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SPEAKERS

Ray Hill



Ray Hill 00:02


We've got in the studio this afternoon, Tony Lazada. And he was a person involved in the management of the Stonewall Inn in New York at the time that Christopher Street incident occurred. Tony, the history about Christopher Street is getting awfully romantic. In a short few words, can you tell us about what happened?



00:22

That night is? It's a memorable night? Because, excuse me, I was working in a bar, which was like a club. It wasn't a regular license club. It was a charter, the charter club which the state of New York gave to before prohibition. Yeah. And of course, it was good. And you can use it. So the police department of course, we're trying to get into our place. Yeah. Break it down. Because at the time I was working for shady Crider characters. At the time that they came in, they were trying to get into really closes because it was a gay club. And of course, we weren't paying our promote, I understood they weren't paying I don't know, weren't paying. And that's a big deal. Take us and they weren't being paid. But it just so happens that they happen to get in, they had to had quite a few of undercover agents there. Which none of us knew the only time we knew of the array is when the pull the police officers appeared at the door. And they wanted to take management. So thank God, I was on the floor that night, didn't recognize and then recognize me and I've already got turned around and spoke to a kid and one of the kids that I noticed is just if anything is said to you, the manager, I paid them off \$50 He says don't worry about and I'll get you out. Okay. So they took that the main people, the bartenders and the manager, and then they started getting customer customers. Well, you gotta figure we had close to 500 people in the bar was a big bar. So they turn around and as they were buying us a paddy wagon. Very simple. If you start running, they can catch all. Before you know it, bingo, we were all running from one direction to the other. They turned around, they were going well, and they tried to get after they had there's a little park was right across the street from stone, which was most gays hanging out there and you kneel and party there. While they drank beer and wine and the beer cans started flying toward the police. No rocks were being picked up. They were going oh which way they call for reinforcements. While Greenwich Street is like over here in Westheimer during the Montrose and new guys up and down in this new spread like


wildfire, all the bars and things. They were leaving the bars and coming to the Stonewall see what was going on. That's where the action was. And I was with the action rocks, balls, things we've been down. There were some of us. Thank God I wasn't one of them.

 Ray Hill 02:56

I mean, if people were arrested, do you recall?

 02:57


I don't recall I think there was about two, two loads in the wagons. The wagons held about 36. Who are these people? Would you do? Would you say the regular customers

 Ray Hill 03:08


regular cars? I mean, is it kind of crowd that hangs out at the Baja sounds are the kind of crowd that hangs out at numbers or that kind of crowd that hangs out it to midnight time. Can we equivalent? Quickly? Dirty salaries?

 03:21


No, there's like the dirty salary crowd which I'm managing. You know, that is a it's a regular working crowd. We have good jobs, executive jobs. I guess I really don't want to pinpoint the characters that come in because we they're all coming. Yeah.

 Ray Hill 03:38

Well, what about you don't you can't do that. They can't

 03:41

do that. Because you know, the Texas is a different type atmosphere. Texas here in the gay community are? Well, I don't want that. Well, I've heard of a community to get mad when we buy drinkers. Yeah, they're drinkers they're not. They drink in there. It's strictly alcoholics. I don't want to. But what I hear

 Ray Hill 04:03

the Romantics telling me is that the Stonewall crowd was essentially street people.

 04:09

That street people, they were people that had good job. Yeah, in fact, one of our good customers was Griffin, who was the middleweight champ of the world. How are you gonna hear? But how are you going to classify him? And that

R

Ray Hill 04:23

blows the myth? Right? So you're just talking about just just gay people that could be reached that night from just all different kinds of rights. A position? Well, what do you think? Do you think that was at the time? Did you think that was an important thing? Or did you think that was a save your ass type thing? Well, the

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04:38

important thing about the Stonewall was that it's the first It's a first for everything, just like was, was a first with the the riots of the Negroes. You know, it's the same thing because the recognition of the gay people one time the entrapment law in New York, a police officer can proposition you and then arrest you. Have you made the Like, yeah, I mean, that law was changed too, because that's how they got the kids. And of course, it costs money for a lawyer and cause them to get out of jail. And these things are rough over here. It's not it's a little different. I mean, the times have changed to different levels. And of course, the gay person just because he's gay doesn't mean that he's going to get whipped.

R

Ray Hill 05:18

Well, what do you think it's been 10 years? Do you think now do you think of it is a really important thing?

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05:25

At the time to me, let's face it, I was younger, and it was a party time. Yeah, it was complete party. And since I've been in Houston, and as you know, I am an alcoholic. I don't drink but yet I manage a club in the bar business, right. But the reason why I'm managing the club here is because that's the business I like, as much, you know, to know, I was working for the Sheraton and to running a restaurant there. So I do know the restaurant business.

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Ray Hill 05:55

Well, what do you think of Houstonians? Do you think the crowd over dirty salaries is going to if something happened, the police came in what did they do? They just kind of ignore it nothing.

o

06:05

While you see there's something about dirty salaries that I don't compare with the other clubs, and I've heard it from the from the Houston police themselves. I run a clean club, don't allow

any dope. I don't allow any sexual things happening in our place. And I don't allow our drag queens to come in which I'm friendly with everyone. It's just that I've tried to run a legit club where I don't have any problems like I had in New York. I don't want another Stonewall.

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Ray Hill 06:33

So do you think maybe gay people are doing that kind of avoiding situations that would

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06:37

cause well a situation? In fact, just last night, the Houston Police were called in because of a speeding car. The guy was drunk in the car and was right there. So I know exactly what was said. The officer told him to. He says have you been drinking? And of course the profanity that he used to him. He used the same word freak you freak you more than eight times the arrest deadly arrestee not the police officer The police officer was very cool he was really trying to not trying to arrest the man he wanted to know I guess he says well I'm gonna take you downtown for a breath test but out of another bar which is a cursory from drugs I came out of man police brutality, police brutality and it wasn't so I was there Yeah, I mean this is what happens right away because when you have someone that doesn't know what's going on didn't hear what was being said came out and said police brutality when it wasn't so he was arresting he's doing his job arresting a drunk getting different fun. Oh, it was it whether it was gay or whether were straight it was still a drunk on the highway could hurt one of those particular

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Ray Hill 07:44

drunk if he were going to run over anyone would probably run over gay person because it is on the street at that hour.

i

07:50

But the area that he's in he has to undo this most good guy in

R

Ray Hill 07:54

both victims and drugs come from the same area.

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07:57

So what I'm trying to say is that you can't jump to conclusions of what's going on when the police department are questioning some believe me if you turn around and you say and you say yes or no sir give them their their answer what they want you won't be harassed

R

Ray Hill 08:10



Ray Hill 08:12

right? You can there's there is that syndrome Listen, let's get to get back to Christopher Street and Stonewall it since it was something that happened in your life it's something that means something to you what what what does that mean to Tony Lozada as



08:26

I did it affect my life well, like Like anything else, you turn around and say what was what's good for me? Yeah. Okay, at the time to have wasn't too good for me. It was not too cool. All right. So I left town I left town before had any problem and when I left town, I I fact I faded from the gay world. So to speak, I went I said happens to folks and I my popularity in New York I just wanted to live it down. And I turned around and I worked in places of St. John's I opened up my own business in Pennsylvania and I was successful and then I of course everything turned for the worst when I started drinking you the main thing you got anything liquor has been my dad and I've on two businesses and both of them I lost because of drinking which now I'm happy to say I don't drink at all. And I'm around it all day and it doesn't it doesn't bother them doesn't faze me so much has happened to me since and I've made all the different the GPC in different organizations that you can have carcass nice people who are trying to do something for the gays, but you know In, we all have to stick together. Regardless of whether we are limping or whatever we are. Right. We're gay. The only thing is that I've always been against and I'm perfectly honest. I don't like children molested.



Ray Hill 09:52

Well, that doesn't seem to be popular pastime done Houston seems to be some political argument about that backup in your old native stomping ground, but just doesn't seem to be an issue. Danny Well, what do you think when you say Gay Pride Week and you say, Wow, I was there a little while. And now this is the cause of the celebration.



10:08

It's like the singer, we've come a long way you come along with a sure head,



Ray Hill 10:14

who is residing in Houston and he's managing the, the dirty Sally's bar right over here on Avondale. And he was at Christopher Street. And we appreciate his comments. And we know that you're having a festive, happy Gay Pride Week. And so we're going to go back to the studio. Thank you, Tony.



10:31

Thank you, thank you for having me.

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Ray Hill 10:37

In this segment of our special six hour broadcast on the anniversary, 10th anniversary of the Christopher Street rebellion, we're going to cover an aspect of the gay movement that is, is something that is in the very now it's not 10 years ago anymore. Suddenly, it's right now and one of the most exciting things that's going on in the movement is the involvement of and inclusion of various segments within the gay community that have not been involved in what we call the movement heretofore. We're talking about the black experience and the brown experience, third world people in general. And we have with us in the studio, we have Larry binaries, who is the vice president of gay Political Caucus, and is on the executive committee of the board of national, gay Taskforce. And we have with us also Dr. Charles Law, who is with Texas Southern University here in Houston, and is kind of one of the founding members of the Houston committee and the past president of that organization. He was also one of the CO executive directors of Houston town meeting. Charles and Larry, welcome to Wilde 'n' Stein. What, what's going on? Or third people really getting involved in the movement? Or is that so much icing?



11:48

Why don't Larry give his? Well,



11:50

I would say that their raw input is unnecessary input. And at this time, it's gaining much more momentum than before because their role people have come out of that, that closet of that identity of color, and moving into the identity of dealing with discrimination and in sexual appetites. This enhances the movement in that young people growing up in the body always in the ghettos can see positive images, whether male or female, in the movement itself in leadership positions, thereby give them an opportunity to feel good about themselves, after having dealt with their blackness of Brown is

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Ray Hill 12:31

what we're talking about. You know, like in the last year, we have seen third world people get involved. And prior to that the movement was white, Anglo Saxon, Protestant males.



12:39

I don't think the movement had any room before now for that type of input. Nor was third world people as ready as they are today. Because you have to remember back in the 60s, we were just still fighting. Jim Crow, was still fighting laws of discrimination that were based on color. Now the country has changed in attitudes, and we're fighting a different type of discrimination today.

R

Ray Hill 13:02

Charles, what do you think about the the getting involved with third world people? Why is it been so slow?



13:10

Well, I think maybe some definition for clarity. When we talk about the movement, I think we're talking about what can actually be codified as an organized effort to bring about the rights and the dignity of gay people. And that since the move, and I, I tend to see from my perspective, and perhaps with little more professional, that bourgeois group of black gays, a rather slow and maybe cautious involvement on their part, and so far as to gay communities, because they have been, there has been black involvement for years before, could actually have been said there was a movement. There were black people who were present in the communities, and various and sundry manners either in the other white bars after the black movement itself, and other small black gay bars and so forth. But I think there's a couple of considerations that I tend to observe. One is the fact that the fear that a lot of black people have about disclosure, when they're being homosexual, in a larger sense of being identified with a movement, which I think a lot of people tend to identify being involved with the movement means coming out of the closet, and being identified as a gay person, even as someone who is gay or someone who is supportive of gay people. Secondly, I think that black people I with that fear, they sort of justify the lack of involvement by saying, Well, we're still dealing with the problems of being black.



Ray Hill 14:53

Do you think that's an excuse rather



14:55

than reason? Instead excuse because for black people, not to say We dealt with the problems of being black. There's really no dealing with that, because there is no black movement anymore. The death of Dr. King and it says representative death of the black movement, there is no leadership. There is no platform, there is no forum to which black people can address themselves where any answers or reasonable solutions can be approached. There are various individuals somewhat spurted around there's still a Jesse Jackson, they're still correct, a king is still Ralph Abernathy. There's still the guy with the NAACP. Those individuals are there, but nothing significant is happening. And I think that if anyone would really go back and trace it, no significant changes have really occurred, no legislation, no efforts, no moves other than the somewhat accommodating the Neverland position of the white society in terms of following the tenants of the Civil Rights Act. 1964 1960s still does not become law, it's only an act, and they're resting on that particular thing. And I think that it is important for black people to realize that black people in this country have problems, there is no investment for that. And someone described it as some being caught in a jeremiad existence somewhat lost in a wilderness meandering along. But as gay people, they also have problems of discrimination, as the other problems of being black, something is happening in the gay movement true. So if you're black and you're gay, then you have a, a, a double factor, you're sort of caught in double jeopardy there, where they also



16:46

have to give Black people a chance. In other words, from the standpoint of seeing an individual, removed from a society and not given any freedoms, and over a 10 year 10 year period, being advanced in freedoms, being able to catch up educationally, being able to be given a better education or an opportunity for an equal education, then being given these job opportunities, you have to give a chance for catch up a chance for that education level and a job opportunity to equal itself. So I see not only black gays, but black people in general and black browns, at the same time, taking these 10 years as a chance for adjustment, a chance to adjust to meet up with the standards that are necessary to fill these job qualifications.



Ray Hill 17:32

Well, apparently, both of you are persons who have gotten involved in leadership roles in the community. Was that a struggle? I mean, was there any Did you find any new racism among the the sacred white leaders of the gay movement?



17:49

I didn't find the struggle, I think, at least not for necessarily the sacred white leaders. I think those I don't know how I was being viewed by then maybe I was maybe the great black hope.



Ray Hill 18:06

To coined a phrase,



18:08

or something I thought more resistance from black people who goes in the movement. Because if you come out if you are identified as a leader, and I don't necessarily consider myself as a leader. But if you identify with that, and associated then that fear comes up in their association with you will then couple, your association with a movement and people say, Oh, well, then they must see second generation paranoia. You know, there's so you certainly within the black community, in some sense, you become like name and you have leprosy. And people are telling you to go to the pool and wash and



Ray Hill 18:48

a lot of gay people, black gay people, gay people,



18:52

just the opposite. You go from



Ray Hill 18:54

black constituents in a constituent black and



18:57

brown constituency, being krill and growing up in a community where I could, what you call, quote, pass, and assimilate and sit there and listen to the white man's tongue in cheek. As far as that remark you made earlier, Charles about being accepted in the struggle itself, you probably wore to white society, the great gift to the movement because you were visibly black, but me not being physically black nor Brown, etc. Being able to assimilate into their world, it was a bother. It was a threat to their, their, their power establishment. Because the way it had been set up in the past was one leader or two leaders or three leaders, and I can't see the gay movement, accomplishing anything unless they brought in that leadership. I can affect so many changes. So can many of the other leaders but there are a hell of a lot of leaders out there within the mainstream of the gay community that need to come forward. I can't speak for women. Therefore we need to have a woman to speak for women's issues. We need to have a Chicano, we need to have Have a black, we need to have a drag queen, we need to have a biker, we need to have an old dyke, we need to have everyone that's willing to come forward so we can show the diversity of the gay community. And in that diversity, this is where we are, I find that the gay community has its strength, because society in general could see what the gay experience is, which is a look into humanity, and its diversity is and an ability to want to learn and celebrate those diversities. And from that we become one in humanity. So in dealing with the leadership, I found it a threat to them, my personage, a threat to them, both during town meeting and even after in running for vice president of a Political Caucus. And in seeking a position with the National gate task,



Ray Hill 20:44

you seem to have overcome whatever adversary effect there was, because you've got a nice string of titles and a long history of performance.



20:51

Well, mainly because I've dealt with this my entire life. I mean, as I said earlier, in being Creole being between a black and white community, where I had to fit into my own community, I learned to deal with blacks, as well as whites and learn to realize that we all have something in common. So when I deal with people, I don't deal with them from the sides of what we have that are not in common. I deal with them from the fact that what we have that aren't common, let's learn to learn one another. And then after that deal with the points we disagree upon,



Ray Hill 21:22

when Let me ask a question here, because I've got wondering, do you have one particularly pertinent to that? Well, I



21:27

think more of a statement in terms of what Larry was saying, and I think it's very pointed, as I observe, I think Larry, and I perhaps represent a standard, but then somewhat unique coupling about black people. See, where's your white, someone who's white, anybody who's white as white, and they all accept them as being white, whereas it was black people because of miscegenation. They have their discriminations within themselves. Someone who is very fair skinned and is passing such as Larry is black, but not only receiving discrimination from white people outside of his ethnic identity. He was also receiving discrimination from black people within his ethnic identity, but not



22:14

necessarily passing per se, been assumed to be passing. Well, I've



Ray Hill 22:20

always assumed that maybe I'm mistaken. But but if you're 99.1, of one 144%, black and of course, you're black. And if you're 1%, black, of course, you're black, but



22:32

important thing that society needs to learn as a lesson. Your upbringing, your background, Charles and I are both black. Yet Charles has a totally different upbringing than I do. And we kill around a lot. And sometimes we say to one another, damn, I'm more black than jobs. Jobs is more black.



22:51

So where's the shape? Reality physically was not black enough. At that time for the white establishment. I was I visibly just sit there. And this oh, well, they have a black that sounds with Larry's would have to define his prayers. That



Ray Hill 23:11

sounds like the cheapest form of tokenism. Now, we're going to have Charles here because his skin color is the



23:16

cheapest form a form of tokenism. But you also have to remember that whenever you think in a political movement, you try and expand your base. Therefore, when speaking to me, a white in the leadership position would sometimes treat me as a Chicano as a white and not as a black

Charles's skin color. Color is a constant reminder that he's black. So it's different in dealing with Charles.



23:41

Well, I think also, he was me with that, maybe initially, that was the attempt. But whereas I tell Larry, that he's blacker than I am, and I think initially, whereas I might have been comfortable token, I think after dealing with me, then I was not as much a comfortable token because in a sense, I was paying, I was dealing a little more white, and looking black, whereas Larry was looking white and dealing more black, very confused,



Ray Hill 24:11

like roles that cops play when they stopped.



24:14

But it's terrific that we found this brotherhood to work together. Also with the Chicanos being comfortable enough to see me go forth and speak for the Chicano issues. Yeah. And when it's Ladson not there.



Ray Hill 24:26

It's really been a beautiful, it's been cold and said his hair is straight. You have no problem with the blue. Eye there's another aspect that I want to get in here just a little bit. I'm familiar with a phenomena that Charles is related would relate to, but I'm not familiar with an equivalent that Larry might relate to that is the phenomena of the committee system, the various committees around the country that hold conclaves and meetings and, and white, gay, bourgeois executives. said Young Business and Professional men have been gathering for some time in a kind of a black experience. And and in terms of personal liberation, in other words, how free is Charles law? Or how free is another person that doomed that thing and what kind of impact the Conclave has on their freedom? Now that is objectively the movement, personal liberation, personal politics, and that's been going on in the gay community, or the black among black gay people. Probably as long as the register and vote politics have been going on? Why is there equivalent anywhere in Charles, could you relate to the that as a political experience?



25:40

Yes, in a sense, and finally the whole committee ideas and going on about 10 years have I conclave Well, the committee activities and in a sense, our Conclave, I think it represents somewhat of what I call an ambivalent redemption for black gay people. Because they can come to those affairs. And someone who may be a doctor or a lawyer, or CPA or pharmacist or whatever, in the city, he may go along and somewhat past was straight and whatever and be very closeted, somewhat uninvolved, they can call it go to a city, with other friends from across the country who are gay. And you have a group of rather intelligent, refined, sophisticated

Aryan women who just let their hair down, they go inside another place, and they become screaming Queens for a weekend. And you know, the biggest queers and fats in the world, and they enjoy this release. It's like the it's like Mecca, you know, and they leave there and a lot of them still go back and dealing with that same pressure voice drops

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Ray Hill 26:47

and they get back into executive wing and there's the secretary bark time. Is there anything that you can think of? Maybe Fiesta in San Antonio, that's a big Chicano event to kind of influence on PST as



27:01

well, Mardi Gras wouldn't have a Chicano input, but from the Chicano standpoint, I find more of an assimilation. I think that even here in Houston, one of the reasons why I became comfortable here real quickly is because minorities never had a chance to travel. So when I first came to Houston, I assumed that all Chicanos were were Creoles like, until they started speaking Spanish, which surprised the heck out of me. A little different from gauges, extremely different. And that was 10 years ago, 10 years ago, when I said I don't speak Spanish. I was looked upon because I was a supervisor at a big department stores trying to be an elitist. When I came into the gate community at that time, 10 years ago, there was very little input from the Chicano community, you've got to realize in the Chicano family just like a Creole, even a black family, religion has a hard part to play in the lives of gays and religion is oppressive. What has happened because of equal opportunities in education says that minorities have been able to educate themselves and uplift themselves from this period of oppression. So you see a lot of Chicanos out there and join themselves in the bars. I hate to use that word assimilation because it's been used as such a negative word, but sometimes it's good and what you see now it's a cross section of Chicanos and and blacks and even Vietnamese, in the bars, in the, in the organizations in the religious organizations in a political organization, enjoying themselves in putting forth this type of activity is nothing like the black community as far as the Conclave, they tend to this sort of thing tends to be a one year type of thing. What we have in the Chicano community and in some of the blacks that come out to the bars and into the organizations is around a year thing, feel uncomfortable, and I'm real proud of that. And I'm real comfortable with that. Because as a what Ray Hill calls me a half breed Hi.

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Ray Hill 28:59

I think I'm just full of nasty, like,



29:01

I think one of the most positive things to come out in the gay community is that we can all respect each other's diversity. And when I look in a bar, look at a group of people meeting and I see a little bit of everything. Um, we'll come to

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Ray Hill 29:16

one final point 10 years ago tonight, in New York City, place called Christopher Street, the Stonewall Inn. If there ever was desegregation of the gay movement, it occurred there. We were talking about drag queens, we were talking about black and Puerto Rican street people talking about men and women that were just geographically reachable when the crisis was on 10 years later, as as people who are familiar with minorities, just Christian restrict mean anything to you.



29:51

Christopher Street means a lot to me, because 10 years ago, I was going through a period of trying to, I just stepped out of the civil rights movement. Because I wasn't black enough, and I was just beginning to experience the gay world. And in New Orleans where rates went on constantly I wasn't comfortable because that's not acceptable in my community. Especially being Creole, you had definitely gained white man's x if you became gay. So I experienced Christopher Street in 1969, the walk up the street, the Stonewall Inn, etcetera. And I was able to see the beginning of what was this diversity being recognized and unity and diversity. The only trouble was the people that were there, the drag queens, the lead the people, the Puerto Ricans, etc. We're not the type of people that I at that time, were in tune with having just come out of college, etc, I was looking more toward the executive type of what was going on. But to look at it back then, I have to praise this, these people that had the guts to put forth a movement that's given me the confidence I have today to say that I'm gay, and I'm proud and I'm black, and I'm proud and I'm brown. And I'm proud. Because to step forward, and say you're a human being, and you're proud of being a human being and accept your diversity, I think is the first step toward freedom in General

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Ray Hill 31:14


Charles, as one who is apparently on top of things in your own career, and your own future, do those does that Rebel on the street mean anything to you?



31:22

Yes, I think what it means to me. And I think, in a large sense to the whole movement 10 years ago, Christopher Street put forth an example, for us of what is needed to attain liberation and the freedom, the dignity of the gay movement wants, their time. And Christopher Street, those gay people there came together all segments of the gay community in terms of ethnic in terms of social status segments, in terms of gender, they came together and unite it for one common cause. It happened there, it worked, it was effective. However, we have failed to really view that. And in the 10 years following, that has still been the separation within the movement and trying to bring forth the same effort, but separated the the professional, the passing, gay person, the leather people over here, the women over here, the blacks over here, the Chicanos over here, and so forth. And then having our separate very distinct lines there, but yet trying to come together. But yet reminding people of our line, you know, will go together line, but don't cross it. And it's not until we get rid of those lines and come together as they did the one common cause that we can affect what we want. So for 10 years, we've been trying to pull together, the thing that happened there, perhaps out of spontaneity, in order to achieve that.


And we'll have to see the lesson that was taught there that in order for us to really become effective, is going to require tearing down these walls, erasing these lines. And all of us coming together, blacks tucanos, white man, women, drag queens, let leather people Bike People. Very obvious people, the professional people, the street people, and everybody coming together and accepting everybody, for what they are

 Ray Hill 33:39

seeing the hope, is that gonna happen.

 33:42

I think it's happening now. And one of the things I'm proud of is because I live in the city where it's really happening, you can go to the bars, you can go to the clubs, you can go around and see that this is happening because of organizations like the Houston Committee, and the gauge Connell caucus and integrity and GRS, and so forth and so on. You can see blacks and all these organizations, you can see browns in there giving their input, and people have become becoming comfortable with themselves. But there's still discrimination. There a discrimination, but it's not flaunted and it's not as open it is been before but is it addressed? I think it's addressed? I don't I think it's addressed because before you didn't have the Houston committee, you didn't have the gauge Connell caucus. As I said in the beginning of the show, before you can deal with your gayness you have to deal with your blackness or your brownness or you, feminist as a woman. And then you can get into your gayness when remember we've been taught all our lives, lies, not myths. I hate the word myth. You might like that job just a little bit more intelligible. But I like the word lies min liner. Yeah, they've been lying on us for a long time. And we've just begun to realize those lies and we're confronting these liars and saying these lie

 Ray Hill 35:00

He's done there from when within as well as without yes correct it's been Charles law and Larry binaries two very good friends of Wilde 'n' Stein and we're going to go back to the studio and continue our 12 ever broadcast happy Gay Pride Week