

- I don't see it, baby.

- No.

- Oh well. It's just supposed to say that the following program is scary as hell, and it's real, to the point, and all that. May contain language-- I forget what it says. What does it say?

- Ah.

- Did you find it?

- Yeah.

- OK. Good. One, two, three. You found it?

- Yeah, there it is.

- Oh, good. OK, hang on.

- The following program contains language or images of a frank or sensitive nature that may be considered objectionable by some. Listener discretion is advised.

- And there's a story to be told tonight?

- There is a story to behold.

- What's the what's the deal, baby-- before we play this song, just in case they're listening?

- OK. If someone had to write a story about the gay and lesbian movement through the ages in 2,500 words or less, who do you think would be a good person to do it-- like Ray--

- College students.

- College students?

- Yeah.

- How about a 13-year-old eighth grader?

- Oh really?

- Yeah.

- 13-year-old?

- Right. Sandra Corcoran did this for her history fair at Johnston Middle School.

- Johnston, I like that.

- Yeah, I bet you would. [LAUGHING] So, I read it, and it's one of the best overviews I have ever read.

- And we're going to read it in a few minutes?
- We are.
- OK, hang on. By the way, this is called After Hours.

[REPEATING CHANT]

- Now!
- What do we want?
- Gay rights!
- When do we want it?
- Now!
- What do we want?
- Gay rights!
- Now, let's say it so they can hear you in the Capitol! For love and for life, we're not going back. For love and for life, we're not going back. For love and for life, we're not going back. For love and for life, we're not going back!
- I think that's Robin Tyler on the stage, leading the chant, "For love or for life, we're not going back."
- Good afternoon, and welcome to the National March on Washington, D.C. for Gay and Lesbian Rights and choral reciting.

[CHEERING]

- Let's hear it out there!

[CHEERING]

- I'm Lea Delaria.
- I'm Bruce Hopkins.
- I'm a dyke.
- I'm a faggot.
- And we're best friends!
- I want you to savor this next moment. I have the proud task of telling you that the official count of the Lesbian and Gay Rights March is over 500,000 strong.
- It's all right. You may all come out.

- 500,000 strong. Look at you. [CHEERING] 500,000 strong. 500,000 strong-- one of the largest marches in United States history-- one of the largest marches in United States history. 500,000 strong.

- We parents want to persuade society that our gay children are not acting out of defiance or self-indulgence. They're being true to their own nature. Our children are fine men and women. And we say to society that the parents and the friends of lesbians and gay men will support their children.

- They've got to understand something. They've got to understand something. We are not talking about crotch politics. This is not a movement from the waist down. We are talking about our right to love, and to choose, and to live. And I don't care about straight politics. And I don't care about straight understanding. You better hear me in Washington. We are demanding-- we are demanding our civil rights.

- Harvey, do you have a few words for KPFA?

- Come on out. Join us. Bring your friends.

- What do you think about the turnout so far?

- Well, it's never enough, never enough, never enough.

We must destroy the myths once and for all-- shatter them. We must continue to speak out. And most importantly-- most importantly-- every gay person must come out.

[CHEERING]

As difficult as it is, you must tell your immediate family. You must tell your relatives. You must tell your friends-- if indeed they are your friends. You must tell your neighbors. You must tell the people you work with. You must tell the people at the stores you shop in.

[CHEERING]

Once they realize that we are indeed their children, and we are indeed everywhere, every myth, every lie, every innuendo will be destroyed once and for all. And once you do, you will feel so much better.

- When do we want it?

- Now!

- What do we want?

- Gay rights!

- When do we want it?

- Now!

- What do we want?

- Gay rights!

- When do we want it?
- Now!
- What do we want?
- Gay rights!
- When do we want it?
- Now!
- What do we want?
- Gay rights!
- When do we want it?
- Now!
- What do we want?
- Gay rights!
- When do we want it?
- Now!
- Do you think that's too scary, if those kids are listening?
- What's too scary?
- All this, Mary.
- [LAUGHING]
- Huh?
- Gay rights? When do we want them, now?
- Yeah.
- Yeah.
- I mean, eighth graders--
- Well, they're not too young to remember the March on Washington.
- I hope one of the--
- 600,000 gay and lesbian people.
- I hope one of the police officers I work with is listening. I know it's scary for him.

- Oh.

- So it's got to be scary for eighth graders.

[LAUGHING]

[REPEATING CHANT]

- And I ask people all over this country to do one thing-- come out. Come out, America! Come out!

[CHEERING]

- If they think it sounds scary, they should be here doing it. [LAUGHING]

- It's fun. Really, it's fun.

- No, it's not fun. It used to be fun. It's not fun anymore.

- Oh.

- It's work. Well-- and there's a long story behind that. Anyway, we're here.

- And we're queer.

- We certainly are.

- Oh, I'm so glad to be saying that again.

- Should we do that again with Allen? I guess we should, you know what I mean?

- Yeah.

- We need to say something about this too because the community lost a fighter this past week.

- They sure did.

- Stephen Little died of AIDS complications. I'm not sure what day.

- I believe it was Sunday night.

- I remember seeing it in the paper. But if you don't know-- Stephen Little was fired from Randall's supermarket back some years ago, and helped lead the community in protest against Randall's and its discrimination--

- Not because he was gay--

- No.

- --or, not because he had AIDS--

- --because he had a rumor.

- Yeah.

- It's a long story. We'll tell you all about that later. But because of Stephen's fight and his courage, Randall's changed their policy.

- Right.

- And things got better for a lot of gay and lesbian people that work for Randall's-- even a lot of straight people that work for Randall's

- You bet.

- So, we'll explain all that later on. Also, we're going to be reading something from-- who now? Who did this?

- It's an overview of the gay and lesbian movement written by a 13-year-old straight female.

- That should be fun.

- Yeah.

- And we're going to do that in about five or six minutes.

- OK.

- And in the meantime, I guess we'll let Allen come in. Why not?

- Yeah.

- The war is going but the world is still spinning, right?

- It sure is.

- So here's Allen to say--

- We're queer.

[LAUGHING]

- Thanks, Allen.

- We certainly are. Somebody called up to say we could be prejudiced. But that's not what I meant-- when I said I was accused of being prejudiced-- by this.

There's this young Black man that I work with that's probably a really nice guy.

- Yeah.

- But he has this problem. He would rather be up and wander around the room and visit with everybody and terrorize the class instead of sitting down and doing his job. And you just can't do that. And he told me tonight I was prejudiced because there's a young Hispanic woman that gets up and wanders around. And apparently I don't say enough about her. Anyway--

- Well, how many class clowns can you take?

- None-- because I work for the police department. And it's pretty serious work. And I think that he just forgets sometimes that he's there to do a job and not to have as much fun as he has sometimes.

But anyway, I hope he figures it all out soon because I'm really not out to get him. I'm out to get him to do his job so that he doesn't get in trouble. But that's another story.

- OK.

- We're talking about Stephen Little this morning because he was a big fighter for the gay and lesbian community in Houston. And I was very, very fortunate to go out Christmas caroling with the Montrose Singers on Christmas Eve. And one of the rooms I walked into at Park Plaza contained Stephen Little and his lover.

Stephen was back in the hospital again, and it's the last time I saw him living. And that day he was particularly excited to hear the Montrose Singers singing, and to know that somebody cared enough to come down on Christmas Eve and carol to the people who were sick.

And he was very, very excited about a little stocking that was handed him by some folks from Body Positive, which contained the very, very basic little goodies that you put in Christmas stockings for people that are very sick-- things like trail mix. And I remember he was excited about a pair of clean white socks, and an apple, and some chewing gum that he could use, and some toothpaste that he desperately needed. And it was an interesting day, to spend Christmas Eve with the Montrose Singers.

But I've got to say this because I'm glad I got to see Stephen Little alive that day. Because seeing him there in all of his pain, yet watching the excitement on his face for the little simple things, made me realize just how important it was-- what I was witnessing the Montrose singers doing-- and how we all need to get out and do something rather than sit on our butts and complain.

And I guess that's what brings me to this because I complain a lot. And last week I was sick as a dog and had the flu and thought I was going to die. And I am very angry right now at the whole world, including you for not calling and pledging, if you didn't, because we come down here and knock ourselves out and you sit at home and bebop and have a good time.

But when we ask for your help you don't give it. So if you're out there, I don't even want to talk to you. As far as I'm concerned, you can turn to another radio station. Now, if you did listen and you pledged that's great. And if you did listen and you can't pledge because mom and dad are out there that's OK too.

And I'm talking about all you people who sit on your butts and go for a free ride. I watched a hockey game the other day and they were waving flags, and everybody was standing up and they were singing the National anthem. And there was a big sign there that said no flag burners here.

And I heard a protester on CNN complaining about the war and then someone else talking about how he wasn't an American because he didn't just brainwash himself and get right in the flow of what the Reagan administration and the Bush administration want us to believe.

And they don't understand how we can be angry at a war where they're spending billions of dollars a month, and dropping million dollar bombs on people, while they don't do anything to fight something like AIDS. And it's killing people like Stephen Little. And nobody understands why the hell we should get mad.

And then you sit out there and don't call and pledge and support it-- not us. I'm talking about you. So, get over it, girl. Turn to 93Q or 104 or Kiss96 or whatever it is. And enjoy yourself. If you're going to listen to this you might learn something, and it's pretty, pretty scary sometimes. So Stephen-- this is for you. And then I understand that you have an essay to read after this. So hang on.

[MUSIC - "LOVE THEME FROM ST. ELMO'S FIRE", DAVID FOSTER]

- April 1, 1987-- My friend Mike died, passed on, went somewhere else. I don't see him anymore. He left no arms, no legs left to walk beside me past dogs, concrete, and trees. Why did he leave me? I wanted your smile, the way you touched your hair, that glimmer in your eye. I wanted you in whole body. I wanted you not to die.

[MUSIC - "LOVE THEME FROM ST. ELMO'S FIRE" - DAVID FOSTER]

April the 11th, 1987-- passing through the pain, missing you. I keep hoping that you will walk in and tell me about a great new song. Or maybe we'll talk about the international politics of AIDS-- the killings of gay men while their murderers walk free. We were from the same class. We were gentle together. But you had to go, leave, pass on. You just died.

I wanted to be with you, work with you, have one last good time. But you didn't stay. You left, passed, and died. I take your death one day at a time. I think dying is like reading a book. It will end. The pain will end. And the joy of it all will become clear.

We will remember your love, the beauty of your spirit, the lessons of how to live, your humanity, your quest for life-- after the pain, the last page in the book. We will all know what you have left.

Your friend, Hitaji, April the 11th, 1987, 2:30 AM.

[MUSIC - "AFTER HOURS", SWING OUT SISTER]

- After Hours Radio, celebrating live from the heart of Montrose, 90.1 FM. We're here-- say it, Mary.

- And we're queer.

[LAUGHING]

- As promised, this essay on gay and lesbian history, written by Sandra Corcoran. And it's going to be read by Jimmy and Roger. It's called, "Don We Now Our Gay Apparel."



"Homosexuals are different. But we believe they have the right to be. We believe that the civil rights and human dignity of homosexuals are as precious as those of any other citizen. We believe that the homosexual has the right to live, work, and participate in a free society. This is the belief of the Mattachine Society, an incorporated organization of persons who are interested in the problems of the sex variant-- especially the homosexual-- and its solution.

The Mattachine Society was founded by Harry Hay. He got the idea for the group around the time of World War Two. He felt that gays would be the next victims of discrimination. They were already pointing to gays in government as communist threats and spies. He figured this society would bring gays together and see what contribution they could make to society, and help fight for gay rights. The society represents the beginning of today's organized gay movement.

- Even though the Stonewall riot of 1969 is often considered to be the birth of the modern gay liberation movement, it is not the birth of the problem. Gays have been discriminated against, looked upon as queer, and even sentenced to death for being different, from as far back as the 14th century.

From Alexander the Great, to Marie Antoinette, to Peter Tchaikovsky, to Lawrence of Arabia, and all the way up to Harvey Fierstein, homosexuality was regarded as perfectly natural, acceptable, even desirable human activity, until the 1300s it suddenly could lead to burning death by burning.

- For example, in 1307, the Knights Templar-- an order of military monks that began during the Crusades-- were arrested by agents of the King of France, Philip the Fair. Philip the Fair knew of their vast wealth and wanted it. They were charged with homosexuality and sorcery. The Templars were tortured until they confessed to homosexuality and then were burned at the stake. In the end King Philip the Fair got his treasure.

Even though the Templars had been around since 1128 without any complaints about their homosexuality, all of a sudden in 1307 it had become a serious charge, punishable by death. By the 1700s, police reports indicated the existence of informal networks of homosexual gathering places. William Brown, one of those arrested in England in 1726 stated, "There is no crime in making what use I please of my own body."

- The French Revolution destroyed many ideas against gays along with the monarchy. Old laws against sodomy were dropped from the Napoleonic Code, and homosexuality was to be recognized as a private matter. For several hundred years, France had a more relaxed attitude towards gays than England, and was often a haven for gays in exile from other countries.

- There is very little information about gays and early American history. Because homosexuality was illegal and socially disapproved of, most homosexuals remained in the closet. And when a gay died, letters and any other evidence of their homosexuality were burned.

- The trial of Oscar Wilde was the most important and tragic event for gays in England in the 19th century. Wilde was the wittiest, most flamboyant, and most successful writer of his generation. It was well-known that he was also a homosexual, and it created no problems for him as long as it remained a relatively private affair. Unfortunately, he became enamored of Lord Alfred Douglas, and this put Wilde in the middle of a fight between Lord Alfred and his father, the Marquess of Queensberry.

Wilde was publicly accused of being a sodomite by Queensberry. Wilde sued Queensberry for libel and he lost the suit. Homosexuality was illegal in Victorian England and Wilde was prosecuted. Instead of going into exile in France or Italy, Wilde thought his popularity, wit, and rightness of his cause made him invulnerable.

His misjudgment of the British public caused him to be convicted and sentenced to two years of hard labor at the end of his second trial. He was vilified mercilessly in the press. His plays were banned in much of England, and his conviction was hailed as a victory for the moral purity for many years. The inhumanity that was directed against Wilde-- and, by implication, all gays-- sent a shock wave through the gay world.

- In 1928, an English woman by the name of Radcliffe Hall published an undisguised novel called *The Well of Loneliness*, pleading for merciful toleration for the plight of lesbians. It was met with moral outrage, particularly in England, but because she was rich she could live as she pleased. Even so, Britain labeled it as obscene because it didn't condemn lesbianism.

A campaign against the book backfired and made the book-- which is, in fact, not a very good book-- famous throughout the world, and made lesbianism more public than ever before. By the beginning of the 20th century, homosexuality was regarded as more a medical problem than a moral problem. A homosexual was considered a sinner or sex pervert, and in either case was sent to an institution rather than prison.

- The first moves to have homosexuality recognized as something other than sinful, a serious illness, or a barely tolerated underground activity, was in Germany. In 1896, Magnus Hirschfeld wrote that homosexuality was a deep, inner-constituted natural instinct. He rebuked science for its failure to stand for justice. He founded a committee and began a campaign to gain full rights for gays. His campaign gained support from theologian Martin Buber and scientist Albert Einstein.

In 1919, he founded an internationally respected center for studies of all forms of human sexuality. It was the Institute for Sex Research. In Berlin, the 1920s were considered the golden age for gays and lesbians. But it ended quickly. The rapidly rising Nazis always campaigned on a platform of more moral purity and they denounced homosexuality as a threat to the German nation.

Nazi bully boys destroyed the Institute for Sex Research. Hirschfeld died in exile, and the leaders in the campaign to reform the laws on gays were taken to prison. Even so, the gay community didn't take the threat seriously, simply because the head of one of the Nazi militias, Ernst Rohm, was a well-known homosexual himself, and there were many gays in his private army.

On the weekend of June 30 to July 1, 1934, Hitler, Himmler, and Goering had hundreds of potential rivals within the Nazi movement killed. And amongst them was Ernst Rohm. Rohm was accused of plotting against the regime, and his militia-- said to be full of homosexual cliques-- dissolved. This weekend was known as the Night of the Long Knives.

- The Nazis pursued an anti-gay campaign, and the gays were sent to camps. Himmler, chief of Secret Service and of the Gestapo, believed there was a homosexual question, as there was a Jewish question. According to him, homosexuals were alien beings-- a third sex, and not really human. And that's why they were different from the majority, and particularly why there seem to be so many gay geniuses.

He further thought that homosexuals were organized in a conspiracy to take over the world through a secret order of the third sex, and that's why they needed to be exterminated. In 1933, the Department Two of the Gestapo was set up for the sole purpose of hunting down and imprisoning gays. Prisoners were classified by colored triangles-- Jews wore yellow, Gypsies wore brown, and gays wore pink.

These triangles made them easily identified to be singled out for special abuse. When gays arrived at the camps they were forced to strip and then yell, I am a faggot sir. Then they were shaved and given a number. And when they were addressed they were to respond with for example queer one two three four. If two men were lovers, one was forced to watch while the guards raped the other. After that, they were often clubbed to death or attacked by dogs that were specially trained to go for the genitals. The estimated deaths in the gay Holocaust range from the Tens to hundreds of thousands. Survivors received no compensation and were greatly forgotten after the war.

- After World War Two, anticommunism hysteria-- that came to be known as McCarthyism-- came over the United States. Wisconsin Senator Joseph McCarthy had a plan to rid the government, education, entertainment industry, and all positions of power in the United States of what he said was a vast communist conspiracy. Homosexuals were supposed to be part of this conspiracy.

When they weren't actually communists, they were denounced as security risks because they could be blackmailed or because they supposedly undermine the moral fiber of the nation. Many lost jobs due to mere suspicion, and others were driven deeper into the closet.

It is not a proven fact, but McCarthy himself was rumored to be gay. Roy Cohn, McCarthy's chief assistant, was definitely homosexual. Cohn died of AIDS in 1986, and to the end of his life he publicly denied his homosexuality and the nature of the disease. He even insisted in private that having sexual intercourse with men did not make him a homosexual.

- Another movement toward gay liberation came on June 27th 1969. Stonewall was the most popular gay bar in New York City. The Stonewall was routinely raided by the vice squad, and most gays quietly submitted to the orders of the police for fear of having their identities revealed.

All of a sudden, though, on June 27th, the patrons of Stonewall decided to fight back. People interviewed said that even a week before this, if you were openly gay you would lose your job, you were accused of communism, child molestation, and many other things.

One man, Jerry Fehr, stated that when you were fired from a job you slunk out without saying goodbye, even to the people that liked you and you liked. You just disappeared. You were afraid that the recriminations that would come-- and if you even stood there and protested-- would be worse than just leaving. Many responded that they just wanted to be treated like human beings.

About 11:45 PM on June 27, eight policemen arrived at the bar. The patrons resisted, screamed, and then all hell broke loose when a drag queen mashed the cop with his high heels after being physically harassed by the policemen. The police finally locked themselves inside the Stonewall, while the people outside continued shouting and throwing bottles, bricks, stones, et cetera. They even uprooted a parking meter, broke down the door, and threw Molotov cocktails inside.

Deputy Inspector Pine placed an emergency help request to the police station. The call was mysteriously canceled, though. The Stonewall telephone went dead, and it took about 45 minutes for the riot police to come. The next day flyers were distributed all over the city referring to the Stonewall riot as "The Hairpin Drop Heard Around the World."

The police ensured that the previous violence wouldn't be repeated, and on the next night gays could be seen holding hands and kissing in the street. On the third night the Mattachine Society called a meeting. One woman proposed to have a candlelight march to show that gays could be respected. But the majority decided that they weren't going back. The Stonewall riot helped gays and lesbians find their place in history as people.

- Another milestone would be the election of Harvey Milk, the first openly gay person elected to public office in California. He ran for the San Francisco Board of Supervisors three times and lost, but gained more votes each time. In 1975, George Moscone was elected mayor of San Francisco.

He was very popular throughout the city, and stated that the many different cultures enriched the city. Moscone and his allies-- including Harvey Milk-- planned for the people to run the city they lived in. Their plan was called district elections-- a candidate for supervisor ran for their district, rather than the city.

In 1977, Harvey, on his fourth try, was elected to the San Francisco Board of Supervisors for the Castro district. Although his main focus was to gain full rights for gays, he fought for numerous other causes as well. When the gay rights Bill was written up, Dan White-- another supervisor-- was the only one who voted against it.

Mayor Moscone happily signed the Bill into law. Between 1977 and 1978, thanks to Dan White's complaints, the law was repealed. Later, Senator John Briggs introduced Proposition 6, a statewide measure to prevent gays from teaching in public schools.

In Milk's protest against Proposition 6, he commented, if teachers are going to affect you as role models, there would be a lot of nuns running around the world today. He further stated that even though he was raised by heterosexual parents, brought up in a very heterosexual society, and taught by heterosexual teachers, he was still gay.

Professor Sally Gearhart, a lesbian representing the Bay Area Committee against the Briggs Initiative, Proposition 6, noted that the FBI, National Council on Family Relations, Santa Clara County Sexual Abuse Treatment Center, and more, have proven that most child molesters are heterosexual men. Harvey continued to question what good it would do to get rid of the 5% of the teachers that are gay if the majority of child molesters are heterosexual?

In the end, Proposition 6 was defeated by 59% to 41% margin. Four days after Proposition 6 was defeated, Dan White resigned from the Board of Supervisors. A few days later, he decided he wanted his job back.

The city attorney told Mayor Moscone that it was up to him whether or not to reappoint Dan White. On November 27, 1978-- knowing he wasn't going to be reappointed-- White snuck in the back window of City Hall, shot Mayor Moscone, reloaded, and then shot Harvey Milk.

There was a candlelight procession to City Hall to honor their deaths. White's lawyers put psychiatrists on the stand to testify that he had suffered from diminished mental capacity because of a junk food diet. It was labeled the Twinkie defense. During jury selection, homosexuals were eliminated to help the defense by building a sympathy case for White by attacking gays.

The verdict was manslaughter-- not murder. Even though the murder of public officials in California can receive the death penalty, White served just a little over five years. When the city found out about the verdict, a riot occurred in which 11 police cars were burned and over 100 people were sent to the hospital. Two years after White's release, he committed suicide.

- The gay community began demanding their rights. Gay politicians ran for office and won. A whispering campaign that the candidate was homosexual did not doom them to defeat, and many politicians sought the support of the large active gay community.

I don't think homosexuals are going to win complete equality in one day. And they are going to have to fight a lot for their rights. Homosexuals are different. But now more people believe that they have the right to be-- that the Civil Rights and human dignity of homosexuals are as precious as those of any other citizen, and that the homosexual has the right to live, work, and participate in a free society. As Harvey Milk once said, the first step in achieving this is understanding."

- The voters began with a routine police raid on a homosexual bar-- the Stonewall-- on Christopher Street in the heart of the West Village.

[RIOTING]

- All right, say it so they can hear you in the Capitol! For love and for life, we're not going back! For love and for life, we're not going back! For love and for life, we're not going back. For love and for life, we're not going back!

- I want you to savor this next moment. I have the proud task of telling you that the official count of the Lesbian and Gay Rights March-- the official count is over 500,000 strong.

[CHEERING]

- We must destroy the myths once and for all-- shatter them. We must continue to speak out. And most importantly-- most importantly, every gay person must come out.

[CHEERING]

[MUSIC -"COMING OUT OF HIDING", PAMALA STANLEY]

- As president of the Board of Supervisors, it's my duty to make this announcement. Both Mayor Moscone and Supervisor Harvey Milk have been shot and killed.

[GASPING]

**DOROTHY:** Toto, I have a feeling we're not in Kansas anymore.

- They've got to understand something. They've got to understand something. We are not talking about crotch politics. This is not a movement from the waist down. We are talking about our right to love, and to choose, and to live. And I don't care about straight politics. And I don't care about straight understanding. You've got to hear me in Washington. We are demanding-- we are demanding our civil rights.

[CHEERING]

- I ask people all over this country to do one thing.

[MUSIC - "COMING OUT OF HIDING", PAMALA STANLEY]

- We must destroy the myths once and for all, shatter them. We must continue to speak out. And most importantly-- most importantly-- every gay person must come out.

- Harvey, do you have a few words for KPFA?

- Yeah. Come on out! [LAUGHING] Join us.

- Difficult as it is, you must tell your immediate family. You must tell your relatives. You must tell your friends, if indeed they are your friends. You must tell your neighbors. You must tell the people you work with. You must tell the people in the stores you shop in.

[CHEERING]

Once they realize that we are indeed their children-- that we are indeed everywhere-- every myth, every lie, every innuendo will be destroyed once and for.

And I ask-- I ask people all over this country to do one thing. Come out! Come out, America. Come out!

- Every Saturday night at midnight on After Hours-- we play music.

After Hours-- every Saturday night at midnight-- right here on KPFA Houston, 90.1 FM.