

# CAMP INK

THE NATIONAL JOURNAL OF THE CAMPAIGN AGAINST MORAL PERSECUTION

**Sexism and the Women's Liberation Movement**

**So you want to be a WRAAF**

**Police intimidate new CAMP group**

**The twilight world of the heterosexual**



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Contributions are more than welcome, but should arrive with stamped self-addressed envelope, if you want them returned.

The magazine is to be found at Box 5074 GPO Sydney 2001, and Sydney 665-8935, where volunteers can make themselves known. Your magazine needs you; you have nothing to lose but your nerves.

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# Letters

## SEX, SLURP DROOL

The cartoon on the cover of Camp Ink, Vol. 2. Number 12, which shows a man "slurping" and "drooling" at the mention of the word "sex" is adamngood comment on the attitude of a lot of Australians towards the topic of sex. I have encountered this attitude in all sections of society.

Most people do not regard sex as a topic for discussion. They consider it "dirty", "obscene" and something that children and women should be protected from. I have often tried to explain why this is so but now I don't need to. All I need to do is say "SEX, SLURP DROOL" and my point is made.

There is another attitude towards sex which can also be described by the cartoon if it is modified slightly. Instead of "SEX, SLURP DROOL" it could say "SEX, MONEY PROFIT".

This is the attitude behind such literary gems as Kings Cross Whisper and Ribald, on the square side of the fence and William and John and Butch on our side. Its obvious to anyone who has seen any of these publications that the only motive behind them is profit. It's a case of "SEX, MONEY PROFIT" chasing the attitude "SEX, SLURP DROOL" because who else would buy the rubbish except those with the slurp drool attitude.

Please don't get me wrong, I'm not saying these things should be banned. I'm not in favour of any form of censorship. But it would be nice if they went away, and one of the nice things about magazines is that they are about the only thing I can think of that go away if you ignore them.

So let's all ignore them. They have nothing to offer. Their so called "revealing" photographs reveal nothing more than the incompetence of the photograph and their "literary" content is insulting even to a moron. Even William and John which is the best of the bad bunch has nothing to say. They do print some good articles but they are mostly reprints from "Digger" and old overseas magazines and even from "Camp Ink".

All of you at Camp Ink must be very proud for, you know, by producing the first homosexual magazine in Australia you have led the way for the SEX, MONEY PROFIT mob.

Peter J. (Victoria)

## DENIAL BY SISTERS

John Ware's Homosexual Family article was brilliant! Thank you John! You talked about the denial of many homosexual relationships — so very true.

I remember one evening having friends over to dinner — another lesbian couple. One of the girls took me aside to tell me "Don't tell Geraldine this, but Jill is after her" — now to me this indicated that this

close friend, who knew about our relationship, denied its existence. She not only didn't recognize our relationship, but didn't take her own very seriously.

If our own sisters don't see lesbian relationships as having any significant worth, then who the fucking else will? This denial pressure is so hard to fight, in fact almost impossible; we need more women, more groups of women, more "sisterhood", to not only fight this external pressure but to fight the oppression we have learned from THEM.

Gaby Antolovicht (NSW)

## A MALE CHAUVINIST'S WAR

It surprises me not at all that Dennis Altman cannot see that CAMP should be part of the feminist movement (C.I. Vol. 3 No. 1). His attitudes to women appear ambivalent, if his book is any guide, "Most straight women seem to value the possibility of converting a fag even above preserving their virtue." (Page 53) Admittedly it was HIS fag-conversion and the "virtue" of a woman he "seduced" i.e. who fucked him. And then there was the time ... "had my first fuck ... both her legs in plaster from an accident." (Page 8) But can he generalise to "most straight women"?

Whitey's disapproval notwithstanding, CAMP must become a radical feminist organisation if only to balance the emphasis on Homosexual Law Reform that "the movement" has taken up again with renewed vigour. Radical feminism would naturally include H.L.R. in giving men, as with women, control of their own bodies.

John Ware's article (C.I. Vol. 3 No. 1), skillful in its analysis of patriarchal society, showed great care in avoiding any sexist bias that might result from male authorship. This kind of sense and fairness can only encourage female interest.

As Millett says in "Sexual Politics," "one of the better tests of an actual revolution (as opposed to rebellion, riot, civil war, nationalist war, etc.) is the degree to which the female population participates." (Page 352) Unless some of the strong-men of CAMP change their attitudes the sexual revolution may degenerate into a male chauvinist's war that will end in the preservation of the status quo.

Widdup's article (C.I. Vol. 3 No. 1) — good where he quoted women — was misguided in places e.g. "Not until contraception was reliable could such a destructuring of society take place since women were at the mercy of Nature if they chose to love men." Widdup is in effect doing the old male trick of associating female lower status with biological phenomena and, ipso facto, making it seem naturally-derived. Female oppression was

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never justified. To discriminate against all women because some occasionally have babies is as stupid as discriminating against all men because some occasionally have heart attacks, and men are far more prone to heart attack than women. As the Drear said (C.I. Vol. 2 No. 10) "Why couldn't one of the popes be a nun?"

The lower status of women has always been due entirely to cultural discrimination and not to any biological difference which is usually given as the excuse.

I suggest that Widdup is treading a dangerous line between intellectual feminism and emotional male chauvinism; a path shared by Altman and no doubt due to their patriarchal home environment. The Drear is right in suggesting Goy-liberation for them both.

Marjorie Carrington (Victoria)

LAST MONTH'S COVER

Loved the cover photo on the last Camp Ink (Vol. 3, No. 1). Perhaps you might let me and your other readers know who the couple is.

Lars (NSW)

A lot of readers have written to tell us how much they like the cover. We will try to get enough money together to have posters made of it.

The people in the photograph are John Ware (standing), David Widdup (seated), Ocker (first born) and Schroder (infant).

David Widdup wishes it to be made clear that he is not and never has been on with John Ware. His reputation remains untarnished. (Eds.)

FRUSTRATED CRAVING

Living in a remote area has its drawbacks. I am in contact with the Brisbane branch of CAMP But due to distance (about 1000 miles) am unable to participate in their activities. Through "Camp Ink" classifieds I contacted three males of varying age but except for one, about my own age (50 years) with whom I still correspond the line is dead. What is wrong with these people? Apparently my attitude, which is rather progressive, is too much for all concerned. One in particular, after receiving two or three letters has abandoned his leaning towards the movement altogether. He was interested in a tranvestite. Although I had never given much thought to this side of the business, I agreed to go along with it. All to no avail. I no longer have him to appreciate what can be done by someone as dedicated as myself.

To get away from the correspondence angle I intend making a trip through the most northerly towns in Queensland, during May, namely Cairns, Port Douglas, Mossman, Cooktown, Helenvale, possibly finishing up in Thursday Island. I would

appreciate company on this trip, the company of someone who can appreciate the whims of an ageing male with way out ideas, a male who, however, still thinks young and who is a very smart dresser. If a male is unavailable, a female would be just as welcome. I am bi. If a female bi. was interested, well and good.

I am not using your column to find a mate, I am merely trying to point out how difficult it is when one craves the company of a like character and is unable to do so.

K.B. (Queensland)

MORALISING

V. J. Marshall's "Defending Commercial Boys" (CI Vol 3. No. 1) was the biggest load of arrogant bullshit I have come across for some time.

Take, for example, his conclusion. "Perhaps the entire issue (Homosexual Prostitutes) should become a mission field for us; not in the sense that we don a uniform like the Salvation Army and preach to the commercial boys at Kings Cross, but rather that we try to help the genuine homosexuals among them and show them the right way to sexual happiness."

Who on earth does V. J. Marshall think he is? What makes him think that he knows the right way to sexual happiness? More to the point how can he reconcile his attitude, which denies that there can be a happy prostitute, with his attitude which insists there can be a happy homosexual (most

heterosexuals claim there can't be). Marshall goes on to say "This attitude would be another proof to the world that the homosexual society is a valuable part of the population."

It would do no such thing. All that would be done would be to show that there are many do-gooding, moralising, homosexuals. Let us not forget that we are part of the "Campaign Against Moral Persecution" and as such we should continually fight against attitudes, others or our own, which condemn activities which do no harm.

Tony Hayworth  
(South Australia)

SEPARATE FACT FROM FICTION

I think it would be a good idea if Camp Ink printed some stories about people who have come up against the law. I have spoken to many homosexuals, and every second one if they haven't been in trouble with the police they know someone who has. I am beginning to think that there must be hundreds of homosexuals appearing every day in court.

I think Camp Ink should look into this and tell us just how many homosexuals appear in court.

I would also like to know what happens to them. I have heard that there are prisons especially for homosexuals.

It is very hard to know just what to believe and if Camp Ink could separate the fact from the fiction we will be more informed in our arguments.

Jeff (Victoria)

Give to the Camp Ink Fund Drive

Camp Ink is having a Fund Drive to raise \$2,000 by the end of May.

Producing Camp Ink each month is not cheap. A recent 10% increase in printers' wages means that it's not getting any cheaper. We would also like some money to buy equipment. All of us at the production end of Camp Ink are fed up with: bashing away on an old typewriter that doesn't even have a carriage return; wasting hours measuring up lay-out cards because we can't afford to buy them ready made; trying to draw straight lines without a drawing board and T square; and as of this month addressing all the envelopes by hand because we can't afford an addressing machine.

That's why Camp Ink needs \$2,000 and quickly.

So if you believe in the alternative press put your money where your heart is and send us your cheque today. Whether it's \$1 or \$1,000 we're grateful. So send it in now.

We have worked out a quota for each state and territory based on distribution figures.

	Quota
Victoria	\$500
N.S.W.	\$500
South Australia	\$250
Western Australia	\$300
Queensland	\$250
Tasmania	\$50
A.C.T.	\$50
NT & TPNG	\$100
	<u>\$2000</u>

I donate \$1 ..., \$2 ..., \$3 ..., \$4 ..., \$5 ..., \$10 ..., \$20 ..., \$50 ..., \$100 ... to the CAMP INK FUND DRIVE.

Please send me a receipt .....  
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Post to CAMP INK, Box 5074 GPO, Sydney NSW 2001.



so you want to be a

# WRAAF

Some, few, homosexuals are fortunate enough to have jobs where their homosexuality is an asset but for the vast majority job discrimination is a constant threat.

Peter Bonsall-Boone recently publicised this fact. His dismissal from his job as church secretary gained him lots of sympathy but no jobs and very little interest in anti-employment legislation.

Mostly, however, homosexuals are sacked without fuss and with few people ever knowing the reason. Sacking seldom forces homosexuals out of their closets, rather it closes the door a little more tightly. For having lost one job a homosexual will try to ensure that it doesn't happen again. This means more conscious hiding and greater damage to the personality.

These factors make it difficult for Camp Ink to give job discrimination the full coverage it deserves. They also make it difficult for the branches of CAMP to prepare well documented material for submission to Trade Unions and legislators.

We are grateful to the young woman for agreeing to tell us about her ordeal with the Australian Air Force.

We hope that her story, contained in the following interview, will encourage more homosexuals to tell their story.

lesbians. We just accepted it, we didn't talk about it. We hadn't any idea that there were so many people around like us. It was incredible I thought we were most unusual.

*Did this worry you at all?*

No not really. It was a bit inconvenient because soon after my friend was posted to Sydney and I was still in Canberra so I had to travel up to Sydney every weekend. But I wasn't living with my family so I didn't have to explain to anyone.

*So you wouldn't admit it to your family?*

No. Not at that stage. But I have told them since.

*How did they react?*

My mother was pretty upset. She still finds it difficult to accept.

*What did they actually do?*

The service police took me down to headquarters in the city of Melbourne. They didn't say very much. They sat me down in an office and the two service policewomen and one service policeman started questioning me.

*What sort of things were going through your mind on the drive down?*

Fortunately I found it all rather amusing. Which was lucky because normally I'd probably break up. But my friend had told me exactly what to expect. The service police had told her not to say anything to me which of course she ignored. She came back and told me the whole story. That night we went out with a friend of hers, a man who claimed that the



*Tell me about the Air Force?*

Well after all the problems in Canberra this girl broke off with me. I started going out with a chap because I still wasn't sure and then I broke off with him and I was posted, strangely enough, to Melbourne. From all accounts that is what the Air Force was doing at the time, posting all assumed homosexuals down to Melbourne where they had provost officers and they could be interviewed easily.

But how far this is true I wouldn't know.

But anyway I was posted down there and about four months later I was called up before the provosts.

*Did you have any indication that they suspected you were homosexual?*

I wasn't aware until I came back from leave and I had a phone call from a girl I'd just been on leave with to say that her previous girlfriend had just called her and said that she'd been in to the service police for a day being questioned and that we were to be called up next. By the time she had put down the phone she had a phone call from the officers saying that the police were coming to pick her up for questioning. On the following day much the same happened to me. And on the day after that another friend of mine.

nicest girls on the base were lesbians and his wife was in Queensland so whenever he wanted female company he would take us out, which was quite enjoyable. It was quite a happy relationship. Anyway he was very concerned and the night she came back from the service police we went out with him for a few drinks and discussed the whole thing even though she had been told not to.

Then I was called in. I wasn't very happy when I was in the office being questioned, by three people.

The two women asked the most personal questions. The chap asked me that if I looked at a woman do I have an orgasm, that type of thing. And I said you men might but I don't. What a question! But I felt that I shouldn't have to use any words to describe what I do in bed and all that. So I just said yes or no in answer to their questions.

*Are you saying that they were rather concerned with your actual acts in bed rather than with you as a person?*

Well they started with my life in the Air Force and what boys I'd gone out with. I said that yes I'd gone out with boys and I have great platonic friendships with boys but as soon as I started discussing boys they didn't seem particularly interested.

*From what age did you feel you were a lesbian?*

When I actually knew I was about 19 and in the Air Force.

*How did this happen?*

I met a girl and a friendship developed into a very strong friendship and it just grew from there. I should imagine that she would have had a previous experience and strong feelings before.

*Was she older than you?*

Only by about a year.

*Had you had any previous experiences with men?*

Only to go out with. I'd never had any sexual experience with men. I've had feelings towards them but no really tremendous feeling as I did for this girl.

*Did this frighten you? What were your reactions?*

I thought about what I was actually doing. I think too much people are always telling me. It all started in a car parked outside Tamworth somewhere. I thought about what I was actually doing with this girl. It was sort of like standing off and looking. It wasn't me. And then I thought it is me. I feel something go ahead with it.

Unfortunately neither of us actually discussed our situation and it went on and on. We didn't say look here we are, we are



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unlimited opportunity*

They kept getting back to girls, they wanted to know if they knew any of them.

*How long did this questioning go on?*

Well I was there for eight hours.

*What you mean you were questioned for eight hours straight?*

No I had lunch.

*You must be joking?*

No. In fact what infuriated my mother was that there wasn't a doctor or medical practitioner to ask me the personal questions if they wanted to know the whole sexual detail bit. But I can't see why they needed to know all that. All they needed to do was to ask me if I was a lesbian and then ask me to resign. Anyway after the eight hours. . .

*Was the eight hours almost solely taken up with questioning you about your actual sex life?*

Yes details of each girlfriend I had and who else I knew in the Air Force. Which I didn't say much about. I just said that you hear rumours about people and you can't actually say if they are or not unless you have an association with them.

*So what happened after the eight hours?*

Well they gave me the choice of either writing a statement myself of getting them to write it for me. I got them to write it because by that time I was pretty shaken out. I was sort of realising what I was in for. So they wrote it out and I signed it all because I was rather keen to get out of the Air Force anyway.

*Was this statement a whole detailed account?*

Yes a whole detailed account of my association with the only two girls I had anything to do with in the Air Force. They knew who these two girls were before they started questioning me. They told me all the names. Where they got all their information from I don't know; they told me a lot of things that I'd forgotten. I feel that several people must have been under surveillance or something. I can't think of anybody other than my closest friends who could have told them the things they knew.

Anyway, then they drove me back to the base and searched my room. They found a whole pile of letters which, unfortunately, I hadn't destroyed. I'm one of those sentimental people and I'd kept letters from my first girlfriend. Well people tend to keep letters don't they? And why shouldn't they? There was nothing to incriminate anyone on the base because before the time of the questioning I hadn't had anything to do with people on the base.

*Had people been sleeping around on the base?*



Well I knew a lot of square friends of mine who used to go down to the boys barracks and sleep with them.

*What sort of repercussions would they have there?*

No problems. The authorities would either close their eyes to it or if they did catch them, unfortunately, they'd have to charge them and probably also charge the boys for having them there but very small compared to being asked to resign from your career.

*So what happened after they found the letters?*

They asked me if I wanted them back and I said no you might as well burn them after all they're no longer private. I never saw the service police again. Two weeks later I had a phone call from the WRAAF officer asking me to put in an application for discharge on my request. This covered the Air Force. So I wrote out my application on request. All I had to put was "on request".

*Why didn't you retaliate?*

Because I was keen to get out at the time. If I'd been in the same mood and wanted to stay in I would have liked to have seen what would have happened if I didn't carry out the command to resign. They probably would have discharged me by stating "services no longer required", which they did to one pal of mine I met the other night.

*And your resignation request went through?*

Oh! Went through! I didn't have to explain anything! Normally "on request" you'd have to have a pretty good reason; it would take you months.

*Did you have to sign up for a certain period?*

Yes. Six years.

*And what, this was only three and a half?*

Yes. One of my friends only had a couple of months to go and she would have been entitled to retirement benefits similar to superannuation. She would have had six years worth of money coming to her. But she was fed up with them bypassing her everytime they rounded up some lesbians. She realised that they were bypassing her because she had been under a psychiatrist. So, when I was called up she was so furious that she rang up the service police and said, "this is probably the first time anyone has volunteered but I'm sick of you bypassing me just because I've been under a psychiatrist." So they came and picked her up the next day and took her in and that took care of that.

*So in actual fact she was alright because she was under a psychiatrist because she was a homosexual? So if all of you had been under a psychiatrist you would have been covered?*

That's right. If I'd gone to the RAAF doctor and said I wanted to see a psychiatrist because I was falling in love with a girl, then the authorities probably wouldn't have touched me.

*That is totally unreal isn't it, that sort of attitude?*

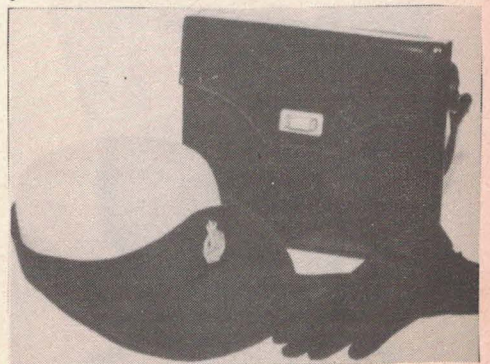
Yes. Anyway I wouldn't go to a psychiatrist. I think they're way out.

*Looking back, do you agree with their attitude? Not so much their attitude; that terrible grilling and throwing you out, and all that sort of thing but with that sort of feeling of having lesbians in a situation where they are associating with other females, you know, like lesbians teaching in girls schools? How do you feel about that sort of thing?*

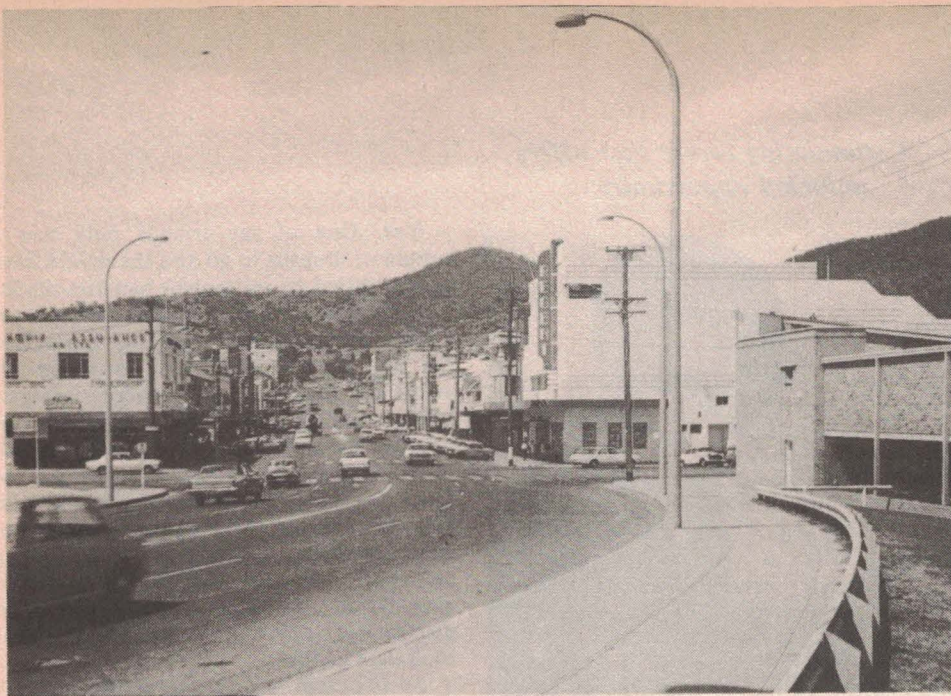
Well I think personally, that its quite alright. It's no different to female children having a male teacher.

*What sort of role do women play in the Air Force?*

They do ordinary type jobs. Clerical work and similar jobs to those you'd do in an aircraft factory. I can't see why homosexuals are unfit to do this sort of job.







Left: Brisbane St., Tamworth, N.S.W. Vernon Marshall claims that there are about 600 homosexuals in the District.

## Police Intimidate New CAMP Group

For the past five months Vernon J. Marshall, who often writes for Camp Ink under the pen name of Werner Probst, has been trying to organise the homosexuals of Tamworth. This has proved a difficult thing to do, for with a total population of only 28,000 the few homosexuals who have not escaped to the big cities have put a lot of effort into hiding.

After months of frustration Vernon concluded that the only thing left to do was to "come out" and advertise in the local paper, The Northern Daily Leader. But not wanting to give his private address he applied for a post office box.

"One would think that to obtain a post office box would be the easiest thing in the world. You pay \$5.00 and they give you the keys. But it wasn't. The postmaster called me into his office twice explaining that he had to check every application to ensure that the box is not going to be used for fraud, lottery tickets or for immoral purposes. After telling him that the whole situation reminded me of the old country when I was cross-examined by the Gestapo, I explained that both CAMP and Gay Liberation were respectable organisations with branches and post office boxes in all capital cities. He then told me that he had discovered that homosexuality was illegal. I replied that homosexuality was not illegal and he was getting confused with the law that stated that homosexual acts between men were illegal and one could hardly commit a homosexual act in his post office box. Anyway he eventually rang his superior in Armidale who told him to give me the box."

After the ordeal with the postmaster Vernon had to tackle the local paper for they refused to print the word "homosexual" claiming that it was offensive. The paper eventually allowed him to place an ad which read: "CAMP and Gay Liberation can help you. If you want more information write to Post Office Box No. 148." The first ad had no results.

The second got three inquiries, one male, one female and one from the local television channel.

Left: Vernon J. Marshall Founder of Tamworth Camp/Gay Liberation. His group is expanding rapidly.

As a result a three minute news item was broadcast over Radio 2TM and screened on Channel 9.

On Tuesday 16th January Vernon placed another ad with the local paper to appear on the following Wednesday. It didn't appear so Vernon phoned the paper and a girl's voice told him that the police had asked them not to run the ad and not to accept any more. If he wanted any more information he was to contact Det. Sgt. Thompson of the Tamworth Police.

Vernon made an appointment to see Det. Sgt. Thompson that day at 2.00 p.m.

"The interview lasted an hour. As well as Det. Sgt. Thompson two other detectives were present. They did not give me their names.

Det. Sgt. Thompson told me that he had not asked the local paper to refuse my ads. Rather, the paper rang him and asked his advice. He told the paper that he would prefer them not to run the ad because he was against homosexuality.

Then one detective accused me of having placed the ad for the sole purpose of making immoral contacts. I explained the aims of CAMP and Gay Lib to them but they were not impressed.

Another detective said that I was still creating an opportunity for others to commit an offence. I told him I failed to see his point because all the activities of the group were conducted openly and that at our meetings the curtains are not drawn. Anyone walking past the house could clearly see people sitting together doing nothing that could be interpreted as an offence.

Although I had not been summoned by the police but had gone to them of my own free will to clarify the matter of advertising the third detective started questioning me. He asked me who the man was I lived with. I said that I did not understand: I was not living with a man and he was free to search my place day or night.

After lengthy discussions on the problem of homosexuality which the detectives denied existed in Tamworth, the interview ended with a warning from Det. Sgt. Thompson. He told me that my house would be watched and if anything funny happened or a neighbour complained or even if two men who met at my house were caught committing an offence anywhere in town then I would be charged with soliciting.

I went straight from the police station to my solicitor who informed me that there was no reason why the homosexuals of Tamworth should not come together to discuss their situations.

Then on 19 January I received a letter from the Northern Daily Leader saying that they had changed their minds and I could place my ads with them.

The roads seems to be clear."





# The Twilight World of the Heterosexual

In this enlightened frank age we must all face the fact that like it or not, heterosexuals make up a sizeable portion of the population. Since by their very nature heterosexuals are furtive, and deceptive, no-one can say for sure exactly how many there are but psychiatric estimates run from five to twenty per cent in England and America, slightly higher in Europe. We have no figures at all for the Orient, since inscrutability added to furtiveness makes it impossible to judge.

While many people naively think that heterosexuals are easily recognised, the reverse is very often the case, for in reality very few are the close-cropped snarling man or the simpering passive woman we see in the movies. Many lead outwardly normal lives and the gentle boy next door, and the tough competent girl down the street may have more than a passing interest in each other.

What then is heterosexuality? Simply put, it is the inability to love your own sex and the subsequent turning for sexual release to the opposite sex. Many hardened heterosexuals will attempt to turn it round and insist that heterosexuality is the ability to love the opposite sex. But if this were true, it would have to be an ability that grew out of a complete homosexual fulfillment — for it stands to reason that you can't love something different to yourself unless you can first love people the same as you. And most heterosexuals are incapable of a true homosexual relationship.

## STRANGE RITUALS

The claim that heterosexuality involves love falls apart when we examine the nature of heterosexual activities. There are two forms of heterosexual union, the "affair" and the "marriage". In both the sexual activities themselves are mechanical non-feeling unrelated to the individual couple, and prescribed in advance according to the strange rituals of the heterosexual twilight world. The man has certain things he is supposed to do in a certain order, and the woman likewise. It is difficult for the healthy homosexual to grasp how alienating heterosexual "love" really is, but perhaps we can glimpse it when we examine that curious artifact, the sex manual. These are books, and the heterosexual world abounds with literally hundreds of them, that actually describe, step by step, the actions that heterosexuals are supposed to perform when they "make love".

It is hard to say whether the "affair" or the "marriage" is more artificial and restrictive. In the first, the man and woman will meet, perhaps in the notorious "cocktail bars" with their cold hushed atmosphere, so different from the lively gay bars most of us know. Then they will "chat", a process which consists of talking inanely about any subject so long as they

do not reveal any part of their personalities. In fact, the entire "affair" consists of projecting a false image.

When the proper time has elapsed the man and woman will go off to a special hotel maintained especially for heterosexual liaisons. There they will each do what their manual tells them and then say goodbye, priding themselves on that they have never betrayed any real emotion. Perhaps they will meet again and repeat the process, perhaps not.

The "marriage" is a much more bizarre form of practice and one which is far too complicated to describe here. Briefly considered, it is an agreement between two heterosexuals to live together for the rest of their lives and never relate sexually to anyone but each other. Though we might think such a strange arrangement might at least produce some degree of honesty, the

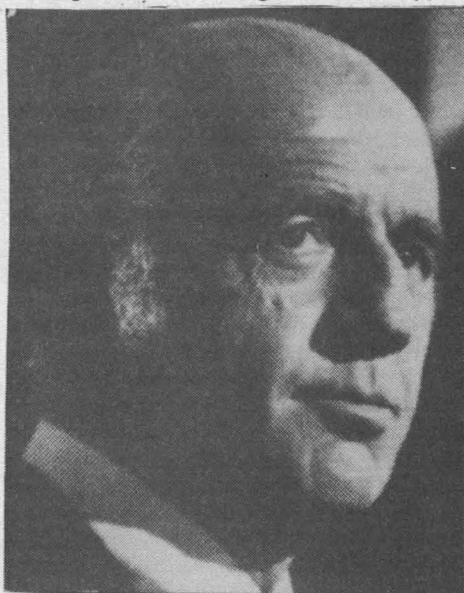
opposite is often the case as the heterosexual compulsion to project totally false images becomes more and more obsessive over the years.

## HORMONAL IMBALANCE

What causes a woman or a man to stray so far from normal development? To date, medical authorities have not developed any comprehensive theory. While some doctors claim a hormonal imbalance, many psychiatrists consider it an over-identification with the mother or father or both. One interesting theory claims that insecurity makes the woman want her vagina engorged or the man wants his penis sheathed. Perhaps some engaged in their first heterosexual acts as a form of rebellion and then, guilt-ridden, felt they were trapped in the heterosexual world forever.

One thing is certain. The problem will not go away by our pretending it does not exist. Nor will making heterosexuality a crime deter those men and women from seeking each other out and arranging their secret liaisons. We who are more fortunate must learn compassion for those who cannot help themselves, who do not choose to be this way (though many will exhibit a reverse stubborn pride). If we do not close our eyes, if in fact we devote more extensive research into the whole range of human sexuality then perhaps we can eventually release the diverse sexual elements in all of us and restore these unfortunate people to society.

Rachael Pollack



*Left: A well known advocate for heterosexuality as a visible way of life.*

*Below: A reenactment of a heterosexual attack. Heterosexuals can be dangerous. Nineteen out of twenty crimes are committed by heterosexuals.*





# Sexism and the Women's Liberation Movement

*"A.S.: Do you think that female homosexuality as the most radical form of the exclusion of men — could be a political weapon at the present stage of the struggle?"*

*Simone de Beauvoir ... I haven't thought about it. I think that in principle it's good that there are some very radical women. The lesbians can play a useful role. But when they let their judgement be obscured by their preconceived notions, they run the risk of scaring off from the movement women who are heterosexual. I find boring and irritating their mystique of the clitoris and all those sexual dogmas that they would like to impose on us." (1)*

As with so many anti-lesbian comments, the real nature of this statement may be revealed by comparing it with similar statements by left-wing men about women in 'their' political movements. In both, the oppressed groups — women or lesbians — are acceptable as long as they subordinate their demands or individuality to the 'broader' aims of the movement. Just as women in left-wing movements became dissatisfied with waiting in the wings until the socialist revolution solved everyone's problems, lesbians have become increasingly dissatisfied with the women's liberation movement that demands the same of them. (See *Mejane No. 9 Lesbians in W.L. in England* and article in 'Woman in sexist society' by Love and Abbott on the 'Lavender Menace' in 'Is W.L. a lesbian plot'). There is, however one significant difference in this parallel. Women will become equal with men 'after the revolution,' but lesbians (poof) will disappear.

We see the unfortunate position of lesbians in W.L. as a symptom of W.L.'s failure to come to grips with sexism inside the movement itself and therefore in society as a whole.

This paper is an attempt to demonstrate this in two ways:

1. Through our own experience in women's liberation.

2. Through an examination of directions and tendencies which W.L.

thinking has been taking. This will take us not into a reinterpretation of W.L. theory in order to include the lesbian, but back to a restatement of what we see as basic W.L. theory which depends for its validity on the inclusion of all women and on an understanding of sexism.

We feel it necessary to clarify what we mean by the sexist society:—

A sexist society is not necessarily a patriarchal society — it could equally well be a matriarchy or bisexual dominated (bi-sexuarchy) or a society in which the sexes have equal power and influence providing that their spheres of action are different and defined and enforced as different. Patriarchy is not a precondition of sexism. Sexism means organizing people according to sex and sexual behaviour, and attributing various behaviour, personality and status traits to people on the basis of sex. For radical feminists, sex is the principle by which society is organized, which precedes all other organizing principles i.e. power, wealth, status etc. Without sexism, patriarchy is deprived of its organizing principle and of its ideology of consent. Sexism then is sufficient basis for patriarchy but does not necessarily lead to it. In other words sexism is a way of structuring society; patriarchy and matriarchy point out who get the goodies at any particular time. Unlike capitalism it doesn't tell us both how society is structured and who benefits from it, only

Lesbians are discriminated against personally in a variety of ways inside women's liberation, but more importantly the nature of some of the basic women's lib. institutions are discriminating by their very structure.

discriminating by their very structure.

(a) Consciousness raising: c.r. is a very heterosexually based institution, insofar as, as well as translating the personal into the shared into the political it assumes two things; that personal relationships can be honestly discussed because the other person in the relationship is not there — which is often not true in lesbian relationships; it also assumes that what is



## FROM THE PERSONAL ... A CATALOGUE OF EXPERIENCES

1. Being called a bull dyke for speaking out at a Gay Lib./Womens Lib. session on sexism.
2. Having one's consciousness 'raised' a discussion on how to cope with being called 'that horrible name' at a first women's lib. meeting.
3. Being told to keep out of the movement because "some women won't come if lesbians are there, and those women shouldn't be put off because W.L. is for all women."
4. Having to change the pronouns in consciousness raising meetings (or just shut up) for the above reason.
5. Being told you're simply a medical problem. (Remember?)





**‘why do  
straight sisters  
sometimes cry  
when they  
are called  
lesbians?’**

6. Standing on the edge of the dance floor at a W.L. party knowing that sisterhood is only for straight sisters.
7. Throwing yourself into the child care centre/pram bus struggle to prove you haven't got any interests of your own.
8. Being told to 'come out' and risk your job (if you're honest) and then working flat out to help other women to get jobs of their own.
9. Being told lesbianism is a 'passing phase' in women's lib.
10. Finding out that the lady you're in bed with is a 'real woman' (liberated variety) and you're only a hardened lesbian (sick variety).





personal is also shared, and this will bring women themselves (normally divided against each other by class, competitiveness, etc) closer together. How this works when lesbians are involved is difficult to say. In lesbian groups, c.r. at the very personal level seems unnecessary. In mixed groups, not only is the lesbian's experience likely to be purely personal and not shared, but the lesbian is being asked to assume a degree of vulnerability before other women not expected of them. At present, few lesbians feel enough confidence in their 'sisters' to risk consciousness raising. More importantly few feel it particularly relevant to their situation or to the exploration of patriarchal relationships.

The necessary hypocrisy that most lesbians get away with, makes them question the 'sincerity' of many straight accounts of personal experience (sometimes reminiscent of male bar room 'consciousness raising') or more to the point, the usefulness of this sort of activity.

(b) **Sisterhood:** Sisterhood is based on the idea that women have for so long competed against each other for men that they now have to learn to appreciate each other as people. Lesbians do not appear to be so handicapped and, theoretically, should fit perfectly into the sisterhood ethic. In fact, tendencies in W.L. literature have been towards using lesbians to illustrate this. At one level, showing women how to love other women, or simply to discussions about women by stressing the shared situation and minimizing differences (e.g. language, colour). The attempt to do this with lesbians has been very clumsy and has hinged on the emphasis on 'natural bisexuality.' (See Altman's discussion of the polymorphous perverse). The jump from discussing homosexuality in the present to discussing the panacea, a bisexual millennia, is conspicuous in writers as normally rational as Firestone and Koedt, as well as in Altman. Note the confusion and intolerance in this sentence:

"As a matter of fact, if 'Freedom of sexual preference' is the demand, the solution obviously must be a bisexuality where the question becomes irrelevant." (2)

A variant more common in Australia is to evade discussing homosexuality in the present altogether, by discussing bisexuality in the present, a much easier proposition because it takes the conversation back to heterosexuality again. (Bisexuality, whatever its meaning, is used at present to describe extensions to the behaviour of heterosexuals). This seems to be a typically Australian reaction to any problem of minorities — to be only able to envisage a happy society as one in which everyone will eventually behave in the same way.

The use of 'natural bisexuality' (3) as a concept which will help transform lesbians

into 'real women' has only succeeded in ignoring lesbians qua lesbians (see experience No. 10). It is as irrelevant as talking about black problems in terms of melting pot theory.

While lesbians have tended to stress their relevance to the feminist movement by running the gamut from 'special skills' to the special position of lesbians as the vanguard of WL, other commentators have suggested that the 'abnormality' of lesbians gives them no relevance to a discussion of feminism. (The doctrine of real women) — see Camp Ink Vol. 1 No. 9, 'Lesbians are Women'.

Feminists have reacted in the same way by evaluating what lesbians have to offer in terms of special skills or special experiences (Anne Koedt) or by restating WL views so as to exclude lesbians altogether. Many of the letters written in the 'Atlantic Monthly' in reaction to Midge Decter's article "The New Chastity" (reprinted in 'The Bulletin') illustrates the latter reaction.

*"The main impetus of the women's rights movement is so obviously a heterosexual desire to combine sexual, family love with participation in the main stream of the world's work that I am surprised to see the 'Atlantic' in 1972 publish a cartoon cover with castration as its joke and an article by Midge Decter, hooting "Lesbian! Lesbian!"*

Two articles of interest are contained in Notes From the Third Year; 'The Woman Identified Woman' by Radicalesbians and Anne Koedt's 'Lesbianism and Feminism'. While the title of the Radicalesbian article unfortunately lends itself to ambiguity and the feminist strategy mapped out in the last paragraphs is of dubious value, it is useful for its description of the links between lesbianism and feminism.

*"... lesbianism like male homosexuality, is a category of behaviour possible only in a sexist society characterised by rigid sex roles and dominated by male supremacy ... Lesbian is the word, the label, the condition that holds women in line. When a woman hears the word tossed her way she knows ... that she has crossed the terrible boundary of her sex role." (4)*

*"... a lesbian is not a 'real' woman ... which is to say the essence of being a woman is to get fucked by men." (4)*

Anne Koedt's article, while it contains some confusion about bisexuality, makes the useful delineation between the civil rights nature of much of Gay Lib concern and the radical nature of the concern of groups such as Radicalesbians who go beyond the request for tolerance, developing an essentially feminist outlook which rightly sees the root of anti-homosexuality in sexism.

Apart from these articles (and some other radical lesbian writing including that of Martha Shelley) there is more truth about the linkup between lesbianism and feminism compressed in Midge Decter's use

of 'lesbian' as a way of abusing feminists than in most of the other feminist writing on the subject. Rather than learning to cope with the name calling (set face like flint and count to ten) feminists need to examine why being called a lesbian hurts them.

## NEW UNCERTAINTIES

Feminists are always talking about getting rid of the male cultural baggage they've been forced to carry but the most oppressive and least readily relinquished are the concepts of 'masculinity' and 'femininity'. The crucial use of these arbitrary categories has been effectively examined by feminists such as Kate Millett (see Chapter 2, particularly pp. 26-33) who have demonstrated the use of them as the ideology by which patriarchal society is maintained. Millett points out that 'sexual politics' "obtains consent through the socialization of both sexes to basic patriarchal politics with regard to temperament, role and status. But Millett's section on sexism can be confusing because her poor expression makes it possible to interpret it as a relegation of sexism to a position of lesser importance. Because she is primarily concerned with sexual politics (i.e. 'power structured relationships') she is able to state that of the two spheres, division of personality is of secondary importance in her discussion of status. That is, because she is concerned with talking about power, she is going to talk about power.

There is no suggestion that gender conditioning is not crucial, in fact, she states:

*"The arbitrary character of patriarchal ascriptions of temperament has little effect upon their power over us. Nor do the mutually exclusive, contradictory, and polar qualities of the categories 'masculine' and 'feminine' imposed upon human personality give rise to sufficiently serious question amongst us. Under their aegis each personality becomes little more, and often less than half, of its human potential."*

A fuller examination of the cultural character of gender can be seen in Ann Oakley, 'Sex, Gender and Society.'

While feminists have been largely concerned with the power structure of patriarchy, they have tended to ignore sexism, the means by which patriarchal power is underpinned, making something of a mockery of their statements that W.L. equals people's liberation. What they seem to be asking for is not liberation (of human potential) in the sense that Millett's sentence implies, but a power (or more nicely) an esteem shift, in which the masculine/feminine divisions remain, but power is spread more equally — a society that is still sexist but less patriarchal. Apart from the irrationality of expecting that patriarchal society can be disposed of without relinquishing belief in the values that support it, this whole approach looks suspiciously like a new Victorianism



in which women's and men's virtues, temperaments and thus spheres remain distinct. What has changed? There is a new, liberal heterosexuality; a return of women to the workforce and some consequent attempt to break down job division in the home — a Betty Frieden world with the biggest perks for the most intelligent, but with sex roles basically only renovated.

Why are people so selective in what they choose to extract from W.L. theory? No one has bothered to repudiate any of the strong anti-sexist literature, so that no one presumes that at least superficially what has been said here has been agreed with. However, from attitudes to homosexuality and from some new trends evident in W.L. it appears that this tacit acceptance has had less effect on attitudes and practice than one would expect.

A look at three writers who accept the idea that masculinity and femininity are culturally conditioned concepts will indicate how difficult it is even for those who have thought about it, to free themselves from sexist thinking, let alone those who have not yet considered the implications of these concepts. Mailer is useful here because, two steps ahead of most feminists, he maps out guidelines for a possible new sexual counter-revolution.

Simone de Beauvoir manages, in her chapter on lesbians, to be both highly perceptive and quite fuck-witted. Believing as she does that lesbianism can be a rational response to the position of women, an attitude 'freely chosen in a certain situation' which can be the 'source of rewarding experiences' her discussion of the lesbian is one of the sanest in feminist writing because it delineates most clearly the restrictions of the polarization of the personality into masculine and feminine spheres. She sees that the true woman is an 'artificial product' and points out that it is not natural for the female human being to make herself a feminine woman.

*"Woman feels inferior because, in fact, the requirements of femininity do belittle her. She spontaneously chooses to be a complete person, a subject and a free being with the world and the future open before her; if this choice is confused with virility, it is so to the extent that femininity today means mutilation."*

On the other hand in contradiction to this, she sees the lesbian as neither a normal nor complete woman; she calls her a castrate and makes this comment: "she is unfulfilled as a woman, impotent as a man, and her disorder may lead to a psychosis."

These apparent contradictions can exist side by side because, while de Beauvoir sees the choice itself as valid, she also believes it to be a wrong choice because it confines women to the 'female universe'. 'Wishing not to be confined in woman's situation, she is imprisoned in that of the lesbian. Nothing gives a darker impression of narrowmindedness and of mutilation than

these groups of emancipated women.'

One's authenticity, therefore, can only be seen to exist if one exists in the 'man's world'. 'Men are people, Women are castrates, and although she sees the iniquities of this situation, she maintains that women can only become 'human beings' by relating to men, identifying through men and accepting men as the norm. She doesn't reject lesbians because of their sexual preferences, but because of their social dissociation from the real, i.e. man's world and the powerlessness which she sees as arising from this.

The ambivalence in Simone de Beauvoir is a key to understanding some of the confusion in W.L. attitudes at the moment.

Sisterhood basically attempts to invest the old values of the 'female world' with a new status, so rejecting de Beauvoir's denigration of the female world. At the same time, they still share many of the attitudes of de Beauvoir by the rejection or dismissal of lesbians, not in terms of their sexual preference, but in terms of their lack of relationships with men, and so their irrelevance to women's liberation. This accounts for the emphasis placed on bisexuality. For straight women, this leads to closer relationships with women, but it asks lesbians to move out of the 'feminine' sphere, to 'de-emphasize the bonds felt with other women and to establish real relationships with males.' ('Lesbians are Women' — Camp Ink Vol. 1, No. 8) This whole way of thinking still assumes a sexist division of society. All it aims to do is alter the balance of power and esteem between

polarity will be broken down. Because he accepts masculinity and femininity as culturally conditioned but also valuable, he is concerned about their continuation, especially the continuation of masculinity which he sees as the more vulnerable. Convinced that masculinity and femininity are prizes to be wrenched from the world of polymorphous perverse failure, Mailer insists that men must work to become men and women must take a creative leap into becoming women — not take the easiest way and develop into 'some middling mix of both sexes.' It is through coming together in 'the full rigours of the fuck' that men become more male and women more female. Homosexuals, deprived of the awe that like can be conceived out of their 'transaction', can only pass their qualities over to one another. Mailer despises homosexuality because he sees it as an avoidance of the struggle and as leading to a general weakening of the polarity between the sexes. He has been clever enough to see the full implications of sexism and its relevance to homosexuality, but his reaction is (like de Beauvoir's earlier) simply a sign that where one goes from there is the important thing.

An article that further illustrates this point and has particular relevance to the W.L. movement at present is Bardwick and Douvan's: 'Ambivalence: the socialisation of women' in 'Woman in Sexist Society'. Discussing again the role conditioning of women, the authors are concerned not with the existence of sex role divisions, but with the adequacy of the traditional rôles

## LESBIANS ARE LOVELY!



the sexes. It continues to assume the differences between the masculine and feminine worlds. The lesbian is still a misfit in this situation.

Like Simone de Beauvoir, Norman Mailer in 'Prisoner of Sex' accepts that masculinity and femininity are culturally conditioned concepts, but unlike de Beauvoir he attempts to invest the masc. and fem. worlds with a spurious equality. Because of this, there is no need for women to reject the female world. In this he is closer to W.L. than Simone de Beauvoir. The threat posed by the anti sexist theory of Millett is that sexual

and the superior status associated with masculine qualities and achievements. There is no suggestion that they are dissatisfied with what they describe as the 'egalitarian ideal in which the roles and contributions of the sexes are declared to be equal and complementary'. Bardwick and Douvan succeed in giving clear insights into the W.L. movement as at least partially the product of a wish to modernise the masculinity/femininity stereotypes in response to the changed education and work roles of many women. 'The stereo type persists because there is always cultural lag.' — and W.L.'s job is to



catch up by providing new and more appropriate role stereotypes. The situation is described precisely in this way:

*'... an era of change results in uncertainties and the need to evolve new clear criteria of masculinity and femininity, which can be earned and can offer an increase of self esteem to both sexes.'*

The new roles they see evolving entail men being 'more nurturant' and women becoming freer to 'participate professionally without endangering the male's esteem'. Their concluding remarks show the real predicament:

*'Role freedom is a burden when choice is available but criteria is unclear: under these circumstances it is very difficult to know whether one has achieved womanhood or has dangerously jeopardized it.'*

We have attempted to show by an analysis of the literature of W.L. and by personal experience with W.L. groups that W.L. has so far failed to come to grips with sexism either inside or outside the movement and in fact there are signs that it is moving further away from grappling with this problem to (perhaps) updated stereotypes of masculinity/femininity and by merely attempting liberation through attacking some of the symptoms of sexism evident in patriarchal society, they have avoided basic questions and a commitment to basic ideology.

This is illustrated by the situation in which lesbians are seen as having no particular relevance or as something of an embarrassment. The panacea of bisexuality only offers a situation where lesbians will no longer exist as such and this has been used to avoid discussing the real problems of now.

It may be that most of the women in the movement have a vested interest in not delving too deeply into the reasons for their oppression, and that we, as lesbians, have no such vested interests because we have no stake in the present sexist set-up.

If neo-Ruskinism triumphs, and W.L. acquiesces in the creation of new stereotypes of masculinity/femininity, it will simply have failed in what should be its major aim, that of turning sexist controlled robots into people.

**Hobart Women's Action Group  
Presented to the Women's Liberation  
Conference at Mount Beauty, Victoria, on  
Australia Day weekend, 27-29 January,  
1973.**

#### Footnotes

1. Interview by Alice Schwartz with Simone de Beauvoir in 'Le Novel Observateur' March 1972.
2. Anne Koedt, 'Lesbianism and Feminism', 'Notes from the Third Year'.
3. There is an interesting article on the use of 'natural' in 'Natural law, language and women' by Christine Pierce in 'Women in Sexist Society', ed. Gornick and Moran.
4. Radicalesbians, 'Woman identified Woman', 'Notes from the Third Year'.

# Butch Bitch or Buddy

by Don Humphries

Presumably the expression "butch" may be defined as "virile and manly in speech, actions, or appearance; aggressive, dominant, active in sex and general life".

Since "bitch" is the opposite tendency, the equivalent definition would be "effeminate and weak in speech, actions, or appearance; peaceful, submissive, and passive in sex and general life".

A third term, "buddy", meaning "comrade, close friend, mate" and implying an equal-status relationship, may be used when neither butch nor bitch seems appropriate.

My general aim here is to demonstrate that the butch-bitch aspect of sexual and general relationships is a quite sensible and satisfactory one, and is not necessarily restricted to homosexuality.

Indeed, it is the basic component of sado-masochism, and sado-masochism cuts across the entire sex spectrum.

But should sado-masochism itself be condemned? Only when it takes the form of extreme cruelty, mutilation, and murder. When it is merely domination-submission, then there is little harm in it, provided that it is acceptable to the persons involved.

If we look at the Animal Kingdom we find that there exist hierarchies, "pecking orders", leaders and followers, dominators and submissives. Often males, for example, will battle for the favours of a female, but the "battle" is more symbolic than real, in that no blood is shed or no death incurred. Psychologists claim that "self-assertion" and "self abasement", or "conquest, domination" and "propitiation, ingratiation" are among the primary instincts present in every normal man and woman.

And while none of what has so far been said negates the value of political democracy, with its basic belief in the value of each person, the virtue of equal rights and opportunity, neither does democracy, in turn, demand that a person must insist on those rights or use those opportunities. Hence, while many married couples achieve an harmonious union on an equal, mutual, and "buddy" basis, this does not mean that other couples cannot function just as harmoniously on a dominant-submissive, "butch-bitch", basis. Same applies to homosexual relationships. Indeed, even within a so-called "buddy" relationship, there often exists a tacit or spoken agreement that one partner shall have "most say" in certain matters, while the other partner shall have most say in other matters.

But surely equality is the ideal? and it is towards that that society should strive? Politically, socially, economically, etc, this may be so, at least insofar as opportunity and fundamental rights are concerned.

However, some people like to dominate, and other people like to be submissive; if this is mutually agreeable then there seems no reason why such people should not so enjoy themselves.

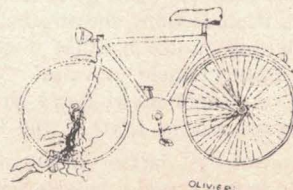
Domination-submission may express itself in many different ways. In a sexual relationship between two persons, one partner may be the stronger, taller, make most of the decisions, go out to work, and be the active one in sexual intercourse itself. And if some seemingly odd practices, such as binding, spanking, cross-dressing, etc, also occur, then, provided these give mutual pleasure, and are part of a love-relationship — not a hate one — then everything is OK.

In homosexual affairs, an effeminate boy may adore a virile "master" who wants him; or both partners may be manly, but one just prefers the passive role, or roles may be reversed occasionally if both are "buddies". Likewise, lesbians have similar preferences, and a meek girl may have a "crush" on a firm, capable, "mistress", or two girls may be the best of buddies except that one is more motherly than the other, etc.

In heterosexual affairs, the old "male-dominant" idea has given way to the modern idea that equality is the true ideal. but the Women's Lib movement has now raised the possibility that even female dominance should be acceptable in some cases, when both parties wish it, with the woman going out to work, while the man stays home and does the housework.

To sum up, the opportunity to be butch, bitch, or buddy should be available to all citizens, without discrimination, censure, or even comment. Sado-masochism, insofar as it merely implies dominance-submission, should not be regarded as the only "kinky" form of sex (since all other forms may have become acceptable), but should be seen as quite natural, and enjoyable by its practitioners. And "role-taking" is not necessarily to be condemned as a relic of male chauvinism, but can be varied to suit individual tastes on the basis of our instinctive needs. Or it can be abolished altogether in true "buddy" relationships.

If you are a "man's man", a "queen", a "camp guy", a "domina", a "butch les", a "sissy", a "passive fem", a "dainty bitch", or a "buddy", "mate", "girl friend", etc., then why not be what you are?





# Inside Looking Out

MIND BLOWING, BABY, JUST MIND BLOWING. The Chief Secretaries of Victoria (Ray Meagher) and NSW (Charlie Griffiths) recently got together to talk about sex and show each other the latest additions to their burgeoning collections of 'porn'. And after they emerged from their four hour long huddle behind closed doors they said these sorts of things to the press.

'Judicial leniency has encouraged the flow of "filth" over the NSW border to Melbourne.' 'We are going to stamp out all this.' 'The courts have been too lenient. They have tended to fine the minimum instead of the maximum.' All told, Griffiths stole the headlines from Meagher, who has already made a name for himself in this area. Griffiths's two most classic comments were —

'I am anxious to clamp down on the big increase in classified advertising through magazines and newspapers of pornographic activities. This advertising is encouraging deviates, perverts and prostitutes getting together.' And —

'They call me the Gestapo. That is good. It gives me the impression that I'm winning.'

Well, I do hope no one calls him 'Charlie' to his face, but there really is something very odd about the picture that the Australian ran of Griffiths and Meagher smiling intently at pages of porn on desk before them. You would think, after the hours that they have spent looking at the stuff, that they, like all good thinking liberals, would be bored by it all. Or does the enjoyment remain longer for the ignorant Right?

DOWN THE GARDEN PATH TO THE FAIRIES AT THE BOTTOM. Would you believe election propaganda put out with the slogan 'FAIRIES DON'T WIN ELECTIONS'. Actually you had better because it happened. It was an idea used by the Liberal party in 1949, in the electorate of Lowe, when Billy McMahon won his seat originally. And who thought up this slogan? Would you believe Billy? All I can add is that everything in this paragraph is true.

THE GOOD GRIEF, CHARLIE BROWN DEPARTMENT. Another Advert found recently starts like this. 'IT'S TIME that the question of HOMOSEXUALITY ... ABORTION ... and EUTHANASIA was left to God and the individual. Expediency is no answer to what is right and wrong.' Then there is a poem that starts 'Each dawn you wake from a sleepless night with still unanswered ...'

It could be all an obscure joke but I doubt it. But what you must know is that it is inserted by "DISCOVERY", The Handicapped Children's and Parents

Adjustment Plan, enquiries about which are to be directed care of the Australian Roller Skating Club Ltd in Chester Hill, NSW. For once I am stumped for any comments whatsoever; I mean what can you say?

TOOLING UP FOR PRODUCTION. We all know that heterosexual sex is used to sell products, everything from knitted woollen knee comforters to Tibetan Yak hide nail brushes. So here is just one more

Skil-Sher make electric and pneumatic equipment, and have an ad about showing a range of their wares arranged on the floor around the feet of a 'glam' looking young twenties woman. The slogan is 'Give a man one of the two things he wants most.' No thought that the man might want another bloke, let alone that the woman might want another woman, or some other man, or that she might want to have a say.

IT JUST DOESN'T ADD UP 'MALE EROTICA IS A HIGH GLOSS BOOK SHOWING 96 PAGES OF THE MALE THING AND WE WANT YOU TO BUY IT THROUGH OUR MAIL ORDER. \$5 TO OUR READERS ... ANOTHER BUTCH SERVICE TO YOU! And why do Butch want you to buy it through them? Because we are all brothers together? Or because you can go and buy it at the official price of \$3.95 at most of the less hung up newsagents and magazine and book shops around the country. It is yet another case where self-service is best.

SPORT ON THE CENTRE PAGES? You all know that 'with it' women's mags now publish nude fold outs of men, so we can all feel doubly embarrassed when we buy our copies of *Cosmopolitan* etc. But there is a difference from the *Playboy* type of material. The nude women in the fold outs are almost always presented as mindless bodies, young and occupationless, simply sex objects with no associations. The men are different — older for a start, and having full names, not just 'Evas', etc. They have jobs, personalities, wear clothing (half on), that has distinct overtones of their jobs, or some sporting prowess which they genuinely possess.

So they are people who happen to be sexy, or apparently so, as well. But overseas they are still ahead of us. A magazine called *Playmen* which despite its name is all in Italian — is a male magazine that recently ran a piece on a woman picking up this mindless young boy who carried her groceries out of the supermarket to the car, taking him home and making him her slave for a while. I guess this says something about the honesty of the Italian male in facing up to his various personality traits better than the Australian male — can you imagine the reaction of the squares in the barbers when they 'flicked through an old *Man* magazine and came upon something like that?

PARDON ME, YOUR SLIP IS SHOWING. Don Hogg, editor of *Man*

magazine recently said — 'I don't know how they ever produce any children in Queensland.' But we doubt that he meant it like that.

LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS — WITH QUALIFICATIONS OR WITHOUT? One Harris Kimball has been barred by a State Court in New York for practicing as a lawyer because he has admitted to being a homosexual and having 'engaged in homosexual acts' (that awful clinical phrase). He has already been barred in Florida from practicing, on the same grounds. The New York Bar Association has supported him, and so now has the American Civil Liberties Union. The ACLU said, in what must be the under-statement of 1973, that if the appeal, against this decision is dismissed, 'it will be clear to homosexuals that their private sexual conduct is a potential barrier to employment'. And that, as has been said often enough before, is the really big issue, not HLR.

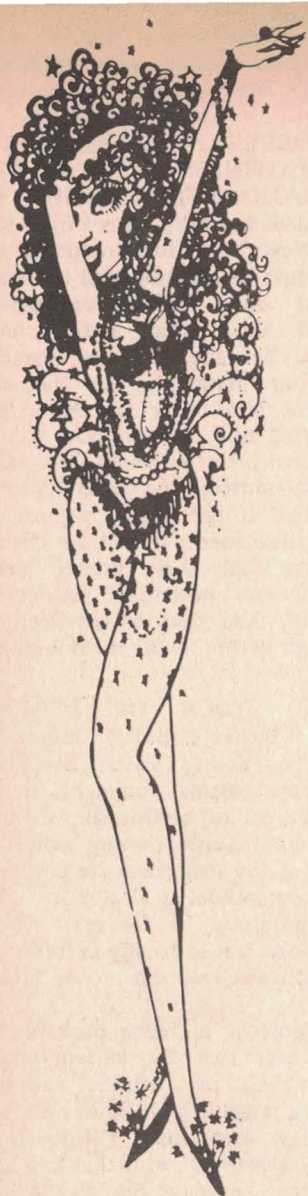
TAKING STOCK OF POOFTAH BASHING. Buster Noble's minor hit record, 'The Young Camp Stockman' deserves some passing comment. It is a classic document of traditional Australian prejudice and attitudes, running almost the full gamut of the Australian stereotype of what the homosexual is all about. — Is it satirical, humorous, or for real? No-one seems to know. Is it so totally extreme that it will produce a reaction in our favour? Most likely.

It is important in being probably the first time ever that the stereotype has surfaced publicly in Australia, and been recorded in a tangible way. So like all those dreadful plays and things ('Boys in the Band', 'Gay Deceivers', etc) that had to be made before 'Sunday Bloody Sunday' became possible commercially, so this might lead to a break through into a 'normal' treatment for us in pop music here.

KEYNES IS ABLE, EVEN NOW. John Maynard Keynes, the famous economist, wrote much including some 'Essays in Biography'. These have just been republished, showing — I was fascinated to note — just how far he was prepared to 'come out' as early as 1933, and the essays are sprinkled with his homosexual activities and dalliances. So I thought this quote from a review of the reprint worth recording — 'There is a relationship between Keynes's "immorality" and the tremendous social contribution to his economics. ... The most important connection between Bloomsbury and Keynesian economics was his determination to create a world in which he himself, and every other person, would be free to live his life in his own way, so long as he did no harm to others. It was the old Liberal creed ... in his own words, for "poor, silly, well-meaning us."'

AXEL





# Minnie Dredr

The Song Is Over But The Malady Lingers On.

Death be not Proud — but you've done a good job in Vietnam. And L.B.J.'s dead. "How can they tell?" asked Dorothy Parker (when told that Woodrow Wilson had died). "Should necrophilia be for consenting adults only, or can anyone have fun with death?" mused Minnie, screwing in a coffin lid. The funereal mirth was occasioned by Joanna, my husband, who had been tending the tombstone of her maiden aunt "Returned Unopened — Aged 73".

Joanna, the male approximation of whom is Bob Hawke, (the man with his fly in everybody's ointment), Joanna, has been Righting the country after its recent excesses, from Alice to Adelaide, flying V.I.P. — She has relations in the Ministry ("With whom?" I asked.) Joanna says she is no more to the Government than Ainslie was to John, Reg was to Billy, Jim Cairns son is to Jim. A nuggetty special advisor to the Minister for Incestual Affairs and Rough Trade, Joanna has studied the implications of the flooding of Lake Pedder, the mysterious erosion of Patterson's portfolio (Patterson's curse), Margaret Whitlam's wardrobe and other national environmental disasters. Cultivating the wild Violet, she has made detailed researches into conservation and was covered by Moss. It's just a fill-in job. She goes back to uni soon. Parliament has its knockers and Joanna's by far the largest.

Joanna's Parliamentary parties always feature a most divine butch man; a country member you could never forget. He stands next to the beer, and Joanna and her

women's lib friends leave us to him. He is masculine, and can he drink! tattoos and scars, blue dye from his singlets and divinely sweaty underpants. So many people have designs on him. Joanna and her friends don't know what they are missing.

Lot of people want to get into the Canberra parties, but one clean-cut young man couldn't come. Dennis Altman had a dreadful accident trying to do a radical left turn in a Mercedes. (Very difficult in Paddington or Sandy Bay.) Luckily the insurance company credited the extravagant claims and he was able to turn that beautifully engineered vehicle of gay-liberation into a profitable write-off. Next month cocks and tits and other targets for biting political comment on the sexual liberation front.

Meanwhile back at the party, someone has just rushed in and told Noel Coward that one of his boring acquaintances has blown his brains out. "He must have been a damned good shot," remarked Noel. Hilda, Joanna's friend, with beer trickling down her interstices after an altercation with the butch country member, settled in her favour, has come out without a scar. The country member fell flat on his face. (Something Joanna could never do.) We were heartbroken until Joanna assured us that there were still thousands of butch, rich and powerful men left for us queens to love. One day my prince will come (I put not my faith in ponces) and meanwhile I am going to this country fit for Eros to live in. The battle is over for some, but the fight continues.

## Sydney: Officially at No. 10

At last we have acquired clubrooms for the NSW Branch in Sydney. Now we are officially located at number 10, David Street, Forrest Lodge, and all future meetings and activities will take place at this address, from 12th February 1973.

The house itself is smaller than the Balmain residence, and therefore cheaper to rent too. Although we will have to forego the huge Saturday night parties that were a feature of the Balmain era, due to the smaller floor space, this does not mean that there will be no socializing at No. 10. In fact, we will be able to utilize the space at No. 10 more effectively. Plans are now afoot to establish a coffee-shop (which we hope will open seven nights a week) on the ground floor, whilst the upstairs will house our office, phones, library and provide space for the groups within CAMP to meet.

The back garden will again become the venue for barbecues (once we have subdued a riotous choko vine and an equally rampant grape vine), which will probably follow the same pattern as the successful Sunday ones which we held at '393'. Details of these and other events will be published in the NSW Branch calendar which will accompany NSW Branch newsletter at the end of this month. Enquiries regarding the clubrooms will be answered on Sydney 82-4023 until the phones are installed at Forrest Lodge. These numbers will be published after the PMG have carried out the perigrinations necessary for our becoming a member of their vast complicated network. All members, friends, intending members and other interested bodies are invited to drop in during the evenings or on weekends.

As soon as we're properly installed, a House Committee will be formed to run the place. We learned a great many valuable lessons from the Balmain house, and these should enable us to make a resounding success of No. 10.

Thanks must go to all members, friends and the NSW Executive who helped in the long and often unrewarding search for our new home. Thanks to Garry P. for the lead that has resulted in us having 'somewhere to go' and to No. 10's owner who has been almost embarrassingly anxious to rent his elegant resident to CAMP.

David Street is off Junction Street, which in turn runs off Pyrmont Bridge Road, almost opposite the Royal Alexander Hospital for Children. Parking in David Street is difficult, but the surrounding area affords good street parking. Any Government bus that goes along Parramatta Road beyond Sydney Uni will get you within comfortable walking distance (alight at Bridge Road). Gay Lib H.Q. is about ten minutes away.



# Adelaide: An Attack on an Attack

The last South Australian editor, one David Lock, resigned many months ago over the treatment of the material he sent in to the editor. Lex Watson and John Ware have since tried to smooth the troubled waters, but have helped us find neither a new column writer, nor an editor to solicit material for this magazine in this state. As it is, I am unhappy to take on this job myself, but have to, since no-one else is willing to do it. In addition, the open hostility to S.A. CAMP and its committee in Sydney must be answered soon or there will be an open rift between S.A. and Sydney CAMP and Camp Ink.

Subscription to CAMP INK is voluntary in S.A., and if Camp Ink wants to lose all its S.A. subscriptions, it's well on the way. Now I wouldn't call this branch an unfriendly lot of people; the members of the committee do differ markedly in their ideology, their aims, and their ambitions. Nevertheless, the committee generally is a fairly happy lot of people who each work in their own field with little interference and lots of cooperation from each other.

We try to maintain this sort of relationship with the branches in the other states, but it seems we have run foul of those ideological Sydney heavies John Ware and Lex Watson. You know, it seems we are actually not constituted along the lines which John Ware wanted; also our branch's committee, now a year old, generally have not come out to the degree that Lex and John have; again, the latter criticize our ideology, aims, and achievements.

We are an organization fighting for homosexual rights. Consequently we attempt to serve the homosexual community (by providing a monthly magazine, running camp dances, etc.) and educate the general community, by building our public relations whenever possible. We are not hostile to reporters (generally) and welcome worthwhile publicity. Dennis Altman, his book, the Duncan case, the subsequent law reform effort, and finally, our book, have caused homosexuality to have had the largest media cover in S.A. of any state in Australia. We are not afraid to accept help from whoever offers, and the help of "straights" does not nullify our efforts. Rather it indicates the extent of our success.

"HOMOSEXUALITY IN SOUTH AUSTRALIA" was not written as a Gay Lib sequel to the Wolfenden report and does not even pretend to be. It is what it says it is, "a collection of writings from S.A. 1972." The review of this publication by Trevor Hughes (C.I. Vol. 3 No. 1) seriously misrepresents the aims and philosophy

behind the publication, and bitchily, if not spectacularly maligns both its contents and authors. The author of the review does, of course, lay himself open to serious charges of academic elitism and of ideological intolerance; in doing so, he does the cause of homosexual rights a grave disservice.

The book was never intended, as is evident from the introduction, to be the last word on '72 homosexuality. It is written by respected S.A. authorities, and an interstate reviewer could scarcely realize the standing these authors have here, let alone the impact of their views on the close-knit S.A. public. The book is primarily intended for that very public, and is something of a breakthrough in local production and distribution. Sure we made mistakes that we hope to correct next time. Meanwhile, we have managed to place copies in most bookstores throughout S.A., and that is where we want them. At \$1.50, the book is the first reasonably priced authoritative Australian publication of its kind ever to hit the S.A. reading public.

So what if the Wolfenden report said most of it before. We had South Australians willing to say it and a S.A. public willing to read it and digest it. If the book was meant for Sydney heavies we would have asked John Ware, David Widdup, Lex Watson et al to author it surely. But then who'd buy it and read it?

As for all that crap about which author is camp and which isn't Trevor Hughes is being mighty authoritarian if he expects all our local authors to come out locally at the present time. Suffice to say that more than half the contributors are widely-known (in S.A.) as camp (which?, which?!). What they did say is authoritative in their own



"Age of consent! Do I consent? Does your father consent? Do the neighbours consent?"

area of concern. Spare us if Trevor Hughes is ever called on to speak publicly and demand respect. We're out, not to alienate and polarise, but to win friends and influence people.

If people want to know something about homosexuality, do they rush off to buy the Wolfenden report? Hardly likely. They buy and read what's available, and since very little has been available in the past, we feel we've done the public a service. Sucks to the critics: you've got your homosexual parliamentary candidates, we've got a book into the hands of the reading public. Now which is more likely to change public attitudes?

Jon Ruwoldt

## A Defence

Mr. Ruwoldt misses the central point of my review which was that the material that he has collected in his booklet will not, of its very nature, promote the better understanding of homosexuality which is our collective aim. It will not do this due to reasons of both commission and omission.

In the way of commission, to have three psychiatrists and psychologists none of whom, contrary to the majority opinion of their professions, are prepared to openly condemn the use of aversion therapy on homosexuals, and all three of whom hold out totally illusory prospects of 'cure' is to mislead. Similarly one of his churchmen is unlikely to help readers come outside. The Gay Lib piece is frankly inaccurate as a statement about what GL is, and so on.

In the way of omission, I made it quite clear — women, camps speaking for themselves and showing we are not all stupid slaving corrupters of youth, sociological perspectives, hard data on law enforcement in SA, and job discrimination which I gather has been one of the most important spin offs of the Duncan case. I listed more in my review.

To do all of these things is not to alienate people, nor to polarise — it is to lead to a real understanding of what being homosexual is all about.

Two other things briefly — if one is going to use as many academics, or people with connections with academics, as Mr. Ruwoldt has done, then they must expect to be judged on academic criteria. In this respect they mostly fall short. And it is precisely because they are 'respected SA authorities' (and I must take the editor's word for this) that their shortcomings are important. One of the points I made, however, was that this collection should have got away from academics rather more than it does.

And on 'coming out' I asked 'if not under SA's favourable circumstances, then when?' It is not that these people did not come out, but that they show a lack of understanding about themselves and our cause. One might also ask what it cost them emotionally to, presumably consciously, refer to themselves and other camps as 'they'.

Trevor Hughes



# Classifieds

**ADS:** Less than 30 words may be placed free of charge. Over 30 words, a fee of \$1.00 will be charged. Any advertisement placed by an individual or on behalf of a business, for a purely commercial concern will be charged at the rate of \$2.50 for the first 30 words, and \$1.00 for every ten thereafter. This charge will also apply where a Camp Ink 'Reply Number' is not required. Copy must include the clearly worded advert, plus a LEGIBLE name and address (not for publication unless specified). A reply number will be supplied to all advertisers who do not wish their own name and address published.

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**SYDNEY MALE, 30** seeks male, 30-45 with protective nature, must be able to love and receive love. Preferences, interests and also status unimportant. No. 281.

**MELBOURNE GUY, 30**, socially quiet, early 30's seeks similar male for friendship and regular sex. Looking for one-night-stands really demoralises — will some guy who feels the same way please write? No. 282.

**MELBOURNE MALE** seeks educated guy 22-30 as flat-mate, view affectionate relationship, for large Hawthorn flat. Interests: tennis, swimming, films and theatre. No. 283.

**BACHELOR, young 40's** very lonely, lives in large town on Eyre Peninsula (S. Aust.). Would like to meet/respond with male members 30-45 who might travel this way. Anxious for a lasting, affectionate relationship with guy interested in swimming, beach and fishing etc. Can offer accommodation. No. 284.

**TEACHER, male 37, quiet, ex-country,** appointed Sydney Eastern Suburbs 1973. Few friends in city — like to meet others. Eventual view to buying house/unit if compatible. No. 285.

**VICTORIAN MEMBER, bachelor, retired, beach resort home;** seeks mature friends, exchange visits. Interested travel, nudism, musical theatre, photography, correspondence. Car helpful, photo appreciated, will reply promptly. No. 286.

**YOUNG GUY, 24, very quiet,** would like to meet similar for a lasting and loving relationship. Must be keenly interested in classical music, the arts and travel. No effeminates or bisexuals. Photo appreciated. No. 287.

**MALE desires pen-pal of 18-25 years** anywhere who is interested in linguistics, travel and animal life. Send photo. No. 288.

**SYDNEY GUY, 20,** interested in motorcycles (racing them) Australian, shooting and outdoors would like to meet other guy near same age. This is not the same guy who placed advert No. 270 in the December issue. No. 289.

**SYDNEY MALE, 24,** anxious to meet discreet genuine, young gay, virile and good looking — at your abode to discuss and experience politics, religion, music, sex, love and man. "Juniors ad labores". No. 290.

**MALE MEMBER, 24** urgently requires a flat to share with one or more male members, possibly in the 25-30 age group in the Sydney Western Suburbs. Own room required. No. 291.

**QUIET SYDNEY male** wishes to make friends with other members, male or female with view to friendship and outings. Wide range of interests and hobbies. No. 292.

**MELBOURNE GUY, 30,** like to meet young bloke for outings and friendship. Interested in music, live theatre, swimming, travelling and photography. No. 293.

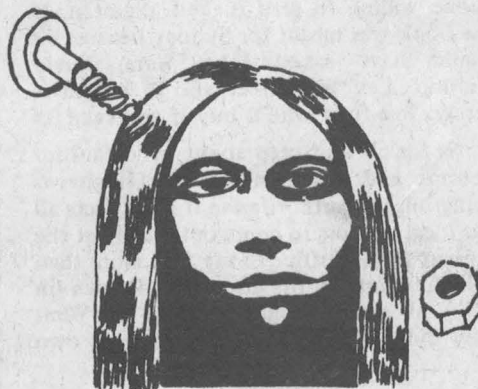
**MELBOURNE. Quiet, easy-going, 30,** looking for young guy to share flat. Student welcome. Nationality unimportant. No. 294.

**SYDNEY MALE, 26,** wants lucrative part-time job. Anything, anywhere considered (providing it's legal). No. 295.

**HAVE YOU HAD A BRUSH WITH THE LAW?** If so, your experiences may prove valuable in helping others avoid similar trouble. All names kept strictly confidential, facts are what we need. Write to Legal Action Group at Box 5074, GPO, Sydney. (No charge for replies to this one!)

The last edition of "Camp Ink" did not carry the usual advertisement supplement. This was due to the small volume of material received. Our apologies for any inconvenience this may have caused.

## UNSCREW YOUR MIND.....



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# Info

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### SYDNEY

Box 5074, GPO. Tel: 82-4023.

MELBOURNE (Society Five)

Box 1801, GPO.

Clubrooms: 270 Lonsdale Street. Tel: 663-4555.

### BRISBANE

Box 2374 G.P.O. Brisbane.

Clubrooms: 379 George Street. Tel: 21-9373.

### ADELAIDE

Box 1204K, GPO.

### PERTH

Box 3072, GPO.

Clubrooms: 79 Outram Street. Tel: 22-4561.

### HOBBART

Box 907J, GPO.

### CANBERRA

Box 273, PO. Civic Square.

### TAMWORTH

Camp/Gay Liberation,  
P.O. Box 148 Tamworth.

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## BLACK BIRDS OF SUPERSTITION

A volume of verse by Stefanie Bennett, poetry Editor for Camp Ink is now out.

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Price at \$1.20 including postage and available from Stefanie at 86 Adams St., Deagon. Brisbane. Qld.

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Melbourne Gay Liberation's paper.

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