We have also been reasonably successful in our public speaking campaign. Speakers from each branch have been invited to address at least our outside groups and so far we have had no problem with enthusiasm and the questions asked have been mainly sympathetic. Again, of course, this has been largely due to the nature of the organization and in the future we must seek ways of being invited to address groups of homosexuals to accept themselves with dignity and they have no hesitation in referring people to us. The majority however do not co-operate at all, there are a variety of reasons for this: some have built their careers around the manipulation of homosexuals into inadequately functioning heterosexuals, some believes homosexuals are sick mainly because they have met only sick homosexuals; some are homosexuals themselves who have exposed our own community in any way with a homosexual society; and of course, some react, at most, of the wider community react, with sheer embarrassment.

The N.S.W. branch recently sent a form letter to all the professional staff of one particular mental institution. The letter stated our views on homosexuality, asked for two institutions to forward it to their professional workers within C.A.M.P. NOT ONE PERSON REPLIED. Indeed some were angry and embarrassed that we had invited them to act as professional helpers within C.A.M.P. NOT ONE PERSON REPLIED.

It is very disappointing that a number of professional people refuse to listen to the views of any individuals. Since we have no way of estimating the affect this has on our members, and how much it will help to counteract the propaganda of our enemies, we feel we must continue to fight against this. It is important that we keep up the fight on all fronts.

FURTHERING OUR AIDS

People who responded to our first call were received twelve months ago were sent a card which contained as well an invitation to join the campaign, a list of our four aims, and the information that a number of meetings would be set up to discuss our aims with any interested members of the community. We have had some success in this and a number of people have joined us.

2. To provide a number of services such as legal, medical, and social, but we are not sure at this time how much of this work will be done on a voluntary basis.

3. To create a social organization and a club in our city to bring our community together, and as such we are already looking for a place to house our club.

4. To entertain. The society is intended to be serious but not dreary. Many of our activities will be pure entertainment, but we will also try to be serious on occasion.

Our present situation clearly shows that we have worked steadily towards the furthering of these aims without losing sight of any one of them.

The magazine is now in its eleventh month. Its quality has greatly improved during this period and we are already looking for a place to house our club.

At the end of the month we will be sending our first issue to a number of other cities and we are already looking for a place to house our club.

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to homosexuals while I was in danger of rejecting the personality theories I found more feasible simply because they were unfavourable to homosexuals. Something like a woman rejecting the whole of Freud's theory because she could not accept the penis envy part of it.

The final crunch came when a behaviourist gave us a series of lectures which included homosexuality and its treatment. The treatment was aversion therapy. Any of you who have ever house-trained a dog understand the basic principle of aversion therapy. If the dog craps on the carpet you punish it and before long the dog will stop crappping on the carpet. Aversion therapy is as simple as that. It is generally done with electric shocks. Unfortunately it can only stop undesired behaviour, it can only stop homosexuals from performing homosexual acts; it cannot turn us into heterosexuals. Because of this it is a most unhumane practice being no better than castration.

This behaviourist justified the use of aversion therapy on the grounds that it is only used on voluntary subjects. However he firmly believed, and made it quite clear, that a homosexual was self-destructive and incapable of living a fulfilling life. He believed pressure should be placed upon him to volunteer.

To cut a long story short, I answered an exam question of his, in which I told him that I was a homosexual, that he in fact was allowing his middle class values to influence his so-called objectivity and that I saw him and his colleagues as a very real threat to my personality.

On reflection that was probably a childish thing to do and more than likely my action reinforced his conviction that homosexuals are immature.

In any case it was at this point that I began to realise just how necessary was some sort of organisation which would encourage homosexuals openly to admit they were homosexuals. At the time as a psychology student I felt such an organisation to be necessary, if only to supply a more representative pool of subjects for research to draw on when investigating homosexuality. More importantly I increasingly realized that it is potentially damaging to the personality to hide a major part of oneself from the majority of one's acquaintances.

This problem of the denial of self was becoming more and more real to me as I approached the end of my University course.

Before I went to University I had led a double life. I had worked in an office and had many heterosexual friends. I knew the feeling of living in terror that I would be found out; that my heterosexual friends would learn about my secret life. Now don't get me wrong here. When I talk about my secret life I do not mean that as soon as the office closed I would rush home, put on a frilly dress and take myself off to the vice spots of the city. Nor do I mean that I rushed around offering boiled lollies to small boys. My secret life consisted of going home from work, watching T.V. and arguing with my lover over whose turn it was to cook dinner.

My life style changed dramatically when I met Michael. He had been found out while he was at Queensland University long before I met him. He was thrown out of Uni and his family and friends all came to know that he was homosexual. As a result he was also thrown out of home. So by the time I met him he had been living for some time as a known homosexual. He had collected a circle of friends, mostly heterosexual, who totally accepted him. He introduced me into this circle and I learnt for the first time in my life what it was like to be able to give complete expression to my personality.

Fortunately most of this happened shortly before I did my matriculation and went to University. I came to expect that our friends would tell any new recruit to our circle that I was homosexual and mostly they did.

Those years at university were extremely happy for me in this respect. I gained a great deal of confidence and began to realise that I did not have to apologise for my existence. But this was in the sheltered world of the university, and I realized that I would soon have to face the outside world again. I vowed that I would never again lead a double life but, of course, I knew I would. The future situation distressed me considerably. It is very easy not to mention one's homosexuality. Indeed if one does one is often accused of exploiting it. This accusation is, I feel, most unfair. Here tonight I have met many people for the first time. In the course of ordinary, polite conversation I was able to find out that some of you are married, divorced, widowed, etc. and how many children you have. In fact none of you would be embarrassed if I simply asked you "Are you married?". I have not, however, been able to find out how many of you are homosexual or have had homosexual relations. Many of you would probably be offended if I asked you. Here is the indignity of the situation. You can talk about your marriage and not be accused of exploiting your homosexuality yet a homosexual can't talk about his/her marriage without being accused of exploiting his/her homosexuality. I refuse to mention my homosexuality. It is an essential facet of my personality and to deny it is to deny myself. But by saying that I must (for self preservation) inform people that I am a homosexual, I do not mean that I intend to rush up to them and hit them in the eye with "I'm a homosexual"! Rather I mean that in the usual social situation of meeting new people I must be able to talk of my marriage and my sexual preferences.

At the time of leaving University however I felt that the difficulty of "being natural" would be too great. I was sure that I would again allow a mystery to be built up around me - to be thought of as the bachelor gay instead of as the gay bachelor.

I was then, not only aware of the need for a homosexual organisation but also of the need for myself to become known as a homosexual outside the circle of friends Michael and I shared. I talked the whole thing over with Chris and we decided to launch the Campaign.

My picture was published in the papers and I appeared on T.V. and radio. Everyone slapped me on the back and encouraged me to be courageous. As you have heard tonight my motives were quite selfish and hardly altruistic.

They were however one part of the set of forces behind the formation of C.A.M.P. I say one part because I cannot speak for Chris nor for the many others who responded immediately to the publicity. We all had different motives in forming C.A.M.P. We all have on common goal - the restoration of our rights as citizens and the realization of ourselves as uninterfered individuals.