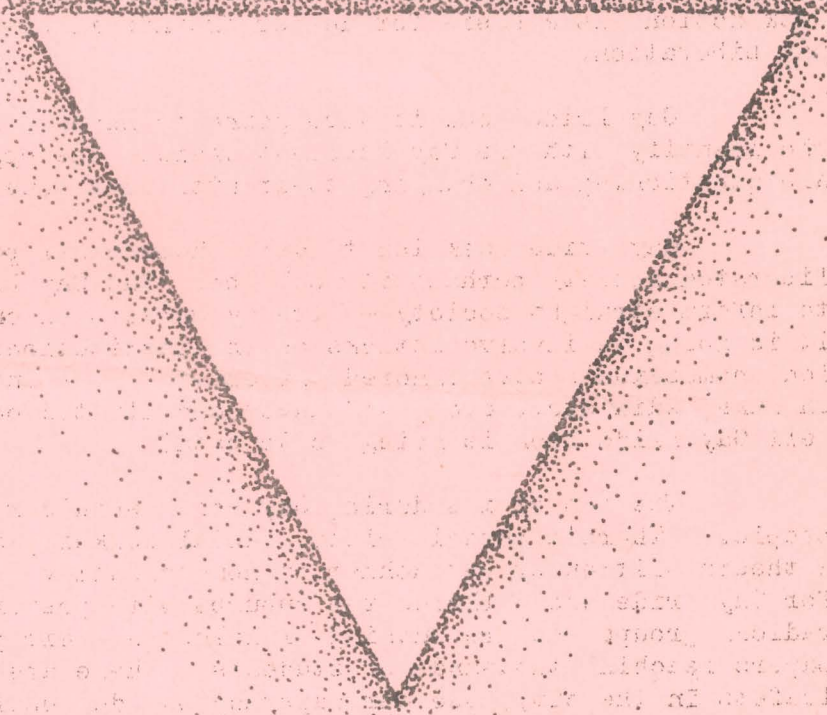


MELBOURNE GAY LIBERATION NEWSLETTER



**GAY
PRIDE
WEEK
7TH - 14TH SEPT.**

GAY PRIDE WEEK

We want to bring the idea of Gay Liberation, first of all, before as many gays as possible, and, second to confront the whole of society with out oppression and our demands for liberation.

Gay Liberation ideas have infiltrated many minds, both gay and straight over the past year. But we believe there is much to be gained by concentrating our fire, in one really big effort over one week, to really thrust Gay Liberation before everyone.

Gay Pride week is Nationwide. Very Big Involving more homosexuals in Australia than any other organised activity. But its success depends on you doing a lot of work. It depends on you coughing up a bit of money because expenditure is running into \$400.

As a homosexual, you need to involve yourself and your friends in Gay Pride Week. We need to involve ourselves in thinking about our homosexuality and questioning the anti-gay attitudes straight society holds which result in our fears, doubts, worries about being homosexual. We should also use it as an opportunity to examine our attitudes/actions to each other and use Gay Pride Week actions as a basis for deeper freindship sisterhood/brotherhood within Gay Liberation.

Gay Pride Week is also going to involve and inform those heterosexuals who identify with the Gay Movement against the oppression of homosexuals, who are questioning and changing their attitudes towards us.

Gay Pride Week isn't just a homosexual party - if we lived in a liberated society perhaps it would be. But Gay Pride Week is going to be used to inform straight society - already we've been on two radio programs - and it is going to involve attacks on the institutions that oppress us - for too long homosexuals have ignored the existance of anti-homosexual laws, police, shrinks, edia etc., etc., and have concentrated on having big celebrations - well Gay Pride Week is going to do both!

The activities during Gay Pride should reach a broad spectrum of people. There's physciatrists, social workers, doctors - who are going to get a thesis written by Rex Rohmer on homosexuality - Society Five is doing this for Gay Pride Wee; theres the suburbs with posters everywhere, there other radical groups who are running articles in their papers, there is university papers reaching thousands of students, t here are the people who'll get our leafets in the city, see our zaps and our demonstration, there is our parents who'll come to our parents meeting, there is the guys on the beat getting our leaflets, the people coming to our activities, there is the T.V., Press and Radio audiences who hear/real/see homosexuality in their own home!

ACTIVITIES.

Friday 7th Sept.	9.00	Gay Pride Inaugural Dance. Melbournian Receptions, Block Arcade, City. \$1.50
Sunday 9th Sept.	1.00	Gay Picnic. Botanical Garden, meet at Kiosk.
Monday 10th	8.00	Gay Poetry/Films. Guidl Theatre.
Tuesday 11th	8.00	Gay Parents Meeting. All Parents Welcome. Union House, Melb. Uni.
Wednesday 12th	8.00	Gay Speak-Out. Public Meeting, Assembly Hall
Thursday 13th		Schools Day, Leaflets, talks at High Schools
Friday 14th	5.00	Gay Pride Demonstration. City Square. Celebration Party afterrards, Melbourne Rec.
PLUS		leaflets everywhere, in the city everyday, Press coverage. Spontaneous gay actions. Surprises.

GRAPHICS GROUP

Any day now hundreds of posters will be appearing around your suburbs advertising Gay Pride Week! - all made possible by the Graphics Group who printed off a thousand within a couple of days. By the seventh we hope to have one more poster and a couple of pamphlets done as well as doing as well as doing flags and signs for the demo.

Not having much money we've been having problems with equipment and things, and eventually we hope to buy or build our own screens - at the moment we're using SVA. We also need people. People who know something about screen printing, who like designing or who just have some spare time to help us.

We would also like to explore the possibilities of political posters, so if you have any ideas, come along to our weekly meetings on Wednesdays at William Arnolds place, 61 Cobbin S.T. Richmond, 8 o'clock.

MENS GROUP

The third meeting was held Tuesday 28th., with about 30 men. The men's group plans to meet every Tuesday and all gay men invited. The meetings are planned for every Tuesday night (except during Gay Pride Week). Next meeting is at 294 Amess St. Nth. Carlton 8.00 P.M. Meetings following will be arranged the Tuesday night before. The men really need to get together - to get to know each other, and to talk on Gay Liberation.

CENTRE

Last week we thought we had found a centre, which we were going to share with a coffee lounge but the deal has fallen through. There is a feeling now that we should not base our centre in a coffee lounge, but in a house where all our meetings, activities can be based on. So keep looking for a large house, cheap in a central location. We will get a centre yet.

LAW REFORM GROUP

Some time this session, we haven't found out when yet, John Gorton is introducing the following motion in the House of Representatives: "That in the opinion of this house, homosexual acts between consenting adults in private should not be the subject of criminal prosecution." It will be seconded by Dr. Moss Cass.

This motion, cautious as it is, is most important. It will clear the way for the Government to produce a criminal code for the A.C.T. which makes no special reference to homosexuals. And hopefully the A.C.T. criminal code will used as a model by the other states. At present Victoria does not have a criminal code, just an accumulation of antiquated legislative junk.

However, the prospects for the motion are not very bright. Dr. Cass himself does not seem to know who will support it. What you can do now is write to Members of Parliament asking if their "consciences" (it will be a conscience vote) can condone our oppression. Try L.K. Johnson (Burke), H.A. Jenkins (Scullin), E. Innes (Melbourne), F. Crean (Melbourne Ports) for a start. And if you leave your letters in the Gay L.F. letter box (No. 85 Union basement) Gay Liberation will stamp them. When talking to the press or to members of the public remind them of the importance of this motion. If you have any other ideas for action raise them at the next Contact Group or General meeting. Time is running out. Dr. Cass didn't come to our meeting last week but lots of GLF people did which was encouraging.

The next meeting of the Law Reform Group is in the Coffee Lounge of Melbourne University Union at 7.00 on the 10th of September. IT will finish before 8.00 so it does not clash with the poetry reading/concert.

GAY PRISONERS ACTION GROUP

In the last week the G.P.A.G. has been born. The law and the legal system is really against people who have no knowledge of that system and most individuals who come up against the system - convicted or not suffer greatly - for instance bail discriminats against people with no money - If you do get caught on the beat etc and have no money or friends with money you'll rot in the remand section of pentridge untill your trial. And camp people sometimes can't notify friends or family. When you get to court you won't be able to afford a solititor and a barrister so you apply for legal aid for your representation in court - with the result that you won't get the best defence, it goes without saying that you won't get a Gay defence either..

We are going to set up a bail fund to bail out Gay people and pay for the best possible representation in court (if we have to pay) We plan to approach Unions and other organisation which are friendly and rich for money for this fund.

Also we plan to approach homosexuals for money, on it could be you next time in jail approach

GAPG (cont)

"It could be you" has become a reality so no this week. There are 4 homosexual cases in court this week. Did you know that the no. of homosexual offences has been increasing (the police reaction to changing community standards), there has been an increase of 32% in the crime rate for sex unnatural (homosexual) in 1972 and only an increase of 4% in sex natural (sex natural includes a guy who tried a girl up with barbed wire, knocked her teeth out, pissed in her mouth and fucked her) At the moment we have got \$300 out on bail for Douglas Moyle who we found out about through Helen Garner. He had been sitting in the remand section awaiting trial for 17 days. He has been charged with gross indecency (in private of course) and we've arranged for a barrister and solicitor to represent him, his trial date hasn't been set.

Also this week we've been to the county court to hear two other cases. One in which two guys got off with two 16 years old boys, who were also camp and the boys parents found out and tell the police. The result was much anxiety and \$300 fine for each. The judge couldn't give them a bond, he said, because it would make a mockery of the law - as they were practising homosexuals the judge said they would have broken the bond in a week.

It is very important that every homosexual goes to court to actually hear a case against another brother. It's very frightening to see it happening - it's hard to believe that it is real. If sitting in court witnessing a camp case can't radicalize a person nothing will.

One thing that occurred when all these guys went to the police - station should all teach us a lesson: they all made statements stating they were guilty as they were not informed that they didn't have to talk. When (if) you get arrested just give your name and address - say nothing until you see a lawyer. If you can do that you be right in court - but then you might not be safe at the police station - tell them you know you don't have to say anything. What the law provides for and what happens, of course, in practice is very different - it's hard to state your rights when three cops are standing over you. Rodney.

Womens Group. Meet Tuesdays at 8.00 p.m.
Womens Centre, 16 La Trobe Street.
City. Tele. 3471564.

G.A.A. - Adelaide.

GAA was formed through the frustration of several gay people who had gone through all the Gay Lib ideology. We were no longer willing to sit and discuss - gay consciousness in Adelaide was being inhibited by failure to put ideology into practice. Early 1973 saw the movement fragmented, vague and formless. Gay women were alienated from CAMP; having gained a political consciousness from Women's Liberation we were the most radical gays in Adelaide - only the Gay Camp in May got us organized to copy the inspiration and advice of Melbourne Gay Liberationists, again mostly women. Inactivity in Adelaide had come to the point of crises.

Resolution of the impasse came with the decision, immediately after the conference to form a consciousness - raising group. At least now some gays were meeting regularly to discuss gay issues at a personal level. The sense of community was once again returned to a small section of the gay population.

At one meeting Jon Ruwoldt announced that the Religious Task Force was to begin a programme of correspondence with members of the clergy and also with members of parliament and the media. From that first meeting it was decided that the only possible future for any form of gay consciousness would come from the adoption of activity, rather than discussion or socialization. To identify our intentions we named ourselves the Gay Activists Alliance.

Without attempting to be reformist, that is apologetic to the society we inhabit, our aim is to tackle and confront that society with gays as a united force working within rather than hiding from it. Militant and proud rather than humble and accepting.

We believe that homosexual women and men can only gain their due rights in the community by forming an effective homosexual lobby and by using their personal resources for greater gay activity whether by coming out or contributing from their closets.

- from a statement by Vivienne, Bill,
Phil and Jon.

The above was taken from the 2nd issue of "Boiled Sweets" the Newsletter of Adelaide Gay Activists Alliance.

In the 2 months since they have formed, the following zaps have taken place:

- Zapping a gynaecologist who told one of the lesbians that all she needed (more or less) was the right man and a good fuck.
- A vigil outside Parliament House on 5th July.
- Turning up at public meetings e.g., 12th July, a Liberal Movement election meeting.
- Speaking at the A.U. Medical Students monthly meeting.

x x x x x

LETTERS

If you have anything to say re., Gay Liberation, Radicalesbian, Feminism, both letters and articles are welcome and can be sent to Gay Liberation Newsletter, Box 85, The Union, Uni. of Melb., Parkville.

Dear Sisters and Brothers,

In reply to the letter in the last newsletter: re., the social group defending itself against accusations of sexism.

The accusation was not an accusation. It was a statement of fact. In a sexist society most things are run by men. And, whatever the reason, so are the Gay Lib., dances.

Just because men do not consciously oppress women does not mean that they don't oppress us. Men as a class oppress women as a class. Men obtain automatic privileges from their maleness. They may attempt to divest themselves of cock privilege - but to do that completely is impossible while most other people and every institution in society still treats men and women differently.

All whites oppress black people in that they are afforded the privileges (non-discrimination) of being white. The same is true of men.

As a woman I will never be free - will never divest myself of my oppressive sexist conditioning. Neither can any man divest himself of his oppressive status.

The struggle against sexism is an endless one. For a woman to believe she is liberated is simply naivety. For a man to believe that he does not oppress women is sheer masculine arrogance.

Chris Sitka.
LETTERS CONT. NEXT PAGE

MOVEMENT PERSPECTIVE.

Despite organizational hassles the Homosexual Movement in Australia has, since its inception in Sydney in 1970 has been moving from strength to strength.

With National GAY PRIDE WEEK in September - the movement should emerge in an even stronger position. For anyone interested in the movement per se., the following publication can be subscribed to.

- 1) MELBOURNE GAY LIBERATION NEWSLETTER
- monthly - free, send name and address to MELB., G.L., Box 85, UNI. of MELB., Parkville, Vic.
- 2) SYDNEY GAY LIBERATION NEWSLETTER
- monthly, \$2 yearly subscription. P.O., BOX A 76, Sydney South P10., Sydney N.S.W. 2000.
- 3) CAMP INK - Name and address to CAMP INK Box 5074 G.P.O., SYDNEY. Yearly subscription \$4.80 (1st class - plain sealed envelope) \$3.60 (2nd Class - unsealed envelope with stamped return address).

ISSUE NEXT

AD ADELAIDE GAA
DETAILS OF BOILED SWEETS

Dear Sisters and Brothers,

A number of people from Melbourne, Adelaide and Sydney have got together to compile a book about Homosexuality and Gay Liberation in Australia. This book represents a unique and different approach in that anyone in the movement who is interested has the opportunity of contributing to the book and/or taking part in the organization. Please contact the person in your State (below) if you are interested in participating and/or contributing to the book in any way. The format of the book, worked out during open discussion meetings held over a long weekend in Melbourne, covers the following sections:

- (I) History and origins of lesbian and homosexual political movements
- (II) The ways in which we are oppressed, institutionally and socially, including particular examples
- (III) The types of sub-cultures and life-styles we have evolved as victims of oppression
- (IV) Gay Liberation activities and theories in Australia.

Anyone interested in the book is invited to contribute:

- (1) Articles on any parts of the above areas (up to 3,000 words)
- (II) Any information that seems relevant - written or by word of mouth - no matter how trivial. This information will be published anonymously if you prefer. Here information is particularly needed on oppression (legal, police, courts, prisons, church, the forces, medical, etc.) and on individual experiences (family, work situation, social situations etc). Please contact any of the people below if you wish to contribute in this area.

So that we can begin to put the book together we need to know whether you are interested in being involved in writing anything or in contributing any information by the end of September,

in liberation,

Barbara Creed
 252 Rae Street,
 North Fitzroy
VICTORIA
 Tel: 4197630

John Lee
 Box A 76
 Sydney South
NSW, 2000
 Tel: 219654

Jill Matthews
 35 Carter Street
 Thorngate
SA, 5082
 Tel: 415260

Dear Gay Rays,

Hi, I'm a lesbian. You know, I feel good to be able to say that, but I'm still accepting myself so I usually go red in the face when the subject comes up among straight people. It's bloody stupid I know; I'm an "abomination of the horrible imagination" like "what do you do", "have you got a dildo" and "why are you abnormal - you look normal". What bloody crap!

Well, what do I do? All you have to do is use your imagination - not a bloody plastic dildo - and you can have a fantastic time. Number 2 stupid question - no I don't have a plastic prick I strap on - why do people use them? If you can't satisfy with what you've got, then give up. Number 3 question - of course I look normal. Why shouldn't I - I'm bloody human not a monster. Abnormal - that's what they are for saying such a thing. Anyone saying homosexuality is abnormal or perverted always sound to me to be somewhat abnormal themselves. I feel sorry for anyone with such an attitude - it must be awful walking about with such thoughts and making such ignorant fucknicks of themselves.

The only thing I hate about being camp is feeling in love with a straight married girl. I'm in this situation at the moment - she knows it. I've got no intention of stepping into a marriage and trying to turn a straight person camp because it just isn't fair. It would be the same as someone trying to make me straight. But I don't see any harm in just loving her. She's a terrific friend and so is her husband and they understand. Anyway, be honest with yourself (and others if possible) and come out from that goddamned double life or you'll only hurt yourself.

Love
Chris Turner, Queensland.

THE RADICALESBIAN MANIFESTO

Lesbian. We do not accept the word in the sense that it is traditionally used to describe, explain and limit us. Through our experience we have come to see its political significance. "Lesbian is the label which holds every woman in line." It's the fear word that says a woman has stepped outside her sex role-when that's what we want to do, the label loses its bite.

Conditioning as a woman begins early. Women are deluded into thinking that they are getting as good a deal as a man, just different. Lesbians are not conned into accepting their situation but are taught that lesbianism is a product of penis envy, arrested development, personality inadequacies, hormones. Society expects concealment of us. To the oppression of being a woman is added the oppression of concealment. This is why coming out is important. While we continue to hide from society we are accepting our own oppression. To become visible is the indication that we no longer accept their terms. We widen the range of our honesty with each other and all we meet. We break down our isolation. We recognise our oppression and refuse to internalise it. To say that God is Good is divisive but is necessary in reaction to our sexist conditioning. We will not let society rest. Anyone who wishes to disapprove will be obliged to do this to our faces.

We want to overcome the division between women - to touch, relate, to give strength and validity to each other. We want women to be able to relate to women on all levels. We want to relate as individuals, not as elements in a correst ideology. Fucking with another woman just removes one more barrier in our minds - enables us to learn to love our women-selves in another woman. It is another eradication of oppression. But every woman who likes and works with other women is "gay" by society's standards. For us, gay consciousness is feminist consciousness.

We want a genderless society, that is a society that doesn't differentiate on the basis of sex, where people relate to each other irrespective of gender. But we recognise that at this time and in this place women are just more likely to be able to form relationships with other women than with men, if our criterion is warmth and honesty. We know our relationships are natural. "The only sexual perversion is a relationship based on exploration and dishonesty".

We understand that our oppression stems from a sexist society. We recognise our oppression as women. We understand the specific threat that our living without men poses to the institutions of monogamy and the nuclear family, institutions which are the basis and the training schools of the patriarchy. This is why we organise as gay women apart from our gay brothers. Gay men, though oppressed, do still receive the automatic benefits of being male in a patriarchal society. Lesbians can only receive the automatic oppression of being female in a patriarchal society. There are professions traditionally allotted to gay men, but there's not even a paternalistic hand to women. Gay men have their heroes - Shakespeare, Oscar Wilde - while ours are suppressed - who knows that Florence Nightingale and Joan of Arc related to women? Homosexual men have always had the option of compromising, of receiving approval by being worthwhile citizens. Women aren't supposed to act for themselves, they are the power behind the man. So a lesbian, logically, has no place at all in the patriarchal society. At the same time this makes us freer to act against it.

We see all oppression - capitalist/worker, white/black, imperialist/third world-as sexist, that is, as based on male power. We identify with the struggles of all oppressed groups, not as different isolated causes, but as symptoms of a sexist world view.

We are going to fight our oppression on all levels. We refuse to regard ourselves as free while women are oppressed. We recognise the institutions which oppress us, and will not set up copies of marriage, of role playing, of power dominance. We are fighting our oppression with honesty, in ourselves and others. We will destroy the nuclear family in ourselves. We do not want equality, but liberation. We do not believe in individual solutions.

Our immediate aims and tactics are not fixed. Preconceptions affect tactics: we think that the whole society must change, and work at what comes, fixing at no one level. It is part of our oppression that we do not know how much we do not know. We cannot say what freedom will be like. We do not have a programme. A new society of aware people is very much a vision still. But we can say certain things. We do not condone any manifestation of the ideals of monogamy or the nuclear family within our own relationships. We believe that leadership is destructive, power is sexist, and as we aim for a leaderless society so we work in a leaderless group. And we attack the power basis of sexism in existing institutions. We work through consciousness raising to free our own heads. We work through zap actions and demonstrations to raise the consciousnesses of others, always bearing in mind that confrontation may open people's eyes, it may also alienate them. We do groove on militancy but adapt tactics to situations. For we do not skirt confrontations, knowing that our silence oppresses our silent sisters. Our existence is an argument in itself. Not only poofster bashers but a whole society oppresses us, so directness is the best tactic.

We want more than equality. We want change. Male power, embodied in the male institutions of our present culture, is aggression. To ask for equality is only to get into that - into ruthlessness and non-caring. So forget about that concept of power and talk about collective feminist consciousness, about development as people in strength and love. "Lying in the arms of the individual solution," we won't get anyway. So we want to establish our own alternative feminist culture. We want a distinct feminist community where we can learn to be/act out ourselves as people. We are not going to be seen through the eyes of male culture. And there's no point in conquering male culture when we can create our own.

NB: Everything is a paradox.

This manifesto was written in June this year. It was intended to clarify our ideas which are changing and developing all the time. It is not final or binding in any way.

Radical Lesbians.
Melbourne.

ALTERNATIVES

9 Alice Bloch in Radical Therapist
(1972).

"Gay people are constantly being referred to straight health clinics, drug and alcoholic rehabilitation centres and day care centres that fuck them over as gays. In moments of crisis there is often no place for gay people to go for fulfillment of their basic needs.... Even the groups that give gays a place to rap and people to rap with are not prepared to offer temporary living space, cheap food and clothing, or work for people in crisis.

"I propose a "gay care centre" - place that would care about gay people and help gays to take care of their own needs, a place where gays would care about and for each other. In planning and actualizing such a centre we would have to make great efforts to stay in touch with people's needs and be willing to revise constantly as needs appear and change.

"As I perceive the needs of the gay community at this time, here are some things we could do and ways we could do them:

1. Be a crisis center with short-term living space. In crisis counselling we should be sensitive and responsive to people's needs in many areas of life. This would mean we couldn't refer them to outside agencies and sit back with an easy conscience. We'd want to help people discover what they really want and how they can get it and then to help them get it - as a friend would, not as a professional agency would. We can't afford making divisions among ourselves as "therapist" and "client". All of us need each other and people who would come to us in a time of crisis could soon help other new people.
2. Be a cooperative workshop.
3. Offer help to gay drug addicts and alcoholis.
4. Help gay people organise in problem solving groups, interest groups, co-op houses - whatever groupings people want and need.
5. Offer "re-education" on demand (e.g. a workshop-seminar on sexism, a seminar on the political structures of (Sydney, Melbourne), etc., and how gay people can deal with them).
6. Offer legal referrals and follow-up.

"I don't think we should be open only to gay people, but we can be open only to people who can deal with us gays. We've all been oppressed enough, we can't afford to be oppressed more by people who come to us for help."

C.A.M.P. has already established services along these lines in Sydney, but more extensive services are needed. Such alternatives, however, can run into trouble by their own success. Straight society and its institutions will not help with camp services and will fight them; but if they lose, and the alternative gets established, then they will try to co-opt it. Instead of facing their own oppressive practices, they will pass people on to a gay counselling service and continue with their usual practices. A gay care centre should be a base from which action is taken to expose the belief beliefs, actions and institutions of straight society.

People who come to gay care centres are different from those normally seen by straight clinicians. They often tell stories about how they have been worked over by straight therapists. The relationships between people in gay care centres differs from the authoritarian relationships that characterize most clinics. As such, the ideology, information and activities of of gay care centres can be used by directly confront straight therapy. If aversion therapists were confronted by their 'failures' every time they spoke, they would have to personally come to grips with what they are doing. If psychologists were continually shown what relating to gay people can really be, they would begin to slow up on their pronouncements about abnormality and therapy. It is unlikely that psychiatrists and psychologists will change their ways without such direct steps by the camp community.

Robin Winkler.

RADICAL LESBIAN PUBLICATIONS (MELBOURNE)
FEMINIST COLLECTION 1.
MONSTER poem by ROBIN MORGAN.
Available from Women Centre - 16 St. Latrobe St
or from 78 Kerr St. Fitzroy.

gay liberation diary

- FRIDAY 31st Aug. GENERAL MEETING: G.M., EVERY FRIDAY EXCEPT WHEN DANCES ARE HELD.
8.00 P.M., 2ND FL., UNION BUILDING, MELB., UNI.
- MONDAY 3rd SEPT. CONTACT GROUP: COFFEE LOUNGE,
1ST FL., UNION BUILDING, MELB., UNI.
EVERY MONDAY AT 8.00 P.M.
- TUESDAY 4th GAY WOMENS GROUP: 8.00 P.M., WOMENS CENTRE,
16 LITTLE LA TROBE STREET, CITY.
GAY MENS GROUP: 8.00 P.M.,
294 AMESS STREET, NORTH CARLTON.
- WEDNESDAY 5th GRAPHICS GROUP: 8.00 P.M.,
61 COPPIN STREET, RICHMOND.
- FRIDAY 7th GAY LIBERATION INAUGURAL GAY PRIDE WEEK DANCE.
MELBOURNIAN RESTAURANT, 100 ELIZABETH STREET,
CITY. (BLOCK ARCADE).
THRESHOLD - LANFORD LEVER.

GAY PRIDE WEEK ACTIVITIES - SEE PAGE 2

N.B. MONDAY 10th LAW REFORM GROUP - SEE PAGE 3

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GAY PRIDE
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7th - 14th

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