

Fag Rag^{#3}



GAY MALE NEWSPAPER

SUMMER OF '72*****BOSTON, MASSACHUSETTS*****25¢ (35¢ out of town)

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» TRANSVESTITES «

We transvestites have to take care of ourselves, because, as past history shows, no other homosexual is going to do it. With all of Boston's gay organizations, there are none that speak to us. Some are tokenly open to us but they don't do a damn thing for us.

Most gays either hate us, are scared of us or, at the very most, see us as entertaining or amusing. They should be proud that we are members of the gay community. Looking back on the events of the last two years, it was half-sisters and upfront faggots who started the Stonewall riots which heralded the birth of the gay liberation movement. It wasn't the butch numbers but the screaming queens.

Even when other gay people can get jobs and secure apartments, we find it impossible. Because of a lack of understanding of our innermost feelings and our valid life-style we have lost our jobs, homes, family and friends.

Drag is a valid life-style for me and my half-sisters and half-brothers. We're told that drag is a frivolous, unnecessary, counter-revolutionary act. Why is it so normal and "revolutionary" to look like a man? As a faggot, I hate manliness. I hate butchness. I hate cockpower and I don't want to masquerade as something that wants the extinction of me and other gay brother and lesbians.

I've been forced to be a man for too long already. I'm tired of apologizing for my existence. I can't hide me. You can't hide me either.

"Revolutionary" gay men mock transvestites. Their rhetoric tells men to wear a dress to smash manhood—"Be a fiery femme." You can't make yourself into something which you are not. This mockery oppresses us. They can flaunt revolutionary drag for the theatrical effect and wear their "man" drag to be safe. If I dress as a man, I feel very uncomfortable and out of place. If I can't relate to myself and other transvestites and transsexuals, I can't relate to anyone else. And if the gay revolution can't relate to us, you'll drown in your own rhetoric. We're gonna be liberated, so educate yourself, world. There's really no holding us back.

Some of us thought, what with gay pride week coming up, we'd have a get-together of transvestites and transsexuals to celebrate our uniquely beautiful life-style and to talk with one another.

gay men feel comfortable for the women to talk there. From gay women I have heard sounds of anger, hostility and distrust towards men, gay men included. But these feelings have been largely articulated *among themselves*. Gay men, faced with the charge of male chauvinism, have discussed, *among themselves*, what they might do to become less oppressive and less motivated to respond to women in culturally conditioned patterns of behaviour. Little has been heard concerning their feelings about women and whether these statements are validated by the reality of their own experiences.

When the Gay Pride Week Committee was discussing plans for proposed workshops, one of which is to be centered around the film *MAEDCHEN IN UNIFORM*, there was a general feeling that discussions might best be conducted with men and women in separate groups because "the women feel uncomfortable talking with the men." I must ask just *who* will be feeling uncomfortable? And secondly, is comfort the most important consideration?

Fear, impotence, and guilt can all be embodied within anger. Anger is much feared and maligned within our society. It is to be kept hidden within individuals, within groups. Each of us has perfected certain emotional gymnastics to keep from divulging our anger at other people—particularly those we love. If women are angry at men, why

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Be warned!

Gay love to all.

Charles Boyette
SS no. 19715343

» GAY LEGAL «

At the workshop on Gay People and the Law, we hope not only to answer questions about the laws oppressing us but also to organize some relief. The laws aligned against us are many and formidable.

Remedial action will be discussed for several problems: The GLOBE's refusal to print advertisements from DOB, HCHS, GML, and other gay groups. Police enticement at the rest areas on Rt. 95 and 93 (lawyer R. Rubino will speak on progress in legal defense there). Being either a faggot or lesbian on welfare. Problems of child custody, adoption, police and court brutality; discrimination in housing, employment and other areas.

We hope to launch a campaign to repeal present discriminatory laws against sodomy, solicitation and lewd-lascivious conduct. Presently "whosoever commits the abominable and detestable crime against nature, either with mankind or a

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Fag Rag Blues 2

WHAT DOES NOT CHANGE/ IS THE WILL TO CHANGE

...and a long wait, we finally have FAG RAG 3 and hope every faggot will like it and every straight man will come out or drop dead on reading it.

Many men have asked from time to time why we appear so irregularly. Why not a predictable, exact schedule? If we were a straight paper, or if straight men were working on FAG RAG, it might be out every month, every week, or even every day. (Some day perhaps it will.) But we are faggots with a lot else to do. Making love, learning to love one another, our selves, our bodies, and making revolution. We are not a bureaucracy nor a hierarchy nor even quite an organization.

We are almost a paradigm of the gay liberation community—at least what's left of gay liberation forms. Everything is open, transitory, subject to change. Not more than two or three people who worked on LAVENDER VISION 1 (the faggot section), FAG RAG 1, and FAG RAG 2 are still in Boston. We have moved on, building our lives and the new life wherever we can—Chicago, Lawrence, New Orleans, New York City, San Francisco, Madison, Seattle, New Haven, and so on. Others have come to Boston.

We reject the pig state and all its values of predictability, schedules, "work," etc. We'd just as soon be travelling or living marginally on our own than be owned by GM, USMC, GE, UCLA, GD, OSU, USA, etc. "Freedom's just another word for nothing left to lose." After deconstructing our lives, we are not about to reconstruct them (at least on a straight line, hierarchy basis) for GLF, GML, GAA or even FAG RAG. (All this is not to say we are happy that more doesn't get done that needs to be done.)

We've spent a lot of time since last fall planning FAG RAG 3. We wrote in the first issue, "the movement for the liberation of Gay People should not belong to a small group of people with exclusive ideas." And since then we've continued looking for ways to bring Gay Male Liberation closer together with faggots in bars, parks, the block, transoms, rest areas, and other of our traditional institutions. To such an end, we had planned FAG RAG 3 as an issue devoted entirely to faggotry in Boston. We met enthusiastically—prepared an interview with Sylvia Sydney, but beyond that we haven't been able to more.

We have partly filled our promise to "serve the people" by working closely with Boston's Gay Pride Week Planning Committee. A whole series of our

articles—gay youth, legal change, gay women, mental patients, gay prisoners, and transvestism—provide background for the workshops between June 17 and 24.

In the meantime, we have FAG RAG 3—living within the schemes and chains of Amerikkkan faggotry. The paper and Boston GML survive—whether as a spring remnant or a historical inactionism, we're not sure. Everywhere across the country, the remaining pieces of the Gay Liberation Front have continued to split and fall apart. At first we said it was only a reorganization process, in which people were leaving organizations and going to live their liberation in gay communes and collectives. But several communes (that defiled out of the GLF's in Chicago, Washington, New York, Boston and other places) have since broken down and scattered into individual or at most two or three people living together.

All the splits we face in Boston continue as described in last issue's "Fag Rag Blues" editorial. In this issue a lot separates the consciousness among the various articles. Differences appear, but they are not simple ones—say between political and cultural revolutionaries or between sexual liberation gays and Red Book gays. These splits are not really between groups within GML so much as splits within ourselves. Each of us is fragmented—fragments of some whole we are as yet unable to form.

Occasionally we have been able to break down the barriers and individualism that cut us all apart. For instance, the section on poetry represents the work of the Good Gay Poets who have been developing their work together in weekly meetings. The Hoover article results from several drafts by about four people and was read and discussed by many more.

In the past we have not used any by-lines, because each article has been the result of long discussion, writing and rewriting in which all of us were involved. Inevitably, our spirit might be expressed in one particular voice, but that voice has in the past only articulated the emotions of which we have all been parts. We have also hesitated to "credit" articles, photos, or drawings to certain individuals because that would seem to imply that those who edited, typed, laid out and distributed the paper were less noteworthy.

Despite our divisions, GML has not lacked energy or activity. We have had dances (October, March, April and May); at our pot luck dinners we

have been able to get away from machination and distaste in order to eat and relax together. The Gay Work Group has provided a way for us not only to work together but also to support ourselves without succumbing to the usual capitalist institutions. The Gay Phone continues to ring and ring and ring. We don't have all the answers but we are always answering the phone. The Good Gay Poets have their first broadside on the street—free poetry for the people. We have organized and participated in demonstrations against the war, against the prison system, the psychologists, and the politicians.

Despite all this activity, GML and FAG RAG have not worked out all the contradictions that everyone faces living within a capitalist-imperialist society. In fact, in putting out FAG RAG 3 we have had to by-pass quite a few. Obviously this is faster and more efficient in the short run. And this has generally been what has happened across the country: Gay Activist Alliances have called for us to forget all those troublesome contradictions contained within individualism and inequality. They ask us to overlook the divisions between black/white, men/women, transvestite/straight, and get on with the struggle against our oppressors. At least these groups in Boston expect to push for forming some sort of Activist Alliance during Gay Pride Week, it is now only a question of time before Boston has its own alliance. GML has long ago been rejected by the New York GAA who refuse to even give the FAG RAG away for free. How we will or can relate to a similar group in Boston is still unclear.

What then is the future of Boston's GML and FAG RAG (so far the two have been completely joined)? Perhaps we will fill our promise of really going into a deep and full representation of all levels and aspects of Boston's "gay community." Perhaps we will rejoice with lesbians for an altogether new format. Perhaps we will become a collective like Radical Thought. Perhaps we will become a general "newspaper" for all Boston's gay groups. Perhaps we will become a magazine like the DOB Focus (we don't have to be tied to a newspaper format). Perhaps, we'll go the way of the Gay Revolution Party's *Exeter*. They are now the queer blue lights (see p. 22) putting gay dreams into video tape. Whatever or wherever we will be, you won't be able to ignore us any, easy faggots.

GAY PRIDE WEEK

● GAY JEWISH WORKSHOP ●

Be Gay, Be Jewish (if you're Jewish)

I've had two experiences with Jewish gay workshops, both of them good. The first was in Wash., D.C., way back in October, at a broader conference of young Jews. I had come out just recently, and was far more in touch with feelings of who I was. The workshop and the conference in general released a lot of gay, Jewish feeling. In that first strong surge of feeling about my identity as a Jewish homosexual, I began to feel love, love, love for a Jewish boy with whom I went to the conference. And it had a world to do with an awareness of him as a Jew, and a bond of sensitivity that evolved between us because of that. If it sounds tackily orientated, it felt as godly new as all that. He and I still live together and are usually somewhere on the borderline between friends and lovers, (without meaning to deny the time left over for sexies and/or growing pains).

The second workshop was in Madison, at the Gay conference last Thanksgiving. Ten or so people came and it was the workshop with which I identified most. I think most of the people in it felt that too. It ranged from talks about our families, our sexuality, to feeling most comfortable with each other in dealing with the political issues that arose at the conference, (such as black men's feeling that their identity and culture was being squeezed out of the conference), to plenty of nice Jewish ruminations.

When I think ahead to Gay Pride Week, I know I want an opportunity to be with other Jewish faggots. I don't have many preconceptions of what such a get-together would be. I know some things I would like to talk about, but feel that pretty much anything that happens would be good. I suppose one of the few failings of the Madison workshop was that people had so much to say and there was really wasn't that much space for it at a busy conference. If you feel like talking before Gay Pride Week, Harvey and Richard can be reached at the Gay Photo, 354-1535. Max!

In cooperation with the Gay PRIDE WEEK committee, FAG RAG is publishing background material for some of the workshops. A full schedule of these and other planned events is on the back cover. In printing material for the Tuesday night workshop (for any other), we do not necessarily put this forward as a part of FAG RAG itself. An article on Homosexuals and Institutions (release to Wednesday's workshop) is on p. 6.

GAY WOMEN

Over a year ago, I wrote a letter to the D.O.B. FOCUS in which I pointed out the separation which existed between gay women and gay men. Further, although gay people were attempting to digest straight fantasies and misconceptions about us by confronting them with our thoughts and feelings, gay women and gay men seemed unwilling to confront each other.

With Gay Pride Week approaching, I experience a renewed desire for strength and unity among gay people, yet also I wonder how much we have accomplished in that direction. Many gay women identify and align themselves more strongly with Women's Liberation than Gay Liberation. This is due in part to the fact that Women's Liberation has become directed toward concrete goals and has established successful, articulate leadership. There is, however, another possibility that is somewhat disturbing—gay women have dealt with their feelings of oppression by directing them at male chauvinism and Women's Liberation has become the buffer between them and straight society. Most gay men seem content for the women to remain there. From gay women I have heard sounds of anger, hostility and distrust towards men, gay men included. But these feelings have been largely articulated among themselves. Gay men, faced with the charge of male chauvinism, have discussed, among themselves, what they might do to become less oppressive and less motivated to respond to women in culturally conditioned patterns of behavior. Little has been heard concerning their feelings about women and whether

~ GAY YOUTH ~

The draft is one of several problems of particular concern to young gay people. During Gay Pride Week, gay people under 21 will get together to discuss these issues and to share some common ground - perhaps for the first time. The Gay Youth workshop will be held Sunday, June 18, at 3 p.m. at the St. John Mission Church, 23 Bowdoin St., Boston. Possible plans for an ongoing Gay Youth group will be discussed. For further information, call the Gay Photo, 354-1535.

To: Local Board no. 71
and All Gay Persons in America

Greetings,

Having received a verbal number of eleven (2/18/53), and being unwilling to lend my services to, or expose myself to danger for, a society which has defined me as sick and immoral, I am motivated to claim the exemption indicated by the enclosed letter.

I further wish to state that should my draft classification remain unaltered and I find myself entering the armed forces in 1973, I will not incur any law, ruling, or preventative measures against overt homosexual behavior to have any validity, and that on every opportunity, in the true spirit of the Gay Liberation Front, I will attempt to intimidate the armed forces and persons within to an acceptance, condemnation, and involvement with homosexuality.

Be warned!

Gay love to all.

Charles Berlin
SS no. 19715345

GAY PRIDE WEEK '72

June 17-25

HELLO—DURING THE WEEK OF JUNE 17-25, GAY PEOPLE IN BOSTON WILL CELEBRATE GAY PRIDE WEEK AND THE THIRD ANNIVERSARY OF THE GAY LIBERATION MOVEMENT WHICH GREW OUT OF THE CHRISTOPHER STREET UPRISINGS IN 1969. THOUSANDS OF GAY MEN AND WOMEN THEN TOOK TO THE STREETS IN PROTEST AGAINST CENTURIES OF OPPRESSION, WHEN THE POLICE ATTACKED THEY FOUGHT BACK! THIS IS A TIME FOR US TO COME TOGETHER, MEET NEW PEOPLE, TALK ABOUT OUR PROBLEMS, AND ENJOY OUR LOVE. ALL GAY SISTERS AND BROTHERS ARE INVITED. TELL ALL YOUR FRIENDS.

- JUNE 17**
SATURDAY **JEWISH GAY WORKSHOP**
Our families, our sexuality, our identities as Jews—maybe even our politics as Jews and whatever we can give each other as Jewish gays. at 2 pm 375 Norfolk Street, Cambridge (off Cambridge St. near Inman Square)
- JUNE 18**
SUNDAY **HOMOSEXUALS AND RELIGION** (postponed until after Gay Pride Week)
GAY YOUTH MEET AND MIXER
Problems we face with our families, our high schools, etc. How can we get together? 5 pm at St. John's Mission Church 33 Bowdoin Street, Boston
GAY COMMUNAL MEAL (BRING WONDERFUL FOOD TO SHARE)
7 pm at St. John's Mission Church
SINGING IN THE RAIN a great musical for free at 9 pm South Station Cinema 23 South Street, Boston
- JUNE 19**
MONDAY **GAY PEOPLE AND THE LAW, WELFARE**
What are the laws? How can we stay out of jail? Welfare for gay people, 74 Joy Street on Beacon Hill at 7:30 pm.
- JUNE 20**
TUESDAY **MAEDCHEN IN UNIFORM** an excellent 1930's German movie about lesbians in a girls' school. FREE at 7:30 pm Charles St. Meeting House 70 Charles St. Boston
- JUNE 21**
WEDNESDAY **GAY PEOPLE VS. INSTITUTIONS—PRISONS AND HOSPITALS**
What happens to homosexuals in these institutions? What can we do about it? 7:30 pm at Arlington Street Church 355 Boylston Street, Boston
- JUNE 22**
THURSDAY **GAY CANDLE LIGHT MARCH TO THE JAIL**
10:30 March from Arlington St. Church to the Charles St. Jail to support gay prisoners.
I WANT WHAT I WANT a film about the changes of a transsexual
TRANSVESTITES AND TRANSEXUALS getting together to talk about our uniquely beautiful life and the problems we face. Other gay people interested will be getting together at the same time to talk about our relationships, gender roles, etc. 7:30 pm at Old West Church 131 Cambridge Street, Boston
- JUNE 23**
FRIDAY **GAY PRIDE WEEK DANCE**
- JUNE 24**
SATURDAY **WOMEN'S BAND** 8:30 pm at Charles Street Meeting House \$1.50 Donation.
GAY PARADE AND RALLY
1:30 pm the parade begins at Copley Square and will go around the Boston Common with stops at various places (bring beautiful banners and signs and music makers)
Rally and Picnic on Boston Common Arts and Crafts Fair (bring your art) Bake Sale
WOMEN'S DANCE—SATURDAY NIGHT (more information later)
- JUNE 25**
SUNDAY **GAY PRIDE/CHRISTOPHER STREET CELEBRATION IN NEW YORK CITY**
Buses will be leaving Boston early Sunday morning and returning that night. Tickets \$10.

The workshops listed are merely suggestions and will be open to a lot of possibilities. Each night there will be small discussion groups for anyone interested in just talking—about coming out, problems, questions.

FOR MORE INFORMATION CALL 2621592 days and 492-4489 in the evenings

Everyone Invited