims higher than that. We all should hope to reach people's hearts and understanding. We should be saved the humiliation of forever having to cry 'homosexual' and thereby sub-consciously exalting sexual connotations. We are quite capable of functioning, coping and achieving within our environment as we find it now. How much more could we enjoy, were all the tensions and difficulties of prejudice evicted from each human heart!

Caroline Ainsley and Madeline Paterson

## Psychology of a Policeman

Most homosexuals have a certain paranoia about our police force, and it seems that in some cases at least the situation is vice versa. This is probably due to the fact that the force draws its numbers from the lower middle classes of our society (especially anti-camp) and from this class it attracts a particular type of man. This man is motivated to join the force by a number of complicated reasons — some of them, simplified, are:—

1. He cannot deal with authority and to cope with this becomes the authority. (Note how upset and baffled a policeman becomes if you know more about something than he does — also note his reaction if you hold a more powerful position in the community than he).

2. He has an extremely conservative nature and is violently anti-change. Thus the police force allows him to maintain the status quo.

3. Being thus conservative most of his moral principles are anti-violence. However our policeman is a violence, a danger loving man. And thus the

conflict.

But the police force solves this problem — you see it is good and desirable to be violent to certain people — the baddies, and so this is condoned and encouraged. He is given a lovely gun, a nice leather belt for it to go on. And crisp blue authoritarian uniform for the lot to go on. This can be supplemented on request by long leather boots, skull caps, fast phallic motorcycles and cars, tear bombs, high powered rifles, etc.

The only thing he needs to complete the Clockwork Orange drag is a very large cod-piece.

4. His paranoid ideas on latent homosexuality classically fit into the above picture. We can get some idea of him by examining these along Freudian lines.

- (a) His paranoia — At a subconscious level he thinks "I love men". He finds this intolerant and reacts to say "I hate men". His paranoid logic carries this to his consciousness as "If I hate men then men must hate me and must be picking on me". Thus he is on guard at all times

and willing to get them first before they get him...

This possibly explains the unnecessary violence we often see dealt out by the police.

- (b) His latent homosexuality — I won't go into the reasons why he is latently homosexual but simply describe the effects. At a subconscious level he is homosexual and hates it. Consciously this does two things: (1) He projects this homosexuality out of himself and others — they are often square people and he calls them poofers and hates them for it.

Note the unsuspecting square being picked up and charged for a homosexual offence — the crime is purely in the policeman's subconscious.

- (2) He has an absolute abhorrence for anything remotely connected with homosexuality especially homosexuals themselves. In bashing them up he acts out his hate for them and reinforces the idea that all is well in his own mind.

Thus our policeman sits back, comforted by his all male police force (most policewomen are men), all his psychopathological urges satisfied by his abuse of his role on the homosexual and society in general.

L. White



# Books

Recently I had to sit through a sermon in which the worthy Father fulminated violently and at great length on the abomination of law reform in areas such as homosexuality and abortion. I can only assume that he stopped reading when he left his seminary!

The extract which follows is hardly likely to reach the annointed fingers of said Father, but it may help some more open-minded people — particularly those who may see the Church's attitudes in such areas as irrevocably fixed. This, fortunately, is far from the truth, as the extract will show.

The extract is taken from T. G. A. Baker: **What is the New Testament** (S.C.M. Centrebooks, London. 1969)

"The New Testament must be seen not as a book tightly sealed up at both ends, containing a body of timeless truths, but as the deposit of a living stream of tradition at a particular period of the Church's life .... The steam was already flowing before any of the books came to be written, so that the books themselves are part of the stream. Nor did the stream cease to flow when the last of the books were completed .... And the stream still flows. Therefore it is hard to attribute an authority to the New Testament which bears no relation to what might be called the 'contemporary mind' of the Church — so long as it is appreciated that this 'contemporary mind' is no more fixed and static and monolithic than the stream of tradition itself, for it is that tradition in process of further development .... It is tragic when the New Testament is interpreted in so wooden and authoritarian a fashion that it stifles rather than stimulates fresh exploration ....

After all, plenty of new territory was being explored within the period of the New Testament itself. When the Church discovered, partly under the influence of Paul, that the gospel not only invited, but necessitated the breaking down of all barriers between Jew and Gentile .... When Hellenistic concepts were substituted for purely Jewish categories of thought, as in the writings of Paul, John, again fresh territory was being explored. So we have good reason to look to the New Testament to stimulate, rather than to inhibit, fresh explorations into truth in the present day. We have good reason also not to separate the New Testament from what we have called the contemporary mind of the Church as it explores new avenues of truth and commitment, under two pressures. The first of these two pressures is the vastly extended knowledge of the universe brought to light by modern science, together with

new understandings of the human condition revealed by modern psychological and sociological research. The second pressure is that of the Spirit in the Church, giving greater sensitivity to the Christian conscience, as a result of which some elements in scripture and tradition, previously dormant, are brought to life; and other elements, previously accepted without much question, are discarded or modified on grounds of being in fact sub-Christian. It may help to look at a few examples.

1. In earlier periods of the Church's history the doctrine of the everlasting torment of the wicked in hell, more or less literally understood, was normally taken as axiomatic .... Today the doctrine has quite lost its hold, and few Christians of sensitivity and intelligence would want to countenance it. This change of emphasis did not come about as a result of Bible study, or on the grounds of the Bible's authority. The witness of the New Testament is notoriously ambiguous on the point. It came about as the Church became more sensitive to the mind of Christ, in such a way as to liberate it from certain ideas which are now seen to be incompatible with that mind, even though these ideas should appear to be contained in holy scripture itself.

2. It took the church nineteen centuries to tumble to the fact that the institution of slavery is utterly irreconcilable with the gospel, and the mind of Christ. Today nobody would ever deny it. Whence arose this discovery? Certainly not from reading the New Testament, for in these pages slavery is everywhere taken for granted, and never challenged as an institution. The discovery arose out of the present work of the Spirit revealing directly to the Church aspects and implications of the mind of Christ hitherto concealed, even in the pages of scripture itself.

3. We have recently witnessed the (painfully slow) formation of a common



mind in the Church on such social issues as the emancipation of women, and the abolition of capital punishment. At this present time the Church is engaged in the painful process of coming to a common mind on such issues as contraception and population control, the laws concerning divorce and abortion, the morality of homosexual acts, etc. Very soon it will be faced with far-reaching and inescapable decisions about medical ethics, life and death, eugenics. Yet all these enquiries have to go on without direct reference to the New Testament. For in some instances (e.g. the place of women in society, the nature of homosexuality) the New Testament references can be positively misleading in that they reflect the social **relativities and limited knowledge of their time**. In other instances the New Testament has nothing direct to say, because at the time the issues were **utterly unheard of**. The authority of the New Testament must come in at a further remove as one of the ways, perhaps the most important way, in which that mind may be discovered in general terms."

Russell Edmunds





## FIDDLIN' AROUND

My searching,  
youthful friend  
out there  
fiddlin' around,  
yours a gift  
of god.

Those  
slender  
fingers  
give so much;  
more than  
realises your  
soul.

A

N

D

your gift giving  
heaven's realm,  
chords ring  
anticipate /  
anxiously /  
another moment  
with you:

Intimately  
& simply  
as your friend  
/ or whatever.

C.A. TORRANCE

## LIBERATION

When a shoelace is broken  
it releases

& exposes

/  
the foot.

S.J.B. 72

## MATERIAL CITY

Here, rain drops  
guillotine  
guitars insane  
fibrillate  
flexed muscle  
breaks  
stuffed bellies  
ROT  
desert eyes  
crack  
gouged mind  
caves-in

— This is our life-space,  
concrete, impossible weight.  
Hold on. Land is fracturing  
Jee-zuz,  
we Need eagles.

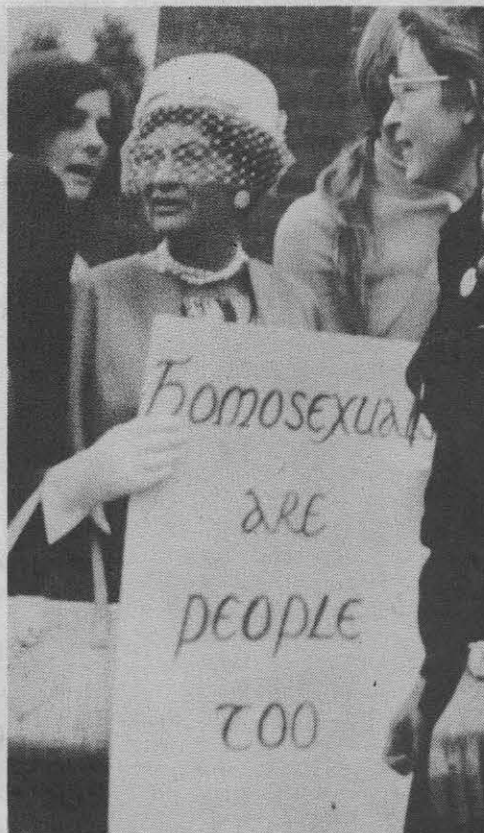
I am gone  
with eagles.

VERONICA 72

## PROMULGATION

Throughout the Accropolistic hour  
sounds  
rebound  
the clouds  
— hellbent percussion  
String entangle &  
horns reimburse  
earth's  
masonic eye as  
the transit sleeve  
wrenches it back;  
Tchaikovsky's round & about  
the hoop pines to  
an accustomed ear; A  
jagged fringe benefit.

STEFANIE B. 72



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