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- GAY PRIDE -

SAN FRANCISCO · JUNE 25, 1972



Christopher Street
SUN, JUNE 25, SAN FRANCISCO *West*

Freda Smith



Photo by Madeline Reed

Freda Smith "dropped out" of the straight Establishment last May to devote her full time and talents to the struggle for Human Liberation... in her case; the struggle for Gay and Women's Liberation. Prior to her enrollment as a full time student at the University of California-Sacramento last September, Freda had been Production Manager of ColorKing Photo - Sacramento. Her determination to return to college was based on the desire to both improve her talents for use in the campaign toward freedom... and to attack and change the establishment at the educational level. The attack has to date been successful... Sacramento University has approved this Semester the first-of-a-kind "Gay Studies" program... offering classes which meet State General Education requirements... under the Catalogue Heading of GAY STUDIES: Freda is a member of the Gay Studies Board... which will direct the program.

She is also active in Women's Liberation... one of three students on the University of California-Sacramento Women's Studies Board.

She is an Ordained Deacon of METROPOLITAN COMMUNITY CHURCH... and serves as Assistant Pastor of the Sacramento Church.

She is a publisher author of articles, poems, and short stories.

Freda is president of the "Statewide Committee for Sexual Law Reform."

She is a member of the SACRAMENTO LESBIAN FEMINISTS, THE GAY COMMUNITY ALLIANCE, and the recently formed caction group: THE LAVENDER COLLECTIVE.

Freda has lived with Madeline Reed for thirteen years... and together they are raising twelve-year-old: David Brown... explaining their fierce dedication to the cause of Lesbian Mothers.

Morris Kight

By Gerald Strickland of SPREE

The fifty-two year old founder of the GAY COMMUNITY SERVICES CENTER is undoubtedly the most totally altruistic, whole heartedly "love of fellow man" oriented person I have ever met. We all know people who radiate love when they speak: Morris literally generates it. Every corner of the bare little office on the second floor of the GAY COMMUNITY SERVICES CENTER at 1614 Wilshire Boulevard seemed to be permeated with his enthusiasm and magnanimity. Over and over he expounded the idea that "gays should be more than just proud - they should be ecstatic, for theirs is a natural, evolutionary heritage that at long last is gaining recognition in its natural, beautiful light.

During the lengthy, yet, oh so fastly fleeting evening, Morris, who combines a keen intellect with an erudite eloquateness, poured forth ecstatically (a word he uses often) or angrily on a myriad of diverse subjects. While he freely answered questions about himself, he would not expostulate in the first person for long. Some time ago he decided that he would never again care for himself more than enough just to survive. "Routine matters that disturb other people, I've chucked. Only human kind matters," he says.

One look at his shaggy silver-blond hair, his unexercised body that has slipped to fat his unpressed clothes that are more utilitarian than adornments, and one is aware that his time schedule allotted to serving others has indeed inflicted this self-sacrificing philosophy on him to its fullest measure. Yet one is keenly aware that in his case, outward appearance just cannot disguise a deep seeded inner beauty.

"I think I've always been gay," Morris says, "I think I've known it since I was about eight or nine. And I began to question existing sociological values about that time, too."



Morris was reared on a 48 acre farm in Central Texas in a county that absolutely forbade the presence of black people. In fact, signs were posted along the highway "Nigger, don't let the sun set on you in this county." The first time Morris saw a negro, he cried in terror, and then later suffered guilt qualms because he knew that a "prejudice which could evoke this kind of terror in a child was the abominable instrument of other people."

At 17, at Texas Christian University (and he sneers at the middle name of the school) Morris began his first crusade on behalf of racial equality and integration. Looking back, he laments that he was not a very courageous crusader, "I didn't campaign to get blacks into engineering, or science, or architecture. Just into the school of education so that they might teach their own kind."

Scoff at himself in retrospect as Morris does, that was the beginning. From that time on, he was constantly "attacking moral crimes," fighting battles for ethnic minorities "Since I was gay, it was only natural and fitting that I should reserve some of my energies for fighting gay causes."

To Morris Kight, a man's most heinous crime against man is war. He stated, "I felt emancipated when I marched in the first anti war rally in San Francisco on March 15, 1967. Later I started the Dow Action Committee for the abolition of chemical and biological warfare. That committee met with huge success, and we were actually able to get laws changed. On November 15, 1969 when I looked behind me and saw 350,000 people marching in the anti war parade in Washington, D.C., I knew the majority of my work in this direction was completed."

It was then that Morris threw all of his energies into the GAY LIBERATION FRONT. And more recently into the GAY COMMUNITY SERVICES CENTER.

Morris admits that he is proud of the growing achievements of the Center.

Morris happily accounts that the GAY COMMUNITY SERVICES CENTER now operates three houses, plus an over-night crash pad in downtown Los Angeles. Exclusive of the crash pad, it houses as many as 110 people at a time. The Center has placed several hundred in jobs. It has gotten 27 people out of prison, 5 of whom are on probation in the Center's custody. It has gotten 47 gays who were miserable in the service, released from military duty. Operating on a current budget of \$60,000 a year, it is supported by the minimal board and room fees of the three houses, and by the profits from the Gay Will Funky Shop, with the deficit made up by the generous donations of "our gay brothers and sisters."

When I first met Morris a number of years ago I was told by the party who introduced us, "He's a brilliant intellectual, and a complete atheist." I couldn't help telling Morris this, adding "I don't believe it."

"You're right. I don't struggle with the question of God. I just add another - o-for Good. I believe in the sanctity of man and the universe."

So this, in a greatly condensed capsule form, neglecting many of his virtues and accomplishments, is a sketch of Morris Kight.



History of Christopher Street

HOW IT ALL BEGAN!

On June 1, 1969, the State Liquor Authority of New York ordered bars without licenses to obtain them. On June 28 Seymour Pine, Deputy Inspector for the Sixth Precinct, went to the Stonewall, a favorite Gay bar outside Sheridan Square in Greenwich Village, to check the liquor license. Many Gay bars did not have one. The Stonewall was classified as a private club and was not required to have a liquor license. Pine announced the raid and started releasing the bar's two hundred customers out the door one by one. Instead of running away as usual, the customers stayed outside in the heat to await the outcome of the raid. At first the crowd of four hundred people was jovial, and when the rest of the patrons left the bar, the crowd yelled their approval.

But the atmosphere changed as soon as the police brought a paddy wagon and three police cars to the scene. Three homosexuals were arrested and pushed inside the vehicles. The crowd became ugly, started yelling, and threatened to overturn the wagon. A lesbian emerged from the bar. She fought the police when they tried to push her into a squad car. The crowd then started screaming "police brutality" and "pigs" and suddenly began throwing beer cans, coins, bricks, bottles, and rocks at the police. Inspector Pine commanded the police cars and paddy wagon to drive away with the persons arrested before more serious violence broke out.

"Just drop them at the Sixth Precinct and hurry back," Pine ordered, thinking that further reinforcements were necessary to stop the angry mob. Some

of the police made their way through the crowd and left. Those patrolmen who stayed could only clear a ten-foot passage through the crowd. The coins and bottles continued to be hurled, forcing Pine, the police, and VILLAGE VOICE reporter Howard Smith to lock themselves in the bar. The customers who were still inside began shoving the police back towards the door. The officers ordered them to stop, but the patrons ignored the warning. Outside more persons gathered in front of the bar, as news of the raid spread throughout Greenwich Village.

The crowd outside the bar hurled bricks at the front door and broke it open. When the police inside tried to close the door, one of them was hurt by a flying brick. Pine rushed outside with two officers, grabbed fold-singer Dave Van Ronk who was working nearby, and pulled him inside. Five patrolmen beat him up and then charged him with assault for throwing a missile at a cop. Since no policemen were outside to stop them, the mob continued throwing bottles, cement blocks, and cobblestones which they tore up from the street.

Outside, one young man grabbed a garbage can VILLAGE VOICE reporter Lucian Truscott IV was sitting on. Truscott got off the can and the young man used it to break the bar's windows. A group of people then tore a parking meter from the cement to use as a battering ram against the Stonewall's front door. When the door flew open Inspector Pine shouted: "Get away from there or I'll shoot." The attack stopped momentarily and then the door was broken in again and a large plywood window was smashed. The cops drew their guns and threatened to shoot anyone who entered. Fortunately, there was no firing.

As soon as police reinforcements arrived, the angry crowd outside the Stonewall hurled matches and lighter fluid firebomb and threatened to roast the "pigs" alive. Police in the bar discovered a firehose and sprayed the mob outside, which served to cool the rioters momentarily. Before they could renew the attack, more cops arrived, and pushed the mob off the streets, ending the forty-five minute riot.

Thirteen people were picked up and charged with assault. The owners were arrested for stocking and vending liquor without a license. Ten law officers were hurt in the melee and had to be hospitalized. Autos had been overturned. After the riot, the police claimed in press interviews that they were not harassing homosexuals. Pine dropped all of the charges and freed everyone who had been arrested. The bar owners stated they

were respectable entrepreneurs who were being hassled by the police only because they ran a Gay bar. They claimed the detectives broke "the mirrors, jukeboxes, phones, tiroletoes, and cigarette machines and stopped up the sings."

The next morning the owner announced that the Stonewall would be open that night. He kept his word. In the afternoon Gay people put boards on the windows and wrote in chalk: "Support Gay power." This was the first time this phrase was ever used. At night the crowd returned. Some young men led them in a "Gay power" cheer while others clasped hands and hugged. Older homosexuals who came to see what was happening were shocked at the indiscretion of the younger men. The yelling of "Gay power" increased.

The crowd started marching east down Christopher Street to Sixth Avenue where bar owners warned the group to go back into the Stonewall. They were ignored. Along the way the demonstrators ran into the New York City Tactical Patrol Force which had orders to break up the protest. The police chased the crowd back to the corner of Waverly Place, where the rioters were temporarily halted. The patrolmen then swept them down Christopher Street to Seventh Avenue. The cops closed off the street and the park, arrested some demonstrators, and dispersed a group gathering on Seventh Avenue. The demonstration ended at 3:30 in the morning.

On Sunday night the crowd returned and the police carefully cleared them from the vicinity. Poet Allen Ginsberg arrived and exclaimed: "Gay power! Isn't that great! We're one of the largest minorities in the country. It's about time we did something to assert ourselves." For the first time Ginsberg entered the Stonewall and danced. Later he said: "The guys there were so beautiful - they've lost that wounded look that homosexuals had ten years ago." After discussing the significance of these events he shouted: "Power to Gay people!"

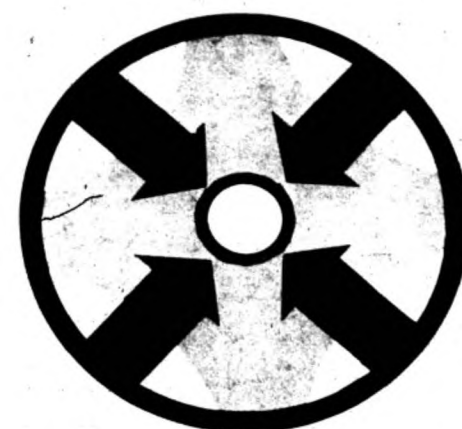
Incidents continued after Sunday night. Crowds constructed barricades from discarded furniture and lit three hundred bonfires. Bricks, garbage, and sacks of shit were heaved on the police from roofs of buildings. That night a grove of trees was cut down in a Queens park off Grand Central Parkway at 78th Street by a posse residents had

established to hassle Gay people who met there. About a month before a group of forty neighbors went to the park every night, encircled the homosexuals, beamed strong searchlights on them, and ordered them to leave. Although this action was illegal the police did nothing to stop it.

The day after the first riot the Mattachine Society denounced law officers for harassing homosexuals. Stories had spread throughout New York that the disturbances were masterminded by Students for a Democratic Society, the American Civil Liberties Union, the Black, White, or Pink Panthers. The trouble lasted a week and each night the streets were filled with homosexuals screaming "Gay power to Gay people!" and confronting squads of the Tactical Police. The newly formed GAY LIBERATION FRONT, the DAUGHTERS OF BILITIS, and the MATTACHINE SOCIETY led a rally and march of five hundred people from Washington Square to the Stonewall. Radical homosexuals held lavender banners, shouted Gay power slogans, and sang "We Shall Overcome."

Gay power really began with the Stonewall riots, which showed that homosexuals would no longer allow themselves to be society's scapegoat. In the past Gay people were afraid when the police came to raid their bars and tried to leave as soon as possible. But the Stonewall incident was different. For the first time homosexuals began fighting back and turning on their oppressors. Now it was the policemen's turn to be afraid. These tactics represented a definite break between the new homosexual activists and old Gay establishment.

During the week of the Stonewall riots the GAY LIBERATION FRONT was organized by Michael Brown, Martha Shelley, Jerry Hooser, and Jim Owles. The movement called itself by a name similar to the National Liberation Front in Vietnam. THE GAY LIBERATION slogan "Out of the closets and into the streets" suggests an alliance with street people (hippies) and other radicals. The GAY LIBERATION FRONT believes oppression of homosexuals is part of the national oppression of all minorities, and for that reason it supports the liberation of all persecuted peoples in the United States such as Blacks, women, Chicanos, Indians, and hippies.



ABOUT S.I.R.

THE SOCIETY FOR INDIVIDUAL RIGHTS was incorporated July, 1964 by its founding President Mr. William Edward Beardemphl.

Following are the statment of policy adopted by that organization and the preamble to S.I.R.'S Constitution, both of which Mr. Beardemphl composed, and which are still serving as the guiding principles for THE SOCIETY FOR INDIVIDUAL RIGHTS.

SIR'S STATEMENT OF POLICY

SIR is an organization formed from within the Community working for the Community. By trying to give the individual a sense of dignity before himself and within his Society, it answers the question of how we can maintain our self-respect. SIR is dedicated to belief in the worth of the homosexual and adheres to the principle that the individual has the right to his own sexual orientation so

long as the practice of the belief does not interfere with the rights of others.

We must not forget that there are certain rights connected with being a man which are, despite peculiarities of color, of creed or of sexual orientation, guaranteed to all men. These inalienable rights must be constantly defended against the erosion of public power and ruin by personal apathy. There should be an end to dismissals from our jobs; an end to police harassment, and the interference of the state with the sanctity of the individual within his home. To assure that these reprisals cease, we believe in the necessity of a political mantle guaranteeing to the homosexual the rights so easily granted to others.

We find ourselves scorned by the very society which may be in fact largely responsible for our creation, our rights as persons and citizens before the law imperiled, our individuality suppressed by a hostile social order, and our spirit forced to accept a guilt unwarranted by the circumstances of our existence. Believing as we do that there is no strength but through organization, SIR is determined that through its actions and through cooperation from within the Community, these conditions will be changed. In those areas where we need to change, let us change ourselves.

Other organizations have done good and necessary work, but there are still many areas which desperately call for attention. There is the need for political action, the need to provide adequate and responsible legal counsel, the need to establish cooperation with the churches, the need to educate all men in their rights as citizens, and the need to provide our people with an honorable social fabric. These are but few of many worthwhile projects which will occupy the efforts of SIR in the months to come.

But also, we must learn from the experiences of other organizations, their successes and failures, adding to their

effort SIR's specific dedication to the democratic process. Rejecting inwardness, the strife of personality and politics, and the languishing under a forever unchanging dictatorial control, we intend to give service where service is due. Through action we shall demonstrate a serious comprehensive program of financial stability and resourcefulness, a provision for active and responsible participation of individuals in our efforts, a willingness to get necessary jobs done, and in particular to provide an attractive, meaningful and healthy social fabric for the well-being of our members.

While we are still dedicated to a spirit of free competition, eventually we hope to achieve the coordination of all organizations working on behalf of the homosexual. Recognizing that we live with an urgency of need, in a time when change is constant and often dramatic, we respond to the call to action, certain that a feeling of Community has been established. Working toward that goal, and an accord to that belief by all people, SIR is pledged to act.

THE PREAMBLE TO THE SIR CONSTITUTION

"Believing in our democratic heritage and that ethical values are self-determined and limited only by every person's right to decide his own, we organize for: the reaffirming of individual pride and dignity regardless of orientation; the elimination of the public stigma attached to human self-expression; the accomplishing of effective changes in unjust laws concerning private relationships among consenting adults; the giving of real and substantial aid to members in difficulties; the promoting of better physical, mental and emotional health; the creating of a sense of community; and the establishing of an attractive social atmosphere and constructive outlets for members and their friends

—Preamble, S.I.R. Constitution

In a volunteer organization, like S.I.R. it is people that count. Active, involved individuals who want to make a contribution helping their brothers and sisters are needed. People with little time, but who can contribute money to help finance new programs are needed.

Areas of volunteer work are endless: through productions, working on dances, organizing activities, decorating, painting, carpentry, legal assistance, job counseling, working with church groups, health care, putting together publications such as booklets, brochures, or VECTOR speaking to groups, taking interested people on tours of gay places, liaison with elected officials, answering the phone, typing, circulating petitions, political action of all kinds, there is a need for you at S.I.R. Whatever it is that you can contribute, there are those who will appreciate what you can do.

We need doers! Phone 781-1570, write S.I.R., 83 6th Street, or better yet, come down in person, introduce yourself, and join the largest, gay organization in the world.

The following Publications are available from: The Society for Individual Rights

83 Sixth Street	
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SISTERS is a 31 page monthly magazine with news, editorials, book reviews, poetry, graphic art, photos by and for the Lesbian Community.

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M.C.C.

ALL THE THINGS
YOU WANTED TO KNOW
ABOUT M.C.C.*

*But were afraid to ask
WHAT IS M.C.C.?

METROPOLITAN COMMUNITY CHURCH is a Christian Church open to all people, but with a special ministry to the homosexual community. Our church offers the opportunity for all men and women to worship God, to receive personal and job counseling and to participate in meaningful and community activities.

DOES M.C.C. VIEW HOMOSEXUALITY AS A SIN IN VIEW OF WHAT THE BIBLE SAYS?

We feel that homosexuality represents another variation in the many ways that human beings use to express affection. We believe gay life within the framework of Christianity is valid and healthy. The Bible expresses beliefs regarding a number of subjects and these ideas must be viewed in historical and cultural context. For example, the story of Sodom and Gomorrah appears to preach the sin of lust and not homosexuality as such. Christ himself never spoke concerning gay life, but He did say to everyone, "Take up your cross and follow me."

HOW DID M.C.C. BEGIN?

M.C.C. was founded in the Fall of 1968 by a dynamic young minister named Troy Perry in Los Angeles. He set out to prove that God really cared for the homosexual. Since that time M.C.C. has rapidly expanded across the country. Congregations are now functioning in Los Angeles, San Diego, San Francisco, Miami, Chicago, Washington, New York, Oakland, Sacramento, San Jose, Fresno, Portland, Seattle, Honolulu and many other American cities.

WHAT ARE THE QUALIFICATIONS FOR MEMBERSHIP?

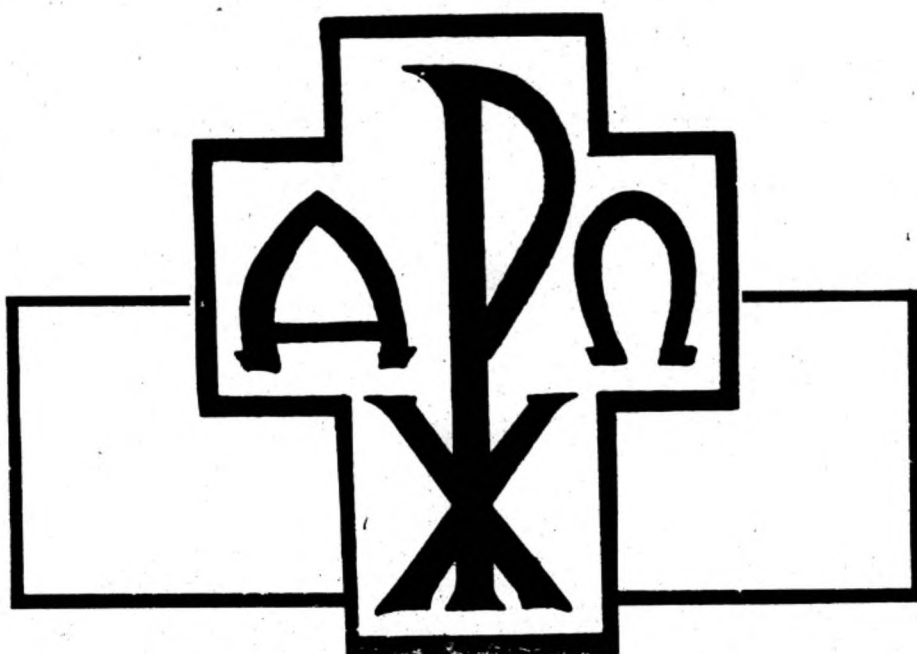
The one basic requirement is that you accept Jesus Christ as your personal Savior and that you resolve to life a life in His service.

BUT SUPPOSE THAT FOR PERSONAL REASONS I CANNOT ACCEPT THIS BELIEF IN CHRIST?

Then you may become a "friend of M.C.C." A friend is someone who can participate in the regular activities of the church, serve on committees and speak at church meetings. However, he does not vote at congregational meetings, a right reserved for members.

CAN YOU RETAIN MEMBERSHIP IN THE CHURCH YOU WERE BORN INTO AND STILL BE A MEMBER OF M.C.C.?

Certainly, many people do.



DOES M.C.C. WORK IN AREAS OTHER THAN WORSHIP AREAS?

We believe the truest expression of worship is to make our commitment felt in all parts of the community. The church generally and the San Francisco M.C.C. specifically is in the forefront of the battle for gay rights and social justice. The church helps in practical ways with personal counseling, job referrals, food, clothing and lodging. The church meets social needs with discussions, dances, outings etc.

ULTIMATELY, WHAT DOES M.C.C. HOPE TO ACCOMPLISH?

Our present program of religious and social activity, of social action, of personal services and of Christian fellowship is aimed toward one goal. Our goal is to make the Christian Church relevant to both gay and straight people. When gay and straight people learn to accept one another without judging and with Christian love, both groups will have come that much closer to the example set for us by Jesus Christ. In the final analysis, our work can only result in good for all God's children. We invite your help and concern in this great adventure in Christian commitment!

SAN FRANCISCO M.C.C. SCHEDULE OF ACTIVITIES:

Sunday Worship Services: 11 a.m. - 150 Sixth Street; 7:30 p.m. - St. Aidan's Church, Gold Mine & Diamond Heights Blvd., Rides Available at 18th and Castro Streets at 7:00 p.m., Sundays.

Wednesday Night Prayer Meeting, 7:30 p.m. - locations announced.

Thursday Night Choir Practice, 7:30 p.m. - St. Aidan's Church.

Friday Night Social Activities, as announced at St. Aidan's Church.

Professional and Pastoral Counseling - by appointment.

For further information on all activities, call 864-3576.

DOES M.C.C. PERFORM MARRIAGES IN WHICH MEMBERS OF THE SAME SEX ARE UNITED?

Certainly. We call these commitments a Holy Union. Many of these relationships have endured for years. The idea that two gay people cannot live together very long is largely myth. Before a Holy Union is performed, the partners must attend a counseling session with the pastor. They must demonstrate their maturity, their seriousness of purpose and their understanding of the elements of a Christian union. The church also performs marriages between men and women.

CAN STRAIGHT PEOPLE JOIN M.C.C.?

Anyone is welcome regardless of who they are. There are a number of straight members and friends in our church. They find a unique expression of Christian commitment here that adds meaning to their lives. Many are families and friends of gay members.



Gay Activists Alliance

WHAT IS THE GAY ACTIVISTS ALLIANCE?

The GAY ACTIVISTS ALLIANCE is an organization of men and women exclusively dedicated to the eradication of all legal, political and economic oppression of homosexuals, the unconditional recognition of the basic rights of homosexuals, and the attainment of political power for homosexuals.

Throughout Judaeo-Christian culture, homosexuals have been reviled morally, made into criminals politically, scourged physically, made to hate themselves psychologically, and harassed economically. Only in this century has even the right of existence of homosexuals become tacitly accepted, while homosexual practices yet remain illegal, immoral, or "sick."

The GAY ACTIVISTS ALLIANCE proudly proclaims that Gay love is good and advocates public confrontation with all forces which would repress that love.

While believing that such public confrontation is the best way for homosexual to reaffirm their own sense of self-pride, the GAY ACTIVISTS ALLIANCE also recognizes the plight of those who, for whatever reason, are unable to make a public commitment, and welcomes their help behind the scenes.

The GAY ACTIVISTS ALLIANCE hopes to have a community center in the near future, a home for its political and social functions. Through bi-weekly meetings, "militant political action," and "joyous social events," the GAY ACTIVISTS ALLIANCE will build an unshakable political and psychological base for the complete liberation of homosexuals and for the universal recognition of their autonomy as free men and women.

About our symbol: What is relevant in a world barraged with symbols, is the clarity of thoughts and unity of purpose behind any creative occurrence. For the sciences of chemistry and physics, the "lambda" sign symbolizes the complete exchange of energy - that moment or span of time which is witness to absolute activity.

An ancient symbol now, brought to application centuries after its origin, lambda is the eleventh lowercase letter of the first Hellenic alphabet. The Lacadaemonians or Spartans bore the lambda on their shields, a people's will aimed at common oppressors.

Likewise, members of the GAY ACTIVISTS ALLIANCE uphold it as their symbol before the nation's public eye. It signifies a commitment among

conscious men and women to achieve and defend their human rights as homosexual citizens. Activism is the struggle against a common oppression a cultural bond develops, suffused with human energies. The lambda now affirms the liberation of all gay people.

HOW DID THE GAY ACTIVISTS ALLIANCE BEGIN IN SAN FRANCISCO AND CALIFORNIA?

On April 24th, in 1971, at a "peace march-rally," Gay Liberationist Morris Kight was "trashed" by members of the PCPJ before he could speak. Dozens of Gays, angered by this and the "treachery" of the SWP and other "peace" groups, gathered in the Mission District on May 9th to form the GAA/SF. There were eleven people at this first meeting, and all voted to bring the GAA into existence. The first public meeting at which twenty-five attended, was held at the Christ Church Parish facility, 26 Seventh Street, two weeks later. From that day forth, GAA has never ceased growing and is today the major power in the Gay society of San Francisco. Membership reached an alltime peak in October of 1971, with nearly two hundred attending the first Candidates Night, with every single major candidate for Mayor, with one exception, attending. Two weeks later, the membership was "purged" by the GAA president, who suspended the Constitution. He and other

GAA "patriots" saw their organization being "co-opted" by the dreaded Trotskyites, better known as the Socialists Workers Party (SWP). Membership in GAA built back slowly until this June the membership stands at one hundred and eighty-four. Meetings are held the first and third Monday nights at 7:30 PM at the Christ Church Parish facility in the Odd Fellows Building at 26 Seventh Street in downtown San Francisco's Tenderloin area. The current president is one of the original founders, he being the Reverend Ray Broshears. The founding president being the Reverend M. Itkin. GAA today offers various programs to the Gay of San Francisco, with the main one being political action and lobbying for social change. GAA holds a dance once a month, and has other social functions as well. The newsletter of GAA/SF is GAYVOICE, which is bi-monthly and may be had for the asking. GAA has an intensive program of self-help rehabilitation for Gays in the Tenderloin and is working now on the project of a Drop-In Center on the street level in the Tenderloin. GAA membership includes radical leftists, and radical rightists, Republicans and Democrats, closet queens (a few), transvestites and transsexuals and hustlers. All Gay People are GAA People. In addition to GAA/SF, there is now a GAA/LA under the leadership of Lee Ellingworth-Wilson.

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Our revolutionary consciousness creates our life-style, and our life-style creates our revolutionary consciousness.

We are committed to destroying the male-supremacist racist capitalist imperialist system which systematically oppresses women in this country, in Indochina and throughout the neo-colonialist world.

We express that commitment not only in our speech, but more importantly, in our relationships with each other.

Some of us have read the "Fourth World Manifesto" written by Detroit sisters and we regard the "Manifesto" as an extremely accurate and far-reaching piece of literature which should be read and discussed by all women.

We agree with the analysis presented in the "Manifesto." Specifically, we agree that:

"Though it appears that both men and women live together within the institutions of a society, men really define and control the institutions while women live under their rule. The government, army, religion, economy and family are institutions of the male culture's colonial rule of the female."

Further, we agree that, "no anti-capitalist, working class, Third World, anti-imperialist, etc., movement will ever free women... The female culture will continue to be destroyed by the ruling male culture and by male revolutionaries whose primary identification is with male culture."

We incorporate the analysis in the "Manifesto" into our lesbian way of living and looking at things. We agree that "...all women who fight against their own oppression (colonialized status) as females under male domination are anti-imperialist by definition."

As Radicalesbians who are rejecting colony-status in our life-style, we identify with the struggle for liberation of all colonized people.

Male culture defines the lesbian as a woman who sleeps with another woman. We Radicalesbians do affirm that it is natural for women to express their love for each other sexually, however we object to that definition as a mere "sexual preference" and assert that lesbianism is a life-style in which women get their love, identity and support from other women.

As some sisters from New York have written, "Lesbian is a label invented by men to throw at any woman who dares to be his equal... who dares to assert the primacy of her own need."

We call ourselves lesbians "women-identified - women."

The lesbian life-style implicitly rejects much of male culture and its many institutions. Because she relies upon and identifies with women for emotional, physical and economic support, the lesbian is considered immoral and is damned by the church.

The lesbian refuses to be man's personal property. Her life-style boycotts the institutions of marriage and the nuclear family.

We reject the male-dominated and controlled political system, in which women have only token power, which pretends to be democratic, but which is in reality - a totalitarian patriarchal regime.

We are working to build a movement that is organized on a personal, collective and communal level with each woman being an essential and equal part of that movement.

We reject the values of this sick society that pit women against each other for the pleasure of men and which dictates that women's bodies be objects for male exploitation. We are learning to make our minds free of those values and to see the beauty in all women loving women.

We are proud of the female culture of emotions, intuition, love, personal relationships, etc. as essential human characteristics. It is our male colonizers - it is the male culture - who have defined essential humanity out of their identity and are "culturally deprived."

Radicalesbians dare to say that relationships between women can be total - that women can, and must, fulfill all of each other's needs.

Male society restricts women from forming close, total relationships with women. If a woman does not allow herself to enter into a total relationship with another woman, we ask, are women ever going to allow themselves to concentrate totally on building a women's movement that is for women?

As lesbians we believe that by working to bring women together in total relationships with each other that we are creating what is an essential condition to destroying the male-supremacist racist capitalist imperialist system.

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GAY LIBERATION FRONT

By Sasha Gregory

In June, 1969, a spontaneous gay/police riot tore the closet of social oppression of gays in the first violent confrontation between gays and straights in history.

Drag Queens at New York City's Stonewall Inn said "NO MORE" to police raids, refusing to stand passively while their rights as citizens were abused another time.

Joined by lesbians, male homosexuals - gays of all genders and life-styles, they rioted in Christopher Street, sustaining injuries and injuring police.

The riot erupted into the GAY LIBERATION Movement across the country almost as fast as the media could carry the news.

In one year after the riot, there were more than sixty new gay organizations calling themselves after the rioters in the front-line of the struggle for gay rights, the GAY LIBERATION FRONT.

Gays discovered as they rioted in the streets and in the early gay pride marches, that not only were they saying "NO" to their oppression, they were saying "YES" to their value, self-hood and lifestyles.

By coming out, the first rioters and marchers knew, they were risking their jobs, their family ties and the other affairs of their closeted lives, but they learned that they were taking back something more important to them - their birthright, their human dignity and freedom.

The rioters made another discovery in their coming out - that gays of all lifestyles and all genders shared a fundamental common bond, their oppression as homosexuals.

The riot developed into more than just "NO MORE," or "YES I AM A GOOD HUMAN BEING TOO," it developed the concept of "gayness."

"Gayness," for the only minority without a culture of its own, became a celebration of homosexuality, regardless of life-styles.

GAY LIBERATION FRONT matured quickly, its earliest members finding that the differences in needs between diversified lifestyles and philosophies were incompatible housed under the roof of one organization. Today most major cities have two, three, five or more gay groups, sometimes at odds with each other, each speaking a different rhetoric, each striving for gay liberation through its own tactics and philosophies, each serving the specialized needs and interests of its members.

Although the GAY LIBERATION FRONT has changed dramatically over the first three years of its life, becoming more an idea than an actual group of people, much remains of its spirit.

Today GLF means pride in being gay. GLF means the knowledge of Gay Power. GLF is an awareness of being at the front-line of struggle for gay rights for millions of our brothers and sisters across the country.

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HISTORY OF CHRISTOPHER STREET WEST-S.F.

In the streets of the Tenderloin, at Turk and Taylor on a hot August night in 1966, Gays rose up angry at the constant police harassment of the drag-queens by the police. It had to be the first ever recorded violence by Gays against police anywhere. For on that evening, when the SFPD paddy wagon drove up to make their "usual" sweeps of the streets, Gays this time did not go willingly. It began when the police came into a cafeteria, still located there at Turk and Taylor, Comptons, to do their usual job of hassling the drag-queens and hair-fairies and hustlers setting at the tables. This was with permission of the management of course. But when the police grabbed the arm of one of the transvestites, he threw his cup of coffee in the cop's face, and with that, cups, saucers and trays began flying around the place and all directed at the police. They retreated outside until reinforcements arrived, and the Comptons management ordered the place closed, and with that, the Gays began breaking out every window in the place, and as they ran outside to escape the breaking glass, the police tried to grab them and throw them into the paddy wagon, but they found this no easy task for Gays began hitting them "below the belt" and drag-queens smashing them in the face with their extremely heavy purses. A police car had every window broken, a newspaper shack outside the cafeteria was burned to the ground and general havoc raised that night in the Tenderloin. The next night drag-queens, hair-fairies, conservative Gays, and hustlers joined in a picket of the cafeteria, which would not allow the drags back in again. It ended with the newly installed glass windows once more being smashed. The Police Community Relations Unit began mediating the conflict, which was never fully resolved, which ended in a group called VANGUARD being formed of the street-people and a lesbian group of street people being formed called the STREET ORPHANS, both of which later became the old GAY LIBERATION FRONT in San Francisco, and today is called the GAY ACTIVISTS ALLIANCE.

So, on Wednesday night, March 8th, 1972, at Glide Church, at a meeting called by Reverend Bob Humphries, (a huge hulk of a man who resembles the Jolly Green Giant and the lovable Phineas T. Phogg), and the Reverend Raymond RAY Broshears, forty-one persons gathered to make plans for the first ever, GAY FREEDOM DAY PARADE AND DANCE to be held in the City of Queens, San Francisco. As Reverend Humphries noted the last Sunday in June has become Gay Freedom Day in America and we San Franciscans should join in with a Parade

also. The last Sunday in June was the day in 1969 that Gays rose up angry in New York City at a bar called the Stonewall Inn on a street called Christopher and gave the police a taste of what their fellow-officers had recieved three years earlier in San Francisco, a little GAY PRIDE.

At this meeting of forty-one persons, representing every possible spectrum of the vast Gay Society of San Francisco, there were persons present from the U.S. Missions, Christ Church Parish, the GAY ACTIVISTS ALLIANCE, the SOCIETY FOR INDIVIDUAL RIGHTS, the METROPOLITAN COMMUNITY CHURCH, the GAY COMMUNITY ALLIANCE OF SACRAMENTO, the SAN FRANCISCO TAVERN GUILD, the GAY EMMAUS HOUSE (GAY SWITCHBOARD), the radical-lesbians, a biker, and even the GAY SUNSHINE copyrighted newspaper collective. The vote to have a Parade was unanimous, with the only dissenter, but not voting, the GAY SUNSHINER present. The GAY ACTIVISTS ALLIANCE, GAA, agreed to assume responsibility and liability for the Parade and agreed to oversee the project to completion, and was backed up by the EMMAUS HOUSE and the U.S. Missions.

Co-Chairpersons were elected without dissent, the Reverend Bob Humphries and the perennial candidate for Empress, H.L. PERRY. Also elected to the Board of Directors was the Wicked Witch of the

Golden West—GARY, and the Reverend Ray Broshears. Three others were elected at that time, but were not able to serve very long due to other obligations.

Parade Committee meetings were voted to be held every other Tuesday night until June and then every Tuesday night, with all meetings being open and everyone who attends being able to be a member of the general committee. A non-exclusionary policy regarding participation in the Parade was voted upon, a policy which caused the GAY SUNSHINE and the radical-lesbians to refuse to participate, as they did not want drag-queens and muscle-boys participating. The Committee refused to exclude any portion of the Gay Community stating that the only people who will be excluded will be the people who exclude themselves, which meant the six-man GAY SUNSHINE newspaper collective and the DAUGHTERS OF BILITIS.

The Grand Marshalls for the Parade selected were Morris Knight of Los Angeles, the founder of the GAY LIBERATION FRONT in that City, and Ms. Frieda Smith, an assistant pastor at the HARMONY METROPOLITAN COMMUNITY CHURCH in Sacramento and militant Gay Womens Liberationist. Parade Marshall and Editor of the GAY PRIDE, Reverend Ray Broshears negotiated all permits and releases, and agreements with the San Francisco Police De-

partment and the City Chief Administrative Officer, as well as doing the public relations work for the Parade. H.L. PERRY chaired the very difficult Parade Committee meetings as well as being ambassador of Gay-will and cheer, and the Reverend Bob Humphries became the overworked funding chairman and footman of the Committee as well as assisting on GAY PRIDE. Dennis Krzynski of the EMMAUS HOUSE, and his assistant, Jack deTersac have been responsible for the tremendous task of housing thousands of out of town Gays that weekend as well as gaining the use of the mammoth Friends and Relations Hall at Playland on the Great Highway for the GAY LIBERATION DANCE the night of the Parade.

Parade endorsers from the start were the GAA GAY ACTIVISTS ALLIANCE, the U.S. Missions and the EMMAUS HOUSE, to be joined later by the SAN FRANCISCO TAVERN GUILD and a quasi-endorsement by the SOCIETY FOR INDIVIDUAL RIGHTS, and strong endorsements by the METROPOLITAN COMMUNITY CHURCH of San Francisco and the GAY COMMUNITY ALLIANCE of Sacramento. Parade entries range from the two Gay theatrical groups of "Hello, Dolly!" and "Mame" to the Alice B. Toklas Memorial Democratic Club. Trophies for the different floats will be awarded as voted by the Parade Committee with various local media personalities and politicians acting as judges for the Parade.

The CHRISTOPHER STREET WEST-SF Parade Committee has received extremely strong support from the GAYZETTE newspaper.

At the last meeting of the Committee it was voted that the current Board members would hold office until March 8th of 1973 to pave the way for a bigger and better GAY FREEDOM DAY in '73. H.L. PERRY, Rev. Bob Humphries and Reverend Ray Broshears, all have worked very hard to make GAY PARADE '72 a success and each wish every single Gay person in San Francisco and our visitors the very best that God has to offer and the prayer that when we gather again in 1973, that full Gay Freedom will be a reality. THE CHRISTOPHER STREET WEST SAN FRANCISCO COMMITTEE urges you to join and work with the organizations that support you and work for you and to only support you and welcome you. The advertisers in this program GAY PRIDE are the only ones this year, next year we hope that it will be ten times this size.

God Bless and keep you all!
The Christopher Street West-SF
Parade Committee 1972



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models: barflys, fruitflys, hustlers, and queens. We even have a special shipment of gay radicals! Friends, with my dirt cheap prices we can all afford to be proud faggots!"

POST SCRIPT:
I hope the above offends you as much as it offends the people at EMMAUS HOUSE. Gay Pride is not a commodity. Though homosexuality is finally being discussed, it mustn't become a popular fad. Public displays of Gay Life are far different from the actual lives led by millions of Gay individuals.

The S.F. EMMAUS HOUSE is a group of Gay people working for the betterment of Gay Life. EMMAUS HOUSE is a two-year-old, non-profit organization. The House works as a small, person oriented service organization. Soon, EMMAUS HOUSE will be moving into its own building. The facility will serve as a Gay Center, switchboard, crashpad, and home. EMMAUS HOUSE can always use help and friendship. Visit the EMMAUS RAP SESSION on Wednesday evening. Call EMMAUS HOUSE for further information, help, or whatever: 626-2019.

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THE COMMUNITY OF ST. JOHN THE BELOVED

The COMMUNITY OF ST. JOHN THE BELOVED was founded in 1970. The co-founders, Michael Music and Father Robert Richards, were joined by seven other brothers and sisters, in their active work on behalf of peace, social justice and prison reform.

The COMMUNITY OF ST. JOHN THE BELOVED has always provided a number of pastoral and social services since 1970. Among the many works include housing, meals, clothing, draft counseling, religious services, pastoral counseling, legal and medical referrals. All forms of help the COMMUNITY OF ST. JOHN THE BELOVED offers can be had by everyone without charge.

Along with other Gay organizations and individuals, the COMMUNITY OF ST. JOHN THE BELOVED is actively aiding in the development of a valid and meaningful Gay Theology and lifestyle which provides for the supportive and liberating philosophy Gay brothers and sisters are seeking for the full purposeful identity necessary for complete personhood.

During the final months of 1970, we were a 'commune' of seven brothers and sisters, housing an average of five more over-nighters every day. In addition we helped with employment counseling to about ten people per day. The COMMUNITY OF ST. JOHN THE BELOVED provided too many meals to even begin to try and count. No person was ever turned away.

In March of 1971 we moved from our Fulton Street residence, across from the University of San Francisco; to our present address at 501 1/2 Grove Street in San Francisco. Our core group of workers now consists of three brothers. Here on Grove Street, we have held two symposiums for clergy and nuns from San Francisco, regarding Gay life and how the religious community can be of service to the Gay community. Father Richards continues to be called on to speak before various classes and organizations.

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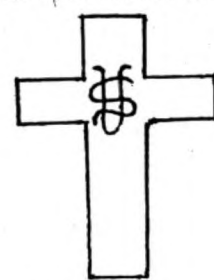
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We distribute tracts in which we outline our views on religious freedom, especially Gay religious freedom. It is our firm conviction that religious freedom is the vehicle with which to achieve Gay freedom in this country, since it is religious prohibitions whence springs our main oppression. The anti-sexual bias of Judeo-Christianity has been written into statutory law, in violation of the First, Ninth, and Fourteenth Amendments to the U.S. Constitution, and in violation of

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similar sections of the constitutions of most of the states. We are committed to the idea that government exists solely to protect people and their property from others, while each of us enjoys God's beautiful Earth and the fullness thereof in his or her own way. There are foolish, disgusting, and unhealthy acts aplenty, but if you want to do those things and they harm none but you, go ahead and do them, and to hell with any authority, except your conscience, which tries to say you nay!

Any attempt to protect us from ourselves is an infringement into our relationship with God, any attempt to protect our property from us is a trespass on our rights as citizens. There can be no legitimate interference in the pleasure, desires, or actions of a sovereign Child of God, a human being, except to prevent harm to another human being or the property thereof.

Smooth off the rough edges of your life and of all the lives you come into contact with. Grease the skids with caring, oil the runway with affection, swaddle your actions with kindness, let LOVE be first and last in all your thoughts, speech and actions, and may you be Blessed for ever and ever.

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What Is The C.R.H.

The COUNCIL ON RELIGION AND THE HOMOSEXUAL started in 1964 as an out-growth of a three-day meeting in June of that year which placed male homosexuals and Lesbians from the Bay Area with ministers from throughout the country in a face-to-face confrontation for three days. The stereotypes which were dissolved (on both sides) in that meeting encouraged the local contingent of Gays and ministers to hold further meetings and finally develop CRH. From the beginning the membership of CRH has come primarily from that of San Francisco's other gay organizations and for that reason CRH has not seen itself as a social group, but rather as an action and educative organization. There was no desire to step on toes by duplicating services for the community already available.

The public became aware of CRH with a bang following the showdown at the Mardi Gras Ball on January 1, 1965. Six homophile organizations in the City had joined forces to present the ball to raise funds for CRH. As persons walked into California Hall they crossed a picket line of cops buttressed by floodlights and police cameramen taking movie and still pictures. It was like a very grim Academy Awards night. Present in the hall were about 12 ministers, most with their wives. This very graphic demonstration of the oppression of homosexuals was not lost on these people. The next morning it was an angry group of clergymen who called a press conference to accuse the police of "intimidation, broken promises and obvious hostility." For the first time the homophile

community and a segment of the religious community stood as one, formed out of the matrix of unjustified harassment and bound together by their common humanity.

The publicity attendant on the ball (plus the subsequent pressure of a million dollar suit filed against the city and the police) forced a change in the attitudes of the San Francisco Police Department and many, many other clergymen and church men and women. Though not perfect by any means, the relations between the SFPD and the homophile community have been better since the time of the ball. Relations with churches and denominations are improving all the time, but there is still a long way to go!

The Council was begun with its primary objective "to promote a continuing dialogue between the religious community and homosexuals and to endeavor to understand better the broad spectrum of variation within human sexuality."

CRH has worked hard toward accomplishment of its goals.

In cooperation with other homophile groups CRH has joined in publishing such booklets as "The Challenge and Progress of Homosexual Law Reform" and "Homosexuals and Employment." In addition, CRH has published "CRH: 1964/1968" and "Churchmen Speak out on Homosexual Law Reform." CRH maintains stocks of other publications and sells them widely throughout the country to libraries, churches and interested persons.

CRH maintains an office at 330 Ellis Street in San Francisco.

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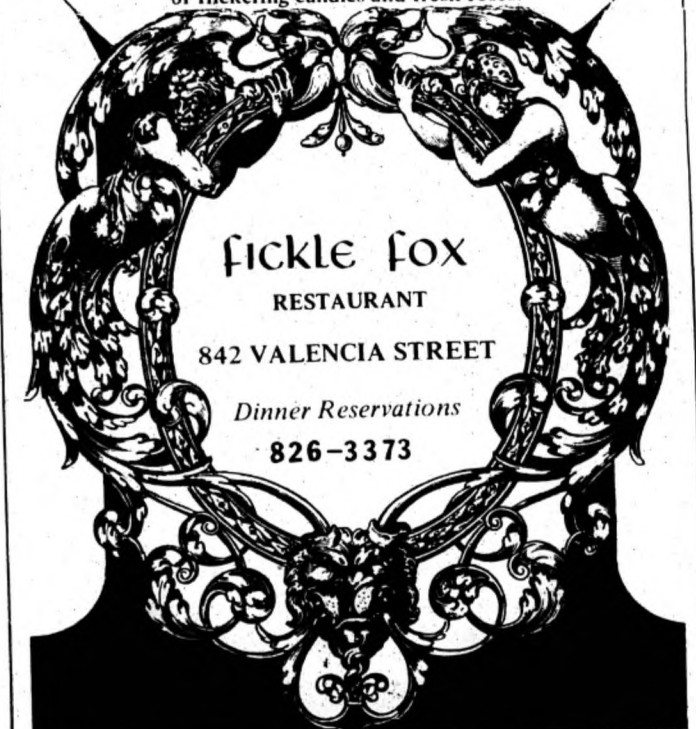
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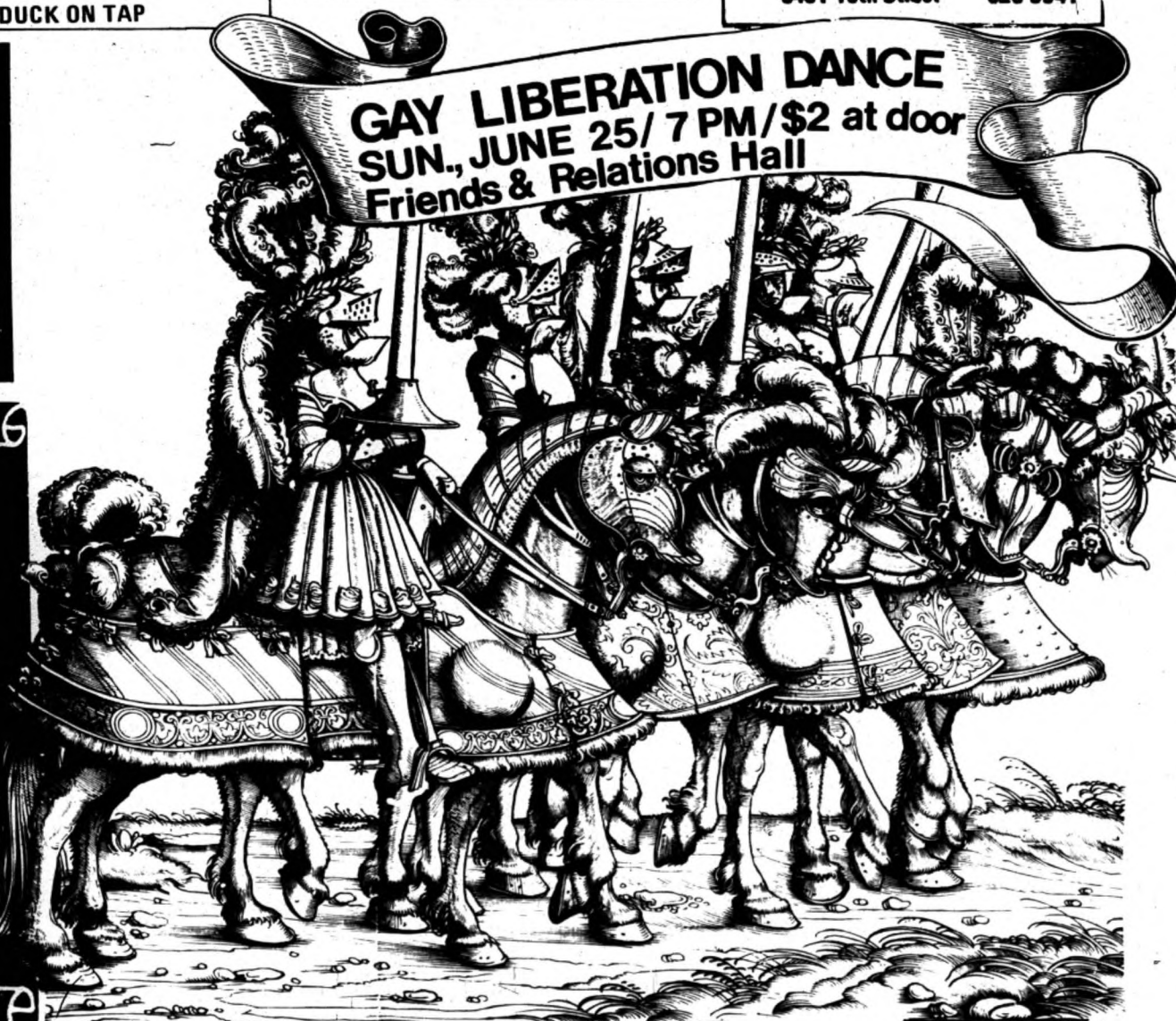


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JUNE 25th



EDITORIAL

The Parade is a reality, and a lot of blood, sweat and tears, as well as laughs have gone into the production of the Parade and this publication. To those who have worked so very hard to make the Parade a reality, we give them a standing ovation. To those who denounced the Parade, we give them the silent treatment and a business boycott.

This Parade has brought about the first semblance of unity that has ever been seen in this or any other city. And it has been most shocking to find that those who have preached the loudest and long-

est about "unity" are the very ones who have not contributed anything to the Parade or to the Program. We ask that you patronize only the businesses that are advertised in this Program or that have Parade posters posted in their business establishments. Should any Gay San Franciscan desire to know just who stands against Gay Freedom, please read the next issue of the publication called, GAYVOICE, which is this editor's own publication and may be obtained by calling 771-3366 or writing to G.A.A./S.F., Post Office Box 1528, San Francisco,

California 94102. There can never be true Gay Freedom as long as one Gay person is discriminated against or oppressed because they are Gay.

Our special thanks to the following persons: H.L. PERRY; Reverend Bob Humphries; the Emmaus House Gay Peoples; Phil Reagle; Jack Flory; Keith Wade and the GAYZETTE; Lori Shannon; L. Bertles, Jr.; Wm. E. Beardemphl; Jose Leonardia; Frank Fitch; Bob Ross; Perry George; Jonni; Ken Rector; Daryl Gleede; Tommy Rodriguez; A.A. Cohn; Keith Lampe; Supervisor Robert Gon-

zales; Ms. Joan Irwin; Sasha Gregory; Bill Roberts; Randy & Bubbles; Jane of Waller Press; Sal Balistreri; The Fat Fairy of the Haight; Chuck Thayer; Bashka; Roberta Bobba; and lovable George Coffman.

There are so many, many more that we don't have room to print them, but to all who have made GAY PRIDE and GAY PARADE '72 a success a real big kiss from the one of your dreams, from us at the GAY PRIDE.

Reverend Ray Broshears

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