

# Los Angeles Department of City Planning

## RECOMMENDATION REPORT

CULTURAL HERITAGE COMMISSION

CASE NO.: CHC-2020-3322-HCM  
ENV-2020-3323-CE

**HEARING DATE:** June 18, 2020  
**TIME:** 10:00 AM  
**PLACE:** Teleconference (see agenda for login information)

Location: 1822 West 4<sup>th</sup> Street  
Council District: 1 – Cedillo  
Community Plan Area: Westlake  
Area Planning Commission: Central  
Neighborhood Council: Westlake North  
Legal Description: Sun-set Tract, Block D, Lot 9

**EXPIRATION DATE:** The original 30-day expiration date of June 21, 2020 per Los Angeles Administrative Code Section 22.171.10(e)1 is tolled, and a revised date will be determined pursuant to *the Mayor's March 21, 2020 Public Order Under City of Los Angeles Emergency Authority re: Tolling of Deadlines Prescribed in the Municipal Code and April 17, 2020 Public Order Under City of Los Angeles Emergency Authority re: Tolling HCIDLA Deadlines and Revising Expiration of Emergency Orders*

**PROJECT:** Historic-Cultural Monument Application for the MORRIS KIGHT RESIDENCE

**REQUEST:** Declare the property an Historic-Cultural Monument

**OWNERS:** Westlake Apartment Development LLC  
8056 Kentwood Avenue  
Los Angeles, CA 90045

Rafi Ventura  
Sweetzer Lofts, LLC  
6280 West 3<sup>rd</sup> Street, #335  
Los Angeles, CA 90036

**APPLICANT:** Lisa Brereton c/o AIDS Healthcare Foundation  
6255 Sunset Boulevard, 21<sup>st</sup> Floor  
Los Angeles, CA 90028

**PREPARERS:** Kate Eggert and Krisy Gosney  
GEHPC  
6444 Kraft Avenue  
Los Angeles, CA 91606

**RECOMMENDATION**      **That the Cultural Heritage Commission:**

1. **Take the property under consideration** as an Historic-Cultural Monument per Los Angeles Administrative Code Chapter 9, Division 22, Article 1, Section 22.171.10 because the application and accompanying photo documentation suggest the submittal warrants further investigation.
2. **Adopt** the report findings.

VINCENT P. BERTONI, AICP  
Director of Planning

**[SIGNED ORIGINAL IN FILE]**

\_\_\_\_\_  
Ken Bernstein, AICP, Principal City Planner  
Office of Historic Resources

**[SIGNED ORIGINAL IN FILE]**

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Lambert M. Giessinger, Preservation Architect  
Office of Historic Resources

**[SIGNED ORIGINAL IN FILE]**

\_\_\_\_\_  
Shannon Ryan, Senior City Planner  
Office of Historic Resources

**[SIGNED ORIGINAL IN FILE]**

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Melissa Jones, City Planning Associate  
Office of Historic Resources

Attachment:                   Historic-Cultural Monument Application

## **SUMMARY**

The Morris Kight House is a one-story single-family residence located on West 4<sup>th</sup> Street between South Bonnie Brae Street and South Burlington Avenue in the Westlake neighborhood of Los Angeles. Constructed in 1911 in the Craftsman architectural style, the residence was later the home of the gay liberation leader and activist Morris Kight (1919-2003) from 1967-1974. Under Kight's leadership, the property served as the genesis point and meeting place for the Los Angeles chapter of the Gay Liberation Front. The property also served as an important site for the organization of the Gay Community Services Center (now the Los Angeles LGBT Center) and the Christopher Street West parade.

Irregular in plan, the subject property is of wood-frame construction with wooden clapboard siding and has a low-pitched, front-gabled roof with wide overhanging eaves. The primary, northeast-facing elevation consists of an open porch, accessed by concrete stairs, with a wooden balustrade and square columns supporting a projecting front gable. The entrance is off-centered and consists of a single paneled door. Fenestration includes single-lite wood casement windows, tripartite windows with a fixed single-lite window with multi-lite transoms flanked by single-lite wood casement windows, and single-lite double-hung wood windows. There is a brick chimney on the southeast-facing elevation. A wood-frame garage is located at the rear (southwest) of the parcel, and there are several temporary ancillary structures on the site.

The gay liberation movement in the United States started in the late 1960s, and Los Angeles played a critical role. In 1969, in the midst of the national LGBT liberation movement, two important organizations were founded, the Los Angeles Chapter of the Gay Liberation Front (GLF) and the Gay Community Services Center (GCSC). At their core were two gay men, Morris Kight and Don Kilhefner. The GLF was founded in New York City in direct response to the 1969 Stonewall riots, and by the end of that year chapters were formed in cities across the country, including Los Angeles and San Francisco. The GLF had a broad political platform demanding the end to the persecution of LGBT persons, denouncing racism, and attacking traditional gender roles. Although the GLF folded by the mid-1970s, they demonstrated against negative images of LGBT persons in print media and on television and organized the first gay pride parade down Hollywood Boulevard, the Christopher Street West Parade. Incorporated in 1971, the GCSC had a political component, but its primary mission was providing social services to the LGBT community. Now called the LGBT Center, the GCSC would become one of the largest LGBT organizations in the country.

Born in Proctor, Texas on November 19, 1919, Morris Kight studied public administration and political science at Texas Christian University and graduated in 1941. While at university, he formed the Oscar Wilde study group, which was one of the first official and openly gay clubs on a university campus. After World War II, he lived in the Southwest and held jobs with the Bureau of Indian Affairs and volunteered in the New Mexico venereal disease eradication program before relocating to Los Angeles in the late 1950s, where he committed himself to activist work. Kight served as a resource for the gay community, helping gay men secure lawyers and seek treatment for venereal diseases, and counseling those who were homeless or unemployed. A practicing pacifist, he also was involved with anti-Vietnam protest efforts. In the late 1960s, Kight devoted himself to the gay liberation movement and co-founded the Los Angeles Chapter of the Gay Liberation Front and the Gay Community Services Center. After years of local activism, Kight was appointed to the Los Angeles County Human Relations Commission in 1979, where he served for 23 years. He remained an active presence in Los Angeles until his death in 2003.

The subject property has experienced several alterations that include the addition of a bathroom in the basement, replacement of a rear window, and the construction of a two-car garage in 1937;

the repair of the front porch in 1994; the construction of temporary ancillary structures in 2019; and the replacement of the rear entrance door and some windows at unknown dates.

SurveyLA, the citywide historic resources survey, identified the subject property in the Lesbian, Gay, Bisexual and Transgender (LGBT) Historic Context Statement as significant for its association with the Los Angeles chapter of the Gay Liberation Front and with Morris Kight.

## **CRITERIA**

The criterion is the Cultural Heritage Ordinance which defines a historical or cultural monument as any site (including significant trees or other plant life located thereon), building or structure of particular historic or cultural significance to the City of Los Angeles if it meets at least one of the following criteria:

1. Is identified with important events of national, state, or local history, or exemplifies significant contributions to the broad cultural, economic or social history of the nation, state, city or community;
2. Is associated with the lives of historic personages important to national, state, city, or local history; or
3. Embodies the distinctive characteristics of a style, type, period, or method of construction; or represents a notable work of a master designer, builder, or architect whose individual genius influenced his or her age.

## **FINDINGS**

Based on the facts set forth in the summary and application, the Commission determines that the application is complete and that the property may be significant enough to warrant further investigation as a potential Historic-Cultural Monument.

## **BACKGROUND**

On May 22, 2020, the Director of Planning determined that the application for the proposed designation of the subject property as Historic-Cultural Monument was complete. The original 30-day expiration date of June 21, 2020 per Los Angeles Administrative Code Section 22.171.10(e)1 is tolled, and a revised date will be determined pursuant to *the Mayor's March 21, 2020 Public Order Under City of Los Angeles Emergency Authority re: Tolling of Deadlines Prescribed in the Municipal Code and April 17, 2020 Public Order Under City of Los Angeles Emergency Authority re: Tolling HCIDLA Deadlines and Revising Expiration of Emergency Orders*.



# HISTORIC-CULTURAL MONUMENT NOMINATION FORM

## 1. PROPERTY IDENTIFICATION

Proposed Monument Name:					
Other Associated Names:					
Street Address:			Zip:	Council District:	
Range of Addresses on Property:			Community Name:		
Assessor Parcel Number:	Tract:		Block:	Lot:	
Identification cont'd:					
Proposed Monument Property Type:	Building	Structure	Object	Site/Open Space	Natural Feature
Describe any additional resources located on the property to be included in the nomination, here:					

## 2. CONSTRUCTION HISTORY & CURRENT STATUS

Year built:	Factual	Estimated	Threatened?		
Architect/Designer:			Contractor:		
Original Use:			Present Use:		
Is the Proposed Monument on its Original Site?		Yes	No (explain in section 7)	Unknown (explain in section 7)	

## 3. STYLE & MATERIALS

Architectural Style:		Stories:	Plan Shape:
<i>FEATURE</i>	<i>PRIMARY</i>	<i>SECONDARY</i>	
CONSTRUCTION	Type:	Type:	
CLADDING	Material:	Material:	
ROOF	Type:	Type:	
	Material:	Material:	
WINDOWS	Type:	Type:	
	Material:	Material:	
ENTRY	Style:	Style:	
DOOR	Type:	Type:	



# HISTORIC-CULTURAL MONUMENT NOMINATION FORM

## 4. ALTERATION HISTORY

List date and write a brief description of any major alterations or additions. This section may also be completed on a separate document. Include copies of permits in the nomination packet. Make sure to list any major alterations for which there are no permits, as well.


## 5. EXISTING HISTORIC RESOURCE IDENTIFICATION (if known)

Listed in the National Register of Historic Places	
Listed in the California Register of Historical Resources	
Formally determined eligible for the National and/or California Registers	
Located in an Historic Preservation Overlay Zone (HPOZ)	Contributing feature Non-contributing feature
Determined eligible for national, state, or local landmark status by an historic resources survey(s)	Survey Name(s):
Other historical or cultural resource designations:	

## 6. APPLICABLE HISTORIC-CULTURAL MONUMENT CRITERIA

The proposed monument exemplifies the following Cultural Heritage Ordinance Criteria (Section 22.171.7):

1. Is identified with important events of national, state, or local history, or exemplifies significant contributions to the broad cultural, economic or social history of the nation, state, city or community.
2. Is associated with the lives of historic personages important to national, state, city, or local history.
3. Embodies the distinctive characteristics of a style, type, period, or method of construction; or represents a notable work of a master designer, builder, or architect whose individual genius influenced his or her age.



# HISTORIC-CULTURAL MONUMENT NOMINATION FORM

## 7. WRITTEN STATEMENTS

*This section allows you to discuss at length the significance of the proposed monument and why it should be designated an Historic-Cultural Monument. Type your response on separate documents and attach them to this form.*

**A. Proposed Monument Description** - Describe the proposed monument's physical characteristics and relationship to its surrounding environment. Expand on sections 2 and 3 with a more detailed description of the site. Expand on section 4 and discuss the construction/alteration history in detail if that is necessary to explain the proposed monument's current form. Identify and describe any character-defining elements, structures, interior spaces, or landscape features.

**B. Statement of Significance** - Address the proposed monument's historic, cultural, and/or architectural significance by discussing how it satisfies the HCM criteria you selected in Section 6. You must support your argument with substantial evidence and analysis. The Statement of Significance is your main argument for designation so it is important to substantiate any claims you make with supporting documentation and research.

## 8. CONTACT INFORMATION

### *Applicant*

Name:		Company:	
Street Address:		City:	State:
Zip:	Phone Number:	Email:	

### *Property Owner*

Is the owner in support of the nomination?      Yes      No      Unknown

Name:		Company:	
Street Address:		City:	State:
Zip:	Phone Number:	Email:	

### *Nomination Preparer/Applicant's Representative*

Name:		Company:	
Street Address:		City:	State:
Zip:	Phone Number:	Email:	



# HISTORIC-CULTURAL MONUMENT NOMINATION FORM

## 9. SUBMITTAL

When you have completed preparing your nomination, compile all materials in the order specified below. Although the entire packet must not exceed 100 pages, you may send additional material on a CD or flash drive.

### APPLICATION CHECKLIST

- |   |   |
|---|---|
| 1. <input checked="" type="checkbox"/> Nomination Form  | 5. <input checked="" type="checkbox"/> Copies of Primary/Secondary Documentation  |
| 2. <input checked="" type="checkbox"/> Written Statements A and B   | 6. <input checked="" type="checkbox"/> Copies of Building Permits for Major Alterations<br>(include first construction permits) |
| 3. <input checked="" type="checkbox"/> Bibliography   | 7. <input checked="" type="checkbox"/> Additional, Contemporary Photos  |
| 4. <input checked="" type="checkbox"/> Two Primary Photos of Exterior/Main Facade<br>(8x10, the main photo of the proposed monument. Also<br>email a digital copy of the main photo to:<br>planning.ohr@lacity.org) | 8. <input checked="" type="checkbox"/> Historical Photos  |
|   | 9. <input checked="" type="checkbox"/> Zimas Parcel Report for all Nominated Parcels<br>(including map)                         |

## 10. RELEASE

Please read each statement and check the corresponding boxes to indicate that you agree with the statement, then sign below in the provided space. Either the applicant or preparer may sign.	
<input checked="" type="checkbox"/>	I acknowledge that all documents submitted will become public records under the California Public Records Act, and understand that the documents will be made available upon request to members of the public for inspection and copying.
<input checked="" type="checkbox"/>	I acknowledge that all photographs and images submitted as part of this application will become the property of the City of Los Angeles, and understand that permission is granted for use of the photographs and images by the City without any expectation of compensation.
<input checked="" type="checkbox"/>	I acknowledge that I have the right to submit or have obtained the appropriate permission to submit all information contained in this application.

Name: Kate Eggart, Krisy Gorney Date: 5-10-20

Signature: [Handwritten Signature]

Mail your Historic-Cultural Monument Submittal to the Office of Historic Resources.

Office of Historic Resources  
Department of City Planning  
221 N. Figueroa St., Ste. 1350  
Los Angeles, CA 90012

Phone: 213-874-3679  
Website: [preservation.lacity.org](http://preservation.lacity.org)

## 7A. Written Statement – Proposed Monument Description

The Gay Liberation Front – Morris Kight House is located in the Westlake neighborhood of Los Angeles, California. The house is a one story plus basement, single family residence constructed in 1911. The house is rectangular in shape and faces north. It sits at the front of a narrow, rectangular, flat lot in the Sun-set Tract at 1822 West 4<sup>th</sup> Street between South Bonnie Brae Street and South Burlington Avenue. A poured concrete driveway runs from the street, along the east side of the house, to a large, poured concrete pad at the back of the lot where there is a detached garage.

The Gay Liberation Front – Morris Kight House is listed as a known resource in SurveyLA's LGBT Historical Context Survey and appears to meet eligibility standards, character-defining/associative features, and integrity considerations for Criteria A and Criteria B. The house is associated with the Gay Liberation Movement in Los Angeles, California as being the genesis point and the meeting place of the Los Angeles chapter of the Gay Liberation Front (GLF/LA). The house was also associated with the creation of the Christopher Street West (CSW) parade and the Gay Community Services Center (GCSC, now the Los Angeles LGBT Center). The house was the residence of gay liberation leader Morris Kight and is directly associated with his productive life where he achieved significance as a gay liberation leader. The period of significance is from 1967 to 1974.<sup>1</sup>

Based on known photographs and permits, the house appears not to have undergone any major transformative alterations since the period of significance; the house retains its integrity of location, design, feeling, and association from its period of significance. The house does not appear to be of individual architectural significance but it is a good example of the early 20<sup>th</sup> century California craftsman bungalow style.

The Gay Liberation Front – Morris Kight House displays early 20<sup>th</sup> century California craftsman bungalow character-defining features that include:<sup>2</sup>

- One story house
- Gently pitched, broad gabled roof facing the street
- Lower, smaller gable covering an open front porch
- Larger gable covering main portion of the house
- Exposed rafters, ridge beam and purlins
- Exposed porch-roof tie beam, king post and knee braces
- Triangular knee brace supports
- Unenclosed, wide eave overhang
- Wood porch columns
- Wide window and front door openings
- Wide window and door casings
- Single paned casement windows with multi light picture windows

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<sup>1</sup> GPA Consulting, "Survey LA: LGBT Historic Context Statement," 22-23.

<sup>2</sup> Blumenson, 70-71.

- Single paned sash windows
- Horizontal wood lap siding
- Exterior brick chimney
- Small windows flanking chimney
- Poured concrete foundation, porch and steps

The integrity and authenticity of the property is high. Most of the house's original materials and physical characteristics remain. Some of the windows have been replaced and some window openings in the back of the house have been altered. Part of the back porch has been heavily altered. The chimney above the roofline, front porch columns, and roof support were damaged and repaired due to the 1994 Northridge earthquake. A detached garage, bathroom basement, and window change to the rear of the property was done in 1937.

Based on Google Earth images and Google Streetview images from June 2014, January 2018, and April 2019, the makeshift shacks in the rear of the lot, the occupation of the garage, and the makeshift shack built on the front porch likely happened sometime after April 2019. It appears the changing of the basement windows and stringing of electric cords on the east side of the house and the opening of a panel into the east side of the house also likely happened sometime after April 2019.

From about 1899 to 1963, the property was likely owned by just two families, Stoppel and Lampen. William Stoppel worked as a carpenter. His son Harry worked as a blacksmith helper for the Southern Pacific Company. William P. Lampen worked as an auditor for newspaper publisher Harry Chandler and the LA Times.

At the end of the 19<sup>th</sup> century and beginning of the 20<sup>th</sup> century, architects and builders used the styles of the Arts and Crafts movement for several single-family residences and multifamily properties in the Westlake area. The style was favored for properties in the northern part of the area, along Coronado, 4th, and 5th Streets, and along Ocean View Avenue.<sup>3</sup>

According to the Intensive Survey of the Westlake Recovery Redevelopment Area conducted by LSA Associates in June 2009, the property is located within a status 6Q "Special Consideration" Zone. The survey identifies three "Special Consideration" zones with 6Q status. The property is located within the 6Q status zone that has West 3<sup>rd</sup> St. and West 5<sup>th</sup> St. as north-south borders and Columbia Street and South Bonnie Brae Street as east-west borders. The survey notes that 6Q status zones are not historic districts, but have retained some basic characteristics that contribute to a historic sense of place. The survey found three 6Q zones in the survey area: two are related to streetcar residential development and one is related to streetcar commercial development. These zones include several individually significant resources that help to represent the former character of the area.<sup>4</sup>

The city's first suburbs, in Angeleno Heights, Lincoln Heights, Boyle Heights, and Westlake, emerged along the streetcar lines during the land boom of the late 1880s and continued being

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<sup>3</sup> LSA Associates, "Intensive Survey: Westlake Recovery Redevelopment Area, Appendix A Survey Maps," 8; LSA Associates, "Intensive Survey: Westlake Recovery Redevelopment Area," 51.

<sup>4</sup> Ibid, 113-14.

developed through the 1920s. The Westlake area had three streetcar lines running through it. By 1912, all three of these lines were consolidated under the Los Angeles Railway, commonly referred to as the “Yellow Cars.” Most of the survey area was subdivided in the 1880s, much of it in anticipation of streetcar lines. The 1900 edition of Sanborn Maps for Los Angeles show that these subdivisions saw dispersed development through the turn of the century but over the following twenty years, lots gradually filled in with a mixture of single-family residences and apartments. In contrast to the more typical streetcar suburb dominated by single-family residences, most blocks in Westlake represent a more historically mixed setting of single-family and multifamily development. Single-family residences in Westlake are limited and increasingly rare remnants of the early phase of streetcar suburban development.<sup>5</sup>

## **7B. Written Statement – Statement of Significance**

### **Summary Paragraph**

Morris Kight’s home located at 1822 West 4<sup>th</sup> Street is associated with the Gay Liberation Movement in Los Angeles, California and is eligible under Criteria A and Criteria B. According to SurveyLA, the property is eligible under Criteria A for being the genesis point and the meeting place of the Los Angeles chapter of the Gay Liberation Front (GLF/LA). The property was also associated with the creation of the Christopher Street West (CSW) parade and the Gay Community Services Center (GCSC, now the Los Angeles LGBT Center). According to SurveyLA, the property is also eligible under Criteria B for its association with gay liberation leader Morris Kight as his place of residence and directly associated with his productive life where he achieved significance as a gay liberation leader. This property is also discussed as being significant in the National Park Service’s LGBT America, A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History.<sup>6</sup> The period of significance is from 1967 to 1974.

### **Criteria A (1): Is identified with important events of national, state, or local history, or exemplifies significant contributions to the broad cultural, economic or social history of the nation, state, city, or community**

Morris Kight moved to 1822 West 4<sup>th</sup> Street in the Westlake neighborhood in 1967 and lived there until 1974. While at 1822 West 4<sup>th</sup> Street, Kight co-founded organizations which have become today’s LGBT institutions: the Los Angeles Chapter of the Gay Liberation Front (GLF/LA), the Christopher Street West parade (CSW Gay Pride Parade), and the Gay Community Services Center (now called the Los Angeles LGBT Center). Kight’s home was used for meetings, a gay crisis call center, and a “think tank” by the area’s prominent gay liberation leaders.

A new generation of political activists were growing with anticipation and rage, born out of the homophile groups in the 1950s and the inexorable police harassment. Like every movement, the

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<sup>5</sup> Ibid, 26.

<sup>6</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 29-33; Springate, “LGBTQ America,” Sec 18, 30-31.

next phase of the movement was the angry child, the game-changer, for the next generation. It was during this time that Kight and his colleagues led a profound and influential gay liberation movement through Los Angeles and the country; 1822 West 4<sup>th</sup> Street was the epicenter of that movement.

Historic resources associated with the LGBT community are the product, at their core, of the dynamic, conflicting, and intersecting perspectives of personal identity, public attitudes about human sexuality, behavioral science theories concerning sex and gender, and the resulting distillation of that discourse as public policy acted upon by agents of local and state government, such as the police. During the 20th century, Los Angeles, along with San Francisco and New York City, were the key locations where sexual identity became the basis for efforts within the political and cultural spheres to gain recognition and acceptance of sexual and gender minorities as full members of American society.<sup>7</sup>

There is a concentration of LGBT historically significant resources located in Westlake. The Westlake area was, during Kight's time, popular with gays and lesbians; MacArthur Park, in particular, was a popular staging area for peace and labor demonstrations, and was popular for gay cruising. There was a notable increase of lesbian bars, in particular, in the 1940s and 1950s. When Bunker Hill was redeveloped in the 1950s through 1960s, many of its residents (many of whom were gay) moved into the Westlake area. The decline of Bunker Hill as a gay neighborhood, gave rise to neighborhoods like Westlake, Echo Park, and Silver Lake during the 1950s. Its population was diversified with Latino families, gays, lesbians, and senior citizens.<sup>8</sup>

Kight's home at 1822 West 4<sup>th</sup> street was within walking distance of popular gay meeting places like the Latino Photo Shop, the delicatessen eatery, Langer's Deli, and the Alvarado Theatre, which was renamed the Park Theatre in 1966 and played predominantly gay porn.<sup>9</sup> It was also within walking distance to male physique photographer Bob Mizer's, *Physique Pictorial*, studio and place of residence.<sup>10</sup>

SurveyLA's LGBT Historic Context Statement places 1822 West 4<sup>th</sup> Street within the theme of the Gay Liberation Movement, which spans from 1948 to 1980. Los Angeles played a critical role in the gay liberation movement in the United States, which can be divided into two distinct phases. The first phase of the movement involved consciousness raising, while the second phase involved political organizing. Prior to World War II, most LGBT persons were isolated from one another and they did not view themselves as being gay, lesbian, bisexual, or transgender. This began to change after the war when LGBT persons from all over the country met each other through their service in the Armed Forces or their employment in wartime industries. Many chose to stay in Los Angeles after the war. Although homophobia was present, it was easier to be "different" in Los Angeles, than most towns and cities in the U.S. The groups that formed during the first phase of the movement were of the homophile movement and largely comprised of middle-class gay men who were focused on making same sex love acceptable to mainstream

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<sup>7</sup> City of Los Angeles, "SurveyLA LGBT Historic Context Statement," 1.

<sup>8</sup> Ibid, 59-60.

<sup>9</sup> Roe, "Park Theatre." Cinema Treasures. Accessed May 2, 2020. <http://cinematreasures.org/theaters/2339>.

<sup>10</sup> City of Los Angeles, "SurveyLA LGBT Historic Context Statement," 78-79.

society. The preeminent group associated with this time period was the Mattachine Society, a group that advocated for the improvement of the social status of gay men through its unique culture as a minority group and a grassroots movement to directly challenge anti-gay discrimination.

The gay liberation movement gained steam and changed direction during the mid-1960s. During this period of political and social unrest, the gay liberation movement was swept into the larger youth movement, feminist movement, and sexual revolution that objected to the Vietnam War, challenged the prevailing sexual and gender norms, and confronted the policies that discriminated against women and minority groups. By this time, LGBT persons became more visible, defined themselves as a minority group, and resisted police harassment.<sup>11</sup>

At the time Kight moved to 1822 West 4<sup>th</sup> Street, he was already a seasoned anti-war activist and a “one-man gay community services center.”<sup>12</sup> His name and phone number were widely known in the gay community as he had printed out business cards containing his name, address, and telephone number. From the time Kight moved to Los Angeles in 1957/58, he had created a rolodex of doctors, lawyers, and public health workers who would treat and counsel gay men often at his home. He effectively created an underground social service entity for gay men in crisis. His areas of concern included housing, job finding, bail bonds, counseling, identification of resources, and advocacy.<sup>13</sup>

Kight also worked with Reverend Troy Perry and others to repeal California’s sodomy law, the law that criminalized homosexuality. Many states in the U.S. repealed their sodomy laws in the early 1970s when they modernized their penal codes; however, California was an exception. California’s sodomy repeal effort began in 1969 when the repeal bill was introduced to the California legislature starting in 1969 by Assemblyman Willie Brown, and every year afterwards until its passage in 1975.<sup>14</sup>

### ***The Gay Liberation Front/Los Angeles (GLF/LA)***

The creation of the Gay Liberation Front chapter of Los Angeles (GLF/LA) was loosely born out of the Stonewall Riots in New York City in June-July 1969. The Stonewall Riots, which started as a result of a police raid of the gay bar on June 28, 1969, is widely considered as being the single most important event leading to the gay liberation movement. The news of the riots was heard across the United States. It became the marker between the conservative homophile movement and the radicalization of the gay liberation movement.

The GLF had a broad political platform demanding the end to the persecution of LGBT persons, denouncing racism, and attacking traditional gender roles. Almost immediately after the Stonewall Riots, chapters of the GLF and the Gay Activists Alliance (GAA) were formed in New York.

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<sup>11</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 22-23

<sup>12</sup> Kepner, “River to His People.” Accessed October 21, 2019. <http://tinyurl.gale.com/tinyurl/Bydom7>.

<sup>13</sup> Morris Kight Biographical Notes. Accessed October 18, 2019. <http://tinyurl.gale.com/tinyurl/BxPrf6>.

<sup>14</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 15.

GLF's "new breed of radicals" participated in an almost continuous round of flashy, dramatic public demonstrations. Their targets were directed at all implicated in "the maintenance of gay oppression" – the media, the police, and the medical profession. They protested in the streets, but also spoke to high school civics classes. They "fashioned a new language and style of homosexuality. The accent was on pride and affirmation; they were blatant, outrageous, and flamboyant. Discarding notions of sickness and sin, they represented homosexuality as a revolutionary path toward freedom, as a step out of the constricted, stultifying gender roles of middleclass America. They engaged in public displays of affection, violated gender conventions, and gloried in the discomfort they deliberately provoked in others."<sup>15</sup>

On the west coast, it was not until friends Don Slater and Don Jackson convinced Kight to devote himself entirely to building a radical gay movement that the Gay Liberation Front in Los Angeles was started. Kight was deeply affected by the brutal murder of Howard Efland at the Dover Hotel by the Los Angeles Police Department and he was already feeling the "civilized" homophobia from the anti-Vietnam movement and was thinking of leaving the movement.<sup>16</sup> Don Jackson of the Los Angeles Free Press and Kight placed an advertisement for the first meeting of the Gay Liberation Front/Los Angeles (GLF/LA). The advertisement reflected the severe threat that homosexuals faced trying to live in Los Angeles, namely from the Los Angeles Police Department.<sup>17</sup>

Morris Kight was a principle co-founder of the GLF/LA, along with Don Kilhefner, John Platania, Brenda Weathers, and Del Whan.<sup>18</sup> At the first GLF/LA meeting, there were a total of 16-18 people. Kight reminisced that it was radical and unstructured, and almost all the new attendees were new to radicalism. Each meeting though grew larger exponentially. By February, there were 150 attending the meetings and by April there were 250 people; they were held every Sunday.<sup>19</sup>

Looking for a "splashy inaugural demonstration,"<sup>20</sup> The GLF/LA's first action was to march, demonstrate, and infiltrate Barney's Beanery restaurant in West Hollywood. (Sometime in the 1950s, the owner of Barney's Beanery put up a sign reading "Fagot's Stay Out" behind their bar because the bar at the time was patronized by gays and lesbians; "Fagot's Stay Out" was even printed on their matchbook covers.) The demonstration was action most moderate members could rally behind, notably the Southern minister, Troy Perry, who had recently founded the Metropolitan Community Church (MCC) specifically for gays and lesbians. For nearly three months, demonstrations were held in front of Barney's Beanery either in the form of loud protests, boycotting, sit-ins, and change-ins. When the news cameras were on, Kight would chant "more deviation, less population!" as men were kissing men and women were kissing women, and Perry would be chanting "we're not afraid anymore!" It was a new powerful image of the

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<sup>15</sup> Eggert, Gosney, "Mitchell Camera/The Factory" National Register nomination.

<sup>16</sup> D'Emilio, "Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976." Accessed July 18, 2019. <http://outhistory.org/exhibits/show/john-d-emilio--oral-histories/morris-kight>.

<sup>17</sup> Clendinen and Nagourney, 37.

<sup>18</sup> City of Los Angeles, "SurveyLA LGBT Historic Context Statement," 29.

<sup>19</sup> Making Gay History: The Podcast, "Morris Kight." Accessed October 20, 2019. <https://makinggayhistory.com/podcast/morris-kight/>.

<sup>20</sup> Clendinen and Nagourney, 38.

new radical gay. After three months, the GLF/LA prevailed when the owner begrudgingly handed over the many signs saying “Fagot’s Stay Out.”<sup>21</sup>

GLF/LA calls were handled out of Kight’s Westlake home. He surmised that there were about two hundred calls a day.<sup>22</sup> Kight brought on volunteers to manage and staff the phone line. He told his volunteers that “every call is priceless, every call is important...[it is] the most urgent call you’ve ever had in your life.”<sup>23</sup> Phone calls ranged from when the meetings were scheduled, how to get out of a bad arrest or a bad marriage, how to get custody of property or children, or who would treat a venereal disease without reporting it to the public health office. This one-to-one social service would soon be the beginning of the Gay Survival Committee, which eventually turned into the Gay Community Service Center (GCSC).

In the first six months of the GLF/LA, they had at least 65 demonstrations at churches, synagogues, consulates, and bars, and gay-ins at Griffith Park. They successfully closed down The Farm, a bar in West Hollywood, where gay patrons were harassed with a “no-touching rule;” they infiltrated a psychiatrist conference where a notorious promoter of “behavior medication” for gays and lesbians was speaking to announce that “gay liberation” was to be discussed instead. In GLF/LA and Morris Kight fashion, the media was always tipped off. The GLF was incredibly effective in using the power of media to broadcast its message. A message that could enter any person’s home on nightly news and be a beacon for the majority of gays who were still oppressed.<sup>24</sup>

In two years, the GLF/LA had led more than 175 protests and demonstrations. Kight had become “a thorn in the side” of LAPD’s Chief of Police, Ed Davis, and consequently Kight’s Westlake home was raided/searched three times.<sup>25</sup>

### ***Christopher Street West (CSW) 1970***

The Christopher Street West march/parade was a collaboration between the GLF/LA and Troy Perry’s MCC. According to an article Kight penned, Kight took his phone off the hook to think about how to properly commemorate the 1969 Stonewall Riots. After brainstorming, he and Bob Humphries went to Troy Perry’s office in East Hollywood and told Perry and Bob Ennis his idea of having a march in Los Angeles down a major street.<sup>26</sup> Perry loved the idea but said “Morris, this is Hollywood. Let’s do something a little different. Let’s hold a parade.”<sup>27</sup> They had forty-four days to prepare for it and four days to apply for the permit, which quickly became a publicized issue between them and the Los Angeles Police Department.

After a contentious Police Commission hearing where Chief of Police Ed Davis likened homosexuals to “thieves and robbers” and stated that homosexuality was illegal in the state of California, the commission begrudgingly voted in favor of granting the permit on the condition

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<sup>21</sup> Ibid, 38-39; Making Gay History: The Podcast, “Morris Kight.”

<sup>22</sup> Kight, “How It All Began,” Jim Kepner Papers. Accessed October 12, 2019. <http://tinyurl.gale.com/tinyurl/Bydom7>.

<sup>23</sup> Making Gay History: The Podcast, “Morris Kight.”

<sup>24</sup> D’Emilio, “Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976.”

<sup>25</sup> Bullough, 403.

<sup>26</sup> Kight, “How It All Began.”

<sup>27</sup> Bence, “Meet the Godfather of Gay Pride, Rev. Troy Perry.” Accessed November 4, 2019. <http://onlyinhollywood.org/meet-godfather-gay-pride-rev-troy-perry/>.

that the GLF/LA and MCC secure a one million dollar bond for property damage and to pay the police.<sup>28</sup> Kight called the American Civil Liberties Union (ACLU) to launch a lawsuit; the conditions were dropped and the permit was issued two days before the march. The permit was granted based on the “constitutional guarantee of freedom of expression.” Up until the day of the parade, Kight received death threats at his home in Westlake.<sup>29</sup>

“So marched we did, with butterflies in our stomachs, with legitimate doubts and fears, but with enormous courage and devotion.”<sup>30</sup> – Morris Kight

On June 28, 1970, over thirty groups convened at McCadden Place in Hollywood and marched north toward Hollywood Boulevard. The GLF/LA had a float featuring a homosexual nailed to a black-and-white cross with a sign reading “In Memory of Those Killed by the Pigs.” The GLF/LA also put on a guerilla theater skit where “fairies” dressed in wings were chased by vice cops with night sticks.<sup>31</sup> Once the marchers turned the corner, thousands of spectators were lined on both sides of the boulevard; the LAPD was there and helicopters were overhead. Spectators, spurred on by media coverage and flyers handed out by the groups, closed in around the marchers in celebration and solidarity. There were over 30,000 people in attendance.

The CSW march and parade kicked open the proverbial closet doors on America and out sprung a new force to be recognized.<sup>32</sup> CSW was the declaration of pride and freedom for Los Angeles’ gay population. It was a model for other gay prides across the world. After the parade, the formerly anti-gay magazine *Hollywood Citizen News*, called Kight “a river to his people.”<sup>33</sup>

(The formal, and knowingly ambiguous, name of Christopher Street West was given by Bob Humphries – “Bob Humphries came flying out of the rear of [Kight’s] house and said ‘I have it, Christopher Street West!’”)<sup>34</sup>

The CSW pride march/parade was the first parade of its kind; now, it has an enormous impact on the local economy bringing in an estimated \$70 million a year to the county with its 200,000 visitors during the weekend festivities.

### ***The Gay Community Services Center (GCSC)***

The Gay Community Services Center (GCSC) was born out of the GLF/LA’s Gay Survival Committee. At its core, the Committee was Morris Kight and Don Kilhefner. Its primary mission was providing social services to the LGBT community. Existing social service agencies were often hostile to the needs of the community. For example, mental health facilities still treated homosexuality as a disease.<sup>35</sup> Incorporated in 1971, the GCSC would become one of the largest LGBT organizations in the country; it is now called the Los Angeles LGBT Center.

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<sup>28</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 25.

<sup>29</sup> Kight, “How It All Began.”

<sup>30</sup> Ibid.

<sup>31</sup> Clendinen and Nagourney, 63.

<sup>32</sup> Cherry, “Gay Pride 1973.” Accessed November 4, 2019. <https://www.morriskight.com/2012/>.

<sup>33</sup> Kepner, “River to His People.”

<sup>34</sup> Kight, “How It All Began.”

<sup>35</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 26.

Kight was keenly aware of the LGBT community not having equal access to social services. For years, he had widely distributed his name, phone number, and address in order to connect gay men in need of social services to the appropriate doctor, lawyer, or public health worker.<sup>36</sup> He, and volunteers he trained, fielded some two hundred calls a day to his Westlake home.<sup>37</sup> This one-to-one social service grew into an essential part of gay life.<sup>38</sup>

Most of the GLF/LA medical services were provided anonymously in the back room of Kight's home in Westlake. There, doctors wrote prescriptions and provided free "samples" of medications. (At the time, the Medical Board protocol required that treatment for any sexually transmitted condition be reported to the County Health Board; the doctors knowingly risked their medical licenses, careers and livelihoods to not only treat these gay men but to also not report them to the County Health Board.) The back room was called the "clap shack."<sup>39</sup>

The Gay Survival Committee was led by GLF members Morris Kight, Don Kilhefner, and John Platania. Its first meetings were held at Kight's home in Westlake and Kilhefner's home in Los Feliz. A "think tank" of about fifteen people were responsible for creating the Van Ness Recovery House, a rehabilitation facility serving gay alcoholics, the Liberation House which provided "crisis housing" for gay runaways and "throwaways," and the foundation of what would become the Gay Community Services Center (GCSC), which was officially organized in April of 1971 and incorporated in October of 1971.<sup>40</sup>

The emphasis of the center was on the word "community;" it implied "a group of people in which a person received according to his/her needs and gives according to his/her ability." Gay doctors, nurses and technicians had the opportunity to serve their brothers and sisters.<sup>41</sup> During its first year in a shabby Victorian on Wilshire Boulevard, the Center saw between 1,700 to 2,500 gays and lesbians every week. The frenzy of activity that surrounded the GLF/LA now surrounded the GCSC. (The GLF/LA disbanded in September of 1971.) A crisis phone line was monitored twenty-four hours a day, there was always someone at the Center to greet a fellow gay, and there were regular rap meetings where one could talk freely and frankly about being gay.<sup>42</sup>

Two important services the GCSC offered to the LGBT community were with its venereal disease clinic and self-development clinic. Dr. Martin Field, who had worked at Kight's "clap shack" was involved with the initial planning that created the venereal disease clinic; Dr. Benjamin Teller volunteered to run the clinic. Dr. Teller also persuaded pharmaceutical companies to donate drugs and recruited volunteer doctors, nurses, lab technicians, and administrators. The GCSC's self-development clinic offered individual counseling, group

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<sup>36</sup> Morris Kight Biographical Notes.

<sup>37</sup> Kight, "How It All Began."

<sup>38</sup> Cherry, Email correspondence. September 27, 2019.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid; Faderman and Timmons, 192-93.

<sup>41</sup> Faderman and Timmons, 192-93.

<sup>42</sup> Ibid, 193-94.

therapy, and family services to anyone in the LGBT community. The clinic helped many in the community build a new positive gay identity.<sup>43</sup>

During the 1970s, the GCSC grew to become one of the largest LGBT organizations in the country. In 1974, the GCSC became the first gay entity granted nonprofit status by the Internal Revenue Service, although the application was initially rejected because it served homosexuals. By the end of the decade, the GCSC had moved into a larger building on Highland Avenue, transitioned from a volunteer to a paid staff, and received grants from public agencies for the services it provided. In 1980, the GCSC changed its name to the Gay and Lesbian Community Services Center.<sup>44</sup> Later, Kight objected when the Center omitted the word “community” from its name change to the Los Angeles LGBT Center; the Center continues today as the biggest social service organization entity for the LGBT community.

Mid-1974, Kight was forced to move out of 1822 West 4<sup>th</sup> street due to his landlord having “debilitating homophobia.” “Having a renowned gay liberationist on his property has finished freaking that poor man’s mind,” Kight wrote to, friend and co-founder of PFLAG, Morty Manford.<sup>45</sup>

**Criteria B (2): Is associated with the lives of historic personages important to national, state, city, or local history.**

### ***Morris Kight***

Morris Kight was born in Proctor, Texas on November 19, 1919. He was born into a poor farming family. He was named after Virginia Morris, the midwife who birthed him, because his family did not have the money to pay her for his delivery. Kight quickly had to learn the chores of the house and farm when his father was killed in an accident when he was seven years old.<sup>46</sup> In an interview with historian John D’Emilio, Kight called his time in Proctor growing up as a “stranger in my own home, a visitor in the village, not part of it [and] always alienated.”<sup>47</sup> He did find solace in botany, books, collecting art, and tinkering with his family’s Model A Ford.<sup>48</sup>

In the mid-1930s, Kight and his mother owned and operated a roadside diner/food stand. There, he exercised his first act of civil disobedience when he knowingly seated an African-American couple in violation of the “mixing of the races” law. Kight was detained by the sheriffs for this act; he was sixteen years old.<sup>49</sup> During this time, he was introduced to the writings of Mohandas Gandhi. He quickly felt an affinity to the practices of ahimsa, the principle of nonviolence, and satyagraha, the truth force that guides nonviolent resistance. Kight practiced pacifism throughout his life; it especially had a profound influence in the gay liberation movement’s

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<sup>43</sup> Cherry, Email correspondence; Faderman and Timmons 194-95.

<sup>44</sup> City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 27.

<sup>45</sup> Cherry, Email correspondence

<sup>46</sup> Bullough, 400.

<sup>47</sup> D’Emilio, “Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976.”

<sup>48</sup> Bullough, 401.

<sup>49</sup> Ibid.

motives and tactics. Kight almost always signed his letters with a variation of “peace through love.”<sup>50</sup>

Kight studied public administration and political science at Texas Christian University and graduated in 1941; he worked his way through university. He formed the Oscar Wilde study group, which was the first official and openly gay club on a university campus.<sup>51</sup> There were occasional gatherings of gays at people’s homes but discretion was essential because of the oppressive legal and social situation for gays.<sup>52</sup> While at university, he took the rigorous test for the Roosevelt’s administration’s U.S. Career Service Training School, learned about public policy issues, specifically in the areas of civil liberties, civil rights, social service delivery, defense budgets, foreign policy, urban renewal, and housing, and formed an acquaintance with First Lady Eleanor Roosevelt.<sup>53</sup>

Kight was opposed war and the cruelties of genocide and chemical warfare. He was active in World War II opposition efforts, including protests and later raising money to support genocide victims. During World War II, he served as a civilian administrator adjunct to the military in the Pacific Theater; his task was to plan governments and policies for the islands reoccupied or recently conquered.<sup>54</sup>

After the war, he lived in various areas of the Southwest, on his own and with his mother, opening and running hotels and restaurants. He briefly worked for the Bureau of Indian Affairs but the institutionalized inequality and substandard treatment of the Native Americans he witnessed led him to quit. He soon joined local tribe leaders in organizing social services and public health services for New Mexico’s indigenous people.<sup>55</sup> While in New Mexico, Kight discovered underground gay communities in Albuquerque and Sante Fe. He knew of several gay bars in Albuquerque that the police did not harass.<sup>56</sup>

Kight married a woman in 1950. He had two daughters; he was married for five years. Kight let only his closest friends know he was married and had children, mostly for fear that his credibility as a spokesman for gay rights would be diminished.<sup>57</sup>

From 1947 to 1956, Kight volunteered in the New Mexico venereal disease eradication program. He often drove people to the U.S. Public Health Service Venereal Disease Clinic in Hot Springs, Arizona.<sup>58</sup> Kight was introduced to “homophile” pamphlets by actors from California when he worked in Albuquerque’s theater circuit. It was his first exposure to the Mattachine Society, a group he thought to be too elitist and too “bourgeois” for the young and soon-to-be radicalized gay liberation movement.<sup>59</sup>

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<sup>50</sup> Jim Kepner Papers, “Kight, Morris 1967-1996.” Accessed October 18, 2019. <http://tinyurl.gale.com/tinyurl/BxNRQ3>.

<sup>51</sup> Kepner, “River to His People.”

<sup>52</sup> Rapp, “Morris Kight.” GLBTQ Archive. Accessed September 25, 2019. [http://www.glbtqarchive.com/ssh/kight\\_m\\_S.pdf](http://www.glbtqarchive.com/ssh/kight_m_S.pdf).

<sup>53</sup> Bullough, 401; Morris Kight Biographical Notes.

<sup>54</sup> Bullough, 401.

<sup>55</sup> Ibid.

<sup>56</sup> Rapp, “Morris Kight.”

<sup>57</sup> Ibid.

<sup>58</sup> Morris Kight Biographical Notes.

<sup>59</sup> D’Emilio, “Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976.”

Kight decided to become a full-time activist upon moving to the “gay ghetto” of Bunker Hill in 1957/58. Already a seasoned political and social activist, Kight printed business cards with his name, address and telephone number on them and handed them out. He helped gay men secure lawyers, seek treatment for venereal diseases, and counseled gay men who had been thrown out of their homes or lost their jobs. His phone number was widely circulated; he effectively created an underground social service entity for gay men in crisis.<sup>60</sup> Upon moving to Los Angeles, he also created the Gay Liberation Resistance (GLR), a group that trained gays in how to practice non-violence with the police.<sup>61</sup>

Kight was also a popular opposition leader to the Vietnam War. In 1967, he co-founded the Dow Action Committee, an anti-war group that specifically protested the chemical company’s production of napalm and the defoliant Agent Orange for the U.S. Military. The committee and the surrounding protests became the one of the first successful corporate boycotts. He participated in teach-ins, demonstrations, fasts, and other pacifist demonstrations against the Vietnam War. Kight encouraged his gay friends and colleagues in the homophile movement to get involved with the committee but they feared being labeled communists or socialists.<sup>62</sup>

For years, his friends Don Slater, Don Jackson, and Jim Kepner tried to convince Kight to devote himself entirely to the gay liberation movement. In response, Kight would either try to convince them to join the anti-war movement or gently nudge Kepner, in particular, toward his belief that the homophile conservatism and elitism of the gay liberation movement did not work. In a series of letters to Kepner, Kight acknowledged the homophile movement and what it had done to a point but Kight looked to the passion and immediacy of other movements for inspiration, like the anti-war movement, and groups like the Black Panthers and Peace and Freedom party.<sup>63</sup>

“If only we had the moral character to see it, and could free ourselves of guilt feelings, feelings of inadequacy, and worst of all, shuffling papers. When I go to a homosex meeting and see a pile of reports I know that all ideas have died....”<sup>64</sup> – Morris Kight

A series of events led Kight to grab the reins of a new radical gay liberation movement – the brutal murder of fellow gay man, Howard Efflund, by the Los Angeles Police Department; the Stonewall Riots and insurrection; and the “civilized” homophobia from the anti-Vietnam movement. Kight, Slater, and Jackson of the Los Angeles Free Press, “sent out a call,” and the Gay Liberation Front/Los Angeles (GLF/LA) chapter began. From the start, and for many decades to come, it was clear that Kight “was the chief driving force and fountainhead of new ideas – outrageous ideas which worked, and which got on TV.”<sup>65</sup>

When interviewed by gay scholar John D’Emilio, Kight described the need of the GLF/LA – “No people can liberate themselves unless they engage in radical action.”<sup>66</sup> He later reminisced

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<sup>60</sup> Cherry, “Who Was Morris Kight.” Accessed November 4, 2019. <https://www.morriskight.com/2012/>.

<sup>61</sup> Gierach, “Morris Kight: The Father of Gay Pride Retires,” *Gay and Lesbian Times*.

<sup>62</sup> Morris Kight Biographical Notes; Jim Kepner Papers, “Kight, Morris 1967-1996.”

<sup>63</sup> Jim Kepner Papers, “Kight, Morris 1967-1996.”

<sup>64</sup> *Ibid.*

<sup>65</sup> Clendinen and Nagourney, 37; Kepner, “River to His People.”

<sup>66</sup> D’Emilio, “Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976.”

that his singular goal through his years in the gay liberation movement was to “ease the fear and self-loathing we homosexuals seem to feel for ourselves.”<sup>67</sup>

The GLF/LA meetings brought about excitement, action, and liberty; Kight believed it was his responsibility to “convince them that it was the most important thing in their world, and that they can achieve that, that only they stand between themselves and total freedom.”<sup>68</sup> At the age of 50, Kight was organizing and managing protests, gay-ins, rap sessions, media hypes, and a gay crisis phone line from his Westlake home. Kight was brilliant with the media attention. He easily commanded a crowd of protestors or a news camera. His eloquence, direct nature, and graciousness was exactly what gay liberation needed moving forward.

Through the GLF/LA, Kight co-founded the Christopher Street West (CSW) pride march/parade with Troy Perry and Bob Humphries to commemorate the first anniversary of the Stonewall Riots in New York. The purposes of both the CSW march/parade and the gay-ins held at Griffith Park was to encourage LGBT folks to come out of the closet and engender a positive self-attitude. Kight also co-founded the Gay Community Services Center (GCSC) with fellow GLF/LA members, John Platania and Don Kilhefner; the services offered filled a wide gap of social services for the LGBT community. Kight, though, continued to offer his Westlake home as an overflow to the GCSC and always manned his phone line for calls. Kight served on the GCSC Board of Directors from 1971 to 1977. During this time, he served as president, vice president, and secretary. He worked full-time at the Center in various areas. He co-founded the Van Ness Recovery House, a rehabilitation facility serving gay alcoholics, and the Liberation House which provided “crisis housing” for gay runaways and “throwaways.”<sup>69</sup> He was also responsible for the identification of three million dollars for the Center.<sup>70</sup>

Kight would regularly speak to other gay liberation groups about the “new awakening of gay political power across America” and various growing gay political conventions. He would speak about gays realizing their own political and societal power.<sup>71</sup> He offered advice on how to organize and finance social action programs because of the monumental success of the GCSC.<sup>72</sup> Kight supported and was involved in San Diego’s opening of their own LGBT Center in 1973 and San Diego’s first gay pride parade in 1974.<sup>73</sup> To the mainstream media, he offered simple explanations of what gay meant – modern and self-identifying, “dancing, mowing the lawn, washing the dishes, loving and living like other people...we are a fact, like age and birth.”<sup>74</sup> Put simply, anytime Kight was asked to speak or march or offer assistance, he was there.

By the time Kight moved on to his next residence at McCadden Place in Hollywood, the social and institutional picture of lesbians and gays had largely changed. There was little questioning that “gay was good” – there were over 1,000 gay and lesbian organizations, cities across the nation were holding gay pride parades, there were new economic opportunities for gay-oriented

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<sup>67</sup> Gierach, “Morris Kight: The Father of Gay Pride Retires.”

<sup>68</sup> Making Gay History: The Podcast, “Morris Kight.”

<sup>69</sup> Cherry, Email correspondence; Faderman and Timmons, 192-93.

<sup>70</sup> Morris Kight Biographical Notes.

<sup>71</sup> Gay Times, “Kight Visits.”

<sup>72</sup> Jackson, “Kight to Speak at GAA,” *Bay Area Reporter*.

<sup>73</sup> Gierach, “Morris Kight: The Father of Gay Pride Retires.”

<sup>74</sup> Oliver, “We Are a Fact Like Age and Birth!” *San Bernardino County Sun*.

businesses – the message of gay pride had altered the way gays and lesbians lived and how they understood their lives and identity.<sup>75</sup> Kight now pivoted, along with his colleagues, to political matters.

In 1975, Kight co-founded the Stonewall Democratic Club to serve as a bull-horn for LGBT governmental issues and to help gay-friendly politicians get elected. There are currently 35 active chapters nationwide. In 1976, Jimmy Carter appointed Kight to his Advisory Committee on Gay People where he advised the president on gay and lesbian issues. In 1977, Kight led the Coors Beer Boycott when the beer company fired LGBT workers without cause and gave new hires lie detector tests asking if they were gay.<sup>76</sup>

The new visibility of the LGBT community prompted a homophobic backlash. In the late 1970s, singer-spokesperson Anita Bryant lodged an attack against Floridian gay and lesbian teachers in her “Save the Children” campaign. Her movement gained the attention California Congressman John Briggs who managed to get Proposition 6, better known as the Briggs Initiative, on the California state ballot. The 1978 failed proposition sought to ban gays and lesbians from working in public schools. The national effort that Kight and others developed to defeat the Briggs Initiative displayed a new level of political astuteness and defining power in the LGBT community.<sup>77</sup>

Kight opened his McCadden Place home to “First Tuesdays,” an open meeting for gays and lesbians needing help or services. Fellow activist Bob Dallmeyer described “First Tuesdays” as a “form of a public address system, the ultimate networking in our community.” Kight offered space in his new home for meetings to anyone in the community. He held his annual “Winter Solstice” parties, which featured prominent politicians, entrepreneurs, entertainers, writers, playwrights, and the down-and-out who came in for a meal and community.<sup>78</sup> Powerful people like San Francisco Mayor Willie Brown, California Governor Gray Davis, author Gore Vidal, Los Angeles Mayor Tom Bradley and local politicians and judges would regularly attend.

Kight was appointed to the LA County Human Relations Commission in 1979. He was one of the earliest gay appointees to a high-level position in county government. Kight felt it was “hugely important for the community to know that I was on that commission and could focus the attentions of the county on gay and lesbian issues when no one wanted to talk about them.” He was on first-name basis with City Councilmembers and U.S. senators alike. His conviction, humor, and understanding of the process of social change and human inaction made him an invaluable leader.<sup>79</sup> He was on the commission for 23 years.

In 1980, he founded the Asian Pacific Gays and Friends, which became the Gay Asian Pacific Network (GAPSN), to be a resource for the Los Angeles LGBT Asian-Pacific Islander community. In 1984, he founded the McCadden Place Collection, a collection of art, ephemera, correspondence, and other records that document and chronicle the emergence of the nationwide

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<sup>75</sup> D’Emilio, 250-51.

<sup>76</sup> McDevitt, “The Coors Boycott: The LGBTQ Movement.” Accessed November 5, 2019. <http://www.liberationnews.org/the-coors-boycott-the-lgbt-movement-and-the-peoples-counter-offensive-against-the-right>.

<sup>77</sup> Bullough, 404; City of Los Angeles, “SurveyLA LGBT Historic Context Statement,” 14.

<sup>78</sup> Cherry, Email correspondence.

<sup>79</sup> Gierach, “Morris Kight: The Father of Gay Pride Retires.”

gay liberation movement and his personal involvement. The collection was originally housed at his home and he would have regular showings.<sup>80</sup> Kight's McCadden Place Collection is now housed at ONE National Gay & Lesbian Archives in Los Angeles.

Kight was on Board of Directors of Aid for AIDS and the United States Mission/Hudson House, and even helped run Out of the Closet thrift stores and Aunt Bee's, a free laundry and housekeeping service for AIDS patients with activist and friend Miki Jackson. He received numerous accolades throughout the 1980s and even after his death in 2003, including the Eason Monroe Courageous Advocate Award from the American Civil Liberties Union, the Eleanor Roosevelt Humanitarian Award from the Southern Californian Americans for Democratic Action, and a Chinese magnolia tree was planted in honor of Kight at the Matthew Shepard Memorial Triangle in West Hollywood. The Gay Community Services Center made him an honoree of the Morris Kight Humanitarian Award. When he retired from the LA County Human Relations Commission in 2002, County Supervisor Zev Yaroslavsky made him an honorary commissioner. In 2003, the City of Los Angeles named the corner of Hollywood Boulevard and McCadden Place "Morris Kight Square." Unveiling the sign, Los Angeles Mayor, Eric Garcetti said his hope was that the Square would "inspire the activists of tomorrow."<sup>81</sup> (There is also a plaque commemorating the first Christopher Street West pride parade the same intersection.)

At Kight's last LA County Human Relations Commission hearing, Yaroslavsky called him "a living legend in the gay and lesbian struggle for equality." Kight's last words at that meeting assured everyone that "I won't stop working."<sup>82</sup>

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<sup>81</sup> Los Angeles Sentinel, "Officials Name Intersection After Gay Rights Activist," A11.

<sup>82</sup> Gierach, "Morris Kight: The Father of Gay Pride Retires."

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1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
North elevation  
Photograph taken: May 8, 2020

SurveyLA  
LGBT Historic Context Statement  
City of Los Angeles  
Department of City Planning  
Office of Historic Resources

September 2014

Prepared by:



With contributions from:

Carson Anderson, Senior Architectural Historian, ICF/Jones & Stokes  
Wes Joe, Community Activist

**Certified Local Government Grant Disclaimers**

In Los Angeles this effort to ferret out homosexuals was led by the Chief of Police, William Parker. Appointed in 1950, Parker did not invent police tactics to entrap gay and bisexual men, but he did much to regularize and institutionalize them. The Vice Squad, which had been dismantled in 1939, was reinstated and renamed "Administrative Vice."<sup>17</sup> The unit reported directly to Parker and productivity was measured by the number of prostitutes and homosexuals arrested. Historians Lillian Faderman and Stuart Timmons documented a dramatic increase in arrests for so-called sex crimes between 1947 and 1950. In 1947 there were 1,656 arrests for "sexual perversion" or "lewd and lascivious conduct." Three years later arrests increased by 86.5%.<sup>18</sup>

Ironically the police crackdown on gay and lesbian bars laid the foundation for the nation's gay liberation movement. While the anti-gay hysteria forced many men and women deeper into the closet, a few began to fight back. As historian Allan Bérubé put it:

The taste of freedom during the war, the magnitude of the postwar crackdown, and the example of the growing black civil rights movement caused more and more lesbians and gay men to think of themselves as an unjustly persecuted minority. They increasingly realized that when they defended their new bars from attacks by queer bashers, when lesbians and gay defendants began to plead 'not guilty' in court, and when bar owners challenged the cops and liquor control boards, they were actually fighting to establish a public turf of their own, defending their right to gather in public places.<sup>19</sup>

Los Angeles played a critical role in the gay liberation movement with the work of Harry Hay, Edith Eyde, W. Dorr Legg, and others. Harry Hay was an actor and political activist who used his charm and organizing skills to help found the Mattachine Society. The society sought to gain acceptance through greater communication between homosexuals and heterosexuals. The name was based on Medieval French secret societies of masked men who, through their anonymity, were empowered to criticize ruling monarchs with impunity. The Mattachine Society was originally organized like the Communist Party, of which Hay was a member, with cells and oaths of secrecy.

The organization received an unexpected boost in membership with the arrest of one of the co-founders Dale Jennings. In February 1952, Jennings was arrested in MacArthur Park<sup>20</sup> and charged with lewd behavior. Up until this point, men defended themselves by denying that they were homosexuals. Jennings admitted to being a homosexual, but defended himself by claiming that the police had entrapped him. Jennings

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<sup>17</sup> "History of the Vice Division," *Los Angeles Police Department*, accessed March 18, 2014, [http://www.lapdonline.org/detective\\_bureau/content\\_basic\\_view/1987](http://www.lapdonline.org/detective_bureau/content_basic_view/1987).

<sup>18</sup> Faderman and Timmons, 376.

<sup>19</sup> Alan Bérubé, "Marching to a Different Drummer: Lesbian and Gay GIs in World War II," in *Hidden History: Reclaiming the Gay and Lesbian Past*, edited by Martin B. Duberman, Martha Vicinius, and George Chauncy Jr. (New York, NY: New American Library, 1989), 393.

<sup>20</sup> By this time the name of Westlake Park had been changed to MacArthur Park in honor of General Douglas MacArthur. However, the neighborhood is still referred to as Westlake.

surprising acquittal was heralded as a major victory for gay rights. A dozen Mattachine chapters immediately formed, however, the frenetic growth of the organization resulted in a change in the leadership.

While the Los Angeles chapter of the Mattachine Society fizzled out after the departure of the original founders, it survived elsewhere. In October 1952, a Mattachine chapter in West Hollywood formed ONE Incorporated, an educational and advocacy organization for gay rights. ONE Incorporated's publication *ONE*, a magazine that discussed topics in LGBT history, behavioral science, cultural arts, and civil liberties, was unprecedented in the breadth of its national readership. ONE Incorporated readily admitted women, and Joan Corbin, Irma Wolf, Stella Rush, Helen Sandoz, and Betty Perdue were vital to its early success. ONE and Mattachine in turn provided vital help to the Daughters of Bilitis in the launching of their newsletter *The Ladder* in 1956. The Daughters of Bilitis was the counterpart lesbian organization to the Mattachine Society, and the organizations worked together on some campaigns and ran lecture-series. Bilitis came under attack in the early 1970s for 'siding' with Mattachine and ONE, rather than with the new separatist feminists.

Despite the fact that many of the early leaders of the gay liberation movement were political radicals, intolerance for transgender people was an underlying theme. Early gay and lesbian leaders tended to be white, well educated, and middle class; and believed that the path to acceptance was assimilation. Thus, those who were too flamboyant in their voice or dress were shunned. It was not until the 1960s that leaders embraced the idea of uniting lesbians, gays, bisexuals, and transgenders into a community.

During the late 1960s and early 1970s the movement shifted its focus from educating mainstream society about sexual and gender identity to cultivating a politicized gay consciousness and building gay institutions. A few of the old guard, such as Jim Kepner and Don Slater, joined the younger, more militant activists. During this period the level of group resistance to police harassment and other forceful displays of homophobia began to rise. In 1967, a police raid at the Black Cat, a gay bar in Silver Lake, touched off protests that predated by two years the Stonewall riots in New York City. The 1969 Stonewall riots, in which gays and lesbians fought back against the police for several nights, became a symbol for the struggle for gay rights.<sup>21</sup>

On New Years Eve, the LAPD swarmed the Black Cat, beating and arresting sixteen patrons and bartenders for exchanging same-sex kisses. Six of the men arrested that night were convicted of lewd conduct for kissing another man, which meant that they were registered as sex offenders. A new LGBT organization, PRIDE (Personal Rights in Defense and Education) organized protests in front of the Black Cat that lasted for several days. Established in 1966, PRIDE set a new tone for gay political groups like the Gay Liberation Front and the Radical Fairies. PRIDE led aggressive, in your face,

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<sup>21</sup> Faderman and Timmons, 155-57.

demonstrations against the suppression by the LAPD of gay gatherings or same-sex meetings in Los Angeles.



**Figure 3:** Flower Power police harassment protest, LAPD Harbor Division. Source: *Gay L.A.* Lillian Faderman and Stuart Timmons. New York: Basic Books, 2006.

The next year, the arrest of two patrons at The Patch in Wilmington prompted a massive show of resistance. This time instead of arresting the men for same-sex kissing, they were arrested for same-sex dancing. The owner Lee Glaze offered to pay bail for those arrested and urged the patrons to fight for their rights as citizens. A spontaneous civil disobedience action began in which patrons that were not arrested marched to the LAPD's Harbor Division station to demand the release of those arrested. Along the way Glaze stopped at a florist and bought bouquets of

pansies, and presented them to the officers. This single event morphed over the next several months into a series of LGBT community Flower Power marches to the police station.<sup>22</sup>

The growing resistance to police harassment corresponded with the emerging LGBT newspaper media, such as *The Advocate* and *The Lesbian Tide*. These widely circulated LGBT newspapers provided an unprecedented level of information about what was happening locally, as well as across the country, that was of interest to LGBT persons. The development of LGBT media also greatly expanded social networking opportunities beyond what had been possible during preceding decades. In turn, the emergence of LGBT media and opportunities to market directly to a more open community provided the basis for an explosion of LGBT-owned businesses during the period (including real estate firms, accountants, doctors, bookstores, retail shops, discotheques, bathhouses, and nightclubs).

In 1969, two important LGBT organizations were founded, the Gay Community Services Center (GCSC) and the Los Angeles Chapter of the Gay Liberation Front. The GCSC would eventually change its name to the Gay and Lesbian Center. At their core were two gay men, Don Kilhefner and Morris Kight. Although the GCSC had a political component, its primary mission was providing social services to the LGBT community. Incorporated in 1971, the GCSC would become one of the largest LGBT organizations in the country. The Gay Liberation Front (GLF) was founded in New York City in direct response to the Stonewall riots. The GLF had a broad political platform demanding the end to the persecution of LGBT persons, denouncing racism, and attacking traditional gender roles. By the end of 1969, chapters were quickly formed in other cities in the U.S., such as Los Angeles and San Francisco, as well as London. Although the GLF folded by

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<sup>22</sup> Faderman and Timmons, 158.

the middle of the decade, they demonstrated against negative images of LGBT persons in print media and on television and organized the first gay pride parade down Hollywood Boulevard.

One of the primary goals of LGBT organizations was the repeal of California laws that criminalized homosexuality. Many states in the U.S. repealed their sodomy laws in the early 1970s when they modernized their penal codes; however, California was an exception to the rule. California's sodomy repeal effort began in 1969 with urging from Morris Kight, Reverend Troy Perry, and others. The repeal bill was introduced to the California legislature starting in 1969 by Assemblyman Willie Brown, and every year afterwards until its passage in 1975. In 1975, the liberal Democratic Senate Majority Leader, George Moscone — running for Mayor of San Francisco — twisted many arms for its passage. When the Senate deadlocked on a 20-20 vote, Moscone locked the chamber doors, until Lieutenant Governor Mervyn Dymally could fly back from Denver and cast the tie-breaking vote. Then Governor Jerry Brown signed it into law.<sup>23</sup>

The gains made by the LGBT community during the 1970s were being made by women as well. Lesbians played an important role in the women's movement, which sought to eliminate sexism from the workplace, among other goals. Lesbians involved in the GCSC, GLF, and other organizations began to form their own separate organizations and revitalize old ones. For example, lesbian feminists including Delia Villarreal and Jeanne Córdova reformed the Daughters of Bilitis in 1971. As historians Faderman and Timmons explain, "many lesbians were now deciding that they had less in common with gay men than with straight women."<sup>24</sup> The Supreme Court decision in *Roe vs. Wade* legalizing abortion strengthened the women's movement. Feminist and lesbians across the country, including Los Angeles, began forming women's health clinics and claiming greater control over their own bodies. The first Feminist Women's Health Center was founded in Los Angeles by a group of women who had been running an abortion referral service. This evolved into a clinic and the other clinics throughout the state.

Finally, by the late 1970s, the new visibility of the LGBT community prompted significant homophobic backlash in the political arena – a defining example being Proposition 6 - the so-called Briggs Initiative of 1978, which sought to purge LGBT persons from teaching in the public schools. Ironically, as the LGBT community organized itself in a massive way and in coalition with non-gay allies to defeat this legislation, it demonstrated a new level of political astuteness and power, both in Los Angeles and statewide. The mobilization to successfully defeat Proposition 6 served as a capstone to decades of political organizing and public educational efforts on the part of Los Angeles' LGBT community and was a defining event in affirming LGBT identity and in demonstrating the power the LGBT community had in shaping its own destiny.

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<sup>23</sup> "History of Sodomy Laws," *Sodomy Laws*, accessed March 1, 2014, <http://www.glapn.org/sodomylaws/history/history.htm>.

<sup>24</sup> Faderman and Timmons, 182.



**Figure 4:** No on Proposition 6 demonstration on Hollywood Boulevard, 1978. Beginning in 1966, many LGBT protests took place on Hollywood Boulevard—often beginning at the corner of Las Palmas Avenue and McCadden Place—an important LGBT social gathering locus beginning in the 1950s. Source: Los Angeles Public Library Photo Collection.

## Chronology of Events in Los Angeles LGBT History

The type, location, and period of significance of LGBT historic resources have been shaped by trends in local and national history that are unrelated to sexual identity, as well as historical events that are particular to Los Angeles and California in geographical terms and that are directly related to sexual identity. The major events in Los Angeles LGBT history are summarized below:

- 1898** The City of Los Angeles enacts an anti-masquerading ordinance to discourage public displays of cross-dressing.
- 1915** California State Penal Code 288a is enacted, making oral sex a felony rather than a simple misdemeanor. During this period, the LAPD begins a campaign of harassment that lasts for decades.
- 1919** Prohibition is enacted and in effect during a period in which the city's population grew substantially, including its LGBT population.
- 1922** The anti-masquerading ordinance is amended to expressly prohibit women from “masquerading” as persons of the opposite sex. Heightened police harassment and arbitrary arrests of women result.

- 1933** The repeal of Prohibition brings the underground speakeasy culture to an end.
- 1937** Before Mayor Frank Shaw is recalled, he forms the Sex Bureau to control sexual degenerates.
- 1942-1945** World War II and the accompanying mobilization brings thousands of formerly isolated LGBT persons together in the military and wartime industrial production activities in Los Angeles.
- 1947** *Vice Versa*, the first lesbian publication in the U.S., is written and self-published by Edythe Eyde (aka Lisa Ben) at RKO Studios in Hollywood.
- 1948** *Sexual Behavior in the Human Male*, which disseminated the research of Dr. Alfred Kinsey's Institute for Sex Research, is published in January. The widely discussed best seller demonstrates for the first time that homosexuality is more prevalent than had been believed previously and describes it as being on a continuum of sexual behaviors.
- 1950** The Mattachine Society, the first sustained American gay rights group, is formed in the home of Harry and Anita Hay.
- 1952** ONE Incorporated is established as the public advocacy and education arm of the Mattachine Society.
- Dale Jennings is arrested for allegedly soliciting a police officer in a bathroom in Westlake Park. His trial draws national attention to the Mattachine Society, and membership increases dramatically after Jennings contests the charges, resulting in a hung jury.
- 1953** ONE Incorporated begins the publication of *ONE Magazine*, the first pro-gay publication in the U.S.
- Between 1950 and April 1953, several chapters of the Mattachine Society were established across California. Representatives from these chapters met together for the first time in April 1953 at First Universalist Church to create the charter for the organization.
- Sexual Behavior in the Human Female*, the companion to the earlier book on male sexuality, is published in September. The widely read book, which challenged widely held presuppositions about female libido, prompts even greater controversy than its predecessor.
- President Dwight Eisenhower signs Executive Order 10450, banning homosexuals from working for the federal government or any of its private

contractors. The order lists homosexuals as security risks, along with alcoholics and neurotics.

**1954** In October, the U.S. Post Office declares *ONE Magazine* obscene.

Dr. Elmer Belt becomes one of the first surgeons in the country to perform sex-reassignment operations. He ceased operations at the end of 1954 when a committee of doctors at UCLA decided against the practice; however, he restarted quietly a few years later.

**1955** The Daughters of Bilitis is founded in San Francisco by four lesbian couples. It is the first national lesbian political and social organization in the U.S.

The redevelopment of Bunker Hill results in the wholesale demolition of the neighborhood for modern high-rise office buildings and prompts a demographic shift of gay men from Downtown to the Westlake, Echo Park, and Silver Lake neighborhoods at a time when numerous heterosexual households in those neighborhoods were relocating to the suburbs.

**1956** The ONE Institute of Homophile Studies is founded. In addition to organizing classes and annual conferences, it also published the *ONE Institute Quarterly*, a journal dedicated to the academic exploration of homosexuality

**1957** Dr. Evelyn Hooker's publication of her groundbreaking research in the *Journal of Projective Techniques* is possibly the earliest published empirical study disputing the widespread psychiatric assumption that homosexuality is a mental illness. The research for the article was conducted in Los Angeles.

**1958** In a landmark freedom of the press case, the U.S. Supreme Court reverses the lower court rulings against the ONE Incorporated, enabling it to continue mailing its magazine through the U.S. postal service. This is the first time the U.S. Supreme Court rules on a case involving homosexuality.

The Los Angeles chapter of the Daughters of Bilitis is organized by Stella Rush (nee Stan Russell) of ONE Incorporated and Helen Sanders (nee Helen Sandoz).

**1959** The first known instance in the LGBT community of gender-transgressive persons resisting arbitrary police arrest occurs at Cooper's Donuts in Downtown. The customers throw their coffee and food at the arresting officers driving them from the shop. This minor but significant rebellion transpired ten years prior to the better-known rebellion at the Stonewall

Inn in New York City and seven years prior to a similar occurrence at Compton's Cafeteria in San Francisco.

**1961** Illinois becomes the first U.S. state to remove sodomy from its criminal code through the passage of the American Law Institute's Model Penal Code.

Virginia Prince creates the Hose and Heels Club, the nation's first peer support group for male transvestites. Within a year, it had chapters across the country.

**1966** On May 12, the first gay (car) parade of record occurs on Hollywood Boulevard to protest the ban on homosexuals serving in the military. This was the first of five LGBT demonstrations (1966-1967) across the nation protesting the military ban.

Activist Steve Ginsberg forms the radical LGBT rights group Personal Rights in Defense and Education (PRIDE). The organization's name is believed to be the origin of the phrase "gay pride."

**1967** LAPD officers disrupt a New Year's celebration at the Black Cat Bar in Silver Lake and arrest its patrons for exchanging same sex New Year's Eve kisses. The incident sparks what may have been the largest public gay rights demonstration to date.

The raid and protests have also been credited with inspiring Richard Mitch to publish *The Advocate*, initially as the newsletter of PRIDE, one of the organizations, which sponsored the demonstration at the Black Cat.

**1968** First known "gay-in" takes place at Griffith Park. Gay-ins were inspired by the sit-ins and teach-ins that occurred during the 1960s, which were organized to raise public awareness of a particular issue.

The arrest of two patrons at The Patch in Wilmington prompts a massive show of resistance. The single event morphs over the next several months into a series of LGBT community Flower Power marches to the police station.

The Metropolitan Community Church is formally organized by Rev. Troy Perry. It is the earliest continuous religious congregation organized by LGBT persons to meet the spiritual needs of the LGBT community, and the world's largest LGBT religious denomination.

**1969** In July, the Stonewall Rebellion in New York City marks an internationally significant turning point in LGBT consciousness, when gender-transgressive patrons at the Stonewall Inn, a LGBT bar in Greenwich Village fight the police and resist arrest following a routine bar raid.

Inspired by the Stonewall Rebellion, Morris Kight and others organize the Gay Liberation Front in Los Angeles, a radical advocacy organization arguing for the immediate and full acceptance of LGBT persons.

The LGBT community plays a key role in the election of Peggy Stevenson to the City Council from the 13<sup>th</sup> District.

**1970** The Gay Community Services Center, the first known free “drop-in” health clinic/counseling/educational organization in the U.S. opens its doors on Wilshire Boulevard.

The first Christopher Street West gay pride parade is held honoring the rebellion at the Stonewall Inn in New York the preceding year. Rev. Troy Perry, Bob Humphries, and a lesbian on horseback led the parade from its starting point at McCadden Place and Hollywood Boulevard.

Unitarian Universalist Association becomes the first mainstream religious organization in the U.S. to recognize LGB clergy and laity within its ranks and demands an end to discrimination.

**1971** The International Psychologists and Psychiatrists conference convenes at the Biltmore Hotel with a plan to declare electric shock therapy as the official “cure” for homosexuality. The conference was disrupted by throngs of activists who begin a dialog with the American Psychiatric Association.

*The Lesbian Tide*, published by the Los Angeles chapter of the Daughters of Bilitis, becomes the first magazine to use “lesbian” in its title.

**1972** Simone Wallace, Gahan Kelley, and Adele Wallace open the Sisterhood Bookstore, a pioneering woman/lesbian business enterprise devoted to selling books and periodicals focused upon women/lesbian-related subject matter.

**1973** Paul Laporte, in a bid to regain his council seat (13th District), and Burt Pines, a candidate for City Attorney, visit a series of bars and nightclubs in Silver Lake to publicly campaign for LGBT votes.

The American Psychiatric Association declassifies homosexuality as a mental disorder.

**1974** Ed Edelman publically seeks LGBT support in his campaign for a seat on the County Board of Supervisors. Per his campaign promises he hires David Glascock as his deputy, the first known openly gay political appointment in the nation.

- 1975** Homosexuality is legalized in California due to the Consenting Adult Sex Bill.
- A benefit for the Gay Community Services Center at the Mark IV Bathhouse is raided. As a result, there are major changes in LAPD policy regarding policing the gay community.
- 1976** The formation of the Municipal Elections Committee Los Angeles (MECLA) to promote LGBT supportive candidates for public office marks a milestone in shaping electoral politics in Los Angeles. David Mixner, attorneys Roberta Bennett and Diane Abbit, and Steve Lachs were key organizing members.
- Mayor Tom Bradley issues a proclamation officially establishing Gay Pride Week in Los Angeles, a dramatic milestone marking an end to the discriminatory policies of the City of Los Angeles towards the LGBT community.
- 1978** Greater and greater LGBT visibility during the 1970s prompts a backlash by conservatives, including the qualification of Proposition 6 for a statewide referendum. Proposition 6, also known as the Briggs Initiative, would have required the firing and prohibited the hiring of LGBT public school teachers. An unprecedented coalition of LGBT and non-gay organizations worked together to defeat the initiative.

## **Themes Related to LGBT History in Los Angeles**

The following themes relate to extant resources that have important associations with LGBT history in Los Angeles. These themes are consistent with the overall content and format developed for SurveyLA's Citywide Historic Context Statement (HCS). The narratives here are intended to supplement and complement existing narratives for each theme.

Theme 1 – The Gay Liberation Movement (1948-1980)

Theme 2 – LGBT Persons and Their Impact on the Entertainment Industry (1917-1980)

Theme 3 – The Reconciliation of Homosexuality and Religion (1950-1980)

Theme 4 – Gay Bars as Social Institutions (1920-1980)

Theme 5 – Homosexuality: the Mental Illness That Never Was (1948-1980)

Theme 6 – The LGBT Community and the Media (1945-1980)

Theme 7 – Gays and Lesbians in the Los Angeles Literary Scene (1912-1980)

Theme 8 – Queer Art (1945-1980)

## **Theme 1 – The Gay Liberation Movement (1948-1980)**

Los Angeles played a critical role in the gay liberation movement in the United States, which can be divided into two distinct phases. The first phase of the movement involved consciousness raising, while the second phase involved political organizing. Prior to World War II, most LGBT persons were isolated from one another and they did not view themselves as BEING gay, lesbian, bisexual, or transgender. This began to change after the war when LGBT persons from all over the country met each other through their service in the Armed Forces or their employment in wartime industries. Many choose to stay in Los Angeles after the war. Although homophobia was present, it was easier to be "different" in Los Angeles, than most towns and cities in the U.S. The groups that formed during the first phase of the movement were largely comprised of middle class gay men who were focused on making same sex love acceptable to mainstream society. The movement gained steam and changed direction during the mid-1960s. During this period of political and social unrest, the gay liberation movement was swept into the larger youth movement, feminist movement, and sexual revolution that objected to the Vietnam War, challenged the prevailing sexual and gender norms, and confronted the policies that discriminated against women and minority groups. By this time, LGBT persons became more visible, defined themselves as a minority group, and resisted police harassment. By the late 1970s, the movement became more institutionalized and used the legal system and electoral process to expand the civil rights of LGBT persons.

By the 1940s, the population of Los Angeles had reached a large enough number that LGBT communities began to form. However, these communities were relatively small and isolated from one another, and their aim was more social than political. The isolation was still mostly by choice, as living openly as a gay, lesbian, bisexual, or transgender person was still a dangerous proposition. And the notion of a united LGBT community with a political agenda was still almost unimaginable. World War II would prove to be a transformative event in LGBT history. During the war years, Los Angeles was a major hub for the Armed Forces on the West Coast. LGBT individuals came into contact with people just like themselves from all over the county. Increasingly, they realized that they were not alone. Through letters, discussions, and meetings a small network of gay men in Los Angeles began to develop the idea of forming an organization to fight for equal rights.

Early attempts to organize gay men occurred in Europe and elsewhere in the United States, but collapsed under the weight of homophobia. Magnus Hirschfield founded the Scientific Humanitarian Committee in 1897 in Berlin.<sup>25</sup> Hirschfield was a physician who lived openly as a gay man and lobbied for the decriminalization of homosexual acts. Inspired by Hirschfield, Henry Gerber founded the Society for Human Rights in Chicago in 1924. It is considered to be the first recognized gay rights organization in the United States, because it was chartered by the State of Illinois. After a few months, however, several members were arrested and the organization dissolved. The aim of both of these organizations was to educate medical professionals, law enforcement

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<sup>25</sup> For more information on Hirschfield, please see Theme 5.

officials, politicians, and society at large about homosexuality.<sup>26</sup> Although short-lived, these organizations are considered to be the precursors to the gay liberation movement that took form in Los Angeles during the early 1950s.



**Figure 5:** Founding members of the Mattachine Society. Source: ONE National Gay and Lesbian Archives.

Arguably, the preeminent event in the gay liberation movement was the founding of the Mattachine Society in 1950. At the center of the group was Harry Hay, an actor and political activist. In 1948, Hay wrote a manifesto in which he conceived of an organization that would advocate for improving the social status of gay men. It would take two years for the group to crystalize. Hay modeled the Mattachine Society on the 19<sup>th</sup> century fraternal orders, such as the Freemasons and Odd Fellows, because the structure of such organizations was based on the notion of secrecy, which was crucial at the time when homosexuals

had much to fear.<sup>27</sup> Besides Hay, the founding members include Rudi Gerreich, Dale Jennings, Stan Witt, Bob Hull, Chuck Rowland, and Paul Bernard.

In April 1951, the Mattachine Society adopted a Statement of Missions and Purposes, which stands out in the history of the gay liberation movement because it incorporated two important themes. First, the group argued that homosexuality was not merely a sexual orientation. Rather, collectively homosexuals were a minority group with a unique culture (like Blacks, Latinos, and Jews). Second, the group called for a grassroots movement of gay people to challenge anti-gay discrimination.

The arrest and acquittal of Dale Jennings on charges of lewd behavior in 1952 provided the group with a concrete victory for gay rights, but also negative attention from the media. Paul Coates, a conservative columnist for the *Los Angeles Daily Mirror*, described the group as having ties to the Communist Party.<sup>28</sup> His article set off a panic among Mattachine members, who were horrified at the thought of their activities being linked to communism. In the controversy that followed, two conventions were held and opposing sides took shape. Conservative members questioned the organization's stated goals, challenging the idea that homosexuals were a minority. They claimed such an approach would only encourage hostility. The founding members did not agree, but feared that a government investigation into the organization would expose the identity of its members and destroy the movement. So, in May 1953, the founders resigned, turning the group over to the conservatives. Unfortunately, the new leadership shared

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<sup>26</sup> "Lesbian & Gay History," *Chicago Metro History Education Center*, accessed August 25, 2014. <http://www.chicagohistoryfair.org/history-fair/history-fair-a-nhd-theme/subject-essays/chicago-lesbian-a-gay-history.html>

<sup>27</sup> Faderman and Timmons, 110-112.

<sup>28</sup> Paul Choates, "Well, Medium, and Rare," *Los Angeles Daily Mirror*, March 12, 1953.

none of the vision or experience of the original founders. While chapters of the Mattachine Society remained in other cities, the chapter in Los Angeles folded.

In October 1952, a Mattachine chapter in West Hollywood formed ONE Incorporated, a pioneering organization in LGBT culture and education. The name was derived from a line by the Victorian writer Thomas Carlyle, "A mystic bond of brotherhood makes all men one." Although two of the founders, Dale Jennings and Chuck Rowland, were also founders of the Mattachine Society, the group often referred to themselves as "the Corporation" to distance themselves from any links to communism. The other founding members included Antonio Reyes, Martin Block, Merton Bird, and W. Dorr Legg. Several of these men had been members of Knights of the Clock, a group that supported interracial gay couples.<sup>29</sup> ONE also readily admitted women, and Joan Corbin, Irma Wolf, Stella Rush, Helen Sandoz, and Betty Perdue were vital to its success.

ONE Incorporated's publication *ONE Magazine*, a journal that discussed topics in LGBT history, behavioral science, cultural arts, and civil liberties, was unprecedented in the breadth of its national readership. In a battle taken all the way to the U.S. Supreme Court, ONE demonstrated a new level of LGBT political and social power, winning an important legal case for the freedom of the press.<sup>30</sup>

In 1956 ONE Incorporated established the ONE Institute of Homophile Studies. The ONE Institute amassed a noteworthy library on the topic homosexuality and offered what were likely the first classes in homophile studies in the United States. The ONE Institute received a large donation from Reed Erickson in 1965, which allowed the group to fulfill its mission. Erickson was a female-to-male transsexual who had inherited his family's fortune. He founded the Erickson Educational Foundation in 1964 and poured millions of dollars into LGBT causes.<sup>31</sup>

The modern period of the gay liberation movement unfolded during the mid- to late 1960s and reflected the consolidation of a LGBT group consciousness. The key manifestations of this new group awareness were an increasing level of group resistance to homophobia, a major expansion in the number and variety of permissive social spaces, and a substantial increase in the number of sexual identity based political and social organizations. The movement during this period was facilitated by the emergence of a vibrant local LGBT newspaper media including *The Advocate* and *The Lesbian Tide*.

The political and social upheaval during the mid-1960s attracted even more non-conformist and radicals to Los Angeles. The more liberal attitudes and androgynous fashion during this period, allowed LGBT persons to be more visible and less different. While the society at large was beginning to change its view of homosexuality, the police had not. The LAPD continued to raid gay and lesbian bars throughout the

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<sup>29</sup> Faderman and Timmons, 116.

<sup>30</sup> For more information on *ONE Magazine*, please see Theme 7.

<sup>31</sup> A.H. Devor, "Reed Erickson and the Erickson Educational Foundation," *University of Victoria, Canada*, accessed August 29, 2014, <http://web.uvic.ca/~erick123/>

1960s.<sup>32</sup> Raids at the Black Cat in Silver Lake in 1967 and The Patch in Wilmington in 1968 are the most often mentioned because of the demonstrations and marches they provoked. Such group resistance strengthened the movement by raising group awareness and organizing the LGBT community around broader issues related to homophobia.

The new generation of gay political activists was more likely to have been affiliated with one of the left-wing or counter-culture groups active during the period than one of the existing homophile organizations. Morris Kight, for example, was an anti-war activist who was one of the co-founders of the Gay Liberation Front (GLF) in Los Angeles. While the GLF in Los Angeles was short-lived, its contributions to the movement were significant. Although the GLF represents a radical departure from the homophile organizations, the first meeting was hosted by Don Slater, the former board member of ONE Incorporated and editor of *Tangents* at the time.<sup>33</sup>

In June 1970, Kight helped organize a march down Hollywood Boulevard to commemorate the first anniversary of the Stonewall Riots in New York. In addition to Kight, parade organizers included Reverend Bob Humphries with the United States Mission and Reverend Troy Perry with the Metropolitan Community Church (MCC).<sup>34</sup> The parade, which was officially co-sponsored by the GLF and MCC could not be held without a permit from the City of Los Angeles. Reverend Perry attended the hearing



**Figure 6:** Members of GLF protest the Police Commission's conditions for holding the first gay pride parade. Source: ONE National Gay and Lesbian Archives.

and described part of his exchange with Ed Davis, the chief of police:

Chief Davis: "Did you know that homosexuality is illegal in the State of California?"

Reverend Perry: "No sir, it is not."

Chief Davis: "Well, I want to tell you something. As far as I'm concerned, granting a parade permit to a group of homosexuals to parade down Hollywood Boulevard would be the same as giving a permit to a group of thieves and robbers."<sup>35</sup>

The Police Commissioners debated amongst themselves and finally voted in favor of the permit on the condition that the organizers post bonds and pay fees for police

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<sup>32</sup> The same could be said of police departments in other cities with large LGBT populations such as New York and San Francisco.

<sup>33</sup> Faderman and Timmons, 154.

<sup>34</sup> It should be noted that Perry was also a member of the GLF.

<sup>35</sup> "History of Christopher Street West/LA Pride," *Christopher Street West Presents LA Pride*, accessed August 29, 2014, <http://lapride.org/history.php>

protection. Without hesitation, the organizers met with attorneys for the American Civil Liberties Union (ACLU). With the assistance of the ACLU, the conditions were dropped and the parade was held without incident. The parade was originally called Gay Freedom Day. Eventually, "freedom" was replaced with "pride" and the event was orchestrated annually by a new organization called Christopher Street West. In 1979, the parade was moved to Santa Monica Boulevard in West Hollywood.<sup>36</sup>



**Figure 7:** Crowds gather at a Gay-In in Griffith Park in 1970. Source: ONE National Gay and Lesbian Archive.

In 1970 and 1971, the GLF organized a series of gay-ins, three of which took place at the merry-go-round in Griffith Park. Like the parade, the purpose of these gay-ins was to encourage LGBT persons to come out of the closet and to encourage the public to accept alternative expressions of sexuality and gender. The events, which attracted thousands of people, took place during the day and included speeches, music, and dancing as well as booths that offered free legal and social services. Challenging the LAPD policy that effectively banned gays and lesbians from congregating in public

was also one of the goals of the GLF, which was largely achieved by these events. The LAPD officers that policed the events only agitated the crowds. So the GLF obtained a restraining order on the basis that it was a violation of their civil rights.<sup>37</sup>

Another component of the gay liberation movement was gaining equal access to social services. Existing social service agencies were often hostile to the needs of the community. In the early 1970s, for example, mental health clinics still treated homosexuality as a disease.<sup>38</sup> Instead of convincing existing agencies to treat LGBT persons with respect, three members of the GLF, John Platania, Don Kilhefner and Morris Kight, organized the Gay Survival Committee. The committee envisioned a network of services run for and by gays and lesbians. The committee had an office on Vermont Avenue and began to provide information referrals and mental health support. Then a coffee shop was opened on Melrose Avenue, and homeless teenagers and adults were allowed to sleep there at night.

The group quickly realized that more structure was needed, as opposed to the loosely organized network of services that was beginning to form. Thus, the Gay Community Services Center (GCSC) was organized in April of 1971.<sup>39</sup> Recognizing the growing

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<sup>36</sup> Ibid.

<sup>37</sup> Faderman and Timmons, 176 and Moira Rachel Kenney, *Mapping Gay L.A.* (Philadelphia, PA: Temple University Press, 2001), 170-171

<sup>38</sup> For more information on the treatment of LGBT persons by mental health professionals, please see Theme 5.

<sup>39</sup> Faderman and Timmons, 192-195; Kenney, 82-84; Lorrie L. Jean, "40+ years of L.A. Gay & Lesbian Center History," *L.A. Gay & Lesbian Center*, accessed August 29, 2014,

number of homeless gays and lesbians, especially teenagers, the GCSC leased a house for them on Edgemont Street in April of 1971. Called the Liberation House, residents were asked to pay \$1.50 a day for room and board. Four additional houses were added to meet the demand.<sup>40</sup> The GCSC also opened the Funky Gaywill Shoppe and Recycling Center on Griffith Park Boulevard to provide employment for the residents living in the Liberation Houses.



**Figure 8:** The founders of GCSC on the front steps of the building on Wilshire Boulevard, circa 1974. Source: ONE National Gay and Lesbian Archive.

During the 1970s, the GCSC grew to become one of the largest LGBT organizations in the country. In October of 1971, the GCSC was incorporated and opened its first headquarters in a house on Wilshire Boulevard. In addition to the Liberation Houses and Gaywill Shoppe, the GCSC operated a gay men's venereal disease clinic and a self-development clinic with individual counseling, group therapy, and family services. In 1974, the GCSC became the first gay entity granted nonprofit status by the Internal Revenue Service, although the application was initially rejected because it served homosexuals. By the end of the decade, the GCSC had moved into a larger building on Highland Avenue, transitioned from a volunteer to a paid staff, and received grants from public agencies for the services it provided.

In 1980, the GCSC changed its name to the Gay and Lesbian Community Services Center, an explicit acknowledgement and invitation to lesbians. Throughout the 1970s, however, lesbians had already begun to create separate organizations with a feminist political agenda. Central among these was the Gay Women's Services Center, which was founded by Del Whan in 1971. Sharon Raphael and Mina Meyer expanded the services of the center to include bailing gay women out of jail, rescuing them from mental hospitals, and sheltering them until they were re-established.<sup>41</sup> The center, along with other groups, also sought to provide women with healthier and safer alternatives to bars in terms of meeting places.

As the gay liberation movement matured during the late 1970s, new groups were formed that were less ideological and more traditional in their approach to political change. In 1976, a group of upper-middle-class gay men founded the Municipal Elections Campaign Los Angeles (MECLA) to provide financial support to gay-friendly

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<http://laglc.convio.net/site/News2?page=NewsArticle&id=14427>. The latter article provides an excellent chronology of the history of the center.

<sup>40</sup> These were located on Van Ness, Oxford, Central, and Las Palmas.

<sup>41</sup> Faderman and Timmons, 170.

political candidates. Concerned that candidates would not accept donations from openly gay organization, the word gay was left out of the name with little regret. The group, largely led by Rob Eichberg and Steve Lachs, organized a successful series of elegant dinners and banquets that for the first time tapped into the wealth of the affluent gay community. The following year, the board of MECLA expanded from nine men to five women and ten men.<sup>42</sup> David Mixner, a still closeted gay political consultant, was the chief strategist for the group.

MECLA played an important role in the campaign to defeat Proposition 6, also known as the Briggs Initiative, in 1978. Proposition 6 was placed on the ballot by Orange County State Senator, John Briggs. It would have effectively banned gays and lesbians from working in public schools in California and represented the conservative backlash against the gay liberation movement. During the late 1970s, ordinances protecting gays and lesbians from discrimination were being repealed across the country. Mixner created the "NO on 6" organization and MECLA was a major financial donor. A key feature of the campaign was for gays and lesbians to come out to their families, neighbors, and co-workers to shift public opinion away from the homophobic initiative. The defeat of Proposition 6 represented the culmination of the growing political power of the LGBT community, although the struggle for LGBT rights was far from over.

The following tables describe designated and known resources associated with the gay liberation movement. Eligibility Standards address residential, commercial, institutional, site and other property types.

**Designated Resources**

Resource Name	Location	Comments
The Black Cat	3909 Sunset Boulevard	A gay bar in Silver Lake during the 1960s and 1970s. The site of the first large protest against police harassment in 1967. This property is designated LAHCM #939.
Griffith Park Merry-Go-Round	Griffith Park	The merry-go-round in Griffith Park was the location of a series of gay-ins between 1970 and 1971. This property is located in Griffith Park, which is designated LAHCM #942.

**Known Resources**

Resource Name	Location	Comments
Christopher Street West/Gay Pride Parade	Hollywood Boulevard between Highland and Vine	The first gay pride parade occurred in 1970. It was one of several actions taken to increase the visibility of the LGBT community. The parade moved to West Hollywood

<sup>42</sup> Dudley Clendinen and Adam Nagorney, *Out for Good: The Struggle to Build a Gay Rights Movement in America* (New York, NY: Simon & Schuster, 1999), 350-358.

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		in 1979 and has been held there ever since.
Cooper's Donuts	316 East 5 <sup>th</sup> Street (Demolished)	The site of the first known instance of transgender persons resisting arbitrary police arrest in 1959.
Daughters of Bilitis (DOB)	852 Cherokee Avenue	The DOB formed in San Francisco in 1955. It was conceived as a social alternative to lesbian bars, which were subject to raids and police harassment. As the DOB gained members, their focus shifted to providing support to women who were afraid to come out. The Los Angeles chapter was founded by Stella Rush and Helen Sanders in 1958.
Funky Gaywill Shoppe and Recycling Center	1519-21 Griffith Park Boulevard	The Shoppe was operated by the GCSC and provided employment for residents living in the Liberation Houses.
Gay Community Services Center	1612-14 Wilshire Boulevard (Demolished) Their first headquarters were in two rented houses at 1612-14 Wilshire Boulevard. They moved to a former motel at 1213 N. Highland Avenue in 1974. Now at 1625 N. Schrader Boulevard.	The GCSC, incorporated in 1971. It provided a variety of services to gays and lesbians who were neglected or mistreated by existing agencies.
Gay Liberation Front (GLF) Los Angeles/Morris Kight Residence	1822 West 4th Street	The GLF was founded in New York City in 1969 after the Stonewall riots. The Los Angeles chapter was established that same year by Morris Kight, Don Kilhefner, John Platania, Brenda Weathers, and Del Whan among others. The GLF operated out of Kight's home. He was also one of the founders of the GCSC.
Gay Women's Services Center (GWSC)	1542 Glendale Boulevard (Demolished)	Founded in 1971, the GWSC was the first organization in the U.S. incorporated as a social service agency exclusively for lesbians.
Harry Hay Residence	2328 Cove Avenue	Hay (1912-2002) was an actor, political activist and early leader in the gay liberation movement. He played a key role in the formation of the Mattachine Society, although he resigned from the leadership in 1953.
Dale Jennings Residence	1933 North Lemoyne Street	Jennings (1917-2000) was one of

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		the founding members of the Mattachine Society and ONE Incorporated.
Knights of the Clock	Need Address	The Cloistered Order of Conclaved Knights of Sophisticracy, more commonly known as the Knights of the Clock, was an interracial homophile social club based in Los Angeles. Sources differ as to the founding date of the organization, variously citing it as 1949, 1950, and 1951. Regardless of the exact date, the group was one of the earliest gay organizations in the U.S.
Mark IV Baths	4400-4424 Melrose Avenue	The site of a notorious 1975 LAPD raid, which resulted in a major change in the policing of the gay community.
Mattachine Society	232 S. Hill Street (Demolished)	The Mattachine Society, founded in 1950, was one of the earliest homophile organizations in the U.S. probably second only to Chicago's Society for Human Rights (1924). Harry Hay and a group of Los Angeles male friends formed the group to protect and improve the rights of homosexuals.
ONE Incorporated	2256 Venice Boulevard ONE Incorporated shared offices with the Mattachine Society when they were founded in 1953. However, that building has been demolished.	ONE, Incorporated, which grew out of the Mattachine Society, was founded in 1952 as an educational and advocacy organization for gay rights.
Personal Rights in Defense and Education (PRIDE)	Need Address	Established in 1966, PRIDE set a new tone for gay political groups. Like the Gay Liberation Front, PRIDE led aggressive demonstrations against the oppression of gay gatherings or same-sex meetings by the LAPD.
The Patch Bar	610 West Pacific Coast Highway	The site of civil resistance to police harassment, which launched the Flower Power Protest in 1968.
Don Slater Residence	1354 W. Calumet Avenue Research indicates that Slater lived with his partner, Tony Reyes. Reyes is listed at 1354 W. Calumet Avenue from 1961 and 1987.	Slater (1923-1997) was the founding editor of <i>ONE Magazine</i> and later <i>Tangents</i> . In addition, he was the first vice president of the ONE Institute.
Southern California Women for Understanding (SCWU)	Need Address	SCWU was an educational non-profit organization, formed in 1976 and dedicated to enhancing the

		quality of life for lesbians and changing stereotypical images of lesbians.
Westside Women's Center	Need Address	Founded in 1970, the Westside Women's Center published a feminist newspaper, provided therapy, and trained women in the building trades.

### Eligibility Standards

Theme: The Gay Liberation Movement

*Property Type:* Residential, Commercial, and Institutional

*Property Type Description:* Associated property types include residential, commercial, and institutional buildings used by groups that played an important role in the gay liberation movement. The earliest groups were often founded in and operated out of the homes of one or more of the members. As groups matured, they may have purchased or rented space in commercial or institutional buildings. Only in a few cases, were groups so successful that they could raise funds for purpose built facilities.

*Property Type Significance:* Significant properties are directly associated with influential organizations in the gay liberation movement.

*Geographic Locations:*

- Throughout Los Angeles

*Area(s) of Significance:* Social History

*Criteria:* A/1/1

*Period of Significance:* 1948-1980

*Eligibility Standards:*

- Is directly associated with an event, organization, or institution that played an important role in the development of LGBT consciousness, community, or culture during the period of significance

*Character-Defining/Associative Features:*

- For National Register, properties associated with events that date from the last 50 years must possess exceptional importance
- Interior spaces that functioned as important gathering/meeting places must remain readable from the period of significance
- Retains most of the essential character-defining features from the period the institution occupied the property

*Integrity Considerations:*

- Should retain integrity of Location, Design, Feeling, and Association from the period of significance

*Property Type:* Residential

*Property Type Description:* Associated property types may include single-family and multi-family residential buildings that were the homes of prominent leaders in the gay liberation movement.

*Property Type Significance:* Significant properties are directly associated with persons who played an important role in the gay liberation movement. In many cases, significant individuals were involved with numerous groups, some of which only functioned briefly. Thus, the residence of an individual is often the property that best represents their productive life.

*Geographic Locations:*

- Throughout Los Angeles

*Area(s) of Significance:* Social History

*Criteria:* B/2/2

*Period of Significance:* 1948-1980

*Eligibility Standards:*

- Individual must be proven to have played a significant and influential role in the gay liberation movement
- Is associated with a person who made important individual contributions to the gay liberation movement
- Is directly associated with the productive life of the person

*Character-Defining/Associative Features:*

- For National Register, properties associated with individuals whose significant accomplishments date from the last 50 years must possess exceptional importance
- For multi-family properties, the apartment or room occupied by the person must be readable from the period of significance
- Retains most of the essential character-defining features from the period the institution occupied the property

*Integrity Considerations:*

- Integrity is based on the period during which the significant individual occupied the property

- Should retain integrity of Location, Design, Feeling, and Association from the period of significance

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# LGBTQ AMERICA

A THEME STUDY OF LESBIAN, GAY, BISEXUAL,  
TRANSGENDER, and QUEER HISTORY

Edited by Megan E. Springate

Cafeteria, a twenty-four hour hangout popular with the gay community, also rebelled following police harassment.<sup>92</sup>

In June 1969, patrons of the then mafia-run Stonewall Inn in New York City's Greenwich Village, fought back against police harassment. Instead of acquiescing to police demands, the queens, hustlers, gay men, and lesbian patrons—many of whom, including queens Marsha P. “Pay it No Mind” Johnson and Sylvia Rivera, were working class and people of color—fought back, forcing the police to retreat.<sup>93</sup> This event is generally recognized as the birth of the Gay Liberation Movement, and continues to be remembered by LGBTQ Pride celebrations and protests across the country (and internationally) that take place in June (Figure 6). These pride celebrations, which began as street protests for LGBTQ rights simultaneously in New York City, Los Angeles, and Chicago were an abrupt break from the Annual Reminders that had taken place in Philadelphia from 1965 through 1969.<sup>94</sup>

The Gay Liberation Front formed in New York City almost immediately following the Stonewall Riots, and groups with similar names quickly

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<sup>92</sup> Compton's Cafeteria was located at 101 Taylor Street, San Francisco, California. Many of the youth at Compton's were members of Vanguard, the first LGBTQ youth organization in the United States. From 1965 to 1967, they operated out of Glide Memorial Church, 330 Ellis Street, San Francisco, California. Both buildings are contributing elements to the Uptown Tenderloin Historic District, listed on the NRHP on February 5, 2009. Stryker, *Transgender History*; Christina Hanhardt, *Safe Space: Gay Neighborhood History and the Politics of Violence* (Durham, NC: Duke University Press, 2013); *Screaming Queens: The Riot at Compton's Cafeteria*, directed by Victor Silverman and Susan Stryker (San Francisco: Frameline, 2005).

<sup>93</sup> According to Stormé DeLarverie, the only female member of The Jewel Box Review, and who was at Stonewall the night of the revolt, “It was a rebellion, it was an uprising, it was a civil rights disobedience—it wasn't no damn riot.” Kristi K., “Something Like a Super Lesbian: Stormé DeLarverie (In Memoriam),” *The K Word*, May 28, 2014, accessed October 27, 2015, <http://thekword.com/2014/05/28/something-like-a-super-lesbian-storme-delarverie-in-memoriam>.

The body of Marsha P. Johnson was recovered from the waters off of Pier 45 (also known as the Christopher Street Pier) in New York City in 1992. Since the 1970s, the Pier has been a meeting place and refuge for gay men, drag queens, and other members of the African American ballroom community and culture. Susan Stryker, *Transgender History* (Berkeley, CA: Seal Press, 2008), 82-86; Tim Retzlaff, “Eliding Trans Latino/a Queer Experience in US LGBT History: José Sarria and Sylvia Rivera Reexamined,” *CENTRO: Journal of the Center for Puerto Rican Studies* 19, no. 1 (2007): 140-161.

<sup>94</sup> Duberman, *Stonewall*; David Carter, *Stonewall: The Riots that Sparked the Gay Revolution* (New York: St. Martin's Press, 2004). Stonewall (51-53 Christopher Street, Christopher Park and surrounding streets, New York City, New York) was listed on the NRHP on June 28, 1999 and designated an NHL on February 16, 2000.

formed across the country, including Los Angeles, Washington, DC, Iowa City, Buffalo, New York, and Milwaukee, Wisconsin.<sup>95</sup> They advocated for direct action and the sexual liberation of all people. In December 1969, just months after the founding of the GLF, some New York City members split off to form the Gay Activists' Alliance (GAA) (Figure 7). The split was in reaction to the perceived chaos and obstructionism of the GLF, and its commitment to multi-issue, multi-movement, coalition politics—the GAA instead wanted to focus on gay rights.<sup>96</sup> While some members of the GLF worked to distance themselves from drag queens and other gender-variant people, the GAA actively began to exclude transgender people, including making fun of them and not allowing them to speak at public rallies, including the 1973 Christopher Street Liberation Rally, during which Sylvia Rivera took over the stage.<sup>97</sup>

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<sup>95</sup> The Gay Liberation Front did not have “chapters;” each of the groups were independent from one another. In 1970 and 1971, the New York City group met at the Church of the Holy Apostles, 296 Ninth Avenue, New York City, New York. The building was added to the NRHP on April 26, 1972. In 1969 in Los Angeles, Morris Kight, Harry Hay, and others founded the GLF chapter at Morris Kight’s House in the Westlake neighborhood of Los Angeles. They opened the first gay coffee house, held several “gay-ins” at Griffith Park (4730 Crystal Springs Drive, Los Angeles, California), and were involved in establishing LA’s first gay pride parade, as well as the city’s first gay community center at 1612-1614 Wilshire Boulevard, Los Angeles, California (now demolished), which has become the Los Angeles LGBT Center, 1625 North Schrader Boulevard, Los Angeles, California. In Washington, DC, members of the GLF rented a house on S Street NW from 1971 to 1974, from where they offered meeting space, published a newsletter, and hosted support groups. They held newcomer and youth group meetings at the Quaker House, 2121 Decatur Place NW, Washington, DC—a location that also hosted lesbian organizations like Rising Women’s Coffee House and in the 1980s, a coffeehouse where people living with HIV/AIDS could meet. The GLF of Rochester, New York operated out of 201 Todd Union at the University of Rochester, River Station, Rochester, New York from 1971 to 1973 and published the *Empty Closet* newsletter. They became the Gay Alliance of the Genesee Valley in June 1973. In April 1974, the University of Iowa’s GLF and Gay People’s Liberation Alliance from Iowa State University (which formed initially as the GLF in 1971) co-organized the first Midwest Gay Pride Conference, held at the Iowa Memorial Union, 125 North Madison Street, Iowa City, Iowa. The GLF also organized at SUNY Buffalo and at the University of Wisconsin-Milwaukee in 1970.

<sup>96</sup> Arthur Bell, *Dancing the Gay Lib Blues: A Year in the Homosexual Liberation Movement* (New York: Simon and Schuster, 1971); Faderman, *Revolution*, 258-259. The GAA had their New York City headquarters at the Firehouse, 99 Wooster Street, New York City, New York from 1971-1974, when arsonists set fire to the building. This served as a mailing address for the New York City chapter of the Radicalesbians in the early 1970s. The GAA Firehouse is located in the SoHo-Cast Iron Historic District, listed on the NRHP and as a NHL on June 29, 1978.

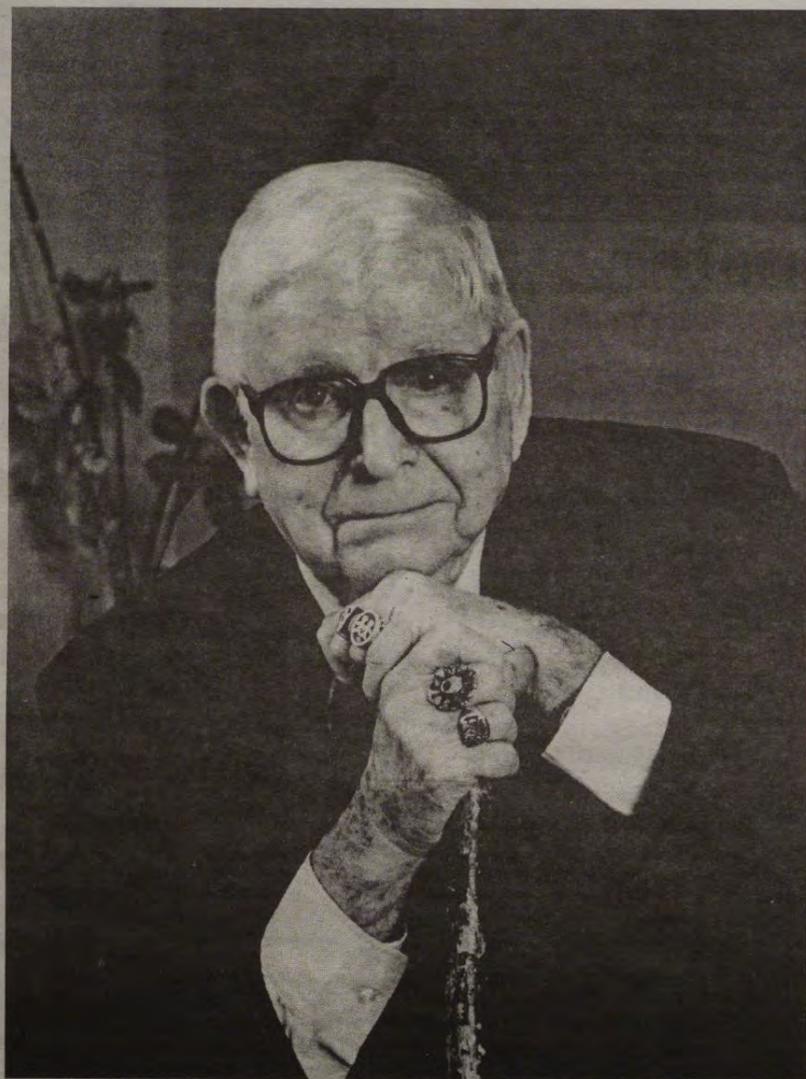
<sup>97</sup> Jessi Gan, “Still at the Back of the Bus’: Sylvia Rivera’s Struggle,” *CENTRO Journal* 19, no. 1 (2007): 124-139. The Gay Activist Alliance operated out of the Gay Activist Alliance Firehouse, 99 Wooster Street, New York City, New York. It is located within the SoHo-Cast Iron Historic District, added to the NRHP and designated an NHL on June 29, 1978. See “Sylvia Rivera, ‘Y’all Better Quiet Down’ (1973),” YouTube video, posted by Luz Violeta, published October 22, 2014, <https://www.youtube.com/watch?v=90iigzZCEt0>.

# Morris Kight

the father of Gay Pride retires

by Ryan Gierach

**W**hen the history of the 20th Century is written, prominent in the story of the great social movements will be the struggle for GLBT equal rights. One of the standout activists of the gay and lesbian civil rights movement about whom many chapters will no doubt be penned — the grandfather of the movement, some would say — is Morris Kight. Founder of numerous gay institutions, Kight announced his retirement from the Los Angeles County Human Relations Commission at a special ceremony in the commission's meeting room this past Monday, July 15. Perhaps most notable during his many years of involvement as a GLBT activist, Kight founded the first gay pride parade in Los Angeles (Christopher Street West).



"I won't stop working," said Kight. "I'm only stepping down from the Los Angeles County Human Relations Commission. I must write my reminiscences and help where I can, but my health is failing and that has forced me to discontinue my efforts on behalf of [Los Angeles] County."

Kight's activist beginnings reach back into the 1940s when, as a college student, he began writing letters to the editor of the *New York Times*, denouncing Hitler's treatment of gays. But even before then, his social conscience was being shaped, as he refused to buckle to the bigotry he found in his Texas hometown. "I served an African-American family at my mother's roadside diner in 1936 — we lost the diner after that," Kight recalled.

The 1940s saw Morris Kight struggling with his pacifist beliefs as he saw the world go to war. "As a boy I went to the library and tried to read everything in it," Kight told the *Gay and Lesbian Times*. "On a shelf I found a pamphlet about Mahatma Gandhi. I was entranced, an instant convert to pacifism and using non-violent protest as a tool to gain social justice for the disadvantaged. I wrote the ashram listed in the pamphlet and began a correspondence with Gandhi's aides.... Now I was in college, having created the Oscar Wilde Club on the Texas Christian University campus, perhaps the first official and open gay club on any campus, but I faced a dilemma. The world was at war and I was of the age to serve, but how to do so without wielding a gun? Instead I put my public administration training to work in the Army Corps of Engineers, designing infrastructures for the Pacific Islands we were then hopping across on the way to Japan."

Kight's combination of activism and pacifism continued after the war and he took a position working as a social worker on a Native American reservation in New Mexico, working to eradicate venereal disease. He continued with this through the age of McCarthyism and its anti-communist, Cold War aftermath.

In the late 1950s, Kight

moved to Los Angeles and took an apartment on Bunker Hill (below what is now downtown Los Angeles — his apartment was leveled to make way for the 75-story First Interstate World Center). "It cost me all of \$35 a month," he marveled. From that cottage, the young Kight walked the streets and gave out business cards with his home phone number on them, saying he could help gays who were in trouble. "I had a degree in public administration and experience giving social services," he recalled. "You might say I was a one-man social services agency.... My first client called me from jail. He was arrested in a park cruising for men, but was married and had kids — in 1957 that kind of arrest was the death-knell for married gay men, many of whom married to pass as straight. The police used the shame mercilessly to harass gay men, doing roundups in the downtown parks, like MacArthur and La Fayette, or De Longpre Park in Hollywood — all parks where men would meet for anonymous sex, there being few bars catering openly to gays, and those bars being subject to frequent and brutal raids. I got the man off with a small fine."

Morris also helped arrange housing situations for gay men, there being few landlords running rooming houses that allowed gays in. "Often, they would ask you for your girlfriend's name," Kight recalled, "or even monitor your comings and goings for fraternization with other men. Then they would simply put you out, or even have you arrested as a pervert." Kight created a coalition of gay men who owned large houses who would then rent to single gays.

Another fact of life then was that a gay man could be fired at any time for being gay. "Men had to live such careful, careful lives," said Kight, "If your boss got wind of you being gay, except in the film industry where there was more tolerance, you were fired. I spent much time talking to gay men with businesses who might help these poor men when they were discriminated against."



Kight also bailed many men out of jail, especially after bar raids. "There were many raids during which two dozen or more men, and again, often married men, would be arrested and forced to strip on the street corner for searches while the cops taunted them, calling them names."

Kight sought out gay nurses who could provide treatments for syphilis and gonorrhea on the sly, stealing the penicillin and needles they needed for treatment (at the time, men who had venereal diseases had to report their partners to the County Public Health Department, and if they were same-sex partners, both could be arrested for sodomy). That scheme to "liberate" supplies needed to rescue men's careers, lives, and reputations developed slowly into today's Jeffrey Goodman Clinic, currently a part of the Los Angeles Gay and Lesbian Center, which serves 1,800 patients.

In 1957, Morris formed the Gay Liberation Resistance (GLR). The GLR would train people in how to do non-violent resistance, such as training protesters to respond to police in the most intelligent way. A militant GLR march demanded an immediate end to homosexual persecution. As an early precursor of the social ideals of the 1960s, including non-violent protest, peace, equality and economic justice, Kight used the GLR in Los Angeles to organize resistance to LAPD tactics and advocate for better overall treatment of gays by Los Angeles city and county government.

The GLR conducted marches, demonstrations, speeches, confrontations, meetings, and articles and essays to focus attention on gay existence and to demonstrate to the world the fairness of their struggle. Their visibility encouraged more people to take what was then a very difficult step — coming out of the closet. But that also fueled hate groups to oppose them with greater vigor.

McCadden Place in Hollywood became the salon of choice for scores, especially gay and lesbian people — a place both private and public, safe for any intellectual, artistic, creative, political, or socialistic activity. If you needed a space or floor on which to sleep, you slept; if you needed food, you ate; if you craved discussion, you talked. The halls were populated by street-urchins and junkies, but

would frequent — the guests got fortune cookies inside of which every message said the same thing: "The FBI is watching you." The owners explained to Kight that questions were being asked about him and that he was under FBI surveillance. However, the Chinese owner said, in plain English, that he knew no English whenever the FBI agents interrogated him.

Morris is still proud of his (rather large) FBI file.

Another chapter in Kight's record of social activism is his founding of the Dow Action Committee and his war with the Dow chemical company over the production of napalm. "I am a pretty good researcher," said Kight, "so it didn't take me long to find out that Dow had been given the patent for the same chemicals used by the Germans to gas the Jews, and were using another to burn forests and people in Vietnam. I began to write letters and do protests. We were eventually successful in getting the company to cease manufacture of both chemical agents, including napalm."

Kight's founding of the first gay pride came on a whim, on the one-year anniversary of the now historic Stonewall Riots in New York City. "It was the year after the Stonewall riots," Kight told the *Times*, "and I got a call from an activist in New York asking me what we would be doing for the anniversary of the event." After sequestering himself in his apartment to contemplate, Kight decided to create a parade. "Not a march, mind you," he recalled. "A parade, a celebration of our gayness."

Kight's activist beginnings reach back into the 1940s when ... he began writing letters to the editor of the 'New York Times,' denouncing Hitler's treatment of gays.

"My singular goal through the years," Kight said, "was to ease the fear and self-loathing we homosexuals seem to feel for [ourselves], and to assist the greater community in facing down the fear and loathing with which they look upon us. The Gay Liberation Front bespoke my values of peace, love, progress, fairness, and more peace."

Throughout the '60s, Kight developed institutional responses to discrimination by bringing people together in coalitions by interest, ethnicity, language, politics and art. His home on

also by judges and politicians-to-be. Kight was a master at getting people together to create social change. His Winter Solstice Parties were must-do events for such luminaries as San Francisco Mayor Willie Brown, then a state Assemblymember, and Governor Gray Davis, who was then chief of staff to former Governor Jerry Brown. All during this time, the FBI investigated Kight and the LAPD conducted witch-hunts of gays throughout Los Angeles.

One night at a Chinese Restaurant near LA's first gay community center on Wilshire — one Kight and other activists

“ We must remember those who went before us and what they did, what injuries they sustained, to allow us to be a part of this great country and this free society. ”

— Morris Kight

However, the LAPD and other city officials stood in his way, refusing to give permission to walk Hollywood Boulevard, except if Kight's group stuck to the sidewalks. "What kind of parade is that?" asked Kight, "We fought on for the same right to parade as the Shriners have. Then they switched gears and said, 'OK, have your parade,' but they slapped us with a \$1.5 million bond, in case we caused a riot, which, of course, if you look at it from their point of view, was likely with all *we nellies* marching. I went to a pay phone and dialed the ACLU, who went to bat for us and got a judge to allow us the parade. So, in 1970, on the first anniversary of the Stonewall Uprising, hundreds of gay men, drag queens, lesbians, and a smattering of heterosexual supporters marched in broad daylight down Hollywood Boulevard, proudly and openly proclaiming their sexual orientation. A festival with booths and resources, games and dancing was added four years later, and from that grew hundreds of celebrations of gayness around the world now called Gay Pride."

It was during that year, 1970, that Kight and a few others created the Los Angeles Gay and Lesbian Community Services Center to provide the destitute and dispossessed with basic services, such as health care, job placement, legal affairs and roommate searches. The Los Angeles Gay Community Services Center was the first gay community center in existence and today, in its current incarnation as the LA Gay & Lesbian Center, remains one of the largest and most powerful gay organizations in the world, with a budget totaling \$34 million dollars — larger than most small cities' budgets.

The importance of that agency cannot be underestimated, as it served as a model for others to follow, including San Diego's own GLBT Center (founded in 1973).

Local attorney and longtime San Diego activist Bridget

Wilson recalled Kight's support and involvement in the formative years of San Diego's GLBT community, including the opening of our own LGBT Center in 1973 and our first pride parade in 1974 — at a time when sodomy was still illegal in the state of California and most were still terrified at the prospect of coming out.

"Morris was kind of 'Mr. Gay Liberation, West Coast,'" recalled Wilson. "He was such an eccentric fellow, [and] one of the most intelligent people you met floating through the early days of Gay Liberation, and I think sometimes that didn't get recognized. We all moved in a universe for a very long time, where the only thing you could be if you were gay — and get away with it — was bohemian.... You know, you owned a bar, you were in the sex business or you were a bohemian."

Wilson recalled that at the time she first met Kight, she was serving as a military counselor at The Center and that Kight was especially close friends with The Center's first

civil rights movement and Vietnam were just inextricably linked to the rise of Gay Liberation. Even though Morris had been around before that, he was really someone who came into his own ... around that time, and there just weren't a whole lot of people. You know, the stockbrokers and doctors and lawyers were all shivering in their closets.

"I think their reached a time in our infamous community movement," continued Wilson, "where people would look at someone like Morris and say, 'Well, who are you and what are you qualified to do?' And the reality is that he opened his mouth more than anybody else did.... I mean, remember, ... sodomy wasn't decriminalized here until 1976. So, it was in that kind of context that Morris and his kind of syrupy, deep voice would come and kind of lecture us — almost like a latter-day Walt Whitman. I think he might have seen himself that way."

Though Wilson said many people would like to claim to have been part of San Diego's

Diego, but Morris had a very good sense of that. I think it's very easy for people to dismiss the influence of someone like him — in a world full of slick lobbyists and lots of money, where we've become just like everybody else. He had a philosophy that very much connected with the idea that being gay was, in and of itself, very much an element of social progress. I think over time, he got less and less appreciated, but he was often in San Diego during the early days to visit and be supportive."

In the 1970s Kight was appointed as a commissioner to the LA County Human Relations Commission. From there he spent 23 years as one of the nation's highest level gay political appointees, shepherding Los Angeles County government's efforts to promote equality.

Meanwhile, Kight organized the Stonewall Democratic Club in 1975 to act as a means of electing gay-friendly officials to public office and to encourage openly gay people to run for office. The Stonewall

Democratic Club is currently the largest Democratic Club in California and gives endorsements and hundreds of thousands of dollars to gay-friendly candidates each year.

Long-time San Diego activist and San Diego Democratic Club member Gloria Johnson recalled that Kight had already established quite a name for himself by the time she came on the scene in the 1970s. "I met Morris in the '70s, and can tell you he was at the forefront then of the gay, women's and lesbian movements. As I remember it, he was very influential in San Diego, as must we have been to him."

In 1978, Kight also led the coalition that defeated the Briggs Initiative, an initiative which threatened the livelihood of all gay government employees. Kight recalled his time on the committee to defeat the Briggs Initiative. "Briggs wanted to run for governor, and thought he could get votes by ousting gay teachers and school employees from

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— Local attorney and activist Bridget Wilson

executive director and co-founder, Jess Jessop. "He was very good pals with Jess Jessop," said Wilson. "Jess had a long ponytail, and Morris was an even older hippie than Jess was.... I think people now don't understand.... It was a much different universe in terms of social issues. You know, Jess had been in Vietnam, and the American

first gay pride march in 1974, there were only about 200 to 300 people — and among them were herself and Morris Kight, who she said spoke at several of San Diego's early gay pride events.

"Morris Kight would show up over and over again to our events, because there were so few people who were capable and willing to be public.... No one in Los Angeles has ever cared that much about San

“ You might say I was a one-man social services agency.... My first client called me from jail. He was arrested in a park cruising for men, but was married and had kids — in 1957.... ”

— Morris Kight

their jobs,” Kight told the *Times*. “We formed a vast, statewide coalition of libertarians and activists including the American Civil Liberties Union, National Educators Association, and political activists in San Francisco. We caught them lying to get signatures, even creating them, but an investigation sent one man to jail. We tried to do so in the courts, but we couldn’t get the initiative taken from the ballot. So we faced the voters with truth and beat the initiative.”

As the Asian-American community was expanding in Los Angeles, Kight realized that there were cultural differences in the coming out process for minorities, which led him to found Asian Pacific Gays and Friends in 1980, which became the Gay Asian Pacific Network (GAPSN), a set of resources for the Los Angeles GLBT Asian Pacific-Islander community. He also took the lead in addressing the alcohol and drug abuse rampant then (and now) in the gay community and founded Van Ness House, which serves hundreds of gays and lesbians recovering from drug addiction each year.

But it was in the 1980s that Kight feels he made the biggest impact on the culture at large. In late 1979, he was appointed to the LA County Human Relations Commission, making him one of the earliest gay appointees to a high level position in county government. It was this commission, under Kight’s urging, that came up with the notion of hate crimes, helping make specific hate motivated violence against GLBT people illegal in California.

“It is hugely important for the community to know that I was on that commission,” he said, “and could focus the attentions of the county on gay and lesbian issues when no one wanted to talk about them.”

“Morris has always been an articulate, passionate and savvy advocate on behalf of human relations,” said Donna Bojarsky, current vice-president of the LA County Human Relations Commission. “His conviction,

his humor, his understanding of the process of social change and human interaction has made him an invaluable leader in this arena. On the commission, he has always stood up for what he believed to be right — particularly for those who had no powerful voice of their own. His insights, his sense of history and his passion for human understanding and justice will be sorely missed — but many of his legacies will live on long after his formal tenure has been completed.

Zev Yaroslavsky, an LA County Supervisor who has reappointed Kight to the post several times added, “I’ve known him for 22 years, and he has been a living legend in the gay and lesbian struggle for equality. Some might take his place on the commission as a sinecure, but he has been vital and valuable to the commission’s ability to make strides in tolerance for others.

“In making him an honorary commissioner,” Yaroslavsky added, “which I just proposed to the board [the measure passed resoundingly], an honor

has always been invited to cities to lend advice when they start a community center, or they invite him to be honored, or speak. Morris is probably the most eloquent public speaker the gay movement has known.

“What people don’t know,” Murray-Ramirez continued, “is that Morris will be on our Mount Rushmore along with Troy Perry and Harvey Milk and Harry Hay. They constructed the bridges by which we cross the river of discrimination and become full citizens. And Morris is to us what the American-Indians’ storytellers were to them: truth-sayers and



Morris Kight and Nicole Murray-Ramirez

grows and gives shade and fruit and succor to the downtrodden, the dusty and tired wayfarer. Hopefully, by planting trees and institutions I’ve made a few people less lonely in these 60 odd years.”

The City of West Hollywood planted a Chinese magnolia tree in West Hollywood’s Matthew Shepherd Memorial Triangle in Morris’s honor on June 19. “We want to acknowledge how important Morris has been to the city and its residents in a way meaningful to him and others by planting a bit of shade and beauty here in our sacred space,” said West Hollywood city councilmember, John Duran.

Kight urged that the Memorial Triangle be considered by the community to be “Queer Sacred Space.... We must remember those who went before us and what they did, what injuries they sustained, to allow us to be a part of this great country and this free society,” said Kight. “We must especially remember and honor those who show us that freedom is not a destination, but a journey. As this tree will give shade and beauty, so too shall our sustained effort to live free of harassment and discrimination.” ■

All during this time, the FBI investigated Kight.... One night at a Chinese Restaurant near LA’s first gay community center ... the guests got fortune cookies, inside of which every message said the same thing: ‘The FBI is watching you.’

so far

reserved for only three others, we put Morris up on the pedestal he belongs, he is in the very rare ... stratosphere of humanists and peacemakers and activists.”

Of Kight, longtime San Diego GLBT activist Nicole Murray-Ramirez added, “I’ve known Morris for three decades, not only as a Los Angeles activist, but as an activist of national stature. He

glue....

Our community has often neglected our elders, leaders, and history. Let’s not do that this time and let us honor, listen to, hear, and heed a true giant among us.”

A living legacy himself, Kight has long been fascinated with planting trees, beginning with a cottonwood in his youth. “Planting trees is what I do, it is the metaphor for my life,” he said. “Trees are the future. I plant a thing that

# MORRIS KIGHT: A RIVER TO HIS PEOPLE

by Jim Kepner

After the first Christopher Street West Parade in Hollywood, which Morris had planned, the formerly anti-gay HOLLYWOOD CITIZEN NEWS called him "a river to his people."

Born in 1919 in back-country Proctor, Texas, Morris (the name is not Kite or Knight, as so often printed) is a chief patriarch of the gay movement, portly and ~~sporting a handsome~~ white mane<sup>d</sup>, establishing and maintaining his primacy as an organizer par excellence, and an originator of flashy new ideas, in an era otherwise dominated by much younger persons.

~~While~~ Morris's first efforts to organize along gay lines dates to his post-graduate days as a government major at Texas Christian University (an Oscar Wilde study group), ~~and while~~ <sup>Thereafter</sup>, working in social service, including the Bureau of Indian Affairs, or artistic circles (~~he was~~ President of the New Mexico Art League and a founder of the New Mexico Conference on Social Welfare) and later in the peace and ecology movements, he never made a secret of his gayness. <sup>But</sup> he didn't fully enter the gay movement until December 1969 when he organized the Gay Liberation Front of Los Angeles in the wake of the Stonewall Rebellion and the massive anti-war mobilization.

Even <sup>in</sup> ~~when his~~ (health ~~is~~ bad), his energy ~~is~~ <sup>amazing</sup> ~~is~~ other busy activists. He seems to attend or organize a dozen meetings daily. His phone rings constantly; from politicians all over the state, from gay activists all over the country, from other "cause" people, from gays in trouble, from gays angry or happy about the latest news. He is a genius at ~~turning~~ other people's half-developed ideas ~~and~~ (turning ~~them~~ into ~~reality~~) headline-making reality. And he is an embarrassment to many who are ~~overconcerned~~

*desperate for*

~~that~~ <sup>to</sup> gays ~~should~~ have a conservative, spit-and-polish, professional image.

Morris' appearance and his life-style are a deliberate <sup>affront to</sup> ~~repudiation of~~ that image approach. ~~Not only does he reject the idea of having people judge us by the way we look~~ He ~~flouts it,~~ and has worn costumes in public which would have made Janis Joplin look <sup>Tea-party-</sup> ~~middleclass~~ respectable.

He had contacts enough with the earlier movement, settling in L.A.'s downtown gay ghetto (Bunker Hill) in 1958. He <sup>participated</sup> ~~was present~~ at the founding of San Francisco's Society for Individual Rights (in 1964) and joined in the late 60's picket lines in ~~Los Angeles~~ organized by PRIDE and TANGENTS. He was around ONE Inc a bit earlier, but the 1960's homophile organizations were inhospitable to Morris' funky style and his anarchist vision of "the new society." Few of us were then ready for "the Movement" -- that conglomerate of struggles: Black, Chicano, Women, Indians along with what this writer later called the peace-pot-porn-and-pig issues.

Morris appeared frequently on L.A. talk shows, and interviewers like Joe Pine began to zero in on his gayness: "Isn't that an embarrassment to the Peace Movement?" Morris's "minions" -- a gaggle of recognizably gay and very funky friends, making up his tremendously inventive Dow Action Committee, <sup>and minority rights</sup> were visible in most peace/demonstrations. He counted the top leaders of most radical groups among his personal friends -- and many people with whom he once did picket duty or jail time are now in high office around the state -- and those old associations pay off.

They have particularly paid off after Morris's change of tack and his decision to enter Democratic party politics -- with the establishment of the thriving Stonewall Democratic Club. He had scorned the establishment parties earlier, calling himself a sort of anarchist (he is never dogmatic about these labels) and he led the first Gay Lib incursions into the Peace and Freedom Party and the nascent Libertarian movement in the Spring of 1970.

He was at one time expected to be the P&F candidate for governor -- and it certainly would have been a colorful race.

He backed off that because of the needs of the Gay Community Services Center -- his proudest creation. He had been a one man gay community service center for a decade before gay lib, constantly bailing unfortunate (and often ungrateful) gays out of jail or providing temporary housing, while he made a precarious income at occasional antiques sales.

Friends who admired his organizing abilities, especially Don Slater and Don Jackson, had tried for some time before Dec 1969 to persuade Morris to devote himself to building a radical gay movement. They had seen revolutionary movements in other countries take up the cause of all other minorities, and leave gays behind. Gays needed to be part -- before hand, and openly -- of the American revolution, and as Morris saw it, it needed to be a peaceful cultural revolution, not a violent power trip. The revolution he envisioned would operate like the people's laughter in the story of The King's New Clothes.

At one supersized peace rally in San Francisco in late 1969, Morris looked at the sea of 300,000 protesters and decided that the Peace Movement didn't need him anymore, but that his own people, scattered mostly anonymously through that crowd, did. He decided to "come home."

The older homophile groups, he felt, were not addressing the general social issues which concerned gays and straights alike -- indeed they were hostile to the broad alliance sought by the movement, and very hostile to hippie styles, very image conscious.

Gay Liberation Fronts had already sprung up in New York, the Bay Area, Chicago, San Jose and Detroit. Morris, Slater and Jackson sent out a call, and some 20 showed up at Tangents' office for an organizing meeting -- not all radical, not all young, not all strangers to the older homophile groups. But Morris' minions formed a solid core of the group. And from the first,

whoever held the rotating chair, Morris was the chief driving force and fountainhead of new ideas -- outrageous ideas which worked, and which got on TV.

Picket lines, Gay-Ins, CSW parades, confrontations with every kind of authority, dances, rap sessions, media hypes, the ultimate transmutation of GLF into GCSC were each very much the brainchild and/or the hard work of Morris and his overflowing household. The Alpine County project, which many took quite seriously despite its unworkability, was transformed by Morris as one of the most successful media hypes, telling to all the world how desperate gays were to escape the hassle and persecution.

His approach to politics and his funky lifestyle, coupled with a manner reminiscent of many southern senators of a generation ago, confuses and infuriates many people. He has the manner of a flim-flam man, and of the many gains gays have made in the past eight years, Morris can take more of the credit than any three other persons.

Those who feel we should not shout our demands, but should work quietly behind the scenes, or have somebody "respectable" to front for us, are constantly dismayed by Morris, who is unsurpassed as a back-room manipulator, despite his preference for open, grass-roots politics. And he still collects on debts picked up in the Deep South Civil Rights Actions, in the 1968 streets of Chicago, or at the Century City riot, or his work organizing the Greater Los Angeles Council of Community Agencies.

As his health seems shakier, L.A. activists, including many who were originally put off by his style, wonder where we can possibly find ten super-competent people to take his place. But then Morris hasn't resigned yet....

# HOW IT ALL BEGAN

BY MORRIS KIGHT

I marched down Hollywood Blvd. on Sunday, June 28, 1970, in a splash of color, sound, joy and Gay Pride. Every group in the Southern California area was represented, all found a place for their own philosophy, their own commitment. Fears and doubts faded away, and no one could get enough of it. At the end of this historic event, the vast crowds on the Boulevard followed after the parade during dispersal eager to get a bit more of the magic of that exciting event. This was the First Christopher Street West Parade.

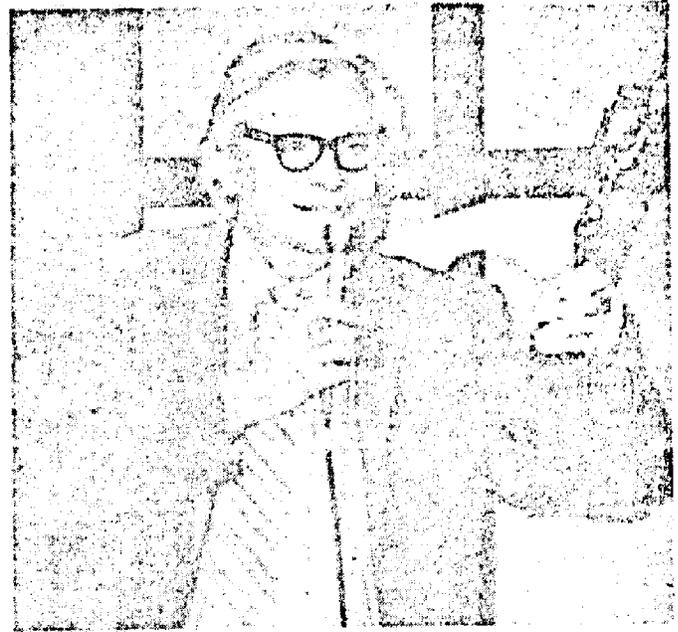
As easy as all that sounds it was not quite that easy! The genesis of this event, the Stonewall Uprising, the Gay Liberation Movement, the exciting growth of the Metropolitan Community Churches, and The Movement forerunners has been gone into quite well in James Kepner's article in this Programme. The genesis of this event is something else.

As Brother Jim has said, so correctly, it was a bit of time before we all realized the miracle of Christopher Street; and then began the legend about that night, and the following days of rage. Those who "were there," "who saw it all," "who knew what it meant" are now legion; but in fact the enormity of that struggle was a full month in penetrating our consciousness. I had several calls from Christopher Street from pay telephones during the time; and frankly, I felt it was important, wished I were there, but deep in my heart I could not sort it out. That sorting process came later.

In the press I have called it a "non-violent riot" and this has brought some consternation from friends who know that I have never thrown a brick, and have always advocated social changes through non-violent means. I have called it non-violent because not a shot was fired, property damage was next to nothing, no one was killed, nor was there any wounding except for a few minor abrasions.

Whether that is, or is not, a correct analysis is not important; that within one year several Gay activists around the New York area felt it was an event worthy of commemoration is important. Thus late in May, The Rev. Troy Perry and I got letters from friends in New York, asking what we were going to do out on the Coast. We exchanged telephone calls, and I said "Troy let me think about it, and suggest a plan." To have a moment to think in my house was next to impossible in those days - remember the Gay Liberation Front was still meeting in a non-pay owned dance hall, and all calls were handled out of there, all two hundred a day! . . . and the flood of welcome visitors was widening.

Thus, I took the telephone off the hook for a few hours, did not answer the door and started the process of thinking out what to nominate. A massive teach-in



(we'd done that already), a series of decentralized events (we were doing that), a series of small demonstrations at the symbols of oppression, repression, and exploitation (that had been done), what? So somewhere out of the consciousness of the March to the Pentagon, San Francisco Anti-War March, April 15, 1967, Century Plaza, June 23, 1967, Selma II, and any other such popped the idea. Why not have a parade right here in Los Angeles on a major street? So I called Brother Bob Humphries to go with me and off to Troy's office, in an older-house-in-the-rear in East Hollywood. Beloved Brother Bob Ennis was there in those days and the four of us sat down. I recall saying "Now you may not like what I propose, but please listen." Thus, for forty-five minutes I rapped down the joys, the hazards, the enormity of the mobilization, and the positive results to be achieved. By the time I was done, Troy was up from behind the desk, throwing his beautiful arms into the air, and saying: "Morris, let's do it."

Los Angeles asks forty days to apply for a parade permit, and here we were forty-four days ahead of the agreed-upon time! So we went right down to the Police Station, got the forms, filled them in, and all this almost unilaterally, and called the first meeting.

So we all gathered at the Virgil Street Parsonage and talked it out. Every organization around was represented, and those representing the many tendencies in our community. To this day I wonder why not one said: "It can't be done." So we did it, and together, and lovingly, and respecting one another's individualities.

In great haste we raised sufficient money to get it going, someone loaned \$500 (re-paid one year later),

leaflets were printed, groups mobilized, and the show was on the road. We had suspected that the Police might not like to issue such a revolutionary permit, and they did not like it at all. A devastating hearing in which we were likened to "robbers and burglars," and a few restrictions put upon us — that we should have to get a security bond of \$1,000,000 to cover personal damages in "the riots," \$500,000 to cover "property damage in the wake," and \$500 cash to "pay the police." These same police who are paid by us all collectively, including the Gay Community!

So I called the American Civil Liberties Union and used emergency procedures to launch a lawsuit. Within two hours Attorney Herbert Selwyn had agreed to take our case, and we were in motion. Judge Richard Schauer granted a temporary injunction and asked the Police to "show cause." This matter was finally settled at noon on Friday before the march on Sunday! Literally a photo-finish. That no one doubted that we would win, nor that our cause was not just, nor that we would march on the sidewalks if necessary, is to the everlasting commitment of our community.

So marched we did, with butterflies in our stomachs, with legitimate doubts and fears, but with enormous courage and devotion. Ms. Helen Niehaus of Anubis at the head, "Bo" Siewert in the second wave, then the massive memberships of GLF/LA, MCC, SPREE, and thirty other groups joining in. Our joy seeing more and more of us arrive, more and more creative showings of pride, but always wondering? . . . "What awaits us on the Boulevard?" Well, what awaited us was 30 to 50,000 delighted residents, spurred on by the radio and television campaigns brought on by the Police Department attitude. So there it was! The thing we could not do for ourselves the Police did for us. Who would make a public issue of a Gay Parade? A lawsuit to demand one, ah! that is news!

So the public loved us, rushed into the middle of the street to greet us, leaving a path barely wide enough to negotiate. I shall never forget the vigor and diplomacy of Brother Cliff Lettieri persuading that crowd to make a pathway for us.

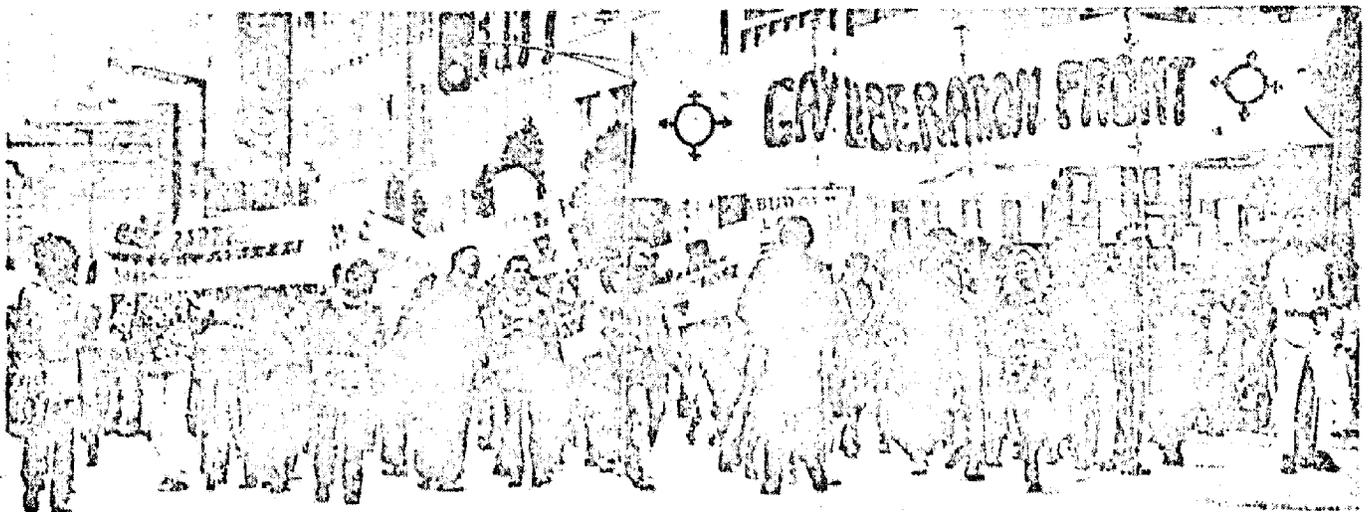
So down the Boulevard we marched, proud, successful, the winners! What our brothers/sisters had done at Stonewall in rage, we honored with determination.

The rest is history. I was so moved by the beauty of it all that I could not sleep, but just walked the floor the rest of the night to enjoy the last bit of that magnificent day.

We have come a long way since those far-off days. We have long since established that Gay is Good, indeed Gay is Great! The rage and anger is largely gone, our determination to serve one another, and to carve out our own lives is an established fact, and now established institutions are dealing with us, often taking the initiative to do so, and a whole new generation of Gays will only be able to guess at what it was once like.

Stonewall, Requiescat in Pace! You did your work, fine Brothers and Sisters, you did it well. Wherever each of you is, stand high, as you did that night, and know that we are forever in your debt.

Footnote to history: the name of the game. We spent two days listing names, discarding them, and narrowing the list down. Bob Humphries came flying out of the rear of my house and said "I have it, Christopher Street-West." . . . and he did! That he is important to Christopher Street-West at San Francisco, along with Rev. Ray Broshears, Perry, and a vast group of volunteer workers is proof of the efficacy of that name.



MORRIS KIGHT  
1822 WEST 4TH STREET  
LOS ANGELES, CALIFORNIA 90057  
484-1406

*Answered  
11-25-67*

18 October 1967

Dear Jim,

Thanks for the materials on Tattletale Grey and the CRH. Will be attending ~~the~~ church one of Mr. Grey's and regret that its impossible to be at the upcoming CRH.

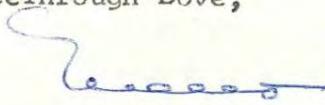
John and Henry know of this since they were at the house here on Sunday night and they are aware that I am leaving on themorrow for Wash DC for to do my bit for lasting peace.

So much wish that the homosexual community would come out in favor of peace. It seems ill fitting to me that its so war sonscious. I know only John, Henry, Lee, myself, Gina, one or two more here and a handful in SF who have taken a stand. I realize that a lot of this comes from resentment about not being allowed to serve and an innate sense of conservatism about homosexuality--conveervatism that most likely makks a pretty deep guilt feeling.

In any case the peace people just do not judge people. They feel that one has to do one's thing and to do anything else is contrary to their libertarian notions. To this date I have never heard oneof them say a single word criticalx of another persons sex life, or anything else for that matter.

Might you want to consider this above? And perhaps I am not informed as to haw the gay community really does feel, but I am certainly informed about what its willing to do in the streets, since I don't see them there.

PeaceThrough Love,

  
Morris.

MORRIS KIGHT  
1822 WEST 4TH STREET  
LOS ANGELES, CALIFORNIA 90057  
484-1406

16 March 1968

Dear James,

1. Herewith some materials to give you the "feel" of our activities. I wrote the Brown pamphlet with advice of the various groups listed on it. It has more in it than I wanted, but was trying to achieve many things in one effort.

I have no idea how the homosexual community feels about Rap Brown. I suspect they fear him and disapprove of him. But they have to be conservative by the very nature of their sexual tastes and too often, the fear of exposure. Thus many I know disapprove, some are wildly enthusiastic.

In any case the blacks have shown us the way to freedom. If only we had the moral character to see it, and could free ourselves of guilt feelings, feelings of inadequacy, and worst of all, shuffling papers. When I go to a homosex. meeting and see a pile of reports I know that all ideas have died, been killed off, indeed, since some of them were such good ideas, assassinated.

2. On "North Vietnam" the movie. Its going forth out at the Grandds Theatre, 9000 Sunset Blvd. If you've never been there you'll be delighted. Free people all over, free in dress, hair, attitudes, ways of life. Whole building full of them and too wonderful it all is. A group can buy as few as fifty tickets for \$1.25 and sell them for \$2.50 (that's minimum since its also boxoffice and they'd not care to be undersold) and thus make some money. But the main thing to be achieved is to be up to date on the situation in Vietnam and thus to learn more of it and the issues.

3. Glad that you are having second and third thoughts about Vietnam. We have been lied to in this matter until a true fact gets little attention. Neither McCarthy nor Kennedy will ge the voice of the real peace advocates to their need. They are talking about enclaves and "asking the Vietnaseses to help out in their own struggle". Well their struggle is to get rid of us and to have a country of their own. They do not want us, do not need us, hate us, and did not ask us there. W invaded Vietnam, we have lost morally from the beginning and now we have lost militarily. When we will find this out is when the Gulf of Tonkin runs red with American blood, and what a horrible day that will be for me, who cherishes life in all things.

OVER

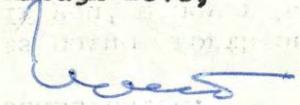
challenges...  
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Thus you say: "but I do not see how in good conscience, we can abandon those Vietnamese who have committed themselves to our side".

Well, those are a handful of opportunists, being paid fantastic salaries, and wearing the medals of the hated French army whom their countrymen defeated at Dien Bien Phu and who's very mention can offend a normal Vietnamese.

To put it this way: as an act of decency we should surely take out of Vietnam our stooges that they might not be shot, a fate that I think they richly deserve, but which as a humanist I, have to oppose.

PeaceThrough Love,



Morris Kight.

MORRIS KIGHT  
1822 WEST 4TH STREET  
LOS ANGELES, CALIFORNIA 90057  
484-1406

8 January 1968

Dear Jim,

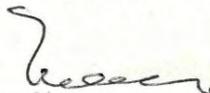
Thanks for the card. Very much appreciated. As for me I did not send them for the first time in a lifetime, nor will I ever do so again. Frankly, it feels too good to have been rid of it.

Glad to have had an opportunity to come before the CRH to express a few observations.

It seems to me that in a freedom movement, and homosexuals are less than free, that when one moves up all move up. That we've tried reform for a long time and gotten nowhere, might make us begin to think in the terms of basics and to look around and see others doing the same kind of thinking.

Yesterday I participated in the organizational meetings of the Peace and Freedom party and found them a most vital group who are exceedingly aware of what its all about right now. Might we think in terms of such electoral activity?

PeaceThrough Eternal Love,

  
Morris

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## Morris Kight (1919- ): Community Activist

Felice Picano



Photo by Tom Bianchi

Any volume of important gay rights figures in our time would be incomplete if it did not include Morris Kight. A simple listing of the organizations, groups, and events he has begun, spearheaded, or revived makes it immediately apparent how dynamic and how effective Kight has been in seeing that gay men and lesbians achieved political and social rights and recognition. Kight founded the Gay Liberation Front; he was cofounder of the Gay Community Services Center of Los Angeles; founder of the Christopher Street West; founder of the Stonewall Democratic Club of Los Angeles; cofounder of the Lesbian and Gay Caucus of the California Democratic Party; cofounder of Asian and Pacific Lesbian/Gays; Commissioner of the National AIDS vigil in Washington, DC, in 1983; leader of the 1987 March on Washington; organizer of the 1988 March on Sacramento; cofounder of the Van Ness Recovery House for Alcoholism and Addiction in Los Angeles; and founder of the nationally celebrated twenty-fifth anniversary of the Stonewall Rebellion March in New York City in June of 1994. Before and since, he has been involved with many nongay organizations.

These activities and successes, however, must be weighed against other factors: Morris Kight remains one of the more controversial, scrutinized, and at times criticized of our gay leaders. He calls himself a feminist, a pacifist, a generalist, a universalist, and, above all, a humanist. Unquestionably, personal, philosophical, and political opposition to Kight coming from many sides within the gay-lesbian-transgender community has arisen and become a constant in his life.

Partly this has come about as a result of the inherent combativeness within any revolutionary movement. Partly it has been exacerbated by the extreme individualism, even orneriness, of many in the community toward any leader: More than one gay psychologist has noted that for most gays, growing up in an overwhelmingly homophobic society often leads to a tendency to internalize that hatred. By extension, it also leads to fierce self-analysis and a willingness, even an eagerness, to apply the same harsh critique to other gay men and women, especially those who ask for trust and power. As the old saying goes: He who rises high makes the best target.

On the other hand, Kight himself has—either unconsciously through his personal exuberance or by design—left himself open to attack. The most frequent points made against him have been the scattering of his force into areas outside the gay community and his support of sometimes unpopular ideas and causes. Yet the most egregious of his shortcomings noted have been Kight's instinct for grabbing attention and personal publicity whenever possible and, to some critics, his seemingly infinite capacity to receive—and even negotiate receiving—honors, even when they are most deserved. Kight himself perceives those accolades far less personally than do his critics. He sees himself an exemplar: whenever he receives another kudo, he feels he is standing in for many other gays who do not wish to be or who through circumstances cannot be as highly recognized.

To many in the community, Kight is an imperfect person in need of corraling: an unrelenting activist, at times running over or eliminating those in his path. To others, he is a bright and charming person, one of the most astonishingly effective leaders we've had. As his field of endeavor for half a century, Los Angeles in particular owes a debt to him.

Morris Kight was born November 19, 1919, at 11 p.m. into a poor farming family in Comanche County in central Texas. Because his parents didn't have the entire fee for Virginia Morris, the midwife brought from town to help birth him, they named him after her, using her last name as his first. Kight's father died in an accident when he was seven years old, and the boy was forced to grow up quickly as an around-the-house, then an around-the-farm worker.

He felt from a young age that he was "different" and said that he was "never invited into the games" of other children. He found solace in nature and in books. He also began collecting art in the form of fine art prints, and his many years of collecting eventually resulted in a substantial collection. His childhood reading was so extensive that later on, at Texas Christian University, he was passed through freshman literature class and promoted ahead.

But Morris wasn't "arty" and impractical. As a boy he planted seeds, and experimented in botany and also with local water control. He also taught

himself, through trial and error, how to keep the engine of the family's Model A Ford running. Kight's older siblings departed the farm while he was still a preteen. Left with the support of himself and mother during the difficult mid-1930s, and years of poor weather and extensive drought in the region, he opened and operated a roadside diner when he was sixteen years old. This enterprise led to Kight's first encounter with hatred of difference and with institutionalized prejudice. He was witnessed serving food to a traveling African-American family who could not get fed anywhere else and was arrested for "mixing the races." Young Kight was tried in court and avoided serving time only when friends of his deceased father intervened. Asked if he had "learned his lesson," Kight said he had. The rebellious boy would thereafter throw himself into various forums of intense civil rights activism.

Another crucial life lesson Kight says he learned was from the girl in his tiny high school graduating class who was forced to leave school in her final year to have a baby. Her anger at the teacher who made the pregnant teen leave and at her poor treatment by the authorities led the boy to begin to think for himself about issues such as the lack of women's privileges—especially their lack of abortion rights.

Kight worked his way through college, first as a gardener and later in the dean's office. He also took the rigorous test for the Roosevelt administration's U.S. Career Services Training Academy through which those needed to operate the various New Deal agencies were enlisted. He won a spot over many thousands and graduated from the Academy in 1941, in the process forming an acquaintance with the First Lady, Eleanor Roosevelt. During World War II Kight served as a civilian administrator adjunct to the military in the Pacific Theater, where his task was to plan governments and policies for the islands reoccupied or recently conquered.

After the war he lived in various areas of the Southwest, on his own and with his mother, opening and running hotels and restaurants. He briefly worked for the Bureau of Indian Affairs, but the institutionalized inequality and substandard treatment of Native Americans he witnessed led him to quit. He soon joined local tribal leaders in organizing social services and public health services for New Mexico's indigenous people.

Despite the fact that by the time he was in college Kight was sexually active with other males, he resisted accepting the identity of a homosexual, an understandable action shared by millions of closeted American gays at the time. A few years later, in Albuquerque, Kight married a woman with whom he had two daughters. He remained married only five years but stayed in contact with his family thereafter.

By the time Kight moved to California in 1957, he was already a seasoned and dedicated activist, and was considered a radical. First the civil

rights movement, then the movement against the war in Vietnam were his chief arenas. As part of the latter, in 1967 he formed and headed the Dow Action Committee, dedicated to stopping that chemical company from manufacturing the napalm that was being sprayed from U.S. warplanes, with lethal effects upon both the population and the environment of South Vietnam. He also worked for gay causes—not as an openly gay man but as part of his struggle for civil rights for all.

Out of the Stonewall riots in New York City and the subsequent days of political action that swirled about their confrontation with the authorities, was born the Gay Activists Alliance and eventually the entire gay rights movement. Precursors to the GAA and Stonewall had existed for decades: the small but daring openly homosexual Mattachine Society, formed in Los Angeles during the 1950s, picketed the U.S. Post Office and other government offices for discriminating against homosexuals, and it sponsored the first homosexual publication, a newsletter called *ONE*. The Daughters of Bilitis was a comparable organization for lesbians. Although few gays were actually organized within cities such as New York, San Francisco, Chicago, and Los Angeles, openly gay lives were being led by thousands of men and women, and their choice of neighborhoods, so-called “gay ghettos,” were already solidly established.

It was only a few months after Stonewall, during a massive demonstration by mostly young, educated, and middle-class people against the Vietnam War in San Francisco’s Polo Grounds that Kight realized that homosexual rights could also be made to attract large numbers of “clean, well-bred, ordinary men and women” who, in his words, “saw their dentist twice a year,” and who, he recognized, constituted the mass and character of gay life. Kight recognized that—like the groups of students and professionals who marched against the war and who influenced public opinion sufficiently to end the conflict in Southeast Asia—their lesbian and gay counterparts should also be able to sway public favor to their cause. Kight, the closeted activist for gay causes, came out in the open.

Shortly afterward, Kight moved from Albuquerque to Los Angeles in part because it had the large middle-class gay population. However, because it also possessed an official environment hostile to homosexuals—predominantly due to an outspoken homophobic police chief—Kight judged the southern California city prepared for some incisive political action. Kight moved to the Westlake area of the city, which was close to downtown and popular with many gays who lived there. Once there he soon formed the Gay and Lesbian Resistance. Unlike the Gay Activists Alliance in New York City, the GLR dealt not only with the issue of gay and lesbian rights but also with social issues such as health care and poverty in general, which were problems of interest to a wide variety of politically active groups. By

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1969, the GLR and its activities were subsumed under the banner of the Gay Liberation Front, or GLF.

At the time of his move to Los Angeles, Kight was fifty years old and already a longtime experienced activist on many social and political fronts. At that same age, many other men are thinking of how to solidify their career position, even considering retirement; for Kight it was the start of an entirely new life.

Kight's first target for the Gay Liberation Front was a West Hollywood restaurant named Barney's Beanery. That neighborhood had become increasingly populated by lesbians and gays; police activity against establishments serving homosexuals had correspondingly increased. The owner of Barney's Beanery put a sign on the door reading "Faggots Stay Out." In January of 1970, the GLF began holding actions—"shop-ins," "change-ins," and "sit-ins"—inside the restaurant, and they continued until the management agreed to take down the sign.

The success of that action led to 175 more protests and demonstrations by the GLF in the next two years. Kight became such a thorn in the side of Los Angeles Police Chief Ed Davis that official retaliation ensued, including three police raid/searches of Kight's home. Many gays were convinced that the worst was yet to come. Kight held to his constitutional guns; hearing that, in New York City, gay activists had made plans for a parade to celebrate the previous year's Stonewall bar riot, Kight quickly formed plans for a corresponding West Coast version. Chief Davis was unsuccessful in his attempts to stop the parade and, although Kight received multiple death threats, the parade went on nonetheless. Like its East Coast version, it was small and dowdy, but it was also brave and it raised many people's spirits and raised gay awareness: achieving—many people feel—exactly what the huge festivals of drugs, dancing, shirtless torsos, and commercialism that today call themselves gay parades cannot achieve.

In 1971, Kight joined Don Kilhefer and several other men to form the Gay Community Services Center in an old clapboard Victorian house. The first such focal point, it provided social, medical, and legal aid to gays, as well as giving them a place to gather, feel at home, and air their grievances. The structure has since been razed, but its descendant, Los Angeles's current Gay and Lesbian Center, consists of two enormous, well-funded, well-equipped, well-staffed, up-to-date Hollywood locations, with one campus given entirely over to the arts. Other American cities such as New York, Chicago, most recently San Francisco, and many foreign cities, from Vienna to Tel Aviv, have used the Kight-Kilhefer pilot as a model for their own lesbian/gay community centers.

As much work as all that was, soon enough Kight and colleagues had their hands full with other more pressing, specifically political matters. In

the late 1970s, singer-spokesperson Anita Bryant's war against lesbians and gays in Florida under the cynical disguise of "saving the children" quickly led to various imitations around the country, the most significant being John Briggs, who managed to get gay discrimination clauses onto the state of California's ballot. Seeing how serious the threat was, Kight and other gays sprang into action, calling for aid from homosexuals, heterosexuals, friends, celebrities, business groups, and individuals across the country.

The national effort that Kight and others helped develop to defeat the Briggs Amendment displayed for the first time to opponents and adherents alike the true financial and organizational power and reach of lesbians and gays—in effect, proving that Kight's original thesis, when he'd relocated to Los Angeles, had been correct. It also showed that consequential civil rights associations, such as the distinguished American Civil Liberties Union, would join the fight for gay rights.

In an interview he gave to *The Advocate* a few years later, Kight provided a few reasons why a man such as himself, who had worked for the NAACP, Southern Christian Leadership Council, and other national forums, would concentrate all his efforts toward the issue of gay rights.

No matter where I am in the world, when I meet another gay person I feel recognition. We're a new race of people, writing our own script. . . . We have a chance to be the first people in history to define itself. We can break the heterosexist mode and create something entirely different. (Sarf, 1974)

Possibly because that potential is so general, Kight has branched out from the specifically political, leaving several civic issues to younger people. Meanwhile, his interest in art, his collecting of various souvenirs from the many demonstrations and protests he was involved in, and his personal relationship with friends who died and whose own collections of GLBT memorabilia were destroyed or disposed of, led him to open the McCadden Place collection, containing work ranging from Southwest folk art to documentary film and photos specific to the beginnings of gay activism. Every year, Kight hosts an exhibit of parts of this collection at Christopher Street West's Gay Pride Festival in West Hollywood.

He has also become reinvented in the needs of others besides gays, chiefly the homeless: Kight was president of the board of directors and consultant on housing beginning in 1978. He aided in forming the County of Los Angeles Commission on Human Relations in 1980 and has served on its board as commissioner, secretary, and vice president. Officials of City Hall who snubbed him for years, hoping he would just go away, have instead

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gone themselves, replaced by people his activism has influenced, who now honor him and appoint him to municipal positions.

In recent years, as he has aged, Kight has become increasingly aware of the predicament faced by many of the elderly. That new interest has retied him to the gay community, where he sees ageism and the disregard of senior lesbians and gays as an acute current and future ongoing anxiety. He recently involved himself with a photographer putting together a book of portraits of seniors from our community. Will Morris Kight's work ever be done?

Over the past decades as an activist and politician, Morris Kight may very well have been humanly imperfect, but he has also been perfectly humanitarian, a model for future activists. And that's just how he'd like to be remembered.

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myself that had felt isolated was affirmed now. It made sense then to add 'lesbian' to 'feminist,' to become a lesbian-feminist."<sup>93</sup>

### INSTITUTIONALIZING

*We were demanding a place at the table. Once we had it, there was no reason to stand outside demanding it.*

—John Platania, a Gay Center founder<sup>94</sup>

Members of the Gay Liberation Front, imbued with the romance of the Left, had been cynical about the possibility of effecting social change without a revolution. But to their astonishment, it was happening. By the early 1970s, it began to seem that "the system" was actually opening up a bit—that the law was not always hostile, that those in power might listen, that demands might be granted. Leftist GLF was faced with a dilemma: It could either deny the success of its labors or take credit for victory. GLF chose the latter. In announcing that the Gay Liberation Front was disbanding in September 1971, Morris Kight proclaimed, "Many of the goals that the Gay Liberation Front of Los Angeles started out to achieve have been achieved."<sup>95</sup> Though some GLFers were astonished at Kight's autocratic pronouncement, it did indeed appear to be time to move on to a new phase.

In this new phase, the leaders were no longer focused on the outside world—hoping to shock heterosexuals out of their complacency by guerilla tactics; rather, they directed their attention inward, to the lesbian and gay community—trying to figure out what it needed to do to improve its collective and individual quality of life. To that end, members of the Gay Liberation Front, led by Morris Kight, John Platania, and Don Kilhefner, used GLF's "Survival Committee" to set up social services very much like those that Chuck Rowland had dreamed of in the 1950s. They established the Van Ness Recovery House, a rehabilitation facility that would serve gay alcoholics. They set up Liberation House, which provided "crisis housing" to indigent gays, mostly young runaways and throwaways.<sup>96</sup> Then, John Platania, who had worked for the L.A. Community Development Agency, drew up a detailed development plan for a nonprofit corporation. His plan was the start of the Los Angeles Gay Community Services Center.<sup>97</sup>

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The Gay Community Services Center began with Leftist rhetoric that was like that of GLF. The Center’s purpose was “to meet the real needs of an oppressed minority.” The word “Community” in the Center’s name, according to early organizers, signified “having that kind of relationship to others in a group of people in which a person receives according to his/her needs and gives according to his/her ability.” All volunteers were to understand these principles. For instance, the medical clinic was to be staffed completely by gay doctors, nurses, and technicians “who welcome the opportunity to serve their brothers and sisters.”<sup>98</sup>

But such lofty ideals were sometimes compromised by the realities of “institutionalization.” The L.A. Gay Community Services Center became the first gay entity to be granted nonprofit status by the Internal Revenue Service, thanks to Alan Gross, a heterosexual Los Angeles attorney who served pro bono as the Center’s legal counsel. Gross made numerous visits to the IRS in Washington and was able to convince the feds by 1972 that the Center qualified as a “nonprofit.”<sup>99</sup> When that status came up for review, the founders, formerly the most fiery radicals of the GLF, realized they must play the system’s game: In defending the nonprofit status, Don Kilhefner, the Center’s first executive director, informed the IRS: “The Center *does not advocate any* sexual orientation or lifestyle. It is common in our Gay Awareness groups to have several participants increase their ability to enjoy heterosexual relationships.”<sup>100</sup> The ploy, purposely misleading, worked. The leadership was so successful at such maneuvering that in 1975 the Los Angeles Gay Community Services Center became the first institution with the word “gay” in its name to receive federal funding; the Center was also granted licensure by the state of California—all in an era of official antigay policy.<sup>101</sup>

Despite the founders’ necessary practicality, however, the Gay Community Services Center’s early clientele recall that in its first years it remained “hippie radical.”<sup>102</sup> The Center’s first building, a dilapidated Victorian on Wilshire Boulevard and Union Street where rap groups, planning meetings, and a variety of services were conducted, was certainly hippie shabby, with its creaky, steep stairs and rooms furnished only with old sofas and pillows.<sup>103</sup> Fund-raising, recalls Steve Lachs, was Morris Kight calling him or other affluent gays to say, “We seem to be

unable to see our way to meeting the phone bill this month," and asking Lachs, or any of the other "suits," whether he could offer a check for the needed amount.<sup>104</sup> It was rumored that in particularly desperate times, young male board members would even hit the Boulevard to turn tricks and thus be able to cover the Gay Community Services Center's rent.<sup>105</sup>

Gay people were willing to give their money (and perhaps even their bodies) to assure the Center's survival because they perceived it as, what one observer called, a wonderful, exciting "beehive" of "boisterousness and serendipity,"<sup>106</sup> with an incredible panoply of effective social programs for a community that had always been malignly neglected. No obstacle seemed to slow it down. During the Gay Community Services Center's first year, its staff reported that 1,700 to 2,500 gays and lesbians passed through its doors each week, numbers that grew even higher as word spread of this institution that had no equal anywhere.<sup>107</sup>

Shabby as it may have appeared, the mere existence of the Center was considered a major victory for the community. John Morgan Wilson remembers "a complete sense of celebration in that house."<sup>108</sup> The frenzy of activity that had characterized GLF now characterized the Gay Community Services Center. Someone was always on duty to welcome visitors. A crisis hotline received calls twenty-four hours a day. The venereal disease clinic for gay men is illustrative of the Center's luck and pluck in creating something remarkable with practically no money in these years. Benjamin Teller, a physician and the founder of the VD clinic, had read about the L.A. Gay Community Services Center in a 1971 underground paper in Atlanta, Georgia, during his stint as a public health physician. When he came to Los Angeles, he not only volunteered to run the Center's free clinic without pay but also managed to persuade pharmaceutical companies to donate drugs; and, as the founders dreamed, he recruited doctors, nurses, lab techs, and administrators who were willing to work pro bono to "give back" to their community. (Some did it despite their worries for their careers: One of the doctors would sign only his first name on charts—though eventually he mustered the courage to become an open activist.)<sup>109</sup>

In creating a venereal disease clinic in which gay men felt comfortable, the Center addressed the long-standing crisis of the spread of venereal disease among gay men, which County of Los Angeles officials had

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# MORRIS KIGHT

Biographical Notes in  
STONEWALL DEMOCRATIC CLUB Program  
9 November 1978

It seems that any analysis of what Morris Kight represents cannot be done in any regularized resume style. The many themes of his life seem to run concurrently, with some interruption here and there, and a recommencement at another time; but through it all is a pattern of social service delivery, elimination of communicable diseases, correction of the horrors of discrimination against minorities, and doctrinaire pacifism.

He has tried to put all of this in some order and has found it hard to do, indeed, impossible. Therefore, he has asked me to step in to try to bring some order into an analysis of what he has been doing. In a quest for simplicity and logical progression (in a life which has included a myriad of activities and involvements), here are some headings and data:

**DOCTRINAIRE PACIFISM:** He became aware of *ahimsa* and *satyagraha* from the writings of Mohandas Gandhi in 1933 and gradually developed into a pacifist. He worked during World War II to call attention to genocide being conducted in Europe, and at the end of the war he raised monies for relief of the victims. He opposed the police action in Korea. In the 1950's he worked in opposition to the use of nuclear power for weaponry. In 1963 he began organized opposition to the war in Indo-China. He became a member of the National Mobilization Committee to End the War in Vietnam. In 1967 he was founder of the Dow Action Committee. He was a pioneer in calling for research on the use of herbicides and defoliants for military use, and he opposed their use. He participated in teach-ins, demonstrations, numerous fasts, and other related activities in opposition to the war. He was a member of the Board of Directors of the War Resisters League (1972-1975).

**ELIMINATION OF COMMUNICABLE DISEASES AND HEALTH SERVICES DELIVERY:** Beginning in 1937 he found women and men carriers of syphilis and counseled them into treatment for it. He often drove various persons to the U.S. Public Health Service Venereal Disease Clinic in Hot Springs, Arkansas. From 1947 to 1956 he was a volunteer worker in the venereal disease eradication program in New Mexico. From 1956 onward he counseled many carriers in Los Angeles, leading them to the city and county clinics, identifying doctors who would treat cases without judgement. He was instrumental in the establishment of the Venereal Disease Clinic of the Gay Community Services Center in Los Angeles. He worked on the rehabilitation of its space, assisted in its licensure, helped identify a staff and a Medical Director. He generated public funding for the clinic — the first such public funding in history. From 1973 to 1978 he was a member of the Board of Directors of the National Free Clinic Council, urging attention to communicable diseases.

**TUBERCULOSIS:** From 1950 until the discovery of major cures he did health education about tuberculosis and its eradication. He coordinated the work of 9,000 volunteers in a tuberculosis identification, cure and treatment program.

**PART OF THE SOLUTION:** From 1937 to 1942 he attempted to integrate the university he attended, later joining the NAACP. He has insisted on an integrated board of direc-

tors of any activity he joined. This activity eventually took him into work with the Southern Conference Educational Fund in Louisville, Kentucky, and association with the Southern Christian Leadership Conference.

**PUBLIC POLICY:** From 1942 onward he has taken part in special study health services administration. In 1942 he graduated from the U.S. Career Service Training School. He has analyzed and written widely on public policy issues, particularly in the areas of civil liberties, civil rights, social service delivery mechanisms, defense budgets, foreign policy, urban renewal and housing.

**GAY LIBERATION:** He directed one-to-one services in behalf of members of the community in Los Angeles from 1958 onward. His areas of concern included housing, job finding, bail bonds, counseling, identification of resources, and advocacy.

In 1968 he founded the Gay Liberation Front of Los Angeles. He assisted in defining its philosophy, projected the first demonstration and took an active part in many such street demonstrations. In 1970 he assisted in the establishment of Christopher Street-West, which along with New York, was the first public commemoration of the Stonewall Uprising of 28 June 1969. He was a resource person for the Gay Survival Committee of the Gay Liberation Front.

He was one of the founders of the Gay Community Services Center. He was one of those who conceptualized the first such agency in history. He was a member of its Board of Directors from 1971 until his chosen retirement in 1977. During his time on the Board he served as President, Vice President and Secretary. During those years he was a full-time worker at the Center working in various areas. He was Director of the Public Funding Task Force of the Center from the time of its creation. As such he assisted in the identification of three million dollars for the Center. He was Director of the Private Funding Task Force, and as such he assisted in developing sufficient funds to purchase the Center's property. In 1978 he asked to be retired from the Center.

**POLITICAL ACTION:** He has been active on many political fronts. He helped, along with Howard Fox and others, to found the Stonewall Democratic Club. He was the club's first president and he remains actively involved with it. In 1978 he became a member of the California State Democratic Central Committee. He is a member of the Subcommittee on Civil and Human Rights of the Platform Committee, and a Co-Chair of the Delegate Selection/Affirmative Action Committee of the California Democratic Party.

**ACCESSIBILITY:** Morris is in daily communication with a true cross-section of our population. He is never too busy to take time out of his frantic schedule to listen to anyone. He has received several hundred phone calls in a single day. He certainly has not forgotten the persons who represent the grassroots. He is almost always available as a speaker, counselor, mediator, understanding listener, and advocate of just causes. He is truly a public person.

# Morris Kight

1428 North McCadden Place, Los Angeles, California 90028 / Tel. (213) 463-3328

**MORRIS KIGHT** celebrated his 70th Birthday, 19 November 1989 ...

One of the Pioneers of Lesbian/Gay Liberation ...

Community Organizer ... Feminist ... Pacifist ... Generalist ... Universalist ... Social Services Organization Founder ... Lesbian/Gay Liberationist ...

Since 1980, Commissioner of Human Relations for the County of Los Angeles (Vice President 1981-1988; President 1988-1989) ...

Founder 1965, Dow Action Committee ... Founder 1969, Gay Liberation Front/Los Angeles ... Founder 10 May 1970, Christopher Street West/Los Angeles ... Principal Co-Founder May 1971, Gay and Lesbian Community Services Center/Los Angeles ... Co-Author 1972, Gay and Lesbian Rights Platform/Chicago ... Grand Marshall 1972, Gay and Lesbian Freedom Parade/San Francisco ... Grand Marshall 23 June 1973, Christopher Street Liberation Day/ New York ... Grand Marshall 1975 and 1977, Christopher Street West/Los Angeles ... Grand Marshall 1978, Dade County Lesbian/Gay Freedom Parade ... Principal Co-Founder 1973, Van Ness Recovery House (First in History for Lesbian/Gay Alcoholism/Addiction Recovery) ... Principal Co-Founder 1975, Stonewall Democratic Club ... Co-Founder 1976, Gay and Lesbian Caucus/California Democratic Council ... Co-Founder 1977, Gay and Lesbian Caucus/California Democratic Party ... Statewide Issues Chairperson 1985-1986, California Democratic Council ... Co-Founder 1980, Asian Pacific Lesbians/Gays ... Principal Co-Founder 1984, McCadden Place Collection ...

Recipient 1983, Eason Monroe Courageous Advocate Award/American Civil Liberties Union ... Recipient 1989, Eleanor Roosevelt Humanitarian Award/Southern California Americans for Democratic Action ... Honoree Since 1985, Morris Kight Humanitarian Award/Gay and Lesbian Community Services Center ... Honoree Since 1988, Morris Kight Humanitarian Award/The Experience ...

- Authored by Frank Vel



## John D'Emilio: Oral Histories

23 oral LGBTQ histories written by co-director of OutHistory John D'Emilio.

[← Larry Littlejohn](#)

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[Colin MacQueen →](#)

## Morris Kight

### Morris Kight, Los Angeles, September 22, 1976, and October 2, 1976

**Introduction:** Morris Kight was a key person in the Los Angeles Gay Liberation Front and in the Gay Community Services Center which grew from it and became a key community institution. In the interview he talks a bit about his background, and then discusses his involvement in the antiwar movement of the 1960s, his awareness of the homophile movement, and then his involvement in and the work of GLF. Kight describes the conflicts that erupted between homophile and gay liberation activists, and the decline first of the homophile movement and then of the Los Angeles GLF.

#### Conversation, not taped:

The conversation was my first with Kight, held at the Gay Community Services Center. It was exploratory in nature with my asking mainly if he would agree to a long, wide-ranging taped interview and getting from him other names of people to interview. Kight also has a propensity to talk, however, and this is the substance of what he said (direct quotes are noted), written up the same afternoon as the conversation:

Though Kight was in contact with the homophile movement in LA during the late 1950s and 1960s, he didn't join because of basic disagreement with the movement's goals. According to Kight, the movement was composed almost exclusively of middle and upper middle class whites who were "preoccupied with respectability rather than with achieving respect." Those involved were mostly "bourgeois, pretentious types" who were "preoccupied with ersatz culture, with bourgeois arts and culture." Kight did say that despite this disagreement, he did admire them. At least they had a fixed address, were known, did provide help to some people, and that was important.

Kight was a student at Texas Christian University in Fort Worth. Even back then [1940s?], gay people had a way of finding each other. In the 1950s Kight was involved with folk arts and culture and met many gay people in that way.

He came to LA in 1957 and lived in the Bunker Hill area which was close to the area of ghettoized gays; in 1959 he moved to Westlake Park which was also a gay area. By this time Kight was spending almost all of his time among gays, helping individuals in need, homeless people, those desperate for assistance of any sort. Kight built up a large list of resource people—doctors, lawyers, etc.—whom he contacted to help gays. Kight mentioned parenthetically that he didn't want to overstate what he was doing then or make it sound earth-shattering.

By the mid 60s, Kight put his gay involvement on the shelf for a while, as he became "distracted" by the Vietnam War. His motive for involvement in the anti-war movement was his "personal moral revulsion to killing." Kight talked proudly of his commitment to pacifism. Gandhian non-violence (Kight used the word "ahimsa") profoundly affected him and he added that he was glad that the gay movement had been founded and led by pacifists.

Kight was very active in the Dow Action Committee in LA and from the way he talked, sounded as if he were a founder or at least prime mover on the committee. He brought into it a lot of gay people, claims that the committee was perhaps half gay and said that in many ways it was something of a pre-gay-liberation gay group. He said that a lot of consciousness-raising went on around gay issues on the committee.

Kight was a prime mover of GLF-LA. Though it wasn't the only or even the first GLF (he said it was the fifth, after New York, San Francisco, Berkeley and San Jose), Kight described it as unique because from the start there was "built into it social concerns." By that Kight meant social services for gay people in need. The resource list of people which Kight had been haphazardly building up was now systematized and used via the Gay Survival Committee of GLF-LA. Kight described this as the "prototype" of the Gay Community Services Center.

## **Interview:**

### **Side #1A.**

1940s and 50s—involved in folk arts and theater in Northern New Mexico. Moved to LA in 1958. Association with gay people had been constantly increasing. Decided to "revamp my own personal agenda... should spend more and more time concerned about my own gayness."

Was staging art exhibits, producing shows, bringing in theatrical companies. Summerhouse Theatre (New Mexico Folk Theatre). Knew there were gay organizations in LA - Mattachine and ONE. Many who came from LA for summer theatre were gay, informed him of what was happening in LA.

Lived in Bunker Hill section of LA—gay section. Bought and sold antiques.

Didn't work with gay organizations: "I didn't feel comfortable about their basic goals and philosophy... I felt they were more interested in respectability than in respect, that there was a good deal of attention to jackets and ties, jackets for the man, skirts for the women; that the goal of respectability was something that I just didn't identify with... I also didn't feel too comfortable with what I call bourgeois pretense."

Kight individually helped people get out of jail, find housing, provide assistance with food and clothing, and with just listening. Very few were doing this. Soon lots of people knew Kight; phone number was widely circulated, often receiving calls for help.

Did feel the work of Mattachine and ONE was important—they were a "valuable resource"—but not Kight's approach. Describes his work as "underground gay liberation." Little awareness of the homophile movement among the gay people he helped.

Claims he made his first antiwar speech in 1962. "Horror and revulsion" against the war. He and gay friends get involved in antiwar movement. He had had a long association with pacifism. "It comes from my gayness."

(Proctor, Texas—born Nov 1919—dirt roads, no electricity)

"A stranger in my own home, a visitor in the village, not part of it... always alienated."

1936: first read Gandhi—ahimsa and satyagraha—got very involved in it. "Any form of killing is repulsive to me."

Dow Action Committee:

Kight in Washington DC October 21, 1967 for national mobilization—Member of Southern California Mobilization Committee Against War in Vietnam—on steering committee.

Dow Action Committee:

Kight in Washington DC October 21, 1967 for national mobilization—Member of Southern California Mobilization Committee Against War in Vietnam—on steering committee. Dow Committee organized soon after that by Kight and others. Many of his gay friends involved. “a pre-gay-liberation kind of gay liberationist organization.” Supported the goals of the Committee to Fight Exclusion...

Spoke at Society for Individual Rights in San Francisco, May '67—talked about many of the movements going on—antiwar, hippies, etc. Many were “horrified... I believe I got no converts.”

### Side #1B:

“I was beginning to build up some resentment against the antiwar movement in that it had revealed a civilized kind of but surely oppressive homophobia... the Dow Action Committee... had an exceedingly difficult time carving out a rightful place for itself in the national coalition of antiwar activists because people were saying ‘after all, you know the DAC is filled with those kinds of people... that meant gays.’”

E.g., reported to Kight that Socialist Workers Party people would not let him appear in any public way.

Kight says that DAC received really good media coverage.

Involvement in gay movement: “I didn't think that concern for gay people was going to come so much from the movement, the antiwar movement, the social change movements...”

November 15, 1969—massive antiwar demonstration in San Francisco.

“The gay people were an enormous contingent and they were dancing in the streets... linking arms and dancing...”

Claims he was one of the speakers on the platform.

Senator Wayne Morse was lead speaker—spoke against the Vietcong flags in the crowd.

“I looked down and there were lots of gay people terribly proud that I was a speaker because, you know, it had never happened before and they were waving, they identified with that, they were all around the platform... and I said no more, that's it, I must go home.” Leaves platform and rushes back to LA. Decides to resign from Dow Action and work on gay concerns.

Don Jackson—“for fear that I didn't mean it he went out and called the Los Angeles Free Press... and had us put in the calendar for an organizing meeting... So we brought together a meeting of 16 people and what a meeting it was.” December 12 1969: voted to call it GLF; to be radical in its stance, participatory, unstructured.

Kight, before this, had been in touch with the new gay militants in LA and the Bay Area. Mentions PRIDE, Mike Kinghorn, Jim Kepner, Dick Michaels — “what they were doing was gay liberationist.” Mentions Black Cat demonstration—“a very thrilling demonstration which was enormously exciting.”

Committee on Homosexual Freedom in San Francisco in April 1969—“their documents were exciting.” “While it didn't last very long, it had a powerful influence upon the psyche of gay people in California, really powerful because it was the subject of much discussion.” Knew Leo Laurence, was in touch, stayed with Kight when he was in LA.

Claims a friend called him from New York the second night of Stonewall.

Early GLF-LA: Jackson, Ralph Schaffer (now dead), Stu Szikak (?), Betsy Shomler (?).

First three meetings “very despairing because almost everyone was brand new to radicalism.” People thought Kight was “some kind of flaming communist.” Each meeting larger and larger.

“So many people came from so many different places that there was no esprit de corps... So I came to the next meeting” proposing action, a dance and a demonstration against Barney's Beanery—“Faggots Stay Out” sign.

"If there's anything you must do to hold people's attention, it's do something. Do something – even if it's wrong, or contradictory, or controversial, do it."

Demonstration—mid January 1970 — "people were frightened out of their wits" – only Dow Action Committee people had experience in demonstrations. DAC people important for a time, but GLF grew very fast, soon only a small percentage.

GLF: "Its foremost radicalism was its own definition of radical. No people can liberate themselves unless they engage in radical action because unless you find the root cause of your oppression you can't get at it... in our case it was important to go back and so meetings were definitions of the root: the church, the state, the mental health industry, the schools and universities, the law, the police. As we engaged in debate and discussion ... we got closer and closer to what we thought were the roots – the emergence of the nation state and the emergence of the nuclear family and so then we went after those."

Lots and lots of debate. Demonstrated in front of Blessed Sacrament Church, Catholic. "It was a radical organization, enormously radical".

Claims there was almost no divisiveness in GLF after early meetings—welded together.

Describes the nature of the unity as "existential"—no one could believe the church, the mental health industry. "That enormous therapy that gay liberation was, that exciting therapy, that was going on internally."

Barney's Beanery: "an enormous victory of precious little significance."

## Side #2A:

Other GLF actions: claims 65 street actions in first six months. Picketed lots of different churches – Congregational, Episcopal, synagogues. French consul; Spanish consulate.

Meetings of professionals—psychiatrists at Baltimore hotel; behavior modification—Dr. Feldman. Did research on him. Describes the demonstration:

Dispersed throughout the room. When first slide of gay person appears, Steve Morrison and Kight jump up—"This shit has got to stop." 60 march onto the stage, seize microphone, turn up light—"This meeting has been reordered. We will not talk about genocide... and behavior modification. We will talk about gay liberation. So we invite you to stay." 200 police outside. Wire services tipped off by GLF and were there. Kight challenges the psychiatrists to arrest them.

GLF-LA relationship to MCC and Troy Perry: "an absolutely splendid relationship." Even though Perry was pro-war, Kight had known Perry, was on friendly terms with him. Worked together on demonstrations—candlelight march down Hollywood Blvd.—worked as equals.

Kight claimed he conceptualized Christopher Street West, 1970, and immediately brought it to Perry – two organizations were primarily responsible - "a meld of GLF and the church"

"it was a mutually supportive relationship in general which worked to our everlasting benefit."

CSW, 1970 (Christopher Street West)—a "ceremony," needed by oppressed people.

Heard in a form letter in May '70 about plans for New York Christopher Street Parade.

Kight and Perry work together planning and organizing. Had 44 days to do all the planning. LA regulation requiring 40 day notice for parade permit. Calls GLF meeting, gets approval. Also support of other activists. "a genuine coalition... meetings were enormous."

"A mere handful of women involved in the Gay Liberation Front... their needs were not being spoken to." Daughters of Bilitis growing rapidly—had a storefront on S. Vermont Avenue.

An all-women's demonstration against the "daddy tank" in Sybil Brand Institute—lesbian unit in women's prison.

North American Conference of Homophile Organizations, August 1970: good deal of discussion about whether to go or support it. Decided that Kight should go, attempt to be peacemaker between right and left. NACHO did not consult with GLF about planning of the conference.

By the time Kight got to San Francisco, it had been decided to make a token gesture to GLF—Kight invited to be first speaker, though not listed in the program. Kight gave a conciliatory speech—"I tried not to offend... and indicate a real lot of love and to talk about that something was changing and changing very fast and that those who could feel comfortable with that change might enjoy it." Received a long standing ovation.

"I made a mistake in connection with that talk that morning. I should have been more honest." Should have told them what was really happening, should have told them to suspend their agenda, invite GLF in, have an open conversation, but didn't. Kight couldn't stay for rest of conference—claims he had to go back to LA for a suit against LAPD—and wasn't there for disruption of conference by radicals.

Kight seems to think that the GLF/NACHO split could have been resolved if there had been touchy/feely: "They could even at the second day have brought amity by saying 'Halt. Stop it. Nobody else is going to make any speeches. We're going to get in touch. We're all going to just sit and feel one another. We're going to cuddle one another. We're just going to be gay, we're not even going to do anything, we're going to know, and if they had only done that, things could still have been brought off."

NACHO officials decide to call police. That act killed off NACHO. Names of those who decided were known—their stature forever diminished, except for one.

Collapse of GLF: "The real reason why Gay Liberation Front of Los Angeles passed was because it passed its usefulness."

January 1971 meeting of GLF, attended largely by "principals," who at the time were Tony de Rosa, Stanley Williams, Steve Morrison, Howard Fox, Bill Beasley, Brenda Weathers, Don Kilhefner, John Platania. "I said, 'I think we've passed our usefulness and I think we ought to start giving a lot of thought to whether we should disband or not.'... Pandemonium broke loose."

By June 1971, GLF-LA had indeed passed its usefulness and was "immobilized."

WHY: "Gay liberation had started out to achieve certain things and one of them was to define the root cause of oppression, and we were absolutely convinced that by that time gay liberation had defined that. We had found the institutions for the maintenance of that oppression and thought we had identified the source of it which we believed was the rise of the nation state, nationalism and the reverence for the nuclear family. Now if we had found the source of gay oppression then you don't need to redefine that over and over and over. You simply need to commence to cure the manifestations of that."

Lots—millions—of gays really believed they were sick and inferior:

"Gay liberation had found that wasn't true, that that was a lie. And so there had been mass therapy... GLF-LA was so much media-conscious, constantly media, media, media, media, and that was done not because we were passionate ego-maniacs but because we felt that one moved many"—i.e., that one demonstration covered by TV affects many gays.

"GLF-LA had an unusual component in it which I believe no other GLF in the whole country had, of direct personal services on a one-to-one basis to lesbians and gay men—non-judgmental, non-threatening and non-exclusionary. And that service was never very showy... [But] as the services component of GLF grew, it became the operative."

When GLF dissolved, the services continued—Gay Community Services Center the "inheritor" of GLF—an entirely new entity, but does grow from it—it became the place where many GLF people went. Others went into the church. Some tried to get GLF off the ground again. Others pursued their new evolved gay lib identity. "When it passed its usefulness, it passed its usefulness. I do not mourn it; I think it was proper."

Why Kight moved over to GCSC from GLF:

"It fitted a whole lot of my own personal philosophy"—anarcho syndicalist. "I felt that the Gay Community Services Center was a representation of anarcho syndicalism... It really could be called The Order of St. Matthew 25... It's nonviolent in its stance... I identified totally with the notion of the creation of the Gay Community Services Center."

Believes he serves the function of "peacemaker" at the center—"I think I'm needed."

"I have been a kind of an ideologue, an inventor of new dreams and new fantasies, and then able to go and dot the 'i's and cross the 't's to cause that to happen... I have all my life been a founder over and over and over."

Stonewall Democratic Club: bum raps socialists and Marxists—no more to be gotten from the—the Social Security Act was all they had to contribute. "I don't think gay people have so very much to gain now from being involved with continuing socialist movements." Also socialists have treated gays brutally.

"I think also that gay people are gaining right now enormously from populism and there is a growing populist movement inside the Democratic Party... and the Democratic Party, after August 1968, has gradually experimented with populism and is becoming more and more alert to populist ideas... and I think the Democratic Party has the makings inside it somewhere for the germination of a new idea..."

Involved in creation of the Stonewall Democratic Club. Howard Fox the prime mover of it.

"At this time in our history we're going to move more people inside the Democratic Party than we are elsewhere and surely that's reformist and that used to be an ugly word. I don't think it is anymore.... and we're getting things from the Democratic Party... and hopefully the Party will respond to gay people and there's some evidence that it is."

# Officials Name Intersection After Gay Rights Activist

A little piece of Hollywood was named today in honor of Morris Kight, the late gay-rights pioneer and longtime Los Angeles County Human Relations commissioner.

"For Morris Kight, the fight for justice ran broad and deep," City Councilman Eric Garcetti said after pulling a drape off a sign designating Morris Kight Square at Hollywood Boulevard and McCadden Place, near the Hollywood & Highland entertainment complex.

"Though he is known as a leader among gays and lesbians, he wanted a better world for every one of us. It's my hope that the naming of Morris Kight Square today will inspire the activists of tomorrow," Garcetti said.

Kight is credited with organizing the first-ever closed-street gay pride parade, held in West Hollywood in 1970.

After a long period of declining health from a number of ailments, he died in his sleep in Los Angeles Jan. 19 at age 83.

Those who spoke at his funeral included Gov. Gray Davis, Sens. Gil Cedillo, D-Los Angeles, and Sheila Kuehl, D-Santa Monica, as well as Assembly members Paul Koretz, D-West Hollywood and Jackie Goldberg, D-Los Angeles.

Kight was born in Comanche County, Texas, in 1919, and gradu-

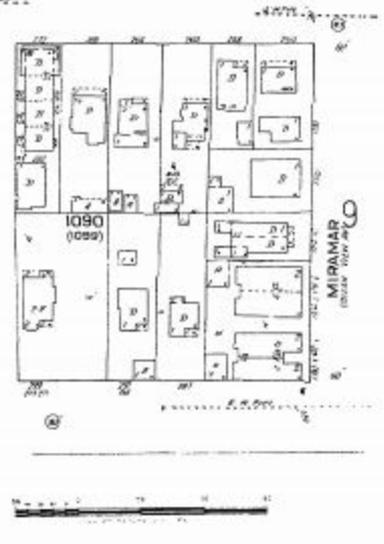
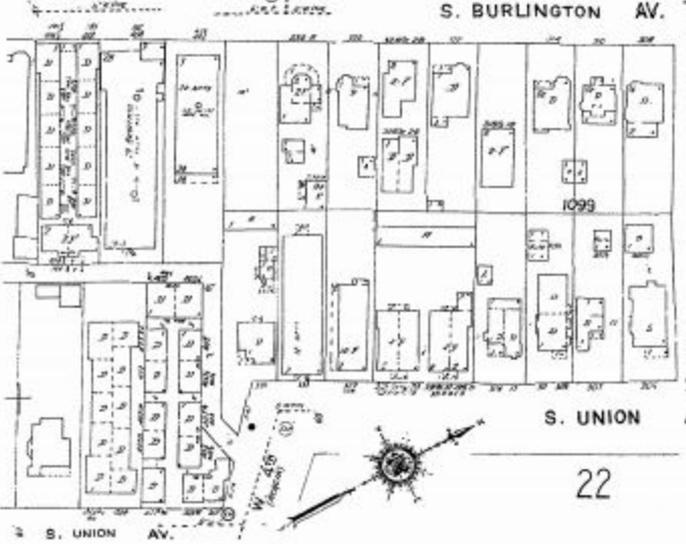
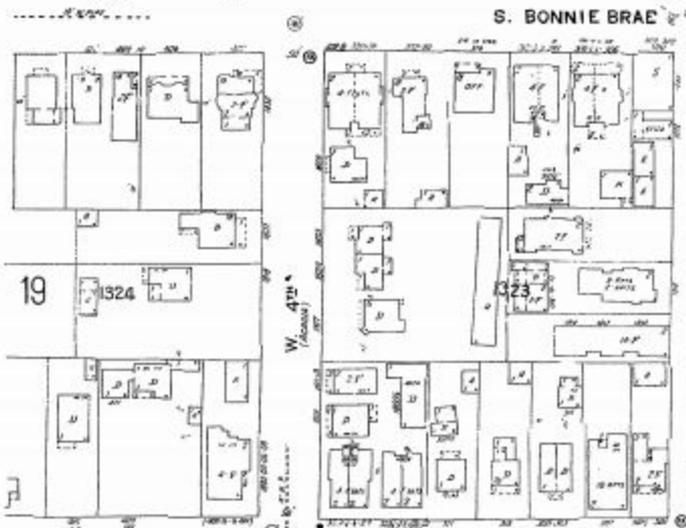
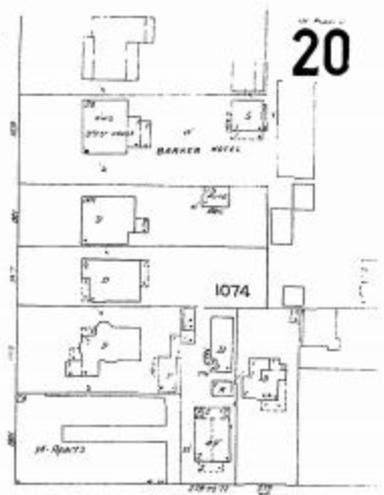
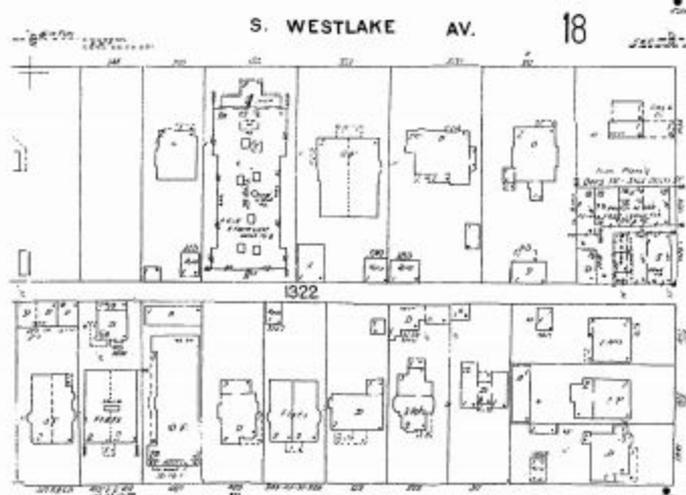
ated from Texas Christian University.

During the Vietnam War, Kight worked with the Dow Action Committee, protesting weapons manufacturing. He helped launch the Gay Liberation Front in 1969, and two years later co-founded the Los Angeles Gay & Lesbian Community Services Center.

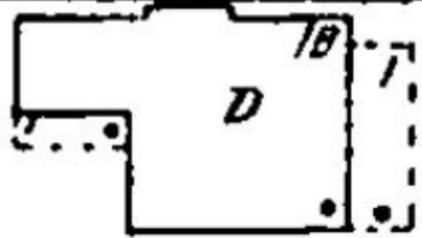
He also created The Morris Kight Collection, which archives thousands of artifacts chronicling the emergence of gay, lesbian, bisexual and transgender civil rights, as well as formed the Stonewall Democratic Club.

"Morris Kight is owed so much credit for leading the way for gays and lesbians to be proud of who they are and what they stand for," said Councilman Tom LaBonge, who also attended the ceremony. "Although he rose from humble beginnings in rural Texas, he will always be remembered as a great Angeleno and an exceptional human being."

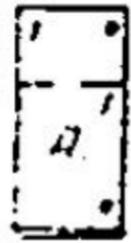
Kight, who often cited Eleanor Roosevelt as an influence on his values and his activism, retired last year after 20 years on the Los Angeles County Human Rights Commission. He spent his last days at Carl Bean House as a guest of the AIDS Healthcare Foundation, one of the agencies he supported.



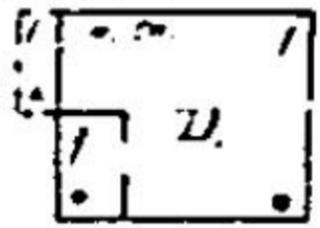
A



1622



1324



1818

W. 4TH  
(ACACIA)

3

CITY OF LOS ANGELES
DEPARTMENT OF BUILDING AND SAFETY
BUILDING DIVISION

Application to Alter, Repair, Move or Demolish

To the Board of Building and Safety Commissioners of the City of Los Angeles:
Application is hereby made to the Board of Building and Safety Commissioners of the City of Los Angeles, through the office of the Superintendent of Building, for a building permit in accordance with the description and for the purpose hereinafter set forth. This application is made subject to the following conditions, which are hereby agreed to, by the undersigned applicant and which shall be deemed conditions entering into the exercise of the permit:
First: That the permit does not grant any right or privilege to erect any building or other structure therein described, or any portion thereof, upon any street, alley or other public place or portion thereof.
Second: That the permit does not grant any right or privilege to use any building or other structure therein described, or any portion thereof, for any purpose that is, or may hereafter be prohibited by ordinance of the City of Los Angeles.
Third: That the granting of the permit does not affect or prejudice any claim of title to, or right of possession in, the property described in such permit.

REMOVED FROM Lot 9, Block D, Tract Sunset Tract, Present location of building 1822 West Fourth (4) Street, New location of building, Between what cross streets Bonnie Brae and Burlington, Approved by City Engineer, Deputy.

- 1. Purpose of PRESENT building Residence Families 1 Rooms 8
2. Use of building AFTER alteration or moving Residence Families 1 Rooms 9
2. Owner (Print Name) William F. and Mina H. Landon Phone EE 6480
4. Owner's Address 1822 West Fourth Street Los Angeles
5. Certificated Architect State License No. Phone
6. Licensed Engineer State License No. Phone
7. Contractor Plumbing = J. E. Graven = State License No. Phone
8. Contractor's Address Carpenter = A. Buckley - Day Labor Phone EYM
9. VALUATION OF PROPOSED WORK (including all labor and material and all permanent fixtures, heating, ventilating, water supply, plumbing, fire sprinkler, electrical wiring and/or elevator equipment therein or thereon) \$ 250.00
10. State how many buildings NOW on lot and give use of each. 2 = 1 Residence 1 Tool House
11. Size of existing building 28 x 42 Number of stories high 1 1/2 Height to highest point 24'0"
12. Class of building Frame Material of existing walls Frame Exterior framework wood (Wood or Steel)

Describe briefly and fully all proposed construction and work:
Installing Bathroom in Basement = enlarging window in Basement = 6 inches in depth = make necessary repairs.

Fill in Application on other Side and Sign Statement (OVER)

FOR DEPARTMENT USE ONLY
PERMIT NO. 17573
Plans and Specifications checked by [Signature]
Fire District No. NO
Street Widening
Application checked and approved by [Signature]
PLANS
For Plans Fee [Signature]
Inspector [Signature]



2

CITY OF LOS ANGELES
DEPARTMENT OF BUILDING AND SAFETY
BUILDING DIVISION

Application for the Erection of a Building
OR
CLASS "D"

To the Board of Building and Safety Commissioners of the City of Los Angeles.
Application is hereby made to the Board of Building and Safety Commissioners of the City of Los Angeles, through the office of the Superintendent of Building, for a building permit in accordance with the description and for the purpose hereinafter set forth. This application is made subject to the following conditions, which are hereby agreed to by the undersigned applicant and which shall be deemed conditions entering into the exercise of the permit:

First: That the permit does not grant any right or privilege to erect any building or other structure therein described, or any portion thereof, upon any street, alley or other public place or portion thereof.
Second: That the permit does not grant any right or privilege to use any building or other structure therein described, or any portion thereof, for any purpose that is, or may hereafter be prohibited by ordinance of the City of Los Angeles.
Third: That the granting of the permit does not affect or prejudice any claim of title to, or right of possession in, the property described in such permit.

Lot No. D. = Block =
9 = Lot.
Tract. Sunset
Location of Building. 1822 West 44 St.
Between what cross streets. Bonine Street + Burlington
Approved by City Engineer
Dputy.

USE INK OR INDELIBLE PENCIL

- 1. Purpose of building. Garage (2 cars) Families. Rooms.
2. Owner (Print Name). William P. Lampen Phone.
3. Owner's address. 1822 West 44 St.
4. Certificated Architect. none State License No. Phone.
5. Licensed Engineer. none State License No. Phone.
6. Contractor. none State License No. Phone.
7. Contractor's address. none
8. VALUATION OF PROPOSED WORK. including all labor and material and all permanent lighting, heating, ventilating, water supply, plumbing, fire sprinkler, electrical wiring and/or elevator equipment therein or thereon. \$ 2205
9. State how many buildings NOW on lot and give use of each. 2 - 1 Residence - 1 shed.
10. Size of new building. 20 x 22. No. Stories. 1. Height to highest point. 13. Size lot. 43 x 150
11. Type of soil. Adobe. Foundation (Material). Concrete. Depth in ground. 6 1/2
12. Width of footing. 12. Width of foundation wall. 6. Size of redwood sill. 2 x 6
13. Material exterior wall. Siding. Size of studs: (Exterior) 2 x 4 (Interior bearing) 2 x 4
14. Joist: First floor. Slat. Second floor. Rafters. 2 x 4. Material of roof. Comp.
15. Chimney (Material). Size Flue. NO inlets each flue. Depth footing in ground.

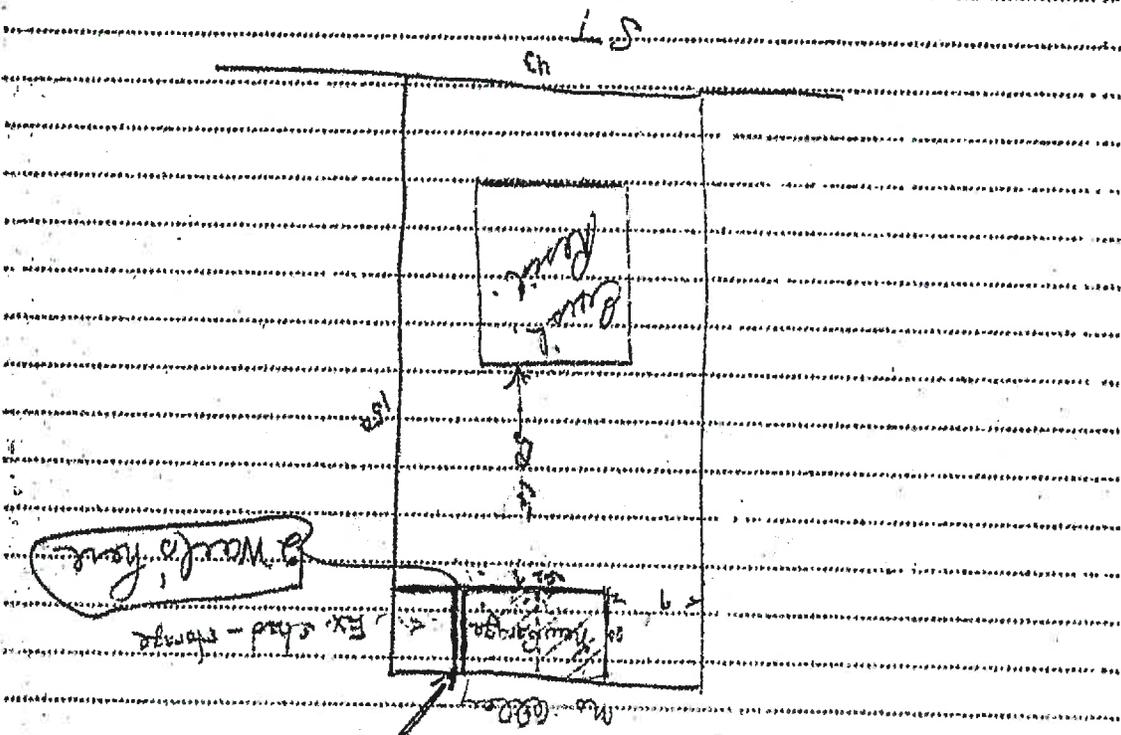
I have carefully examined and read the above completed Application and know the same is true and correct, and hereby certify and agree that if a permit is issued all the provisions of the Building Ordinance and State Laws will be complied with whether herein specified or not; I also certify that plans and specifications filed will conform to all the Building Ordinances and State Laws.

Sign here. William P. Lampen
(Owner or Architect-Agent)

Plans, Specifications and other data must be filed if required.

By.

Table with 4 main columns: PERMIT NO. (31741), FOR DEPARTMENT USE ONLY (Plans checked, Corrections verified, Application checked), Zone (R4), Fire District (No. 70), Fee (250), JUN 30 1937, Inspector (Hearns-16)



REMARKS:

All points of contact between garage and other parts of building to be fireproofed on garage side.

*W. J. ...*

(1) REINFORCED CONCRETE Barrels of Cement..... Tons of Reinforcing Steel.....		Sign here..... (Owner or Authorized Agent)
(2) The building referred to in this application will be more than 100 feet from Street.....		Sign Here..... (Owner or Authorized Agent)
(3) This building will be not less than 10 feet from any other building used for residential purposes on this lot.		Sign Here..... (Owner or Authorized Agent)
(4) There will be an unobstructed passageway at least ten (10) feet wide, extending from any dwelling on lot to a Public Street or Public Alley at least 10 feet in width.		Sign Here..... (Owner or Authorized Agent)
Application.....	Fire District.....	Bldg. Line.....
Construction.....	Zoning.....	Street Widening.....
FOR DEPARTMENT USE ONLY		Forced Draft Ventil.....

CITY OF LOS ANGELES  
CALIFORNIA

EQ1-94

DEPARTMENT OF  
BUILDING AND SAFETY  
405, CITY HALL  
LOS ANGELES, CA 90012-4869



WARREN V. O'BRIEN  
GENERAL MANAGER

ARTHUR J. JOHNSON, JR.  
EXECUTIVE OFFICER

SURVEYED: 04/08/94

MAILED: ~~08/05/94~~

7-12-94

RICHARD J. RIORDAN  
MAYOR

{ PARA OBTENER TRADUCCION }  
{ EN ESPANOL DE ESTA ORDEN, FAVOR }  
{ DE LLAMAR AL (213) 485-7001 }  
{ ENTRE LAS 7:30 A.M. A 4:30 P.M. }

BALLO, ERLINDA  
2321 APOLLO DR  
LOS ANGELES CA 90046

AIN: \5154\023\009  
CD: 1

ORDER TO COMPLY - LOCAL EMERGENCY

STREET ADDRESS: 1822 W. 4TH ST

(Single-Family Dwelling)

The conditions listed below for the street address shown are violations of the Los Angeles Municipal Code (L.A.M.C.). You are therefore ordered to secure all required permits within 30 days from the date this order was mailed. You are further ordered to obtain all required inspection approvals and complete the work to eliminate these conditions by the compliance date, which is 45 days from the date this order was mailed. Section 91.8101 L.A.M.C. Applications for permits which may be necessary to comply with this order may be obtained from any of the Building and Safety offices listed on the attached information sheet.

If you do not comply with this order within the time period noted above, you may be issued an order declaring the property to constitute a hazardous and/or substandard condition as defined in Section 91.8902 of the L.A.M.C., and a notice so stating will, at that time, be filed with the County Recorder.

- |   |   |  |
|---|---|--|
| <p>1. STRUCTURAL HAZARDS</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> STRUCTURAL EVALUATION REQUIRED</li> <li><input type="checkbox"/> COLLAPSE/PARTIAL COLLAPSE</li> <li><input type="checkbox"/> BUILDING OR STORY LEANING</li> <li><input checked="" type="checkbox"/> FOUNDATIONS</li> <li><input type="checkbox"/> ROOF/FLOORS (VERTICAL LOADS)</li> <li><input checked="" type="checkbox"/> COLUMNS/PILASTERS/CORBELS</li> <li><input type="checkbox"/> DIAPHRAGMS/HORIZONTAL BRACING</li> <li><input type="checkbox"/> WALLS/VERTICAL BRACING</li> <li><input type="checkbox"/> MOMENTS FRAMES</li> <li><input type="checkbox"/> PRECAST CONNECTIONS</li> <li><input type="checkbox"/> OTHER _____</li> </ul> | <p>2. NONSTRUCTURAL HAZARDS</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> PARAPETS/ORNAMENTATION</li> <li><input type="checkbox"/> CLADDING/GLAZING</li> <li><input type="checkbox"/> CEILING/LIGHT FIXTURES</li> <li><input type="checkbox"/> INTERIOR WALL/PARTITIONS</li> <li><input type="checkbox"/> ELEVATORS</li> <li><input type="checkbox"/> STAIRS/EXITS</li> <li><input checked="" type="checkbox"/> CHIMNEY</li> <li><input type="checkbox"/> MASONRY "GARDEN" WALLS</li> <li><input type="checkbox"/> ELECTRICAL</li> <li><input type="checkbox"/> GAS PIPING</li> <li><input type="checkbox"/> WATER/WASTE PLUMBING</li> <li><input type="checkbox"/> HEATING/AIR CONDITIONING</li> <li><input type="checkbox"/> OTHER _____</li> </ul> | <p>3. GEOTECHNICAL HAZARDS</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> GROUND MOVEMENT, FISSURES</li> <li><input type="checkbox"/> SLOPE FAILURE</li> <li><input type="checkbox"/> CLASS OF SLIDE (1,2,3)</li> <li><input type="checkbox"/> RETAINING WALL FAILURE</li> <li><input type="checkbox"/> DEBRIS/MUD FLOW</li> <li><input type="checkbox"/> WATER DAMAGE</li> <li><input type="checkbox"/> OTHER _____</li> </ul> |
|---|---|--|

5. OTHER: \_\_\_\_\_

NO PERMIT REQUIRED     PERMIT REQUIRED     PLANS REQUIRED TO REPAIR

You are entitled to know that there is an appeal procedure established in the City whereby the Board of Building and Safety Commissioners has the authority to hear appeals from the requirements contained in this order.

PARTNOFF, P.  
INSPECTOR'S NAME (PRINT)  
(EQLM.GD) REC # 93136

S. PORTILLO  
INSPECTOR'S SIGNATURE

36  
IN:

Entered & verified by G. DENNIN  
on (date) 7-13-94

AN EQUAL EMPLOYMENT OPPORTUNITY - AFFIRMATIVE ACTION EMPLOYER

R.4/22/94  
Recycle and save from recycled waste.

08593136

EG-1-94

**A. TYPE OF DISASTER:**

Fire  Earthquake

Flood  Other \_\_\_\_\_

**CITY OF LOS ANGELES**  
**DEPARTMENT OF BUILDING AND SAFETY**

**B. BUILDING USE:**

Residential

Commercial

**RAPID SCREENING INSPECTION FORM**

**C. INCLUSIVE ADDRESS:** 1822 W 4TH ST **COUNCIL DISTRICT:** 1

**D. OWNER:** A. ROJAS **PHONE NO.:** 218-484-1463

**MANAGER:** \_\_\_\_\_ **PHONE NO.:** \_\_\_\_\_

**E. No of Stories:** 1 **No. of Living Units:** 1 **Basement:**  YES  NO  UNKNOWN

**TYPE CONSTRUCTION:** URM I II III IV  V **APPROX. SIZE:** 30 ft. x 60 ft.

**PRIMARY OCCUPANCY: (Check one, only)**

<input checked="" type="checkbox"/> 01 DWELLING	<input type="checkbox"/> 04 AMUSEMENT	<input type="checkbox"/> 07 PVT. GARAGE	<input type="checkbox"/> 10 HOSPITAL	<input type="checkbox"/> 13 OFFICE	<input type="checkbox"/> 16 RET. STORE	<input type="checkbox"/> 21 THEATRE
<input type="checkbox"/> 02 DUPLEX	<input type="checkbox"/> 05 APARTMENT	<input type="checkbox"/> 08 PUB. GARAGE	<input type="checkbox"/> 11 HOTEL	<input type="checkbox"/> 14 PUB. ADMIN.	<input type="checkbox"/> 17 RESTAURANT	<input type="checkbox"/> 22 WAREHOUSE
<input type="checkbox"/> 03 AIRPORT	<input type="checkbox"/> 06 CHURCH	<input type="checkbox"/> 09 GAS STATION	<input type="checkbox"/> 12 MFG.	<input type="checkbox"/> 15 PUB. UTIL.	<input type="checkbox"/> 18 SCHOOL	<input type="checkbox"/> 35 CONDO
						<input type="checkbox"/> 99 OTHER

**F. INSTRUCTIONS:** Examine the building to determine if any hazardous conditions exist. A "YES" answer in Categories 1, 2, or 4 is grounds for posting building UNSAFE. If condition is suspected to be unsafe and more review is needed, check appropriate Unknown box(es) and post LIMITED ENTRY. A "YES" answer in Category 3 requires posting and/or barricading to indicate AREA UNSAFE. Explain "YES", "UNKNOWN" findings and extent of damage under "Comments."

**EXISTING HAZARDOUS CONDITIONS**

Condition	YES	NO	UNK	Condition	YES	NO	UNK
1. Structure Hazardous Overall	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Nonstructural Hazards	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Collapse/partial collapse	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Parapets/ornamentation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Building or story leaning <i>front porch</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Cladding/glazing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Ceiling/light fixtures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
				Interior Walls/partitions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazardous Structural Elements	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Elevators	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Foundations	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Stairs/Exits	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Roof/Floors (vertical loads)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Electric/Gas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Columns/pilasters/corbels	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Chimney	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diaphragms/horizontal bracing	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Other _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Walls/vertical bracing	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. Geotechnical Hazards	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Moments Frames	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Slope failure/debris	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Precast connections	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Ground Movement, fissures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Other _____	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

**COMMENTS:** *Front porch kicked out to north, columns leaning to south at roof (separate from house roof). House entry restricted to south (rear) porch.*

**G. Vacate Bldg.?**  YES  NO **Partially Vacate Bldg.?**  YES  NO **No. of Living Units Vacated:** 2

**EST. DAMAGE:** 1 **% EST. DAMAGE:** \$ 1,800 **PERMIT REQUIRED?**  YES  NO

**H. OVERALL RATING:**

	Existing	Recommended
INSPECTED (Green)	<input type="checkbox"/>	<input type="checkbox"/>
Exterior Only	<input type="checkbox"/>	<input type="checkbox"/>
<del>AAA</del> Exterior and Interior	<input type="checkbox"/>	<input type="checkbox"/>
LIMITED ENTRY (Yellow)	<input type="checkbox"/>	<input checked="" type="checkbox"/>
UNSAFE (Red)	<input type="checkbox"/>	<input type="checkbox"/>
Building	<input type="checkbox"/>	<input type="checkbox"/>
Area (See Section I-3)	<input type="checkbox"/>	<input type="checkbox"/>

**I. RECOMMENDATIONS: (Circle Number / Fill In data)**

1. No Further Action required.

2. Detailed Evaluation required.

\_\_\_\_\_ Structural \_\_\_\_\_ Geotechnical

3. Barricades needed in the following areas: \_\_\_\_\_

4. Disconnect utilities:

\_\_\_\_\_ Electric \_\_\_\_\_ Gas \_\_\_\_\_ Water

**J. INSPECTOR:**

**Name/I.D.:** BORO/BLIZZARD

**Phone:** \_\_\_\_\_

**K. INSPECTED:**

**Date:** 2/28/94

**Time:** 1:00 *a.m./p.m.*

1. START TIME: 10.15  
 THOMAS BROS. REF: 634 C2  
 CITY OF LOS ANGELES  
 DEPARTMENT OF BUILDING AND SAFETY  
 DISASTER RE-INSPECTION FORM  
 (COMPLETE ONLY ONE FORM PER BUILDING)  
 DISASTER I.D.: EQ1-94  
 RECORD NUMBER: 93136  
 OFFICE USE ONLY

DO NOT WRITE BETWEEN THESE LINES

2. SITE ADDRESS: 1822 W. 4TH ST  
 4. CORRECTED ADDRESS  
 5. ADDRESS COMMENTS: hand key'd in 5/2/94

3. ADDRESS CORRECTION REQUIRED

6. OWNER DOING BUSINESS AS: BALLO, ERLIND AND  
 7. INITIAL INSPECTION COMMENTS: FRONT PORCH KICKED OUT TO NORTH, C COLUMN LEANING TO SOUTH AT ROOF (SEPARATE FROM HOUSE ROOF) HOUSE ENTRY RESTRICTED TO SOUTH (REAR) PORCH.

8. TYPE OF CONSTR.: V  
 9. NO. OF STORIES: 1  
 10. OVERALL BUILDING DIMENSIONS: 30.60X 60.30  
 11. TOTAL DWLG. UNITS: 1  
 12. BUILDING USE: RESID  
 13. BASEMENT: YES  
 14. COUNCIL DISTRICT: 1  
 15. PRIMARY OCCUPANCY (Select one only): (1) SINGLE FAM DWLG

16. CURRENT SITE CONDITIONS

A. OVERALL CONDITIONS: YES NO  
 NO APPARENT DAMAGE  
 UNDER REPAIR (Write Permit # in COMMENTS)  
 REPAIRS COMPLETE (Write Permit # in COMMENTS)  
 DEMOLISHED (Write Permit # in COMMENTS)  
 SITE CLEARED OF DEBRIS  
 NO WORK STARTED  
 FENCED

B. HABITABILITY: YES NO  
 OCCUPIED  
 BUILDING VACANT/ UNINHABITABLE  
 PARTIALLY VACATED (Describe area below)

C. STRUCTURAL HAZARDS: YES NO  
 TOTAL/PARTIAL BUILDING COLLAPSE  
 BUILDING OR STORY LEANING  
 FOUNDATION  
 ROOF/FLOORS (VERTICAL LOADS)  
 COLUMNS/FILASTERS/CORBELS  
 DIAPHRAGMS/HORIZONTAL BRACING  
 WALLS/VERTICAL BRACING  
 MOMENT FRAMES  
 PRE-CAST CONNECTIONS

D. NON-STRUCT. HAZARDS: YES NO  
 PARAPETS/ORNAMENTATION  
 CLADDING/GLAZING  
 CEILING/LIGHT FIXTURES  
 INTERIOR WALLS/PARTITIONS  
 ELEVATORS  
 STAIRS/EXITS  
 CHIMNEY  
 MASONRY "GARDEN" WALLS  
 ELECTRICAL  
 GAS PIPING  
 WATER/WASTE PLUMBING  
 HEATING/AIR CONDITIONING

E. GEOTECHNICAL HAZARDS: YES NO  
 GROUND MOVEMENT/FISSURES  
 SLOPE FAILURE (CLASS )  
 RETAINING WALL FAILURE  
 DEBRIS/MUD FLOW  
 WATER DAMAGE

F. HAZARDOUS MATERIALS: YES NO  
 ASBESTOS  
 GAS CYLINDERS  
 PAINT  
 EXPLOSIVES  
 CHEMICALS

17. RECOMMENDATIONS: YES NO  
 NO FURTHER ACTION REQ'D  
 Structural evaluation required  
 Geotechnical evaluation req'd.  
 Barriercodes needed as follows  
 Fence property/structure  
 Board up building  
 Clean up and remove debris  
 Immed. Hazard abatement req'd.  
 Vacate entire building  
 Partially vacate building

18. % STRUC. DAMAGE: 5%  
 19. ESTIMATED STRUCTURAL REPAIR COST: 20,000 \$1,800  
 20. ESTIMATED GEOTECHNICAL REPAIR COST: 0  
 21. NO. UNITS VACATED: 0

FOLLOW-UP REQ'D BY: YES NONE  
 COMM/APT INP.  
 RESIDENTIAL INSP.  
 URM/TILT-UP INSP.  
 MECHANICAL  
 GRADING

22. TYPE OF ORDER REQUIRED: 91.8907 (BLUE) 91.8903 (PINK)  
 91.8904-ABATE (GRAY)  
 91.8101-OTC (WHITE)

24. INSPECTOR'S NAME: PETER PARTNOFF  
 Mark only if you write COMMENTS on the back

23. OVERALL RATING: LTD ENTRY  
 MARK APPROPRIATE BUBBLE BELOW ONLY IF EXISTING POSTING IS INCORRECT OR NOT INDICATED  
 GREEN YELLOW RED  
 A 'YES' IS MARKED IN CATEGORIES 18C, E OR F ABOVE, IS GROUNDS FOR POSTING THE BUILDING UNSAFE. A DESCRIPTION OF THE AREA AFFECTED MUST ACCOMPANY ANY LIMITED ENTRY AND UNSAFE POSTING. A 'YES' IN CATEGORY 16D REQUIRES POSTING AND BARRICADING TO INDICATE THAT AREA UNSAFE.

RECOMMENDED POSTING: INSPECTED (GREEN) LTD. ENTRY (YELLOW) UNSAFE (RED)  
 EXTENTS OF INSPECTION: EXTERIOR ONLY INTERIOR ONLY BOTH (INT/EXT)  
 LTD. ENTRY/UNSAFE RATING APPLIES TO: ENTIRE BUILDING AN AREA (Describe)

25. INSPECTOR'S I.D.: 95785  
 26. AGENCY: BLDG & SAFETY  
 27. DATE: 4.8.94  
 28. END TIME: 10.30

FORM NO. P-8047-C104

## Additional Contemporary Photos



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
North elevation  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
North elevation detail  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
North elevation detail  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
East elevation  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
East elevation and partial south elevation  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
South elevation and partial east elevation  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
South elevation and partial east elevation  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
West elevation, Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
West elevation detail  
Photograph taken: May 8, 2020



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
Garage at rear of property  
Photograph taken: May 8, 2020

## Historical Photos



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)

Looking southwest from 4<sup>th</sup> and South Bonnie Brae Streets, 1932

Source: California Historical Society - <https://digitallibrary.californiahistoricalsociety.org/object/1209>



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
Circa 2008  
Source: A People's Guide to Los Angeles, Book



1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
Circa 2000s  
Source: Laura Dominguez, Los Angeles Conservancy

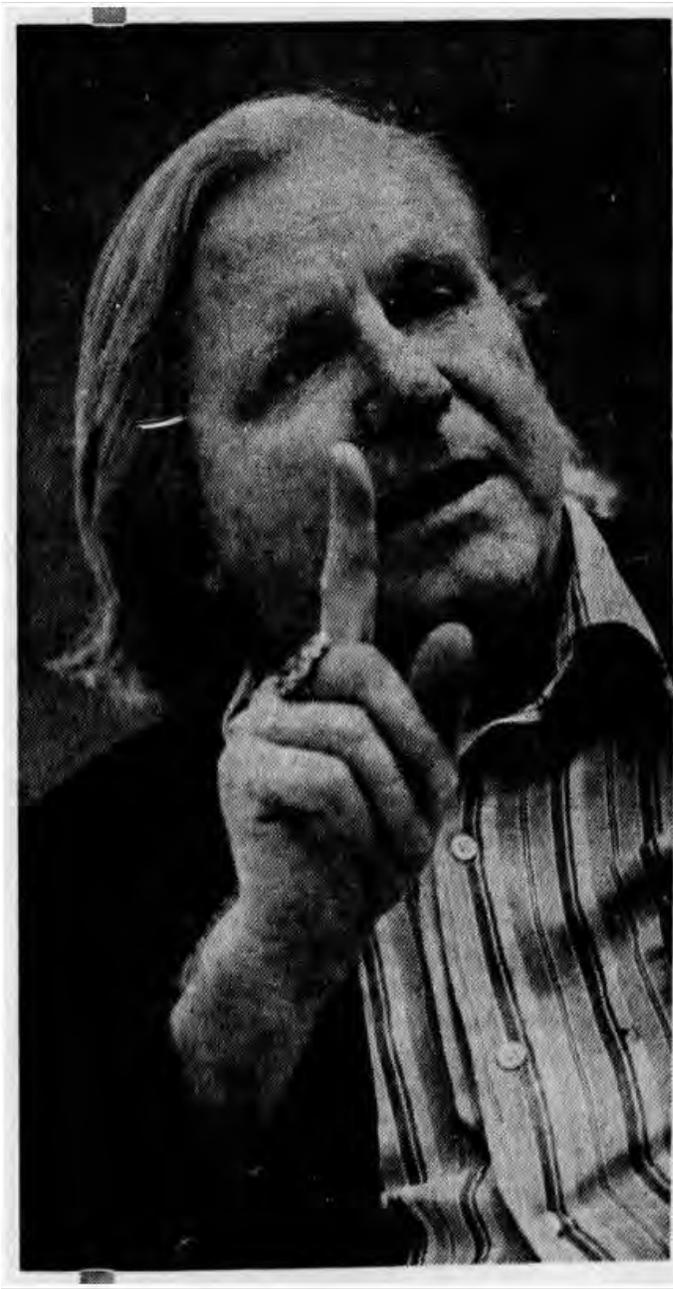


1822 West 4<sup>th</sup> Street – Morris Kight Residence/Gay Liberation Front Los Angeles (GLF/LA)  
2019

Source: Loopnet.com - <https://www.loopnet.com/Listing/1822-W-4th-St-Los-Angeles-CA/16006535/>



Morris Kight at first CSW gay pride march/parade, 1970  
Source: LA Free Press via [morriskight.com](http://morriskight.com) (Mary Ann Cherry, biographer of Morris Kight)



Morris Kight, 1972  
Source: Mickey Pflieger, San Bernardino County Sun



Morris Kight with Los Angeles Mayor Tom Bradley, 1972  
(First meeting of gay community and LA City officials)

Source: Pat Rocco Photos, ONE Archives via [morriskight.com](http://morriskight.com) (Mary Ann Cherry, biographer of Morris Kight)



Morris Kight interviewed by Regis Philbin, 1972

Source: Pat Rocco, ONE Archives via [morriskight.com](http://morriskight.com) (Mary Ann Cherry, biographer of Morris Kight)



# City of Los Angeles Department of City Planning

## 5/22/2020 PARCEL PROFILE REPORT

### PROPERTY ADDRESSES

1822 W 4TH ST

### ZIP CODES

90057

### RECENT ACTIVITY

ADM-2019-4429-TOC  
 CHC-2020-3322-HCM  
 DIR-2020-2769-TOC  
 ENV-2020-2770-EAF  
 ENV-2020-3323-CE  
 PAR-2018-7179-TOC  
 PAR-2019-3772-TOC  
 PAR-2019-7709-TOC

### CASE NUMBERS

CPC-2018-6005-CA  
 CPC-2013-3169  
 CPC-1986-605-GPC  
 CPC-1984-1-HD  
 ORD-164625-SA3190  
 ORD-161116-SA33A  
 ORD-129279  
 ENV-2019-4121-ND  
 ENV-2018-6006-CE  
 ENV-2013-3392-CE  
 ENV-2013-3170-CE

### Address/Legal Information

PIN Number	133-5A205 140
Lot/Parcel Area (Calculated)	6,557.4 (sq ft)
Thomas Brothers Grid	PAGE 634 - GRID C3 PAGE 634 - GRID D2 PAGE 634 - GRID D3
Assessor Parcel No. (APN)	5154023009
Tract	SUN-SET TRACT
Map Reference	M R 11-41
Block	D
Lot	9
Arb (Lot Cut Reference)	None
Map Sheet	133-5A205

### Jurisdictional Information

Community Plan Area	Westlake
Area Planning Commission	Central
Neighborhood Council	Westlake North
Council District	CD 1 - Gilbert Cedillo
Census Tract #	2089.04
LADBS District Office	Los Angeles Metro

### Planning and Zoning Information

Special Notes	None
Zoning	R4-1
Zoning Information (ZI)	ZI-2488 Westlake Recovery ZI-2374 LOS ANGELES STATE ENTERPRISE ZONE ZI-2452 Transit Priority Area in the City of Los Angeles
General Plan Land Use	High Medium Residential
General Plan Note(s)	Yes
Hillside Area (Zoning Code)	No
Specific Plan Area	None
Subarea	None
Special Land Use / Zoning	None
Historic Preservation Review	No
Historic Preservation Overlay Zone	None
Other Historic Designations	None
Other Historic Survey Information	None
Mills Act Contract	None
CDO: Community Design Overlay	None
CPIO: Community Plan Imp. Overlay	None
Subarea	None
CUGU: Clean Up-Green Up	None
HCR: Hillside Construction Regulation	No
NSO: Neighborhood Stabilization Overlay	No
POD: Pedestrian Oriented Districts	None
RFA: Residential Floor Area District	None
RIO: River Implementation Overlay	No
SN: Sign District	No

This report is subject to the terms and conditions as set forth on the website. For more details, please refer to the terms and conditions at [zimas.lacity.org](http://zimas.lacity.org)  
 (\*) - APN Area is provided "as is" from the Los Angeles County's Public Works, Flood Control, Benefit Assessment.

Streetscape	No
Adaptive Reuse Incentive Area	None
Affordable Housing Linkage Fee	
Residential Market Area	Medium
Non-Residential Market Area	Medium
Transit Oriented Communities (TOC)	Tier 3
RPA: Redevelopment Project Area	Westlake Recovery
Central City Parking	No
Downtown Parking	No
Building Line	None
500 Ft School Zone	No
500 Ft Park Zone	No

#### Assessor Information

Assessor Parcel No. (APN)	5154023009
Ownership (Assessor)	
Owner1	WESTLAKE APARTMENT DEVELOPMENT LLC
Address	8056 KENTWOOD AVE LOS ANGELES CA 90045
Ownership (Bureau of Engineering, Land Records)	
Owner	WESTLAKE APARTMENT DEVELOPMENT LLC
Address	8056 KENTWOOD AVE LOS ANGELES CA 90045
APN Area (Co. Public Works)*	0.152 (ac)
Use Code	0100 - Residential - Single Family Residence
Assessed Land Val.	\$872,000
Assessed Improvement Val.	\$218,000
Last Owner Change	08/16/2019
Last Sale Amount	\$1,090,010
Tax Rate Area	12706
Deed Ref No. (City Clerk)	604512 416445,6 1946369 1360318-20 134762 0825682
Building 1	
Year Built	1911
Building Class	D55A
Number of Units	1
Number of Bedrooms	1
Number of Bathrooms	1
Building Square Footage	1,077.0 (sq ft)
Building 2	No data for building 2
Building 3	No data for building 3
Building 4	No data for building 4
Building 5	No data for building 5
Rent Stabilization Ordinance (RSO)	No [APN: 5154023009]

#### Additional Information

Airport Hazard	None
Coastal Zone	None
Farmland	Area Not Mapped
Urban Agriculture Incentive Zone	YES
Very High Fire Hazard Severity Zone	No
Fire District No. 1	No
Flood Zone	Outside Flood Zone

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Watercourse	No
Hazardous Waste / Border Zone Properties	No
Methane Hazard Site	Methane Buffer Zone
High Wind Velocity Areas	No
Special Grading Area (BOE Basic Grid Map A-13372)	Yes
Wells	None

#### Seismic Hazards

Active Fault Near-Source Zone	
Nearest Fault (Distance in km)	1.23349512
Nearest Fault (Name)	Puente Hills Blind Thrust
Region	Los Angeles Blind Thrusts
Fault Type	B
Slip Rate (mm/year)	0.70000000
Slip Geometry	Reverse
Slip Type	Moderately / Poorly Constrained
Down Dip Width (km)	19.00000000
Rupture Top	5.00000000
Rupture Bottom	13.00000000
Dip Angle (degrees)	25.00000000
Maximum Magnitude	7.10000000
Alquist-Priolo Fault Zone	No
Landslide	No
Liquefaction	No
Preliminary Fault Rupture Study Area	No
Tsunami Inundation Zone	No

#### Economic Development Areas

Business Improvement District	None
Hubzone	Qualified
Opportunity Zone	No
Promise Zone	None
State Enterprise Zone	LOS ANGELES STATE ENTERPRISE ZONE

#### Housing

Direct all Inquiries to	Housing+Community Investment Department
Telephone	(866) 557-7368
Website	<a href="http://hcidla.lacity.org">http://hcidla.lacity.org</a>
Rent Stabilization Ordinance (RSO)	No [APN: 5154023009]
Ellis Act Property	No

#### Public Safety

Police Information	
Bureau	Central
Division / Station	Rampart
Reporting District	247
Fire Information	
Bureau	Central
Batallion	11
District / Fire Station	11
Red Flag Restricted Parking	No

## CASE SUMMARIES

Note: Information for case summaries is retrieved from the Planning Department's Plan Case Tracking System (PCTS) database.

Case Number:	CPC-2018-6005-CA
Required Action(s):	CA-CODE AMENDMENT
Project Descriptions(s):	RESOLUTION TO TRANSFER THE LAND USE AUTHORITY FROM THE COMMUNITY REDEVELOPMENT AGENCY OF THE CITY OF LOS ANGELES, DESIGNATED LOCAL AUTHORITY (CRA/LA-DLA) TO THE CITY OF LOS ANGELES AND CODE AMENDMENT TO ESTABLISH PROCEDURES FOR THE IMPLEMENTATION OF UNEXPIRED REDEVELOPMENT PLANS AND UPDATE OTHER RELEVANT CODE PROVISIONS IN THE LOS ANGELES MUNICIPAL CODE TO FACILITATE THE TRANSFER OF LAND USE AUTHORITY FROM THE CRA/LA-DLA TO THE CITY OF LOS ANGELES.
Case Number:	CPC-2013-3169
Required Action(s):	Data Not Available
Project Descriptions(s):	THE PROPOSED PROJECT CONSISTS OF: (1) A TECHNICAL MODIFICATION TO SECTIONS 12.03, 12.04, 12.21, 12.22, 12.24, 13.11, 14.5, 16.05 AND 16.11 OF THE LOS ANGELES MUNICIPAL CODE (LAMC) TO REMOVE OR AMEND REFERENCES TO THE FORMER COMMUNITY REDEVELOPMENT AGENCY (CRA); (2) TECHNICAL CORRECTIONS TO CLARIFY EXISTING REGULATIONS IN THE LAMC THAT ARE IMPACTED BY THE TRANSFER OF LAND USE AUTHORITY; AND (3) A RESOLUTION REQUESTING THAT ALL LAND USE RELATED PLANS AND FUNCTIONS OF THE CRA/LA BE TRANSFERRED TO THE DEPARTMENT OF CITY PLANNING
Case Number:	CPC-1986-605-GPC
Required Action(s):	GPC-GENERAL PLAN/ZONING CONSISTENCY (AB283)
Project Descriptions(s):	AB-283 PROGRAM - GENERAL PLAN/ZONE CONSISTENCY - WESTLAKE AREA- COMMUNITY WIDE ZONE CHANGES AND COMMUNITY PLAN CHANGES TO BRING THE ZONING INTO CONSISTENCY WITH THE COMMUNITY PLAN. INCLUDES CHANGES OF HEIGHT AS NEEDED. REQUIRED BY COURT AS PART OF SETTLEMENT IN THE HILLSIDE FEDERATION LAWSUIT (D. GREEN/BOWMAN)
Case Number:	CPC-1984-1-HD
Required Action(s):	HD-HEIGHT DISTRICT
Project Descriptions(s):	CHANGE OF HEIGHT DISTRICT WITHIN THE "CORE AREA OF L.A."- GENERAL PLAN ZONE CONSISTENCY PROGRAM.
Case Number:	ENV-2019-4121-ND
Required Action(s):	ND-NEGATIVE DECLARATION
Project Descriptions(s):	RESOLUTION TO TRANSFER THE LAND USE AUTHORITY FROM THE COMMUNITY REDEVELOPMENT AGENCY OF THE CITY OF LOS ANGELES, DESIGNATED LOCAL AUTHORITY (CRA/LA-DLA) TO THE CITY OF LOS ANGELES AND CODE AMENDMENT TO ESTABLISH PROCEDURES FOR THE IMPLEMENTATION OF UNEXPIRED REDEVELOPMENT PLANS AND UPDATE OTHER RELEVANT CODE PROVISIONS IN THE LOS ANGELES MUNICIPAL CODE TO FACILITATE THE TRANSFER OF LAND USE AUTHORITY FROM THE CRA/LA-DLA TO THE CITY OF LOS ANGELES.
Case Number:	ENV-2018-6006-CE
Required Action(s):	CE-CATEGORICAL EXEMPTION
Project Descriptions(s):	RESOLUTION TO TRANSFER THE LAND USE AUTHORITY FROM THE COMMUNITY REDEVELOPMENT AGENCY OF THE CITY OF LOS ANGELES, DESIGNATED LOCAL AUTHORITY (CRA/LA-DLA) TO THE CITY OF LOS ANGELES AND CODE AMENDMENT TO ESTABLISH PROCEDURES FOR THE IMPLEMENTATION OF UNEXPIRED REDEVELOPMENT PLANS AND UPDATE OTHER RELEVANT CODE PROVISIONS IN THE LOS ANGELES MUNICIPAL CODE TO FACILITATE THE TRANSFER OF LAND USE AUTHORITY FROM THE CRA/LA-DLA TO THE CITY OF LOS ANGELES.
Case Number:	ENV-2013-3392-CE
Required Action(s):	CE-CATEGORICAL EXEMPTION
Project Descriptions(s):	THE PROPOSED ORDINANCE MODIFIES SECTION 22.119 OF THE LOS ANGELES ADMINISTRATIVE CODE TO ALLOW ORIGINAL ART MURALS ON LOTS DEVELOPED WITH ONLY ONE SINGLE-FAMILY RESIDENTIAL STRUCTURE AND THAT ARE LOCATED WITHIN COUNCIL DISTRICTS 1, 9, AND 14.
Case Number:	ENV-2013-3170-CE
Required Action(s):	CE-CATEGORICAL EXEMPTION
Project Descriptions(s):	THE PROPOSED PROJECT CONSISTS OF: (1) A TECHNICAL MODIFICATION TO SECTIONS 12.03, 12.04, 12.21, 12.22, 12.24, 13.11, 14.5, 16.05 AND 16.11 OF THE LOS ANGELES MUNICIPAL CODE (LAMC) TO REMOVE OR AMEND REFERENCES TO THE FORMER COMMUNITY REDEVELOPMENT AGENCY (CRA); (2) TECHNICAL CORRECTIONS TO CLARIFY EXISTING REGULATIONS IN THE LAMC THAT ARE IMPACTED BY THE TRANSFER OF LAND USE AUTHORITY; AND (3) A RESOLUTION REQUESTING THAT ALL LAND USE RELATED PLANS AND FUNCTIONS OF THE CRA/LA BE TRANSFERRED TO THE DEPARTMENT OF CITY PLANNING

## DATA NOT AVAILABLE

ORD-164625-SA3190  
ORD-161116-SA33A  
ORD-129279



Address: 1822 W 4TH ST

APN: 5154023009

PIN #: 133-5A205 140

Tract: SUN-SET TRACT

Block: D

Lot: 9

Arb: None

Zoning: R4-1

General Plan: High Medium Residential

